

# THE INDIAN THEOSOPHIST

---

JULY 2015

VOI. 113

NO. 7

---

## CONTENTS

NATURE AND OUR ROLE	203-207
<i>Tim Boyd</i>	
EXPANSION OF CONSCIOUSNESS	208-210
<i>L. Nagesh</i>	
NEWS AND NOTES	211-224

---

*Editor*

**S. SUNDARAM**

Cover Page: **“The pride of the peacock is the Triumph of  
God.”**

**William Blake**

## NATURE AND OUR ROLE

EVERYBODY, from a child to the most elderly person, has a clear sense of the meaning and value of Nature. No book or course of study is required. If you consult the dictionary the definition would be some variation of: ‘Nature is the phenomena of the physical world taken collectively; it is everything except human beings and their creations.’ This is a problem because it is an accurate statement of the current state of human consciousness: there is *us*, and then there is *all that is* with its processes and cycles.

Many of the world’s religions, particularly in the Western world, promote the idea that humanity’s role is to have dominion over Nature. In the hands of a ‘developed’ humanity this is not a bad thing. To exercise control is an ideal situation when it is done from the perspective of a higher consciousness. A corollary religious concept is that as human beings our role in relationship to Nature is that we are ‘stewards’ of Nature.

Given the relatively undeveloped stage of our current humanity, these ideas become interpreted very strangely. Dominion becomes domination; stewardship becomes ownership. A steward is one to whom the responsibility for caring and attending is assigned, over a household, passengers on a train, and so on. Our relationship to the natural world has become quite strange. As the imagined owners of all that is, we find ourselves in an abusive relationship to the very thing that supports our life and to which we are inextricably linked.

Even if it is not a conscious thought, everybody recognizes the value of the natural world. It is a universal value. Just like everybody wants kindness, honesty, and so on, everyone wants and values Nature. Even a person who makes his living by polluting the environment wants to buy a home near a pristine beach or a pure mountain top. The reason is that, even on a superficial level, we recognize that when we are in the presence of the natural world certain things happen inside of us. There is a sense of calm, a relaxation response that everybody tends to feel. There is also the possibility for the kind of inspiration spoken of by

those who have had mystical experiences throughout history. In general, those experiences have been connected to times when they were in touch with the natural world. We all know this.

Because the patterns of Nature are very different from the human patterns, they have a profound effect on our emotions and thoughts. The great difference between the energetics of Nature and human creations is that the natural world is stable, not fluctuating according to moods, whims, or unpredictable events. We know today that tomorrow the sun will rise. A person in Chicago just sent me photos of a tree in my backyard; right now the flowers are coming out on the tree, because, once again, it is the month of April. And this April, as last April, as in all Aprils in human memory, this has been the pattern — it is regular, unwavering, harmonious.

Even on those occasions when we experience what we regard as aberrations in the natural pattern, still they bring themselves into balance. Almost thirty five years ago, a huge cataclysm — a natural event — took place in the United States of America. In Washington State, Mount St Helens, which had been an inactive volcano for as long as anyone had been alive, suddenly came to life. It was being watched over a period of time because it was known that something was getting ready to happen. When it did erupt, the media of the world had gathered and were able to record it. When it did finally explode the entire north face of the mountain blew out. They had time-lapse photographic recording of a regular looking mountain, then a rising bulge, a further bulge, and then the explosion that went out for miles around. Everything that was in the area became blackened with soot. Every living thing for miles around died immediately. All the human constructions that seem to confirm our power and permanence were immediately destroyed: bridges, railroad tracks, roads, houses, everything disappeared in a matter of moments.

I flew over that area two or three years after the eruption, and I had never seen anything like it. For miles around the epicentre of the explosion it seemed as if I was looking at the surface of the moon. Everything was grey — nothing was living or moving in that space. The most remarkable thing was that, before the eruption, densely populated forests had been surrounding the mountain, but all the trees were laid low. Seen from above, every tree, wherever it was in relation to that explosion, had lain down with its base pointed towards the place that

this natural force had exploded into the world. Eighty foot trees were laid down as if a child had thrown toothpicks. The level of destruction was unimaginable.

Ten years later I happened to fly over the area again. It was unrecognizable. New green life had sprouted up, animals had repopulated the place in numbers that had not been there before, plants were growing much more luxuriantly because the volcanic ash that had been added to the soil made it richer than it had ever been. The process that had interrupted all living things, now brought them back in profusion. This is the natural world.

Nature features prominently in theosophical teachings. In the Proem of H. P. Blavatsky's *The Secret Doctrine* we have the three Fundamental Propositions. HPB strongly encouraged students to have a grasp of these Propositions before attempting a deeper consideration of the teachings. The first Proposition is concerned with the Absolute, the second with Cycles, and the third speaks about the fundamental Unity of all souls with the Over-Soul, and about the obligatory pilgrimage of the soul. This third Proposition deals with Nature.

For anything that acquires an individuality, which is to say, for each of us, there is a process which, in the language of the third Fundamental Proposition, begins by 'natural impulse', which is then followed by 'self-induced and self devised' efforts. Natural impulse is what brings us first to the capacity for individualization. We have read and heard it spoken of, but what does 'natural impulse' actually mean? What this Proposition says is that at the early stages in our development the main influence that brings about our unfoldment is being impelled, or driven, by the natural world. It is not yet the stage where we are making the choices that align us with these processes. At the early stages in the development of our consciousness we find ourselves feeling as if we are under attack from the natural world and we must defend ourselves. So we react. It is this reactive stage that initiates the development of consciousness.

The above is illustrated in the life of the Buddha. The legend tells how the process leading Siddhartha to become the Buddha culminated when he was still a prince in the luxurious home of his kingly father. The story speaks of how the prince made three journeys beyond the walls of the kingdom because he wanted to see the world outside. His father — who had protected him from the experience of anything that was not youthful, vibrant, and alive — made sure that the streets were

cleared of any poor people, that along his route there would be no sign of anything that was dirty, old, or infirm, so that his son could go out and not be tempted to turn his eyes away from the princely life.

On the first day he went out in his chariot and he saw a person who was sick, weak, and with sores on his body. He had never seen anything like it. So he asked his charioteer what 'that' was, and the answer was that it was a sick person. His next question was: 'If that is a person and I am a person, will that happen to me?' And the answer was 'Yes, it happens to all human beings.' 'Take me back to the castle', the prince said. The trips were repeated over two more days. The second day he went out and saw an old person with a cane, bent over, moving very slowly, with whitened hair and lines that had grown into his face. He had never seen anything like that and asked again. He got a similar answer: 'You too will experience this if you are fortunate enough to live long.' The third time out he saw a corpse, and it was the first time he had encountered it. Same answer: 'You too will die.'

These are the events that are said to have impelled Siddhartha, the prince, unto the path that led him to becoming the Buddha. These natural cycles of sickness, old age, and death were the very things that he felt were the source of the fears of all humanity, and were the basis for a defensive mentality that did not allow for a deeper experience of what Nature could reveal. *The Voice of the Silence* focuses on the stage where we have decided that our efforts will be self-induced, that we will devise the means by which we are going to encounter this world and unfold our consciousness. In this little book, it says 'Chafe not at Karma, nor at Nature's changeless laws'. The beginning of the opening to a deeper understanding of the natural world is at the point where we cease resisting, defending; where we stop reacting to the changeless cycles of Nature.

Necessarily, we are a part of Nature, not separate from it. All of its processes are in action in us at every moment. It is not something that resistance affects. The only thing it affects is the state of our own consciousness and of being ill at-ease and dis-eased. Disease comes from our resistance to what is inherent. So 'Chafe not at Karma, nor at Nature's changeless laws' is the point at which we begin.

We are part of Nature, but at the same time we are *more* than Nature. This is where it becomes a bit complex.

In one of the Mahatma Letters, it is said that 'We believe in MATTER alone, in matter as visible Nature and matter in its invisibility.' That

Letter goes on to say that ‘Matter is Nature’. Prakriti is Nature. The human being is the combination of spirit, or Purusha, and of matter, or Prakriti — spirit and Nature are linked by a mind with the capacity to embrace the universe. Even though we are part of Nature our role is fundamentally different from any other creation in the natural world. As we understand it and embrace it, *that* is when we actually unfold. This is the path that *The Voice of the Silence* and the teachings of the Mahatmas try to illustrate and inspire us to realize.

Nature is always in a stage of becoming. At every moment it is creating new forms that are more responsive to the developing and unfolding consciousness. It creates forms, destroys them, and creates anew. Nature has a direction; it does not go backwards. It is continually evolving forms that are suitable to the new stage of growth. This kind of understanding opens a certain path for us as human beings who see the value of a spiritualized expression. The path is described in *The Voice of the Silence*: ‘Help Nature and work on with her, and Nature will regard you as one of her co-creators and make obeisance.’ It will obey. It is very clear, which is not to say easy. The path for us is one of first understanding Nature, recognizing our inseparable role within it, then helping in its unfoldment.

The theosophical path is different from other approaches to the spiritual life in a very important way. For many approaches the important feature is variously described as enlightenment, liberation, or salvation. But salvation is a personal goal. Obviously it sheds benefits on all beings, but the goal is motivated by personal attainment. This is not alien to the theosophical approach; it is a part of it. But the approach of the person who has embraced the theosophical way is one of discipleship towards the goal of lifting some of the heavy karma that the rest of humanity experiences; towards trying to help the opening and becoming of the rest of the natural world. That is a very different path than simply trying to get off the ‘wheel’ of samsara.

Needless to say, understanding the character of Nature is an endless task. On a human scale, the sense of what Nature is and what our interaction with it needs to be, must move beyond the limits of current thinking. As we find ourselves experiencing some realization of the character of Nature and of our own role, it necessarily spreads to others. This is part of our function within the economy of Nature.

(Courtesy: *The Theosophist*, June 2015)

THE INDIAN THEOSOPHIST, July./ 2015 / 207

L.NAGESH \*

## EXPANSION OF CONSCIOUSNESS

Consciousness is the ‘Chaitanya’, the manifested ‘Purusha’ in each one of us. It is ubiquitous in distribution. It is present everywhere and in everything from a very small sub-nuclear particle to the whole cosmos. Hence everything in the world under the sun, including the sun pulsates eternally. This consciousness cannot manifest but for the garb of matter (*Prakriti*). Consciousness is the *chaitanya* which enters the matter and enlivens it. Every piece of matter however small or big is hence consciousness trying to express through the material. Matter is dense, whereas consciousness is very subtle, hence when consciousness penetrates matter it is almost confined or imprisoned.

“*AnoraniyamMahatoMahiyan*”

Consciousness is on a journey ever since it descended to the lower planes. The journey took consciousness to the rock bottom of the material world. Consciousness while penetrating the ever denser planes of matter felt itself more and more trapped so less expressive. This is called descent of consciousness to the densest of the worlds. This descent through the denser and denser worlds to the densest of all enlivened the whole universe and the lord became more and more immanent.

After the maximum descent consciousness had nowhere to go beyond and had to begin return journey and that is called “ascent of consciousness”. Human being is the highest spirit (Consciousness) crucified to the lowest matter (*Prakriti*). It is symbolized as cross (Christ on the cross). Christ is the “Purusha” and cross is the “Prakriti”. The *purusha* in his return journey should penetrate through all the denser layers of matter and manifest. This indicates evolution of consciousness.

The speck of consciousness likes to not only manifest but also evolve through the matter in us. Consciousness likes to liberate itself but matter likes to bind the consciousness. This is dance of purusha through the *prakriti*.

---

\* Member, Vijaya Nagar Lodge, Bangalore; Professor and Head, Dept of Public Health Dentistry, Bapuji Dental College, *Davanagere*, Karnataka

208/ THE INDIAN THEOSOPHIST, July./ 2015

*“Pragnanam Brahman”*

Our Vedas have declared that the consciousness in us is the Brahman, the god within. The god in us is entrapped, imprisoned, confined by the various bodies that we possess namely physical, astral, mental, buddhic and atmic. In an ordinary man who is leading regular mundane life consciousness is fixed to only lower bodies and planes. It is cluttered and packed with a lot of content in terms of words, acts, feelings and lower order thoughts. Consciousness keeps accumulating so much content that it is heavy and dull. When we analyze our daily life we realize that we are obsessed with mundane acts, emotions and thoughts. We live egocentric life day in and day out. In such a situation consciousness can hardly express its potential and nature. A majority of humanity is exactly in this state where consciousness is packed with content. This creates conflict within and without giving rise to disharmony and distrust. It threatens our inner balance and peace. Most of the problems that the humanity is facing are self-generated because of consciousness with content.

What is the solution? The only solution is to empty the content in the consciousness, so that it can expand and move forward on the path of liberation. The sages and seers have prescribed a way of emptying the content in the consciousness that is meditation. Consciousness free of content is our real nature. We have filled a lot of content to our consciousness, hence only we can remove the content. Filling is easy, emptying is not easy because we have developed attachment to what all we have filled. Detachment is the act which can liberate us hence Buddha emphasized ‘Anatta’, it means detachment.

Every thought of us contributes for content in our mind and consciousness. How many billions of thoughts might have crossed our minds in our lives, and almost all of them have left an imprint adding content in our consciousness.

Hence Osho rightly said:

“With thoughts the mind has boundaries but without thoughts the mind is just infinite space.

That is why in thoughtless awareness one stops being a drop and becomes oceanic.

This energy wipes out everything which is dead. It wipes out the whole karmic past.

The greater absorbs the lesser and still remains untouched. This is what is said to be ‘Losing oneself to find oneself’.

This act of consciously emptying the content of consciousness is called meditation. One should know that meditation is not a conscious effort, because meditation does not require any application of the mind or use of effort. It descends upon as effortlessly as sleep. You cannot try to sleep. Every effort hinders its silent and smooth coming. Meditation is passive receptivity.

Mind is the prison and meditation is the door. Emptiness is all. Ego is the content of the mind. To make way for emptiness ego has to die. I am happy that ‘I AM’ is dying because that is the only way to go beyond dying. Intimate and deep knowing comes only with no mind — and meditation is dissolving mind into no-mind.

Act consciously; let every act of day to day be made conscious. Walk, eat, and talk consciously. Be alert while thinking and no thought be allowed to pass unwitnessed. When this happens one is *one*, and to be *one* is to be silent. Expansion of consciousness is possible when one is silent. The converse is also true. We need to live a life which allows expansion of consciousness.

**OFFICIAL NOTICE**

**CONVENTION 2015-16**

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has determined that the 140th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, Chennai, India, from 31 December 2015 to 5 January 2016.

Marja Artamaa  
*International Secretary*

## NEWS AND NOTES

### Gujarat

Ahmedabad Lodge observed the White Lotus Day on 29 April 2015. About 100 members attended the meeting. The expenses were met from the interest accrued from the fund of late Shri Ambalalbai Khatri. The following talks were held on this occasion:

Dr. Varshaben B. Patel spoke on *The Voice of the Silence*; Prof. Harivadanbhai Chhikaniwala's subject of talk was 'Gita'. Dr. Thomas Paramar and Prof. Jayeshbhai Desai. Spoke on *The Light of Asia* and *Vishnu Shahastranama* respectively.

Rohit Lodge, Ahmedabad, observed the White Lotus Day on 8 May. All the members of Rohit Lodge studied, discussed, meditated and remembered Madame Blavatsky on this occasion. The subjects dealt with were: *The Voice of the Silence* by Dr. Varshaben B. Patel; 'Geeta' by Pro. Harivadanbhai Chhikaniwala; and *The Light of Asia* by Bro. Hashvadan Bhai Sheth

Rewa Lodge of Vadodara organizes 'Blavatsky Vyakhyan Mala' every year. This year the Lodge organized lectures on 16 and 17 May 2015. Dr. Varsahben B. Patel, Secretary of Rohit Lodge, Ahmedabad, was invited as the guest speaker. In her first lecture she covered all the important events of HPB's life and presented a detailed account of her works. Varsahben's presentation was very interesting and inspiring for all the new members and outsiders.

On the second day, in her first lecture, Dr. Varshaben spoke about H.P.B and her relations with the Masters. She also mentioned some interesting anecdotes from some of the Master's letters. In the following lecture on the second day she narrated the gist of H.P.B.'s various volumes and created interest and provided inspiration to the audience to read those valuable volumes written by H.P.B. Rewa Lodge expressed its gratitude towards various officials and members who were present on this occasion and who had specially come from other cities and Lodges to attend the programme and encourage the members.

The President Mr Nareshbhai and Secretary Mr. Darshan Modi of Gujarat Theosophical Federation visited various Lodges of Gujarat Federation, with a view to obtain knowledge about various activities

being carried out by different Lodges. During the visits, they were also informed about some problems faced by some of the Lodges. At Shabari Lodge, Katindra, the officials found that the members of the Lodge regularly carried out the meeting and are also deeply interested in the studies of Theosophical literature.

### Kerala

Bro. S. Sivadas, President of Kerala Theosophical Federation, visited Thalassery Lodge and interacted with the members on May 1<sup>st</sup>. Next day he participated in the Annual Conference at Asoka Sankara Lodge, Calicut. He participated in the White Lotus Day programme at Sree Sankara Lodge, Ernakulam. Besides, he conducted study classes at Anantha Lodge of Trivandrum, on 'Talks on the Path of Occultism – Vol. iii'; at Annapoorni Lodge, Alleppey, on 'Basic Theosophy' and at Sree Sankara Lodge Ernakulam on 'Divine Plan'.

Brother G Ramanathan, Vice President, KTF, is conducting regular classes on every Wednesday at Trichur Lodge on "Teachings on Discipleship" by S. S. Varma.

Asoka Sankara Lodge, Calicut, supported the inmates of the Kerala Institute of Skin Diseases by donating clothes, dining plates and some money in cash.

### Rayalaseema

The following activities were held at Secunderabad Lodge in April & May:

A get-together of all members was organized on 12 April followed by dinner. Bro. M.S. Raghunath conducted the meeting and explained the need of 'relationship' for a better living. In the second half he dealt with the concept to First Object of TS. Some sympathizers also attended the meeting. A feedback was taken from the gathering for improvement of Lodge activities.

White Lotus Day was observed on 8 May. Excerpts from *Bhagavadgita*, *The Voice of the Silence* and *The Light of Asia* were read out by Brethern Dhanunjay Yadav, Ashok Kumar and Dr. Rajaiah. Bro. Parasuram explained the importance of the day and stressed the need of rededication for HPB's Great Work.

The Lodge meetings were held regularly and attendance in these meetings have improved and new activities are being planned.

White Lotus Day was celebrated at Hospet Theosophical Lodge. Sri U. Raghavendra Rao, Retd. Principal, was the guest speaker and he spoke on the work of HPB- *The Secret Doctrine*.

Sri Raghotham A, Principal of BBM College, welcomed the guests. Dr. Smt. Manjula, Principal, Women's College, gave the vote of thanks.

Sri Ashok Jere, Secretary, Sri Arali Kotrappa, Jt. Secretary, Sri Pandduranga Setty, Treasurer, and members- Sri Bhupal Prahlad, Sri Pukhraj Chopda were present along with the staff of the college.

### **Utkal**

“Wesak Festival” was celebrated on 4 May at UTF Hall, Gautam Nagar, Bhubaneswar. A chapter entitled Wesak Festival was read out by Sis. Purnamasi Pattnaik. Sis Bro. Ashok Kumar Mohapatra Bro. Pradip Kumar Mohapatra & Bro. B.B. Palai gave short talks on Lord Buddha. Smt. Ananya Rajan gave a talk on ‘Know Thyself’.

“White Lotus Day” was observed at UTF Hall, Bhubaneswar. The 2<sup>nd</sup> Chapter of Srimad Bhagavadgita was read out by Sis. Purnamasi Pattnaik. A portion of the book *The Light of Asia* was read out by Sis. Mitalini Mahapatra. Bro. Ashis Kumar. Kar read out a chapter from *The Voice of the Silence*.

The 50<sup>th</sup> Foundation Day (Golden Jubilee) of UTF was observed at UTF Hall on 16 May. Bro. B.B. Palai, Bro. Ashis Kumar Kar, Bro. B.S. Mohanty, Bro. Ashok Pattnaik & others narrated their experiences regarding the formation of UTF and Theosophical activities carried on in different parts of Odisha. Four new editions of Odia books were released on this occasion.

Prof. Prafulla Kumar Das, Retd. Professor, delivered a talk on ‘Life & Philosophy of Sant Balaramdas’. It was held in a joint meeting of the Lodges at Cuttack on 2 May.

The members of Cuttack Lodge & Barabati Lodge also celebrated the “Wesak Festival” in the premises of Cuttack Lodge. Dr. Chittaranjan Satapathy, International Vice- President, delivered a talk on this occasion on “Spiritual aspects of Wesak Festival” hidden tattwas lying in Buddha's teachings, Panchashila, and Astanga Marga. Sis. Kusum Satapathy, former International Secretary was also present in the meeting. Bro. B.S. Mohanty presided over the meeting.

“White Lotus Day” was observed by the members of Cuttack Lodge & Barabati Lodge on 8 May. Bro. B.B. Patra read out the 2<sup>nd</sup> chapter of Srimadbhagavadgita. Bro. Ashutosh Pati read out a chapter from *The Light of Asia*. Bro. B.S. Mohanty read out a chapter from *The Voice of the Silence*.

### **Uttar Pradesh**

The following activities were held in March and April at Sarvahitakari Lodge, Gorakhpur:

Bro. S.B. R. Mishra gave a talk on ‘Meditation’ and explained it with the help of the diagram given by Madame Blavatsky. Dr. Satish Chandra Tripathi delivered a talk on ‘Bhaktiyoga of Gita’ and categorized who should follow Bhakti Yoga, Karma Yoga, and Gyan Yoga respectively. Dr. Ishwar Das explained what is God and what is Maya. Sri. Satya Vrat Singh of Aurobindo Ashram explained Brahma Vidya as profounded by Maharishi Aurobindo. Sri Veer Abindra Kumar Jain, a Retd. Prof. spoke on Jain religion and explained in details about the life of Bhagvan Mahavir, his teachings, *annavrat* and why one should be vegetarian. Dr. Ishwar Das gave a talk on ‘Sat Chit Aanand’. Dr. Ajai Rai and Bro. S.B. R. Mishra also shared their views on the aforesaid subject.

Besides, homage was paid to late Bro. A.K. Srivastava, a senior member of the Lodge, who passed to peace on 12 April. The members offered flowers on his photograph and prayed for the peaceful onward journey of the departed soul.

The While Louts Day was observed by the members of Nirvan Lodge, Agra, on 8 May. Bro. Shyam Kumar Sharma read out extracts from *Gita*. Bro. Gyanesh Chaturvedi explained the content of *The Light of Asia* and how 8 May was named as White Lotus Day. Then he spoke in brief about the life and work of HPB. Dr. Rajoriya explained some shlokas of Gita and spoke about HPB's personality and the purpose of White Lotus Day. Bro. S.N. Mishra of Lucknow explained the significance of Universal Brotherhood in the present day world.

Besides, the following talks were organized at Nirvan Lodge in May: ‘Theosophy and Theology’ by Dr. B.D. Rajoriya; Dr. H.P. Pandey spoke on ‘Gyan’ Bro. Gyanesh Chaturvedi's subject of talk was Mahatma Letters and Bro. Qumar Iqbal spoke on ‘Theosophy and Gangadashahara. Dr. Rajoriya, Bro. Devendra Bajpai and Bro. Gyanesh Chaturvedi also shared their views on this subject.

Bro. U.S. Pandey, Federation Secretary, during his personal visit to U.S.A., participated in Memorial Day Work Party from 22 to 25 May, 2015, organized by Orcas Island Foundation Camp Indralya. During a formal meeting of participating members held on 24 May and on the request of Br. Minor Lile the camp in-charge, Br. Pandey delivered talk on 'INDRA' in which he mentioned about Indra as a god and force of nature as described in Hindu scriptures. He quoted some narrations from Rig Veda, Upanishad, Puranas and Mahabharata. He also told about esoteric meaning of some stories connected with Indra and resemblance with narration of certain characters in scriptures of Zoroastrianism and Christianity as mentioned by H.P. Blavatsky in *The Secret Doctrine*.

### National Lecturer

An orientation camp was organized by the Indian Section on 10,11,12 October, 2014, at Bhowali in which a few persons from Nainital, Almorah, Haldwani & Bhowali participated. Bro. S.K. Pandey gave a talk on the foundation and aims of the Theosophical Society. He delivered lectures on Rebirth, Karmic Principles, Seven Bodies of Man and the creation of the universe. Apart from this he introduced some important books of theosophy to the participants.

In the month of October 2014 Bro. S.K. Pandey delivered a talk on 'Final goal of Man' at Chohan Lodge, Kanpur.

A seminar on 'The Truth of Destiny' was organized by Tapasya Lodge of Unnao in December 2014. Bro. Pandey addressed the participants here on the theme of the seminar. At the same venue he spoke on 'Theosophy in daily life' in January 2015. About 12 students of a school were also present in it. A quiz programme was especially organized for them by Bro. Pandey. The subject of his talks at Dharma Lodge, Lucknow, and Chohan Lodge, Kanpur in February and March were 'Changing the destiny by thought' and 'Mahatma Letters' respectively. Besides, he visited Pragya Lodge of Lucknow and helped in the formation of a new TOS group 'Maitri'. He gave a brief historical account of the TOS and shared his views regarding the importance of **service**.

### Report of the camps held at Bhowali in May 2015

1. A study camp at Bhowali was organized by Marathi Theosophical Federation from 11 to 15 May 2015. Prof. C.A. Shinde as director conducted the study of *At the Feet of the Master*. There were 12 partici-

pants from Amaravati, Malegaon, Akola, Khamgaon and Adyar. Ten members had to cancel their visit to Bhowali due to some unavoidable reasons. Every day there were three sessions, with Bhart Samaj Pooja, and Meditation. The copies of *Sadhana Chatushtaya* in Marathi, *Sri Guru Charaneshu* in Hindi and study notes were provided to all participants. Prof. C.A. Shinde covered in detail the four qualifications i.e. Discrimination, Desirelessness, Good Conduct & Love. His stress was on Love & Harmony and concluded by saying that 'Perfume of Life' is Love, the essence of our physical astral and mental bodies is Love. Members were satisfied with the arrangements provided by the Indian Section.

2. Study of the book *THE WAY OF THE DISCIPLE* by CLARA. M. CODD.

A study camp, organized by the Indian Section of the Theosophical Society, was held at Bhowali from 21 to 24 May 2015. It was directed by Bro. P.K. Jayaswal, Director of Studies, Indian Section.

Twenty eight delegates participated in it. They were from the Theosophical Lodges of Cuttack, Bhubneshwar, Lucknow, Kanpur, Noida, Bhopal, Surat, Unnao and Jodhpur.

The book **The Way of Disciple** by Clara M. Codd was published first in 1964 and reprinted subsequently several times. The book provides crisp guidelines on the evolution of a seeker into an initiated disciple of the ancient wisdom. The study course included 16 sessions distributed over four days. The gist of the subjects covered during this camp are presented here.

An introduction to the brotherhood of perfect man was given which included the nature of an adept, his inner knowledge and powers, laws governing the occult brotherhood, members of the brotherhood, their imperishable links and the path of the secret science.

The preliminary qualifications for an aspirant to come into the fold of discipleship of the Master, the perfected men, were imparted which included the right motive, the honest and unselfish attitude, the courage and will, the intelligence and the spiritual perception.

Qualifications for initiation were imparted as laid down in various scriptures which include *Viveka*, *Vairagya*, *Shatsampatti* (*Sama*, *Dama*, *Uprati*, *Titiksha*, *Shraddha* & *Samadhana*) and *Mumukshatva*-Union with all life.

The concluding session was addressed by Bro. P.S. Panchakshari, Bro. V. Narayanan and Bro. Pradeep Mohapatra. Vote of thanks was given by Bro. J.K.Sahoo on behalf of the Indian Section.

The studies were conducted in a calm, quiet and meditative environment of Bhowali. The daily routine included Bharat Samaj Puja in the morning and meditation session in the evening. A cultural programme was also organized after the concluding session in which the various delegates presented bhajan, poetry and such other items.

### 3. Workers' Training Camp

A Workers' Training Camp was organized by the Indian Section of the Theosophical Society at Bhowali from 26 to 29 May 2015. It was held under the direction of Bro. P.K. Jayaswal, Director of Studies.

Apart from Bro. P.K. Jayaswal, Bro. S. Sundaram, Bro. B.D. Tendulkar, Bro. P.S. Panchakshari, Bro. V. Narayanan, Bro. P.K. Mohapatra, Dr. T. K. Nair, Bro. S.K. Pandey, Bro. S.S. Gautam and Bro. S. U. Mahesh shared their understanding and experience with the participants.

The topics covered during the camp were: Eminent Theosophists, Freedom of Thought and Freedom of Society, The Three Objectives, History of the TS, Days of Remembrance, Constitution, Rules and Regulations, Finances & Accounts procedure, TOS, Bharat Samaj Pooja, Theosophy-Science Group, The Order of the Round Table, International Co-Freemasonry and The Ritual of the Mystic Star.

The participants were of the view that the workshop was very inspiring, informative and helped in understanding various things in great detail.

### 4. A Camp for Uttarakhand Region

A camp for Uttarakhand Region was organized on 30-31 May 2015. About 15 participants from Almora, Nainital, Haldwani and Bhowali took part in the proceedings. The General Secretary of the Indian Section inaugurated it. Bro. P.K. Jayaswal, Director of Studies and Bro. S.K. Pandey, National Lecturer, conducted the proceedings. Bro. Sanat Joshi of Bhowali was the coordinator.

### Gone to Peace

Smt. Shakuntala Agrawal (Diploma No. 57838), of Kashi Tattva Sabha, passed to peace on 31 May at Meerut. She was at the Indian Section HQ from 1983 to April 2003, working in the Membership Dept. and then as in charge of Bhojanshala.

Sister Konduru Sree Devi (Diploma No. 48285) of Blavatsky Theosophical Lodge, Nellore, passed to peace on 4.6.2015.

Bro. Madhavarapu Ramaiah (Diploma No. 64815) a former Secretary and then President of Blavatsky Theosophical Lodge, Nellore, passed to peace on 5.6.2015.

Bro. Jagannath Padhi (Diploma No. 32656) of Utkal Federation passed to peace at the age of 99 on 14 .6.2015. He was the Secretary of Federation for many years then was also Vice-President for some time.

Ms. Manjula A. Baxi (Diploma No. 37314) of Rajkot Lodge has passed to peace. She was 100 years old and a member of TS for 65 years.

Bro. Nirmay Hemantbhai Panchal (Diploma No. 10187) of Rohit Lodge, Ahmedabad, was only eighteen years old and died in an accident.

Bro. Punambhai F. Panchal (Diploma No. 97823) of Gandhi Nagar Lodge has passed to peace.

### Study Camp at Gorakhpur

Sarvahitakari Theosophical Lodge, Gorakhpur, in collaboration with U.P. Federation, is organizing a study camp on **At the Feet of the Master**. It will be held at Gorakhpur from 26-28 September, 2015. Members of U.P. Federation and also other Federations are welcome to participate. The study will be directed by Prof. C.A. Shinde, National Lecturer, Indian Section.

Board and Lodging will be provided by Sarvahitakari Lodge from the evening of 25 September to 28 September, 2015. Each participant will have to pay Rs. 300/- on arrival at Gorakhpur.

Those willing to attend it may kindly intimate either of the following by 10 September 2015:

Sri. U.S. Pandey Federation Secretary, Mob. No. 07409497975

Sri. S.B.R. Mishra, President Sarvahitakari Lodge, Mob. No. 09415849939

Dr. Ajai Rai, Secretary, Sarvahitakari Lodge, Mob. No. 09307279095

The Annual General Meeting of U.P. Federation will be held at Gorakhpur on 27 September, 2015.

# THE SCHOOL OF THE WISDOM

THE THEOSOPHICAL SOCIETY

ADYAR, CHENNAI 600 020, INDIA

November 2015-February 2016

**The Purpose of the School of the Wisdom**

The School of the Wisdom aims at bringing each student to survey life 'from the centre', which is intuitive awareness. An intense sense of Life must always accompany every true student. There can be no Wisdom without an ever increasing sense of Wonder.

Essential in the progress towards Wisdom is a growing intimacy with all aspects of Nature. The message which each tree, flower, animal, meadow, sea, sky, and cloud has, must be listened to and understood.

**2 to 13 November 2015**

Theme: **The Yoga of Theosophy**

Director: **Dr Pablo Sender**

The Theosophical tradition has developed a wealth of teachings about the spiritual life that constitutes a distinctive system of yoga. This path is particularly relevant for today's world, since it is not meant to be tread in retirement but in the midst of our daily life. Some of its prominent practices are study, meditation, purification, self-observation, and service, all of which stimulates a holistic unfoldment of our physical, moral, mental and spiritual nature. In this session of the School of the Wisdom we will explore the practical aspects of Theosophy and their deep theoretical foundations.

## **Recommended reading:**

*The Key to Theosophy* by H. P. Blavatsky, *The Inner Group Teachings* by H. P. Blavatsky, *An Introduction to Yoga* by Annie Besant, *The Science of Yoga* by I.K.Taimni, *The Monad* by C. W. Leadbeater, *Choiceless Awareness* by J. Krishnamurti. **Mr. Pablo Sender**, PhD, joined the Theosophical Society in 1996 in his native Argentina, where he got his doctorate in Biological Sciences. He is an international speaker who has presented Theosophical lectures, seminars, and classes in India and several countries of Europe and the three Americas. He has published two books in Spanish and many articles, both in Spanish and English, in different Theosophical journals. He is currently living and working at the National Centre of the Theosophical Society in America.

THE INDIAN THEOSOPHIST, July./ 2015 / 219

**16 to 27 November 2015**

Theme: **Life's Deeper Aspect**

Director: **Prof. R. C. Tampi**

N. Sri Ram, the fifth International President of the Theosophical Society, is noted for his penetrating insight into the serious problems of life and his remarkable lucidity of expression. Life's Deeper Aspects is a collection of addresses dealing with various vital aspects of modern life. The course will attempt an exploration into the profound vision of life and its problems presented by Sri Ram.

## **Recommended reading:**

*N Sri Ram - A life of Beneficence and Wisdom* by Pedro Oliveira, *The Nature of Our Seeking* by N. Sri Ram, *The Way of Wisdom* by N. Sri Ram, *Seeking Wisdom* by N. Sri Ram, *An Approach to Reality* by N. Sri Ram. **Mr R. C. Tampi** is a retired Professor of English. He joined the Theosophical Society in 1959. As the Director of The School of the Wisdom he has conducted a number of courses on various theosophical subjects.

**2 to 12 December 2015**

Theme: **Self-Transformation and the Spiritual Life**

Director: **Mr. Vincente Hao Chin Jr.**

The course covers an approach to self-transformation that serves as a foundation for an integrated and effective life, as well as an essential preparation for living the spiritual life. It includes exercises in self-awareness and a detailed study of meditation. Other facets of the course are, approaches to daily awareness, the exploration of transcendence, nurturing essential life-skills, probing into the nature of intuition, and the integration of impersonal values into our lives.

## **Recommended reading:**

*The Process of Self-Transformation* by Vincente Hao Chin Jr., *The First and Last Freedom* by J. Krishnamurti, *The Key to Theosophy* by H. P. Blavatsky, *Mysticism* by William James (The chapter on *Varieties of Religious Experience*), *Understanding Mysticism* by Richard Woods, *The Science of Yoga* by I. K. Taimni.

Mr Vincente Hao Chin Jr. is a former president of the TS in the Philippines, and a former president of the Indo-Pacific Federation of the TS. He is the author of *The Process of Self- Transformation*, *Why Meditate*", *On Education*, and other works. He compiled and edited the chro-

220/ THE INDIAN THEOSOPHIST, July./ 2015

nological edition of *The Mahatma Letters to A. P. Sinnet*, and is the Associate Editor of the *Theosophical Encyclopedia*.

**11 to 22 January 2016**

Theme: **Glimpses on Chinese Philosophies**  
in the Light of Theosophy

Director: **Ms Tran-Thi-Kim-Dieu**

Wisdom, the universal heritage, cannot be confined to a particular region on earth. Almost at the same epoch of the flowering of great philosophies in India, another part of the East, namely China, witnessed the blossoming of great philosophical thinkers. This session will tentatively give a broad outline of Chinese philosophies in the light of theosophy.

**The first week:** will deal with the foundations of Chinese mind before Bodhidharma. There will be exploration into the I-Ching, the Tao Tch King as well as the Analects, while making glimpses on main great Chinese philosophers such as Lao Tzeu, Confucius, Tshuang Tzeu, etc. Approach to theosophical concepts will be tentatively shown.

**The second week:** will be dedicated to examining the evolution of the Chinese thought under the influence of Bodhidharma's contribution. With the birth of Chan Buddhism and its development, Chinese practical mind grew into metaphysical dimensions. Some aspects of Chan and Zen Buddhism will be examined. The week will end with an exploration into another dimension of the I-Ching as a book of oracle. If time allows, the daily life in Chan Buddhist monasteries will be illustrated.

#### **Recommended reading:**

*I-Ching*, original text translated by Richard Wilhelm & Baynes, Princeton University Press, *Tao Teh King\**; *The Analects\** by Confucius, Dover Publications, Inc. New York, *Chuang Tzu, Basic Writings\**; translated by Burton Watson, Columbia University Press, *Zen Buddhism* by Daisetz Teitaro Suzuki (three volumes), *The network of thought* by Jiddu Krisnamurti\*, KFI, *Seeking Wisdom* by N Sri Ram\*, TPH Adyar, (\*) recommended to read before attending.

**Ms Tran-Thi-Kim-Dieu** post-graduated in pharmaceutical technology. She has been exploring Eastern philosophies and religions in parallel with scientific ideas. She is most drawn to the philosophy of Nagarjuna and Krishnamurti. She is a member of the TS since 1972 and has been the General Secretary of TS France since 2009. She is also the

Chairperson of the European Federation since 1995. She has travelled and lectured all over the world and regularly conducts meditation retreats in Europe.

**Classes and Timing**

**Monday to Friday**

**Meditation: 8.00 to 8.30 a.m.**

**Classes: 8.30 to 11.00 a.m. and 3.30 to 5.00 p.m.**

Some afternoons will be reserved for presentations by the students, who may spend free afternoons doing research on their own or at the Adyar Library and Research Centre. Applications for Library reading/borrowing cards are available.

#### **Additional Information**

- All sessions are held in Blavatsky Bungalow.
- Applications, providing membership details and a recommendation from the General Secretary or main Officer in the applicant's country of residence, may be sent to:

**The International Secretary,**

**The Theosophical Society,**

**Adyar, Chennai 600020, India**

**Tel: (+91 44) 2491-2474 Email: [study.hq\(iv,ts-adyar.org\)](mailto:study.hq(iv,ts-adyar.org)**

- The Application form may be down loaded from the TS website.
- If you need accommodation, please specifically say so in your application.
- Students may register for all or some of the sessions and are expected to attend all the classes in the session chosen.
- Scholarships, full or partial, may be provided for some deserving TS workers. Applications should be made well in advance, providing full details and suitable recommendation.
- Those members who wish to stay for the International Convention (31 December 2015 to 5 January 2016) are requested to register separately at the Convention Office, and book accommodation separately.



## **NORTH INDIA STUDY CAMP**

The North India Study Camp at the Section Headquarters, Varanasi will be held from 17 to 20 October, 2015. Bro. Tim Boyd, International President of the TS, will direct the study on **THE THREE OBJECTS**.

The participants are requested to study the following articles:

‘The Purpose of the Society’s Objects’ by Joy Mills,

‘The Three Objects’ by Rohit Mehta,

‘Our Objects’ by Hugh Shearman,

‘The Objects and their Relevance to the Theosophical Life’  
by John Algeo, and

‘The Universal Brotherhood of Humanity’ by Edward Abdill.

The aforesaid articles can be found at the following website:

**<https://www.theosophical.org/the-society/3-objects?>**

Registration will be made on the first come first serve basis. Members of the Theosophical Society in good standing are welcome to attend as delegates. Registration Fee, Accommodation Charges, and Meal Charges per person (from the evening of 17 October to 12.30 am. on 21 October) will be Rs.950/- (Registration Fee- Rs. 50/-; Accommodation Charges with Bed Roll- Rs. 150/-; and Meal Charges- Rs. 750/-). A few special rooms will be available for Rs. 300/- during the camp (for only 20 persons).

Give details of arrival, departure, Phone/Mobile No./E-mail.

Due to some unavoidable reasons the applications of non-members will not be entertained in this camp.

The Registration Fee, Accommodation & Meal Charges (Rs.950/) must be sent to the Treasurer, Indian Section, The Theosophical Society, Kamachha, Varanasi – 221010, on or before 5 October 2015. Please note that in the event of cancellation there will be no refund of Registration Fee. But Accommodation Charges and Meal Charges will be refunded if application for refund is received before 10 October 2015. The participants are to be present at all the sessions of study. Late joining or early leaving of the camp will not be permitted.

**S. Sundaram**  
**General Secretary**