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Editor

S. SUNDARAM

A Step Forward

A question was raised during a dialogue a few years ago: “As human beings we are endowed with capacity to think and make sensible and wise decisions, and yet how often we use our faculties?” It is really strange that of all the living beings man, who has the capacity to think sometimes behaves in a very unreasonable manner. He knows and understands one thing, gives respect and recognition to another and does altogether or something entirely different. As such, there is no synchronization between his knowledge and action. On the other hand a man who is keen to learn having an inquiring mind, questions everything—even his own existence. Such a person has the capacity to discard, disown and reject the false or what is not true. With this state of mind his evolutionary process begins spontaneously on its own. Not to accept the thought, idea and deed with which his conscience does not agree is a courageous and significant step for one’s own evolution, provided one is voluntarily prepared to take this decision. It is he alone who has to discover it for himself and fulfil his responsibility with pure intent. He will have to sincerely go deep into himself and try to know as to why he has not been able to do it till now? After all morality depends on and is guided by the voice of conscience. It has to be carved out through repeated efforts in the course of life. If one cannot listen to and give due respect to the voice of his conscience then perhaps the light and the path shown by the scriptures and Teachers too will be of no help to him. It is, thus, responsibility of all those who have understood the significance and inevitability of the higher values of life to utilize their time, energy and intellect to promote and strengthen those values. It can best be done by translating them into action. As mentioned by H.P.Blavatsky:

“The power to know does not come from book-study nor from philosophy, but mostly from the actual practice of altruism in deed, word and thought.”

The Cause of Sorrow

The Lord Buddha spoke of right perception as the first step on the Eightfold Path. To be able to see things as they are, not through coloured glasses of some kind, is one of the problems, perhaps the most important problem, with which we are faced. The Buddha also said that the first truth to realize is the truth of sorrow.

At first one wonders whether sorrow is a truth. We know that sorrow exists everywhere, but to perceive sorrow in the way He indicated is not easy. There is tremendous misery in the world: millions of people are starving, millions lose their lives, their homes, their limbs in the wars which take place. Tension, conflict and hatred exist in every part of the world: race against race, religion against religion and so on. All this is sorrow. When we read about it in the newspapers we may say: ‘What a pity it is! Dreadful things are happening in the world.’ But we do not really know what sorrow is. We do not see it with the whole of ourselves, because we give only a moment’s thought to it and then it is brushed aside. Being far removed from us, we are not really troubled if tens of thousands are in utter misery somewhere. Our daily life goes on much as usual; we have our little pleasures, our little worries, our particular egoistical problems, and that is all.

Apart from the tremendous misery and sorrow that exists in the world, of which we know superficially with a part of our minds, there is much in our own lives and in the lives of the people around us, which is of the nature of sorrow, however little we realize it. There are the innumerable anxieties, the irritations, frustrations, the cravings which end in disappointment, which are not usually named as sorrow. But if we take the life we lead as a whole, it does not consist of that kind of happiness which may be called true happiness.

The Mahâyâna Buddhists say that enlightenment comes only when there is a deep compassion, a deep feeling for the misery and the suffering which exist in the world. Enlightenment may not come when we seek enlightenment and say: ‘I am going to achieve something in the spiritual life.’ The real reason for finding enlightenment should be an altruistic sympathy and compassion for all who suffer.

There is a beautiful saying that Compassion is the mother of all Buddhas. A Buddha comes into existence when he sees how people suffer and when he feels the great urge to find a way out of this suffering. So to be able to perceive the futility, the misery, the meaninglessness, the sorrow of life is the first step.

If we felt that deep concern about the suffering which exists in the world, we would want to know the way out. Most of us continue to live commonplace, mediocre lives, because there is nothing that deeply moves us. We do not feel that urgency to bring about a change. To see that necessity is the first step. When we see that, then naturally we will try to find the answer.

The Lord Buddha gave His answer in a very simple way. He said that the cause of all sorrow is craving, the thirst which exists in each one of us in a number of different forms. When we think that we have conquered this thirst in one shape, it arises in another form.

Thirst exists not only for objects. Some of us who are in the Theosophical Society may not have a craving for, let us say, money; we may not want to belong to the jet set, or to cover ourselves with jewels. But we have a craving for other things, such as spiritual advancement. We have preconceived ideas about relationships with other people. If I imagine a relationship with you in which you are very fond of me, there is a thirst in me for the type of relationship which I have imagined. When that does not turn out as I desire, I feel unhappy. Thirst also takes the shape of a desire for domination, of aggressiveness, of self-promotion in various forms, which if we are objective, we can see in ourselves. There is also the desire to escape from some things, and the desire to impose ideas on other people.

Desire or thirst exists because we do not have a sense of true values; we mistake what is less valuable for what is more valuable, what is less real for what is more real. So, to see things in their true nature is extremely important. The spiritual life consists in knowing what is essential and what is not essential.

It is obvious that whatever has a conditioned existence and is dependent on something else for its being, has less value than that which is unconditional. Let us take, for example, the kind of happiness many of us enjoy. We may consider ourselves to be reasonably happy, but our happiness is dependent on external conditions and on other individuals. If you behave in a particular way, I am happy. If you behave otherwise, I immediately become unhappy, if you call me a fool, for instance, it

makes me unhappy. My happiness depends on your accepting an image which I have created of myself as not being a fool, but on the other hand a very fine person. If we possess various things which give a sense of security, we are happy. Otherwise not. Every such form of happiness which is dependent on a particular condition or on another person is obviously not true happiness. But we are all the time trying to cling to these things which are dependent.

Whatever is conditional and dependent is of a temporary nature because no condition in the world remains exactly the same. When the condition changes, the happiness ends. This is an 'obvious' fact, obvious only to a superficial layer of our minds, not to the whole of ourselves. An instance of this is the fact that we 'know' that existence in the physical body is dependent on many conditions. We 'know' that life in the body will cease when the conditions are altered. And yet, if life disappears from a certain body, we feel very unhappy in spite of what we 'know' and the philosophy that we may preach.

We are continually clinging to the impermanent; the impermanent in the form of ideas, of attachments, in the form of organizations and systems, in a number of different forms. One of the Upanishads says that the Eternal can never be found through grasping at perishable things. But that is what we are seeking to do. We are all the time concerned with the things which will pass away.

When we are not attracted to certain things, it does not mean that thirst does not exist. To run away from things is not absence of thirst; to be repelled by something means the craving exists. We may want a particular thing, we are disappointed and therefore we are repelled.

Whether we are repelled or clinging to something, we have to try and see what is the true nature of the thing, whether it is worth seeking. We should try to discriminate between the real and the unreal. This requires extremely clear intelligent perception. A mind which is normally not clear and logical, is not capable of becoming suddenly receptive with regard to spiritual matters. Therefore we should always be logical and clear in our thinking as far as we can.

It is important for anyone who wishes to understand the spiritual life, not to make any concessions to himself. We very often see things better when our own self-interest is not concerned, but when something touches ourselves, then we are not able to see it at all. When we are attracted to a thing, it is possible that we feel a sense of guilt, but that also makes it difficult for us to perceive. Attraction is not in itself 'wrong',

obviously. There is nothing 'wrong' in the world in a certain sense. To see beauty is a form of attraction, but if we crave for that beauty again, then we are caught in the web of desire. Whenever there is pleasure, we want that pleasure again. We should see that in such a case it is not the object which matters but it is our own mind which is creating this pattern. It is the mind which creates images of the pleasure which has once been felt and then desire is renewed. If there is to be freedom from thirst, then the freedom has to come through renunciation by the mind, not necessarily of the object. One may be surrounded by any number of objects and yet feel untouched by them. One can be surrounded by all the illusory, evanescent things of the world and yet not run after them. One can also outwardly renounce everything and be full of this craving within, which makes of us hypocrites, as the Bhagavadgītā says. Attraction to certain things and repulsion also become a habit, a mechanical process. To pull oneself out of this, requires sustained effort and extraordinarily keen intelligence.

In the long run, the evolutionary process teaches man to cease from craving. Again and again pleasure is sought and pain ensues. In the earlier stages, man attributes the cause of the suffering to other people and to circumstances outside. But, at a later point in evolution he wakes up to the fact that the cause of pain is in his own action and outlook.

We are capable of learning through a conscious effort and need not undergo suffering. This is the difference between the man who has set his foot on the Path and the man of the world. The former begins to try to find the truth for himself and not let the mere process of evolution teach him. Each one of us can make this effort to see things as they really are, to know what is truly valuable, to realize that all the passing things of the world will lead nowhere if we cling to them.

We have to turn our eyes to the Eternal. It seems as if it is a long way from seeing the sorrow which is in the world to the Eternal, but to see the suffering, the sorrow, to go into the reason for it, leads towards the path which is the way to the Eternal.

(Courtesy: *The Theosophist*, September, 2013)

G. DAKSHINAMOORTHY*

Loko-Ayam Karma Bandaha (Worldly People are Karmically Bound)

Introductory

This time my rebirth is into a nuclear, yet, sizeable family of frugal affluency that, by dint of exigencies, often slipped in to penury. I have witnessed such moments (that I call 'evil') tearing up the composure of my humble parents, which they normally could afford, having acquired out of life's experiences. I remember asking my mother, one time, "how God could be so unkind to us?" I remember her telling, "God is either testing our reverence to him, or is cleansing us of our past sins". By 'sin' she meant such of our actions, performed consciously or unconsciously, as are not approved of by God.

All this had, then, sounded narrow and myopic like child's play. Yet, not so, now, as I realise, after being drawn deeper into the problem concerning human suffering, that the question has been taunting mankind, worldwide, although history, of around five millenia, of human maturity and yet, eluding a specific answer. But, I feel wonder-struck to grasp the shades of theodicy harbouring that simple question of my teenage curiosity and the Theological thinking underlying my mom's justification of human suffering. My mother was sharing the early Greek thought that 'the cause of evil, we must look for in other things and not God'.

Nature of the problem – East & West

Interesting as it is, I propose to show how profoundly these elements have influenced world-over, in its persistent search for solution to end human suffering. This has been driving religious heads, economists, social scientists and philosophers, all alike, to ponder over possible solutions to the problem of evil in its temporal *et*-universal dimension. Indian Thought does not treat it as the *problem* of evil. Oriental philosophy sees the reality of human suffering and traces its cause to violations of the *law of karma* i.e God's ordain to man to be guided by his higher self. In the West, the thought is influenced more by materialistic approach to life, guided by logic and science, and is understood as

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the law of cause and effect. The outstanding features of Indian thought about *Samsara* and re-birth have rendered to it its universal dimension. Here is a criptic account of identity relating the western notion of cause and effect and the Indian concept of Karma:

“(Te) *spandamaana gunaadhikam*
Dhradhaayanti Parinaamam
Avasthaapayanti kaarya-karana srota
Unnamayanthi parasparaanugraha-tantri-bhutva-
Karma-vipaakarancha abhinirihantiti”-

(*Yoga Bashya 2.3*)

- meaning, ‘Te’ {the five *kleshas*, namely *Avidya* (ignorance); *asmita* (sense of I-ness); *raga* (attachment); *dvesha* (aversion) and lastly, *abhinivesha* (clinging to life)}, move; strengthen one’s engagement with the *gunas* (*sattva*, *rajas* and *tamas*); cause changes; add to the stream of cause and effect; and, having become a source of reinforcement bring about the ripening of karma.

The word ‘Avidya’ is understood in the sense of perverted knowledge that is contrary to spirituality. Suffice to note, briefly, that the *Law of Cause & Effect* is the Occidental coinage for what the Orient identifies as the *Law of Karma and Rebirth*. The point of identity is that both, alike, address the universal phenomena of human suffering.

The Problem of Evil

A historical account of the law of cause and effect in its aspect of the problem of evil is interestingly presented in Arthur L Herman’s work of research ‘The Problem of Evil in Indian Thought’. Herman traces through the early Greek period upto the message of the *Upanishads* and the *Bhagavadgita*. Relegions contented themselves by interpreting human suffering as punishment inflicted by God upon man for sinning against religious dogmatism and biddings of the Church. When that did not satisfy common human consciousness in those days of the *Renaissance* the evil was bestowed the name of human destiny. War casualties, natural calamities, flood, famines, endemics, epidemics etc., were all put in the basket of human destiny, taking the guts out of humanity.

Herman brings out that having to fend for themselves amidst horrid sufferings, the gullible minds developed the faculty of questioning and began countering the claims of destiny with emboldened thoughts

of ‘why?’ and ‘for what folly of ours?’ The debate starts with the arguments for God. God is said to be kind, all knowing and all-powerful. How can a benevolent God be supposed to bring about the suffering of mankind? At the same time, being a humble creation of God brought into the universe given to understand no point or purpose of life, man cannot be thought of as capable of evil. The question thus encompasses the question: ‘who is responsible for human suffering – God or Man?’ *The Collective Dialogues of Plato* give a thrilling account of Plato, Socrates and later, Epicurus standing firm on the side of *Zeus*. However, there has been a turn of the tide with the philosophical debate ranging from St. Augustine through to Leibniz pegging on to the *Omni-science of God* that God is, both directly and indirectly, the source of evil. In the Orient, the debate has ranged from the times of the Vedas stretching upto and beyond the *Bhagavadgita*.

Where lies the Cause? – The Western debate

There is doubt surrounding the meaning of *Evil*, too. Amidst these abstract notions of *God* and *Evil* understanding the Law of Karma or, for that sake, the ‘Law of Cause & Effect’ has transformed itself to an algebraic equation involving the two factors, both indeterminate. In view of the vastness of the subject I am confining the present study to just one factor – Where lies the cause? And, more than trying to be exponential, I propose here to render a brief contemplative account of the development of the thought about the *cause*, with a view to arouse interest on the subject.

In what W.C.Green has called the *First distinct statement* in Greek Literature of the Problem of Evil, Socrates is quoted speaking, and absolving *Zeus* from all wrong doing in the ills that befall man:

“ Neither then, could God, said I, since he is good, be as the multitude say, the cause of all things, but of many things not the cause. For good things are far fewer with us than evil, and for the good we must assume no other cause than God, but for the cause of evil we must look for in other things and not in God” The earlier thinking (341-270 b.c) is owed to Platonian & Epicurian thought that has analysed the issue thus:

“God either wishes to take away evil, but is unable;
or He is able and unwilling; or is niether able nor
willing; or is both able and willing. If He is willing and

unable he is feeble, which is not in accordance with the character of God. If He is able and unwilling, He is envious, which is equally at variance with God; If He is neither willing nor able, He is both envious and feeble and therefore, not God. If he is both willing and able, which alone is suitable to God, then from what source there are evil? Or why does He not remove them?"

Later in the 3rd century a.d, Lactancious quoting the development from Epicurus relates that the reflective man, through his agony and suffering has, from time to time, raised his head to ask 'why?' Augustine's reaction to this is founded on two theses namely, - (1) The *Omnipotent Thesis*, which maintains that 'God is all-potent' and (2) The *Ethical Thesis*, which maintains that 'God is all-good'. It followed therefore, that according to Augustine that God being all-powerful and all good it is His lookout to see that evil doesn't raise its head in his creation. There has thus been a turn around of thought about the cause of evil - from man to God.

Arthur Herman analyses the development saying that the Solution proposed to explain the presence of evil under the very nose of an all powerful, all good deity (for that is what PE comes to in the end) is the very start of Augustine's Theodicy. In his Work *the Divine Providence* Augustine seems to have encountered a dilemma, having pointed to God as the *ultima Causa*. He divides evil as visiting life in atleast three creative levels –the Superhuman, the human and the sub-human. He puts logic to exercise that may be the God's omnipotence and ethics is unable to reach the outer limit of things namely, human and sub-human, where evil is. This, Herman names 'the negligent horn'. Alternatively, Augustine suggests all evils are committed by the will of God (the cruelty horn). But what is the resultant? – While the negligence horn demolishes the omnipotence thesis, the cruelty horn does it with the ethical thesis.

The Divine Providence

There is more unsettling of the problem of evil than the first distinct statement in Greek literature. Augustine's *Devine Providence* could not take the thought through to its conclusion. The first characteristic of later thought was to give up the narrow and myopic approach to the problem and to apprehend the whole creation as one field of observa-

tion. This resulted in three justifications for the presence of evil that even as being all potent and all good God that permitted evil to play. They are:

- (i) Evil may be here and there confined to separate parts, but the whole is nonetheless good.
- (ii) More good results out of a little evil.
- (iii) Evil in afflicted parts is necessary to the harmony and goodness of the whole.

This has resulted in the promulgation of three possible solutions to the problem of evil in western thought. They are:

1. Good-caused-by-evil-solution: A hangmans post is created in the very midst of law incorporated into the order of a well-organised State.
2. Necessary-to-prevent-greater-evil-solution: Evils present in society (particular whole) are necessary in order to prevent the greater evils that are to come about them.
3. Prevention-of-greater-evil-solution: God approves the evils we get because the alternatives are far worst, more sordid, more bereft of decency, more full of turpitudes.

As the meaning of these are easy of common understanding and since my effort here is only to trace through the line of thought embracing the universal causation of human suffering I am not elaborating on these assumptions.

Man's Free Choice of the will

In the next course we see Man's free choice of the will cutting into the web of thought in an obvious attempt to fall in line with the temptations of theodicy that God cannot be the cause of evil. Man-is-free-solution enjoins that man enjoyed free will; so, man, not God, is the cause of evil. Yet it did not seem to cross over what is termed the *Omniscience Thesis*, which postulated God is all knowing. God knows all that has happened, that is happening and all that is going to happen and still allows evil to exist. Therefore evil, either as sin or as punishment, directly involves God; so God emerges as the causer, in both the cases. At last it occurred to thought that God foreknows all future events *and yet we sin freely* and not of necessity. I freely cause my future events and God knows those *as a witness* but, not as a cause. (Compare this with the Hindu notions of the nature of Self, as a neutral

agent of temporal causes) Hence God is not, but I am responsible for sinful events.

Extended Thought

Western thought on the cause of human suffering has not stopped at this. For want of space I content myself with listing a few more solutions, emanating from time to time after Augustine to the present days, through St Thomas Aquinas (1225-1274 a.d); G.W Leibnitz (1646 –1716); John Stuart Mill (1806 – 1873) and Josiah Royce (1855-1916) that tend to absolve God with one are the other justification, as:

1. The presence of evil cannot be rationally justified.
2. Evil is not so bad for the good in the world always outweighs the evil.
3. Evil is logically and metaphysically necessary for good to exist.
4. God is not omnipotent and needs help in combating evil.
5. God hates evil but approves of what we get, for the alternatives are far worse.
6. The evil we have is the result of God's choices being limited at the time of creation.
7. The language describing God is merely metaphorical.
8. Evil in creation is caused by the imperfections in the creation itself.
9. Evil is caused by personal wicked substance such as Satan.
10. Evil is caused by impersonal wicked substance such as matter.
11. Evil is God's just punishment for man's sins.
12. Evils such as unjust suffering are compensated in Heaven.
13. Evil disciplines us and builds our character.
14. Man as a consequence of his previous births is the cause of evil and is responsible for evil.

- It is of interest to note that items 10-14 of the above, draw closer to Oriental thinking too.

Indian Thinking

I propose to bring this account to a halt with a brief outline of the Indian thought drawing from *Bhagavadgita* (The Song Celestial) that affords the sum and substance of Oriental Philosophy as expounded and developed since the age of the Vedas through Upanishads to the *Gita*, yet, confined to certain verses of *Chapter III: Karma Yoga*, bear-

ing on the subject of our current study. Indian Thought stands apart from the Western in its spiritual base that everything in creation is a manifestation of the Spirit in its various modes. The Upanishads have declared this in terms:

“*Eeshavaasyamidam sarvam/ yathkincha jagatyaam jagat...*”
(All this world, every little bit of it, is the abode of the Lord)

And also prescribes the path:

“... *Tenatyaktena bhunjiitha/ maagrudhah kasyasviddhanam/*”
(Take the due of the gains of your labour; do not steel anything that belongs to others)

It has described the relationship between God and Man in terms of the ‘One Existence’ Projecting on this Unity of existence another Upanishadic verse commands of concerted effort and action.

[“*Sahanaavavatu sahanau bhunaktu/ Sahaveeryam karavaavahai;*

Tejasvinaavadhi tamastu maavidvishaavhai/
Om, Shanti, Shanti, Shanti, Shantih”]

As envisaged in the *Bhagavadgita* action is necessary for the evolution of everything in the creation. The Lord teaches His Devotee (Arjuna) “Verily no man can stay for even a moment without working; all are indeed compelled to perform actions willy-nilly, prodded by the qualities (gunas) born of Nature (prakriti)” –(*Verse.5*).

Cause & Effect

Activity by its very nature induces further activity. Every action gives rise to another action and thus every cause results in an effect that lends cause to the next. This goes on *ad-infinitum*. The whole manifestation is consequence of the first act of creation that has started with the first breath (outward) of the Spirit lasting till everything is withdrawn into the Spirit with the inhaling breadth. The Metaphysics and science of the Gita is given thus in Chapter III Karma Yoga, related to actions of men and their effects:

“From the vibrationless region, through a cosmic rhythm of ordered activity, the Spirit brought into being all vibratory creation. Man is a part of that vibratory cosmic activity. As an integral entity in the cosmic plan, all creation, projected out of Spirit must

evolve back into Spirit. Man too must ascend through activity in harmony with the divine scheme”

-The Lord bids Arjuna to know that all divine vibratory activity has come into being from Brahma (God’s creative consciousness); and this creative consciousness to derive from the imperishable, the everlasting Spirit. The Lord says further: ‘Wordly people are karmically bound by activities *that differ from* those performed as *yajna* (selfless act or sacrifice offered solely to God). Should action be so inevitable to life, it sounds horrible to imagine the consequence of human follies from the standpoint of the Western *Law of Cause & Effect*. But the Lord bids: “Perform thou those actions that are obligatory, for action is better than inactivity” (*Verse-8*).

Between the Devil and the Deep-Sea (?)

Thus man is set in a bewildered state – between the devil and the deep sea. Is there a way out? Let us have an overview of the Gita in the words of Sri Parmahansa Yogananda, who has attempted a new translation and commentary on the *Song Celestial* that he calls *the immortal dialogue between soul and Spirit*, the spiritual relation of Man to God:

“the incarnate man is encased in a physical body of inert matter that is animated by a subtler inner astral body of life energy and sensory powers; and both his astral and physical body have evolved from a causal body of consciousness which is the fine covering that gives individual existence and form to the soul.”*

So, then, coming to our prize-question: ‘who is the cause of evil? –God or Man’, we get to learn from Verse 27 that all action is universally engendered by the attributes (*Gunas*) of primordial Nature (*prakriti*). *Prakriti* is the medium in which the Spirit manifests as the soul. It is that matter ensouling the divinity in man. In other words, the soul is limited by its own nature, which is determined by one’s past *karmas*. *Karma* is performing one’s *obligatory* duties; obligatory in the sense what is necessary for his growth. It appears to follow, logically, that it is neither man nor God that is the real cause of the result of action. It is one’s *nature*, the conditioning factor that, prompts action (*karma*) in

man. This analysis draws us closer to post Austinian Western thought enunciated in the Impersonal substance Solution (evil in creation is caused by the imperfections in the creation itself), the Personal substance solution (evil is caused by personal wicked substance such as Satan); and the Metaphysical Evil solution (evil is caused by impersonal wicked substance such as matter).

It is so said in the latter part of Verse 27, thus: “the nature of a man whose Self is deluded by egoity thinks ‘I am the doer’”. We see the point in another light in Verse 47: Thy human right is for activity only and not for the resultant fruits of action. Do not consider thyself the creator of fruits of thy activities; neither allow thyself attachment to inactivity. The culprit is the ‘ego’ that is the product of one’s lower nature made up of the lower quaternary in man. In Chapter II Verse 45 we come across a reference to the Vedas as concerning with the triple qualities (*three Gunas*) and they advise of a Sadhaka to free one-self from the triple qualities and the pairs of opposites. The idea behind is that the Sadhaka should concentrate attention not on matter (of which nature is made of), but on the Spirit, i.e. the higher principle of life.

When man functions guided by his higher nature he would not be bound in *karma* by his activities. The message of the Gita thus reduces to what the Lord instructs in Verse 19 of Chapter III: “... always consciously perform good material actions (*karyam*) and spiritual actions (*Karman*) without attachment.....”. The path of the virtuous is set out more clearly in Chapter III Verse 25 in the comparison of the actions of the ignorant and of the wise, thus: “..... as the ignorant perform actions with attachment and hope of reward, so the wise should act with dispassionate non-attachment.....” In Verse-9 the Lord exhorts Arjuna in the following words: “labor thou, non-attached, in the spirit of Yajna, offering actions as oblations”.

As for the agency of God in action Chapter III Verse 22 is of some significance to note. It declares in the words of the Lord: “... no compelling duty have I to perform; there is naught that I have not acquired; nothing in the three worlds remains for me to gain! Yet, I am consciously present in the performance of all actions”. Lord Krishna, the embodiment of the eternal Spirit, himself has said thus in his conversation with the mortal embodiment, Arjuna:

**The Bhagavadgita; Royal Science of God-Realisation*, Jaico Publishing House, 2010

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“If I did not perform action, the universes would be annihilated and, in that event, I would My-self be the cause of dire confusion and thus be the cause of human destruction.” (Verse.24)

- Can it mean by an extension of the Omniscience Theory, that God is both, directly and indirectly the cause of evil? Possibly not! For, as earlier noted (Chapter III Verse 24) God would be cause of dire confusion and thus, an instrument of men’s ruination. So God’s performing in action is niether prompted by desire nor attached to the fruits of action. In Verse 31 (Chapter III), the Lord proclaimed: “Men, devotion filled, who ceaselessly practice My precepts, without faultfinding, they too become free from all *karma*”. It is thus made clear that following the Lord’s teachings and living according to it (the Divine Law), will absolve both Men and God from the effects of *karma*.

Conclusion

Such transformation, from being dictated by the ‘ego’ to being directed by the higher nature, should come by right cultivation of the mind through meditation. This is the quintessence of Bhagavadgita in relation to absolving oneself from the inviolable *law of Karma*. Thus, as it happens, that whoever narrow-mindedly considers this life by itself alone is repelled by its enormous foulness, and turns away in sheer disgust. But if he raises his eyes of the mind and broadens his field of vision and surveys all things as a whole, then he will find nothing unarranged, unclassified or unassigned to its own place.

*Karmanyevaadhikaaraste Ma Phaleshu, Kadachana/
Ma karmaphalaheturbhurma te sangosthvakarmani|*

(The human right is for activity only, never for the resultant fruit of actions. Do not consider thyself the creator of the fruits of thy activities; neither allow thyself attachment to inactivity)

This yogic art of right action is supposed to lead to infinite wisdom that helps one to conquer his lower nature and obviate the evil of human suffering.

Assam

The Annual Meeting of the General Body of Guwahati Theosophical Lodge was held on 12 August, 2013, under the chairmanship of the Lodge’s President Bro. Sudhindra Chandra Baruah. Dr. Jnaneswar Sarmah, former Head of the Dept., Sanskrit, Guwahati University, delivered a talk on this occasion on ‘Hinduism & Vyaktibad Therein’. It was followed by questions & answers. Bro. N.C. Dutta, Vice-President, and Bro. R.N. Chowdhury, Secretary, ATF, also expressed their views in brief. Dr. A.K. Das related the teachings of Vedas with Theosophy. Bro. R.C. Deva Sarmah presented the Annual Report highlighting the activities of the Lodge.

The Annual Meeting of Kumarpara Theosophical Lodge, Guwahati, was held on 14 August. Bro. J.N. Patowari, Regional President, TOS, Assam, presided. Dr. Balendra Kumar Das, retired Principal, spoke on this occasion on ‘The relevance of Theosophy in the present day society’. Sri Bhupendra Kumar Varma, President of Kumarpara Sahitya Sabha also addressed the gathering. Bro. R.N. Chowdhury, Federation Secretary, spoke on ‘Ten good reasons to study Theosophy’. Bro. J.N. Patowari’s talk was on ‘Theosophy & Service’. Bro. Labanya M. Baruah and Sis. Joyshri Kabita Das were elected as President and Secretary of the Lodge for a term of two years.

Sahityacharya Pandit Dr. Harinath Sarnah explained the content of Bhagavadgita at Jananapith Theosophical Lodge, Nalbari. This was organized at the Lodge on three days.

Prof. C.A. Shinde, National Lecturer, and Bro. Pradip Mahapatra, Secretary, Utkal Federation, visited Guwahati on 30 and 31 August. Prof. Shinde delivered a talk at the Theosophical Lodge in Sundarpur. The subject he spoke on was ‘Theosophy is the way of life’. It was followed by discussion in which several members participated. A meeting on ‘Importance of Lodge Meetings’ was inaugurated by Bro. Pradip Mahapatra. It was held at Bhaskarjyoti Lodge and Bro. Dulal Chandra Parmen, President of the Lodge, presided over it.

Prof. Shinde and Bro. Mahapatra addressed a large gathering in a meeting organized by the District Coordination Committee of eleven

Lodges at Nalbari. Prof. Shinde spoke on 1 September on 'Theosophy is the cornerstone of the future religions of the world'. Bro. Pradip Mahapatra addressed the members of the Youth Lodge. The subject he spoke on was 'Harmony: The order of the day'.

Prof. Shinde and Bro. Mahapatra directed the study of *The Voice of the Silence* on 2-3 September at the Federation's office in Guwahati. They explained the following topics in detail. 'The slayer of the real', 'The Three Halls', 'Become the Path', 'Head Learning & Soul Wisdom', 'The wheel of life' and 'Seven Portals & Seven Gates'. The directors and the participants displayed content on the board and also explained the content with drawings, etc. Bro. D.N. Chakravarty, President of the Lodge, was very appreciative of the way the contents were presented by the Directors. He further remarked that such study camps should be organized quite often in the Federation because most of the members are unable to attend camps at Bhowali, Varanasi and Adyar. The study was attended by 26 members of different Lodges.

Bengal

Bro. Pradip Mahapatra, Secretary, Utkal Federation, gave a short talk on 'Role of man in evolution' at BTS Hall, Kolkata. He delivered a short talk on 'Who are you?' on the occasion of the Annual Day of Mayfair Lodge.

Bihar

Ashiana Nagar Theosophical Lodge, Patna, observed its 26th Foundation Day on 14 September. *Gitayan* composed by Bro. B.N. Das was released on this occasion. The meeting was chaired by Bro. Atul Kumar Verma. Bro. Raghuvansh Kumar Sinha highlighted the salient features of the aforesaid book and explained the main teachings of Gita. He asked the youngsters to develop their character in the light of the message conveyed in Gita. The election of the office bearers of the Lodge for the year 2013-2014 was held on this occasion.

The Annual General Body Meeting of Bihar Theosophical Federations was held in Patna on 8 September, 2013. It started with the invocation of Universal Prayer. Bro. Chittaranjan Sinha 'Kanak', President of the Federation, welcomed the Chief Guest, Bro. S. Sundaram, General Secretary, Indian Section, and the members attending the con-

ference. Bro. Sundaram delivered a talk on this occasion on *Vasudhaiva Kutumbakam*. It was followed by a talk on 'Universal Brotherhood' which was delivered by Dr. B.N. Prasad, President of Samastipur Lodge. The Secretary and Treasurer presented the Federation report for the year 2012-13. The President, Secretary and Treasurer were elected for the new term and as per the decision of the General Body other office bearers and the members of the committee were nominated by the General Body.

Gujarat

A day-long camp in memory of late Bro. Rohit Mehta is organized every year. This year it was held on 8 September in Ahmedabad. Dr. Kiran Shinglot expressed his views on Upanishad and Spiritual Glimpse. He used the Power Point Presentation technique and explained the content in a very effective manner. In all, 54 members from the Theosophical lodges of seven districts attended it. Besides, Mrs. Induben Shah, a member from Nairobi also participated in the camp.

General Secretary's Visits

Bro. S. Sundaram, General Secretary, Indian Section was the chief guest on the occasion of the Annual Conference of Bihar Theosophical Federation held in Patna on 8 September.

The General Secretary was the Chief Guest of the Centenary Conference of Marathi Theosophical Federation held in Belgaum on 21-23 September, 2013. He delivered the Inaugural Address there on the theme of the conference 'Religion, Philosophy & Science'. The subject of his public lecture was 'Universal Brotherhood'. In the valedictory address the General Secretary emphasized on the strong connection between knowledge and action.

Kerala

Annapuram Lodge is one of the oldest Lodges in Kerala. It organized a day-long programme on 29 September. It started with Bharat Samaj Pooja, followed by the Keynote Address delivered by Dr. P. Sivadasan, Associate Professor, Dept. of History, Calicut University. He spoke on 'National Consciousness in Kerala: Role of the Theosophical Society'. Prof. Sivadasan was awarded Ph. D. in 2007 for his thesis

on the same subject. He, during the course of his talk, elaborated the role of the Theosophists and the TS in generating national consciousness among the people of Kerala. In this context, he also mentioned about the role of Dr. Annie Besant and other pioneers of the T.S.

In the afternoon session, Dr. Viswakumar gave a talk on 'Dynamics of Psychic World'. Dr. M.A. Raveendran, President, Kerala Federation, Bro. K. Dinakaran (Secretary) and Bro. Madhusoodan Pillai (Treasurer) also expressed their views on this occasion.

During its Centenary Year the Kerala Theosophical Federation has launched a website of the Federation: www.keralatheosophist.org

Rayalassema

Vasishtha Theosophical Lodge, Hyderabad, organized a meeting to celebrate the 166th birth anniversary of Dr. Annie Besant. Dr. D.V. G. Krishna, President of the Lodge, presided over the meeting. He welcomed the gathering and spoke about the multifarious services of Dr. Besant in various fields. Dr. Panurgarty Krishna Murthy, Lodge's Secretary, spoke about the turning points in Dr. Besant's chequered career - her friendship with Charles Bradlaugh, association with the Fabian society, Trade Union Movement, meeting with HPB, reviewing *The Secret Doctrine* and her role as the President of TS. Bro. Krishna Murthy also mentioned about Dr. Annie Besant's oratorical skills, her simplicity and her contribution as author of several books including the famous 'The Lord's Song'. Towards the end he quoted from Dr. Besant's address to the Annual Conference of the TS in 1924: "Trust God in your own heart, and he is always with you, for your heart is always the life in you and that life is divine."

Utkal

Bro. B.G. Behera conducts study class on P. Pavri's book *Theosophy Explained in Questions & Answers*. It is held at Cuttack Lodge, Cuttack, on every Sunday and on 3rd and 4th Saturday.

Study classes at the following places are held once in a week:

Bro. B.B. Palai gives talks on *The Voice of the Silence* at Laxminarayan Lodge, Bhubaneswar.

Study class on the book *Masters and the Path* is being conducted by Sis. Pournamasi Pattanaik at Maru Lodge, Bhubaneswar.

Prof. K.C. Panda conducts study class for the members in Sambalpur. The subject taken up for study is 'Western Greek Philosophy'.

I.K. Taimni's book *Self Culture* is being studied by the members at Sanat Kumar Lodge, Bhubaneswar. Bro. Rasananda Naik conducts it.

Sis. Mitalini Mahapatra directs the study of *The Key to Theosophy* at Sidharth Lodge, Bhubaneswar.

The members of Bhubaneswar Lodge are studying *Talks on the Path of Occultism*, Vol. I, under the guidance of Bro. Ashok Patnaik.

Members of the Lodge at Berhampur are studying *Gupta Jnana* written by Prof. Chintamoni Mohapatra.

Uttar Pradesh

The following talks were organized at Nirvan Lodge, Agra, in August and September: 'Psycho-Spirituality' by Dr. Harish Sharma, Bhagavadgita by Bro. Devendra Vajpayee, 'Life after Death' by Bro. Quamar Iqbal, 'Intuition' by Dr. B.D. Rajoria, 'Vedas-Purnas' by Sri Sahdeo Krishna Chaturvedi, 'Role of Guru in Spiritual Life' by Dr. S.K. Upadhyay, 'Man' by Bro. Brajesh Rajput. Besides, a seminar on 'Patriotism' was held on 29 August in which Bros. Srinivas Sharma, Maheshwari, Brajesh Rajput and Dr. R.M. Malhotra expressed their views. The Annual Report of the Lodge was presented in the Annual General Meeting of the Lodge on 26 September.

The Annual General Meeting of Dharma Lodge, Lucknow, was held on 4 September. Bro. U.S. Pandey spoke on 'Two Approaches' on 18 September and Bro. Shikhar Agnihotri gave a talk on 'Some Esoteric aspects of *The Secret Doctrine*' on 25 September.

Bro. U.S. Pandey's talk on '*The Secret Doctrine*: its Philosophy' was organized at the Kabir Nagar branch of the Lodge in Varanasi. It was held on 8 September.

The 94th Annual Conference of U.P. Federation was held at Ghaziabad on 28-29 September, 2013. The Inaugural session started in the morning of 28 September, with recitation of Prayers of All Faith followed by the Universal Prayer. Bro. R.A. Goel, a very senior member of Besant Lodge, welcomed the participants, guests and Bro. M.P. Singhal, the Chief Guest. Bro. U.S. Pandey, Fed. Secretary, while welcoming the participants offered greetings on behalf of the Federation and on his

own behalf and also read out messages of greetings received. The representatives of participating Lodges offered their greetings.

Bro. M.P. Singhal, the International Vice-President, inaugurated the conference and in his address he mentioned Theosophy as an eternal and higher way of living. He referred to eight limb Yoga Sutras and specially Dharana, Dhyana, Samadhi, by practice of which a person can experience peace and the Eternal. He mentioned about a distinct culture exhibited by members of T.S. in every country. He touched upon the points like technique of positive radiance, freedom of thought, thought building character, three aspects of Theosophy i.e. study, meditation and service, the quality of love reflecting in service and also about theosophical principles of evolutionary plan, our destiny being in our hand, doing duty joyfully, law of reincarnation, to be lamp unto oneself, universal brotherhood and highest object being service of humanity.

In the afternoon, the annual general body meeting was held. It was presided over by Bro. P.B. Mehrotra. The Federation Secretary presented the annual report of activities for the year 2012-13 and the same was adopted. Annual statements of accounts for the Federation as well as for Dharam Path journal were presented and adopted. The representatives of Federation in the Indian Section Council and also members of U.P. Federation Council for the next term of three years (2013-14, 2014-15 and 2015-16) were elected.

In the evening a public talk on “Relevance of Human Life” was delivered by Bro. H.S. Dwivedi. This was followed by a programme of devotional songs.

On 29 September, a seminar on the theme of the conference “Live neither in the present nor the future but in the Eternal” was organized and it was presided over by Bro. R.A. Goel. Bros. Subhash Malhotra, Subhash Nagpal, Shyam Kumar Sharma, S.B.R. Mishra, Km. Preeti Tewari spoke on the theme. Bro. U. S. Pandey in his address brought out essence of theme as reflected in theosophical teachings. Bro. Goel gave the concluding remarks.

During the meeting of the newly elected council, Bro. U. S. Pandey was re-elected as Federation Secretary for the next term of three years. Bro. K.K. Srivastava was re-elected as Joint Secretary. Other items like the name of Federation lecturers etc were finalized.

Second session of the annual general body meeting was held and presided over by Bro. R.P. Singh when members were advised about the names of newly elected office bearers, appointed Fed. Lecturers and also about some specific suggestions of council regarding the activities in coming year. This was followed by the concluding session when representatives of lodges expressed thanks and appreciation for the programme and arrangements made. Bro. K.K. Srivastava proposed vote of thanks on behalf of Federation and Bro. S.C. Sharma proposed vote of thanks on behalf of the Lodges of Ghaziabad.

In a meeting organized on 4 Oct. 2013 under the auspices of Kashi Tattva Sabha, Varanasi, Smt. Uma Bhattacharyya, member of the Lodge chose to speak on the theme “Watching the mind from the perspective of Bhagwadgita”. While pointing out that control of mind is a theme of universal interest, she maintained that we all are deeply interested in it in a very personal way as nothing affects us individually more than our own mind. Elucidating the nature of mind, she brought out that while it is one of the constituents of human body it is only a bundle of thoughts which needs to be controlled for attaining spiritual illumination. Quoting a verse from the sixth chapter of Gita, she described the restless nature of mind and emphasized that non-control of mind effectively obstructs interaction of personality. She stressed on the need of reaching at sanctum sanctorum of this temple body to attain self-realization and she opined that it is possible only through a healthy, balanced and controlled mind. While bringing out advantages of a vibrant mind, she highlighted the fact that it is only a vibrant mind which can make use of this world. However, she cautioned that while seeking joys of mind, our powers are to be preserved for attaining the bliss of the spirit. She further elaborated that control of mind is a very interesting inner game. Only if we have sportsman’s attitude, we will thoroughly enjoy even while apparently losing. This *play* demands a different state of mind, a great deal of skill, alertness, sense of human patience and some heroic flair which makes it possible to have control on mind.

Smt. Uma Bhattacharyya further elaborated that mind control has always been a difficult task even for a heroic person but it is not an impossible one. To substantiate, she referred to verses from Bhagwadgita where Anjuna asked the Lord in despair “O, Krishna mind is restless, turbulent, powerful and obstinate, the control of mind is as hard it seems to me as to control the mind,” to which Lord Krishna replies “undoubtedly mind is restless and hard to control but by practice

(वह; क्ल) and dispassion (अज्ञानः) it can be conquered. The entire secret of controlling the mind is given in the above two words i.e. in practice and dispassion. Stressing on the importance of meditation. She concluded that meditation is the most effective way of controlling the mind. Meditation and control of mind go hand in hand. She maintained that there is no greater blessings in life than a controlled state of mind. In the end, there was a question/answer session which led to thought provoking and intense interaction with the audience.

Indian Section Headquarters

A programme was organized by the Besant Education Fellowship, Theosophical Society (Indian Section), Kamachha, Varanasi, to commemorate the birth of the great visionary, Dr. Annie Besant, on October 1, 2013, in the Annie Besant Hall. Students, Teachers, Principals and Managers of the four educational institutions, members of the Theosophical Society and other distinguished guests participated in the programme. The programme commenced with an offering of floral tribute to Dr. Besant. Students of the Department of Music, Vasant Kanya Mahavidyalaya, presented the *Kulgeet*.

In her introductory speech, Prof. Sushila Singh, member, Besant Education Fellowship, said that Dr. Besant was a leading light whose contribution to India's freedom struggle cannot be overlooked- A great political and social activist, Dr. Besant strove hard for women's education. She believed that religion was the discipline that sustains man and leads him to achieve higher goals. Moreover, Dr. Besant also held that like nature, man should be liberal in benefiting and enriching others with his potential, talent and achievements.

Welcoming the audience, Shri S. Sundaram, General Secretary, Indian Section, said that Dr. Besant felt the presence of divine light in every living being and her motive in life was service for the welfare of all. Sir C.P. Ramaswamy Aiyer held that Dr. Besant was the first foreigner and first woman to teach mutual respect too. She tried to make the villagers aware of their hidden potential so that they could make positive contributions to the progress of the country. Gandhi believed that the person responsible to take the concept of Home Rule to every house was Dr. Besant. He stressed that the youth of India has to learn a lot from Dr. Besant. Shri Sundaram pointed out that though there was

difference of opinion between Gandhiji and Dr. Besant and also Babu Bhagawandas' and Dr. Besant, it did not impinge upon their relationship. During Babu Bhagawandas' illness, Dr. Besant selflessly took care of him. These are the qualities that one should learn from the lives of great people.

Presiding over the programme, Dr. Pushpalata Pratap, stated that we draw inspiration from the lives of great people since we accord them the status of a god and wish to keep them alive in our memories. She shed light on the life of Dr. Besant and said that she was deeply moved by the condition of Indians and tried to liberate them. At first, she was looked upon with suspicion by the Indians but later her honesty, truthfulness and personality won them over. She believed in selfless service and as a result people started revering her as "mother". The greatest tribute to her would be to follow in her footsteps and inculcate all that she stood for and believed in.

Students of the four educational institutions participated in the programme with great fervour and gusto. Abhishek Ghosh, student of class X, Besant Theosophical School, delivered a speech on 'Ma Annie Besant and Hindu Religion'. He outlined how Dr. Besant translated the Gita, praised Hinduism and Indian culture, believed in re-birth and held that she was a Hindu in her previous birth. She was deeply influenced by the Vedanta philosophy and believed in the Self of the Upanishads.

Ms. Chandani Moolchandani of BA II (Social Science) of Vasant Kanya Mahavidyalaya gave a brief life-sketch of Dr. Annie Besant and focused on her role in spreading women's education in India. Neha of Part III(Sanskrit Hons), Vasant Kanya Mahavidyalaya spoke on "Satya ki Raha Par". According to her, Dr. Annie Besant felt that religion is the power that unites people together. She tried to liberate India from the bonds of slavery and felt that what God had bestowed on India, was not to be found in other countries. She always sought Truth and was determined to stick to it whatever the consequences.

A short play, based on Dr. Besant's search for Truth, was staged by the students of Vasant Kanya Inter College. It presented her contribution to women's education and her belief that an educated woman was essential for the progress of a nation. Dr. Besant held that Truth could be attained only through knowledge which could in turn be attained through education.

She also tried to eliminate sex-discrimination and held that girls had the right to be educated like boys. For an overall personality development, physical education and fine arts had also to be accorded an important place in the curriculum. Deeksha Tripathi, Akanksha Shukla, Sonam, Poonam Maourya, Gayatri Pandey, Anchal Sharma, Arona Suhail took part in the play.

A short play “Sarvashukla Saraswati Ma Besant” was staged by the students of Annie Besant Primary School, depicting the life of Dr. Besant, her sojourn at Kashi, her contribution in the field of education, her intention of opening a school for girls and boys, which later on led to the establishment of Banaras Hindu University. Aditi, Devang Verma, Tejaswini Rawat, Shreyas, Nandini, Sandeep, Anurag and Jaidev participated in the play.

Vote of thanks was given by Prof. Sushila Singh who requested that students should be supplied with books on Dr. Annie Besant. The programme was conducted by Dr. Shubhra Sinha, Vasant Kanya Mahavidyalaya.

Dr. Annie Besant’s 166th Birth Anniversary was celebrated at the Section Headquarters, Varanasi, on 1 Oct. 2013, with great enthusiasm and fervour. The function began with Prayers of all Faiths and the Universal Prayer. This was followed by melodious chanting of Mantras by Smt. Manju Sundaram. At the outset General Secretary welcomed the members and guests including the students from academic field who had gathered in good number to pay homage to Dr. Annie Besant. While paying glowing tributes to that eternal soul, the General Secretary brought the attention of the gathering to the gracious and unconquerable spirit of Dr. Besant who enlightened the entire Indian population by her splendour and charisma. He underlined the fact that Dr. Annie Besant not only persuaded Indian people to live with self-respect but laid great emphasis on nurturing mutual respect for fellow human –beings. The General Secretary then invited Prof. P. Krishna to speak on the occasion who is the Life Member of T.S., Secretary, Rajghat Education Centre and a well-known speaker who tours and delivers lectures not only in India but all over the world. Prof. Krishna spoke eloquently on the Vibrant and Vivacious life and personality of Dr. Besant which illuminated the whole of India. He narrated the entire life span of Dr. Besant, her self-less

service to India which she always considered as her home. He talked about her spirit of total commitment, unbounded love, compassion for poor and her great contribution to India particularly in the field of education and women’s upliftment. He reminded the gathering about her total involvement in freedom struggle of India. Prof. Krishna also threw light on the spiritual dimension of Dr Besant and referred to her capacity of clairvoyance through which she could contact the Masters at astral plane and how she along with Mr. C.W. Leadbeater discovered J. Krishnamurti to be the World Teacher from east. He depicted the glorious life of Dr. Besant so vividly and in such a simple manner that it got imprinted in the minds of people who had gathered there to observe birth anniversary of Dr. Besant. The celebration ended with vote of thanks from Smt. Manju Sundaram who summarized by quoting Shri C.P. Ramaswamy Aiyer’s reverent salute to that Great Soul.

Study Camp

The Indian Section of the Theosophical Society organized a special study camp on ‘Occult Philosophy in Life’ at its Bhowali Centre, Uttarakahand. It was held from 19 September to 23 September 2013. The camp was directed by Dr. N C Ramanujachary. About 25 people were invited of which 14 persons attended the camp. The following Federations were represented: Kerala, Telugu, Rayalaseema, U.P., Delhi and Maharashtra. The matter covered was mostly from H P Blavatsky, which is available in the 12th Volume of her Collected Writings.

The programme started in the morning at 7.30 a.m. with Bharat Samaj Pooja followed by two sessions in the morning. Afternoon session was from 3 to 4.30 p.m. From 7.30 to 8.00.p.m. there was meditation/talk on meditation.

All the participants were very serious and maintained perfect harmony.

The Indian Section’s website is :

www.theosophy-india.org

THE SCHOOL OF THE WISDOM:

25 November to 29 November 2013

Theme: The Mahatma – on Discipleship

Man continually unfolds his latent potentials in life. At a crucial stage he may take the immensely important decision to enter a definite course of hastened progress towards perfection. When he merits guidance and inspiration from any of the guides and guardians of humanity, he advances by persistent efforts through distinct stages. From time to time the Mahatmas have given valuable teachings on the qualifications for Discipleship. They will be an unfailing source of guidance and inspiration to serious seekers of Truth. The course will explore the theme in selected letters from the Masters of the Wisdom, which throws light on Discipleship. The approach will be that of deep reflection and meditation.

Book for study:

Teachings on Discipleship as Outlined in the Mahatma Letters.

(S.S. Varma)

Books for reference:

1. The Masters and the Path. (C.W. Leadbeater)
2. The Mahatma Letters to A.P Sinnet in Chronological Sequence. (Ed. Vincent Hao Chin Jr.)
3. Letters from the Masters of the Wisdom. First and Second series. (C. Jinarajadasa)

Director: Prof R C Tampi

Prof. R. C. Tampi, a long-standing member of the Theosophical Society, is a retired Professor of English. He was a National Lecturer for the Indian Section of the Theosophical Society. He has been the Director of the School of the Wisdom for several years and has conducted a number of courses in the past on Theosophical subjects.

2 December to 13 December 2013

Theme: Mind Training Through Awareness

Director: Venerable Olande Ananda

The Venerable Olande Ananda, a Theravada Buddhist monk in Sri Lanka, is a resident meditation teacher at the Pagoda Meditation Centre. A patron of the Sri Lanka Besant Lodge, he is a member of the Buddha's Light International Association, the International Network of Engaged Buddhists and the Network of Western Buddhist Teachers. He teaches Buddhist meditation all over the world since 1979.

8 January to 31 January, 2014

Theme: Shiva, the Creative Energy of Transformation

Om, namah Shivaya! In this course we will try to understand the inner meanings behind the functioning and manifestations of the creative energies of transformation in the images and descriptions of Shiva over the centuries. There is a somewhat cliché association of Shiva with destruction and He is often labeled the Destroyer. To be sure, the destruction of an attachment to a given level is necessary for any serious transformation to a new level, but Shiva is constantly engaged in regeneration and transformation. He is the Lord of Theatre, of Dance, of Music, Grammar and of Yoga, the Lingam indicating the intersection of Time and Eternity.

We will pay particular attention to the manifestation of Shiva as *Ardhanaranarishvara*, Half-Man-Half-Woman, calling for a reconciliation of the masculine and feminine energies in each searcher, a reconciliation necessary for healing the soul and for right action on the planet.

Director: Dr Ravi Ravindra

Dr Ravi Ravindra is retired Professor of Comparative Religion and Physics from Dalhousie University, Halifax, Canada, and the author of many papers in Physics, Philosophy and Religion and of several books, including *Whispers from the Other Shore*, *The Yoga of the Christ and Science and the Sacred*. He has conducted a number of sessions at the School of the Wisdom in the past.

THE 138TH INTERNATIONAL CONVENTION

The 138th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, from 26 to 31 December 2013.

All members of the Society in good standing are welcome to attend as delegates. Non-members may attend by obtaining permission from the President. Requests for such permission, together with a recommendation from an officer of the Federation, should be sent to the Convention Officer before 15 November 2013.

REGISTRATION FEES India Other Countries

Members	100	US\$ 70*
Members under 21	40
Non-Members	200
No-members under 21	150

ACCOMMODATION CHARGES (SHARING)

(From 24 December 2013 to 1 January 2014 inclusive)

	India (Members)	India (Non-members)	Other Countries (Members)
Accommodation with mat	Rs 100	200
Accommodation with cot	Rs 200	450
Leadbeater Chambers (Including service, Furniture, and bedding, but no blankets)	3,500	6,500	US\$150*

(Half rates will be charged for children under ten. No charge for children under three.)

*(or Euro or Pound Sterling equivalent)

Accommodation

Factors considered in allocating accommodation are active membership, health, age, priority of registration, size of family, etc. Rooms and bathrooms cannot be made available for anyone's exclusive use. No-members and young persons should be prepared to stay in dormitories. No special facilities can be provided for members who are ill or for women with babies. Mosquito nets and bedding will not be available. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious or infectious illness. Such cases will have to be shifted from the compound.

Accommodation is available for delegates from 24 December 2013 to 1 January 2014, both days inclusive, but can be guaranteed only to those whose registration and accommodation payments are received before 1 December 2013. Delegates from India requiring accommodation should send *both the registration and accommodation charges together, but not before 1 September 2013*

Please note that in the event of cancellation there will be no refund for registration fees, but other charges will be refunded if application is received before 10 December 2013.

All communications and remittances should be addressed to the Convention Officer, The Theosophical Society, Adyar, Chennai 600 020. Remittance by bank drafts, duly crossed, should be made payable to the Treasurer, The Theosophical Society, but sent to the Convention Officer. Money Orders should be sent only to the Convention Officer. No cheques other than those drawn in Chennai will be accepted. Please provide your details in the convention form.

Mrs. KUSUMSATAPATHY
International Secretary



CONVENTION - December 2013
THE THEOSOPHICAL SOCIETY

ADYAR, CHENNAI 600 020, INDIA

[To be filled in Block Capitals and sent to the Convention Officer.

Non-members and those intending to attend the convention for the first time may please obtain a recommendation from the General Secretary of the Section concerned or from a well known member.]

1. Name:
2. Nationality: 3. Date of Birth:
4. Address (in home country):
5. E-Mail:
6. Phone/Mobile Number:
7. Occupation (if retired, former occupation):
8. Date of Joining the T.S.: 9. Diploma No.
10. Section / Federation / Lodge to which attached and whether now in good standing as a member:
11. Proposed duration of stay in Adyar:
 From: To:
12. Details of person(s) accompanying:
 Sl.no Name Age Member(Y/N)
 Relationship
13. Special Request, if any:
14. Recommended by

.....
Signature

Signature of applicant:

Date