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**Editor**

**PRADEEP H. GOHIL**

## A STEP FORWARD

Lord Buddha has shown a way and given practical instructions to reach the end of suffering. Within the fourth noble truth is found the noble eightfold path- the guideline to be relieved of suffering. Practically the whole teaching of the Buddha, to which he devoted himself for 45 years, deals in some way or the other with this path. He explained it in different ways and in different words to different people, according to the stage of their development and their capacity to understand and follow him. The essence of those thousands of discourses scattered in the Buddhist scriptures is found in the noble eightfold path. The Buddha taught the eightfold path in virtually all his discourses, and his directions are as clear and practical to his followers today as they were when he first gave them.

It is not that the eight categories or divisions of the path should be followed and practiced one after the other in sequence as mentioned in the list given below. They are to be developed more or less simultaneously, as far as possible according to the capacity of each individual. They are all linked together and each helps the cultivation of others. These eight factors aim at promoting and perfecting the three essentials of Buddhist training and discipline- A) ethical conduct (*sila*), B) mental discipline (*samadhi*) and (C) wisdom (*panna*). It will therefore be more helpful for a coherent and better understanding of the eight divisions of the path if we group them and explain them under the following three heads.

### A. Ethical Conduct

Ethical conduct is built on the vast conception of universal love and compassion for all living beings, on which Buddha's teaching

is based. This relates very well with the first object of T.S. According to Buddhism, for a man to be perfect there are two qualities that he should develop equally; compassion (*karuna*) on one side and wisdom (*panna*) on the other. Here compassion represents love, charity, kindness, tolerance and such noble qualities on the emotional side, or qualities of the heart, while wisdom stands for the intellectual side or the qualities of the mind. If one develops only the emotional side neglecting the intellectual qualities one may become a good-hearted fool; while to develop only the intellectual side and neglecting the emotional aspects may turn one into a hard-hearted intellect without having any feeling for others. Therefore, in order to maintain the balance and to be perfect one has to develop wisdom and compassion equally.

**1. Right Speech** means abstention from telling lies; from backbiting and slander and talk that may generate hatred, enmity, disunity and disharmony among people; from harsh, rude, impolite, malicious and abusive language; and from idle, useless and unconstrained talk. When one abstains from these forms of wrong and harmful speech one naturally has to speak the truth, has to use words that are friendly and benevolent, pleasant, gentle, useful and meaningful. One should not speak carelessly: speech should be at the right moment and proper place. If one cannot say something useful, then he should remain quiet and observe silence.

**2. Right Action** aims at promoting moral, honourable and peaceful conduct. It warns us that we should abstain from destroying life, from stealing, from dishonest dealings, from illegitimate sexual intercourse, and that we should also help others to lead a peaceful and honourable life in the right way.

**3. Right Livelihood** means that one should abstain from making one's living through a profession that may cause harm to others, such as trading in arms and lethal weapons, intoxicating drinks or poisons,

killing animal and cheating etc. One should live by a profession which is honourable, blameless and not harmful to others.

These three factors of the eightfold path constitute ethical conduct. It aims at promoting a happy and harmonious life, both for the individual and for society. This moral conduct is the indispensable foundation for all spiritual development and attainments.

## **B. Mental Discipline**

**4. Right Effort** is the energetic will to prevent evil and unwholesome states of mind from arising, to get rid of such evil states that have already arisen within a man, to produce, to cause to arise, good and wholesome states of mind not yet arisen and to develop and bring to perfection the good and wholesome states of mind already present in a man.

**5. Right Mindfulness** is to be diligently aware, mindful, and attentive with regard to the activities of the body (*kaya*); sensations or feelings (*samvedana*); the activities of the mind (*citta*); and ideas, thoughts, conceptions and things (*dhamma*). The practice of concentration on breathing (*anapanasati*) is one of the well-known exercises, connected with the body, for mental development. There are several other ways of developing attentiveness in relation to the body as modes of meditation.

With regard to sensations and feelings, one should be clearly aware of all forms of feelings, sensations and movements of mind—pleasant, unpleasant and neutral, of how they appear and disappear within oneself. Concerning the activities of mind, one should be aware whether one's mind is lustful or not, given to hatred or not, deluded or not, distracted or concentrated, etc. With regard to ideas, thoughts, conceptions and things, one should know their nature, how they appear and disappear, how they are developed, suppressed, destroyed and so on.

**6. Right Concentration** is the third and last factor of mental discipline. It leads to the four stages of Dhyana, generally called trance. In the first stage of Dhyana, passionate desires and certain unwholesome thoughts like sensuous lust, ill-will, languor, worry, restlessness and skeptical doubt are discarded, and feelings of joy and happiness are maintained, along with certain mental activities. Then, in the second stage, all intellectual activities are suppressed, tranquility and one-pointedness of mind are developed, and the feelings of joy and happiness are still retained. In the third stage, the feeling of joy, which is an active sensation, also disappears, while the disposition of happiness still remains in addition to mindful equanimity. Finally in the fourth stage of Dhyana, all sensations, even of happiness and unhappiness, of joy and sorrow, disappear and only pure equanimity and awareness remain. Thus the mind is trained and disciplined and developed through right effort, right mindfulness and right concentration.

## **C. Wisdom**

The remaining two factors, namely right thought and right understanding constitute wisdom in the noble eightfold path.

**7. Right Thought** denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which are extended to all beings. These are grouped on the side of wisdom showing that true wisdom is endowed with these noble qualities and that all thoughts of selfish desire, ill-will, hatred and violence are the result of a lack of wisdom in all spheres of life whether individual, social or political.

**8. Right Understanding** is the understanding of things as they are, and it is the four noble truths that explain things as they really are. Right understanding therefore is ultimately reduced to the understanding of the four noble truths. This understanding is the highest wisdom which sees the Ultimate Reality. Buddhism says that there are two kinds of

understanding. What we generally call “understanding” is knowledge, an accumulated memory, an intellectual grasping of a subject according to certain given data. This is called “knowing accordingly” (*anubodha*). It is not very deep. Real deep understanding or penetration (*pativedha*) is seeing a thing in its true nature, without name and label. This penetration is possible only when the mind is free from all impurities and is fully developed through meditation.

After learning from the noble eightfold path, one may see that it is a way of life to be followed, practiced and developed by each individual. It is self-discipline in body, word and mind, self-development and self-purification. By following the noble eightfold path, the theosophists would be taking a step forward in their lives to reach close to the end of suffering.

**We have to become translucent, instead of opaque as we mostly are and bring about that harmony between the inner and the outer, the higher and the lower, which is a condition of true understanding and fitness.**

**N. SRI RAM**

*Thoughts for Aspirants*

TIMBOYD

## OUR WORK

MANY years ago in the United States I participated in one of the very large ceremonies that the Dalai Lama does, the Kalachakra. Around 10,000 people attended. When he would perform this ceremony in Asia more than 100,000 people gathered. In talking to some of the monks who were involved, they said that although everybody would receive something of value, the entire ceremony was intended for that one person who would fully get it, for whom this moment was the moment of awakening. From the Dalai Lama’s perspective, this was the whole point of the ceremony.

In Chicago, where I have lived for many years, there is a tree called the cottonwood tree. It is so called because its seeds look like fluffy pieces of cotton. The tree grows quite tall and in springtime these huge trees become a bit of a nuisance to people, because they produce so many of these cottony seeds that the ground almost looks like it was covered with snow. They will produce millions of seeds for one tree to grow.

Nature’s abundance is remarkable — millions of seeds for just one tree to actually take root, grow, and become a shelter for other forms of life. In many ways it is analogous to what we try to do in our work in the Theosophical Society. For me it has been a growing awareness during this pandemic period, that our work is not dependent on something material. It is not dependent on the lecture hall, or physical bodies.

I have come to realize that in meetings with groups, each of us is in a different space of mind. Sometimes when we come together we are focused, sometimes we are not. Even in on-line meetings, with

100 thumbnail pictures of faces, it is possible to notice one person that is fully invested in the moment, and speak to that person. If it carries to others, it is wonderful, but that one is hearing what is said.

Any sacred space has been made so by a dedicated, constant use, and by attention over many years. But the sanctifying agency is not material. We are working with consciousness. It is present everywhere, and the fact that it is experienced through the Internet does not diminish its universality or its power.

We frame the work we do in terms of the expansion and unfoldment of consciousness, or the purification of consciousness. These are valid terms, but only in relation to us as individuals. It is a personalized way of looking at it. Consciousness does not enlarge or cleanse itself of taint. Regardless of our unfoldment, consciousness remains universal and ever-present. What we think of as the process of unfoldment is becoming aware of our own limitations, which constrict our access to the fullness of consciousness.

The introduction of what we regard as Theosophy took place by H. P. Blavatsky (HPB) working at the direction of her Masters. She was very clear that much of what she communicated was beyond her grasp. It was given to her to pass on to future generations. This was the work she did at the direction of her Masters. However, during the course of her entire life, only on rare occasions, that she treasured, was she actually ever physically in their presence. Out of her work in a realm not limited by physicality came the work that we attempt to do here together.

For two intense years we have been in various stages of pandemic-induced isolation from one another. After such a period it is good to examine ourselves, and ask ourselves if and how we have changed. The turmoil and crises of the past two years have been an opportunity. Given such an opportunity, what has come out of it? What

is different within us? Perhaps more importantly, what, if anything, has shifted in our relationship to the Ageless Wisdom, to Theosophy?

One of the things HPB has said was: “To the mentally lazy, Theosophy will always remain a riddle.” It is always beyond our reach; we should not fool ourselves that we can fully express the Ageless Wisdom. For us to work within this theosophical setting requires some activation of our thought and thinking. Always it comes back to the mind as both the gateway and obstacle to a more universal experience of consciousness. It has a certain function within the divine mind with which we are connected, but we experience it through the more limited sphere of our own mentality. So how do we care for, protect, and utilize the mind?

From the theosophical point of view the function of the mind in the human context is to connect highest spirit and lowest matter. It is the link or bridge between those two poles, without which we cannot be fully human. As a human being, escape from the material is an impossibility. To be fully the Spirit is not really the goal, but rather to link the two is the function of the mind.

When we come to teachings, such as those of the Ageless Wisdom, that attempt to activate this mind link, how do we treat or try to understand it? In Buddhism there are practical examples that can be very helpful. One of the examples they use relates specifically to those who feel drawn to the Ageless Wisdom. They say there are three conditions of mind that we need to avoid. They give the example of Three Vessels, or Pots.

The first is the pot that is already full. We approach the Ageless Wisdom for the life-giving waters of truth, but if our mind is full of our own ideas, filled with concepts about teachings we have come to regard as truth, then there is no room within this container that is our mind. They say we need to see what we are full of. In most cases we are full

of ourselves. There is no room for much else, because our focus is on our needs, wants, and ideas, which generally we regard as prized possessions. Empty it, and we become available to the Wisdom.

The second condition we need to avoid is the pot that is not clean. A mind stained with all sorts of misguided thoughts and cravings will only pollute even the purest water. Water poured into a container that is full of grease, debris, and filth is not going to be useful.

The third one is the pot that leaks. In that case we can pour a river into it, but it will not hold anything. This speaks to the value of becoming attentive, present, and aware. Truth is not confined to teachings. It is inherent, and so continuously available, in everything. Inattention blinds us to its omnipresence.

The pot, the mind itself, is not the goal. Our own experience will bear out that in the moments when we find our minds uncluttered, not distorted, fully present, only in those moments is there the possibility for illumination — for something else to shine on the surface of this clean, unbroken, undisturbed surface that is our mind. In those moments we talk about special sorts of experience. In the language of the Ageless Wisdom, the illumined mind (*manas taijasi*), becomes our actual experience.

We can fill our minds with facts and information. We need structures of knowledge. But we also need to be able to release them when they have served their purpose. That is our most difficult challenge. It is said that the person who is proud of his great intellect is like the prisoner who is proud of his large prison cell.

This is a little bit of a description about the conditions for our work. Each of us needs to examine for ourselves and really see what we can see. This is because the process seems to be as simple as actually seeing clearly. And at such moments as that is our experience,

*then* we can talk about the truth, Theosophy, and wisdom.

There is an expression from a Christian mystic: “God [or Wisdom] never has and never will give itself to a will that is alien to its own. Where he finds his will, he gives himself.” Where wisdom finds an unobstructed pathway it becomes active, *expressed*, known. It is our experience of truth.

(Courtesy: *The Theosophist*, April 2022)

**I believe that any human activity which stems from basic gentleness and the nonviolent nature of human beings has the guarantee to be of benefit and service.**

**The 14th Dalai Lama**

## YOU ARE THE WORLD\*\*

I would like to begin with an apology because Krishnaji is unfathomable and when one approaches Krishnaji, one will be like *The Blind Men of Hindoostan* touching an elephant. Everybody thinks he's right. Similarly, when we study Krishnaji, we form our own impressions and views and we think we're right. That's the problem. Now, with this note of apology, I would like to discuss the topic "*You are the World*".

### A brief sketch of Krishnaji's life

Krishnaji was born in Madhanapalle on 11 May 1895 as the eighth child of his parents. So he was named as Krishnamurti after the '*Lord Krishna*', the supreme god of Hindus. He was 'discovered' at Adyar beach, Chennai (then Madras) by Leadbeater; soon Annie Besant took him under her wings along with his younger brother Nitya. And they had the best of everything afterwards. Annie Besant founded the '*Order of the Star in the East*' to prepare the world to meet the '*World Teacher*'. Annie Besant guided him and he always called her as 'Amma' (Mother); she was his mentor, friend, philosopher and guide. Krishnaji always had great affection for her.

On 3<sup>rd</sup> August 1929, Krishnaji dissolved '*The Order of the Star in the East*' of which he was the head. He did it at Omeen, Holland in the presence of Dr. Besant and 3000 members. All of them were shocked. He said, "I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect". Then, he went on to say, "You have the idea that only certain people hold the key to the Kingdom of Happiness. No one holds that key. No one has the authority to hold that key. That key is your own self, and in the Development and the Purification and in Incorruptibility of that self alone is the Kingdom of Eternity". He stressed three qualities

– purification, development and incorruptibility. These three cardinal qualities of the self alone have the key to the kingdom of eternity. He announced his life's mission - "My one and only concern is to set man absolutely, unconditionally free". Till his last breath, he toiled for this particular mission. He visited 37 countries or so. Everywhere he went, he left his mark. Krishnaji's quest was to make Man free. The answer for that is found in these twelve lectures. He gave clues or ways for Man to free himself from bondage.

### The world in sixties of last century

"*You are the World*" was a series of twelve lectures given by Krishnaji at the prestigious universities in the United States. He delivered three lectures at Brandeis University, Boston. He delivered the first lecture on 18<sup>th</sup> October 1968. The second lecture was on 21<sup>st</sup> October and the third on 22<sup>nd</sup> October 1968. Then he moved to west of the US. There he delivered nine talks at three places. At the University of California, Berkeley he delivered four talks in February 1969. Then he went to Stanford University, a very eminent place of learning. He gave four talks at Stanford. Then he gave the final talk at the University of California, Santa Cruz on 19<sup>th</sup> February 1969.

When we discuss Krishnaji, we don't usually bother about the year or the place or the audience to whom he delivered the talks. But the sixties were different as they were known as '*the turbulent years of the world*'. The year 1968- 1969 was a year of terrible unrest. Please remember that Krishnaji was an old man at that time. He was 72 years old when he delivered those talks. Let me refresh your memory. In 1962, China invaded India. At the same time, there was Cuban missile crisis between USSR (now Russia) and USA. The very next year John F Kennedy was assassinated at Dallas on 22<sup>nd</sup> November 1963. At that time, '*The Civil Rights Movement*' became very popular. Then, at Alabama on 4<sup>th</sup> April 1968, Martin Luther King Jr. was killed in a very brutal way.

Moreover, there was uprising everywhere against US involvement in Vietnam. Students marched; they burnt draft cards. (Draft card is a summon issued to a young man asking him to report to the recruiting officer to be enrolled in the defence services). Students and the youth

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\* President Tamil Theosophical Federation

\*\*Talk delivered during the Easter Conference on 03.04.2021

burnt those draft cards. The parents protested, “Don’t send the best of our children to Vietnam to have them killed or maimed!”. That slogan was raised everywhere. And the unrest was not confined to US alone. It spread over to England and France and to other places. In April 1968 or so, the University of Paris went aflame. The students marched from the famous University of Sorbonne to the centre of Paris and the newspapers carried the headlines - ‘*Paris is burning*’. Everywhere there was a protest. In India too, there was rampant unemployment. Students boycotted convocations, and they shouted, “We don’t want paper degrees. We want jobs!”. There was also the ‘*Hare Krishna*’ movement, making its appearance in England and New York in 1966. The *Hippie movement* was gaining force and use of drugs was very widely prevalent. The divorce rates in US reached all time high. The casualty rates in Vietnam were increasing and many eminent persons were not allowed to enter the campuses to address the students. Many generals were turned away.

### **Krishnaji’s twelve lectures – A Discussion**

When things were that bad, they invited Krishnaji to speak to them. That’s why, the timing of the talks is very important. The Ivy League Schools are the places where the cream of the US and the world are studying. So what did Krishnaji say? His iconic statement was that we are the world and we should change ourselves. Change should happen within us. There was no point in changing ourselves externally without changing our mind completely.

Rousseau said, “Man is born free, but everywhere he is in chains”. What’re the chains? Chains are the conditions imposed on the man from the day he is born. Man is born free, but everywhere he is chained by the conditions thrust on him by society. He is chained by culture, education, family, politics and what not! One hurdle after another, he has to move in life and run this obstacle race.

Krishnaji said that Man could never find the kingdom of happiness with all those conditions. So, Man must become free unconditionally by removing all these conditions and constraints by himself and only by himself. Krishnaji categorically said, “We are never a light to ourselves: To be a light to ourselves we must be free of all tradition, all

authority, including that of the speaker, so that our own minds can look and observe and learn”. In all his long life spanning ninety-one years he never accepted himself as Guru nor did he accept anyone as his Guru and never allowed anyone to be his follower. On the contrary he said, “You have to be your own teacher and your own disciple”.

Krishnaji pointed out that mankind fought 15,000 wars in the last 5000 years. What was the use? All these wars happened because of politics, religion, propaganda, ideology or political ambition of the leaders and similar causes. Due to these reasons many terrible things happened in the world. Mankind was divided by nationalism, religion, ideology - communist ideology or any other ideology and by personal ambition of the leaders. And we’re divided even now. We’re divided as a Hindu, a Muslim, and a Christian. All these divisions brought only new leaders to thrive. The divisions do not solve any of Man’s problems. They remain the same. So what’s the remedy? Krishnaji said that revolutions could not solve the problems of mankind.

The French Revolution did not solve any problem. The Russian Revolution failed and the similar regime changes from dictatorship to democracy, from democracy to oligarchy or monarchy but Man’s misery continues. All these were only changes on the surface or the *facade*. But Man continues to starve, his sufferings are the same. He continuously fights for ‘*Roti, Kapadaa, Makaan*’ (Food, Clothes and Shelter). Further, he creates his own problems because of envy, jealousy, greed, possessiveness, acquisitiveness and competitiveness. It’s like a rat race; every child is made to run the race from the day he is born. From then on, for the next 20 years or so, he runs the race putting his backpack on. He studies, passes or fails in examinations and secures ranks. “I missed the rank by 0.01%”, cries a young man or a young lady. They start their life with their own frustrations and they achieve what they call the seven figure salary or six figure salary and that’s all. But are they happy? Do they have peace? No. Never. They have all the luxuries and creature comforts but not inner peace. This is the sad story even today.

People waste their time in chasing a mirage and the mirage recedes and they never really achieve anything. This is the scenario presented



by Krishnaji. How could mankind come out of it? That is possible only by the psychological revolution according to Krishnaji. It is not the revolution as we usually understand. In psychological revolution Man has to change. Changes must happen in the mind of Man. He has to give up his brutality, violence, greed, acquisitiveness and he must drop out of the rat race and chasing the mirage. Then only Man can achieve what Krishnaji called the psychological revolution.

Psychological revolution is necessary because the present is only the continuation of the past. Man can have real relationship only after psychological revolution. How is our relationship today? Today we don't have any real relationship. One doesn't have any love even though one may say "I love my children". Krishnaji asks point blank, "If you really love your children, how can there be a war? How can you wage a war? How can there be so much of violence?". In any conflict, we all know that children and women suffer the most. To come out of that, one must have a real relationship. Now what is the state of affairs? One has an image. This image building as one may call it is the curse of modern civilization. Man wants to be something. And everybody wants to have some titles, before or after his name.

The titles, degrees and awards do not show the real Man. The man as he is, is not seen by anyone. Everyone sees through his coloured glass. The coloured glass is in the mind. With coloured glasses on, they see, speak and act. So the relationships are not man to man relationship, but image to image relationship. The image to image relationship causes trouble in personal life; the husband has an image of his wife, wife has an image of her husband. So there is no relationship at all. The relationship exists between two images but not between two individuals or minds or souls. This is what T.S.Eliot calls "To prepare a face to meet the faces that you meet". Relationship can develop only when man sheds all his false prestige, false nomenclature, false image, vanity etc. These pretensions are vain glory that causes the doom of man. One chases a mirage and finds nothing. So Krishnaji says, "You have to see the difference between the observer and observed". What's the difference between the observer and observed? For example: when one sees a sunset, one enjoys it so much and

forgets one's self. One gets completely absorbed in the beauty of sunset. But when the moment one says, "How beautiful it is!", the connection gets cut. Immediately one gets separated from the sunset. That person comes out of that union. This is the difference between the observer and observed.

In real relationship, there should be no difference between the observer and observed. That's how the relationship should be. The man and woman should see each other in the same way in the same manner. We see things not as they are, but as we are. When we see things with our coloured glasses on, we don't see the thing. Only when we see things as they are, we will see the things in their naked totality. Only then we will know where we're standing. With that knowledge or awareness, we can walk erect. Only then, there will be a real progress for Man. All other progresses are material progresses or progresses which do not count. In this way, we have to change ourselves, so that our relationships can be meaningful.

To have a meaningful life, we must clear our mind of negative thoughts and ideas. We must remember we are conditioned every day by the propaganda of religion, politicians and ideologies. All these make a man conditioned and chained. He has to free himself every day by keeping his mind a *tabula rasa* or a clean slate. Then only Man can progress; he can walk towards the destiny and discover truth. We're conditioned by our yesterdays. According to *Zen* philosophy, no man can take a dip in a same river twice. We also change biologically. Every day our cells get renewed. But can we change culturally and emotionally and forget what happened yesterday? We have what you may call, the burden of many many yesterdays. Every man is the history of humankind and he carries that in his memory. According to Krishnaji, one need not study anything, but one can discover all things, when one goes inside his mind or introspects deeply. Krishnaji categorically says that no one can teach anyone how to go inside his own mind. You can go in only by meditation. Again Krishnaji says nobody can teach you the art of meditation. According to Krishnaji meditation should happen naturally. One cannot arrive at meditation by chanting mantras or by reciting slokas. Instead of mantras, one can say *coco-cola*, *coco-cola*, or one can say *Pepsi cola*, *Pepsi*

*cola*. Even then the same result will happen. What's the result? All these chantings only produce dullness of the mind. You have to go inside yourself by digging deep into yourself.

One of the students asked Krishnaji, "Is it possible for everyone to have psychological revolution within himself?" And Krishnaji says, "It is always the intelligent minority which in turn change the structure of the society and the world". So, if all cannot change immediately, at least members of the Theosophical Society and Krishnamurti Foundation should change. They should be the pioneers or torch bearers of psychological revolution. To achieve psychological revolution, we must give up greed, violence, envy, possessiveness, aggressiveness and all the negative qualities, ideas and thoughts. By violence, Krishnaji means not only of the physical violence but also the violence of the words, actions and even feelings. All these things should be deleted from one's mind and one has to do that deletion by himself.

Love can blossom only when you come out of those images built by you and for you by others. That's why, the relationship between man and woman is very important. In a perfect marriage, there should be a 'fusion of personalities'. It is not enough that man and woman have physical union alone. There should be the fusion of the minds. This is symbolized by *Arthanaareeshwarar* – half man and half woman. Man and woman must become one. To become one, you must walk on the path by your own light. Nobody will show the light or guide you on the path. The path is dark and unilluminated and you have to be your own light. The question is "How to become your own light?" Krishnaji has said one has to toil and work. He points out again the three qualities - "Development, Purification and Incorruptibility" have to be achieved by every individual. This is the message of Krishnaji. Every man has to develop himself, while developing himself, he has to purify himself and he must become incorruptible. What is purification? Purification is getting rid of all the negative thoughts and ideas. When one gets rid of them, virtue blossoms naturally. Virtue cannot be cultivated. We all know that "Patience is a virtue". But patience cannot be cultivated. Humility is a virtue and it cannot be cultivated. It has to come naturally from within oneself. It will happen

only when we get rid of our ego or the internal dross, internal defects of envy, jealousy, aggressiveness, competitiveness, acquisitiveness and possessiveness.

Husbands don't love their wives. They only possess them. They don't love their children, they only possess them. Because, one possesses a son or daughter, when they go against parental wishes, parents even take extreme steps of killing them. That's how we have unfortunate murders in this country and we call them as 'Honour Killing'! What an irony! The father says, "My daughter is not obeying my command. She opted to marry somebody else. She rejected the man I chose for her. Don't I have the right to choose for her?". No one has any right to choose anyone for anyone. Choice is made individually by one's own free will and accord. When someone imposes something, it is not a choice. It is a punishment. Because, pleasure and pain are the two sides of the same coin. Pleasure and pain are in the mind of the person who experiences it.

To get rid of all the negative qualities and ideas, one must develop one's own personality. It can be developed only by purification. *Satsang* can help one to purify one's mind. One must not only purify, one must protect or guard oneself from evil. Evil is nothing but the sum total of negative qualities. 'This is beyond me, It is impossible for me' are all the negative qualities. The moment one says, "Every man has got a price", one becomes susceptible to corruption. We are the world. We can't blame others. Many people say, the world has gone to dogs; it's *Kali Yuga* and there cannot be any *dharma*. All these statements are baseless. All yugas are good and all times are good. It's we who make "*Hell out of Heaven or Heaven out of Hell*" as John Milton said. This is elaborated by the famous American poet Walt Whitman in his great poem "The Song of Myself".

### **Conclusion:**

I would like to conclude with an anecdote which I read in *Reader's Digest* long back. It was a real incident happened in Europe during the bitter days of Second World War. The allied forces and the Germans were fighting fiercely. But the war correspondents of various newspapers had to send their news reports about war every day. In

those days, typewriter was the only device by which one could have the reports legibly typed and telegram was the fastest mode of communication. War correspondents used to type their reports and have them transmitted to their headquarters in London, Paris or New York through telegrams sent from telegraph offices. So a correspondent was working at his typewriter in his office-cum-home but he was interrupted very often by his inquisitive son. The affectionate father didn't want to silence his son in a harsh way. So he picked up previous day's newspaper and cut the picture of the world depicted on it and gave it to him. Then the father said to his son, "My boy, please make the world whole". The boy took it and returned happily in a few minutes. The father was surprised to see the world complete again and asked the boy "How did you do it?". The boy causally replied, "There was a picture of a man behind it. I set the man right and the world became whole again". So nothing is wrong with the world. It is the man who should become whole and complete.

As our National President has said, "We have the inner spark. The inner spark is within us. We have to make that spark shine". That spark has to be rekindled again and again. This is Easter. Easter is the time of resurrection when Christ came out of the tomb. We have to come out of our tombs. Our body is our tomb. Even though we're alive and kicking; even though we say we're thinking, we're not living. We only live when we become free. At all other times, we're only hollow men living in the waste land. Whether we're a hollow man or a real man, it's in our hands. For that, psychological revolution should take place within each and every person. Please don't think Krishnaji as an arm-chair philosopher. He never allowed anyone call him 'Philosopher' at all. He never ever said, "I give lectures". He simply said, "I talk". He never even bothered to write down his lectures. It is our good fortune that all his talks are recorded in audio form and most of them are videographed. He spoke like Socrates or Buddha to all persons who came to listen to him. It's again our good fortune that the talks have been recorded and printed as books.

"*You are the World*" is published as a book by the Krishnamurti Foundation of India (KFI). These twelve lectures are available in CD also. I appeal to my brothers and sisters to listen to his talks and effect

change within themselves. We have "to strive, to seek, to find and never to yield" as Tennyson said in his poem *Ulysses*. Like that hero, we have to try, attempt, purify and seek within ourselves. To make the spark glow, we have to be the light. I appeal to my sisters and brothers, as our President has said, "Keep the spark glowing. Keep it bright". Then only we can be the light to ourselves and discover the path for ourselves. There is no right royal path. One has to make his or her path and progress steadily till one discovers or arrives at truth.

### **Books Referred:**

1. Alcyone (J.K), *At the Feet of the Master*, TPH Adyar.
2. Pupul Jayakar, *Krishnamurti – A Biography*, Harper & Row Publishers, San Francisco.
3. J. Krishnamurti, *Freedom from the Known*, Harper & Row Publishers, London.
4. J. Krishnamurti, *You are the World*, KFI, Chennai.
5. Lady Emily Lutyens, *Candles in the Sun*, Rupert Hart - Davis, London.
6. Mary Lutyens, *J. Krishnamurti – A Life*, Penguin Books, India.
7. G. Narayan, *As the River joins the Ocean: Reflections about J. Krishnamurti*, Books faith India, Delhi.

## NEWS AND NOTES

### Bengal

#### National Conference

The on-line National Conference of T.S & TOS comprising the states of Assam, Bengal, Bihar, Utkal and Bangladesh was organized by the Bengal Theosophical Federation (BTF) on 12 and 13 March 2022. Bro. Pradeep H. Gohil, President, Indian Section, graced the occasion as Chief Guest. Bro. B.L. Bhattacharya, former National Director, TOS, India was the Special Guest and Ven. P. Seewali Thero, General Secretary, Mahabodhi Society of India, was the Guest of Honour. After prayers and opening song by Sis. Jaba Guha Thakurta, welcome address was given by BTF's President Bro. P.K. Datta. Activity report of the Federation was presented by Bro. Achintya Nr. Chakraborty, Secy., BTF.

The Chief Guest, Bro. Pradeep H. Gohil delivered a thought provoking lecture on the theme- "THEOSOPHY'S VIEW ON HUMAN SUFFERINGS". Special Guest, Bro. Bhattacharya, narrated in his talk about the gradual increase of worldwide sufferings of human beings due to war, hatred etc. and then he mentioned about the theosophical ideologies to address it. Ven. P. Seewali Thero explained the cause of suffering and how to overcome it. Bro. C.A. Shinde was the Chairperson of the short lectures given by the speakers of Assam, Bengal, Bihar, Utkal Federation and Bangladesh. The topic was "**RELEVANCE OF THEOSOPHY IN THE PRESENT DAY CHALLENGES**".

The programme of TOS on 13 March started with the Universal Prayer. Then, national level activity report of TOS was presented by Bro. K. Shivaprasad, National Director, TOS, India. Bro. Ratan Ch. Das, Secy. TOS, West Bengal (W.B), narrated the activities of TOS, being conducted in W.B. Thereafter, Bro. P.K. Mahapatra, National Lecturer, gave a very meaningful power point presentation about-

"Why we feel separate although we are a part of the ultimate reality and reason thereof is attributed due to ignorance or *avidya*". Bro. Chittaranjan Satapathy, former International Vice-President, TS, delivered a lecture on "WHY WE SUFFER". It was followed by a session of short lectures on the theme "**CREATION OF SUSTAINABLE LIVELIHOOD FOR POOR PEOPLE THROUGH TOS ACTIVITIES**". Bihar Federation's Secretary Prof. R.K. Prasad chaired this session and views on the theme were presented by the speakers of Assam, Bengal, Bihar, Utkal Federation & Bangladesh.

The conference ended with a small presentation by Sis Madhusree Chowdhury and Bro. Avik Guha Thakurta. The vote of thanks was given by Bro. Avik.

### Bombay

Sis. Aban Patel gave talk at Triveni on 'Parsee Religion in the Light of Theosophy'. The talk was delivered in English on 22nd Feb 2022.

Shri Nandkumar Raut gave a talk at TRIVENI MEET on 8 March 2022. The subject of his talk was 'Life & Works of A.P. Sinnett'. The talk was delivered in English and Bro. Navin Kumar highlighted the content of the talk in Hindi.

Sis. Aban Patel was invited by Rewa Lodge, Vadodara to deliver a talk in Gujarati on '*Charitravan Jeevan – Character Building*'. It was held at the Lodge's Google Meet on 13 March 2022. She started her talk with reference to *Jeev-Atma* and how our life can be moulded to build a good character and also to be a good student of Theosophy. She explained in detail the 12 main points/habits to be developed by each individual. She further talked in brief about the Law of Karma and how a man should try to rectify all the bad habits in this life and try to lead an honest and truthful life so that in the next birth there will be peace and happiness which will result in progress of his consciousness reducing the cycle of re-births. She

ended her talk by referring to the Golden Stairs written by Madam Blavatsky to ascend the steps which the learner may climb to the Temple of Divine Wisdom.

Meet of three Federations (Marathi, Gujarat & Bombay) was held on 22 March. The theme was '*Pasaydaan*' – *Janaesvari (on Geeta) by Saint Dhaneshwar* and in this context Prof. C.A. Shinde spoke in English, Shri Nandakumar Raut expressed his views in Marathi and Shri Ashok Lokhande presented his points on the subject in Hindi.

### **Delhi**

Shankar Lodge, Delhi, organized the following two on-line talks in January: Bro. A. P. Lokhande, National Lecturer, spoke on 15 January and his topic was "Seek Out the Way". Bro. Narsinh Thakaria, National Lecturer, delivered a talk on the subject "Devasur Sampad Vibhag Yog- Bhagwad Geeta Chapter 16" and it was held on 29 January, 2022.

Dr. Rajiv Gupta, National Lecturer (Secretary, Shankar Lodge), delivered first, second and third part of his series of on-line talks at Shankar Lodge on the subject "The Astral Plane and the Astral Body". These were held on 5, 12 and 19 February 2022.

Shankar Lodge celebrated Adyar Day on 19 February, 2022.

Bro. S.S. Gautam, National Lecturer, gave a power point lecture on 'Self Purification' in the meeting organized by Shankar Lodge on 19 March 2022.

### **Karnataka**

Karnataka Theosophical Federation organizes on-line study class on every Thursday at 6.55 P. M. The following speakers spoke on *Talks on the Path of Occultism* – Part-II in the study class in March: Federation Lecturer Bro. M. Reddappachari gave a talk on 'Warning Voice'; Federation Lecturer Sis. G.S. Lalitha spoke on 'Self and All self'; Federation Secretary Sis K. Parvathamma expressed her views on the 'Three Halls'; Central Zonal Organizer Bro. M. R Gopal's

subject of talk was 'World Mother'; and South Zonal Organizer Bro. M. S. Sreedhar dealt with the theme 'The Seven Songs'.

On-line study class is conducted on every Sunday on '*Thought Power its Control Culture*' in which the following talks were delivered in March: Federation Lecturer Bro. B. C. Narasingappa spoke on 'Memory and Growth of Thought'; Sis. Puttamma gave a talk on 'Seven Human Temperaments'; the subject of Federation Lecturer Bro. K. S. Prakash was 'The strengthening of Thought Power & helping others by Thought'; Bro. Rajashivashankar expressed his views about 'Dharana and Obstacles to Dharana'

### **Off-line programme in the Lodges**

Bro. M. Sreedhar, Bro. Narendranath, Sis. Vimala and Sis. Lakshmiddevamma sponsored a day-long study class at Sathyakama Theosophical Lodge in Srinivaspura. It was organized in memory of the Ex- President.

Bro. Vishwanathraju and Bro. C. Rajashivashankar directed a day-long study camp on 3<sup>rd</sup> March on the theme "*Talks on the Path of Occultism*"- Part-I. The programme started with the prayer performed by Bro. V. Jayaramappa and Bro. M. Vemanna. Then, Sis. R. Madhavi, President of the Lodge, gave a talk on 'Discrimination'; Bro. A. Venkata Reddy, Secretary of the Lodge, gave a talk on 'Desirlessness' and Bro. C. Rajashivashankar spoke on 'Good Conduct'.

Bro. G. K. Nataraja, Secretary of TOS Unit, directed the study camp on the theme 'Theosophical Life'. It was held on 20th March at Raghava Mandir Theosophical Lodge, Chintamani. Sis G. S. Lalitha spoke in this camp on 'Theosophical Life'.

Huliyar Sanmarga Lodge organized on-line study classes on all days except Sunday & Thursday. The study of the book *Study in Consciousness* Part-II was conducted by Sis. Indira Swamy in March. It was followed by discussion led by Bro M.R. Gopal and Bro. Raghavendrachar.

## Telugu

Bro. Savaram Venkateswara Rao (a Retired Lecturer of History) gave a talk on the subject 'Meditation and Wisdom'. It was organized by Olcott Theosophical Lodge, Machalipatnam, on 26 March. Lodge's President Appaji and Secretary Ramesh conducted the meeting.

## Utkal

A study class on N. Sri Ram's book *An Approach to Reality* was conducted in a virtual meet of Barabati Lodge, Cuttack, on 7 March 2022. Former President of UTF Bro. Sahadeb Patro conducted the study and explained the content described in the book by the author. Bro. C.A. Shinde, National Lecturer, spoke about 'Mind is the great Slayer of the Real' and the Lanoo or Disciple has to slay the Slayer as the first and foremost approach to reality. Then, Bro. B.S. Mohanty, Secretary of the Lodge, expressed views in the context of what Sri Krishna has explained in Srimad Bhagawad Gita regarding the path which leads to reality. Bro. Mohanty also mentioned about the *Nirvana Shatakam* of Adi Shankaracharya for the approach to Reality in a true sense.

The virtual session of the aforementioned study class continued on 14 March as well. It was hosted by Dr. Patanjali Tripathi, Vice-President of Barabati Lodge. Prof. Sahadeb Patro said in this session that theosophy makes life intelligible and then he explained about the Law of right relationship, being & becoming etc. Bro. C.A. Shinde spoke with reference to J. Krishnamurti about deconditioning of mind in order to have the right approach to truth. The other speakers of the session were Sis. Arunima Baruah from Guwahati and Bro. B.S. Mohanty.

## U.P. & Uttarakhand

The on-line meetings of Dharma Lodge, Lucknow, were held on 02, 09, 16, 23 and 30 March, 2022, in which talks were delivered on the topics '*Niyama* and effects of practicing *Yama -Niyama*', '*Ahar-*

*Viharr*', '*Karm se Punarjanm*', 'Idol Worship and Animated Statues' and 'Spiritual traditions of India'. These talks were given by Bro. U. S. Pandey, Bro. Narendra Deo, Bro. Ashok Kumar Gupta, Bro. Pramil Dwivedi, and Bro. S. K. Pandey respectively.

Nirvan Lodge, Agra, observed the Foundation Day on 3 March. It was an on-line meeting in which Bro. C. A. Shinde spoke about 'Significance of the Lodge's Foundation Day.' During the on-line meetings of the Lodge held on 10 and 17, March, talks were delivered on the topics 'Relevance of the Gita in 21st century' and 'Mysticism in Sufi Tradition' by Bro. Prabhuji and Bro. R. P. Sharma respectively. A symposium on 'Life and Death' was organized by the Lodge on 24 March. Besides, a talk on 'Consciousness and the Absolute' was delivered by Bro. Harish Sharma on 31 March.

Bharat Samaj Pooja was performed by Bro. Gyanesh Kumar Chaturvedi on 20 March.

Bro. Vicente Hai Chin Jr. (of Plilippines) gave a talk on 'Theosophy and the Corporate life' in the on-line meeting of Pragya Lodge, Lucknow, held on 06 March. The other talk was delivered by Sis. Barbara Hebert (President T.S. America) on 27 March. The subject of her talk was 'Theosophy, mental healing and healing process'. Besides, an on-line interview with Bro. Pradeep Gohil, President, Indian Section, was held under the auspices of Pragya Lodge on 20 March.

Bro. S. S. Gautam delivered talks on the topics 'Devachan' and 'Vivek- Chudamani' on 06 and 27 March respectively. These on-line meetings were organized by Sarvahitkari Lodge, Gorakhpur. Besides, a seminar on the topic 'Duty of a Theosophist' was organized by the Lodge on 12 March in which five members expressed their views. Bro. A. P. Srivastava and Bro. S.B.R. Mishra spoke on the topic 'Theosophy and Buddhism' in the meeting held on 13 March.

Bro. U. S. Pandey delivered talks in two sessions on 'Insight into Teachings of the Bhagavad Gita'. These talks were held in the

on-line meetings of Prayas Lodge, Ghaziabad, on 06 and 20 March respectively.

Sis. Suvralina Mohanty conducted study of Ch.17, 18, 19 and 20 of the book '*Commentaries on Living*' on 13 and 27 March. This was held under the auspices of Prayas Lodge. Besides, Sis. Suvralina Mohanty conducted on-line study class for children and youth on Sunday at 09.30 am. The subjects covered by her during March, 2022 were 'Healthy habits', 'Real meaning of education' and 'Conscious effort for self-discipline.'

The on-line study of the book '*The Voice of the Silence*' was concluded by Sis. Lalita Khatri on 06 March at Noida Lodge. The members shared their experience and views regarding the aforementioned study in the meeting held on 20 March.

Bro. S. S. Gautam continued group study of the book '*A Study in Consciousness*' in the on-line meetings of Chohan Lodge, Kanpur held on 06 and 27 March respectively.

Bro. Shiv Baran Singh delivered a talk on 13 March on the topic 'Spirituality and Ideals in conduct of Ram'. His other talk on 'Ram Gita' was held on 20 March.

Anand Lodge, Allahabad, held meetings through WhatsApp and members listened to the pre-recorded talks on the topics 'Grace and self-Reliance' 'What are you searching for?' and 'At the Feet of the Master' respectively. These were held on 13, 20 and 27 March and the matter for talks were recorded by Sis. Sushma Srivastava, Bro. Sudeep Mishra and Sis. Ranjana Srivastava respectively. The Lodge held its annual general body meeting on 06 March, 2022.

Bharat Samaj Pooja was performed by the members of Kashi Tattva Sabha, Varanasi, on 11 March.

**U.P. and UK Federation Programme:** The Federation has planned a series of on-line talks on "Basics of Theosophy". Two talks in this series were delivered on 13 and 27 March on the topics 'Seven

Principles, Bodies and Planes' (third session) and 'Three great Truths and Three Fundamental Propositions'. The speakers were Bro. S. S. Gautam and Sis. Vibha Saxena. The talks were followed by close interaction with the participants.

#### **Contribution in other Federations:**

Sis. Kritika Goel (of Prayas Lodge, Ghaziabad) moderated the on-line session on the book '*A Text book of Theosophy*'. This was held on 15 March in a joint programme (Triveni) of three lodges - Jyoti Lodge (Mumbai Federation), Rewa Lodge and Rohit Lodge (of Gujarat Federation). Bro. Bhaumik Bhatt summarized and presented the content of the talk in Hindi.

#### **Contribution to the Indian Section's Work/ Programme:**

Bro. S. S. Gautam translated the Section's journal "*The Indian Theosophist*" of March 2022 in Hindi and it has been published by the Indian Section.

Sis. Vasumati Agnihotri delivered a talk on 'The Astral Plane' on 05 March.

#### **Contribution in the events of other Forums:**

##### **In Young Indian Theosophists Group:**

Sis. Kritika Goel moderated the study sessions on '*Ancient Wisdom*' and these were conducted on 06, 13, 20 and 27 March.

#### **National Lecturer**

**Programme for students/teachers/ youth:** A course on 'Self realization through Theosophy', was started in November 2021 for the students of UG and PG levels in Vasant Kanya Mahavidyalaya Varanasi. As part of the course nine sessions were conducted by Bro. Shikhar Agnihotri in March 2022 and the topics covered by him were 'Law of Karma', 'Thought Power (pt.1)', 'Thought Power (pt.2)', 'Three Objects of T.S. and Mission Statement', 'Study-Meditation- Service', 'Who am I?', 'Where am I?', 'Science- Power

of Gayatri Mantra', and 'Healthy mind in healthy body (naturopathy)' respectively.

On invitation by Gayatri Mission Gangaghat, Unnao, Bro. S. K. Pandey delivered a public talk on the theme "Symbolic Form of Shiva". It was held on the occasion of *Mahshivratri* festival (1 March) before a gathering of about 60 persons. During his talk Bro. Pandey explained the hidden meaning of all the symbols of Shiva like trident, crescent moon, *damru*, tigers' skin, bull, etc. He mentioned that while picture of Shiva is an artificial symbol, the Shivalinga is a natural symbol representing Shiva-Shakti *tattva* as a universal aspect of *Chetana* and *Prakriti*.

**Delhi Federation:** On invitation by Shankar Lodge Delhi, Bro. U. S. Pandey delivered a talk on 5th March and the topic of his talk was 'Pythagoras and his Philosophy'.

Bro. Shikhar Agnihotri conducted study of the TS manual 'Death and After' in three sessions on 07, 20 and 27 March.

Sis. Vibha Saxena conducted the study of Mahatma Letter no.15 (from *The Mahatma Letters to A. P. Sinnett*- cr.ed.) in the three sessions held on 04, 11 and 18 March.

Bro. Shikhar Agnihotri conducted study of the chapter 'Man's Ascent' of the book '*Ancient Wisdom*' by Annie Besant. It was held in two sessions on 13 and 20 March.

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**Pradeep H Gohil**  
Signature of publisher

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## **PRELIMINARY ANNOUNCEMENT**

Presidents of TS Lodges in the Indo-Pacific region  
Warm greetings from Malaysia

We are pleased to make this preliminary announcement that the 15th Triennial Indo-Pacific Conference of the Theosophical Society 2022 will be held from November 12 (Saturday) to November 15 (Tuesday), a 4-day event Hosted by Malaysia Selangor Lodge. It will be a virtual conference. All talks and visual presentations will be prerecorded.

Registration will be open to all TS members in May 2022. Registration will be free of charge. However, we appreciate donations for this event and details of bank account will be provided in our next announcement in May.

We need all your help and support by informing and inviting all TS members in your respective lodges to attend this event.

Thank you !

Ay Na Ng  
President of the Selangor Lodge, Malaysia

March 31, 2022