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Editor

PRADEEP H. GOHIL

A STEP FORWARD

The first object of the Theosophical Society is the foundation of the belief and practice of the Society. It says “To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.” The word ‘humanity’ here can be extended to all forms of life like animal and plant life. Some even say that it covers all matter like stones and clay. The mission statement of the Theosophical Society says, “To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life”. It is interesting to see how the mission statement is based on the first object of the Theosophical Society (TS).

Compassion forms a very important step to achieve the first objective of TS. Compassion is defined as a sense of concern that arises in us in the face of someone who is in need or someone who is in pain. It is accompanied by a kind of a desire to see the relief or end of that situation, wanting to do something about it and actually doing it.

Compassion has two components. First it means to put oneself in another person’s shoes and ask, “what if I was that person? how would I feel?” So compassion means to develop an awareness of the suffering of the other person. Compassion has a second component. Once a person has an awareness of the suffering, he must respond appropriately. To do nothing in the circumstances is not compassion. So compassion also means to embrace the “Golden Rule”- treat others as you desire to be treated yourself. Never do to others what you would not like

them to do to you. If one finds someone in pain, or requires assistance, or asks for help, one must come to his aid, must lend a hand and must offer assistance. In a small way, one must help the person alleviate his/her suffering.

Based on my observations and own personal life experiences, I am not sure that humankind is hard-wired for compassion. I do not believe that the virtue of compassion is innate. It is not an inherent human attribute. In my opinion compassion must be learned. So let us look at the ten things we need to do to live a compassionate life.

Firstly, we need to educate ourselves about what it means to be compassionate. There are many ways such as studying other religions, reading theosophical literature; learning about spirituality and what Buddha, Jesus, Confucius, Gandhi, Martin Luther King, Mother Teresa, Dalai Lama and others had to say about compassion.

We must develop empathy and become aware of the suffering in the world. We can learn by watching films or television or the Web and by reading poetry, novels, newspapers and magazines.

We must look at our own world. Charity begins at home. How does your family nourish you? Is there compassion in the workplace? Are your friends toxic? Do they embrace a similar moral code and compassionate view of humanity?

We must develop compassion for ourselves. Each of us has a dark side. Be kind to yourself. Do not blame yourself for things you cannot control.

We must become mindful of the suffering in our families, friends, community, country and the world. In other words, we must become aware of other people’s suffering.

We must realize that we do not know everything and that our way is not necessarily the best way. Too often, we fail to understand other cultures, other religions, other views and perceptions. Instead, we gaze at others who are different through our ethnocentric lens. We too often believe our way of life is superior.

We must take action and help those who are suffering. We must discard the tribalism mentality, discard the ethnocentric view and discard the sense of moral superiority. Instead, we must embrace compassion as the highest of virtues. We must practice random acts of kindness, offering help to anyone who crosses our path and is suffering.

We must love our enemies even though it is not easy to do. It is best to ignore them. Don't seek to defeat and humiliate them. This will only create hatred and the desire for revenge. Instead we must strive to understand and befriend. Only goodness can drive out evil and only love can overcome hatred. We must learn to see sorrow in our enemies. The supreme test of compassion is to love your enemy.

Finally, our own suffering such as illness, financial problems, death of loved ones, marriage breakdown, being out of job, etc can educate us on compassion if we observe and contemplate.

One cannot become a compassionate person within a month or even a year. However, if one practices the 10 steps to a compassionate life given above, I am sure it will be a great step forward in one's life to become compassionate and achieve the first object of the Theosophical Society.

TIM BOYD

KRISHNAMURTI, EDUCATION, AND UNLEARNING

This brief article is the product of a perspective that incorporates a number of streams through which I have experienced Krishnamurti's message — as a beneficiary of Krishnamurti's life and teachings, a member, now President, of the Theosophical Society, and one who has recently participated in the founding of an educational institution (The Adyar Theosophical Academy) motivated by the Ageless Wisdom teachings. All of these found a powerful contemporary voice in J. Krishnamurti (K). Unless one counts his many videos, audio recordings, and books, I was never in his presence. However, I have had a sense of being with him through stories and conversations with many people who worked closely with him, sat with him and discussed, shared ideas, and recited with him his beloved mantras.

The importance to me of this blended perspective is that it places K. in a continuum of unfoldment. From childhood to the completion of his life, there is a dramatic unfoldment of his message and capacity to share. Being a member of the Theosophical Society roots K. in a context that adds a certain richness to his message. K's first little book, widely read, was written at the age of fourteen — *At the Feet of the Master* (AFM). Although many would say that the book was the product of a "highly evolved" young man, there is no doubt that it is the product of youth with all its advantages and limitations.

The book is a summary of things that were told to K. by someone he regarded as a teacher. The teaching presented in it was not new, having been expounded by Sankaracharya in a dif-

ferent language more than a thousand years earlier. K's addition to the material was the simplicity and unelaborated expression of a young mind which gave it clarity and immediacy. Essentially, it was a repetition of someone else's thoughts, thoughts which profoundly resonated with him, but which could not be called original. *AFM* was a description of a path leading "from the Unreal to the Real" involving four specific "qualifications" of mind and behaviour — Discrimination, Desirelessness, Good Conduct (also known as *shatsampatti*), and Love.

It was at this initial stage of K's unfoldment process that many members of the Theosophical Society (TS), others around the world, and I first encountered him. And it was from these youthful beginnings that an attempt has been made to follow the increasingly original and demanding nature of his message. Although later in life his sense of connection to his previous line of thought diminished, even losing the memories of that other time, the central core around which his lifetime of teaching revolved was always the movement from "the Unreal to the Real".

To teach is to communicate in a manner that effects change. K. focused on nothing less than liberation, an "unconditional freedom" that is only possible as one becomes free from obscuring emotion and thought — what the Buddhists describe as "afflictive emotion". Freedom is not teachable, neither is liberation. But the cultivation of the observant mind that explores, questions, and is comfortable with stillness is something that can be communicated. The problem for developing educational models capable of this type of teaching is that a different approach to teaching and learning is required — one that involves both teacher and student in a common dynamic.

In the language of Maria Montessori we "educate the human potential". The TS was founded with three main objects, of which the most important was, in the language of 1875, "Broth-

erhood", or "Unity" and "Oneness of life". One of the other objects relates to the investigation of "powers" latent in human beings. Frequently these powers have been interpreted as psychic in nature, an idea which, while true at a certain level, diminishes a deeper understanding. What might be thought of as paranormal becomes completely normal for anyone who attains a certain level of insight.

Krishnamurti, though endowed with such abilities, rightly rejected the desire to place any focus on them, seeing them as yet another binding, personal distraction from a genuine understanding. The real powers, the powers worthy of an educational effort are utterly different in nature. Compassion, truthfulness, kindness, meditation, courage are the powers latent within us — powers which our relentless conditioning has relegated to the realm of "potential", "latent", and inactive. But what can we do about it?

The question which K. asked, and which we are asking as we begin our educational attempt, is "What is education?" and the corollary question of "How do we educate?" A literal sense of what it means to educate is the direction of our effort. Most of us who have had the experience of formal education share a common background of experience. From its earliest stages the process involves a separative approach of teacher and student in which it is the student who is to be acted upon. He is lacking in knowledge and must be filled. She is unacquainted with proper behaviour and must be shaped. They must be periodically tested to ensure that their conditioning is effective. They are compared and rewarded according to the degree of their demonstrated embrace of this conditioning. Furthermore, they are trained to fear the consequences of inadequate acceptance, or "inappropriate" questioning of this teaching process.

By the time we arrive at the higher levels of institutional

education we have not only become fully adapted to this process, but find we have developed a certain dependence, a vested interest in furthering this approach. Our career, acceptance in the community, even our sense of self-worth become so intimately linked to the conditioned view of who we are and what is of value, that any movement in an alternative direction can be fearful. Although it is a problem faced at different stages of life, often in middle age one starts to feel with an increasing severity that neither the training of a lifetime, nor the path on which it has placed us, has led to happiness. One starts to feel that, throughout the process, no guidelines or instruction have been directed toward the most fundamental desire of every person, the attainment of happiness, and the search for meaning.

Krishnamurti once commented that “it is no sign of health to be well-adjusted to a profoundly sick society”. The educational process from its inception should not be about pouring facts, information, and behaviours into students, but should be focused on the root meaning of the word “educate”, which is “to draw out”. We have to draw out the hidden potentials of life and love. It is these that ennoble facts with meaning.

At a certain point one looks at the world one inhabits and becomes acutely aware of its problems. For some it results in despair, for others the problems — personal, societal, environmental — can seem so overwhelming, and one feels so ill-equipped, that denial is the preferred response. Others willingly embark on a process of “unlearning” — identifying and removing the obscuring imprints of a lifetime of misdirected education, so that the freshness, openness, and clear seeing of an unfettered mind can reveal itself. Modern-day education necessarily involves more than unfoldment of character, self-confidence, and movement toward happiness. Academic excellence is a requirement, as is the need to prepare students to func-

tion in today’s world — motor-skills development, conceptual awareness across disciplines, in-depth exposure to arts, sciences, and sports. Most important is the need to prepare students to meet and redirect the rapidly mounting consequences of our prevailing educational approach which has pitted people against each other and against the natural world. What is unlearning?

Krishnamurti envisioned a world of psychologically free individuals — people capable of responding to life in an effortless manner, beyond the laboured, thought-laden processes of a thoroughly conditioned mind. Those who found their way to his teaching normally did so long after the world and its ways had laid its heavy hand on them, requiring a tremendous effort in order to become effortless — to simply observe the flight of a bird, the smell of the rain, the movement of thought. On one occasion in Saanen, Switzerland, after seeing the same faces in the audience year after year, K. asked, “Why are you still here?” After hearing his message repeatedly, the question he was asking was, “Why haven’t you understood it yet?” This is the dilemma of unlearning.

Each one has to discover for himself that freedom which lies in service to all, that joy which arises from self-sacrifice, and that eternity in himself which comes into being with the complete surrender of his temporary self.

N. Sri Ram
Thoughts for Aspirants, I

WORK OF THE TS' MEMBERS**

The subject of my talk is “Work of the TS’ Members”. The scope of work for the members of the TS is vast, extending beyond the theme of this conference. We will consider this work in light of the message of Easter i.e. ‘Resurrection’ and ‘Renewal of Life’. Besides, we will try to understand what is the theosophic view of the message of Easter.

Easter celebrations

Easter is celebrated the world over to commemorate the resurrection of Jesus Christ. According to the Biblical story, after Jesus’ crucifixion, his body was wrapped in linen, and he was buried in a tomb. The tomb was then covered with a massive stone. It is also believed that on Sunday morning, angels rolled the stone away, and Jesus walked out of the tomb. The resurrection of Jesus symbolizes his victory over sin and death. World over, services are held on Easter, and hymns are sung for this occasion.

Theosophical view of resurrection

The theosophical view puts emphasis on awakening of the mystical Christ principle within each person. This is the resurrection of the divine Spirit within each man (*Jivatma*) which rises to meet its source (*Paramatma*), ultimately *Parabrahma*. There exists the same immutable, undivided Spirit in all, but is expressed differently through different Forms. Expression is the ability to respond consciously. We say the Consciousness sleeps in the mineral, dreams in plant, is awake in animals and is self-aware in Man. In Man it is called the Christ Principle, the im-

mortal man. But we live our life, for the most part, unaware of this principle. As if it were sleeping in us too. And so, we must work for this Christ Principle to awaken, to rise, to resurrect, and become one with its source, *Parabrahma*, the eternal divine Spirit. This view is clearly expressed in the Maha Chohan’s Letter.

Maha Chohan’s Letter

In the early days of the theosophical movement in India, a document of valuable instructions was passed to principal members of that time. It embodies important ideas on principles of action; what the members should work towards. This is known as the Letter of the Maha Chohan who is the spiritual Master of Madam Blavatsky’s Master. The letter mentions:

“Once unfettered, delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Chrishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss: Nirvana.

Mystical Christianity, that is to say that Christianity which teaches *self*-redemption through our own seventh principle — the liberated Para-âtma (Augoeides) called by the one Christ, by others Buddha, and equivalent to regeneration or re-birth in spirit — will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent *self*, to recognise our true self in a transcendental divine life.

But if we would not be selfish we must strive to make other people see that truth, to recognise the reality of that transcendental self, the Buddh, the Christ or God of every preacher.”

This forms the basic premise of Theosophy: that theosophy

* Member, Noida Lodge, U.P. & Uttarakhand

** Talk delivered on 4 April 2021 in the 97th Easter Conference.

is the truth underlying all religions when stripped of their accretions. Final bliss or *Nirvana* is the rising of Christ, the merging of the Individual into Universal, rising of *Jivatma* to meet its source.

Christ and the Adept Jesus

The same context is available in the letter which Mahatma KH wrote to AP Sinnet in July 1883, (Letter no. 59). The letter mentions that:

“Speech or *Vach* was regarded as the Son or the manifestation of the *Eternal Self*, and was adored under the name of Avalokitesvara, the manifested God.” This shows as clearly as can be — that Avalokitesvara is both the *unmanifested Father* and the manifested *Son*, the latter proceeding from, and identical with, the other; namely, the *Parabrahm* and *Jivatman*, the Universal and the individualized seventh Principle, —the Passive and the Active, the latter, the *Word Logos*, the Verb. Call it by whatever name, only let these unfortunate, deluded Christians know that the real *Christ* of every Christian is the *Vach*, the “mystical Voice”, while the man *Jeshu* was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests.

This letter clearly gives us the theosophical view on Christ as an abstract Principle, Jesus as an Adept and Resurrection as a symbol of achieving our highest goal of existence.

It is written in the Bible too, that “In the beginning was the Word, and the Word was with God, and the Word was God.”

Work of the members

It is in light of the aforementioned points that we have to interpret the work of the members. Mahatma KH said ‘The Chiefs

want a “Brotherhood of Humanity,” a real Universal Fraternity started.’

The very first of the three declared Objects of the Theosophical Society relates to what he said:

1. To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

Madam Blavatsky mentioned, every TS member has to help, if he can, in the carrying out of at least one of the objects of the programme. Otherwise, he has no reason for becoming a Fellow. The Theosophical Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical lines, not merely theoretical lines.

What specifically HPB wanted the members to do? She says: The Fellows may be Christians or Mussulmans, Jews or Parsis, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student. We thus see, the scope of work of the members is vast indeed.

Common origin of man

Theosophy demonstrates the common origin of man on logical, philosophical, metaphysical, and even on scientific grounds - (a) All men have spiritually and physically the same origin, (b) Mankind is essentially of one and the same essence, and that essence is one infinite, uncreate, and eternal, (Principle) whether we call it God or Nature. i.e. *Parabrahma* or *Mulaprakriti*.

It follows, that nothing can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as throwing a stone in a pond and sooner or later, it will set in motion every single drop of water therein.

Thus, it is the duty of every member to overcome selfishness and individualism by the feeling of solidarity and mutual brotherhood. Individualism is separateness; it naturally gives rise to selfishness. In the present time, it is hardly possible for everyone to reach a state of consciousness where we directly experience unity or oneness of life. In practical life, this feeling of separateness can only be overcome and removed by cultivating a feeling of solidarity and brotherhood.

The principle of the Brotherhood of Humanity is one of the eternal truths. It governs the world's progress. No man can progress alone, no nation can progress alone. This principle distinguishes human nature from brute nature.

The Golden Chain

Entire humanity is bound into one family of solidarity and universal brotherhood by a golden chain. This chain has four links which are the four theosophical principles:

- 1) Universal Unity and Causation: We all are one in the highest spiritual essence and what affects one, affects all. To understand Causation, understand first that it is the Unity which is the cause of multiplicity of the universe. The rootless root and causeless cause of all that is, was or ever will be. The effects of the root cause, in turn become the causes of the next level of effects and this continues down to the lowest level of atoms of the universe.
- 2) Human solidarity: It manifests in the support for one another, in brotherhood. No individual progresses alone. It is the progress of the whole humanity, the human race.

3) Law of Karma: There is no isolated or individual separate part of the universe. Each being is inextricably connected to the whole. This is the basis of collective Karma.

4) Law of re-incarnation: It makes us realize that our existence is not about our current life only. It is our journey, journey of the real immortal Man, through this period of manifestation of the universe, by successively taking on different personalities. What we do today, determines the progress of this cycle in which we will reincarnate tomorrow. So, we are now making our own future.

These four principles are the pillars of social co-operation, they drive social reform to elevate all of humanity. Thus, every effort in the direction of social reform is a service to the entire human race.

Life of Service

Theosophic life must be a life of service. Service is any act which alleviates the misery of people, whether physical or mental. In serving our nearest neighbour, we are serving the human race. If we cannot do great things, let us do small things with great perfection, because importance of service is not in size of act but in perfection of detail.

It is left to individual judgement, what best action he can apply for service. To know whether his action is wise, he can apply a general test: "Will the proposed action tend to generate true brotherhood?"

Serving mankind, by recognizing the same Christ principle in all, puts into practice the ideal of universal brotherhood. This divinity in man, resurrects to become the One in All and All in One. Let this be the message of Easter for all of us.

NEWS AND NOTES

Presidential Election 2021

The International Secretary, through her notification dated 28 March 2021, has informed that Mr. Tim Boyd has been declared re-elected as President of the Theosophical Society for a second term of office of 7 years from 27 April 2021.

Kerala

Dr. M.A. Raveendran, President K.T.F., gave an on-line talk on April 25 on the subject “**Esoteric Aspect of Bharat Samaj Pooja - A Theosophical View**”. The programme was organized in connection with the Centenary of the Foundation Stone laying of the Bharat Samaj Temple at Adyar. Bro. Shikhar Agnihotri, National Lecturer, introduced the speaker. Dr. Raveendran with the help of power point presentation described the connection between *The Secret Doctrine* and the occult significance of the pooja. This unique congregational worship for Hindus paved the way to the world to study the inner meaning of the vedic mantras and its affects in subtle worlds.

White Lotus Day

Kerala Federation organized an on-line meeting on 8 May at 7.00 p.m. to observe the Whitel Lotus Day. Meeting commenced with the Universal Prayer followed by an introductory talk of Dr. M.A. Raveendran. He described the various contributions of H.P. Blavatsky – the light bringer of Theosophy and said that her writings influenced the world in various fields like Science, Philosophy, Religion and Occultism.

Bro. K. Dinakaran, Secretary, Kerala Federation, explained the influence of H.P. B in the life of Mahatma Gandhi, Albert Einstein and many other eminent thinkers around the world. After the downfall of the Soviet Union people in Russia showed a great interest in the teachings of H.P. Blavatsky. A Russian translation of *The Secret Doctrine* was printed by T.P.H and taken to Russia by the then

President Sis. Radha S. Burnier. The ‘Friends of Blavatsky movement’ visited Adyar during the International Convention.

Portions from *Bagavad Gita* were chanted on this occasion by Sis. Laxmi bai – a member of Alleppey Lodge; Dr. Beena read out a few portions from *The Voice of the Silence* along with the Malayalam translation; and Bro. K. Dinakaran read portions from *The Light of Asia*.

U.P. & Uttarakhand

Dharma Lodge, Lucknow, held on-line meetings on 07, 14, 21 and 28 April, 2021, when talks were delivered on the topics ‘Theosophy and Science’, ‘Service as Sacrifice’, ‘Man is his own maker’, and ‘Inner Voice’. The speakers were Bro. U. S. Pandey, Bro. Ashok Gupta, Bro. B. K. Pandey and Bro. S. K. Pandey respectively.

Nirvan Lodge, Agra, held on-line meetings on 01, 08, 15, and 29 April, when talks were delivered on the topics ‘Significance of Sundar Kand in Ramayan’, ‘Mind’, ‘Sri Ram’, and ‘Cycle of Pleasure and Pain’. The speakers were Bro. S.K.Sharma, Bro. Harish Sharma, Bro. Devendra Vajpayee and Bro. H.K.Upadhyay respectively. A programme in memory of Late Bro. L. S. Sengar was organized on 15 April, 2021.

Bharat Samaj Pooja was performed on 11 April by Bro. Gyanesh Kumar Chaturvedi.

Pragya Lodge, Lucknow, held on-line meetings on 18, 24 and 25 April when talks were delivered on the topic ‘Yoga a Science’, ‘Thought as the corner stone of the character’, ‘Esoteric aspect of Bharat Samaj Pooja’. The speakers were Bro. Chally Romero (President, Philippines section of T.S.), Sis. Vasumati Agnihotri and Dr. M.A. Raveendran respectively.

The members of Sarvahitkari Lodge, Gorakhpur, participated in the programme of Easter Conference organized by the Indian Section on 04 April. During the on-line meetings held on 11 and 18 April, talks were delivered on the topics ‘Journey of Soul’ and ‘Spirituality & Sustainable Development’ by Bro. Ajai Rai. A talk on ‘Heart Doctrine and Eye Doctrine’ was delivered by Bro. L.S. Shukla on 25 April.

Prayas Lodge, Ghaziabad, organized an on-line meeting on 04 April, in which a talk on the topic “Poetry and Theosophy” was delivered by Bro. Anand Khatri. Study of the book *Masters and the Path* - Ch. 3 was conducted by Sis. Suvralina Mohanty in the meetings held on 11 and 18 April. The meeting held on 25 April was dedicated to Late Bro. Mohan Lal Khatri, when senior members reflected upon his work and contribution to Theosophy.

Sis. Suvralina Mohanty conducted on-line study class for children and youth on ‘Man and his bodies’ and ‘Yoga for spiritual development’. These were held on every Sunday morning at 07.30 am.

Study of the book *The Voice of the Silence* was continued by Sis. Lalita Khatri in the on-line meetings of Noida Lodge held on 04 and 18 April.

In the on-line meetings of Chohan Lodge, Kanpur, held on 04, 11, and 18 April talks were delivered on the topics ‘Ten Commandments’, ‘Truth, Goodness and Beauty’, and ‘Yoga as Science’. The speakers were Bro. S. B. R. Mishra, Bro. U. S. Pandey and Sis. Vasumati Agnihotri respectively. Members of the lodge joined in the Indian Section’s meeting held on 25 April.

Contribution in other Federations

Contribution in the Indian Section on-line programmes:

Sis. Vibha Saxena delivered a talk on Mahatma Letter 48 (ML 47) on 08 April

Sis. Suvralina Mohanti delivered talk on Mahatma Letter 49 (ML 48) in two sessions on 09 and 16 April.

National Lecturer

On invitation by Madras Federation, Bro. Shikhar Agnihotri delivered a talk on the theme “Dreams”. It was held on 18 April, 2021. Besides, he delivered talk on Mahatma Letter 20 (ML 49) in two sessions on 23 and 30 April.

Bro. S. K. Pandey Secretary, UP&UK Federation and National Lecturer, delivered a talk on the topic “Brotherhood in Action” on 25.04.2021. During his talk he covered points from

occult view, such as: selfishness being the principal element creating obstacles in the way of brotherhood; selfishness being the product of the lower mortal quaternary and the ego; necessity for the man to reach the level of the 6th principle- the Buddhi through meditation, in order to bring brotherhood in his action effortlessly, and by breaking the *mayavi* mortal shells of physical, astral and mental and reaching the height of immortal *Jivatma*.

Contribution in International Programmes

On invitation by President of the Theosophical Society in Russia, Bro. U. S. Pandey, National Lecturer, delivered an on-line talk on “Spirit, Spirituality and Spiritual” on 24 April 2021. Br. Pandey in his talk brought out various contexts and significance of the term ‘Spirit’, Spirit and matter being the two opposite but complimentary poles of One Reality, human spirit being an expression of the One Life-One Consciousness, two basic ideas associated with spirituality- life and certain values or qualities, two natures of man and attuning lower nature to the higher being spirituality, realizing oneness with all being the spirituality, Einstein’s idea of wholeness of universe, true religion, self-centredness being the root cause of human suffering, attributes of spiritual living like- self-sacrifice, altruism, compassion, gratitude, letting go, knowing one’s true nature, inward serenity, tolerance, performing duty in accordance with one’s innate nature and in obedience to inner voice, becoming a force for good in the world, fusing male and female polarities etc., etc.; some specific actions required on spiritual path viz. study, meditation and selfless service etc.. He concluded by saying that the words-spirit, spiritual and spirituality refer to a Reality which is everywhere and realizable within oneself and that this realization is the right as well as duty of each man and woman at every place in the world. At the end there was close interaction with the participants.

Members from several countries like Russia, Ukraine, Israel, Brazil, U.S.A. and India participated in it.

International Seminar on the Secret Doctrine

Bro. U. S. Pandey joined as a panelist in an international seminar organized on-line by ‘Adamant’ Lodge, Moscow of the

Theosophical society in Russia. The theme was “Sloka 5, of Stanza I of the Secret Doctrine-Cosmogogenesis”. It was held on 30 April, 2021.

Several members from countries like Russia, Great Britain, Greece, South Korea, Philippine and India participated in this seminar.

* * *

Shri Hari Om Agrwal (Dip. 54375) of Rampur passed to peace on 20.04.2021.

Smt. Poonam Kapoor (Dip. 75030) of Chohan Lodge, Kanpur, passed to peace on 24.04.2021.

97th EASTER CONFERENCE - 2021

The 97th Easter Conference was held from 2 to 4 April 2021. It was organized by the Indian Section, T.S., through Zoom On-line. Notification was issued in proper time for the Easter Conference in “The Indian Theosophist” and “International Newsletter”, informing all to register their names through a special mail I’d theosophyindia1891@gmail.com. There were 251 TS members/ sympathizers who registered their names for the Conference. Out of 251 members, 68 were from outside India. The theme of the conference was “Theosophy and J. Krishnamurti”. There were 15 speakers who spoke on different aspects of Theosophy and teachings of Krishnamurti.

Sister Catalina Agnihotri chaired the morning session on the first day of the conference. She welcomed the on-line delegates and invited Bro. Pradeep H. Gohil, President of the Indian Section, TS, to invoke the Universal Prayer and to deliver the welcome address. International Secretary of the TS Sis. Marja Artmma delivered the opening address followed by the reading of the messages by the Conference Officer Bro. Pradip Mahapatra. International President Bro. Tim Boyd in his message mentioned that “I am very happy about the way the TS work has grown on-line. I wish success for the Easter Conference for the theme- ‘Theosophy and J. Krishnamurti’. The Ageless Wisdom and J. Krishnamurti’s elaboration are priceless guides to the whole humanity.” Dr. Deepa Padhi, International Vice-President, in her message said that “we must know that the differences between what theosophy teaches and what Krishnamurti advocates are

only superficial. It is our limited knowledge of both that creates confusion and conflicts”. She hoped a deeper study and understanding of both would help in removing the superficial differences. Bro. Pradeep H. Gohil in his message said “J. Krishnamurti is probably the most misunderstood seer. But he was the greatest theosophist in the history of TS. He practised the freedom of expression given by the Theosophical Society and his original thinking gave new insights to people on spiritualism”. Then, Prof. C. A. Shinde delivered a talk on “A loved Spiritual Teacher of the Twentieth Century”. Bro. Kishore Ongole’s subject of talk was “49[Forty-nine] lives of ALCYONE”. The afternoon session was presided over by Bro Sai Ram Pate. Bro. Basavaraja Reddy spoke in this session on “Life and Works of Jiddu Krishnamurti from 1910 to 1929”, followed by Sis. K. Parvathamma’s talk on “Intellect to Self-Knowledge”.

A talk in the morning session on April 3 was delivered by Bro. Kantha Rao on “Theosophy vs. JK’s Teachings”. It was followed by Dr M.A. Raveendran’s talk on “Truth is a Pathless Land”. Sis. Murali was the moderator in the second session in which Bro. R. Krishnamoorthy, Advocate, from Madurai, Tamilnadu, spoke on “You are the World”, and Bro. Dinakaran’s subject was “Choiceless Awareness”. Brother Sriharsha Sonthi was the moderator in the afternoon session wherein Bro. N. C. Krishna expressed his views on “Future of Humanity”. It was followed by a talk by Sis. Lakshmi on “Love”.

Sis. Suvralina Mohanty presided over the morning session-I on April 4 in which Dr. L. Nagesh delivered a talk on “Thought cannot solve any problem”. It was followed by V. L. Vastrad’s views on “Ancient Wisdom and Krishnamurti”. The IInd part of the morning session was presided over by Sis. Nancy Secrest in which Bro. Sai Ram Pate delivered a talk on “Intellect to Intuition” and Sri Harsha spoke on “Right Education in the modern World”.

The closing session was presided over by Bro. Shikhar Agnihotri in which Sis Vibha Saksena spoke on “Work of the TS members”. It was followed by Vote of Thanks given Bro. Raman, Secretary of Madras Federation. Then, the conference was declared closed by the conference officer Bro. Pradip Mahapatra.

OBITUARY



Bro. P.S. Panchakshari, a former National Treasurer of the Indian Section, TS, passed to peace on 18 May 2021. He became member of the TS in May 1978; attended the School of Wisdom directed by Sri Rohit Mehta in early 1990s at Adyar; and came to the Indian Section HQ, Varanasi, in April 1999 to help in the work of TS. He was National Treasurer from 2002 to 2004 and then from 2008 to 2016. Besides, he was also the Treasurer of the Besant Education Fellowship for some years. Being a committed worker he carried his responsibilities very meticulously.

Apart from his interest in Theosophy, Bro. Panchakshari always had a keen desire to read books and articles on subjects related to Philosophy, Education, Culture and was very much interested in and a great fan of the Indian Classical Music. In addition to English and Hindi he could speak four other Indian languages as well which helped in discussing matters with the office bearers/members of the Federations/Lodges of those respective areas.

Keeping the significance of different years from the Theosophical Society's point of view, Bro. Panchakshari suggested the subject/theme for some Special Numbers of the Indian Section's journal *The Indian Theosophist*. Besides, he helped in various ways during the Study Camps and other programmes organized at the Section HQ.

May his Soul rise to Higher Planes peacefully and continue his Noble Work.

DONATIONS RECEIVED BY THE INDIAN SECTION Between 1-4-2020 and 31-3-2021

General Donations	in Rs.
Sri Vikram Narayan, Assam	1,000/-
The Vasantha Theosophical Co-operative Housing Society	15,00,000/-
Prof. K.P. Singh & Dr. Sushila Singh	625/-
Sri Satyavir Tyagi	1,360/-
Smt. Arun Bhatia	1,600/-
Smt. Pramila Phansalkar, Pune (In memory of her husband late Dr. Vijay Phansalkar)	1,00,000/-
Sri Govind Narayan Singh, Thane	1,00,000/-
Sri S.B.R. Mishra, Gorakhpur	490/-
Sri Jyoti Bhushan Gupta	355/-
Indian Section Corpus	
Smt. Manju Sundaram, Varanasi	72,000/-
Sri Lambodar Nayak, Varanasi	60,000/-

Special Programme on the Occasion of Guru Purnima on - 23-24 July 2021 through ZOOM on-line

The programme will be conducted By Ven. Olande Ananda Thero.

On 23 and 24 July 2021:

05.00 to 05.45 PM - Study on Buddhist Text- Mindfulness, the Heart of Buddhist Meditation, by Nyanaponika

06.00 -07.00 PM - Discussion, Questions and Answers,

followed by guided Meditation by Ven. Olande Ananda Thero

Mindfulness, the Heart of Buddhist Meditation, by Nyanaponika, [Downloadable]

https://www.bps.lk/olib/bp/bp509s_Nyanaponika_Heart-of-Buddhist-Meditation.pdf

Those who want to attend the programme, have to register on or before 15.07.2021 by providing following details to theosophyindia1891@gmail.com

Name_____ Diploma No. _____

Phone No_____ Email I.D. _____

Name of Theosophical Lodge _____

Country/ State/ Federation _____

On registration, each one will be given Zoom Meeting I.D and Passcode for the programme before 20.07.2021.

With Fraternal Regards

Pradip Mahapatra
Programme Coordinator