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Editor

PRADEEP H. GOHIL

A STEP FORWARD

I am sure many of us have frequently thought about what could be a basis for spiritual life. When we look at our lives and the world, the following facts become apparent :

1. Life is filled with suffering. Whether one is big or small, young or old, rich or poor, one cannot escape from suffering.
2. One cannot control all aspects of his life. One has a limited control over what happens inside him and outside him.
3. One cannot fully comprehend the truths of life. The range of our vision is limited, beyond which everything is hazy and dark.
4. Yet, if one sees in retrospect, life is largely a result of individual actions and choices, whose consequences we cannot predict.
5. We are a mixture of opposites, and we live in a world of opposites.
6. In a world ridden with temptations, distractions and competition, it is always difficult to justify the virtue of virtuous living. It appears that the world favours largely those who disregard virtue and honesty.
7. The world does not seem to obey God and God does not seem to pay much attention to our problems.

At the same time we cannot ignore the limited powers and abilities we have, such as the following :

1. With effort and persistence we can improve ourselves to make a difference.
2. We have the intelligence to recognize the best and the ideal for us.
3. We have the freedom to choose from the various alternatives which life presents to us.
4. With focus and determination, we can learn and grow in the direction of our ideals and aspirations.
5. We can control our basic instincts and lower nature.

Under these circumstances what are the remedies that are available to us to live our lives and secure the best that life can offer to

us? This question is not easy to answer because the answer depends upon what one expects from life and out of oneself. However, in the ultimate analysis people do care for the following :

1. Good health.
2. Wealth and comforts.
3. Security and stability.
4. Peace and happiness.
5. Fulfilling relationships.
6. Opportunities to grow and prosper.

We may call these the ideal goals which most people aspire to achieve. When people live in environments and cultures that do not support these goals or promote the values that lead to them or preserve them, they become dissatisfied with their lives and circumstances. Today the world is so structured that it seems to favour a few groups at the expense of others. The inequalities of our world have the potential to create bitter conflicts between communities and nations for limited resources of the earth. While we have advanced technologically, we are still primitive spiritually because a vast number of people are reluctant to go beyond their greed and self-interest.

I therefore believe that our primary aim should be to secure those ideas mentioned earlier while we grow mentally and spiritually, going beyond our lower nature. This will only be possible when we cultivate wisdom and higher nature for which I believe the following are vital:

1. Deeper awareness.
2. Right thinking.
3. Right conduct.
4. Love and compassion.
5. Understanding and tolerance.
6. Respect for life.
7. Forgiveness.
8. Moderation.
9. Balance.
10. Restraint.

If or when we perform these actions as a basis of our life, they will be a step forward for our real progress in spiritual life.

THE REIGN OF LAW IN BUDDHISM

This little work does not attempt to give an exposition of Buddhism from the standpoint of a deep student of Buddhism. . . . The value of the essays will be solely because it reflects the experiences of a Buddhist who has tried, however humbly, to mould his life on the life of the great Lord Buddha.

Such an attempt has only been possible to me because of my studies in Theosophy. It is Theosophy that has vivified and illuminated for me, in a way that no tradition in Buddhism nor any living exponent of it has done, the ancient truths as to the Way preached by the Lord. I am perfectly aware of how my fellow Buddhists in Ceylon look askance at all Theosophical ideas as heretical.

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

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

* * * * *

The Reign of Law

Of all the great changes which have come about during the last

C. Jinarâjadâsa (16 December 1875 – 18 June 1953), was a Sri Lankan scholar, lecturer, and writer from Sri Lanka (old Ceylon) who served as the fourth President of the Theosophical Society based in Adyar, Chennai, India, from 1945 to 1953. From the Foreword and ch. I of the booklet by the same name, 1948 ed.

hundred years in modern thought, there is none so profound as the conception of the reign of universal law.

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

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

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

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

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

Of late many Western thinkers, who are profoundly influenced by scientific conceptions, are beginning to realize that in Buddhism is a statement of life which is in thorough accord with science. There are, of course, some who consider Buddhism a cold religion, because there is little scope in its practice for emotionalism. But there is little scope for emotion in science.

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

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

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

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

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

(Courtesy: *The Theosophist*, June 2022)

U.S. PANDEY*

DIVINE WISDOM AND SCIENCE

General:

Divine Wisdom or *Brahmvidya* in Sanskrit or *Theosophy* in Greek and Science both seek truth. However, the scientist seeks for truth at the physical level whereas the divine wisdom seeker is concerned more specifically with spirituality and therefore seeks for all embracing Truth at a deeper or inner level, as taught by the religious mystics throughout the ages. That deeper Truth is sometimes called as the "Ancient Wisdom" or the "Perennial Philosophy." 'Divine Wisdom' or *Gnosis* is nothing but the essential reality behind the evanescent appearances of objects in nature—the very soul of the manifested LOGOS.

In ancient India and also in ancient Greece, both the divine wisdom and science were taught to and practiced by same persons who were considered eligible for such study and practice. During middle ages when religion got dogmatic and degenerated into superstitions in Europe, the teaching of divine wisdom got restricted to mystery schools. Also teaching and practice of material science and religion got separated and in fact these two streams i.e. science and religion became opposite to each other. Modern science started during nineteenth century in Europe. Since the time of abject materialistic views of Descartes, science has progressed towards less materialism.

The scientific and mystical modes of search though often seem to be contradictory, but in essence they are complementary to each other. Physicist Fritjof Capra has said that science does not need mysticism and mysticism does not need science, but we humans need both. Many great scientists, for example Isaac Newton, Albert Einstein, Erwin Schrodinger, Pauli and David Bohm in their scientific pursuits—have seen the need for deeper spiritual understanding as taught by the great religious teachers and mystics of all ages.

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Limitations of Modern Science:

Someone said that, ‘Science is a body of knowledge—some of which is nearly certain, most of which is uncertain and none of which is certain.’ Now let us look at few statements of some great scientists: An eminent scientist, Faraday said that not only could he never presume to pronounce whether Force was a property or function of Matter, but he actually did not know what was meant by the word *matter*. There was a time, he added, when he believed he knew something of matter. But the more he lived, and the more carefully he studied it, the more he became convinced *of his utter ignorance of the nature of matter*. (SD, I, 510).

A well-known remark of Newton made toward the end of his life: ‘I do not know what I may appear to the world, but to myself I seem to have been only like a boy, playing on the seashore, and diverting myself in now and then finding a smoother pebble than ordinary, while the great ocean of Truth lay all undiscovered before me.’

Stephen Hawking, the British scientist in one of his statement made before his death had commented that science knows less than five per cent of the universe.

Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify and generalize upon phenomena; but cannot solve the problems of inner and subtle planes.

Difference and commonality between approaches of Divine Wisdom and Science :

Divine Wisdom is the accumulated ancient wisdom learned by sages through their super-sensuous faculties, tested by other sages similarly from age to age. Hence there are no ifs and buts in this knowledge. Modern Scientific knowledge is derived from observation, experimentation by physical senses aided by instruments at times, framing hypothesis and testing. Therefore theories of science are tentative and do change when new or more observed data become

available. That is why H.P. Blavatsky remarked that, ‘science is a fickle dame’.

The mystic method of search differs, although it shares some features with scientific investigation. The mystic has an experience profoundly different from our ordinary day- to-day perception of things. Because that experience is of a transcendent nature, the mystic cannot describe it for others in everyday language. Scientists also may have difficulty stating their explanation in ordinary language, which is often ambiguous, so they turn to the precise language of mathematics in form of formulae to express their ideas. Mystics turn instead to the language of metaphor, symbol, and allegory to express the Truth they have perceived.

Among the features shared by science and mysticism is that both experimental results and mystical experiences must not be the unique, but available to everyone under the right conditions. Just as a good scientific theory has to be tested and confirmed by several scientists.

Science has been extremely successful during the last century in explaining the material world, in understanding the nature of atom, and in exploring the universe at large. But nature of matter, force and their working is still known to science only incompletely.

Science has also discovered how the brain works but is nevertheless quite unable to explain the nature of consciousness. Again biological scientists are expert in studying living forms, but not at understanding the nature of life itself. Divine Wisdom views the life ensouling forms as much greater and fundamental than the physical forms that express it.

Is there some deeper cause behind the laws that science discovers? For many scientists, that question is irrelevant, but for others it is important to probe such questions. Physicist Paul Davies, while pondering over these questions, says that he can believe in a form of Deity that he describes as “an impersonal creative principle or ground of being.” Mystics seek to experience that creative principle as both the ultimate cause and the purpose of existence.

It is quite clear that science solves many world problems. But there are certain man's personal problems where science is unable to help. Science has led to a general belief that the universe is an aggregate of matter, and that every phenomena we observe has its origin in matter. But when we examine ourselves introspectively it is obvious that there is also an invisible and imponderable universe of thought and spirit that does not enter one's consciousness through the senses but is nevertheless just as real.

An increasing number of scientists agree that there are many things we are aware of in everyday life, such as love of beauty, self-sacrifice for others, and abstract thinking, that cannot be explained on a material basis, and that there is a great non-material aspect of life and mind which has a tremendous influence on all that happens. It is this aspect of life and consciousness that Divine Wisdom or Theosophy helps to explain.

It is delusion to think that material improvement for everyone will of itself bring happiness and inner contentment without handling our thoughts and feelings etc. rightly.

Science deals with the study of things while the human society is concerned with the problems of life and intelligence.

So many of life's greatest mysteries cannot be explained scientifically, and it is here that the teachings of Divine Wisdom come like the beam of searchlight illuminating the darkness. Theosophy also shows man's need to develop his moral and spiritual nature to the same degree as his ability to wield the great forces of nature whose secrets have been presented to him by science during past fifty years or so.

The investigation and teaching in the Divine Wisdom proceed from Universal to Particular whereas in Science investigation proceeds from particular to universal.

According to Divine Wisdom, the Universe is worked and guided from within outwards, whereas science may attribute external material causes for evolution and working of the universe. A student of the Divine Wisdom must necessarily live a real ethical life following

universal core values; whereas a scientist may or may not be ethical in his conduct.

One Fundamental Law and Three Fundamental Propositions and Science:

Helena Petrovna Blavatsky, principal co-founder of the Theosophical Society, entitled her magnum opus *The Secret Doctrine* to indicate it was a teaching not generally known, but she also gave it the subtitle *The Synthesis of Science, Religion and Philosophy*, thus recognizing the importance of all three disciplines as contributions to a grand unified view of cosmos including man. One of the purposes of this monumental work is to lead its student to Truth. In this book Blavatsky mentions about One Fundamental Law- The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atom, from the highest Dhyani-Chohans (Devas) to the smallest infusorium, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual or physical worlds—this unity is the one fundamental law in Occult Science. She also enunciated three fundamental propositions. The first of these envisages the existence of “An Omnipresent, Eternal, Boundless and Immutable Principle—One Absolute Reality which antecedes all manifested, conditioned Being.” This statement is a noble attempt to describe the indescribable—an absolute impersonal Deity transcending the Universe, but also immanent throughout the universe. This concept of Deity can appeal to a scientific mind that does not believe in a personal God, but is dissatisfied with scientific materialism, which denies the existence of anything subtler than the gross matter that can be manipulated in scientific experiments.

Blavatsky's second proposition affirms “the absolute universality of the law of periodicity...of ebb and flow which physical science has recorded in all departments of nature.” She sees such periodicity exemplified in the alternation of “night and day, sleeping and waking, life and death.” Another example is the weather which appears chaotic but which scientists have found to be an extremely complex combination of cycles. Periodicity is the regular repetition of patterns, characterizing the orderliness of the universe. All science assumes that the universe is

orderly, that is, predictable, as otherwise science would not be possible; and order is basically patterned repetition, of which cycles are a prime example.

The third proposition affirms “The fundamental identity of all Souls with the Universal Soul.” This is the basis of the Theosophical Society’s first Object, which speaks of the fundamental unity of all people through its concept of universal brotherhood without any distinction. The essential genetic unity of all humanity is affirmed by the biological sciences. The identity of all souls with a universal over-soul, though beyond orthodox science, echoes the subtle interconnectedness of everything in the universe proposed by the quantum physicist David Bohm, who derived the idea from his theoretical studies in quantum mechanics. Thus we can contemplate the essential unity not only of all humanity, but of all life, and indeed of the Earth itself as in the Gaia concept, and beyond that the whole vast Universe. Similar ideas are expressed by biologists, Reaney, Kauffmann and Birch.

The third proposition also speaks of a continuous process of change undergone by each soul, an evolution of spirit and intelligence, as well as of form, throughout the ages. This concept is not amenable to scientific verification as it involves the purpose of existence, and the speculations on intent and purpose fall outside the domain of science. Nevertheless, the third Proposition is consistent with established scientific explanations of causes and laws.

Scientific Researches are approaching Divine Wisdom: The gross materialism of Science of 18th century has disappeared, its fatalism is waning. Objective Materialism is being replaced by Subjective Consciousness. Quantum science says that everything is rooted in Consciousness.

One aspect in the Theory of Relativity explains that the distance between any two points in the universe varies with the velocity of motion of the body of reference carrying them. Similarly the value of the second of time is shown to increase with the velocity of the body carrying the clock, up to a limiting value of the velocity of light. The distance between two points becomes less and less the faster the motion, until at the rate of light there is no distance between them.

With rate of light the dimension has shrunk to nothingness and the two points are not distinct, but identical and essentially one. Differentiation ceases with simultaneity. Separation is thus an illusion of relativity. Space vanishes as we know it, with the attainment of the velocity of light. The time interval of the second, too, increases until it embraces time eternity and expresses an “eternal now” at that light limit. We would seem to have attained here a mathematical comprehension of *Samadhi*, where the seer in meditation contemplating at-one-ment with the Divine realizes a Nirvanic identity, for within this simultaneity or at-one-ment, man is all differentiations of the objective universe and he can anticipate time happenings, i.e., he is omniscient; more, his moment of consciousness comprehends all moments, i.e., he has become endowed with Cosmic consciousness.

Now the gap between the so-called subjective experience and so-called objective-reality is narrowing, thanks to quantum science, in which the observer cannot be separated from what is observed.

Erwin Schroedinger, founder of quantum mechanics, came to realize oneness by penetrating the nature of matter.

The quest for a unified Field Theory which binds together gravity, all electromagnetic forces, and nuclear energy suggests that scientists since Einstein give credence to this concept of a unified Force as posited in the philosophy of divine wisdom.

Today scientists are searching for a world picture even more integrated than a unified field theory. The ‘Grand Unifying Theories’ or GUTs and super GUTs are reaching for a coherent theme that not only relates all the forces and fields of nature, but even suggests that they have a common origin. Quantum physicists are trying to create a ‘Theory of Everything’ (TOE), a single equation that accounts for all the laws of the universe. But, as cosmologist Ervin Laszlo put it, ‘The TOEs of string theories are not the definitive answer to the quest for a unitary world picture, for they are not really theories of *everything*—they are at best theories of every *physical* thing.’ They do not account for life, mind, and culture, which are part of the world’s reality.

The concept of interpenetration, of universal connectedness,

found in the philosophy of divine wisdom, has reverberations in the modern perspective called *holism*. The concept of holons and holism are discussed in the contemporary world in many diverse fields. It was first defined as a universal process by the philosopher-statesman Jan Smuts in 1920, since then developed by Ludwig von Bertalanffy, the noted biologist and extended by Belgian Nobel laureate Ilya Prigogine to include principles of self-organization in living things. Holism is common today. It has outworkings in many fields today, the best known of which is health. Holistic therapy takes into account the patient's total orientation, not just illness localized in some part of the body.

Roger D. Nelson has concluded from his research Global Consciousness Project that humans can influence the outcome of random number/event generators (RNG or REG) with their mind.

Science as Spiritual Path:

Science has been for some of the greatest scientists a spiritual path, a way to connect with and serve the Divine. Rightly understood and oriented, it can be so again. The best of the scientists have always approached science as a sacred activity—an activity that could yield 'the secrets of the Old One', as Einstein put it. In his own words, Kepler was—and by extension, every scientist potentially is—'a priest of God in the temple of Nature'.

On an occasion, referring to the very high quality scientific work of Max Planck, Einstein said: 'The state of mind that enables a man to do work of this kind is akin to that of the religious worshipper or the lover.' 'Certain it is that a conviction akin to religious feeling of the rationality or the intelligibility of the world lies behind all scientific work of a higher order'.

Here Einstein does not use the phrase 'religious feeling' in any sectarian sense; he means a feeling of awe, mystery, subtlety and vastness—precisely the feeling one has in the presence of the Divine. In another context he called it a 'cosmic religious feeling' which he regarded as the 'strongest and noblest motive for scientific research'. This feeling is 'one of rapturous amazement at the harmony of natural

law, which reveals an intelligence of such superiority that, compared with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection...The most beautiful thing we can experience is the mysterious. It is the source of all true art and science.. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious man.' (*Albert Einstein, Ideas and Opinions*, pp.71-72)

There is a remark of Einstein that: 'Science without religion is lame, religion without science is blind.' (*Ideas and Opinions*, p.46) There is a parallel remark of Isvarakrishna in the *Samkhyakarika* from the second century BCE., wherein he says that 'Purusha without Prakriti is lame, Prakriti without Purusha is blind.'

In the Sankhya philosophy, *Purusha* (Spirit) is spoken of as something impotent unless he mounts on the shoulders of Prakriti (Matter), which, left alone is senseless. But in the secret philosophy they are viewed as graduated. (*SD I*, 247)

All sages have said that true insight naturally flowers into compassion and love, like the fragrance of a rose. We may therefore recast the statement of Einstein or of Ishvarakrishna as, 'Insight without compassionate action is lame, and that compassion without wisdom is blind'.

Both the direct religious super-sensuous perceptions and reasoned scientific theorizing and experimentation, and corresponding philosophic abstractions, can in principle reside and reconcile in the same person—however rare the actual instance of this may be...One in fact senses this very reconciliation in the life and activities of Einstein himself...For him, as for so many great scientists, the Divine was not discovered or proved by their science. The Divine called them, pervaded their lives and gave significance to their scientific activity.

Then we may say that 'Religion without scientific knowledge is ineffective, but science without religious perception is insignificant'.

Sir W. Grove had prophetically remarked that day is fast approaching when it will be confessed that the “forces” we know of, are but the phenomenal manifestations of realities we know nothing about—but which *were known to the ancients and, by them worshipped*. Grove made one still more suggestive remark that “SCIENCE SHOULD HAVE NEITHER DESIRES NOR PREJUDICES. TRUTH SHOULD BE HER SOLE AIM.” (*SD*, I, 509)

Conclusions:

Divine Wisdom is a synthesis of Science, Religion and Philosophy. This synthesis is arrived at not by the method of putting details together, but it proceeds from Universals to particulars. Parts do not lead to whole; the whole reveals parts.

One of the great truths Theosophy brings to the world is the essential unity of the whole of the human race irrespective of colour, nationality, or capacity, and unless we recognize this unity and accept it in the comparatively near future, we are likely to destroy ourselves and all living things around us.

A Master of Wisdom said, ‘That crest wave of intellectual advance must be taken hold of and guided into spirituality.’ Spirituality in the highest sense of the word is possible only after the individual has realized the Oneness of all life.

Meanwhile, as said an adept, “Lead the life necessary for the acquisition of such knowledge and powers and wisdom will come to you naturally.” The power is latent in man, the faculty is dormant awaiting arousing and education. Let him live the life necessary and he shall not only discern the footprint on the shore of the unknown, and discover and know himself the creature who made it, he shall enter the unknown and identify himself with the Conscious Heart of Being.

Mahatma K.H. said in a letter (of 1880) to A.O.Hume: ‘Exact experimental Science has nothing to do with morality, virtue, philanthropy—therefore, can make no claim upon our help until it blends itself with metaphysics.’ (*ML*- Appendix I, cr.ed. p. 472)

Mahachohan in his letter of 1882 said, “The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually enforcing its theories, unimpeachable facts for those who know, with direct inferences deducted from and corroborate by the evidence furnished by modern exact science.” (*ML*- Appendix II, cr.ed. p. 477)

By deeper study of the Theosophy, the Divine Wisdom, the super-science and art of life and enforcing its principles corroborated, where feasible, by evidence available in modern science, we get glimpse of true knowledge; by meditation and contemplation in light of this knowledge a man moves towards realization of Reality. By selfless service he realizes the same Self in all and gets transformed. A spiritualized science i.e. science conjoined with universal ethics and blended with metaphysics can aid in such transformation of man. Divine Wisdom and Science, both may thus become expressive aids for man to know himself, to know Occultism, to know Truth, and to the Being of the ONE, THAT IS.

It is the union of Science with Religion—the bridge by which the most acute and cautious pursuers of experimental knowledge may cross over to the most enthusiastic devotee, by means of which the most enthusiastic devotee may return to Earth and yet keep Heaven still around him.

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NEWS AND NOTES

Assam

The 44th Annual General Meeting of Assam Theosophical Federation (ATF) was held on 5th Dec. 2021 at Mukti Junjaru Bhawan, Rupnagar, Guwahati. Federation's President Bro. Gokul Ch. Deka presided. The prayers of all religions were offered by brothers of ATF. The meeting started with the Universal Prayer. Sis. Nilima Das, Secy. presented the Annual Report of the previous year which was unanimously accepted. Bro. P. N. Das, Treasurer, presented the accounts and budget for 2021-22. The morning business session was attended by more than hundred members. The translated version of two theosophical books published by Assam Federation were released by National Lecturer Dr. Bipul Sarma in the open session held in the afternoon. Dr. Sarma spoke about the books "*The Way of Self Knowledge*" by Radha Burnier and "*Temple Talks*" by JK. These works have been translated by Bro. Ramesh Ch. Deva Sharma and Bro. Bhupendra Misra respectively. The annual magazine of ATF "*Jnan Jeuti*" was released by Dr. Dinomoni Bhagawati, Retd. Prof. Nalbari College. The 10th Usha Deka Memorial Lecture was delivered on the subject "Theosophy and Values of Life" by the Chief Guest Sri Kumud Ch. Bhattacharyya, a noted space scientist of India. The speaker was introduced by the Publicity Officer Bro. Ragnath Choudhury. "Usha Deka Memorial Lecture" was instituted ten years ago in memory of Late Usha Deka, an illustrious lady of Nalbari. Mrs. Dr. Barnali Deka, Asstt. Prof. Pub-Kamrup College and daughter of Late Usha Deka, delivered a short talk remembering her mother with sweet childhood memories. The meeting concluded with the presidential remarks and *Shantipath*.

Other Activities :

Participation of ATF in the 146th TS Convention (on-line) : The 146th Annual International Convention was held virtually from 27 December to 30 December, 2021. Sister Arunima Baruah of Bhaskarjyoti Theosophical Lodge of A.T. F. spoke as one of the speakers in the Indian Section Convention II on 30th December, 2021. The theme of the Indian Section Convention II was "Look beyond

Yourself" and the topic of Sis. Arunima Baruah was "Selflessness and Divine Life." Sis Nilima Das, Secretary of A.T.F. also wished for the success of the Indian Section Convention in one minute welcoming video programme held at Adyar, from 27 December to 30 December, 2021.

Adyar Day:

Adyar Day was celebrated on 17 February 2022, at A.T.F. Head Office Hall, Guwahati. The meeting was chaired by Bro. Gokul Ch. Deka, President of A.T.F. Secretary, Sis Nilima Das explained the purpose of the meeting. Then Vice-President Dr. C. P. Bhuyan explained the significance of Adyar Divas. She spoke about the contribution of the founder of the International Theosophical Society and then she described about the founder of the A.T.F. Federation Lecturer Dr. Nakul Deka delivered a valuable talk about Theosophy. Then, homage was paid to the departed soul— Bro. Raghunath Choudhary, who passed to peace recently. Bro. Bimal Hazarika mentioned about Raghunath Choudhury's contribution to A.T.F. Dr. Bipul Sarma, National Lecturer, gave a talk on Adyar Day and also mentioned about the contribution of Late Raghunath Choudhury. The meeting came to a close with *Shantipath*.

Dergaon Lodge observed Adyar Day on 17 February 2022, at Azad Pustakalaya, Dergaon. The meeting was presided over by President of the Lodge Bro. U. S. Sahoo. It started with the Universal Prayer. At the beginning, all members paid floral tribute to the two founders of TS - HSO and Madam Blavatsky. Members also prayed for the peaceful onward journey of late Bro. Ragnath Choudhury. Dr. Bipul Sarmah spoke in brief about the departed soul. Bro. Sanjivan Jyoti Phukan, Secy. Dergaon Lodge, briefly explained the object and relevance of Adyar Day. The Chief Guest of the meeting, Dr. Bipul Sarmah, National Lecturer, spoke about "The Theosophical journey of H. S. Olcot". Others who spoke on this occasion were Bro. Pomod ch. Pathak, Secy Sampriti Lodge and Bro. Pradip Borah, EC member of ATF. The meeting ended with the presidential remarks.

Pragati Lodge and Sampriti Lodge jointly organized a meeting to observe Adyar Day on 17 February, 2022 at Choladhara Puja Mandir, Jorhat. The meeting was chaired by Bro. Harinath Hazarika and Bro. RKSM Baruh, President of Sampriti and Pragati Lodge

respectively. Former Secy. ATF, Rangunath Choudhury, and Bro. Ratul Hazarika, a member of Pragati TOS Group passed away very recently. Members expressed their heartfelt feelings and prayed for the peaceful onward journey of the departed souls. The meeting started with the Universal Prayer. Bro. Prabin Ch Sarma briefly explained the purpose of the meeting. A talk on “Dedicated lives to Theosophy with special reference to Assam Federation” was delivered by National Lecturer Dr. Bipul Sarmah. Others who spoke on the occasion were Bro. Harinath Hazarika, Bro. (Dr) R. K S M Baruah, Bro. Pomod Chand Pathak, Bro. Bolin Kr. Borthakur, Bro. Ratul Ch. Goswami, Bro. Dilip Kr. Sharma, Bro. Debasish Sharma and Sis. Usharani Sarma. The meeting concluded with the vote of thanks given by the chairperson.

STUDY CLASS :

Dr. Bipul Sarma, National Lectuer, delivered a talk on ‘What is truth’. It was held at A.T. F. Hall on 21 March. Besides, he directed a study class from 24 April to 26 April, 2022, at A.T.F., Panjabari Lodge and Sundarpur Lodge. The books and subject for the study were– *Principles of Theosophical Work*– I.K. Taimni and *Values for a Meaningful Life, Yoga in Daily Life*.

White Lotus Day :

White Lotus Day was observed at the Head Office of A.T.F. at 11 A.M. on 8 May 2022. The excerpts from *Bhagawadgita*, *The Voice of the Silence* and *The Light of Asia* were read on this occasion by Sis. Nilima Das, Sis. Arunima Baruah and Bro. Dharmaranjan Bhagawati respectively. The Members offered flowers to the portrait of Madam Blavatsky. A few other Lodges which observed White Lotus Day were Dergaon Lodge, Pragati Lodge, Sampriti Lodge, Pragjyotishpur Lodge and Sahajatri Lodge.

Bengal

Bengal Theosophical Federation along with BTS observed “White Lotus Day” at BTS Hall on 8 May 2022. The programme started with Universal Prayer followed by one minute’s Silence. Bro. Achintya Nr. Chakraborty, explained the significance of the White Lotus Day. Thereafter one Chapter from *Srimad Bhagawadgita* was read by Prof. Swarnabha Bala and a portion of “*The Light of Asia*” was read by Sis. Madhusree Chowdhury. It was followed by

deliberation of Bro. A.N. Chakraborty, from one chapter of the book “*The Voice of the Silence*”.

Bengal Theosophical Society, with active participation of Bengal Fed., opened a Bookshop on 20th May, 2022. It has been named as “Bengal Theosophical Bookshop” and is at the entrance of the Society’s Building at 4/3A, Bankim Chatterjee Street, Kolkata -700 073. The shop was inaugurated by Bro. Sailendra Nath Dutta, Vice-President, Bengal Fed. Before inauguration of this historic event, a small function was held, in which, after the Universal Prayer, opening song was rendered by Sis. Jaba GuhaThakurta Thereafter, Bro. S. N. Dutta, Vice-President, BTF, welcomed all the audience and narrated the purpose of opening the Bookshop. Bro., Achintya Nr. Chakraborty, Secy., BTF, thanked all the members who have donated money for the Bookshop and expressed hope that this will help immensely to propagate Theosophy by way of selling Theosophical books and distributing some booklets at very low costs to attract the prospective new members. Ven. Kachyen Sraman, of Mahabodhi Society and Shri Kamalendu Dhar, Publisher, suggested some measures to improve the selling of the books and for the purpose maintenance of the Bookshop. Prof. Dipendu Chowdhury, Sis. Madhusree Chowdhury, Secy. BTS, and Sis. T. Das also spoke on this occasion. Some books were sold to the members on the spot.

Bro. Hemendu Bikash Chowdhury, Dip. No. 98648 of BTS, Kolkata passed to peace on 17th December/21. He was the President of the Bengal Theosophical Society and Vice-President of Bengal Theosophical Fed. A very amiable, down to earth person, active social worker, associated with many social & religious organizations. He wrote many books on Buddha Philosophy and adorned with many National and International awards for his writings and social works. A meeting in memory of Bro. Chowdhury was held at BTS Hall on 22nd May where Bro. Pankaj Kr. Datta, President, BTF, Bro. Achintya Nr. Chakraborty, Secretary, BTF, Advocate Dipak Kr. Baruah-General Secretary, Buddha Dharmankur Sabha, Shri Prantosh Bandopadhyaya of Vidya Sagar Research Centre, Bor. Nirmal Ch. Laha, Bro. Prof. Swarnabha Bala, Bro. Prof. Pokhraj Chakraborty, Sis. Jaysri Das, Sis. Madhusree Chowdhury, Secretary, BTS- paid their homage to Late Bro. H.B. Chowdhury and shared their sweet memories of association with him.

Bombay

Offering of White Lilies to Madam HPB in Besant Hall of Blavatsky Lodge on 8 May 2022:

The White Lotus Day was observed at Besant Hall of Blavatsky Lodge on 8 May 2022. The programme began with the Prayers of all Religions. The Universal Prayers was recited together by all the 18 Members present.

The Bombay Theosophical Federation's President Bro. Vinayak Pandya explained the significance of the White Lotus Day. He said that every year, members of the TS assemble throughout the world since 1891. Before the Co-founder of the TS passed to peace, she had requested that on her death anniversary, the members of TS may gather and read passages from the two books '*The Bhagawadgita*' and '*The Light of Asia*' by Edwin Arnold. Later, reading from '*The Voice of the Silence*' by HPB was added. Then, Bro. Pandya explained the Three Objects of the Theosophical Society.

Bro. Navin Kumar, Vice-President of Blavatsky Lodge, recited Shlokas from the *Bhagawadgita* in Sanskrit and translated into English, elaborating the significance of each Shloka.

Sis. Meherangiz Baria, former President of Blavatsky Lodge mentioned that the '*The Voice of the Silence*' was the last gift of HPB to the world and covered the Spiritual Journey of the disciple, to the point the disciple reaches the fourth initiation. Sis. Meherangiz Baria read out a few passages from the same.

Bro. Rustom Cooper, read passages from the book '*The Light of Asia*' by Edwin Arnold.

An Altar of HPB was beautifully decorated by Sis. Nawaz Dhalla with flowers, *Diya*, and incense sticks. The meeting ended with the offering of flowers at the altar of HPB by each and every participant.

Brother Arni Narendran virtually participated in the White Lotus Day celebration of the Theosophical Society (Adyar) - Moscow-Russia. He sent a video recording of his Greetings on the occasion which was recorded at the Kriyananda Meditation Centre at Mudh Island, Mumbai.

A Journey to Vesak Valley: Bro. Arni Narendran gave a talk at

Blavatsky Lodge on the occasion of Vesak Poornima. He said that we have gathered here today to celebrate the Holy Day of Vesak, referred to as Vesak in the Hindu tradition. Vesak is celebrated as Buddha Day across the world. It was on the very same day that Gautama Buddha was born, attained Enlightenment and passed to peace.

It is itself an occult significance for the Blessed One. Astrologically it is the day of Taurus Full Moon and referred to as Vesak Purnima or Buddha Purnima. The full moon in Taurus creates a special field of Energy on the Earth. Theosophists observe this day as a special Day of Devotion with Congregation, Prayer, and Meditation. C W Leadbeater in his Book – *The Masters and the Path*, describes the day as celebrated in Vesak Valley when on this day the Buddha the Gautama descends upon the earth to revitalize the planet with his Divine energy of Compassion, Peace, and Love. For us, as Theosophists, we not only celebrate the exoteric significance of the day, but also the Esoteric impact it has on all servers of Humanity.

As Theosophists we function as channels to the Hierarchy of Beings that Guard, Protect and Nurture Humanity. The very intention of serving mankind that an individual generates is Noble and triggers an action of Goodwill, especially when it is done in a congregation such as this one.

Then, the members watched a short slide show prepared by Sr. Kashmiri Khambatta on the Journey to Vesak Valley. It graphically describes with picturization of the Vesak Purnima event.

The meeting ended with Sanskrit prayers recited by Bro. Navin Kumar. Water from the bowl on the Alter was partaken as Blessings by all present.

Sis. Aban Amroliwalla of Blavatsky Lodge, Mumbai shared her experience of attending Vesak Purnima Meeting in Toronto, Canada: The Meeting started with explanation by Cyrus Ryan of the Vesak Ceremony in the sacred valley in the Himalayas and the decent of the Buddha. Followed by Meditation for half an hour. And later chanting of Buddhist Prayer – *OM NAMO TASSE BHAGAVATO ARAHATO, SAMA SAMBUDDHASSA* loudly four times and silently four times. This chanting kept on for almost one hour. Finally, the Water and

Fruits kept on the Table were shared by all. Then all proceeded to a Buddhist vegetarian restaurant for dinner.

Study Class:

At the behest of the Indian Section, Varanasi, Bro. Pradip Mahapatraji invited Sis. Aban Patel to conduct a Study-cum- Lecture Class on TS Manual No.4- “*KARMA*”, written by Dr. Annie Besant. This talk was divided into three parts/sessions. It started on Sunday 24th April, the second session was on 1st May and the third and last session was on 15th May 2022.

In the first part Sis. Aban introduced the subject Karma and the Generation of Karmas with emphasis on the Three Elemental Kingdoms/ Essence and Thought –Forms, as they play the most important part in formation of our Karmas - good or evil.

In the Second Session, Part II of Karma, - the Making of Karma in Principle and in details, along with Working out of Karma and Facing Karmic results were taken up.

In the third Session -Part III of Karma, the Building the Future , Moulding of Karma and Ceasing of Karma were explained.

Delhi

The following on-line talks of the National Lecturers were held under the auspices of Shankar Lodge, Delhi, in the months of March & April 2022: Bro. U.S. Pandey spoke about ‘Pythagoras and his Philosophy’. Dr. Rajiv Gupta delivered the 4th, 5th and 6th part of his series of talks on the subject ‘The Astral Plane and the Astral Body’. The subject of talk given by Bro. Shyam Singh Gautam was ‘Self-Purification’. Sis. Vibha Saxena explained the ‘Evolution of Life’ and Bro. C.A. Shinde spoke about ‘The way of Service and Sacrifice’.

Marathi

Since past two years Marathi Theosophical Federation has been conducting several programmes. The special on-line programmes , lasting for three to four weeks, have been organized on the eve of Adyar Day, White Lotus Day and Foundation Day of the Theosophical Society.

This year the on-line lectures were conducted between 1 May to 22 May. These were held in the morning, afternoon and evening sessions on every Saturday and Sunday. The inauguration of the programme took place on 1 May by Federation’s President Bro. Adv. Sanjay Potey. The Chief Guest was Bro. Jitendra Thakur. Bro. Potey welcomed the audience, narrated different activities of the federation and explained the necessity of the programme. Bro. Thakur talked about the importance of the white lotus.

The lodges conducted their scheduled programmes on 8 May. On this auspicious day , Akola Lodge , in addition to White Lotus Day’s programme , had invited some prominent people from the field of literature and sports of Akola City and honoured them for their respective performances. The news and glimpses of this entire programme appeared in local newspapers of Akola district and the region. The Theosophical Order of Service of Maharashtra supported the event at Akola Lodge.

The speakers from Pune, Dombivali, Akola, Akot, Amravati, Nagpur, Sangli and Miraj participated in on-line programmes and presented their lectures on various topics concerning theosophical teachings. Twenty-one speakers, members of the lodges, delivered lectures during 1 to 22 May. The talks of the youngsters, between 10 to 20 of age, impressed the audience by their presentations. Ten youngsters delivered their short talks. Besides, eight boys and girls of age between 5 to 9 years, presented their performances. The federation has been putting efforts for encouraging the youngsters and children to express themselves in the programmes.

Sis. Yogini Gokhale from Dombivali Lodge conducted three lectures on *Vivekchudamani* . Bro. Sharad Vaidya from Pune Lodge conducted four lectures on *Spirituality, Science and Theosophy*. A book entitled ‘*Suvarna Sopan*’ published by Marathi Theosophical Federation was released on-line on 22 May. The book is Marathi translated version of the talks given by Bro. C.A. Shinde on *The Golden Stairs*. Bro. Dharaskar from Nagpur Lodge did the translation. The book is available in e-format for the readers.

The on-line programmes were organized in morning, afternoon and evening sessions. The audience showed remarkable attendance. The lowest attendance was 17 and the highest was 58. Bro. Arun

Palkrut, Secretary of the federation administered the programme. Bro. Sanjay Potey, in his concluding remarks, thanked the speakers as well as the audience for their active participation in the programme.

Utkal

Annual Conference

The 57th Annual Conference of Utkal Theosophical Federation (UTF) was held on 9-10 April, 2022 in the UTF premises in Bhubaneswar. Around 50 members and sympathizers including youths attended the conference. The theme of the Conference was the theosophical gem “**Light on the Path**”. This year the Conference was conducted more as a spiritual retreat than as an annual gathering. From the copy of the programme in the booklet prepared for the conference, it may be seen that opportunity was given to a number of members to speak on different aspects of the chosen text and to lead discussion sessions in between. The conference started with hoisting of the theosophical flag by three female members on 9th April, 2022, followed by prayers of all religions and the universal invocation.

The Secretary, UTF, read out the greetings received. Subsequently, Odia translations of “*In the Outer Court*” and “*A Short Biography of Annie Besant*” translated by Sis. Prabhati Nanda and Bro. Pramod Chandra Mishra respectively were released along with the quarterly theosophical magazine “*Viswadhara*”. The programme started with a comprehensive introduction of the book “*Light on the Path*” and its author by the UTF President Dr. Chittaranjan Satapathy who also explained the inner meaning of the four introductory statements given in the book.

All the aphorisms with notes in the entire book, printed in the programme booklet, were taken up for discussion during the two days conference. Part I of the book from Rules 1- 21 were taken up on the first day by the following members such as Sis. Mitalini Mahapatra, Sis. Sailabala Acharya, Bro. Satyabrata Rath, Bro. Pramod Ch. Mishra, Sis. Bandana Anuradha, Dr. Chinmayee Mohapatra and Bro. Ashok Patnaik. The programme concluded with a beautiful Odishi dance recital on a spiritual theme performed by the students of Bro. Guru Ashis Kumar Das, a member of Cuttack Lodge.

The rest of the Rules 1-21 of the Part II of the book were taken

up on the 2nd day with group discussions by the speakers Bro. Sudhansu Sekhara Pati, Dr. Partha Sarathi Prasad Sarangi, Dr. Sunanda Mishra, Dr. Krushna Pr. Padhy, Bro. Asutosh Pati, Bro. Pradip Ku. Mahapatra and Dr. Patanjali Tripathy. Dr. Krushna Pr. Padhy delivered a lecture on linkages between the teachings in “*Light on the Path*” and TOS work. This talk was followed by discussion on practical aspects of theosophical teachings. Then, UTF Secretary Sis. Purnamasi Pattnaik gave the closing address and thanked the participants.

The in-depth exploration of the chosen text with inputs from several speakers followed by meaningful group discussions was a wonderful experience. It showed that wider participation of members in a theosophical conference can be achieved leading to a greater understanding of the theosophical teachings.

The Annual General Body meeting of the UTF was held on the second day. Apart from transacting the usual business, Bro. Santosh Kumar Sahoo was elected as the new Treasurer of UTF as the present Treasurer had resigned on personal grounds.

Uttar Pradesh & Uttarakhand

Bro. U.S. Pandey delivered a talk on ‘Divine Wisdom’ at Dharma Lodge, Lucknow, on 4 May. Bro. Ashok Gupta’s two talks at the same venue were on ‘Odour and Jiva’, and ‘Spiritual Path’ which were held on 11 and 25 May. Bro. Pramil Dwivedi’s subject of talk held on 18 May was ‘*Aksharbrahm Yoga*’ (Ch. VIII of the *Bhagawadgita*).

A special meeting to observe ‘White Lotus Day’ was held at Dharma Lodge on 8 May in which Bro. U. S. Pandey spoke about the significance of this day for paying homage to H.P. Blavatsky, one of the main founders of the Theosophical Society. Thereafter excerpts from ‘*The Bhagawadgita*’, ‘*The Light of Asia*’, ‘*The Voice of the Silence*’, ‘*Bible*’ and ‘*Light on the Path*’ were read by Bro. B. K. Pandey, Bro. Ashok Gupta, Bro. Rajesh Gupta, Bro. B. P. Shukla and Bro. U. S. Pandey respectively. Members then observed silence and paid homage to H.P. Blavatsky.

During the physical meetings of Nirvan Lodge, Agra, held on 05, 19 and 26 May, talks were delivered on topics ‘Servant and

Service-sense', 'Movement of Karma' and '*Purushottam -Yoga in Gita*'. These talks were delivered by Bro. Shyam Kumar Sharma, Sis. Pratibha Sharma and Bro. H.B. Pandey respectively. The Lodge observed the White Lotus Day on 08 May. A seminar on the topic 'Importance of control over Mind' was organized on 12 May

Bharat Samaj Pooja was performed by Bro. Gyaneesh Kumar Chaturvedi on 08 May.

Pragya Lodge, Lucknow, observed 'White Lotus Day' on 08 May. Bharat Samaj Pooja was performed by the members on 15 May; and a discussion on the topic 'Meditation-Theory and Practice' was held on 22 May. Besides the aforementioned physical meetings, on-line meetings of the Lodge were held on 01, 15, 22 and 29 May when talks were delivered on 'Mysticism in Rabindranath Tagore's Work', 'Celebrating Nature through Music', 'What if, the choices that each one of us make is powerful beyond measure?', and 'First Step in Spiritual Path'. The speakers were Dr. Swati Samantaray (of Utkal Federation), Sis. Jaishree Kannan (of Adyar), Sis Esther Pockrandt (of TS Australia) and Sis. B. Sandhyarani (of TS Bengaluru) respectively.

During the hybrid mode (physical and on-line) meetings of Sarvhitkari Lodge, Gorakhpur, held on 01 and 29 May, talks were delivered on topics 'The Genesis and origin of Religions', and '*Ram ki mahima aur Santon ki mahima*'. by Bro. A. P. Srivastava and Bro. L. S. Shukla respectively. Lodge observed 'White Lotus Day' on 08 May. Besides, Bro. S. B. R. Mishra delivered talk on the topic 'Ten Commandments of all Religions', in two sessions on 15 and 22 May.

Sis. Svralina Mohanty conducted the study of chapters 1, 2 and 3 of the book '*The Key to Theosophy*' at Prayas Lodge, Ghaziabad. The study was conducted in the on-line meetings held on 01, 22 and 29 May. The Lodge observed White Lotus Day on 08 May. A talk was delivered by Sis. Suvralina Mohanty on the topic 'Buddha Purnima-Vesak Festival' in an on-line meeting held on 15 May.

Sis. Suvralina Mohanty conducted on-line study class for children and youth on every Sunday' at 09.30 am. The subjects covered by her during May, 2022 were 'Self-Review', 'Service', and 'Teachings of Buddha.'

The meetings of Noida Lodge during the month of May were held in hybrid mode (physical and on-line). A meeting to observe White Lotus Day was held on 8 May and study of chapter on '*Vaisakh Purnima*' from the book '*The Masters and The Path*' was studied on 15 May.

A talk on the topic 'Thought Power' was delivered by Bro. Shiv Baran Singh at Chohan Lodge, Kanpur on 1st May. White Lotus Day was observed on 08 May. Group studies were conducted by Br. S. S. Gautam on "*A Study in Consciousness*" on 15 May and on "*Talks on the Path of Occultism-Vol.- Three*" on 22 May. Br. Shiv Baran Singh conducted group study on '*Thought Power*' on 29 May..

Group discussion on 'Thought Power' was held during the physical meeting of Anand Lodge, Prayagraj, held on 01 May. The Lodge observed 'White Lotus Day' on 08 May. Talks were delivered on the topics 'Some Thoughts of J. Krishnamurti for Aspirants', and 'Why was the Theosophical Society founded?' by Sis. Sushma Srivastava and Bro. Sudeep Mishra respectively. These talks were held on 15 and 22 May. Sis. Sushma Srivastava conducted study of the book '*The Key to Theosophy*' (Ch.I); on 29 May.

The Annual General Body Meeting of Kashi Tattva Sabha, Varanasi, was held on 30 May.

U.P. and Uk Federation Programme: The Federation had planned a series of on-line talks on "Basics of Theosophy". Two talks in this series were delivered on 15 and 29 May on the topics 'God, Worship and Prayer' and 'Practical Theosophy' by Bro. U S Pandey and Sis. Preeti Tewari respectively. The talks were followed by close interaction with the participants in which members from other federations also participated.

Contribution in other Federations:

In a joint programme (Triveni) of three lodges of Mumbai Federation (Jyoti lodge) and Gujarat Federation (Rewa and Rohit Lodges):

Sis. Vibha Saxena translated into Hindi the matter of a talk delivered in English on 10 May. Besides, she delivered a talk on 'The Greatest Blessings' on 17 May.

Contribution to the Indian Section's Work/ Programme:

Bro. S. S. Gautam translated the Section's journal "*The Indian Theosophist*" of May 2022 in Hindi and the same has been published by the Indian Section.

Bro. S. B. R. Mishra delivered two talks on the topics 'Paramitas' and 'All is Brahman' on 14 and 21 May respectively.

Bro. Ajai Rai delivered a talk on the topic 'The Science and Art of Dreams' on 22 May and Sis. Suvralina Mohanty moderated this session.

Contribution in the events of other Forums:

In Young Indian Theosophists Group: Sis. Kritika Goel moderated the sessions on 'Developing Mental, Emotional Quotient through Theosophy' and 'Finding Peace with Theosophy in highly uncertain world'. These were held on 01 and 15 May respectively.

National Lecturer

On invitation by Shankar Lodge, Delhi, Bro. Shikhar Agnihotri delivered a talk on 'HPB's Meditation Diagram' on 14 May.

Sis. Vibha Saxena, in continuation to study sessions conducted by her in April on 'Mahatma Letter No. 18 (cr. edition)' continued study of the same letter in two more sessions on 13 and 20 May in a programme of the Indian Section.

Bro. S. S. Gautam delivered a talk on the topic 'Emotions and their control' on 28 May. It was held in a programme held under the auspices of the Indian Section.

Indian Section Headquarters

White Lotus Day was observed on 8 May, 2022, in the Annie Besant Hall of the Theosophical Society, Varanasi. After pandemic it was the first off-line programme organized by KTS. The programme started with prayers of all religions and universal prayer. Dr. Bina Singh, President, KTS, welcomed the guests. Excerpts from the books *Bhagwadgita*, *The Voice of the Silence* and *The Light of Asia* were read by Dr. Annapurna, Dr. Bina Singh and Ms. Bharati Chattopadhyay respectively. Sis Ranjana Srivastava, Member of

Anand Lodge, Allahabad spoke on this occasion about Madame Blavatsky and offered tribute to her. A lecture on "Madame Blavatsky: Practical Theosophy" was delivered by Dr. Abha Srivastava, Member, Kashi Tattva Sabha. In her address she gave a brief introduction on life and work of Madame Blavatsky and her firm belief on law of Karma. She further added that what we do today will determine how we live our life tomorrow. As per the law of karma, every positive deed which we do generates a 'merit'; while every negative deed results in a 'demerit or sin' which subsequently we need to repay by enduring happiness or unhappiness. The Vote of Thanks was given by Dr. Bina Singh, President, KTS.

Message from WFYT:

The reactivation of the World Federation of Young Theosophists (WFYT) was approved following the international youth gathering that took place in the International Theosophical Centre at Naarden (the Netherlands) in early June 2022. Both the International President of the Theosophical Society and the General Council were supportive of this initiative. Now preparations for the first election of the Board of Officers begin. Every member of the Theosophical Society who is 40 years of age and younger is eligible to vote in this election process. If you are interested in voting, please contact us via email as soon as possible (info.WFYT@gmail.com). We also ask representatives of Sections and Regional Associations and general members of all ages to help spread this message among young members of the Theosophical Society.

Kind regards,

Marja Artamaa
International Secretary, T.S.,
Adyar, Chennai - 600 020, India
Mob. +91 9445536645, email: secy.hq@ts-adyar.org

ANNUAL ON-LINE STUDY CLASS-2022

INDIAN SECTION- TS, VARANASI

Theme - 'Discovering Divine Wisdom'

ON 03.10.2022 Monday	09.00 to 11.00 AM[IST]
05.10.2022 Wednesday	09.00 to 11.00 AM[IST]
07.10.2022 Friday	09.00 to 11.00 AM[IST]
10.10.2022 Monday	09.00 to 11.00 AM[IST]
12.10.2022 Wednesday	09.00 to 11.00 AM[IST]
14.10.2022 Friday	09.00 to 11.00 AM[IST]

The Directors of the Study Programme are- Sister Linda Oliveira and Brother Pedro Oliveira.

BOOK FOR STUDY- "**SEEKING WISDOM**" By N. SRI RAM. Sri Ram's approach to Theosophy brings with it a liveliness as well as practical guidance in the exploration of life's deeper aspects. Subjects will include Chapters like Seeking Wisdom, Truth or Semblance of Truth, Freedom from Opposites, The Beauty of Virtue, The Changing Self: Its Progression, Meeting Death as a Friend, The Three Paths in One and The Song of Life.

The TS members / sympathizers from India and outside India are requested to register after 01.08.2022 through mail theosophyindia1891@gmail.com . On registration, each one will be provided with ZOOM meeting ID and Passcode before 01.10.2022. For any clarification kindly contact Pradip Mahapatra, Cell /WhatsApp No-9437697429, [email- peekem0277@gmail.com](mailto:peekem0277@gmail.com)

FORM OF REGISTRATION

1. Name of Delegate/Sympathizer _____
2. Name of The Theosophical Lodge/Federation _____
3. Name of the Country _____
4. WhatsApp No. _____
5. Email I.D. _____

Pradeep H Gohil
President, Indian Sec. TS, India