

THE INDIAN THEOSOPHIST

DECEMBER 2013

VOI. 111

NO. 12

CONTENTS

A STEP FORWARD <i>S.Sundaram</i>	343-344
HOMAGE TO RADHA JI	345
THE CHALLENGE OF LIFE <i>Radha Burnier</i>	346-351
RADHA BURNIER: REMINISCENCES <i>P.Krishna</i>	352-354
WOMAN THOUGHT AND THEOSOPHY <i>Sushila Singh</i>	355-361
BESANT'S FIRST ENCOUNTER WITH SECRET DOCTRINE: 'A TURNING POINT' <i>L. Nagesh</i>	362-364
NEWS AND NOTES	365-380

Editor

S. SUNDARAM

A STEP FORWARD

For more than three decades, the beautiful Adyar Theatre has been a silent witness, as also all of us, to the ever gracious, inspiring and strengthening presence of Dr. Radha Burnier, our revered International President, during International Conventions.

This silence in its own vibrant ways, speaks of so many things that one observed, one noticed, one admired with a deep sense of reverence. Entering the Theatre just a few minutes before eight in the morning, she would attend all the sessions during the day-till well after 9.00 p.m. when the cultural or late evening programmes would be over. Be it as a main speaker, be it as the chairperson of a lecture or question-answer session or simply as a listener- as one of the audience. The amazing thing to be noticed was that she remained as fresh late in the evening as she was during the morning session. Her deep study of Theosophy, her clarity of thought, her clean and sensitive mind, her depth of perception and understanding, her complete commitment for a cause- perhaps all these together provided her the required intensity and energy for the Great Mission in which she was totally immersed and involved.

Dr. Radha Burnier, out of great affection and respect, mostly addressed as Radha ji, was always concerned about good, noble and higher values of life which may help in making one a good human being. A concerned person, because of his/her positive thinking and approach is generally able to explore the avenues in order to improve the situation. Radha ji was always interested in things which would help one to evolve morally and spiritually.

In the year 1993 when she had come to the Indian Section Headquarters, Varanasi, a few of us discussed with her about some content explained in a book by Krishnaji. She explained those portions in great depth and after an hour, while leaving for her room in Shanti Kunj, Radhaji remarked: "I wish people would assemble in small groups to discuss such serious and relevant matters- it will be more fruitful and more effective leaving greater and lasting impact".

A few years ago, with the help of a young member at Varanasi, the Indian Section organized a three-day workshop for the teachers. The purpose was to provide them necessary information regarding Theosophy, environmental awareness and water harvesting. After six weeks, I received a Xerox copy of the detail report, along with a photograph of the participants and some of our members, regarding the aforesaid workshop published in a journal. It was sent by Radha ji with a covering letter encouraging us to organize more such programmes at the Section HQ.

Whether the matter was related to environment or related to meeting a scholar in Delhi for delivering the Besant Memorial Lecture; whether it was regarding a cultural programme during the International Convention or a matter related to our educational institutions, Radha ji was always keen in promoting and strengthening good thoughts, proper action and noble work. She was never cut-off from the main stream of society. Her deep concern for the social issues was manifested in 'On The Watch-Tower' her articles, lectures and dialogues. All this shows how integrated and holistic her vision was. She was a versatile scholar who utilized her time, energy, Wisdom and insights to promote not only better understanding of Theosophy but to live Theosophy.

The Indian Section pays tribute to Radha ji with feelings of deep gratitude for having constantly been a source of inspiration and encouragement, for always being there to help, to guide all those committed to the Noble Cause and Mission.

The ideal of the Theosophist is to become liberated from the ignorance and limitation which he unconsciously faces, and become fully awake to the whole purpose of a process in which he consciously takes part in the work.

RADHA BURNIER

HOMAGE TO RADHA JI

The India Section of the T S organized a meeting on 1st November at 6.00 p.m. in the Annie Besant Hall at the Section Headquarters, Varanasi, to condole the sad demise of our beloved International President Revered Dr. Radha Burnier. Members and workers of the Indian Section, members of Kashi Tattva Sabha, members of Colleges and Schools at the Section HQ were present. Condolence messages received were read out. Some members remembered their association with Radhaji.

One minute silence was observed to pray that her pious and noble soul rest in peace and thereafter the members and guests paid their tributes by offering flowers at the portrait of Radhaji.

The ashes of Revered Radhaji were brought from Adyar to Varanasi on 11 November by Bro. Umakanth Rao in order to immerse them in the Holy River Ganga. In this connection a meeting was organized in the Annie Besant Hall at the Section HQ where the *Asthi Kalash* was kept so that people may offer Pushpanjali to it. The meeting started with recitation of Chapter 15 of Gita by Mrs. Manju Sundaram. The General Secretary spoke in brief about Revered Radhaji's deep understanding and the way she lived Theosophy. It was followed by Prof. P. Krishna telling in brief about Radhaji's life, work and her close association with Krishnaji and KFI. He concluded by saying that she will always remain a source of inspiration. Then, the Manager, Principals and Teachers of the four educational institutions, members, guests and the workers at the Section HQ offered flowers at the *Asthi Kalash* and paid their respectful homage to Radhaji. The urn containing ashes was carried to the Kedar Khand area on the bank of the river. Some of the members and workers at the section HQ went on a barge and immersed the urn in the mid stream of the Holy River Ganga.

A number of messages were received from India and abroad.

THE CHALLENGE OF LIFE

A FACT which we all have to face is that life presents us with a challenge at every level. At the non-human level of animals and birds, insects and fish, the challenge is that of simple survival. The challenge exists individually as well as collectively. For the individual, the problem is that of prolonging his life as long as possible. Collectively, it is to perpetuate the species to which the individual belongs and to compete successfully with other forms of life.

A vast design is being worked out by the forces of nature through the evolutionary process, in which the challenge met by the individual plays its part; there is growth towards perfection at all levels of life. This design — this drama — is accomplished through countless ages, through what in India is called *sarga* and *pralaya* — the vast cycles of existence which are like the night and day of Brahmâ. As the individual faces his challenge and lives through his particular period of time, and as the species works out its destiny upon earth, consciousness breaks through matter. It blossoms through experience and reveals itself in many different ways. It manifests itself in greater and greater measure in the evolving forms of life; it displays new and extraordinary powers; there is a growth in sensitivity through the development of the brain and of the nervous system.

The whole process is that of consciousness revealing itself through, and obtaining mastery over, matter. At the non-human stages of life, meaning is to be found in the process itself. There may be a struggle to find nourishment and to survive but there is no desperate striving for fulfilment. There may be pain but there is no sorrow or despair and no inward misery because of failure to find a meaning in life. Life itself is its own fulfilment. It has its own meaning and joy, and at this stage, to be is enough. No animal, bird or fish has to seek entertainment or create amusements for itself as man does. Having met the challenge of survival, every creature at the non-human stage is not only content but full of vitality and the joy of life, relaxed and at peace with itself.

In the process of meeting the challenge of physical survival, various physical powers are developed. So there is the marvel of great speed in the cheetah, the strength of the elephant and the agility of the monkey. And in the collective consciousness of the animal are built up non-physical qualities such as ingenuity and intelligence. The individual animal may not be very intelligent, but there is intelligence in the species itself which teaches it what is necessary for its own existence. Hence, the tailor-bird knows how to stitch its nest and migrant birds find their way through the vast unmapped regions of the sky.

At the human level, the challenge of life is met in quite a different way — by the development of the powers of the mind, not merely in the collective consciousness but in the individual. By using these powers, which include all the processes of rational thought — the capacity to make inferences, to relate facts and to draw conclusions based on those facts — man mastered his own environment and made possible his conquest of all other species. Every other form of life is at his mercy; the environment is also partly shaped by him and made to suit his convenience and minister to his comfort.

When faced with the power of mind, the might of the animal world proves inadequate, leaving man in a position to exterminate every other creature upon the earth. Many animal species have died out because man has destroyed them and their environment. He changes the course of rivers, he levels and raises mountains, he modifies his surroundings to suit himself. Now man, having vanquished all his enemies and conquered nature faces a new challenge to himself.

The craving for variety

The mind of man has given an extended meaning to physical survival and has enlarged the meaning of basic necessities such as food and shelter. Man is not satisfied with merely feeding his body; he has lost the instinct which enables the animal to know what and how much it should eat. Food has become a great problem and a vast industry. Man no longer finds satisfaction in a few foods that are good for him; he craves endless variety. He builds restaurants and hotels and to prepare and present the various dishes he has invented, he needs different kinds of gadgets and all shapes and sizes of vessels. The manufacturing industries, which have to produce these, give rise to vast organizations dealing with

advertising and publicity. There ensues intense competition and the evils that go with it.

Similarly, while a dwelling is needed for the purpose of individual and collective survival, man is not satisfied with simply sheltering his body. He imagines that he needs to occupy a vast area — perhaps a palace with a hundred rooms — and he collects objects with which to fill it. He designs various types of furniture and spends large sums on interior decoration.

Clothing, too, is necessary for the body but man has created a huge sphere of activity in order to have textiles and materials; he has invented fashion and devised ornaments. Great organizations — industries, markets, banks, means of communication — have emerged like cancerous outgrowths from the simple needs of the body. Man lives in his own complications and is isolated, lost and frustrated among the objects and organizations that he himself has created.

Man is no longer concerned with the mere perpetuation of the species; sex and food have developed into ‘pleasurable experiences’. Pleasure has become an idea — a thought in the mind. And because it is an idea, Man has created various forms of pleasures and, once again, great industries to provide them, including cinemas, night-clubs and magazines.

In the process of searching for pleasure, of devising amusements and entertainments, there is an absence of joy, because it is in inner restfulness that joy really exists. So when the mind is anxious to find pleasure, when it grows tense in its search, it misses the joy which can be found in a simple life. The growth of human needs is the primary source of conflict in the world, because these needs (which were primarily those of food, shelter and sex) have now become ideas in the mind and hence the basis for tension and conflict. At the national level, this had led to great world wars, to the movement of populations and to the cruelty and misery that we have witnessed for decades and centuries. In personal life, who has not known of the pain caused by a brother and sister who quarrel, by friends who fall out, by husband and wife who feel isolated from each other?

Therefore the Buddha taught that man must come to understand

that birth is pain for man; that death is pain; that living also is pain. Everything becomes a source of pain. And in the present conditions, created by the mind of man, there seems to be no solution to the suffering.

Desires lead to conflict

This is the situation that mankind has created for itself. It has eliminated nearly all the former sources of danger, but it has, created new and terrible ones which it is unable to control because it is impelled by the animal instinct for survival. The desire for survival has itself now become a source of danger. Therefore, since whatever it does is a source of danger, we may assume that the mind of man has reached the end of the road and can proceed no further. Before the challenge which is presented to it in the present-day world, it has become as impotent and obsolete as brute strength when mind developed.

The present situation presents us with a new stage in which the intellect appears to have become helpless in the face of powerful challenges. And in this situation there are few people who ask what other powers life holds within itself. Is there only the power of the mind, or is life, in this vast process, revealing other powers heretofore neglected? Because the mind of man has been so enamoured of itself that it has believed in its own invincibility, it has rarely faced this question seriously. There have, of course, been a few exceptional individuals who have examined life in greater depth in order to discover whether the reasoning mind is all that it has to show as the culmination of aeons of evolution. And if the mind is to discover what life has to reveal further, it has also to examine the question of whether the challenge before it is really one of survival at all.

Man has acquired his 'survival reflex' from his past and has not yet succeeded in freeing himself from its imaginary compulsions. But life is urging him to seek for new powers of consciousness which as yet lie hidden within and which will, in time, assume the leading role just as the mind itself came to triumph over mere physical force.

In the Bhagavadgītā, Arjuna is faced with a distressing dilemma — he has to choose whether to fight or to withdraw. It seems to him an

impossible situation because he feels that whatever he decides to do will be wrong. On the one hand there are his teachers, his elders, those whom he loves and with whom he is now called upon to battle. On the other hand there is loyalty to his brother and the need to do what is right. And floundering in the necessity of choosing, he falls into despair.

The truth of sorrow

This is perhaps the situation of all of us today. We are faced with a crisis which is forcing us to ask what is the true purpose of living — whether that purpose is mere survival or whether it is something radically different. We are all like reluctant students; unwilling to enquire into life too closely, we examine its crucial questions only when faced with a crisis. Even then, the impact of the shock is soon lost and we too often resign ourselves to a thoughtless wandering down the path of least resistance.

The Lord Buddha said that the first truth Man has to recognize is the truth of sorrow. If Man begins to examine life seriously and study how best to conduct himself it may be that he will not have to meet sorrows and crises. But because, individually, he has ignored the lessons of nature and nature's laws, mankind as a whole has been driven to the point of crisis before which his mind stands helpless. It requires great sensitivity to discover life's meaning. Man must acquire an entirely different perception which he does not have at present and which he cannot have as long as his mind is consciously or unconsciously concerned with mere survival. Surely the point has been reached where a right-about turn must be made! It is time for Man to set himself firmly on the Nivritti Mārga, renounce the primitive will to survive and, as Madame Blavatsky puts it, learn a new alphabet in the lap of Mother Nature. In order to learn this new alphabet, he must set aside the earlier knowledge with which he began.

Illusion and reality

Vedānta literature teaches of the different levels of reality perceived by consciousness. It is only when one has passed totally from one dimension of reality that it is possible to become aware of a greater one. As long as the mind of Man is concerned solely with survival and its extended meaning he is living in an illusion.

In the well-known Vedânta teaching the coiled rope is a rope to the clear-sighted and a snake to others. Their reactions vary according to their level of perception. Those of a timid temperament are frightened and run away. Those of an aggressive nature, looking to destruction rather than escape as the remedy, go boldly forward to kill the snake. The latter experience the emotion of violence and the former of fear, but both these forms of reaction arise from the same basic error in perception. For those who see clearly and who know the object to be no snake but merely a rope, both these forms of action are impossible. Thus, actions which were previously indulged in become meaningless when there is a new perception.

When a man recognizes that he need be concerned no more with a false conception of survival, he discovers a new mode of action and a new meaning to life. This 'right-about turn' must be radical. There are those who are seeking new values and, at the same time, cling to old modes of action. They search for gurus and try out various meditation-techniques hoping by these means to discover the secret of life. But as long as the forms of action in which they indulge are those arising out of the mind which gives meaning to survival, the truth about life can never be discovered.

If a person is dreaming, he can experience only dream events. When he awakens to a different reality and perceives the facts of waking life the dream has ended. Until the dream ends, he cannot experience the waking state. It is as impossible to experience dream events and waking events at the same time, as it is to be concerned with the illusions connected with the processes of survival and the new understanding that life can offer. In the teachings of Yoga it is asserted that the mind must become totally silent in order to find new meaning. For the mind to renounce its favourite preoccupations and to become unconcerned with the 'me' and the 'mine' is to end the dream in which we all live. This is the transformation which must take place in the present day world wherein Man must recognize a universal force working for the good of the many and not for the good of the individual or of the few. The mind of Man has given an exaggerated importance to his personal will which he seeks to impose upon all with whom he comes in contact. But that self-will has to be surrendered to the greater life before its meaning can be understood. (Continued on page 361)

P. KRISHNA*

RADHA BURNIER : REMINISCENCES

I knew Radha akka from my early childhood as my parents used to frequently visit Adyar during their vacations and I used to go along with them to visit all our relatives including Sriram *periappa* and Rukmini *athai*. I did not get to stay with her much as my parents lived in Indore but knew her as an elder cousin. It was when she came and stayed with us in Indore during 1950-51 when she was studying for her M.A. in Sanskrit that I really came close to her. As young boys we were all greatly fascinated to see her dance in the film "The River" made in 1948 and to see her picture on the front cover of Filmfare around that time. Soon afterwards she got married to Mr. Raymond Burnier and we lost touch with her.

It was in the 1960s when I came to the Banaras Hindu University as a research fellow in Physics, that our contact revived because she often visited the TS Headquarters in Kamachha as she was then the General Secretary, of the Indian Section. I used to go to meet her and also to listen to her talks in Kamachha. My wife and I invited her home for a meal whenever she could come and we got to know her more closely. She was also a close friend of Krishnaji and was greatly interested in his teachings, so we had much in common to discuss. She used to tell us of her meetings with Krishnaji in Saanen, Switzerland and other places. It was around that time that I formally became a member of the TS and she gave me my diploma in Adyar.

There was quite some excitement in the family when she stood for election as President of the TS and won against Rukmini *athai*. That was in 1980 and Krishnaji had supported her for the election.

*Secretary, Rajghat Education Centre; Life Member of the T.S. and President of Besant Education Fellowship

He also agreed to re-enter the TS compound after she became President and invited him. I remember the occasion when Krishnaji went and planted a Bodhi tree in the Adyar campus in Dec. 1980. He also elected her as a Trustee of the Krishnamurti Foundation India despite a lot of controversy since the two organizations had grown apart over the years. That was the beginning of a re-approachment between the two bodies. She also invited Achyutji to come and stay in Adyar after he retired from his work at the Rajghat Rural Centre.

I recall participating in a School of the Wisdom held around Krishnaji's teachings at Adyar with several trustees of the Krishnamurti Foundation participating and delivering lectures. After I became a trustee of the KFI in 1986 I met her more regularly and we became close friends. She would invite me to write articles for *The Theosophist* and deliver talks at the TS convention and we would meet more than twice a year at the KFI meetings and also at the TS convention. She was instrumental in reviving the interest in Krishnaji's teachings in the TS and became an important link between the two organizations. The old divisions which arose in 1933 after the death of Mrs. Besant were forgotten and several trustees interacted closely with people in the TS. Among them, Sunanda and Pama Patwardhan, Pupulji, Ms. Ahalya Chari, Satish Inamdar, Prof. Krishnanath, Samdhong Rimpoche, Gautama and myself. That cordial relationship extended also to the TS and the Rajghat Centre in Varanasi.

Whenever Radhaji would visit Varanasi she would come and stay for a few days in the Study Centre at Rajghat and give talks to the students and teachers here. She had great affection not only for Krishnaji and me but also for all these places. I had a dialogue with her a few years ago at a study camp in Kamachha on "Krishnamurti and Theosophy" and asked her why there should be any division between the two when both talk of self-knowledge and the quest for truth as the highest objective in life. She agreed that any division is the product of narrow interpretations of both Theosophy and Krishnaji's teachings and actually there is no great divide between the two. The full text of this dialogue can be studied on my website www.pkrishna.org. * Unlike many,

*Published in The Indian Theosophist, July-August 2008, Vol. 106, No. 7 & 8, pp. 232-242.

she saw no contradiction in being both a trustee of the Krishnamurti Foundation and the President of the Theosophical Society at the same time; so she remained with both till her death. We conducted several seminars together in Theosophical centres all over the world and got to know each other even better.

Long ago, she asked me to write an article for *The Theosophist*. I said, "If I write something controversial will you publish it?" She said, "We love controversies!". So I wrote an article entitled, "Was Krishnamurti a Theosophist?". In it I asked if Krishnamurti had not fulfilled all the objectives the TS stands for? She published it in *The Theosophist* vol. 116 (1995) pages 34-42. The article created a lot of controversy both in the Krishnamurti Foundations and the TS; but controversies are good things because they force us to take a fresh look at our own thinking and conclusions. It is only dogmatic minds that object to controversy; a mind that is in quest of truth welcomes it since it provokes inquiry and therefore promotes learning.

I have heard Radhaji's lectures from 1960 onwards from time to time and admired how she has grown in wisdom over the years. Her articles entitled "On the Watch Tower" which appeared regularly every month in each issue of *The Theosophist* are a testimony to her growth. I have always looked forward to reading them since they always gave one something new to ponder over deeply. Her life was dedicated to the cause of Theosophy whose main aim is to raise the level of human consciousness and her talks and articles were all aimed at doing that. Her death is a big loss for both the Krishnamurti Foundation and the Theosophical Society. It is now our responsibility to help fill that gap as best as we can.

A person who is ethically conscious becomes untouched by personal feelings. He looks at matters from a higher point of view.

RADHA BURNIER

WOMAN THOUGHT AND THEOSOPHY

No ladder needs the bird but skies
To situate its wings.

Emily Dickinson

Woman thought and theosophy both are ideologies towards an approach to life that grapples with the human condition and envisions a world of alterity which is totally transformational. The woman condition/ human condition became the working ground for extraordinary thinkers and philosophers. H.P. Blavatsky, Annie Besant, and before them Mary Wollstonecraft, Elizabeth Cady Stanton and Virginia Woolf have worked towards creating a just and spiritually awakened world. We have pre-independence and post-independence feminist thinkers who include Pandita Ramabai, Sarojini Naidu, Kamala Devi Chattopadhyaya, Durgabai Deshmukh to name a few who zealously contributed to the feminist/ humanist thought. Through the independence movement we see self-feminization of Gandhi and feminization of politics in India.

Literary theorist and novelist Virginia Woolf (1882—1941) wrote in 1929 that the values of women differ very often from the values made by the other sex. Her two invited lectures delivered at Cambridge University's Newnham and Girton College expanded in her celebrated book *A Room Of One's Own* and opened up the entire territory of feminist thought. Her book *Three Guineas* is a meditation on peace and establishes ties between war and patriarchal values. There is a moral vision inherent in the feminist thought. Theorists believe that there is a correspondence between women's oppression and the realities of war, imperialism, and the technological destruction of the environment. They hold that this situation prevails because masculine destructiveness correlates to a denial of the female. The feminist thinkers perceive

*Professor Emeritus, Banaras Hindu University and Member, Besant Education Fellowship and TS.

masculine psychology or the 'male mind of cultures' as a primary factor in female subjugation and the destructive military imperialism.

If woman's world becomes the cultural ideological source for the new world order, the uneven situation can be changed. Women have fundamental respect for diversity and its validity in the Universe. A female epistemology is constructed through the aspects of housekeeping, child-rearing and economic production for use. Feminist analysts find that women's fundamental experience in the domestic sphere is one of repetition and waiting. Unlike the traditional male experience of questing, woman's experience in the domestic sphere is of perpetual repetition and a pattern of passive waiting. Out of the woman's mode emerges a sensibility that is a positive alternative to the masculine mode of questing and conquering. Feminist thinking emphasizes on Maternal Thinking emerging from the maternal role. 'Mothering' is not confined to biological parenting but to all forms of maternal, caretaker roles. Teaching, for example, can be so experienced. This mode of life thinking must become the basis of a new public ethic.

Elizabeth Cady Staton (1815-1902) in her address 'Solitude of Self' delivered before the Committee of Judiciary of the United States in 1892 emphasized on the individuality of each human soul, the right of individual conscience and judgement and individual citizenship. She argued, "In discussing the rights of woman, we are to consider first what belongs to her as an individual, in a world of her own, the arbiter of her destiny, an imaginary Robinson Crusoe with her woman Friday on a solitary island."

She passionately believed that viewed as a woman, she is an equal factor in civilization, her rights and duties are still the same and that is individual *happiness* and development. Stanton posits that each soul lives alone forever. Amidst all creation for the individual there is solitude: "Solitude, which each and every one of us has always carried with him, more inaccessible than the ice-cold mountains, more profound than the midnight sea; the solitude of self. Our inner being, which we call ourself, no eye nor touch of man or angel has ever pierced". To This hidden mysterious realm only omniscience is permitted to enter.

Emily Dickinson (1830-1886), a poet of the highest order and rarest concentration, was the quiet resident of Amherst, Massachusetts.

Her poetry was a metaphysical and moral secret which is very difficult to fathom. For Dickinson writing seemed a satisfying secret, sufficient to itself. In her poetry, there is an inreach, a concept of privacy and selfhood. Out of her being is distilled her metaphysical poetry. For example, the opening lines – “The Soul selects her own Society,” “I dwell in possibility,” “Renunciation—is a piercing Virtue” present the expanse of her verse. Dickinson is undeniably religious. Her faith is her own and grown from homeland. She lived through the transition from Calvinism to Unitarianism. Her time was the time of painful erosion of belief. She was trying to find solution to the agonized experience of life through her poems. She sings the inner self and at the same time searches for truth outside. In her effort to understand the meaning of the Universe – when she sees Truth, she must “Tell all the Truth, but tell it slant... The Truth must dazzle gradually/ Or every Man be blind.” There are devotional intricacies and metaphysical heights in her verse. But she cannot be bound to any single familiar artistic ground. There is exquisite formal control, a condensation and hymnlike construction and ultimately the highest flight of woman thought.

H.P. Blavatsky’s magnum opus *The Secret Doctrine* captures the wisdom contained in the scriptures of the East and early European religions. She culled the main principles and features from the scriptures and synthesized and presented in one harmonious whole emphasizing the unity of religions. Madame Blavatsky was an extraordinary woman who could delve deep into the essence of all religions and unfold the meaning of life and the Universe. She explained the idea of Universal Brotherhood and defined what true Theosophy is in the words of Miller:

“... true Religion

Is always mild, propitious and humble;

Plays not the *tyrant*, plants *no faith in blood*,

Nor bears destruction on her chariot wheels;

But stands to polish, succour and redress,

And *builds her grandeur on the public good*.

Summing up she says:

“Theosophy is not a Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man,

as no speck – from gods and mortals down to animals, the blade of grass and atom can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.”

Annie Besant (1847-1933) in a speech delivered in 1898 brings out the inner purpose of the Theosophical Society. Feminist movement and ideology and Theosophical movement and ideology both work towards the spiritual end, to bring about a step forward in the evolution of humanity through an upward path from the material plane. Theosophy works for the world at large – from the inner purpose to the outer work – for raising the entire humanity on higher spiritual level. This leads, Annie Besant believed, to the coming of the ideal of a noble humanity, a humanity more divine than that which yet we have touched.

Annie Besant says, Theosophical “movement alone, of all the great religious impulses of the past, brings no new religion to mankind, calls no men to come apart from other faiths and creeds and place themselves within a pale, which shuts them in for special teaching, and shuts others out. Alone of all the impulses it speaks, not of a new religion, but of the common basis of all religions alike. It does not build a new church, found a new philosophy, raise a wall of separation round those who accept it, those who reject it being without. It proclaims one basis for all.” She identifies the unique characteristic of Theosophy: “One belief for all is one spiritual life, one common evolution, one goal which all may approach by different roads. Every road right for those who walk in it.”

Annie Besant comes to the ultimate conclusion that the inner purpose of Theosophical movements centres on “to draw all faiths together”, to see them all as sisters not as rivals, to join all religions in one golden chain of divine love ... and to pierce through the varieties of the outer faith to the Unity of the hidden life.” (*Theosophy and Theosophical Society*, 72)

The spirit of Universal brotherhood amidst all strife, living the peace in one’s life and living the ideal of brotherhood in its true sense can herald a new civilization. With this, Annie Besant believes that a new civilization based on *unity* and not on *strife* will dawn, she emphasized on the spiritual unity beyond the development of the individual in the combative intellect.

Theosophist Rohit Mehta explores the three objects of the Theosophical Society. These three objects provide the principles of the theosophical thought and work as guidelines for practice. These objects point to the transformation of the individual in his inner and psychological life. These also present a vision of the new civilization, of the new mind and of the new individual. Mehta talks of the first object as a vision of a new civilization for man. Theosophical thought speaks of the Universal Brotherhood without any distinction of caste, creed or race, colour or sex. Although there is no distinction, it honours differences. Mehta clarifies there is no place for hierarchies in theosophy and in that, I find, it comes very close to the feminist thought. Universal Brotherhood recognizes differences but there is no place for distinctions or status in it.

We see that entire human response exists in three forms: if the 'other' is inferior, the response is to ignore it; if it is superior, the response is to copy it, if it is weak, the response is to destroy it. Feminist thought and Theosophy both aim to transform this conflict/strife ridden universe into a universe of alterity. The second object brings in religion – 'comparative religion' - which also encompasses science and philosophy. It aims at the total view of life where "mind needs breadth and depth" in the words of HPB.

The third object concerns itself with the unexplained phenomenon of life – the unexplained part of life. Because, Rohit Mehta explains, the mystery of life lives in the unmanifest and not in the manifest, the manifest has to be discovered/ investigated. This investigation cannot be a collective process. It has to be an individual endeavour. This process brings out the powers latent in man. For Mehta, the three objects speak of the new civilization, of the new mind and of the new individual.

If we go to the root of the word theosophy, we find that it is derived from the Medieval Latin word *theosophia* which comes from late Greek *theosophiâ* meaning knowledge of divine things originating from Greek Theos (God) + *sophos* (wise) that is wise in divine matters. Theosophy is defined as any of philosophies or religious systems that propose to establish direct mystical contact with divine principle through contemplation, revelation, etc. (See New World Dictionary of American Language).

Radha Burnier analyses the term 'Theosophy', that it refers to the knowledge of God, the Divine Spirit and finds it synonymous with the Sanskrit words Brahma-jñāna or Brahma-vidyā signifying knowledge of Brahman, the Universal Spirit (See 'Theosophy – An Approach to Life', *The Theosophist*, August, 2013). This Brahman, the Universal Spirit pervades all. Transcendentalism in America in the 19th century likewise had asserted the power of imagination and that the soul as spirit is illuminated by the divine.

Thinker poet, Ralph Wald Emerson, for example, wrote:

All are needed by each one;
Nothing is fair or good alone.

He reaches the point of his conviction and says,

Full of light and of deity;
Again I saw, again I heard,
The rolling river, the morning bird; –
Beauty through my senses stole;
I yielded myself to the perfect whole.

The poet has his ideal of 'Man Thinking' and the vision close to the theosophist vision of the path and possibilities of emergence of 'man thinking' leading to a world of alterity with Universal Brotherhood reigning.

Radha ji asks this very important question: how do we move towards the universal? She directs to the path – by letting us sense the unity behind the innumerable myriads of particulars. She refers to Dr Besant and says that "spirituality consists in realizing that unity." Perceiving relationship between particulars is a step towards the universal. In a Keatsian stance, she says we may see beauty in many things in life and all these things have one common thing that is beauty. The particular thing, for example a flower, may perish but the essence of beauty continues and remains a joy for ever. Journey from the particular to the universal is at the core of theosophy. To comprehend the universal one needs the expansion of consciousness which can be possible through deep aspiration and love for wisdom which Radha ji calls "mumukshutva". Through this perception of the universal one can gradually know, she says, the Wisdom and the Truth and the Light.

Thus, there are meeting points in woman thought and theosophy. Because philosophical strands and principles in both ideologies turn their world into a subject and cultural and spiritual ideological source, both have immense transformational possibilities for humanity. Women have fundamental respect for the contingent reality, for nature's context, for the everyday concrete world order. Therefore, women adopt a passive mode of existence and willingly accept the diversity of environmental voices. Therefore, we have such exceptional theosophists as HPB, Annie Besant, and Radha Burnier in our own time.

Reading and References

Burnier, Radha, 'Theosophy – An Approach to Life', *The Theosophist*, August, 2013.

Mehta, Rohit, 'The Three Objects', *The Theosophist*, October, 1975.

Stanton, Elizabeth Cady, 'Solitude of Self', Address delivered before the Committee of the Judiciary of the United States Congress, 1892.

Singh, Sushila, *Feminism: Theory, Criticism, Analysis*, Delhi: Pencraft International, 1997.

Theosophy and The Theosophical Society, Varanasi: The Indian Section, The Theosophical Society, 1991.

* * *

(Continued from page 351)

This, then, is the challenge that life offers — that man should consciously learn to understand and to receive its message, as non-human life learns to receive it unconsciously. It has been said that in the vast design which nature is working out, there is a movement from unconscious perfection to conscious imperfection and that from conscious imperfection one has to move forward to conscious perfection. Conscious perfection can come about only when we learn to work in harmony with the design of life itself. Life demands that the mind of man should renounce its own desires, its own impulses, instincts and reflexes, so that a power which is greater can unfold and reveal itself, not in accordance with man's will but in obedience to divine laws and the will of nature.

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

L. NAGESH*

BESANT'S FIRST ENCOUNTER WITH SECRET DOCTRINE 'A TURNING POINT'

The Secret Doctrine is the magnum opus of HPB. The knowledge hidden in the book is profound and mind blowing. It unravels the mystery behind the origin of cosmos, origin of man and origin of matter. It also unfolds a beautiful scheme of evolution at various levels of existence. It brings the secret knowledge to the fore front of humanity. The book opens the gateway to the existential knowledge and has left an indelible mark on human thought. The book expands a discourse on the immutable laws that are so intricately operating in the universe, leaving a reader astounded. The body of knowledge present in the book is indeed the accumulated wisdom of the ages. Many of the claims made in *The Secret Doctrine* have been scientifically proved to be correct in the 20th century. The book is a beautiful synthesis of science, religion and philosophy. Persons from any walk of life can dip in the ocean of knowledge presented in this book and reap the benefit.

HPB acted as a conduit for the liberated masters. They showered the wisdom of ages preserved carefully by them through her for the benefit of humanity. The book is a journey towards higher truths. The universe is a manifestation, projection, expression or a breathing out of 'That', which can never be known to human faculties nor can be described. In the proem of Secret Doctrine HPB called it 'Be-ness'. She wrote that such a Be-ness is an omnipresent, eternal, boundless and immutable principle, on which all possible speculation is impossible since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. This in-depth knowledge of reality leads to the premise that 'ONE IS ALL', hence the conclusion can be logically drawn that 'ALL IN MANIFESTATION IS ONE'. Origin of everything that exists is one and only one. When we intuitively

*National Lecturer, Indian Section, TS; Professor and Head, Dept of Public Health Dentistry, Bapuji Dental College, *Davanagere*, Karnataka

realize this fact, many of our questions related to existential facts are solved. *The Secret Doctrine* offers such opportunity to many readers. I always felt reading that book a revelation.

Many people drew water from HPB's spring (Secret Doctrine) and channeled it into their particular religious schools. One among such people was Annie Besant. In fact she was blessed with an opportunity to review the book even before she came to the folds of Theosophical Society. She was requested to do the book review by one of her well-wishers, Mr. Stead. "How swiftly some of the main points had been grasped", Dr. Besant remarks in the autobiography, comparing her first review of the book in the 'Pall Mall gazette' on 25th April 1889 with the second review which appeared two months later in the National Reformer on 23rd June 1889. Besant's first encounter of the book left such a strong mark on her that her views transformed completely and her outlook went for a paradigm shift.

Dr. Besant whom we know as a theosophical movement leader had a hard life before she was attracted to theosophy. She was a social activist fighting for the rights of downtrodden in London, and staged protests against the prevailing system of exploiting oppressed class. Her own family life had wrecked but she forgot her pain in selflessly working for the justice and rights of weaker sections. In 1889, Mr. Stead, her well-wisher gave to her hands two large volumes of *The Secret Doctrine* and requested her to review. As she began reviewing the book and turned over page after page, all her puzzles, riddles, problems seemed to disappear. She felt relieved and saw light at the end of the tunnel. Overwhelmed by the expansive and intriguing content of the book, she decided to meet the author of the book. She sent a request through Mr. Stead.

The meeting of Besant with HPB perhaps was a milestone in each other's life. Besant could not resist herself from being pulled by the powerful aura of HPB. She plunged into theosophical movement and thus was born a great leader of Theosophical Society. In the second review that Besant published on Secret Doctrine to 'National Reformer' on 23rd June 1889, the limitations of scientific investigation techniques were highlighted and the existence of transcendental planes beyond our perceptual limits was emphasized. She stressed that western science is constrained to understanding only material world because at best they

may use microscopes and telescopes to examine material with the five senses. They don't know the fact that there are additional dimensions of reality, which are beyond our limits of our ordinary perceptions. It calls for special abilities on the part of an ordinary human being to perceive the transcendental realities. Such abilities are latent in every person but they evolve as the person evolves and the race progresses. Continuing her review she wrote the outline of the cycle of evolution and the role of man in the vast drama of the universe. There exists several planes of existence which are unknown to us and life exists even in those planes. The seven fold nature of man and the continuous incarnation of 'Ego' in several lives were mentioned.

Besant was enamoured by the depth and breadth of knowledge in Secret Doctrine. She had evolved to such a level that she was precisely ready to receive and understand such profound truths and allow herself to be moved by them. It was her karma which brought her to the theosophical folds and it was the collective karma of our society to receive such a noble soul.

A little more than two years HPB lived in her physical body after the epic meeting took place with Besant. In this period the disciple (Besant) learnt immensely from her teacher the occult science and her conviction towards theosophy grew stronger and stronger. Little did she know that after HPB she would take over the mantle and she was being groomed by her teacher and mentor during that period.

In lives of great persons, occasions arise in such a manner that under immense suffering or after intense introspection, the flash of light appears. The truth shines for the good. The flash may appear through a person, a book, an event, a circumstance, an incident or an inanimate or animate object. It happened to Besant through the monumental book '**THE SECRET DOCTRINE**' and towering character '**HPB**'.

'When the disciple is ready the master will appear' — isn't it a profound truth of theosophy? It truly happened to Besant.

NEWS AND NOTES

Karnataka

Sis K. Parvathamma, Secretary, Karnataka Theosophical Federation, directed a day-long study camp at Hosaduga Theosophical Lodge on 1st September 2013. Bro. Gopalakrishnaiah Setty, Sis. P. Bhuvanewari, Dr. Gopalakrishna spoke on 'Thought Forms, Nature of the Mind and its Function & Power'.

Dr. L. Nagesh, National Lecturer, delivered a talk on 'Art of Living' during the 47th Annual Meeting of Huliya Theosophical Society on 31st August 2013.

The following talks were held under the auspices of Kottur Lodge in September 2013: 'Accepted Chela' by Bro. G.B. Nagan Gowdar, 'Ten Fetters' by Bro. B. Hanumanthappa, 'Path of yoga' by Bro. H.D. Arun Kumar, 'Kathopanishad' by Bro. N. Hampanna, 'Acupressure & Homeopathy' by Bro. G. Kotrabasavanagowda and 'Philosophy in Mankuthimmana Kagga' by Sis. Anuradhamma.

The following talks were held in Davangere Sri.Krishna Theosophical Lodge in September 2013: 'Purpose of life' - by Bro. T. Rajendrappa, 'Meditation in view of J.K.' by Bro. C. Thippeswamy Reddy and 'Message of Outer Court' by Sis Kasturibai.

Bro. M.P. Venkata Ramanappa, Joint Secretary, K.T.F directed a day-long study camp at Gowribidanur Theosophical Lodge on 29 Sept 2013. The book studied was *In His Name*, Bro. N.C AswathaReddy welcomed the speakers and members. Bro. K.N. Rama Reddy, Bro.N.A.Sadashiva Reddy, Bro. Rama Raju . N. Ramakrishna Reddy spoke on the subject.

Bro. V. Jayaram President of the Devalapalli Lodge directed the study on 25 August 2013 at Devalapalli. Bro. Ramachandra, Bro. Ashok Kumar, Bro. Srinivas Reddy, Bro. A. Venkata Reddy spoke on 'Transformation', 'Search of good things', 'Anxiety leads to unhealthy' and 'Role of mind in character building' respectively.

Bro. K. L. Nanjunda Setty, lodge organizer, directed one day study

camp at the Universal Success Lodge, Bangarpet on 12 Sept 2013. The book for study was *Enlightened Living*. Bro. A. Venkata Reddy and Bro. K. L. Nanjunda Setty spoke on the subject.

The Charter Day of the lodge at Hiriya was observed on ten September. Sis Sowbhagyavathi, Secretary of the lodge and a senior member Bro. Parameswarappa spoke on 'Theosophy in daily living & Benefits of Theosophy'.

Bro. B. V. Thippeswamy, President of K.T.F., directed a study camp from 18 to 21 October 2013 on 'Sadhana Kanda' (14 portals to reach the Supreme goal *Paramapadavi*.) at Bangalore City Lodge.

Bro. K. L. Nanjunda Setty, Sis. K. Parvathamma, Bro. G. Dakshina Murthy, Sis. Lakshmi Govind. Bro. M. S. Sreedhar, Bro. Mahalingappa and Bro. B. C. Narasingappa and the Director spoke on the 14 portals.

The 166th Birthday of Dr. Annie Besant was celebrated in Raghava Theosophical Lodge at Chintamani. Sis K. Parvathamma, Secretary, K.T.F., was the chief guest and delivered a talk on Dr. Annie Besant's unique personality and her contribution to the world.

Annual General Body Meeting was held in the afternoon and office bearers were elected unanimously.

Bro. B. V. Thippeswamy directed the study of 'Dhammpad' at Koratagere on 27th October 2013. Bro. B. C. Narasingappa, Sis K. Parvathamma and the director spoke on *Appamada Chita* and *Jodivarga* respectively. Dr. N. H. Halappa presided and members from different Lodges and 40 college students participated in the camp

Most of the Lodges in Karnataka celebrated Dr. Besant's birthday along with T.O.S. Programme in the month of October.

M.P. & Rajasthan

Bro. R.S. Gupta performed Bharat Samaj Pooja at Vikram Lodge, Ujjain, on 1st September, 2013. It was followed by talk delivered by Bro. J.N. Narvare. The theme was 'On the Watch-Tower' published in the June 2012 issue of *The Theosophist*. Sri V.S. Vijay Raghavan spoke on the comparative study of the philosophy of Shrimad Shankaracharya

and Sant Sri Ramanujachary. Sri Raghavan is the Director of Ved Vidya Prathishthan, Ujjain.

Sis. Avantika Mehta, former President of Gujarat Theosophical Federation directed the study of Annie Besant's book *Thought Power: Its Control & Culture* at Vikram Lodge on 13-15 September. Besides, she delivered a public lecture there on the 'Basic Principles of Theosophy'.

A general discussion on 'Thought Power' was held at Vikram Lodge on 22 September. The Annual General Meeting of the Lodge was held on 29 September in which the office bearers of the Executive Committee were elected for 2013-14. It was followed by the presentation of the reports regarding the activities of the Lodge, Income & Expenditure Accounts and the work done by the TOS during the year.

The following talks were held at Vikram Lodge in October: A short talk on Dr. Annie Besant's life, delivered by Dr. R.S. Gupta. Bro. Mohan Lal Sharama spoke on 'Indian Culture' and the theme of Bro. J.N. Narvare's talk was 'Good conduct is the basis of a happy life'. Besides, there was a general discussion on the 'Necessity of spiritual outlook for human beings'.

Marathi

The Theosophical Lodge at Thane organized a meeting to celebrate Dr. Annie Besant's birthday. The meeting was held on 12 October in which Bro. C.H. Bhise, Secretary of the Lodge, gave a detail account of the training and experience which Dr. Besant underwent and the way she committed herself for the cause of Theosophy and the T.S. Bro. Bhise also gave an account of the Centenary Celebration of Marathi Federation held in Belgaum on 21-23 September, 2013.

Uttar Pradesh

At Sarva Hitkari Theosophical Lodge, Gorakhpur, study of "Revelation, Inspiration and Observation" written by Dr. Annie Besant was held on 3 July 2013 and 7 Aug 2013. The study was carried out by Dr. Ajay Rai in which contents of the book was thoroughly discussed. A talk on 'Creation of Universe' was given by Dr. Ranjana Bagchi on 10 July in which she spoke on how creation manifested through will, wis-

dom and action of Brahma. She also revealed that *Sat, Raj* and *Tam* were the force which were the basis of creation. Bro. A.K. Srivastava delivered a talk on 'Bhagwadgita and Theosophy' on 17 July in which he described Gita as spiritual wisdom and Theosophy as wisdom of God. On 24 July, the key speaker Bro. Kailash Chandra spoke of 'Fast and Religion.' On the 'Importance of Guru' Dr. R.P. Singh, Dr. Ajai Rai and Bro. S.B.R. Misra expressed their views on 31 July. City Mufti Aliullah highlighted the importance of Islam in present times on 14 Aug. He explained the five fundamental rulers in Islam and also clarified that in Islam *burqua* is necessary for ladies but they are free in the house. Bro. A.K. Srivastava spoke on the subject 'Maryada Purshottam Ram' on 21 Aug. and Dr. Ajai Rai spoke on 'Importance of Krishna Lila' on 28 Aug. Dr. Ajay Rai delivered a talk on 'Raj-Yog' on 4 Sept. and the other speakers who spoke on the subject were Shri Dhyan Singh, Shri S. Raghu Rai Singh, Shri Kandoi, Dr. R.P. Singh and Shri P.L. Gupta, Advocate. On 11 Sept. a talk was organized on the subject 'Neither live in present nor in future but in eternal' in which the key speaker was Bro. S.B. R. Misra who opined that present, past and future are the fragments of eternal. Eternal is the name of Lord Vishnu and when we are in Samadhi, we are in eternal. Rtd. Maj Gen Shiv Jaiswal spoke on the subject 'Mental condition of a soldier in war' in which he threw light on the present condition and constitution of Indian Army and also how soldiers behave whether right or wrong. Dr. R.P. Singh spoke on "Wisdom of Soul" on 25 Sept. in which he illustrated in a systematic way how the soul performs its journey from Satyalok to Physical Lok and again from physical kingdom to Nirvanic Lok.

Following talks were organized by Lucknow-Dharma Lodge in October: Bro. B.B. Lal spoke about life and work of Dr. Annie Besant on her birthday i.e. 1 October. On 6 Oct and 9 Oct. Bro. U.S. Pandey conducted a study of Fragment I from 'The Voice of the Silence'. Maha Chohan's letter was read and explained on 16 October and 'Temple Talk on daily life' by J.K. was read and discussed on 24 October. Bro. B.D. Tendulkar, National Lecturer, delivered talks on 'Formula of Success' among a group of students in Dayanand Inter College, Lucknow, on "Human Generation" in a meeting when members of both Lodges at Lucknow participated on 21 Oct. He spoke on "Thought Power, its culture and use" in a meeting of Chohan Lodge at Kanpur, on "Life and Death" in a meeting of Keshava Nagar Seva Samiti, Kanpur and on

“Thought Power” before a group of 100 B.Ed. students and their teachers in Kanchan Singh Bhuti Devi P.G. College Bhiknpur Kanpur on 22 Oct and 13 Oct. respectively.

Bro. U.S. Pandey, Federation Secretary, addressed a group of about 50 students of class XII in Kendriya Vidyalaya, R.D.S.O. Lucknow, on ‘Happy and Successful Life’ on 23 Oct. in which he highlighted the importance of ethics, duties and responsibilities of students towards all in the society including, plants and natural resources. He also touched upon ‘Law of Karma’, on life and consciousness etc in the light of Theosophical teachings which was followed by lively interaction between students and speaker. Bro. S.S. Gautam Federation Lecturer & Secretary of Chohan Lodge, Kanpur, delivered a talk on ‘Theosophy is self-awareness’ in the annual conference of M.P. & Rajasthan Federation held at Gwalior on 19-20 Oct. In his talk he touched upon “one unknowable Supreme Power with its Trinity” journey of men in the evolutionary process in a very effective manner.

The following talks were organized by Nirvana Lodge, Agra, in October: Bro. R.P. Sharma spoke on Dr. Annie Besant’s life and work on the occasion of her 166th birth anniversary. The theme taken up on 3 October was ‘Theosophy & Peace of Mind’ in which Dr. Malhotra, Bros Devendra Bajpayee, Shyam Mohan Kapoor, Gyanesh Chaturvedi and Dr. Sharma expressed their views. It was explained that Theosophy teaches the art of living; one should always concentrate on positive thinking; man’s desire and needs have crossed the limits of basic necessary requirements: violation of law disturbs the peace of mind and theosophy helps in having right knowledge. Dr. Kamlesh Nagar spoke on 10 October on Raja Lakshman Singh’s great service to Hindi. Dr. Harish Sharma explained the three forms of Karma of 17 October. Other members who spoke on the theme ‘What is destined cannot be changed’ were Dr. B.D. Rajoriya, Bros Shyam Mohan Kapoor, Madhu Jain, Devendra Kumar Bajpayee and Gyanesh Chaturvedi. The subject of Bro. Shyam Kumar Sharma’s talk on 24 October was ‘Neither live in past, nor in present: Live in Eternity’. Bro. Devendra Bajpayee spoke on ‘Shakti Upasana’ on 31 October and explained the significance of worship in the context of different Goddesses.

Banaras Utsav, in collaboration with the Indian Section of the Theosophical Society, organized a public lecture of Shri Shrivatsa Goswamiji on 26 October in the Annie Besant Hall at the Section HQ. Shri Shrivatsa Goswamiji is an eminent scholar of Religion and Philosophy. The subject of his talk was ‘The Spiritual Aspect of Music’ and it was attended by our members, academicians, students and a great number of distinguished citizens of Varanasi.

T.O.S. South Zone Conference

The Zonal Conference of TOS, South Zone was held under the auspices of Bangalore City Lodge from 30th September to 2nd October 2013.

Dr. T. Krishnan Kutty Nair, National Secretary, T.O.S, was the chief guest who Inaugurated the Conference on 30th Sept 2013. Dr. L. Nagesh, National Lecturer, conducted a panel discussion on ‘True Service Reflects Brotherhood’. Bro. M.S. Sreedhar, Bro. M.R. Gopal & Sis .B. Sandhya Rani participated in the discussion.

On 1st October 2013, on the occasion of Dr. Annie Besant’s birthday, Bro. G. Dakshina Murthy, Vice-President, K.T.F, presided and conducted the symposium on ‘Dr. Annie Besant a great server of Humanity’ Bro. S. U Mahesh, Bro. Rakesh Kumar and Sis .N. Shashikala spoke on the subject mentioning Dr. Besant as Social Reformer, Educationist and Philosopher.

On 2nd October, on the occasion of Gandhi Jayanthi, Dr .T. Krishnan Kutty Nair presided and Sis K. Parvathamma spoke on ‘Mother Annie Besant and Mahatma Gandhi’.

T.O.S. Regional President & Secretary distributed scholarships & notebooks to the needy students. About sixty members participated, of which 15 members were from other Federations (South) & rest from Karnataka Federation.

North India Study Camp

Five-day North Indian study camp was held at the Section HQrs. From 17 October 2013 to 21 October 2013 in which about 65 delegates from different Federations participated. Prof. R.C. Tampi and Bro. P.K. Jayaswal directed the study in which an earnest attempt was made to enlighten the participants about the basic theme of the book *The Secret*

Doctrine. Authored by Madam H.P. Blavatsky terming the book as “Magnum Opus” they clarified the reason for naming it as ‘Secret Doctrine’. As they pointed out that its secret can only be unfolded when one approaches it with higher consciousness. The purpose of writing this inspirational book was also explained i.e. to awaken a new mode of thought- a new mind.

Speaking extensively on “Esoteric Philosophy” as enumerated by H.P.B., they elucidated the nature of ultimate essence, concept of evolution and the factors which facilitated unmanifest to come in the manifested state. In this context, they referred to state of Pralaya- in which there is no manifestation and Manvantara- the state of manifestation. Providing clue to the origin of life essence, they maintained that for understanding “Universal Will”, we have to understand “Divine Law” It was further revealed that it is imprinted in the Divine Mind as to how universe will manifest and this blue print in the Divine Mind is called cosmic ideation. It was clarified that Divine Plan is the manifestation of Divine law and we and every other entity in the cosmos exist Because of Divine Plan and because of Divine Law that preside over it. It was further pointed out that it is because of imperfect beings, imperfections are bound to occur. It was, however, explained that entire cosmos is evolving striving to come into greater harmony with The Divine Plan. They further elaborated on the existence of ‘Greater Being’ called technically the ‘Logas’ or ‘Watcher’ of a cosmic system. The entire cosmos then is under the regency of cosmos Logas who is encompassed by Lesser-Beings who in turn administer the Laws applicable to its sphere of influence. These lesser-beings albeit far superior to human- beings in the degree of evolutions are termed ‘Dhyani- Chohans’ literally the ‘Meditative Lords- Divine Intelligence’.

Seven Divine- Laws’ were illustrated with the exposition of doctrines to exemplify the operation of the Laws. The doctrines represent teachings of the ancient Wisdom or the esoteric Philosophy as presented in *The Secret Doctrine*. They endeavoured to provide an insight into the nature and scope of the seven Divine Laws. Elaborating the “Law of coming into Being” it was revealed how from One Source, entities surged into manifested existence in innumerable millions. Highlighting the inter-connectedness of entire existence, it was brought out that one life is

the vital principle animating the beings and is present irrespective of the form or vehicle in which Monad (being) manifests in one or another of the kingdoms in the Ladder of Life. Therefore all stand inter-connected as root itself has unity-we have come from One Source.

After describing the material descent where everything is unfolding, vivid portrayal of spiritual ascent was made in the concluding session. It was underlined that it is because of identification with body leading to attachment, descent has taken place. It was emphasized that spiritual ascent is possible when we take middle path which Buddha adopted. Throwing light further, it was pointed out that it is the attachment which creates memory and not getting attached to memory and experience leads to living in the present- moment to moment. For attaining this, importance of meditation was impressed upon the participants to hasten the spiritual ascent. This was followed by a question/answer session. Thereafter the General Secretary, Indian Section, extended thanks to all who contributed in making the study camp successful. Special thanks were given to the two directors who successfully directed the study. The session ended with the melodious chanting of Shanti-Mantra by Smt. Manju Sundaram.

General Secretary’s Visit

The Indo-Pacific Conference was held in Bali, Indonesia, from 1 to 6 November, 2013. The theme of the conference was ‘Practicing Theosophy’. The Inaugural Session was devoted to Revered Dr. Radha Burnier who was the International President of the TS from 1980 to October 2013. As per the request of the President of IPF, the General Secretary, Indian Section, and four other delegates spoke about and paid homage to Revered Radha ji. The International Vice-President of the TS was to deliver a talk on the morning of 3 November, but he had to cancel his visit to Bali because of the unforeseen situation. So, the General Secretary was asked to give a brief history of the Indian Section and also tell about the various works being done by the TS in India. Besides, as per the programme, he delivered a short talk in the post-lunch session. The theme of his talk was ‘Practising Theosophy: Knowing and Being’. He has again been nominated as the member of the Executive Committee, IPF.

**List of Members of the Indian Section Council
Elected by Federations for the Year 2014, 2015
and 2016**

Assam

1. Sri Raghunath Chowdhari
43, I-G Lane,
Santipur, Hill Side,
Guwahati- 781 009
Assam
2. Ramesh Chandra Sharma
Krishna Nagar, H.N.17,
Chandmari, Guwahati-781 003
3. Anil Kumar Barhu
Sneha Nivas, Flat No. C.3
S.R.S.Road, Guwahati, 781 001

Bengal

1. Bro. Gautam Nandi
76-Golaghata Road,
Kolkata-700048
Telephone No-033-25214159; (0)9836946811
2. Sri Mirnal Kanti Mukherjee
94, Green Park, Block –A,
Kolkata-700 055

Bihar -----

Bombay

1. Sri Navin Kumar
51, Praneet J. Palkar Road
Worli, Mumbai-400 0252
2. Sri Vinayak Pandya
24/D, Jeevan Parag
127, Prabhat Colony Road No.2
Santacruz (East), Mumbai-400 055

Delhi -----

Gujarat

1. Sri Y.P. Desai
C/o Dr. A.Y. Desai
“Dev Park”, F/3, First Floor
Vidyutnagar Road, Veraval-362 266
Gujarat
2. Sri Praddep Singh H. Govil
Mohabat Niwas, Plot-1163
Opp. Wockhardt Hospital
Sirpattani Road, Krishna Nagar
Bhavanagar- 364 001
3. Sri Kantilal P. Patel
A-202, Sridhar Complex
Near Sanskar Bharti School,
Anand Mahal Road
Surat, Gujarat-395 009

Karnataka

1. Sri B.V. Thippeswamy
68, Chaitra, III Main, I Stage
Karnataka Layout,
Bengaluru- 560 086
2. Sis K. Parvathamma
204, III Main, 7th Cross,
Marathi Nagar, Yelahanki,
Bangalore- 560 064
3. Sri S.G. Sanath Kumar
112/4, Dialgnal RD, DIAGNAL RD,
Behind Syndicate Bank
V.V. Puram
Bangalore-560 004

4. Sri G. Dakhshinamurty
FLAT G.3, DEVAGIRI MEADOWS,
1781, 14 MAIN, 34 CROSS,
BSK-II STAGE, BANGALORE
KARNATAKA- 560 070

5. Sri M.R. Gopal
'Sowarabha', Shankarapuram
Huliyar – 572 218
Dist Tumkur
Karnataka

Kerala

1. Dr. M.A. Ravendran
Indraneelam, Forty Nagar,
Cheroor, Trichur-680 008
2. Bro. Shivdas ,
Aryavihar, Pazhaveedu,
Alleppey
Pin-688 009

M.P. & Rajasthan

1. Dr. H.S. Dwivedi
The Theosophical Lodge
Phool Bagh, Gwalior- 474 007
2. Bro. O.P. Garg
Gita Colony, Budhvaya,
Ujjain- 456 001
Phone No. 0734-2574096

Madras

1. Sri S. Ramu
Manager, The Theosophical Publishing House, Adyar
Chennai-600 020
Tamilnadu

2. Sri S.K. Srinivasan
The Theosophical Publishing House, Adyar
Chennai-600 020
Tamilnadu

3. Sri C.V.K. Maithreya
'Upasika' 40/56, III Main Road
Kastruibai Nagar, Adyar
Chennai- 600 020

Marathi

1. Sri A.P. Lokhande
68, Madhav Nagar,
Nagpur- 440 010
2. Prof. C.A. Shinde
Upasika, Theosophical Society
Adyar, Chennai- 600 020

Rayalaseema

1. Mr. K.V.L. Kantha Rao,
9 / 101, Malhar Apartments (Old),
Sahara States,
Mansoorabad, Hyderabad – 500068
(A.P)
(Ph: 09885161473)
2. Mr. Ketharaju Narasimha Rao,
2 / 12, Brodiepet, Guntur - 522 002
(A. P.) (Ph: 0863-2230504 - Res;
09704136393 - Mob)
3. Dr. A.I. Baswaraja Reddy,
Federation Vice-President
'Devi Nilaya', Gandhi Nagar, III
Cross, Bellary - 583 103
(Karnataka)
(Ph: 09241059098)

Tamil

1. Sri M.V. Rangarajan
Ramakrishna Rao Shanmuga Colony,
Salem-636 007
Tamilnadu
2. Prof. M. Natrajan
'Morning Star', 10,
South Mada Street, Ambasamudram- 627 401
Tamilnadu
3. Sri V.K. Murugesan
562, Phase III, Oasis, 3rd Street Satwachary,
Vellore- 632 009
Tamilnadu

Telugu

1. Sri G. Subrahmanyam
25-3-549, 10th Lane,
Lake View Colony,
Podealkur Road, Nellore- 524 004
Andhra Pradesh
2. Sri M. Lakshmi
W/o Raju Babu
Madugula Street
Ponduru- 532 168
Andhra Pradesh
3. Sri. K.S. Ramachandra Rao
C/OMarconi Electronics
K.N. Road,
Tadepalligudem- 534 101
Andhra Pradesh

Utkal

1. Ms. Purnamasi Pattanaik
Senior Deputy Manager, Personal
Dept, Cement Nagar, Hira Cement
Babardol, Bargarh
Utkal- 768038

Uttar Pradesh

1. Sri L.S. Sengar
1, Kabir Kunj
Dayalbagh, Agra-5
U. P.
2. Sri S.K. Pandey
4/136, Kalpana Kutir,
Shukla Ganj, P.O.
Gangaghat- 209 861
Unnao
3. Sri U.S. Pandey
A-893, Indira Nagar
Lucknow-228 016

————— X —————

There is a way of life that leads the soul
To happiness undreamed of by the mind
A way whereon the earnest heart may find
A reason for its being, and a Goal.
When laughter grows no more to be enough
And pain no longer turns the hearts to tears
The entrance to that Mystic Way appears
And all the world becomes a plastic stuff
That shapes into a Stairs. O world, be Stairs
To me. Be no more hearth or prize of song
Be no more home, but scenery by the long
Long way to Home. Be hand that bares
My soul of all its wilfulness to be
A thing apart from what is really me.

HELEN PALMER OWEN
(Courtesy: *The Theosophist*, November 2013)

THE SCHOOL OF THE WISDOM:

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 Indian Section, The Theosophical Society Study Camps Programme for summer 2014 at Bhowali Study Centre.

1. 7 th April to 11/04/14 + One day prior + one day after	days 5	Rs. 1800/-	20 participants of Gorakhpur Group
2. 13 th April to 17 th April 14 +1+1 prior and after	5	Rs. 1800/-	30 participants of U.P. Federation
3. 20 th April to 23 rd April 14 +1+1 prior & after	4	Rs. 1500/-	30 persons ES Retreat of U.P. & Bihar
4. 26 th April to 30 th April 14 +1+1 prior after	5	Rs. 1800/-	30 persons TOS
5. 3 rd May to 8 th May 2014 +1+1 prior & after	6	Rs. 2100/-	30 persons Karnataka Federation
6. 11 th May to 18 th May 2014 +1+1 prior +after	8	Rs. 2700/-	30 persons Indian section – I
7. 21 st May to 28 May 2014 +1+1 prior + after	8	Rs. 2700/-	30 persons Indian section-II
8. 31 st May to 7 th June 2014 +1+1 prior + after	8	Rs. 2700/-	30 persons Indian Section-III

Note:-

1. If there are less than 20 registered persons holding camp is not feasible.
2. If weather conditions are severe the camp is likely to be cancelled.
3. Lodges/ Group have to collect participant's fees, SR. No. 1 to 5. And forward it to Indian Section not later than 15th March 2014.
4. Please inform the details of participants Name, Address, Age, and Mob.No.
5. The exact date of arrival & depart time to be intimated to camp officer in charge Bhowali camp at Indian Section Varanasi by 31st March 2014.
6. The names of Resource person's conducting the Study Camp and the theme of the study to be intimated before 15th March 2014. It will be approved by Director of Studies/General Secretary of Indian Section.
9. For Sr. Nos. 6, 7, 8 Indian Section Camp details & registration, will be notified in Jan. 2014 Indian Theosophist.

18th November 2013.

S. Sundaram
General Secretary

BOOKS BY DR RADHA BURNIER

(15.11.2013 her 90th Birthday)



THE WORLD AROUND US

A compilation of 'On the Watch-Tower' notes written by Mrs Radha Burnier, in *The Theosophist* between the years 1980 and 2007.

HUMAN REGENERATION

A Compilation of the lectures and discussions during seminars on human regeneration conducted by the author in Netherlands in 1990.

TRUTH, BEAUTY AND GOODNESS

The book deals with the nature of Reality, viewed as Satyam, Sivam, Sundaram in Hindu tradition.



NO OTHER PATH TO GO

This little volume describes the nature of the path, the qualifications needed and the pitfalls encountered. The destiny of the human being is to travel on a path leading to perfection.

LIVING TRUTH: The Future of the Theosophical Society

This discusses in depth what HPB regarded as necessary for continuing the work of regeneration without a break. Most importantly, 'living truth' must dynamize TS workers to ensure peace upon the earth.

THE UNIVERSAL YOGA TRADITION

The author points out that 'there is a way of life and training appropriate to the inner quest and direction signified by the word Yoga which puts an end to the discord created by the sense of separateness.



THE WAY OF SELF-KNOWLEDGE (*Blavatsky Lecture, 1979*)

Only the individual who is prepared through deep study, which includes observation of Nature and of human nature, fits himself to learn service in the true sense.

For catalogue, enquiries and orders, write to:

THE THEOSOPHICAL PUBLISHING HOUSE

Adyar, Chennai 600 020, India

Phones: (+ 91-44) 2491-1338 & 2446-6613; Fax: 2490-1399

E-mail: tphindia@gmail.com & tphindia@adhyarbooks.com

Buy our books online at www.adhyarbooks.com

Receive a quotation/estimate by placing an indent for our books at
www.ts-adhyar.org/alltitles