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***Editor***

**PRADEEP H. GOHIL**

## A STEP FORWARD

The central teachings in both Theosophy as well as Buddhism point to ‘Self-enquiry’ as a direct path to liberation. The particular mode in which the enquiry is to be made is lucidly set forth by Bhagavan Sri Raman Maharshi of Tiruvannamalai, Tamilandu.

We are familiar with the dictum “I think, therefore I am.” We strongly feel that we are our mind, that our mind makes us the person we are. Even Buddhist scriptures say the mind is what goes from lifetime to lifetime.

We must look more closely. Are we really our mind? Within one day we have so many different mental states –happy, sad, contemplative, extroverted, introverted, etc. If we are our mind, which of the following minds are we? – The awaken mind, the sleeping mind, the dreaming mind, the happy mind, the alert mind, the wisdom mind, the miserable mind, the spaced- out mind or the angry mind?

Search through all these different states of mind and see if you can find one that is you. May be, you are not any of them. May be, you depend on all these different mental states and are not any one of them. One thing is certain that the direct path to liberation is self-enquiry. Let us now see the particular manner in which the enquiry has to be made.

The mind consists of thoughts. The ‘I’ thought is the first to arise in the mind. When the enquiry ‘Who am I’ is persistently pursued, all other thoughts get destroyed, and finally the ‘I’ thought itself is vanished leaving the supreme non-dual self alone. The false identification of the Self with the phenomena of non-self such as the

body and mind thus ends, and there is illumination, along with intuitive as well as direct perception- *Sakshatkaara*.

The process of enquiry of course, is not an easy one. As one enquires ‘who am I’, other thoughts will arise; but as these arise, one should not yield to them by following them. On the contrary, one should ask ‘to whom do they arise’? In order to do this, one has to be extremely vigilant. Through constant enquiry one should make the mind stay in its source, without allowing it to wander away and get lost in the mazes of thought created by itself. All other disciplines such as breath-control and meditation on the forms of God should be regarded as auxiliary practices. They are useful in so far as they help the mind to become one-pointed and come in a period of inactivity or dormancy.

For the mind that has gained skill in concentration, Self-enquiry becomes comparatively easy. It is by ceaseless enquiry that the thoughts are destroyed and the Self realized — the plenary Reality in which there is not even the ‘I’ thought, the experience which will be a step forward in our life towards “Silence” and Self-realization through Self-enquiry.

**The right motive for seeking self-knowledge is that which pertains to *knowledge* and not to *Self*. Self-knowledge is worth seeking by virtue of its being knowledge, and not by virtue of its pertaining to self.**

**H.P. BLAVATSKY**

*Practical Occultism*

## THEOSOPHY AND EDUCATION

I WOULD like to discuss what is our approach, as theosophists, to educating ourselves. Since the founding of the Theosophical Society (TS) we have been deeply involved in establishing educational institutions. I am especially grateful to Vic Hao Chin, Jr, for the educational efforts that have been started at the Golden Link schools in the Philippines, which we have tried to model with our current effort at the Adyar Theosophical Academy (ATA).

Each of us has been exposed to and has found value in the role of Theosophy, the Ageless Wisdom, and we have committed to some process of self-education. In some respects it seems similar to the education we were exposed to in schools, but in fundamental ways it is a very different approach. I would like to discuss three basic principles involved in this thinking about education.

First we have to establish in our minds that there is a universal and omnipresent consciousness that is always expressing itself through everything. Even with the infinite number of forms that there are in the world, this universal consciousness is still not fully expressed. In the *Bhagavadgītā* Krishna says: “Having pervaded this universe with a fragment of myself, still I remain.” The religiously minded tend to think in terms of God or the divine. But this omnipresent, always available, universal consciousness is the first principle.

The second principle is that this universal consciousness is not divided and cannot possibly be divided. For us this is sometimes difficult to grasp. This is because everywhere we look, everything we see seems to confirm that we are actually all separate from one another. If we move our hand, think a thought, or feel a feeling, the person next to us does not respond in the same way. All of our personal experience confirms this distance and separation. This con-

dition of our thinking was described by H. P. Blavatsky (HPB) as “the heresy of separateness”. One of the primary purposes of the TS has been to try and establish the sense of brotherhood, the actual experience of a cooperative effort to realize truth that roots us in an inherent unity.

The third principle relates specifically to education and our educational process. It is that the higher, or hidden, self *can* be revealed. It is revealed through intelligent effort applied over time. This is the basis of our own education, process, and practice. In different ways we all engage in this type of study. For some it is the study of ideas as written in books; some throw themselves into activities that are beneficial to others; for some the focus is in stillness, meditation, or even the arts. But whatever our practice or study is, ultimately it should show some fruit. We are told that we should work without any desire for results. This is true, but should not be taken to mean that there are no results, because there *are*.

There is a specific outcome resulting from a proper educational approach. On one occasion I was present for a conversation that His Holiness the Dalai Lama was having. Someone asked him about the results of his lifetime of Buddhist practice. He said one result is that he feels much happier. Most people involved in that conversation were probably looking for some sort of esoteric explanation, but this is what he said was so important.

Even though it is a fact that everything living desires happiness, I think it is a mistake to make happiness a goal. Even though we all want it, we can see happiness as a symptom or by-product of a deeper cause. For us, as self-educators and practitioners, we should ask ourselves the following questions: “Over the years of my study and practice, has it made me happier? Am I more free from the burdens of a desiring mind? Am I more free from the inhibitions and problems that most of us carry?”

I had a good friend who was a past President of the American

Section of the TS, Dora Kunz. She was most well known for her clairvoyant abilities and for developing a formal training in healing for nurses which was adopted by universities in a number of countries and led to 100,000 nurse healers. One of the difficulties that she often had to address with her nurses was that they were experiencing “burn out” in the process of continually connecting with the suffering of others. As a healer, Dora herself was in contact with people who were in deep pain and suffering. But the training she had to communicate to the nurses was that the healing process can never be personal. The universal consciousness is presenting itself in countless forms limited by pain and suffering. The work is not with the form, however fragmented it may appear, but with the underlying consciousness, which is always whole.

We need to examine how we have been trained and **conditioned**. It is a process that starts at birth. Our first educators are our family and the society into which we have been born. We are educated in the process of self-identity. From the theosophical or Ageless Wisdom point of view there is a soul that comes into the body. The soul is not conditioned by gender, nationality, or religion, or any of the things that it soon takes on in connection with the body it is working through. With the process of coming into the world a soul is identified as male or female, a certain nationality, religion, family, and so on. All these different separative identities become imprinted.

From an initial state of wholeness we become quite fragmented into genders, religions, nationalities, political parties, and so on. A great factor in our earliest education is our parents. They are the original educators in our world. However, if we are going to be completely honest, regardless of how much we may have loved and do love our parents, it would be wrong not to recognize limitations.

When we think about it, most children are raised by 20- or 30-year olds who are trying to pass their “wisdom” to their children. And frankly, there is not much wisdom to pass on early in life. So we perpetuate a cycle, repeating the traditional things that have been

handed down by generations of parents who came before us, hoping that the children will listen. One of the things we should recognize is that children have never been too good at listening to their parents, yet they have never failed to imitate them.

This creates issues because the example that we give is what is communicated. I know people who are fully grown adults, and when they hear someone talking loudly they feel anxiety. This is because in their home, growing up, they learned that when voices became loud, violence followed. The words that we teach are not the answer. **Children learn by example.**

In the Buddhist way of teaching, one of the most important lessons is compassion. From their perspective, **compassion** is defined as the desire to relieve the suffering of others. In trying to teach the idea of compassion to others they recognize that for all of us there are people we like and others that we do not. There are people who have actively done harm to us, that we may even define as enemies; and there are others toward whom we naturally feel compassion. But for compassion to be genuine, it must be universal, it must be felt toward *all* beings. So they had difficulty in developing a method of teaching, but they came up with a brilliant approach.

In Buddhist cosmology the idea of **reincarnation** is fundamental. From that perspective we all have reincarnated countless times; so many times and in so many places and conditions that every person at some point in time has been a mother to us. So they say that in order to develop compassion for someone you do not care for, just think of them as someone who could have been your mother in a past life. In the Eastern world this approach has been successful because of their cultural reverence for mothers.

As Buddhism came to the West many teachers found difficulties with this approach. With so many Western students there were issues from childhood of mothers who were not kind, who were not loving, who were distant, even abusive. So when Western students

tried to think of others as their mothers, it did not necessarily result in a feeling of compassion. In our self-education most of what we have to do is to *unlearn* much of what has been imprinted upon us.

From our parents and social milieu we pass on to **the schools**. Earlier Vic spoke about possibilities for the educational institution, such as the Golden Link schools, but I am fairly certain that none of us had the benefit of going to such a school. Although we may have been occasionally exposed to remarkable teachers, the overall milieu was one where competition, comparison, and fear-based compliance were the norm. This is one of the major influences that has conditioned our way of thinking.

When I was in school I was very much involved in athletics, and some of my most useful training for living was passed on in that setting. Sports requires the recognition of limits and pushing beyond those limits within us, and the way that sports training links the body with the mind is so important. When rightly done it is a training in positivity, positive emotions, and cooperative effort; it also requires leadership by example.

During my time in the TS I have had the opportunity of studying and listening at the feet of some truly great people. From my perspective there is one common lesson that they all teach — each says it in their own way and expresses it differently, but the idea is that we are much more than we have been trained to believe.

HPB said: “The first necessity for obtaining self-knowledge is to become profoundly conscious of **our ignorance**, to feel with every fiber of the heart that one is ceaselessly self-deceived. The second requirement is the even deeper conviction that such intuitive and certain knowledge can be obtained by effort.” She is expressing the idea that we are continually seeing the world wrongly. Equally important is that this condition of wrong-seeing can be corrected. That brings us to the area of our education, our practice. Whether we are learning to play an instrument or the instrument of our con-

sciousness, there are three aspects that are very important.

In any practice a key realization is that it is going to take time. It has taken us a lifetime and more to accumulate the conditioning that we have to deal with. So we need to understand that this process of self-education will occur over time; it is not going to be immediate.

The second aspect is **intelligent effort**. We educate ourselves about who we think we are. In Theosophy we teach ourselves about the soul, the planes in Nature, and so on. With regularity of attention, over time, we intelligently apply the effort that will change the conditioned limits within which we have trained ourselves to function.

The third and perhaps most important aspect is **patience**. We need to be more patient and forgiving with ourselves. We will stumble and fall many times, but we get up and continue. When we talk about “education” the root word has an important meaning. It means to lead or draw out from within. The focus of the word itself is on something that is already present within us. When we think about the universal consciousness, this is what is to be drawn out. Every person who sincerely embraces a spiritual path, necessarily becomes a healer. “**Healing**” means to make whole. As we recognize that we are in many ways fragmented, and begin with that recognition, then we can move to becoming whole.

The process involves several simple steps. We begin with study, looking for information, which is useful, but this is not enough to transform. It gives us an idea and leads us to knowledge that can be applied, but information, and even formal knowledge, are not transformative. So along with study we have to experiment. The Dalai Lama has said that each of us has the greatest experimental laboratory that is available — our own consciousness. So we experiment with quiet.

In our education from school and most likely from parents, it is

rare that there has been any training in actually engaging in the process of **becoming quiet**. But without this skill we are incomplete. Until we can reach some level of centredness and stillness, we are at the mercy of our emotions, which come and go, our thoughts, which are constantly moving, and our bodies, which have their demands.

As we start experimenting with quiet, regularly and intelligently, we notice things start to happen. Most of the time when people are sitting on their cushions they would say that they are meditating, but probably that is incorrect. It is not meditation, it is *practicing* meditation. We are relaxing the body, focusing on the breath, observing our thoughts and emotions, or becoming more quiet. As we become more familiar with this process, it actually becomes possible to genuinely meditate, to reach the point where we are not engaged with the thoughts. This is when we have moments of true intuitive insight, a perception of wholeness.

I. K. Taimni, I believe it was in *The Science of Yoga*, gives an example of intuitive insight. He asks us to imagine walking in a field on a very dark night. We are only aware of the immediate surroundings where we are standing. Imagine that suddenly there is a flash of lightning. For a brief moment that flash reveals to us the entire landscape. Having this perception, we are then able to navigate a terrain that was previously dark and unknown. In our process of experimenting with quiet we will experience moments when we will become profoundly still, when grand ideas and visions will momentarily be breathed into our consciousness, and suddenly we find ourselves functioning at a higher level.

This is an important aspect of this process — we must commit ourselves to learn to experiment with quiet, and to become more deeply still. As this becomes more of a normal condition for us, our way of seeing changes. The perception of wholeness, seeing something of the universal consciousness, is an antidote, a cure to fragmentation. With this sort of realization, our very presence produces a sense of wholeness in others.

In the Bible we read that “the prayers of a righteous man are powerful”. That is to say, the words, thoughts, the presence of a person who is linked to the universal consciousness is powerful. It is something of a culmination of this process of self-education. From this we develop the intention that our role in this world is to heal. It is not merely an act of the personal will, but it becomes our continual intention and need to remain connected with this sense of wholeness, and to allow the energies of this connection to flow through us and have their effect in the world. In this condition, whether we are working with education in a school or a family, our presence and influence is powerful.

Each one of us was born for a specific work that we are here to do. That work is not defined by a formal occupation that we are paid for, the work is to make this world whole. Wherever we are and whatever we find for our hand to do, we do it with this attitude of mind. Although we do not look for results, we can be assured that everything we do, every cause, has an effect.

*From the Q&A following the above talk given at the invitation of the Brazilian Section of the Theosophical Society on 31 August 2021:*

Q: How do we make a child smile and be happier?

A: Sometimes we look for methods to manipulate the world, but it always comes back to “who you are speaks so loudly, people do not hear the words that you say”. We stimulate happiness in others when we have happiness in ourselves. Children tend to be able to smile much more easily if they have not experienced too much trauma in their lives. It does not take a lot on our part to bring some degree of happiness. It is about sharing the happiness that is within us.

Q: The quotation you gave us by HPB, on our inability to see

ourselves as we are, is similar to the definition found in her *Theosophical Glossary* on *avidyâ*, or ignorance: “(Sk.) Opposed to *vidyâ*, or Knowledge. Ignorance that proceeds from, and is produced by the illusion of the senses, or *viparyaya*.” How do we overcome ignorance in our lives?

A: The primary question is: “How is it that we are continually self-deluded?” In Yoga, there is the teaching on how we gain knowledge of the world. It teaches that there are organs of knowledge associated with the five senses: ears, nose, eyes, tongue, and skin. All these organs are continually reporting to the consciousness about the world in which we live. That information, at its very best, is partial, or limited. For instance, a bloodhound dog can walk through a place and clearly distinguish the scent of a person who was there two days earlier. Or there are insects and animals whose eyes are able to perceive things at the level of infra-red or ultraviolet light. These are just indications of the limitations of the way we come to know reality.

HPB’s “Diagram of Meditation” states that one of the aspects of meditation is a particular way in which we need to see the world: “We have to see in every embodied being only limitation. In the beginning we have to train our mind to see that the universal consciousness is continually limited in its expression. This training ultimately has results in the way we come to see the world — a breakthrough to Reality. The great mystic, Rumi, said something that relates to this: “In a wind, every leaf, every twig and branch in a tree moves differently, but they are all connected at the root.” The antidote to separation is the focus on the root.

Q: What is the greatest challenge that you met with the Adyar Theosophical Academy (ATA)?

A. Anything that is worth doing requires effort. The ATA began as a vision, or dream. In our enthusiasm we went ahead and what we found is that this process works in a counter-intuitive way.

The basic idea is that once we genuinely commit ourselves to anything, all the opportunities to realize the focus of that commitment appear in ways that we do not anticipate. We did our planning, provided for structures and people, we met obstacles and, in some way or another, they dissolved. The great philosopher and mystic, Goethe, made the following statement: “Whatever you can do, or dream that you can, begin it; boldness has genius, power, and magic in it.”

(Courtesy: *The Theosophist*, October 2021)

**The importance of working together, of cooperation, cannot be understated, because most of us live in a world that is completely broken, fragmented, in which there is constant struggle, one group against another group, one ideology against another, one nation against another, one class, and so on. Technologically we are enormously in advance, but there is more fragmentation than ever before. As one observes, factually, what is going on, it is absolutely essential that each one of us learn how to cooperate. We cannot possibly work together about anything, no matter if it is about the new school, or the relationship with one another, or to end the monstrous wars. If each human being is isolating himself in an ideology, his life based on a principle, a discipline, a belief, a dogma, there cannot be cooperation. Is it at all possible to break down all these values that one has deliberately built against others, whether it is at all possible for man to be free?**

**J. Krishnamurti**

**Public Talk 3, Saanen, Switzerland, 11 July 1968**

## THE THREE OBJECTS

The Three Objects of the Theosophical Society, as they stand today, have remained unchanged for nearly eighty years. They have served well the purposes of the Society for the major part of its first century but are they still relevant for the work of the Society during the coming century? The Objects, as in the present form, have a depth of meaning not often recognized even by the members of the Society. If only one would care to explore their implications, one would find them not only relevant to the conditions of today, but would also find in them indications of a theosophical approach to life and its problems for all-time to come. They contain clear guidelines for the work of the Society as they also point to the transformation of the individual in his inner and psychological life and in them we have a vision of the new civilization, of the new mind, and of the new individual.

A person who joins the T.S. has to subscribe to the Three Objects, and apart from this he enters into no commitment whatever. Sometimes, it is said that it is only the First Object that is fundamental and the other two are subsidiary. But truly speaking the Three Objects go together, and so they cannot be examined in isolation. It is true that Universal Brotherhood is the very foundation of the Society, but the nature and content of brotherhood become clear only when we examine the Three Objects as a whole.

In the First Object we have a vision of a new civilization of man to which the T.S. is supremely committed. To usher in a new civilization where man will live with his fellow-men in peace and amity has been the one dream of all those who have contributed to

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\* Was a reputed author and Lecturer and was the General Secretary of the Indian Section from 1945 to 1959.

the development of theosophical thought. But such a civilization can come into being only if it is inspired by a spirit of brotherhood. While there are many international organizations that have concerned themselves with the structure of a new social order, the T.S. is among those very few organizations that have laid emphasis on the spirit of brotherhood, and not merely on structures and patterns of a new order of human society.

It is in this that the T.S. differs from most of the other international organizations working for human fellowship. Every human society has two fundamental constituents—*the structure and the spirit*. The structure must serve as an instrument to express the urges of the spirit. And so it is the spirit which is fundamental, the structure being only a tabernacle for the expressional requirements of the spirit. One may ask: What is this spirit of Brotherhood which the Theosophical Society indicates through its Objects?

The First Object lays down the essential nature of the indwelling life or Spirit of a new civilization of man. It speaks of the Universal Brotherhood of Humanity without distinction of caste, creed, race, colour or sex. But the essential point to be noted in the First Object is that it speaks about brotherhood without distinctions, but not without differences. To have differences and yet not to give them distinctions is the very essence of brotherhood. Not to recognize differences is to close one's eyes to facts, for differences are the very core of manifested life. The First Object does not ask us to work for a Universal Brotherhood which is free from differences. It is not the differences that create dissensions; it is the giving of distinctions to them which is the begetter of conflicts based on jealousy and competition. The First Object envisages a human civilization where functions will not be invested with status. And so Brotherhood without distinctions but not without differences, lays down one of the most fundamental principles of social reconstruction, and that is, *function without status*. A brotherhood that does not recognize and accept differences is identical with the establishment of a dead uniformity in human relationship.



But the question is how can differences and distinctions be kept apart; how can function and status be prevented from being associated? It is this which the Second and the Third Objects of the Theosophical Society help us to understand. If we can have a human civilization that respects differences and yet does not give them distinctions then surely we will have a new order of society where each individual will be able to contribute his highest and his best to the well-being of all. One may ask how do the Second and the Third Objects help us to move in the direction of fulfilling the above principle with regard to the creation of a new society?

It is pertinent to enquire as to how can one come nearer to Universal Brotherhood by just recognizing and accepting differences without giving them distinctions or status? Will not these differences tend to disintegrate a society? What will bind the differences together? Will not the application of the principle of differences without distinctions encourage individualism? We wish to suggest here that individualism is not identical with individuality. The former undermines social integration, while in the latter society finds its true fulfilment.

With regard to the questions raised above, the Second Object gives us a very important guideline. It speaks of a study of “comparative religion”. One must note that it does not speak of a comparative study. If the meaning of the Second Object is construed as comparative study, then the wording of the object should be regarded as incorrect, for, in that case religion, science and philosophy should be denoted in the plural form and not in the singular as the case is. A comparative study would require comparing one religion with another, and such comparisons are most often invidious.

Although religions differ in their expressive patterns, it does not alter the fact that they derive their emergence from the same source. To study religions in terms of this common source is what is indicated in the Second Object. Truly speaking the source of every religion is the spiritual experience of the Founder, or the persons

who gave the first impulse out of which that religion took its birth. To ignore the source and merely to study the expressive details is to miss the very core of the religious teaching. But the study indicated in the Second Object is of a different nature—it has to be a study of religious patterns and teachings in the context of the impelling spiritual force of any particular religion.

But the Second Object does not speak merely of religion; it speaks of science and philosophy as well. One may ask why these three? Because they cover the entire field of human knowledge, namely, *man, nature and reality*. Religion is concerned with reality, science with the study of nature, and philosophy with man. The highest experience of man has been expressed through these channels in the main.

In considering the Second Object, one more fact needs to be borne in mind, and that is, the breaking down of the walls separating one science from another. Not only that, even the walls which divide science, philosophy and religion are crumbling fast. And so in terms of the Second Object, one is required to come to a total view of life. The human mind functioning at its highest must needs come to a total view of men and things. The “Total,” however, is not the “Whole”. The perception of the whole is outside the purview of the mind. It forms part of the Third Object. H.P.B. says in *The Voice of the Silence*:

To live and reap experience  
The mind needs breadth and depth.

Now the Second Object aiming at the total view of life intends to impart to the mind a dimension of breadth. Surely a theosophist must be characterized by a breadth of outlook. With a total view of life, he must become a bridge-builder, spanning distances which otherwise keep religion, science and philosophy in separate and isolated compartments. The mind is then able to discern unity in diversity. But this is possible only when there is a discriminating mind and not just a mechanical mind. A discriminating mind does not have to

forge a unity; it discerns it even in the otherwise baffling diversity.

While the First Object lays down the fundamental principle that must serve as a foundation of the “New Order of Human Society,” namely, differences without distinctions, or, function without a status, the second Object points to the emergence of a new mind that can serve as an effective instrument of communication for the new civilization. The new mind is one which is characterized by wide catholicity of outlook, a breadth of vision, and a total view of life.

As H.P.B. says there has to be both breadth as well as depth of the mind. It is the breadth of mind which enables one to establish numerous contacts with life, and a theosophist must be one who has many points of contact with life. That indeed is the sign of a cultured man. The Second Object indicates the ways to developing ever-increasing contacts with life. It is through such breadth of mind that one will be able to discern unity in the midst of diversity. Surely one comes nearer to the realization of the dream of the Universal Brotherhood of Man when such unity is discerned. But a discernment of unity by itself cannot solve problems of human relationship such as we see in the present-day world. A brotherhood that is based on this unity has no firm foundations—it may break down under the stress and strain of life. The Universal Brotherhood of man needs a firmer foundation, and it is this which is indicated in the Third Object of the T.S. The cultured man as envisaged in the Second Object must touch the dimensions of spirituality, for, only then a real nucleus of brotherhood can be formed.

The Third Object speaks of the unexplained phenomena of life. And so through the approach of science, whether physical or occult, there is much in life that remains unexplained. The mystery of life lies not in the manifest but in the Unmanifest. And that is why the Third Object speaks of that investigation of the unexplained phenomena of life. While one can study the behaviour of life by examining the nature of the manifested world, the unmanifest has to be discovered. It is this factor of discovery that is denoted by the term

investigation. Such investigation cannot be a collective process; it has to be individual.

It is significant to note that the Third Object brackets this investigation of the unexplained phenomena with the powers latent in man. Surely this does not mean the development of psychic powers for in the T.S. from the earliest time, members have been asked to keep away from the development and stimulation of psychic powers. And so, here the latent powers must mean those perceptive insights that lie beyond the mind. The mind that is capable of receiving such insights from “beyond” obviously contains the dimension of depth. That depth is not arrived at by cutting the surface. The mind comes to the experience of depth when it is emptied of all its contents. To such a mind comes the discovery of the meaning and the significance of the “Unexplained”. In this state the mind is rendered mindless, to use the terminology of the Maitri Upanishad. While the Second Object is concerned with the activation of the mind—necessary for giving to the mind the dimension of breadth—the Third Object indicates a cessation of the entire process of intellection, for, then alone the mystery of the “Unexplained” can be resolved.

True brotherhood is a relationship between individuals, and not between marginal phenomena of statistical science. In order to establish right relationship, one must, therefore, discover not only one’s own individuality but discover the *other* also as an individual. This discovery is not possible through any process of intellect. The establishment of individual relationships requires a state of communion. And communion is a non-dual experience. It is true that relationship has validity on the plane of duality, but the movement on this plane of duality can become meaningful only if one brings to it the experience. It is from the source of the non-dual that right relationship, which is Universal Brotherhood, can come into existence. It is not enough that we are able to discern unity in the midst of diversity; we must discover the unique that is hidden in the “self-same diversity”. He who is able to comprehend both the universal and the unique he alone can be a real nucleus of the Universal Brotherhood of Hu-

manity. The discernment of the universal and the discovery of the unique or the individual require breadth and depth of mind respectively. Alan Watts says: — the depth is known only when it reveals itself and ever withdraws from the probing mind.

The unexplained phenomenon which is the phenomenon of the individual cannot be comprehended by the powers of the probing mind. While the Second Object asks us to seek out the universal in the midst of diversity, the Third Object speaks not of seeking, but of discovering. And discovery is possible only when all seeking ends, when the consciousness is just in a state of search. Where can one go to seek out the explanation of the “Unexplained”? Such explanation cannot be obtained by the mind through its processes of thought. All seeking by the mind for the comprehension of the “unexplained” is futile. In a state of search, where all seeking has ceased, there comes the revelation of the depth. In the revelation of depth, and there alone, the unique and the individual are discovered. He who has communed with the individual, he alone can be the harbinger of unity, or his message of unity will have a “livingness” in it. In such unity differences will exist without distinctions, for functional diversities will not be corrupted by the touch of status. In such a society, based on living unity, the performance of functions will have a quality of creativity in it.

Such indeed is the implication of the Three Objects of the T.S. when they are examined in breadth as well as depth. They speak of the new civilization, of the new mind and of the new individual. They show us the direction in which to move during the coming century of the Theosophical Society.

(Courtesy : *THE THEOSOPHIST*, October - 1975- November, Vol. 97, Nos. 1& 2)

## NEWS AND NOTES

### Bengal

The 101<sup>st</sup> Annual General Meeting (AGM) and the Annual Conference of the Bengal Theosophical Federation were held on 25 September 2021 (Virtual), at BTS Office, under the Presidentship of Bro. P.K. Datta.

After the AGM, Annual Conference started with the prayers of all faiths. Ven. P. Seewali Thero, General Secretary, Mahabodhi Society of India, graced the occasion as Chief Guest. National Lecturers Bro. C.A. Sinde & Bro. N.C. Krishna, were the Guest of Honour and the Special Guest respectively on this occasion.

After the Prayers, inaugural speech was given the President Bro. P.K. Datta, and it was followed by the opening song of Sis. Jaba Guha Thakurta. Then, short activity report of the Federation was placed by the Federation Secretary Bro. A.N. Chakraborty. Bro. C.A. Sinde, spoke on the topic- “Basics of Theosophy” in which he emphasized on the need of practical brotherhood, and meditation. Bro. N.C. Krishna explained the gist of the book “*The Secret Doctrine*” - cycle of incarnation, law of karma & how to study the book to grasp the inner meaning. The Chief Guest, in his inspiring deliberation emphasized on the need of universal brotherhood, unity amongst diversity and explained the concept of Theosophy very precisely. The conference ended with the vote of thanks given by Bro. A.N. Chakraborty.

The 48<sup>th</sup> AGM of Jnanmarga Lodge, 108<sup>th</sup> AGM of Bally Lodge and the 139<sup>th</sup> AGM of Bengal Theosophical Society (BTS) were conducted on 22<sup>nd</sup> August, 27<sup>th</sup> August and 25<sup>th</sup> Sept. respectively. Sis. Joysri Das, Secretary, Jnanmarga Lodge; Bro. Joydev Goswami, Secretary, Bally Lodge; and Sis Madhushree Chowdhury, Secretary, BTS presented their respective activity reports precisely. New Executive bodies for the Year 2021-22 were also unanimously formed for all the above three lodges. Federation Secretary attended all the aforementioned meetings.

## Bombay

**Bro. Taral Munshi** was convinced that the idea of reaching to larger audience was through 3 different languages. It took shape by uniting 3 lodges, 3 Speakers into one single meeting. So, now **T S TRIVENI TUESDAY** meet have started and are held on every Tuesday on the zoom platform, at 6:30 p.m. Last meeting on 14th September was a unique one. It was the First All Women Speakers and Moderator Meet. The speakers were Aban Patel from Mumbai, Ranjan Vaidya from Dubai, Rajeshwari Dave from Vadodara, and Moderator Archana Munshi from Mumbai.

## Kerala

Dr. Besant Day was celebrated by the Federation through an on-line meeting on 1st October. The meeting commenced with Universal Prayer. Bro. N. Bhaskaran Nair, Vice-President of Kerala Federation, presided. In his presidential address he mentioned the relentless service of Dr. Besant rendered to the world and particularly to India. Sis. Laxmibai recited a poem on Dr. Annie Besant. The poem praises the Vasant Mata and it was written by late Mahakavi N. Kumaran Asan in 1918.

Federation Secretary Bro. K. Dinakaran spoke on the subject “Dr. Annie Besant in Kerala”. In his speech he explained the close relationship of Dr. Annie Besant with Kerala since 1902. It was Dr. Annie Besant who laid the foundation stone of a Temple constructed by Sree Narayana Guru at Calicut. Sree Narayana Guru was a social reformer and saint admired by all people of Kerala.

Dr. Besant visited Palgaht, then part of Madras Presidency, to attend the meeting of Malabar District Congress Committee in 1916. She also attended the meeting of Malabar Dist. Conference held at Calicut. Such conferences were held in the ensuing years at Tellicherry and Badagara also. The local leaders of Malabar Dist. like K.P. Kesava Menon, C.P. Ramaswamy Aiyar and Manjeri Rama Iyer were active in the Movement and the Annie Hall named after Dr. Besant was the hub of political activities in Malabar. The last Dist. Conference was held at Manjeri in 1920 in which Dr. Besant opposed the non-co-operation movement of Mahatma Gandhi. Mr.

E.M. Sankaran Namboodiripad (Former C.M. of Kerala) and communist leader records in his biography that he used to read the *New India* of Dr. Besant to know the latest political developments in the country. Congress leader Moyyarath Sankaran used to walk a few kilometres to read the *New India*.

Dr. Besant attended the Theosophical Conferences held at Calicut, Trichur, Ernakulam and at Trivandrum as well. She asked the educated people in Kerala to continue the educational work she started in Central Hindu College at Varanasi. This inspired Theosophists at Alleppey and they started the *Sanathana Dharma Vidyasala Schools* at Alleppey. *Rudravilasom Schools* were started at Ernakulam.

It was due to the recommendation of Dr. Annie Besant, Sir C.P. Ramaswamy Aiyar, Chief Secretary, Madras Government, granted sanction to start a Lottery to raise funds for Kerala Kalamandalam—a cultural Institution started by Mahakavi Vallathol Narayana Menon to foster art forms like Kathakali and Mohiniyattam etc. Kathakali was first enacted outside Kerala at Adyar before the delegates of the International Convention.

## On-line Conference “Azadi ki Amruthvarsha”

An on-line conference entitled “Freedom Corridor” was held to celebrate the *Azadi Ki Amruthvarsha* by Sanathana Dharma Vidyasala, Alleppey. The conference was organized by the History and Political Department of the S.D.V. College which celebrates its 75th Year. The programme commenced with prayer on 3<sup>rd</sup> October at 9.30 a.m. Sri. Asokan V.C. Head in Charge of the Department of History welcomed the students and the speakers. The Principal of the college Dr. P.R. Unnikrishnan Pillai presided. Mr. Sivasubramanian, a Member of the Managing Committee inaugurated the on-line conference. Bro. S. Sivadas introduced the subject “**Dr. Annie Besant’s contribution in the Freedom Struggle**”.

The chief speaker was Bro. K. Dinakaran. He briefly described the role of Dr. Annie Besant in Indian renaissance, social reformation and freedom struggle since she landed at Tuticorn on 16 November 1893. She travelled the length and breadth of

India and spoke to the people about the great religious and spiritual heritage of this country. She started Educational institutions at Benares and various schools throughout Indian provinces and imparted true national education which was lacking under the British system of education.

It was Dr. Annie Besant who wrote the thirty years' history of the Indian National Congress -1885 to 1915. The book was published under the title *How India Wrought for Freedom*. In this book she refutes all the charges levelled by the Britishers- such as there was no law and order in India before their arrival, no industry, no educational institutions etc. Like a Lawyer arguing the case, she dismissed all the charges of the Britishers and accused them for destroying the Indian Cottage Industry, Village Schools and local administration. The British policy of taxation for increasing Military expenses made Indian economy very poor. Dr. Besant's arrest in 1917 paved the way to great uproar throughout the country and Britishers were forced to release her from the house arrest. She was elected as the President of the I.N.C. in 1917 and she converted the Congress party into a vibrant organization working throughout the year. Her contribution towards the *Commonwealth of India Bill* helped the framers of the Indian Constitution after the independence.

The talk was followed by question and answer session in which students asked various questions about Dr. Besant and the real cause of Indian slavery for centuries.

Under the book gift scheme students were given 50 copies of the book "*The Theosophical Society and the Renaissance of Kerala*" written in Malayalam by K. Dinakaran and published by the Kerala Sahitya Academy.

### **Royalaseema**

Annie Besant's 174<sup>th</sup> Birth Anniversary celebration at Hyderabad Theosophical Society

The 174<sup>th</sup> birth anniversary of Annie Besant was jointly celebrated on 01<sup>st</sup> October 2021 by Hyderabad Theosophical Society (HTS) and Royalaseema Theosophical Order of Service. The

programme was attended by Bharat Scouts and Guides (BSG) which was also associated with Annie Besant who contributed a lot for its development in India.

Bro. Varadacharyulu, President of HTS and a distinguished scout during his youth, gave a short talk explaining the contribution of Annie Besant to Theosophical Society and Scouts movement in India.

The chief guest of the programme was Sis. M. Varalakshmi, Secretary of Telangana Bharat Scouts and Guides and she spoke about the life of Annie Besant and her influence as a role model to the society.

Mr. Parameshwar from BSG spoke about the life of Annie Besant and her many contributions to India in the form of Home Rule Movement and Benaras Hindu University etc.

Short talks were given by Bro. Venkat Rao, Sis. S.R. Rajeswari, Sis. Swarajya Rao, Sis. Sambrajyam, Bro. Sunil and Bro. C. Sriram commemorating the event.

The members and students of BSG were given mementoes and key chains on this occasion. They were also given theosophical books like ABC of Theosophy, Annie Besant's life history etc.

The programme concluded with the vote of thanks given by Sis. S.R. Rajeswari.

### **U. P. & Uttarakhand**

Dharma Lodge, Lucknow, held its Annual General Meeting (AGM) on 01 September. In the on-line meetings of the Lodge held on 08, 15, 22, and 29 September, 2021, talks were delivered on the topics 'Elixir of Life', 'Shiva in the Secret Doctrine', 'Service of Humanity', and 'Path of Discipleship (First Steps)'. The speakers were Bro. U. S. Pandey, Bro. Ashok Kumar Gupta, Bro. Pramila Dwivedi, and Bro. B. K. Pandey respectively.

Talks were delivered on the topics 'Adyar Darshan' and 'Science of Morality and Equanimity in the Bhagawat' by Sis. Catalina & Bro. Shikhar, and Dr. Sahdev Krishna respectively in the two on-line meetings of Nirvan Lodge, Agra, held on 02 and 09 September.

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Besides, talks were delivered on 'Ram Charitam' and 'Mind' by Bro. H.V. Pandey and Bro. R. P. Sharma respectively in the meetings held on 16 and 23 September. The Lodge held its AGM on 30 September 2021. Bharat Samaj Pooja was performed on 12 September by Bro. Gyanesh Kumar Chaturvedi.

Pragya Lodge, Lucknow, organized on-line meetings on the topics 'The Solar System', 'Creation of Soul is Supernatural process', 'Challenges of 21st Century', 'Annie Besant in India', and 'Bridging our Differences- an impossible dream'. The speakers were Bro. Mathurnath, Sis. Varsha Patel, Sis. Clemice Petter, Bro. Pedro Oliveira and Sis. Rekha Nahar respectively. These meetings were held on 05, 12, 19, 25 and 26 September.

Pragya Lodge held four more weekly meetings exclusively for the members of the Lodge. The talks in Hindi were delivered in these meetings on the topic '*Sukhi Jeevan ke Sutra: Punarjanm ka Niyam*' by Sis. Sushmaja Tewari on 2<sup>nd</sup> September; and on the topics '*Vivah-Santan-Khan-Paan*' and '*Daan*' on 09 and 16 September by Sis. Vasumati Agnihotri. Bro. Shikhar Agnihotri conducted a guided 'Awareness Meditation' session on 23 September, 2021.

In the on-line meeting of Sarvahitkari Lodge, Gorakhpur, held in September a talk was delivered on the topic 'Idol Worship and Animated statues' by Bro. L.S. Shukla. Besides, talks were delivered on the topics 'Soul Transformation' and 'Mystery of Life and Death' by Bro. S. B. R. Mishra.

During the on-line meeting of Prayas Lodge, Ghaziabad, held on 05 September, Sis. Mansi Bhagat spoke on the topic 'Dharma.' Sis. Suvralina Mohanty conducted study of the book "The Masters and the Path" -Ch. 9 (Second and third Initiations) and Ch.10 (Higher Initiations). The study was held on 12 and 26 September.

Sis. Suvralina Mohanty conducted on-line study class for children and youth on every Sunday morning at 09.30 am. The subjects covered during September, 2021 were 'Doing and Being' and 'Practice.'

The study of the the book "The Voice of the Silence"-Part II- The two Paths, was continued by Sis. Lalita Khatri in the on-line meeting of Noida Lodge on 04 and 19 September.

Chohan Lodge Kanpur, had four meeting in the month of September in which Bro. S. S. Gautam spoke on the topics 'Mukti, Nirvana and Moksha', 'Love', 'Love in daily life', and 'Cruelty' respectively.

Talks on the topic 'Lord Shiva and his Universe', 'Gita-An art of living', 'Dr. Annie Besant -A Visionary Educationist' were delivered by Prof. R.P.B. Singh, Prof. Rajeev Ranjan and Prof. Niharika Lal respectively, in the on-line meetings of Kashi Tattva Sabha, on 3,10 and 20 September.

#### **Talk in Delhi Federation:**

On invitation by Shankar Lodge Delhi, Sis. Vasumati Agnihotri delivered on-line talk on 'Ashtavakra Gita-Ch.1'. This was held on 25 September.

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

Kirtika Goel of Prayas Lodge, moderated the study in the Young India Theosophists group on the topic 'The Wings of the Soul', on 12 September.

Shruti Goel of Prayas Lodge explained the topic 'The place of beauty in life' during a study in the Young India Theosophists group on 19 September.

Kritika Goel and Shruti Goel spoke on 28 September on the topics 'Selflessness and Divine Life', and 'Inspiring life journey of Dr. Annie Besant' respectively.

Bro. S. B. R. Mishra gave a short talk on 'Life after Death' during a social gathering on the occasion of post- death ceremony on 22 September in Gorakhpur. He also gave a talk on 'Mystery of Life and Death' in Eves' welfare Ladies Club, Gorakhpur, on 30 September 2021.

## National Lecturer

On invitation by Indraprastha Lodge, Delhi, Bro. U. S. Pandey delivered on-line talks on the theme “The Cloud of Unknowing”, a Christian mystic book. This talk was held in two sessions on 5 and 12 September, 2021. During the talks, Bro. Pandey mentioned about mystic nature of the teachings in this book and explained certain concepts/points like: Cloud of Forgetting and Cloud of Unknowing; Charity and Meekness or humility being two basic virtues to be cultivated, imperfect and perfect meekness; need for a naked or pure and constant intent on God; Active life and Contemplative life- their two degrees i.e., lower and higher; Powers of Soul, three primary powers- Memory, Reason and Will and two secondary powers- Imagination and Sensuality, nature and working of these powers; importance and similarity of teachings in this book with theosophical teachings for aspirants of spiritual life.

It was followed by interaction with the participants who appreciated the content and explanations presented.

Bro. Shikhar Agnihotri presented a gist in Hindi of the talk delivered by Sis. Sonal Murali in English on the topic “Nature of Consciousness and mystery of time”, on 21 September.

**Talk in Marathi Federation:** Bro. Shikhar Agnihotri delivered a talk during the annual convention of the Marathi Federation on 25 September. The subject of his talk was ‘The struggle in human life and Theosophy’

## International Seminar on the Secret Doctrine:

Bro. U. S. Pandey joined as a panelist and speaker in an international seminar organized on-line by ‘Adamant’ Lodge, Moscow of the Theosophical Society in Russia. The theme was “Sloka 7, of Stanza I of the Secret Doctrine-Cosmogogenesis” and it was held on 25 September, 2021.

Several members from countries like Russia, Ukraine, Great Britain, Greece, South Korea, Australia, Portugal, Brazil, U.S.A. and India participated in this seminar.

## PROGRAMMES CONDUCTED BY THE INDIAN SECTION

The following programmes were conducted by the Indian Section in the month of August 2021:

Bro. Arvind Narware, Secretary Vikram Theosophical Lodge, Ujjain, delivered a talk in Hindi on “KARMA MARGA”.

Bro. C A Shinde, Director, Adyar Library and Research Centre, and National Lecturer, spoke on “OBLIGATORY PILGRIMAGE”.

Bro. Pradip Mahapatra, National Lecturer, conducted Study Class on Mahatma Letters - Chronological letters no-129,125 and 126 [ML-60,61 and 62]. Besides, he conducted Mahatma Letter Study Class on Chronological letters no-129,125 and 126 [ML-60, 61 and 62] Part-II.

President of Akola Lodge, Maharashtra, and National Lecturer Bro. Nandkumar N Raut, delivered a talk in Hindi on “Teachings of Theosophy”.

The subject of the National Lecturer, Dr. L. Nagesh was “Schemes of Evolution Solar System in Theosophy”, National Lecturer,

Bro. Ashok P. Lokhande, gave a talk in Hindi on “Wisdom: Through: Watchful Observation in the Light of Theosophy”.

Sister Archana Pandey of Kashi Tattva Sabha, Varanasi, delivered a talk in Hindi on Chemistry of Body and Mind.

Brother Pedro Oliveira, former International Secretary of The Theosophical Society Adyar, delivered a talk on “How to Seek the Way”. It was followed by discussion and question- answer session.

The following programmes were conducted by the Indian Section in September 2021:

Sis. Vibha Saksena, Secy. Noida Lodge, Noida, completed the study of Chronological letters no-128 and 134 [ML -63 and 64].

Bro. Shikhar Agnihotri National Lecturer, and International Speaker of The Theosophical Society completed Chronological letters no-136 [ML -65].

Bro. S.B.R. Mishra delivered a talk on 'Evolution of Solar System' on 11 September.

Programmes conducted in Hindi :

Sister Varsha Patel, Secretary of Rohit Lodge, Ahamedabad, Gujarat, delivered a talk supported by PPT. The subject she spoke on was "THE WORK OF TRIMURTI.

Brother S.B.R. Mishra, President of Sarvahitkari Theosophical Lodge, Gorakhpur, U.P. spoke on 'Death and the Mysteries' of Life.

National Lecturer Bro. Shiv Kumar Pandey, gave a talk on "Challenges and their solutions.

The Indian Section organized a programme of short talks in Hindi for youth and students. The theme was **THEOSOPHY and HUMANITY**. There were 5 speakers-

Bro. Kartik Ashok Kajale from Amaravati, Maharastra, spoke on 'How Theosophy can attract young students' Bro. Mahesh Dev from Jodhpur Rajsthan expressed his views on "Unselfishness and Divine Life" The subject of Sis. Pooja Gole of Dhantoli Lodge, Nagpur, was "Struggles of Human Life and Theosophy". Sis. Shivani Keshari from Allahabad, gave a short talk on "Regeneration of India by the system of Education proposed by Dr. Annie Besant". The topic of Sis. Tapaswini Samantray from Pythagoras Youth Lodge Bhubaneswar, Odisha, was "Theosophy in Daily Life".

Lecture and Study Classes in English

Bro. Pradeep H Gohil, President, Indian Section, TS, delivered a special talk on 12 September. The subject of his talk "TRANSFORMATION THROUGH PURE HEART".

Bro. K.V.L. Kantha Rao, Former Secretary of Rayalsheema Federation, delivered a study-cum lecture through PPT on Ch.1 "The Divine Plan and the Theosophical Society" from book '*Prin-*

*ciples of Theosophical Works*' written by Dr. I K Taimni.

Dr. Revati form Adyar Lodge, Chennai, delivered a study-cum lecture on Ch.II "The General Aim of the Theosophical Society" from the book '*Principles of Theosophical Works*' written by Dr. I K Taimni. It was held on 19 September.

Bro. Dhrub Prasad Panda, Former President of Sambalpur Theosophical Lodge, Odisha, gave a lecture on 26 September on THE ESSENTIALS OF INDIAN PHILOSOPHY [Part- I]

All the aforementioned lectures were completed through Zoom On-line.

### Indian Section Headquarters

The 174<sup>th</sup> Birth Anniversary of Dr. Annie Besant was celebrated on 1 Oct 2021 at the Indian Section Headquarters, Varanasi, at 9.30 a.m. The function started with Universal Prayer chanted by Smt. Uma Bhattcharyya. Floral tributes were paid to Dr. Annie Besant by all those who were present in the programme. A small function was organized in the VKM auditorium which was attended by the Manager, Principal, and the faculty members of the college. An essay competition on the life of Dr. Annie Besant had earlier been held and winners of first prize both in English & Hindi were honoured on-line in that function and the best write-up was delivered by the student on-line. On this occasion the life of Dr. Besant was highlighted along with her contribution in various fields by the Manager and Principal.

The Indian Section, T.S. also organized a lecture on this occasion by Sis. Linda Oliveira, former International Vice-President of the Theosophical Society and former President of Australian Section. It was held through on-line zoom meeting. Sis. Linda gave a brief background of Dr. Annie Besant's life and highlighted her contribution in improving the lot of underprivileged. She spoke eloquently about her dedicated service to the mankind. The programme ended with vote of thanks given to the guest speaker and to the organizers.



## **FOUNDATION DAY CELEBRATION**

The Indian Section T.S Varanasi will celebrate the 146th FOUNDATION DAY of the T.S. on 17.11.2021 at 05.30 P.M [IST] - Bro. Ricardo Lindemann of Brasilia, Brazil, will deliver The Keynote Address on this occasion on “ *“WISDOM: The Inspiration of the Founders’ Challenge”*”

## **USE OF INDIAN SECTION WEBSITE**

This is to inform everyone that effective from 22.10.2021, all material that needs to be uploaded on our website has to be sent to the attention of Mr. Om Prakash Yadav at the Indian Section on ‘theosophyvn@gmail.com’. He will then send it to Mr. Ravi Sankar for uploading on our website.