



THE BOMBAY THEOSOPHICAL BULLETIN

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“Error runs down an inclined plane, while Truth has to laboriously climb its way up hill.”

— Helena Petrovna Blavatsky, *The Secret Doctrine*

MISSION OF TS

To serve humanity by cultivating an ever deepening understanding and realization of the Ageless Wisdom, spiritual self-transformation and the unity of all life

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E-NEWS LETTER of INDIAN SECTION

To be launched on White Lotus Day 8th May 2023

***Shri Pradeep Mahapatra, Programme Co-Ordinator,
Indian Section Varanasi announces to all Federations:***

There will be an e-Newsletter of the Indian Section **published every quarter. The first edition will be released on 8th May 2023 and henceforth the timeline will be July, October, January and April first week.**

Federations are invited to submit their members' articles and Lodge updates & TOS activities **(for the period January to April 2023) for the first E-News Letter by 10th of April 2023 at tsnewsletter123@gmail.com**

Bro. Pradeep Mahapatra has also invited suggestions for a suitable name for the newsletter by 10th April 2023.

Acting Editor – Sis. Mahazaver Rustom R. Dalal **Cover Page by:** Sis. Kashmira Khambatta **Editorial Committee** – Sis. Mahazaver Dalal (Reporter & in charge of Mailing List), Sis. Kashmira Khambatta, Sis. Aban Patel and **Ex-Officio:** President Bro. Vinayak Pandya. **Note:** News, Notes and Programs to be printed in the Bulletin be forwarded by e-mail to kashmira.khambatta@gmail.com latest by 16th each month. Readers' Views are invited.

He adds, the name will be finalized by the Newsletter Committee and 2-3 articles will be considered for the 1st edition. The other articles will be kept for the upcoming quarters.

Editor: BTF Brethren, please e-mail your articles to President Bro. Vinayak Pandya's e-mail: cavrpandya@gmail.com or Secretary Sis. Mahazaver Dalal's e-mail: mahazaver@hotmail.com to forward to Indian Section.



**Bro. Taral Munshi
at Vikram Lodge, Ujjain
For Study Camp on
Masters' Letters
on 7th, 8th, 9th April 2023**

with

Bro. Taral Munshi translating Shri Pradip Mahapatra's speech in Hindi, his role throughout the Study camp was to translate presentations of all sessions, like
'Questions & Answers on Masters' Letters by Radha Burnier'

PROPAGATION OF THEOSOPHICAL VALUES

Bro. Zinoo Master's article on '*Does Zoroastrianism Enjoin Vegetarianism?*' was published in Jam-e-Jamshed Weekly issue of 2nd April 2023. With references to Zoroastrian Prayers, he explains that taking life directly or indirectly for pleasure of one's palate is against the Divine Law. Hence adhering to vegetarianism should not be just for the prescribed month and 4 days of other months, it should be the way of life.

**KEY TO THEOSOPHY- A VIBRANT WORLDVIEW
OF THEOSOPHICAL MOVEMENT**

Tim Boyd, International President TS

Courtesy:

**The Indian Theosophist July-August 2014 Issue
On the 125th Anniversary of publication of the Book**

Over the course of her relatively brief life H. P. Blavatsky wrote four major Theosophical books. The two volumes of her first book, *Isis Unveiled: A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, provided a groundbreaking view into the Occult tradition and its perennial expression as a Wisdom-Religion. The *Secret Doctrine* was her next book and was published in 1888. Her last two books, *The Key to Theosophy* and *The Voice of the Silence*, were published one-hundred twenty-five years ago, in 1889, less than two years before she died.

The Key to Theosophy is without question her most accessible work. The book's lengthy subtitle clearly describes her intention for writing it. The complete title is *The Key to Theosophy: Being A Clear Exposition in the Form of Question and Answer, of the Ethics, Science, and Philosophy for the Study of which the Theosophical Society Has Been Founded*. Its dedication also shines some light on what HPB hoped to accomplish with the book. It reads, "Dedicated by 'H.P.B.' to all her pupils that they may learn and teach in their turn."

The Secret Doctrine was a demanding work that required both a strenuous intellectual engagement and an intuitive receptivity in order for the reader to even partially grasp its profound teaching. HPB took great pains to point out that it could not be approached like a normal book. In P. Bowen's Notes on *The Secret Doctrine and Its Study* HPB is quoted as saying that "reading the SD page by page as one reads any other book will only end us in confusion." In order to gain

something from the study one would be required to carve out new “brain paths” a process which progressively leads to a point where “the mind and its pictures are transcended, and the learner enters and dwells in the World of NO FORM.” In the waning two years of her life, it became clear to HPB that some literary bridge was needed between the lofty and intuitively demanding heights of the SD and the normal state of those pupils struggling to grasp something about Theosophy and the Theosophical Society. **Her response was twofold – first, the clear, formulaic, and progressive treatment of the *Key to Theosophy*, followed by the poetic, mystic, and devotional approach of *The Voice of the Silence*.**

The great problem that HPB faced was that the world was not ready for the wisdom that was being given through her. During the process of writing *The Secret Doctrine* HPB stated that the material in the book would remain “*very fragmentary*”... “*until the next century, when men will begin to understand and discuss this book intelligently.*” In essence she was writing for people who had not yet been born. Theosophy and its comprehensive world view was new and challenging to numerous long held beliefs and to the emerging opinions of late nineteenth century science. No language existed in the West to express the profound ideas about the inner dimensions of being. All of that had to be developed. Every aspect of her life was pioneering work. For us today it is difficult to imagine the context of her life. There was no Theosophical literature. Except the material written by her and A. P. Sinnett all that existed were fragments, often distorted, of some limited aspect of the all-embracing view Theosophy had come to present. The writing of Besant, Leadbeater, Taimini, Krishnamurti, the Mahatma Letters and all of the others who would further define the evolving view, were not yet available. In this context the importance of *The Key to Theosophy* cannot be overstated.

The *Key* is set in the form of Socratic style dialogue between an “Enquirer” and a “Theosophist”. Although in reality HPB both asked and answered the questions, the method allowed her to expand on the nuances of the ageless wisdom tradition. Although in true HPB form, a good deal of the book is an argument for or against specific people or ideas that were prominent in 1889, the rest is a progressive consideration of the work of the Theosophical Society, its history, and future; a description of the structure and dynamics of the inner worlds; and some discussion of spiritual evolution and the fact of the Mahatmas.

One of the appeals of the book is that it is primarily focused on the individual. The style was conversational and could appeal to the person who found themselves curious, or even deeply interested in the subject.

There is another reason that the *Key* is so accessible as an introduction to Theosophy. It is the only one of HPB’s books that is almost solely intellectual in its approach. The dialogue between the Enquirer and the Theosophist requires thought and analysis. It asks the reader to process information, to compare and contrast ideas. Anyone who allows himself to follow HPB’s line of argument and consider the facts she presents may not end up agreeing with her but will certainly feel challenged and extended in the use of their reasoning faculty.

In one of her definitions of Theosophy HPB says, “Theosophy is the accumulated wisdom of the ages, tested and verified by generations of seers. *To the mentally lazy or obtuse Theosophy will always remain a riddle.*” Over and over the point is made that intense thinking is a requirement for even a glimmer of understanding. The participation of the intellectual aspect of mind is the necessary gateway to a deeper understanding, but it is only the beginning. HPB was aware of the critical role of intellect. This lower mind is the gatekeeper with the power to allow us to become open to profound vistas of thought, or to

close us off in a world of acceptance and repetition of conventional, often mistaken, thinking. For those who were new to Theosophy the *Key* could convince. For those who already valued it, it defined the system of thought and presented avenues for a deeper exploration.

One-hundred twenty-five years after it was first published, *The Key to Theosophy* remains in print in countries around the world. Although some of the references to contemporary issues in 1889 have lost their relevance, the masterful presentation of the work and worldview of the Theosophical movement remains vibrant.

OBITUARY

Bro. Amubhai Raval, a Stalwart Theosophist of Central & East Africa TS Section, when stationed in Mumbai was a member of Blavatsky Lodge. Sis. Deepa Kapur informed us about his passing away to Light Eternal. Though staying in London, he used to be in touch of Blavatsky Lodge activities. We were really touched when he had learnt about Blavatsky Lodge Attendant Ganpat's ill health and medical aid required for him, Bro. Amubhai Raval had sent a donation through his contacts in Mumbai. May his soul blessed with eternal peace continue to inspire TS Brethren from Higher Planes!

Sis. Soonoo Vesuna, member of Shanti Lodge passed away to Light Eternal on 17th April 2023. Her contribution in keeping Unity Youth Lodge alive by motivating her students to join Unity Youth Lodge and to participate in BTF activities is commendable. She used to bring her students for Mystic Star Ritual also. She was keen that poor students get Theosophical Values, so she used to pay their fees. Sis. Meherangiz Baria writes, Sis. Soonoo used to teach several poor children in her neighborhood without any charges despite her own financial limitations. May the soul of dedicated Teacher with generous and caring heart be blessed with peace!



**COMMEMORATION FOR
DEAR BRO. PARVEZ GANDHI**

By Sis. Parinaz Gandhi, Secretary TOS, Mumbai Region

To some a beacon and to many an inspiration, Bro. Purvez Gandhi passed on to light eternal on March 28, 2023, at the age of 66 years.

Influenced by Theosophical ideals since a tender age, Purvez had joined the Lotus Class and Maitreya Round Table as a schoolboy. On attending the international convention in Adyar in 1973, Bro. Purvez joined The Theosophical Society. During his years of association with the Unity Youth Lodge, he served in different capacities including as President. Thereafter his membership was transferred to the Blavatsky Lodge where he continued as a silent yet devoted Life Member while his professional commitments saw him rise to the post of Chief Financial Officer of Godrej & Boyce Mfg. Co. Ltd.

He actively lived and practiced Theosophy for 48 years. For the Theosophical Order of Service—Mumbai Region, he was the guiding light and principal benefactor. He, an epitome of selfless service, humility, graciousness, and generosity sans reservation, will be best remembered for his countless deeds of kindness and love undertaken with a cheerful disposition.

Equally keen to promote the Round Table movement where he had oft times officiated as Leading Knight, his last participation was in the Christmas Ceremony in December 2022. Unable to attend the

meetings thereafter as cancer continued to ravage his physical body, in February he had written, “Will be joining the meeting virtually!”

We wish this ever-obliging soul further progress on the higher planes of the Invisible World.



THE REIGN OF LAW IN BUDDHISM

C. Jinarajadasa, The 4th TS International President
Extracts Courtesy: The Theosophist June 2022

This little work is a testimony to such among those as may be drawn to inquire into Theosophy but are held back by popular misconceptions. I for one, to whom the Lord Buddha is the greatest Ideal in life, have found in Theosophy what I have not found in any existing Buddhist book or tradition, that is, a never-failing source of inspiration in understanding the *Dhamma* as the most beneficent power in the universe, and the *Sangha* as the ever watchful and compassionate Guardians of humankind.

I have sought to make the Buddha, the *Dhamma* [Buddhist teachings], and the *Sangha* [a community of Buddhist monks] a living power in my life, and it is Theosophy and Theosophy alone which has wrought for me the miracle.

The Reign of Law

Of all the great changes which have come about during the last hundred years in modern thought, there is none so profound as the conception of the reign of universal law.

Wherever we look, whether with the microscope or the telescope, we find laws. The tiniest electron as the mightiest solar system obeys laws which the mind of man can tabulate.

All the discoveries of modern science, which has given us this conception, have profoundly shaken Western theologies. So much is this the case, that a cynic has declared that today, “God exists only in the gaps of the cosmic order.” One of the hardest problems for thoughtful Christians at the present time is to harmonize the facts of evolution and the doctrines of theology.

The latest conclusions of modern science are after all nothing more than the proclamations of the Lord Buddha. When we understand what the Lord meant by the word Dhamma or Law, we realize that it is Law absolute, which brings under its sway all things great and small. It has been said that a scientific law is only a statement of the conditions under which certain results will follow. This is exactly true of the Dhamma.

For all the teachings of the Lord Buddha are based upon the inevitability of law. He does not proclaim moral law as having any value from His sanction, but that it brings its own sanction with it. In science we do not say that one particle of matter attracts another because of some divine decree, but because it is the nature of matter to attract each other in a particular way. Similarly, the whole conception of life offered by the Lord Buddha is based upon a scientific conception of the universe.

One of the most wonderful conceptions which the Lord Buddha gave is that moral law is exactly the same as any physical law. When He proclaimed that ***“hatred does not cease by hatred, but only by love”*** He was not uttering a beautiful ideal but was giving a scientific statement of the laws of the universe, visible and invisible.

Of late many Western thinkers, who are profoundly influenced by scientific conceptions, are beginning to realize that in Buddhism is a statement of life which is in thorough accord with science. There are,

of course, some who consider Buddhism a cold religion, because there is little scope for emotion in science.

Yet all the great changes in material civilization which we have now are due to the application of scientific truths. Similarly, when the great precepts of morality are thoroughly understood as expressions of natural law, we shall all try to live more moral lives. The world has failed to be more moral than it is largely because of its false conception of morality.

If morality is only the statement of a Personal God who can be appeased, then there is a natural tendency not to be absolutely rigid in adherence to morality. But if we realize that to break a moral law is exactly like breaking any physical law, then we are on our guard in a new way. If I were to walk carelessly over a precipice, I know what will happen, and so I take care to be circumspect when nearing the edge of precipices. In exactly the same way, if I thoroughly believe that to tell a lie is to put in operation natural forces whose reaction on me will be pain, I refrain from telling lies.

Of course, we must not be truthful because we are afraid of pain if we tell a lie; we must be truthful because truth is our ideal, and the more true we are to life and to fact, the more true we are to ourselves.

When we have the conception that the precepts of morality are precepts of natural law, there is a quicker response to morality. In theory, Buddhist lands should be ideal lands of moral life; but if in practice they are not so very much better than non-Buddhist countries, it is simply due to the fact that Buddhists have not yet awakened to the priceless value of the teachings which the Lord Buddha gave them.

Such is the inherent nature of the Dhamma, that practically every man, who adheres to the teachings of science, whether he is Hindu,

Christian, Zoroastrian, or Musselman, cannot help being in one part of his mind a Buddhist. For his scientific leanings will impel him to consider not only physical Nature, but also the invisible nature of men's hearts and minds, from the same scientific standpoint of natural law. This, of course, is pure Buddhism. Hence, we have an interesting psychological fact that there are many Buddhists by practice who are not so by name, all over the world. For true Buddhism is not something in sacred books, but a universal teaching disseminated all over the world where the laws of Nature are in operation.

BTF & LODGE PROGRAMMES MAY 2023

BUDDHA PURNIMA – WESAK BLESSINGS meeting on Friday 5th May 2023 at 8.00 pm in Green Room of Blavatsky Lodge

WHITE LOTUS DAY MEETING on Monday 8th May 2023 jointly by BTF & Blavatsky Lodge in Besant Hall at 6.00 pm

BLAVATSKY LODGE: 7 – French Bridge, Mumbai 400007

Tel:23685026 (M):9821459504 (M):9819334333

DAY	TIME	DETAILS
Tuesday 2nd, 9th, 16th, 23rd & 30th	6.00 pm	Study of 'Theosophy Explained with Questions & Answers by P. Pavri' conducted by Bro. Arni Narendran
Friday 12th, 19th & 26th	6.00 pm Hybrid	Study of 'Inner Life _Series II' by C. W. Leadbeater conducted by Sis. Aban Patel
Sunday 28th	10.45am	Maitreya Round Table

JYOTI LODGE: c/o Bro. Taral Munshi, Goregaon, Mumbai 400065

DAY	TIME	DETAILS
Tuesday 2nd, 9th, 16th, 23rd & 30th	6.30 to 8.00 pm	TRIVENI Meet Virtual on Zoom on Theosophy / Spirituality Hosted by Bro. Taral & Sis. Archana Munshi

VASANTA LODGE: c/o Bro. Vinayak Pandya, Santa Cruz (E), Mumbai

DAY	TIME	DETAILS
Wednesday 3rd, 10th, 17th	6.00 pm	GURUDEV GOSHTHI virtual on Zoom to study in Gujarati Theosophy & Spirituality Hosts:

24th & 31st		Bro..Bhavesh Pandya &Sis. Archana Munshi
VIMADALAL BILIA / GANESH LODGES: Family House, Dadar Parsi Colony, Mumbai 400014 - Fortnightly Meeting		
DAY	TIME	DETAILS
Thursdays	6.00pm	Theosophical & Religious Talks
JAMSHED MEHTA LODGE: C/o Bro. Noor Baig, 43 – Shangrila, colony entrance next to the Church, opp. Colaba Post Office, Colaba, Mumbai		
DAY	TIME	DETAILS
Third Saturdays	5.30 pm	Learning Theosophy from Life Experiences

Price Rs.1/-

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