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**Editor**

**PRADEEP H. GOHIL**

Cover Page : Bro. C. JINARAJADASA- The Fourth International President  
of The Theosophical Society.

## A STEP FORWARD

Perception can be defined as the act of creating a mental image or representation of what we see around us. This image can then be used to make decisions and judgements about what we see. It is the process of receiving and understanding information from the environment.

Perception plays a very important role in our lives. It is essential for everyday living. There are many different types of perception that we use everyday but visual perception is by far the most important because it allows us to see the world around us. Our perception of the world around us is constantly changing and evolving. How we see things can have a big impact on how we act and what we do. Improving our perception can lead to improved outcomes in our lives.

There are various ways to improve the perception, e.g. by increasing public awareness, improving communication strategies, increasing transparency, and emphasizing on accountability. Perception is an important element in the human experience. From the moment we are born, we are constantly learning and growing. Our perceptions of the world around us are shaped by what we are taught, what we observe and our own experiences. We all have unique individual perceptions that make us who we are.

One of the most important aspect of perception is how people see themselves. Self-perception is how individuals view their own abilities, traits, and characteristics. People have different self-perceptions based on their backgrounds, experiences, level of education, etc. This can determine how successful people are in life. So, perceptions play an important role in our lives. They can either improve or worsen our lives. If we think that our life is bad, then we would try to do things which may make our life better. However, if we think that our life is good, then we are likely to relax and enjoy life.

Perceptions also affect how we see ourselves. If we think that we are bad at something, then we are likely to try to avoid doing it. However, if we believe that we are good at something, then we may be more willing to attempt it. Perception also affects how others see us. If they perceive us as being a good person, then they may treat us nicely. Conversely, if they perceive us as being a bad person, then they may treat us poorly. Perception can also affect how we feel about ourselves. If we think that our life is bad, then we may feel depressed and unhappy. Conversely, if we think that our life is good, then we may feel happy and satisfied with life. Perceptions can have a big impact on our lives because they dictate how motivated or discouraged we become and what actions or behaviours we choose to take based on those emotions.

In order to have the right perception it is necessary to free the mind totally so that it is in a state of awareness that has no border, no frontier. It is not easy for the mind to discover that state and come to that freedom. The margin of freedom is growing narrower every day. The politicians, the leaders, the priests, the newspapers, and books one reads, the knowledge one acquires, the beliefs one cling to — all this is making the margin of freedom more and more narrow. If one is aware of this ongoing process, if one actually perceives the narrowness of the spirit and the increasing slavery of the mind, then one will find that out of perception comes energy. It is this energy born of perception that is going to shatter the petty mind, the respectable mind, the mind that goes to the temple, the mind that is afraid. So, perception is the way of truth.

Sometimes it may happen that someone suddenly perceives something, and in that moment of perception one has no problems at all. The very moment one has perceived the problem, the problem has completely ceased. However, when one has a problem, and one thinks about it, argues with it, worries over it and exercises every means within the limits of one's thought to understand it, but is unable to find a way out - then one will say, "I can do no more". There is

nobody to help you to understand, no guru, no book. One is stuck with the problem and there is no way out. After having inquired into the problem to the full extent of one's capacity, one leaves it alone. One's mind is no longer worried, no longer tearing at the problem, no longer saying, "I must find an answer". It becomes quiet. And in that quietness, one finds the answer. It means that the mind has exercised fully its capacity to think, and has come to the edge of all thought without having found an answer; therefore, it becomes quiet — not through weariness, not through fatigue, not by saying, "I will be quiet and thereby find the answer". Having already made every possible effort to find the solution the mind spontaneously becomes quiet. There is an awareness without choice, without any demand, an awareness in which there is no anxiety; and in that state of mind there is perception. It is this perception alone that will resolve all our problems and be a step forward in our life.

**Just as the causal body is a mirror which reflects the Universal Mind, so the Buddhic vehicle is a mirror which reflects the consciousness of the Universal Life which is immanent in the manifested world and which is shining in different degrees through all living creatures. The more polished the mirror, the more fully it can reflect this Universal Consciousness in a pure and harmonized mind.**

**I.K. TAIMNI  
"BUDDHI"**

***The Theosophist, December 2011***

TIMBOYD

## SPIRITUAL EVOLUTION

IN the theosophical tradition there are certain core ideas. H. P. Blavatsky (HPB), the principle founder of the Theosophical Society, talks about three Fundamental Propositions which we are encouraged to, at least partially, grasp and then attempt to live. These Propositions address the ideas of the Absolute, the universality of Cycles, and the necessary pilgrimage of the Soul.

There are also other core concepts with which we need to be familiar. Among those are the ideas of the Unity of all life, the multi-dimensional nature of the universe and ourselves, the idea that we are each responsible for our choices and for the direction of our consciousness. These are all integral to the Ageless Wisdom tradition.

There is also the idea of evolution, spiritual evolution, as distinct from the Darwinian idea. Very early in J. Krishnamurti's little book, *At the Feet of the Master*, the young author makes the distinction that "in all of the world there are only two types of people". He does not look at it in terms of nationalities, genders, or the many things we tend to regard as important. The two types of people he identifies are those who know and those who do not. The importance of this comment lies in the nature of the knowledge that distinguishes these groups. He describes it as the knowledge of "evolution", that we are evolving, and that there is the possibility to participate consciously in this process of unfoldment.

Krishnamurti was not talking about the evolution of forms. Natural selection is the engine that drives the evolution of forms; only those which are the most fit are selected by the processes of Nature to survive, and only the fittest among them go on to advance the species. It is a form-driven process, unrelated to the unfoldment of consciousness. It is neutral in the sense that it has no specific goal or direction.

For those who find value in the Ageless Wisdom tradition the evolution of forms is undeniable, but the focus is on the evolution of consciousness. “Evolution” is a fitting word for the process we undergo. Its root comes from the Latin, meaning “to unfold” or “unroll”. In the days when texts were written on scrolls, only as they were unrolled would one be able to read the text which was fully present, but previously hidden. From this point of view evolution is the unfolding, or unrolling, of an already existing, hidden pattern. It is much like a seed, where the tree, the flower, and the fruit are contained in that little speck of matter, but we cannot see it, because a process is involved in revealing it. In contrast to the evolution of forms, spiritual evolution does have a direction. It is a movement in consciousness from fragmentation toward unity; from the isolated particle, or individual self, to that which is united with a universal and overarching consciousness.

What is the root of this sense of fragmentation? Like a stone is a piece of a mountain, a fragment is a piece of something else, possessed of all of the qualities of its source, but in limitation. We have the condition of being fragmented into personal selves. Our single pointed focus on the personality is the factor that blinds us to a deeper process. As some understanding of this grows, we find that our work is in this area of the personality, of the isolating tendency of its wants, desires, and thoughts. If we are to unfold the spiritual or consciousness aspect, it becomes our responsibility to introduce something to move the process in another direction.

In the fragmented state it is said that one cannot see the forest for the trees. This is because we are so locked in on the one tree of the self. So what is it that holds our attention so firmly that we are unable to see something more profound, that is ever-present, but somehow invisible to our normal way of seeing?

During this past week, I had a fascinating conversation with someone who is very active in the field of a cuttingedge digital form of technology, the thing that is driving society at this very moment — the

combination of artificial intelligence (AI) and imaging capacities. It was a fascinating conversation because one aspect of our discussion was the idea of the evolving consciousness.

His focus was on our technological capacity to enhance, or augment our normal reality. Just as we see things through our eyes, now there is the capacity to see more, to augment “reality” by digital means. So we can add information, add visual content, add even tactile elements to what we experience as our normal reality. One of the things that neuroscience has pointed out is the fact that our habitual way of seeing the world is a conditioned response. There is a certain coding and pattern of electrical connections within the brain. Visual images are experienced as electrical impulses sent to the brain, and then translated into colours and objects. At a certain point we come to a shared consensus of what it is we are all looking at: green is not red, a car is not a lake, or a horse, and so on. It becomes what we accept as reality and we live accordingly.

The simple fact is that when we are born, the way the eye itself functions, all of the images that we see are reversed, the way the light passes through the pupil and strikes on the retina. Basically, at first the world is seen upside down. The brain corrects that, and we learn to see as we see now. But it is a correction, an alteration, an augmentation of reality made by the brain. Not too very long ago, before I fully committed to wearing glasses all the time, I was trying to wear contact lenses, but there was a problem, because one eye was seeing a little bit differently from the other. So when the same strength lens was put in both eyes, I could see well at a distance, but I could not read, or vice versa. The solution: they put a lens of one strength in one eye and a lens of a different strength in the other.

When we are looking far away the brain compensates and relies on one eye’s way of seeing the world. When we are reading, it compensates and moves toward the reading eye’s view. Thus we see both far and near perfectly even though we are looking through very different lenses. The brain itself is an interpreter of what we come to

describe as reality. Along the way we come to agree upon certain things, and anyone who steps too far outside of that agreement has a problem. This has been the issue with the mystics and saints of the world. They see and describe a different reality that is not shared by everyone, so throughout history many of them have been crucified, burned at the stake, or marginalized, because we will not abide any alteration in our shared conviction of what is real.

The argument that was being made in this conversation was that digital augmentation of reality is not so very different from what already occurs unconsciously with our brains, and it was his opinion that the massive amount of information and data that can be added to our experience is in effect an evolutionary advance.

From my side, drawing on the perspective of the Ageless Wisdom, I say, “Yes, it is an advance”, in the same way that a telescope, a microscope, or a computer is an advance — we can see and do things that we never could before. But it is horizontal; it just broadens our view of the same level where we are currently functioning. It does not alter character, or the dominance of the personality, nor does it have the potential for that. It provides more information to process, to participate in, and, very often, to get lost inside of.

In *The Voice of the Silence*, HPB talks about three halls of consciousness that the disciple, or aspirant, will pass through. The first one is the Hall of Ignorance. She says that is the hall in which we first see “the light” of a deeper possibility, but it is also where we will live and die. We get a glimpse of something more, but as long we are bound by our personal thoughts and desires, it is where we return, life after life.

The second is the Hall of Learning. In it we are told the “Soul finds the blossoms of life”, but that beneath every one of these flowers there is “a serpent coiled”. As entralling as the place may be, it is a mistake to linger inhaling the stupefying fragrance of these flowers that trap our senses and intelligence. The lesson to be learned here is that

there is an inherently unsatisfactory nature to anything within this “Hall” of form and the personal nature, but it is a space through which we must pass and absorb all that it has to teach. There is nothing evil or bad about the things that attract the senses or fascinate the mind. Exposure to all of it is the need of the unfolding soul. But having reached a point where one can see that such experience is incapable of satisfying the deeper longing, to remain enthralled is the act of a foolish person.

Augmented reality will be the normal experience of our children and our children’s children. That is the world that awaits us. On the surface it seems dramatically different, but is it really? For someone who finds value in the cultivation of consciousness, or spirit, the issues are the same. How to lessen the obscuring influence of the senses, desires, and thought processes? How to approach them as tools in self-transformation rather than as goals within themselves? The world ahead is the exact same world, only digitized. Human nature or potential is not altered by the conditions of the world, except as they become springboards to deeper possibilities.

In *The Voice of the Silence* HPB makes the statement that the Wise Ones do not look for the guru in this Hall of Learning, enlightenment is not the result of anything to be found there. They learn its lessons, and they move on.

(Courtesy: *The Theosophist*, May 2023)

**When a person is awakened he sees differently; what he sees is true.**

**.... real seeing means there are no likes and dislikes, particularly when we see other human beings with whom there is daily contact.**

**RADHA BURNIER**

## J. KRISHNAMURTI AND THEOSOPHY\*\*

DR Annie Besant and J. Krishnamurti, fondly called Krishnaji, have been two great seekers of truth. They were both inspired and influenced by theosophical ideals which state that Truth is the highest religion. Their life was so dedicated to the quest for truth that they were prepared to sacrifice everything for it. It is clear from Besant's autobiography that, even before she joined the Theosophical Society and came to India, she never compromised with her perception of what was true, irrespective of the price she had to pay for it. She pursued the truth by transforming her life fearlessly. It was this quality in her, which must have led Krishnaji to say to Prof. P. Krishna in reply to the question of why people find it so difficult to get the truth of his teaching: "If Amma had been younger, she would have got it."<sup>1</sup>

The Theosophical Society was created with the motto that Truth is the highest religion, and since Theosophy is not a new religion, but the essence of all religions or the Wisdom Religion, this demands that we come in contact with the eternal Truth beyond all religions and beyond all forms. Now, if that is the essence of Theosophy, is that not what Krishnaji asks us to do all the time? He says we must understand ourselves; break through our conditioning. Only then we will have a true perception, without which we cannot come upon the truth.<sup>2</sup> So there is no division between Theosophy in its essence and what Krishnaji advocates as necessary for us. Preconceived notions about Truth prevent us from being free in the mind, the importance of which Krishnaji spoke about repeatedly. We need to be completely free to see that illusion arises when belief becomes strong.

Many people think that Krishnamurti denied the existence of the Masters and this created a big rift between him and Besant which led

\*Prof. Rachna Srivastava is the Principal of Vasant Kanya Mahavidyalaya, a college affiliated to the Banaras Hindu University and run by the Indian Section of the Theosophical Society at Varanasi.

\*\*On-line talk given on Adyar Day, 17 February 2023, as a tribute to J. Krishnamurti.

her to feel disappointed in him. This is a misunderstanding. What Krishnaji really objected to was "the belief of convenience", and the dependence on any outside agency for help. We must remember that Krishnaji did not deny God; he denied all the concepts people accept about God. He did not deny the sacred; he denied what people consider to be sacred. He did not deny love; but he denied all the usual concepts about love. He did not deny the religious mind; he denied all concepts and beliefs about what is religious. To him, something imagined and fashioned by thought, had little value, as it blocked inquiry and therefore, the perception of the deeper truth. He posited the truth as the unknown and advocated an approach to it through the denial of the false.<sup>3</sup>

Annie Besant was not of a much different view. She also believed and said that the society is intended to be a living body and not a fossil, and a living body grows and develops, adapting itself to new conditions. One can see the seeds of Krishnaji's later teachings in the above statement of Besant.<sup>4</sup> Of course, Krishnaji did not accept these statements from her or from anyone else; he rediscovered the truth of these for himself. His whole teaching emphasizes the distinction between the knowledge of a truth and the actual perception of it. The mission assigned to him by Besant and Leadbeater, on the basis of messages received by them from their Masters, was to function as the World Teacher, giving a new interpretation to religion for the age of reason, and this is precisely what he did all through his life. The TS was founded with three main objects, of which the most important was "brotherhood". One of the other objects relates to the investigation of powers latent in human beings. Frequently, these powers have been interpreted as psychic in nature. Krishnaji though endowed with such abilities rejected the desire to place any focus on them, seeing them as yet another binding or personal distraction from a genuine understanding. He saw the need to be in the state of "choiceless awareness" and "paying full attention". With the simple act of paying full attention and being perceptive, Krishnaji makes us reflect on the very exclusive properties of these actions. This can cause human beings to seriously transform themselves and attain freedom. The act of listening with full attention erases bad memories, habits, and all the accumulated

traditions. It helps the elimination of conditioning. Krishnaji tells us that to be able to adopt a different way of life is not achieved for others, but for oneself, because the “other” is oneself. There is no “we” or “them” but only “us”. History shows us that the teachers of compassion throughout the world promoted neither the teachings of a given religion nor the founding of a new one. Conditioning implies violence towards oneself.

After 1925, a more powerful and individual note began to sound through Krishnaji’s discourses. Soon after, he dissolved The Order of the Star of the East, holding that those who seek Truth cannot reach it through organizations because organizations tend to precondition their conception of the nature of Truth. He spoke of reality as pathless and this caused some discomfort among many in the Theosophical Society, as is well known. In 1929 J. Krishnamurti grew away from Theosophy and dismantled the idea of his becoming the World Teacher. He had his own view of religion which was not bound by any community or conservatism. The aim of his education was to break humanity free from all those restrictions, which divide them in the name of caste, community, class, nationality, and conventions and thus bring a huge transformation in the mindset of humankind.

The education provided to Krishnamurti gave him great freedom of thought and self-development. Krishnaji said of Besant in 1934, that she never told him to do or not to do this or that. P. Krishna says that what Krishnaji rebelled against during 1929 to 1933, was not the essence of Theosophy but the tendency towards encrustation, treating Theosophy not as an enquiry, but as some new form of belief, or some new body of knowledge, which one just accepts.<sup>5</sup> He must have seen the danger of that, and he revolted against that, wanting to bring Theosophy back to the quest for what he called a religious mind — not a Christian or a Hindu mind. There is only one religious mind full of love, compassion, truth, beauty, and non-violence. Krishnaji said: “The religious mind has no beliefs; it has no dogmas; it moves, from fact to fact, and therefore, the religious mind is the scientific mind.” So a truly theosophical life is one which allows you to grow in truth, and discover greater wisdom.<sup>6</sup>

Now let us go back to when the Theosophical Society was formed in the 19th century. Madame H. P. Blavatsky made it clear that the purpose of such a society was to bring back, especially to the Western world, the possibility for the spiritual life, which also meant the possibility for wisdom to be available to humanity. The task before the Society was, and still is, to help humanity, which means each one of us needs to go beyond the materialistic approach to life and fulfil our destiny as pure human beings. “Pure” here means being in our fullness, without any trace of animalistic behaviour, without the “me” and “mine” that are the outcome of the divisive, selfish mind.

Blavatsky wrote in a letter to the American convention in 1888, that the tendency of modern civilization is a reaction towards animalism. Theosophy seeks to develop the human nature in man. The day when Theosophy is able to unite firmly a body of men of all nations in brotherly love — on that day only will Theosophy become higher than any nominal brotherhood of Man. To accomplish this important task, we need to sacrifice the “me” in order to honestly call each other “Brothers”. There is another advice given by her in the same letter: “Let no man set up popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow students, . . . but no one belonging to the Theosophical Society ought to count himself as more than . . . a pupil-teacher — one, who has no right to dogmatize.” This is really key advice, as she is clearly saying that there is no authority in spiritual matters, that all authority in the sacred land of the human heart creates dogmas, which are the opposite of Theosophy, and that fixed ideas are not to be imposed on anybody in the society. We can see that the TS exists for the betterment of human beings, for the growth of the human in us, and it has never intended to glorify personalities, to create idolatry, and therefore, dogmatism.

When we look at Krishnamurti’s teachings, we can easily see that he never claimed authority in spiritual matters. On the contrary, he said: “I am not establishing myself as an authority to tell you what to do, because I do not believe in authority in spiritual matters. All authority is evil; and all sense of authority must cease, especially if we would find out what is God, what is truth, whether there is something beyond the mere measure of the mind.” Like HPB, Krishnaji says: “In this

there is no teacher, no pupil; there is no leader; there is no guru; there is no master, no saviour. You yourself are the teacher and the pupil, you are the master, you are the guru, you are the leader, you are everything. And to understand is to transform what is.” To understand ourselves is the first step, self-knowledge is what we need to understand each other, and therefore to understand the world.

HPB also pointed out in the preface of *The Voice of the Silence* that unless a man seriously perseveres in the pursuit of self-knowledge, he will never lend a willing ear to the advice of a spiritual teacher. Krishnaji’s entire life was dedicated to pointing out what we were and how it was creating the world in which we live. Krishnaji talks about a change that needs to take place in us, he is not concerned with changing the world by working externally.

Krishnaji’s influence upon the members of the Theosophical Society has been profound. Although he was not a member of the Society, he proved to be a great reformer within it, changing the focus of attention for many members from received authority to individual experience — something which Besant had herself repeatedly attempted to do, as had Colonel Olcott before her, but which Krishnaji succeeded in doing with a new energy. That Krishnaji is a living example of someone who lived Theosophy we have no doubt, but our ability to see the relevance and beauty of such a life depends on our capability to listen. Jiddu Krishnamurti gave us a precious jewel. He gave to humanity the key to solve all problems created by a selfish mind when he says that solution to all problems lies in understanding and stopping our mind, which is the troublemaker and sees things in fragments and not in their entirety. It is the answer to the tears of a world that has suffered for countless centuries, waiting for the fresh waters of wisdom to descend, once more, upon the world of ignorance and darkness.

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(Courtesy: *The Theosophist*, May 2023)



## POEMS BY C. JINARAJADASA

### THE PROBLEM

(This is the first poem I wrote- C.J. Chicago, 1919)

Look at thy Brother Man!  
Lovest him well?  
Is he the world to thee,  
Dear Love's spell?

Bitterer than death's ill,  
Scorns he thee?  
Writhest in hate's grip,  
Never free?

Each is a mystery,  
Thou must solve;  
If today thou canst not,  
Must evolve!

Watch thou God's handiwork!  
Is it strife?  
Terrible mockery-  
Death with Life?

Beginning and ending,  
Love and hate,  
Doing and undoing,  
Will and Fate,

Knowledge and mystery,  
Man and clod,  
Present and the future—  
Dreams of God!

## FLOWERS

Word that is true and voice that is kind,  
Thought that is just from a selfless mind,  
Help that is swift and hurt that is spared,  
Grief that is hid and joy that is shared,  
These be the flowers that I cull this day,  
Smiling at eve in Thy hand to lay.

Hope springing new each morn from hope's grave,  
Will that is bent on a world to save,  
Love loving many that seeks but One,  
Dreams of a Future when woe is done—  
These be the flowers that I cull this day,  
Smiling at eve in Thy hand to lay.

## UP THERE

Substance—not shadow,  
Fact—not seeing;  
Object—not image,  
Life—not dreaming;

Cause—not consequence,  
Love—not pining;  
Circle—not segment,  
Flame—not shining.

Waiting nor hoping,  
Only seeing!  
Never Becoming—  
Only BEING!

## THE TIRED SENTRY

(“We will always find volunteers to replace the tired sentry”,  
says the Mahatma K.H. in *The Occult World*.)

I watch and ward, I watch and ward,  
Through the long night.  
Firm-held my sword, for pledged my word,  
In the good fight.

Yet with tired eyes I scan the skies,  
For break of dawn;  
My heart will cease its agonies,  
When day is born.

## OTHER SHORT POEMS

Long I dwelt a heap of fuel, dry and dark,  
Useless in the scheme of things, inspiring none;  
Came one day a point of light, a tiny spark,  
Touched me—left me—but from then I was a Sun!

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They scan your faults and cry out, “It is dross!”  
I sift them lovingly and find the gold.  
“The man who sins is God upon the Cross,”  
Is what the Teachers taught in days of old.

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Who love us, give us their loveliness  
With which to deck our souls;  
Who love us, give us God’s eyes  
To read our fate writ on His scrolls.

Long, long thoughts are the thoughts of youth,  
Deep, deep thoughts are the thoughts of age,  
Cradled between untruth and truth,  
The child sees farther than the sage.

C. JINARAJADASA

(Courtesy: *The Theosophist*, Aug. 1953, Vol. 74 No. 11)

**“We are claiming to make, not Universal Brotherhood,  
but a “nucleus” of it, that tiny element within a cell  
which enables the cell to divide itself and make other  
cells.**

\*\*\*                      \*\*\*                      \*\*\*

**“So then, our aim in building a neclues of Universal  
Brotherhood is with the fundamental assertion that  
man has within him the Divine Nature”.**

C. JINARAJADASA

**“Universal Brotherhood”**

**(Closing address - 74th Internaitonal  
Convention)**

***The Theosophical Review*, July 1967**

## NEWS AND NOTES

### Bombay

Bro. Zinoo Master's article on '*Does Zoroastrianism Enjoin Vegetarianism?*' was published in Jam-e-Jamshed Weekly issue of 2nd April 2023. With references to Zoroastrian Prayers, he explains that taking life directly or indirectly for pleasure of one's palate is against the Divine Law. Hence adhering to vegetarianism should not be just for the prescribed month and 4 days of other months, it should be the way of life.

### Obituary

Bro. Amubhai Raval, a Stalwart Theosophist of Central & East Africa TS Section, when stationed in Mumbai was a member of Blavatsky Lodge. Sis. Deepa Kapur informed us about his passing away to Light Eternal. Though staying in London, he used to be in touch of the activities of Blavatsky Lodge. We were really touched when he had learnt about Blavatsky Lodge's Attendant Ganpat's ill health and medical aid required for him, Bro. Amubhai Raval had sent a donation through his contacts in Mumbai. May his soul blessed with eternal peace continue to inspire TS Brethren from Higher Planes!

Sis. Soonoo Vesuna, member of Shanti Lodge, passed away to Light Eternal on 17th April 2023. Her contribution in keeping Unity Youth Lodge alive by motivating her students to join Unity Youth Lodge and to participate in BTF activities is commendable. She used to bring her students for The Ritual of the Mystic Star also. She was keen that poor students get Theosophical Values, so she used to pay their fees. Sis. Meherangiz Baria writes, Sis. Soonoo used to teach several poor children in her neighborhood and this she used to do free of cost despite her own financial limitations. May the soul of dedicated Teacher with generous and caring heart be blessed with peace!

Commemoration for Dear Bro. Purvez Gandhi by Sis. Parinaz Gandhi, Secretary TOS, Mumbai Region.

To some a beacon and to many an inspiration, Bro. Purvez Gandhi passed on to light eternal on March 28, 2023, at the age of 66 years.

Influenced by Theosophical ideals since a tender age, Purvez had joined the Lotus Class and Maitreya Round Table as a schoolboy. On attending the international convention in Adyar in 1973, Bro. Purvez joined The Theosophical Society. During his years of association with the Unity Youth Lodge, he served in different capacities including as President. Thereafter his membership was transferred to the Blavatsky Lodge where he continued as a silent yet devoted Life Member while his professional commitments saw him rise to the post of Chief Financial Officer of Godrej & Boyce Mfg. Co. Ltd.

He actively lived and practiced Theosophy for 48 years. For the Theosophical Order of Service—Mumbai Region, he was the guiding light and principal benefactor. He, an epitome of selfless service, humility, graciousness, and generosity will be best remembered for his countless deeds of kindness and love undertaken with a cheerful disposition.

Equally keen to promote the Round Table movement where he had oft times officiated as Leading Knight, his last participation was in the Christmas Ceremony in December 2022. Unable to attend the meetings thereafter as cancer continued to ravage his physical body, in February he had written, "Will be joining the meeting virtually!"

We wish this ever-obliging soul further progress on the higher planes of the Invisible World.

### Gujarat

A special programme was held on 26 February 2023 at the Babasaheb Ambedkar Hall in Nadiad, Dist. Kheda, to start the New Lodge, named as Santram Lodge, and for the offering of the Lodge's Charter. The President of the Gujarat Theosophical Federation Shri Harshavadan Sheth, Vice-President and the National Lecturer Shri Narsinhbhai Thakaria along with the members of the Executive Committee Shri Manharbhai Patel, Shri Girish Nilgiri, Shri Pratik

Shrimali (Chairman of the Youth Activities of the GTF) and the President of TOS, Gujarat Region Shri Hitesh Patel attended the function. Other dignitaries from Rewa Lodge, Vadodara Shri Raturaj Pandya, Harshad Dave and Shri Atul Darji along with the delegates from Ahmadabad Lodge, Shri Purnanand Lodge of Petlad, Sanatan Lodge, Surat and new members of the Santram Lodge, their friends and family members also attended the programme. The function started with the Universal Prayer conducted by the President and then two high school girls performed the 'Welcome Dance' with flowers.

The chief guest along with other dignitaries on the stage were welcomed with the offering of the Shawls, flower bouquet and the incense sticks by the Santram Lodge President, Secretary, council members and the well wishers.

The President of the Santram Lodge Shri Manubhai Rathod welcomed the guests. The Secretary Smt Madhuben Makwana reported about the working and the formation of the lodge. She also reported how the lodge was formed with the support and guidance of the President of the Purnanand Lodge Shri Manharbhai Patel and the Secretary Shri Girish Nilgiri. She thanked other donors, too.

The GTF President Shri Harshavadan Sheth, in his speech congratulated the workers of the lodge. He addressed the gathering pointing out that it was also the Founding Day of Ahmedabad City. He mentioned about the achievements of Baba Saheb Ambedkar since the programme was organized in the Ambedkar Hall. Then he read out the Charter and offered it to the President and the Secretary of the Santram Lodge, Nadiad.

The 'Mahant' of the Santram Temple gave his greetings and blessings in his short speech. The Chief Guest, National Lecturer and the Vice-President of the GTF Shri Narsinhbhai Thakaria addressed the gathering and also donated Rs 11000/-by cheque to Santram Lodge. He also donated Rs 2000 /-in cash for the food expenses.

Other speakers - Shri Girish Nilgiri spoke about the further

activities of the lodge, Shri Jayrambhai Patel mentioned about his past experiences as the Theosophic worker, Shri Harshad Dave, from Rewa Lodge, Vadodara, spoke about Dr Annie Besant and her approach to Theosophic life, Shri Raturaj Bhai Pandya of Rewa Lodge, expressed views about C W Leadbeater and Shri Suryakant Patel, the President of the Purnanand Lodge spoke about Madame Blavatsky's life.

The GTF President Harshavadan Sheth then gave some books for the Lodge's Library. He also offered the Diploma Certificates to the new members. Other dignitaries also spoke in brief and expressed their support to the newly established lodge. At the end, the Secretary thanked all for their participation in the programme.

## **Karnataka**

### **KTF Bangalore**

On-line lectures were held on every Sunday and Thursday in the month of November 2022. The book selected for the programme was C.W. Leadbeater's "*A Textbook of Theosophy*". Sis K.Parvathamma gave a lecture on "Life After Death" on 6.11.22. The other lectures held in the month of November were on "Reincarnation" by Sis. K.A. Usha Prakash, "The fruitfulness of the study of Theosophy" by Bro. Y.A. Vasudeva, "The Purpose of Life" by Bro. A. Venkata Reddy, "The Light on the Path" by Sis. R. Madahvi, "The Light on the Path" by Bro. M.Reddappa char, "The Importance of the Founding of Theosophical Society" by Sis. Jyothi Nagesh and "Principle in Light on the Path" by Sis. Saraswathmma.

Huliyar Lodge is continuing on-line lectures on Theosophy everyday (except Sunday and Thursday). Bro. M.R. Gopal, Bro.H.C.Jagadish, Bro. Raghavendrachar and Sis. Indiraswamy are actively participating in this Special Programme. Bro. M.R. Gopal directed a day-long study meet on 17.11.22 in which he delivered a talk on Founders of T.S.

Sis. Vanivasudeve delivered a lecture on "Raja Yoga" at Bengaluru City Lodge on 6.11.22. The other talks held in November

were on “Bharatiya Tattwa Darshana” by Bro. Dakshina Murthy. Sis. Shashikala spoke on ‘The Foundation Day of Theosophical Society’ and Bro. M. Reddappachar’s lecture was on “Annie Besant and TOS”.

Sis. Indira Swamy spoke at Vijayangar (Bengaluru) on 5.11.22 on “The life and message of Sis. Radha Burnier”. Bro. M. S. Sridhara gave lecture on “Creative Silence” on 12.11.22 and Bro. M. S. Sridhara Chakrabhavi spoke on “Culture and its message”.

The three talks held at Malleshwaram (Bengaluru) in December 2022 were on “The Power of Thought” by Sis. Puttamma. Bro. Srinivasa and Bro. K.N. Lakshmisha spoke on “Viveka” and the ‘Practical Theosophy’ respectively.

Bro. Raja Shiva Shankar directed a study camp at Sathya Kama Lodge, Srinivasapura, on 6.11.22. Sis. Rathnakara Madhavi spoke on this occasion on “H.P.B. and Colonel Olcott” and Bro. A. Venkata Reddy expressed views about “The Inner Government”. Bro. Virabramaiah welcomed the gathering and Bro. Hanumathppa gave vote of thanks.

Bro. M. A. Venkataswamy directed a day-long study camp at Bodimpalli (Konakuntlu). Sis. Shobha expressed views on this occasion on “The life of Annie Besant”. Bro. Sonnappa Reddy spoke on “Life is for living”. The director Bro. Venkataswamy explained the “The Secret Principles of Life”.

Bro. A. Venkata Reddy directed a study camp at Bodimpalli in which Sis. R. Madhavi gave talk on The Foundation Day of the Theosophical Society, and Bro. Y.A. Vasudeva spoke on “Patanjali Yoga Sutras”.

Theosophical Meet was conducted under the direction of Sis. G. S. Lalitha Nataraj at Bangarpet on 19 and 20 November 22. The director delivered talks on this occasion on ‘Bhajagovindam of Shankaracharya’, Bro. Nataraja spoke about Foundation Day of Theosophical Society. The meet was organized in commemoration of Sis. Rama Srinivasa Gupta.

Bro. Dhananjaya spoke about Radhaji at Kotturu on 5 November 2022. The other talks delivered in the meetings held at the same venue in the month of November were on ‘Adhyatma Sindhu’ by Bro. A. Chandranna, ‘The opulence of a Theosophist’ by Bro. Kotnappu, ‘The God Religion and Modernity’ by Bro. T.K. Siddananesh, ‘Bhagvadgita’ by Sis. Anuradha and ‘Bhakti and Jnana in Vachanas of Saivaas’ by Bro. Muralidhara.

A study camp was organized at Davanagere on 6 November in which Bro. Chandrashekhara, spoke on ‘The Values of life in Vachanas’. Besides, Bro. Adikeshva Prakash spoke on ‘Universal Brotherhood’, on 13 November and Bro. Naganagowda’s subject of talk was “Suhkhanveshane the Bliss”.

A Rtd Judge, Bro. H. Billappa directed a camp at Hosadurga on 20.11.22 and spoke on The Foundation Day of T.S. Besides, Bro. H.C. Naryanappa spoke on this occasion on “Reinornation” and Dr. Pavanakumar delivered a lecture on “The achievement Spirituality in essence of Ayurveda”. The director Bro. Billappa also spoke on ‘Spirituality in Folklore’.

Bro. S.M. Umakanth Rao directed a study camp at Chitradurga on 30 November 2022. Sis. K. Parvathmma, Bro. K. Shivalingaiah, Bro. S.U. Mahesh participated in this meet which was specially organized on T.O.S. A discussion was held about “How to launch active programmes on T.O.S. which could be helpful for the poor and needy”.

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

During the meeting of Dharma Lodge, Lucknow, held on 05 and 19 April, Bro. U. S. Pandey delivered talks on the topics ‘Jainism’ and ‘The Divine Plan and the T.S.’ respectively. Bro. Pramila Dwivedi conducted study of the chapter on ‘Physical Body’ from the book “*Man and His Bodies*”. Besides, Bro. B. K. Pandey conducted study of the chapter ‘Blissful Thought’ from the book “*I Promise*” by C. Jinarajdas. These study classes were held on 12 and 26 April respectively.

Satyamarg Lodge, Lucknow, organized a study camp on the theme ‘*Adhyatm ke Marg*’ on 02 April. Talks were delivered in the camp on the topics ‘*Karm Marg*’, ‘*Bhakti Marg*’ and ‘*Gyan Marg*’ by Bro. Vijay Gupta, Bro. Arunesh Mishra and Bro. S. K. Pandey respectively. These talks were followed by close interaction between the speakers and the participants. About 45 persons including members of Lodges at Lucknow and also some non-members participated in the camp.

Members of the Pragya Lodge, Lucknow, participated in the camp organized by Satyamarg Lodge on 02 April. Sis. Vasumati Agnihotri conducted study of the book “*At the Feet of the Master*” in the meeting of Satyamarg Lodge held on 16 and 30 April.

The following talks were held at Nirvan Lodge, Agra, in the month of April: ‘Maryada Purshottam Ram’, ‘Vedas in Life’ and ‘Chyavan’ (Divinely inspired person). The speakers were Bro. H. V. Pandey, Sis. Rakhi Singh and Bro. C.R. Rawat. Besides, a symposium on the theme ‘*Ishwar ki Rooprekha*’ was organized at the Lodge on 20 April.

In the meetings of Sarvahitkari Lodge, Gorakhpur, held on 2, 12 and 19 April the following talks were delivered: ‘Concept of God in Indian Philosophy’ by Bro. A.K. Srivastava, ‘Sankhya Philosophy & Theosophy’ by Bro. S.B.R. Mishra and ‘Nyaya Darshan and Buddhism’ by Bro. Ajai Rai respectively. A short lecture on ‘Meditation’ was followed by meditation practice for half an hour, guided by Sis. Shashi of P.M.C. of Hyderabad. It was held on 26 April and then a lecture was delivered on ‘Advaita’ by Bro. V. Dwivedi.

A seminar on the book “*Seven Great Religions*” was organized by Sarvhitkari Lodge on 30 April in which Bro. S.B.R. Mishra spoke on ‘Christianity’ and ‘Buddhism’, Bro. A. P. Srivastava spoke on ‘Islam’ and ‘Zoroastrian’, Bro. Ajai Rai spoke on ‘Jainism’ and ‘Divine Wisdom’, Bro. V. Dwivedi expressed views on ‘Hinduism’ and Bro. L. S. Shukla on ‘Sikhism.’

Sis. Suveralina Mohanty conducted book reading of “*Address*

to New Members of the TS” in the meeting of Prayas Lodge, Ghaziabad, held on 08, 09, 16 and 30 April.

Group study of the book ‘*Nirvana*’ was taken up at Nodia Lodge on 2 April.

Talks were delivered at Chohan Lodge, Kanpur, on the topics ‘Specialties of Spiritual Life -part 2’, by Bro. S. Gautam, ‘Life and Teachings of Pythagoras’ by Bro. R.L. Gupta, and ‘Life and works of H.P.B.’ by Bro. S. S. Gautam. These were held on 2, 9 and 13 April respectively.

A study camp was organized by Chohan Lodge in which Bro. S. K. Pandey conducted study of the book ‘*Freedom from the Known*’ by J. Krishnamurti. This study was conducted on 14 and 16 April. Besides, the lodge also organized a seminar on 23 April on the theme ‘Karma, Fate and Reincarnation’ in which about 32 persons including 9 non-members participated. Bro. Shiv Baran Singh, Bro. K.K. Srivastava, Bro. Rohit Brij, Bro. S. S. Gautam and Bro. S. K. Pandey spoke on the theme of the seminar.

Talks on the topics ‘*Siddha Purushon ka Manovigyan*’ and ‘Ashtavakra Geeta’ were delivered by Bro. Sudeep Mishra and Bro. K.K. Jaiswal on 2 and 13 April at Anand Lodge, Prayag Raj. The meeting of the Lodge’s Executive Committee was held on 09 April.

The Annual General Meeting of Kashi Tattva Sabha, Varanasi, was held on 28 April in which Dr. Kumud Ranjan, Sis. Annapurna, and Bro. A. N. Singh were elected as President, Vice-President, and Treasurer respectively. Sis. Bharati Chattopadhyay and Bro. Om Prakash Yadav were elected as Secretaries.

Federation President Bro. U.S. Pandey visited Anand Lodge at Ghaziabad on 23 April and discussed administrative matters with the Lodge Officials. Bro. Pandey delivered a talk on the topic “Occult Functions of some human organs and their correspondences” during a meeting of this lodge held on the same day. Thereafter he conducted a meditation session also at the Lodge.

Bro. S. B. R. Mishra delivered talks on the 'History of Theosophical Society' and 'Dhyana' at Brahavidya Lodge in Village Jigna (Distt. Gorakhpur). These talks were held on 01 and 15 April respectively. Besides, Bro. Mishra guided a meditation session there after his talk on 15 April.

Varanasi - Annie Besant Lodge: organized an interactive session on 23 April on "The Bhagavad Gita by Annie Besant and Bhagwan Das - its origin, significance and relevance in the contemporary world". Scholars from the Deptt. of Philosophy and Religion of Banaras Hindu University (B.H.U.) participated in this programme. The discussion was on the points: (1). Construction and structure of Gita, (2). How was it used in India's freedom struggle - by Bankim C. Chattopadhyaya, Tilak and Mahatma Gandhi, (3). Source of inspiration for great visionaries, and (4) a personal guide for whole life of man. In this connection, the statement of Bal Gangadhar Tilak, "The most practical teaching of the Gita, and one for which it is of abiding interest and value to the men of the world with whom life is a series of struggles, is not to give way to any morbid sentimentality when duty demands sternness and boldness to face terrible things. And, it is my firm conviction that it is of utmost importance that every man, woman and child of India understands the message of the Gita," was quoted and deliberated upon.

New Lodge: - A new lodge named 'Chaturbhuj Lodge' has been started by faculty members of Postgraduate Degree College at Bansaon (Distt. Gorakhpur). Application for Charter of this lodge has been submitted to the Indian Section. The first meeting of the lodge was held on 05 April in which Bro. S. B. R. Mishra delivered a talk on the topic 'Introduction to Theosophy.'

### **Contribution to the Indian Section Work/ Programme**

Bro. S. S. Gautam translated the Indian Section's Journal "*The Indian Theosophist*" of May 2023 in Hindi.

Sis. Suvralina Mohanty moderated the following sessions:

'Theosophy Explained, Chapter 1, Part 1 to 3' in three sessions on 02, 09 and 16 April; 'Professor Chintamani, A True Theosophist' on 23 April; and 'The Study of *The Secret Doctrine* - Why and How?' on 30 Apr 2023.

Sis. Suvralina Mohanty, along with Pranshee Mohanta, did preparatory work for the proposed Quarterly e-Newsletter of the Indian Section.

### **National Lecturer**

On invitation by Shankar Lodge of Delhi Federation, Bro. U. S. Pandey delivered an on-line talk on 1 April on the topic 'How to study *The Secret Doctrine*?' and Bro. S. K. Pandey delivered on-line talk on 29 April on 'Gyan Yoga and the way of its achievement'.

Bro. U. S. Pandey delivered an on-line talk on the theme 'Study of *The Secret Doctrine* - Why and How?' on 30 April.

A "Theosophical Workers' Training Camp" was organized from 11 to 15 April in Adyar. Bro. C. A. Shinde and Bro. U.S. Pandey jointly directed this training programme. Br. Shikhar Agnihotri also delivered a talk in one session on 12 April and the topic of his talk was 'Mahatma Letters- emphasis on 'Mahachohan's Letter'. Bro. U.S. Pandey guided meditation sessions for the participants daily from 11 to 14 April.

Sis. Suvralina Mohanty delivered an on-line talk on the topic "Good Conduct" on 16 April.

Sis. Vibha Saxena delivered an on-line talk on the topic "Nature of Memory" on 30 April.

### **Contribution to other Forums**

**Shashwat Yoga Sabha and PMC Gujarat:** organized an on-line public talk by Bro. U.S. Pandey on the theme 'Reincarnation'. It was held on 06 April. During his talk, Bro. Pandey covered the points like- the law of periodicity, necessity of death and reincarnation for

progress of human soul, stages in one life cycle- physical life, death, process of death, journey of soul to Kamaloka and Devachan and then return to physical life to gain more experience, goal of human life to become perfect or *siddha* or Adept. etc.

The talk was followed by close interactive session when many participants' queries were answered. The participants appreciated the content presented during the talk and Dr. Ranjan thanked the speaker.

### **Gone to Peace**

Shri Shiv Kumar Srivastava (Dip. No. 64423) of Anand lodge, Prayag Raj, passed to peace on 16 April. A special meeting to pay homage to Bro. Shivkumar Srivastav was held at Anand Lodge on 23 April 2023.

Sri Prakash Gupta (Dip. No. 70572) of Kashi Tattva Sabha, Varanasi, passed to peace on 18 April 2023.

### **BHOWALI STUDY CAMP**

A Study Camp on the book *Brahma Vidya Ni Kunchi*, which is Gujarati translation of *The Key to Theosophy*, was held at Bhowali from 26 April to 2 May 2023. The study was conducted under the auspices of Gujarat Theosophical Federation in which Bombay Theosophical Federation also joined.

The study camp was held at Indian Section premises known as "Himalayan Study Centre" at Bhowali in Dist Nainital, Uttarakhand. In all, 29 participants attended it. Four participants came from Surat, 1 from Vadodara, 01 from Himmatnagar and 21 from Ahmedabad. Thus 27 participants were from Gujarat Federation; and 2 from Mumbai (BTF).

The resource persons were President of Gujarat Federation Sri Harshvardan Sheth, National Lecturer Sri Narshinh Thakaria, and the President of Bombay Theosophical Federation Sri Vinayak Pandya.

They conducted the study on *The Key to Theosophy* in Gujarati. Daily six sessions of one hour each were conducted. Morning 3 and Evening 3 on each day. Meditation was lead by Shri Chhabildas K. Soni, Secretary of Gujarat Theosophical Federation. In the late evening, members conducted Bhajans, Songs, jokes, Poetry ect.

Overall it was great learning experience for the participants under the guidance of Shri Harshavadan Sheth, Shri Narshinh Thakaria and Shri Vinayak Pandya. Their deep knowledge which they shared in lucid way was very fruitful for the participants.

Bharat Samaj Pooja was also performed. Shri Chhabildas K. Soni introduced and welcomed all participants. The participants felt that 5 days' duration for the study was too short.

Arrangement at Bhowali was excellent under the guidance and hard work of the National Treasurer Bro. V. Narayanan from Varanasi. Shri Vinod was deputed by the Indian Section to take care of the delegates' needs. He was ably supported by Shri Ganga Sing and his team to take care of the food arrangement and house-keeping of the premises.



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[1] YOU TUBE:

[https://www.youtube.com/channel/UCmghC\\_GjLOGKHR90TcD6peQ](https://www.youtube.com/channel/UCmghC_GjLOGKHR90TcD6peQ)

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The Indian Section published its quarterly **E-Newsletter INSIGHT** on 08.05.2023. The Editor-in-Chief is Brother Pradeep H Gohil, President Indian Section TS, Editor -Sister Suvalina and Co-Editor- Bro. Adi Keshav.