



DAILY NEWS BULLETIN

143rd INTERNATIONAL CONVENTION

THE THEOSOPHICAL SOCIETY, ADYAR

Price Rs 3

31 December 2018

Number 1

PRESIDENT'S MESSAGE

Where beauty is absent there is no truth. Like heat and fire, rain and water, the two are inseparable. Our role is only to see — to cultivate a consciousness sensitive to ever more subtle expressions of the beauty inherent in all things.

PRESIDENTIAL ADDRESS

*To the 143rd Annual Convention of the Theosophical Society
Adyar, 31 December 2018*

I am very happy to warmly welcome all of you to this 143rd International Convention at our Adyar international headquarters, and I wish you a very pleasant and inspiring time while you are here. Let us rise to invoke the blessing of our elder Brethren, who are ever ready to guide and help those who are unselfishly dedicated to the good of other living beings:

**May those who are the embodiments of Love Immortal
bless with their help and guidance this Society,
founded to be a channel for their work.**

**May They inspire it with their Wisdom, strengthen it
with their Power, and energize it with their activity.**

Since the original founding of the Theosophical Society (TS) 143 years ago this movement has spread to more than 70 countries in the world. More importantly, it has affected thought and values globally. The core ideas of Unity, multi-dimensionality, omnipresent intelligence, self-responsibility, and spiritual evolution have become part of the fabric

of global thought in ways both subtle and obvious. Although much of current affairs would suggest a heightened sense of separateness and denial of the fact of Oneness, the principles have become firmly rooted in human consciousness and will necessarily unfold. Our role as members of the TS in this unfoldment is to determine whether they are realized

gracefully, or accompanied by the turbulence that much of current behavior would indicate.

As an organization, the TS came into being to serve humanity in the deepest possible manner. Many organizations in the world are here to help in a variety of ways — to provide food, medical care, shelter, religious optimism, financial aid. While every level of compassionate response is needed, ultimately none of the causes of suffering can be addressed on their own level. Food, money, shelter, and so on, do not affect the root cause of social, and even physical imbalance. Although the TS's work has been described as a "forlorn hope", it is the *only* hope. Until as a human family we loosen the inherited conviction of our separateness, we will continue the cycle of aggression, competition, and dissatisfaction that is currently engulfing us.

Throughout the TS's history we have been blessed with insightful members and dynamic leaders. As if speaking with one voice they have continually emphasized the requirement that we assume responsibility for our own unfoldment. In the absence of some grounding in the experience of Oneness, we have little to give. While this self-unfoldment is a must, the deeper direction is toward a nucleus of awakened individuals capable of expressing unity in action. It is only "through the soothing influence of brotherhood" as contemplated by the TS's inner founders that the instinctual expression of human nature can be prevented from ever increasing levels of harm. In a practical sense this means that we as members of the TS

have to continue to learn how to work together, regardless of personal likes and dislikes.

When the TS was founded one had to be a visionary to have a genuine sense of global interconnection. Today the fact of interconnection is continually, often painfully, present. Anyone with a mobile phone is in touch from moment to moment with currents in the world. The relative ease of communication and travel has made aspects of our work more possible. Whereas in the recent past our groups and Sections had to work in relative isolation, today new levels of cooperation are possible. At the international level, for the last three years, we have been meeting to develop a working nucleus to plan and implement a spectrum of projects.

The work we are attempting is global, but requires the focused efforts of local members and groups. Outwardly, circumstances and conditions are continually changing, but the collective tendencies of humanity move much more slowly. In this time of ever-increasing urban concentration, where the stabilizing influence of Nature's rhythms is becoming less available to most, we are faced with a challenge. How do we create islands of peace and stability in the midst of the swirling, irregular currents of modern life? How do we expose those who are searching, perhaps without even knowing it, to these alternative possibilities?

There is no set answer to these questions, but there are examples. In India for 136 years the center at Adyar has been a source of spiritual focus and

quiet; in the United States the Olcott National Headquarters has been a similar example; in Finland, Australia, Italy, New Zealand, Cuba, Israel, Brazil,

and numerous other places around the world their centers have demonstrated the magnetic quality of cooperative effort toward deepening awareness.



International Youth Convention

This year, an international Youth Convention was organised before the annual International Convention during 27-29 December 2018. Earlier, Youth Conventions were a day-long event with talks/presentations by young theosophists from different parts of the world. This time a new format was adopted to revive this event after 20 years.

The theme was "Yogic Life through Bhakti Yoga, Jnana Yoga, Raja Yoga and Karma Yoga". Each day began with a session on Yogasana with a trained yoga teacher Mr Arul Perumal. The four discussion-based sessions were designed to provide ample opportunity for an exchange of views by those present.

Each day had sessions on all the four paths of yoga with theoretical and practical elements interlaced together. There were around 25 participants formed into four groups of six for the duration of the three days.

Study walks were organised after lunch to visit some of the important sites and departments within the Adyar campus, such as the Garden of Remembrance, the various shrines, the Adyar Library, President's office and so on. The day ended with cultural evenings and a campfire on the final night.

Participants who had young family members, children from 1.5 years to 12 years, were able to be part of three-day event too, they spent time exploring the environs of the Adyar campus, helping at the ice-cream stall, and visiting the beach.

The international Youth Convention had participants from Argentina, Brazil, the Netherlands, Bangladesh, England, Italy and various parts of India. The event has been the result of the continuous effort to encourage the participation of young people in the life of the Theosophical movement. The volunteers themselves were young theosophists who have been involved from the age of 10-12 years and are now themselves parents of teenagers and 20-year-olds.

The meals, and morning and afternoon teas were taken care of by volunteers from Bangalore City Lodge who served delicious and healthy dishes that everyone enjoyed. It can be said that the experiment of organising a three-day Youth Convention focused on all aspects of Yoga, emphasising the gaining of a deeper understanding of the subject through face-to-face interactions in this so-called digital age, proved to be a success.



SOCIAL WELFARE CENTRE (SWC)

The Social Welfare Centre headed by Mrs R. Mythili runs a day-care centre cum nursery school for small children of working parents from low-income families. This year the centre took care of fifty children who were provided with nutritious food, milk and fruits. The children were taught numbers, alphabets, rhymes, colouring pictures, action songs, exercises and dance. The children were also taken for visits to the

snake park and children's park at the Guindy National Park campus.

Dr R. Revathy visited the centre regularly providing health check-up for the kids and also guidance to the parents on how to care for the children's health. On Adyar Day clothes were distributed by TOS Adyar. Painting work was done outside and inside the class rooms by VTC students. The kitchen renovation work is going on.



VOCATIONAL TRAINING CENTRE (VTC)

The Vocational Training Centre initiative under Mrs Sudha Natarajan is celebrating 40 years this year. Historically, the origin of the VTC was in 1978 in Tiruvalluvar Nagar with 8 sewing machines and a tailoring teacher, Mrs Kency David. It was also the beginning of what is now the SWC with 20 children and 2 teachers. The VTC in the present location was started on 1 January 2000 and today it comprises weaving and tailoring units. A regular one-year certificate course has been introduced in tailoring. The course content includes cutting, designing, pattern-making, quality and estimation of cloth requirement. The students prepare albums of different stitches which shows their interest and involvement in tailoring. Students are well trained in the art of tailoring so that they can start their own tailoring business and become financially secure. A deserving candidate is selected and awarded a sewing machine

as a token of appreciation and encouragement. The next batch will commence on 21 January 2019.

During the International Convention the VTC stall will be inaugurated by President Mr Tim Boyd on 31 December 2018. The weaving unit will be exhibiting carpets, meditation mats, napkins, bath towels and many other items for sale. The tailoring unit has made "TS Emblem" bags, "Adyar Banyan Tree" bags, kalamkari bags and purses, wire baskets, shopping bags, artificial jewellery, wall hangings, and so on. all will be for sale at the stall.

The tailoring unit focussed on the theme "the wedding and normal dresses of different states of India this year". An exhibition of the work of the students on this theme will be inaugurated on 1 January 2019 at the SWC. This year seventeen students have successfully completed the course. Wedding jewellery is not just for show, it gives acupressure

treatment to the body. Every region in the country has a unique culture and tradition, which is often reflected through their designs of dresses and

jewellery on the wedding day. The VTC students will also be presenting a cultural programmes at the Social Welfare Centre on 1 January 2019.



OLCOTT MEMORIAL HIGHER SECONDARY SCHOOL

Olcott Memorial Higher Secondary School (OMHSS) continues to provide free education to the economically underprivileged children as before and the students are provided with free textbooks and notebooks, lunch and nutritional porridge, and two sets of uniforms.

Activities

Sports

There has been a spate of activities in the school apart from the regular study curriculum. In the field of sports our students participated in district level matches in kabbadi and handball and won prizes. Sports Day was celebrated with our students participating with gusto in all the events. They also participated in a leadership programme organized by Interact Club and won prizes.

Celebrations

Pongal, Christmas, Children's Day and Republic and Independence Days were celebrated with enthusiastic teamwork of the students and teachers. It is worth mentioning that alumni of the School from 1993 to 2000 batches participated in the Republic Day celebrations and inspired the present students by recollecting their association with the school.

Empowerment of Teachers

Teachers were exposed to new tech-

niques and teaching methods, hands-on session on digital education, weekly English communication skills classes and so on, organized by Rotary Club of Chennai Mitra and Asha for Education, Chennai chapter.

Other Activities

Career guidance was given by the Rotary Club, explaining the various career options for the higher class students. Annual excursions were conducted as a part of the learning experience by visiting places of historical importance.

Project day was celebrated with the participation of students from kindergarten to class 8. Students showcased their project work in social science and maths, and visitors from neighbourhood schools were very much impressed and wanted to emulate the same in their schools.

Scholarships were given to deserving students for higher studies with the benevolent donations of well-wishers who passed out from the school.

HPB Hostel: This has been restarted with 7 OMHSS boys hailing from far-away places and who have no congenial atmosphere in their homes for studies. There is a temporary warden who stays with his family in the hostel and supervises the studies as well as the conduct of the boys in the hostel. Two meals

(breakfast and dinner) are provided daily in the hostel with the help of a hired

cook, lunch being given in the school through the noon-meal scheme.



ADYAR LIBRARY AND RESEARCH CENTRE

It was with the intention of reviving the study of oriental literature, philosophy and religion, and encouraging scholars in Indian studies that Col. H. S. Olcott established the Adyar Library and Research Centre in 1886. Dr T. Narayanan Kutty is the present Director and Prof. C. A. Shinde is the Chief Librarian with 14 staff, all functioning under the guidance of the President of the Theosophical Society.

The editorial work related to the Adyar Library Research Journal *Brahmavidyā*, and other books for publication are entrusted to Dr T. Narayanan Kutty and Ms T. M. Ramani, Research Officer. Mrs S. Jayanthi and Mrs Maheshwari help them in typing, processing the reprint work, and so forth. Mrs Neeta Agrawal helps to design the cover page.

The work of automation and digitalization of Hinduism & Theosophy books is completed. A total of 38000 books were arranged and books in bad condition were scanned.

In addition to the regular Library display there was a special exhibition of photographs on Temples of India, photographed by Prof. A. Chandrasekharan.

During the year, the Library was used by 1200 registered readers and 280 borrowers who consulted 3500 books, and borrowed 400 books and 1000 manuscripts.

Acquisition of books: 10 purchased, 1000 accessed and 1000 catalogued and added to the library collection. Gifts received were 300 books, mostly from the President's and Secretary's offices, TPH Adyar and Wheaton, and the Rashtriya Sanskrit Samsthan.

Conservation activities: 400 hard-cover and 305 soft-cover books were repaired, 500 bound, 100 photocopied, and 700 wrapper-pasted, besides fumigation work.

Cataloguing of books and manuscripts: 4000 books catalogued and entered, 4500 books checked, 250 books and 500 manuscripts scanned.



Hatred is never quenched by hatred: hatred ceases by [showing] love; this is an old rule.

~ *Dhammapada*, v. 5

Number of delegates registered as on Saturday noon, 29 December: 675

BEAUTY WITHOUT CRUELTY AND BESANT MEMORIAL ANIMAL DISPENSARY

The Chennai Centre of Beauty Without Cruelty (BWC) has organized a poster exhibition during the Annual Convention this year. On display are easy-to-read posters that give extensive details about the suffering inflicted upon innocent animals at factory farms, in the cosmetic industry, and so on. BWC is an international educational trust dedicated to the total abolition of the abuse of animals and their exploitation for commercial purposes. It is a way of life which causes no terror, torture or death to any creature of land, sea or air. It encourages people to follow a lifestyle of minimum harm by eschewing products containing animal ingredients. Anyone may become a BWC member. Life membership of the BWC costs Rs 300 (Rs 600 outside India).

The Besant Memorial Animal Dispensary (BMAD) cares for the welfare of the animals on the campus, both domesticated and wild. The core value of "the one life" in all creatures, big and small, human and non-human, is central to its work and operations. It focuses on providing compassionate care and medical treatment for street animals and organizes periodic adoption drives for abandoned animals, in addition to carrying out animal birth control surgeries to restrict the animal population in Chennai city. This year BMAD has brought out a desktop calendar with pictures of animals at the shelter. This is available at the Animal Dispensary located in Besant Gardens at Rs 500 per calendar and the proceeds will be utilized for funding the work of BMAD.

All are welcome to visit the stall during 31 December 2018 - 5 January 2019. The Poster Exhibition is open for 24 hours during this period. The stall was inaugurated by Mr Tim Boyd, President of The Theosophical Society, after the opening of the Convention.



The young participants posing with puppies



The ponies and the calves feast on fresh, organic grass collected from the estate



THE THEOSOPHICAL PUBLISHING HOUSE

MISSION

Our mission is to disseminate theosophical literature by increasing the number, availability and readership of the publications of the Theosophical Publishing House (TPH) and the Adyar Library and Research Centre (ALRC).

We will work towards this mission by distributing more extensively both in-house publications as well as selected compatible publications of other reputable publishers and ensuring customer satisfaction, in conformity with the best international publishing practices and the ideals of the Theosophical Society.

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The Theosophical Publishing House (TPH), Adyar, welcomes you to the 143rd International Convention and to the sacred and serene "ashrama" of Adyar.

TPH appeals to you to contribute your best to the cause of Theosophy and the Theosophical Society by buying its books, and subscribing to the journals published by TPH and the Adyar Library and Research Centre (ALRC). Theosophical publications and journals make a precious gift to your friends and relatives, spreading awareness about our great organization, that attempts to mould world thought towards universal brotherhood, harmony and peaceful coexistence.

Discount Sale from 29 December 2018 to 5 January 2019

OUR PRESTIGIOUS JOURNALS

***The Theosophist* (Monthly)**

A journal for all serious students of Theosophy

Started in 1879, with HPB as Editor, *The Theosophist* has continued without a break, linking each succeeding President and readers throughout the world. Articles in the journal represent the views and insights of leading Theosophists worldwide. The President's column each month gives insight of his deeper understanding of Theosophy.

***Adyar Newsletter* (Quarterly)**

Adyar Newsletter brings up-to-date news to members about the International Headquarters. You can keep in touch, wherever you are, with events, publications, programmes of the School of the Wisdom, the work of the departments, information about Adyar's wonderful trees and other aspects of Nature, personalities who visit or stay, educational activities and brotherhood in action through welfare work.

***Wake Up India* (Quarterly)**

The journal of the New Life for India Movement, a movement for Right Citizenship, Right Values and Right Means, focuses attention on current issues of social, environmental and ethical relevance and sensitizes the public on these matters.

***Theosophical Digest* (Quarterly)**

This magazine, published by the Theosophical Society in the Philippines, contains very interesting and illuminating articles with insights into the higher life, practical wisdom, and Eastern and Western philosophies. It is of interest to students of Theosophy as well as to the general public.

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Number 2

ORIGIN AND EVOLUTION OF SPECIES: BEYOND DARWINISM

Prof. P. C. Kesavan

(Summary of Theosophy-Science Lecture delivered on 31.12.2018)

In the book "On the Origin of Species" (1859), Charles Darwin postulated that small variations accumulating in organisms are acted upon by "natural selection", which favours the survival of the fittest in a given niche, and its multiplication by reproduction. In course of time, the "fittest" form gets reproductively isolated from its progenitor and becomes a new species. Darwin had no clue as to how the variations arose. Early in the 20th century, geneticists explained the origin of variations through recombination of genes based on Mendelian laws of inheritance and the occurrence of spontaneous mutations. That also marked the birth of "Neo-Darwinism" or "Modern Synthesis". Yet the basic tenet that random mutations followed by natural selection led to speciation remained unchanged.

Between 1910 and 2010, the science of genetics has far greatly advanced to include the roles of epigenetics, environmental signalling and transposons in

evolution. In 1953, the structure of the genetic molecule DNA was elucidated. This double-helix carries the vital information for synthesis of proteins in the cells. It has four alphabets: "A" for adenine, "G" for guanine, "C" for cytosine and "T" for thymine. Any three of the four form a code containing necessary information to pick a particular amino acid for protein synthesis. It is indeed a notable breakthrough but there is as yet no clue about the purpose behind the choice of these four alphabets, and more fundamentally *who* or *what* organised the DNA. Even more astonishingly DNA self-replicates and self-repairs most of the damage to it.

Darwinism essentially denotes "competition and survival" of the winner. Exactly opposite of this are several evolutionary processes which reveal "cooperation and survival". These evolutionary processes include "symbiogenesis" (for example, lichens which are formed by the symbiotic relationship between fungi

and algae), polyploidization, horizontal gene transfer and so on. The origin of edible *durum* (used for making porridge, "uppuma", and so forth) and the "vulgare" (used for making bread) wheats from goat grasses through polyploidization has been scientifically established, but the question is whether "natural selection" could have directed their evolution; or else, was there a "divine" role?

Science as of now cannot explain how matter, energy and consciousness have originated. No one knows *who* or *what* caused the birth of the Universe by "Big Bang". In the solar system of about 4.3 billion years, the simplest forms of life originated about 3.0 billion years ago. Surely, Darwinism alone seems inadequate to explain the rich microbial, floral and faunal diversity. In fact, Darwin himself has stated that life was originally created by God and then He abandoned it to the outworking of fixed natural laws ever after. Today, we, the humans are violating some of the natural laws!

Of late, a new hypothesis called "Intelligent Design" states that "irreducible complexity" encountered in the biological world cannot be satisfactorily explained by Darwinism. Michael Behe argues that such irreducibly complex structures could not have evolved by gradual Darwinism. So, he believes that an "Intelligent Designer" ought to have been responsible; yet he avoids naming Almighty God as the Intelligent Designer. Creation and Intelligent Design are hardly different. Science in this field has

advanced enough to "support random and site-directed specific mu-tagenesis in the formation of flagellum.

Another argument in favour of Intelligent Design is Stephen Gould's "Punctuated Equilibrium" (1972). It says that evolutionary progress hovers near zero for long periods of time, then suddenly makes huge forward leaps. This is taken as a challenge to Darwin's theory of gradualism. It is now explicable on the basis of rearrangement of the cell's own DNA (transposon), gene and genome duplication as well as epigenetic control of gene expression.

Isaac Newton noted that the solar system, with the planets revolving around the sun in the same direction in almost the same plane with such regularities, could not have resulted from the action of only natural causes. The cause "had to be *not* blind and fortuitous, but very skilled in mechanics and geometry".

Science and religion are actually inseparable, in the sense that science has not elucidated all the secrets of the Universe and will probably never. Faith in the Almighty greatly substitutes reason. And if there is an Intelligent Designer, He is the God.

However, the discussion is not over yet; The Discovery Institute, Seattle is active; over 1000 PhDs from around the world have signed up and support the statement: "We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life."



“TRUTH, GOODNESS, AND BEAUTY”

Dr Deepa Padhi

(Summary of Short Lecture delivered on 1.1.2019)

The concept of Truth, Goodness and Beauty, the divine trinity is two-dimensional. From the transcendental point of view, they are the true nature of the Self. The quest for Truth is indeed the quest for Self-knowledge. The Truth in its absolute sense was expressed by the ancient seers as “Aham Brahmasmi” or “I am the Whole”. This unity represents the fusion of the unseen and the seen, the subjective and the objective principles. Truth is One, ever present, beyond space and time. When Truth is realised as a Whole, love overflows to embrace all and Goodness gets reflected in all actions which are directed towards the welfare of all sentient and insentient beings. Beauty is the flowering consciousness of the man who

experiences Truth and starts living the Truth as Goodness. These three values are also external manifestations that can be connected in the world of existence. Truth corresponds to the holistic perception of a situation or an event or a thing that results in Goodness as a positive relationship with others which brings unity, harmony and Beauty that enriches life. It is not enough to know Truth, Goodness, Beauty only as transcendental values if they do not help us in changing our ways of perception and living. A conscious and constant effort to practise these core values in our everyday life can bring necessary transformations in the individual to experience this divine trinity.



SEARCH FOR TRUTH AND GLIMPSES OF BEAUTY ON THE SPIRITUAL PATH

Mr Abraham Oron

(Summary of Short Lecture delivered on 1.1.2019)

The essence of Theosophy is the journey from the unreal to the Real and from illusion to Truth.

In this journey we must meet and deal with many illusions that we have come to think of as the truth.

In some of us who concentrate their search on the Inner Reality, THAT, which is beyond the mind and the barrier of

words the following thoughts about this inner reality which is in the heart of all beings may arise:

“How does this reality, which is closer to us than our breath, seem so remote and difficult to realize?”

“This essence is our true nature, but we are in the illusion that we are cut off from it.”

"It is our spiritual heart and soul, but we still do not really believe in its existence in us."

Is something wrong with us? Could it be that we search for this hidden Truth in the wrong place? Here is what the Indian sufi poet Kabir says about the search:

Oh servant, where are you looking for me
Look! I am neither in the temple nor in the mosque

I am not in the Kaaba or on Mount Kielassa
I am not in rituals and ceremonies, neither in yoga or celibacy

If you're a true seeker, you can see me immediately

Truth, Self and Reality is hidden in the innermost nature of the Universe and all living beings. This is the treasure for which we unconsciously search in the outside world. We cannot feel whole so long as we believe it is separate from us. This separation creates in us an inner void which we try to fill unsuc-

cessfully with material objects.

The Reality which is beyond form and thought is indeed hidden within us but it can be felt only when the mind is silent and there is awareness without thought.

Every moment we can choose to be awake and accept *what is, Truth*, or reality as it is, be it pleasant or not, or fall back to the virtual reality which our ego and thought patterns create for us.

By seeking to see life situations and ourselves as they are without the additions of mind and ego, our vision will clear up and we will be able to have more glimpses of the true and the beautiful in the life around us.

The search for truth requires that we look more closely into ourselves, to look deep into our mind, our inner world. Here resides the beliefs and illusions that originate from the ego — the fears, conditioning, and prejudices that prevent us from awakening to our true nature.



ADYAR THEOSOPHICAL ACADEMY

A Centre for Transformative Education

The TS is establishing the Adyar Theosophical Academy (ATA) in its campus in Besant Gardens. The objective of the TS is to bring about a transformation of the individual and that of society. True transformation comes from awakening the higher faculties of a person and the mastery of the lower nature. From such transformed individuals will emerge a society that will be truly harmonious, loving and growth-giving.

ATA aims to prepare students for life

in all its dimensions, imparting wholesome education in its true sense. While striving for academic excellence, ATA intends to promote an enlightened educational system that will incorporate the art and science of living wisely. ATA strongly believes that it is of central importance for students to learn to embrace their common humanity and their place in the web of life in our increasingly divisive world.

ATA's vision is to educate and raise

children to become competent, well-balanced, emotionally mature, socially responsible, morally upright, and spiritually sensitive individuals.

ATA will prepare students for the Indian School Certificate Examination (ICSE) with English as the language of instruction. Apart from a carefully crafted diversified academic programme and a host of co-curricular activities, the school will create unique learning opportunities through Nature, environmental and community engagements and develop a social conscience among students.

Starting in June 2019, ATA will have classes in LKG, UKG, Grade 1 and 2. It will have not more than 20 students per class and a high teacher-student ratio to impart quality education. The school is easily accessible from Besant Nagar, Adyar, Gandhi Nagar, and surrounding areas. The ATA community will represent all strata of society without discrimination with regard to either social or economic position. ATA intends to do away with as many societal labels as possible and see an individual for what he or she is.

ATA Philosophy

It is not easy to change. The deeper one's conditioning is, the harder it is to change. Theosophical education aims at laying the right foundations in the development of the personality, mind and character. The capacity to change oneself is a self-transformative capacity and can be cultivated by a conscious intention. Self-awareness is the first step towards bringing about self-culture.

Salient Features of ATA

ATA holds the conviction that

individuals who are at peace with themselves will ultimately create a world at peace. Students will be encouraged to relate to the world in the broadest sense, as part of the human family, without regard to race, religion, ethnicity or gender. At ATA students of different cultures and diverse backgrounds will learn together and cultivate mutual respect, equality, compassion and go on to contribute meaningfully in the world.

Development of wholesome habits, attitudes, and social skills leads to greater self-mastery. ATA's primary concern will be the development of right character and integration of core values such as empathy, sensitivity, and an attitude of stewardship for the environment and society, becoming an active instrument for doing what is right. Emphasis will be given to the development of life skills such as self-confidence, effective relationships, effective conflict resolution, communication skills, critical thinking skills, metacognitive skills and so on.

Learning Process at ATA

Fear or competition will not have any place in the learning process and will not be used as a method of control or motivation in overt or subtle ways.

Students will be motivated to learn by awakening their interest in the subject, enabling them to take ownership of their learning and making them life-long learners. ATA will seek to instill the spirit of excellence in students and encourage them to become the best that they can be.

ATA Faculty

ATA is looking for highly committed individuals who bring in a diverse range

of experience. Students will have opportunities to widen their perspective by interacting throughout the year with theosophists and resource people from various countries.

ATA will have the environment lovers of Adyar Nature and Environment Centre to engage students in various Nature and environment-related activities such as bird-watching and Nature studies. ATA invites educators for whom education is their vocation. If you love being with children, and have a passion for exploring innovative and creative ways of learning, ATA will provide ample scope.

An ATA educator is one who:

- has a cheerful disposition, patience, kindness and understanding as well as firmness and assertiveness where necessary
- is completely engaged in and who enjoys the teaching-learning process
- has a thorough understanding of different learning styles and paces
- is open to learning about their own inner conditioning and willing to change
- is aware of their influence on the

child, as children unconsciously mimic and internalize adults' behaviour.

How to get involved

Volunteer & Intern Programme invites you to share your skill, time and energy as well as gain new experience across cultures.

Resource Person: ATA welcomes people with experience in any area to work with us as full-time or part-time resource persons.

Work: ATA invites passionate, committed persons, with a deep interest in education, who like being with children and are in a learning mode themselves. ATA will take you on a journey of self-transformation and a deep, abiding sense of fulfilment.

Funding: Direct donations can be given to the TS Treasury Office marking it for "the school project".

Contact us at:

infoadyarta@gmail.com

The child is both a hope and a promise for mankind.

Dr. Maria Montessori



THEOSOPHY AROUND THE WORLD

The highlight of this year was the **11th World Congress** of the Theosophical Society (TS) held in **Singapore** from 4 to 8 August, with the theme "Consciousness, Contemplation, Commitment: The Future Is Now". This historic event was organized for the first time in Asia with 173 delegates from 24 countries. It was held in the Conference Hall of Ramada

Singapore at Zhongshan Park, I gave the opening address and Marcos de Resende gave the keynote speech on the theme. That evening I gave a lecture on "Theosophy for Tomorrow", and also gave a lecture on "The Intuitive Mind" in a public auditorium on 5 August, with more than 300 attending. Other Congress lectures and workshops were given

by several General Secretaries, officers of the TS worldwide, and the President of Singapore Lodge, Mr Chong Sanne, who led a team of members from the Lodge working hard and efficiently to organize this Congress. The 4th Theosophical Order of Service (TOS) International Conference was also organized in Singapore following the World Congress from 9 to 10 August, with 67 members from 18 countries attending. Nancy Secrest, TOS International Secretary, chaired the session and I gave the opening speech.

Continuing with the **Indo-Pacific** region, I inaugurated the 126th **Indian Section** Convention at the Adyar Theatre on 1 January, chaired by the international Vice-President, Dr Deepa Padhi. The "State of the Indian Section Address" followed, along with a slide presentation by the General Secretary, Mr Pradeep Gohil. The Indian Section Council elected Mr V. Narayanan, uncontested, as Treasurer for 2018-2019. There was a decrease of 250 members in the Indian Section as of 30 September.

I attended the North India Study Camp held from 6 to 8 October at the Indian Section Headquarters in Varanasi on "The Process of Unfoldment: An Education of the Soul" and gave a public lecture on "The Importance of the Centre" held in the evening of the first day. I spoke to the TOS group members in the Workers' Training Programme on 9 October. The 95th South India Theosophical Conference was organized in Adyar from 30 March to 1 April on "Illumination Must Come from Within". From six Federations 118 delegates

attended the Conference, which started with the welcome address by the international Secretary Ms Marja Artamaa. A study camp was organized at the Himalayan Study Centre, Bhowali, from April 13 to 19 by the Indian Section on the topic "Glimpses into *The Secret Doctrine*", which was directed by Mr U. S. Pandey. A National Youth Study Camp was also held in Bhowali from 25 to 27 May by the Indian Section with 44 participants from various parts of India, which was directed by Mr Shikhar Agnihotri and Ms Varsha Patel.

A TOS camp was organized in the Bhowali Centre from 29 to 31 May on the theme "Working Towards the Future" with 36 active members of TOS from different Indian regions, including Mrs Deepa Padhi, international Vice-President, Nancy Secrest, TOS international Secretary, and Marja Artamaa, international Secretary.

I addressed the **New Zealand** Convention held this year in Palmerston North in late January. The focus was on "Seeing through the Illusion: A Journey of the Heart". Other guest speakers included Ms Dorothy Bell from Australia and Mrs Lily Boyd. Two schools of Theosophy were held this year, one in October on "The Spiritual Path in Daily Life: Exploring the Mahatma Letters", with Mr John Vostermans as the course facilitator. The second one was held in April with international speaker Mrs Elena Dovalsantos as course director exploring the theme "Our Origins and Destiny", based on *The Secret Doctrine*. The Immersion Weekends were inspiring, with a focus on a deeper awareness of

"Theosophy — Practical Spirituality". They celebrated the opening of a new building for the Hawkers Bay Branch in April with seminars which were attended by members from all around the world.

The **Australian Section** has reported another highly active year of events and performances, including a successful Annual Convention held in Brisbane with long-time member and featured speaker Professor Emeritus Richard Silberstein; a survey of all TS Lodges/Branches to obtain information on their training requirements and their suggestions for the planned introductory training video; and starting of an annual TS prize at the University of Western Australia. The presentations made by the National Lecturers and the National President, and the Educational Coordinator were well received. A short list of top-priority and high-priority items have been prepared in a business plan workshop, which is a commendable initiative.

Mr B. L. Bhattacharya, the Presidential Representative of **Bangladesh**, delivered a lecture in Dhaka University on "The Works of Vidyasagar and Theosophy". Two meetings were organized by Mr Prahlad Debnath, in Maynamaty and another at Comilla, with Mr Bhattacharya as the guest speaker. A dedicated senior member, Mr Subodh Chandra, was felici-

tated, and copies of the book in Bengali *Gignasha* written by Mr Bhattacharya were distributed among the members. The TS in **Sri Lanka** had a useful and interesting year of theosophical studies and meditation classes, generating motivation and enthusiasm among the members.

The TS in **East and South East Asia** comprises Singapore, Malaysia, Japan and Myanmar. The **Singapore Lodge** formed in 1889 is the largest in the Presidential Agency, with 340 members and Mr Chong Sanne is the President. The Chinese Project Team that develops the Chinese website and carries out the translation of theosophical literature for Chinese-speaking people, is based in the Singapore Lodge. I visited the Lodge on 21 October and gave a talk on "The Importance of the Centre". The **Selangor Lodge**, formed in 1929, is currently the sole Lodge in **Malaysia** and the President is Ng Ay Na. There is an increase in the membership from 89 to 95. **Japan** has only one Lodge at present, called Nippon, in Tokyo with 38 members. It was formed in 1972. The current President is Naoki Okamoto. The TS in **Myanmar** has a Lodge, the Olcott Lodge in Yangon, with 34 members. The current President is Pyi Thane.



Number of delegates registered as on Monday, 31 December: 748



PANCHA NIYAMAS **— THE FIVE LAWS OF CAUSE AND EFFECT**

Ven. Olande Ananda

(Summary of the Public Lecture delivered on 1.1.2019)

In this lecture some of the Buddhist perspectives on beauty and the field beyond were explored, and some of these expressions were compared with the teachings of, for example, J. Krishnamurti, Zen, Sufi, and so on.

Buddha classified Truth into two different categories:

Relative truth (*sammutti satya*) and
Absolute truth (*paramartha satya*)

In relative truth, beauty may consist of seeing beautiful things, hearing pleasant sounds like classical music (Western and Oriental), sounds of birds, the ocean, waterfalls, and so forth.

Or it may entail the experiencing of pleasant fragrances, natural scents like the smell of the rose, or artificial scents that entice the senses or conjure up mental images from the present, or from past memories — ending in imagination.

Also, it could mean the experience of good food, depending on one's taste of course, either spicy or bland, sweet,

sour or bitter or a subtle combination of these, vegetarian, vegan or otherwise.

Then the tactile sensations, arising from the contact of the skin with objects, either hard or soft, cool or warm and so on. These give a sensation of pleasantness associated with beauty of the world.

Finally, beauty could be the contact from within — with our own thoughts of beauty, either worldly or philosophical or other-worldly.

There is a saying that beauty is in the eye of the beholder, meaning that it is not so much the perceived external object itself, but rather the mental make-up of the beholder that determines whether something is beautiful or not.

Why did the Buddha call all these forms of beauty relative truth? Well, because all these things, objects of the eyes, ears, nose, tongue, skin and the mind, have their beginning, middle and end; they are all conditioned and they are not really able to give us lasting

happiness; they are unsatisfactory; they are also non-self.

The field of real truth and beauty lies beyond and beneath all these objects and in the subjective experience. That field of truth and beauty is not conditioned by sights, sounds, smells, feelings or thoughts. It is rather a realm that is already within oneself, which can be discovered, or uncovered when one is sensitive to it.

Psychoanalysis and Zen Buddhism

The essential point of the book *Zen Buddhism and Psychoanalysis* by Erich Fromm, D. T. Suzuki and Richard De Martino is the opinion that psychoanalysis and Zen Buddhism subscribe to the same aim. It says: "The aim of Zen is enlightenment: the immediate, unreflected grasp of reality, without affective contamination and intellectualization, the realization of the relation of myself to the Universe." For the authors, this is precisely what psychoanalysis aims to do.

Alan Watts discusses the word *tathata*, which is translated from the Sanskrit as "suchness" or "thusness." The term is used in Mahayana Buddhism to suggest how things look to a Buddha, to one who has experienced enlightenment or liberation and is therefore, called a *Tathagata* — one who comes (and goes) thus. Watts shares the sense of this non-sense in Buddhist philosophy, and its practical demonstration in Zen.

In the book, there are two poems at

the very start, which illustrate two different approaches of the analytic Western mind and the observant, non-judgmental Oriental mind. They are both "flowers by the wayside". The one by Tennyson goes:

Flower . . . I pluck you . . . if I could
understand what you are . . . I should
know what God and man is.

And then a Japanese *haiku* (short poem)

When I look carefully I see the *nazuna*
blooming by the hedge!

I read this actually just after having a similar experience in Holland, while bicycling up a hill (yes, there are some hills in Hilversum!) and seeing a flowering bush by the roadside I stood, and time stood still . . . just before opening the book at a friend's place. This may have been my introduction to Buddhism.

In J. Krishnamurti's teachings we find many references to the "otherness" especially when he is alone. That other dimension is there, it comes unexpectedly, when there is no self or ego that expects anything, no centre and circumference.

Probably this could be the "unconditioned" state of mind, which is already basically within ourselves. We do not have to go anywhere, or do anything special or try to become something, in order to find it. It is in this state of being, not becoming that the otherness, the unconditioned, nirvana can be realized.



TRUTH AND BEAUTY

(Summaries of Symposium Lectures delivered on 2.1.2019)

Shikhar Agnihotri

Opinions are not the Truth. Much has been said and discussed about the Truth, so let us explore more about the aspect of Beauty.

What Is Beauty?

Very often we say that “such and such object” is beautiful. If it were so, the same object would be beautiful for everyone. But all of us know that such is not the case.

So, where does Beauty exist?

Most of us would say, “Beauty is in the eye of the beholder”, but again this is a subjective approach which means the sense of beauty will change from person to person; which is not right, because the beauty that we are talking about here is one of the aspects of Divinity, which is *Universal*, so *Beauty must have a Universal Connotation in its Real Meaning*.

And that is why I feel (and say), “*Beauty is not in the perception of an object, beauty is in the absence of the subject*” — implying the absence of the lower self/personality/sense of separateness.

Try to remember the most “beautiful” object you have come across in your life. Remember your reactions to that object. There is verbalisation and appreciation of the object. Before the verbalization,

the thought arose in the mind. Even before the thought, what was there?

Mostly, there is a sense of wonder, an element of surprise — it is a matter of realisation and awareness — but one thing is for sure, there is *no thinker as yet*. It does not matter how long this state lasts. What matters is that it does exist in our daily life. This is the “field beyond”.

That is why love is beautiful because in love, there is no personality. Love is the most vulnerable state of being, and yet it is the most blissful and the most powerful, binding, transforming force *in this Universe . . .* because love means the utter lack of I-ness.

But the most unfortunate thing, perhaps, has been the classification of love, into human–divine, pure–impure and so on. Due to this, today, human love has everything that is not love — attachment/expectations/possession/envy/pleasure-seeking/hatred even — along with the care and good wishes for the other.

When that potential moment of eternity presents itself to us, we “*attend*” to it, *totally, completely*, without verbalization, without desire to take a selfie; and Truth-Goodness-Beauty will be there in that eternal now. . . . Because all three are *one* and the *same* in essence.

* * * * *

Barbara Hebert

Truth and Beauty, the primary concepts upon which the theme of the 2018 International Convention is built, are

intrinsic in the theosophical world view. They are eternal principles that are inherent in the Ageless Wisdom. However, the tremendous depth of these

perennial concepts requires study, discussion, and contemplation. They may raise questions for us, both from a philosophical and a practical point of view. Together, we will explore a few of these questions, such as: What is Beauty from the theosophical perspective? What is Truth from the perspective of the Ageless Wisdom? What is the

relationship between Truth and Beauty from this world view? How do we implement these abstract concepts in our lives? As seekers on the spiritual path, we have an almost instinctive desire to search for and ultimately realize — to the best of our ability — the eternal principles known to us as Truth and Beauty.

Isaac Jauli Dávila

It was Plato who proposed three concepts that would be assumed in later centuries as the greatest values of humanity: truth, beauty and goodness.

Plato took the definition of beauty to the metaphysical order, that is, elevating it to spiritual beauty. Thus, he inferred that beauty is what everyone wants, identifying beauty with goodness and truth; It was the ideal "platonic" beauty.

Following his footsteps, H. P. Blavatsky enunciates in *The Key of Theosophy*:

If Eastern comparisons may be permitted, Theosophy is the shoreless ocean

of universal truth, love and wisdom reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection.

Truth is the basis of science and philosophy, and it offers the solid intellectual foundation for knowledge. And so truth is beauty and goodness.

Later, Plotinus affirming, like Plato that beauty is in life, not only in its forms, but also in something that hides behind forms and identifies as "soul". Beauty is not found in form, but in its "radiance". All things, all forms have light, which is where their beauty is, so we can conclude that "Light is Good".

RECEPTION

The newly restored and renovated Blavatsky Bungalow was the venue of the customary reception hosted by the International President, Mr Tim Boyd, this year and was held at 3.30 p.m. on 31 December 2018. Delegates and guests gathered under the shady canopy of the trees in front of the historic building to catch up with old friends and make new ones from all over the world.

The event started off with Mr Tim Boyd saying with a few words. He invited the gathering to the inauguration of the Blavatsky Bungalow to be held the next evening when they would have the opportunity to see the inside of the building as well. The Social Welfare Centre and Olcott School children then sang songs in several Indian languages and English and livened up the event.

It is always a wonderful opportunity to be able to meet one another at the beginning of the Convention and get acquainted. For the rest of the Convention there is the feeling of being among friends rather than strangers.



OPENING OF THE CONVENTION

The 143rd International Convention is being attended by about 745 delegates on the opening day.

On 31 December 2018 at 8:00 a.m., the Convention was inaugurated at the Adyar Theatre. The candles were lit by Mr Tim Boyd, Mrs Lily Boyd, Dr Deepa Padhi, Ms Nancy Secrest, Mr Pradeep H. Gohil and Mrs Linda Oliveira. The Olcott Memorial Higher Secondary School children chanted an invocation, followed by the Prayers of the Religions, and concluding with the Universal Prayer led by the President, who then welcomed everyone. The international Secretary Ms Marja Artamaa read summaries of the greetings received from many countries and individuals, thanking them all for the encouraging words, which are an important part of setting the tone of the Convention. There is a field beyond where brotherhood is true and united. It is revealed in wordless beauty, and it touches everyone beyond. Subsequently, greetings from the dais were given for the Convention by General Secretaries and other representatives of the various Sections and other groups on behalf of their MEMBERS as follows:

Dr Barbara Hebert, USA	Mr Widyatmoko, Indonesia
Mrs Jenny Baker, England	Mr Isaac Jauli, Mexico
Mr Pradeep Gohil, India	Mr Esteban Langlois, Argentina
Mrs Linda Oliveira, Australia	Mr Marcos de Resende, Brazil
Ms Birgitta Skarbo, Sweden	Mrs Angels Torra, Spain
Mr John Vorstermans, New Zealand	Mr Narendra Shah, Africa East & Central
Mr Wim Leys, Netherlands	Mr Robert Beland, Canada
Ms Tran-Thi-Kim-Dieu, France	Mrs Isis de Resende, America Central
Mrs Manuela Kaulich, Germany	Mrs Svitlana Gavrylenko, Ukraine
Ms Patrizia Calvi, Italy	Rev. Olande Ananda, Sri Lanka
Mr Janne Vuononvirta, Finland	Mr Abraham Oron, Israel
Mr Peter Van Osta, Belgium	Ms Nancy Secrest TOS International

After the greetings the President addressed the audience and presented his report with a 45-minute video playing in the background, of various events at Adyar in 1950. The President also inaugurated the newly published book in two volumes, *A Students' Guide to the Masters' Teachings* by Dr A. Kannan.



THE INTERNATIONAL ORDER OF THE ROUND TABLE

The International Order of the Round Table is celebrating the 110th anniversary of its existence. It was founded by George Herbert Whyte in London on 25 July 1908 and has spread far and wide since then. The Order was meant for young people belonging to all creeds and races with "service" as the keynote and has been inspired by the Arthurian legends. The emphasis is on character-building and the developing of virtues such as kindness, helpfulness, compassion and righteousness. It is open to children from the age of 5 years onwards. The beauty of the Order is that a person may continue to be a part of it as long as they choose.

Every year Round Tablers from around the world gather together at Adyar, a day before the International Convention, to meet and perform a ceremony of the Round Table. This year on 30 December 2018 the "Flower Ceremony" was performed. The flower is the symbol of perfection.

The members present were from the Maitreya Round Table, Mumbai; Bhargava Round Table, Bengaluru; and Vasanta Round Table, Chennai. Greetings were

received from Richard Bayley from England, Senior Knight of the Order and on behalf of the Auckland Round Table, New Zealand. Bhargava Round Table, Bengaluru has been very active with regular meetings and conducting Summer Camps, every year. Mr T. Pomeroy from England reported that during the last gathering held at Camberley, England a time capsule was buried at the property. It was the last time the Round Tablers were gathering there. Ms Thrity Dalal, said a few words in honour of Mr Rusi Toddywalla a dedicated Round Tabler who passed away at the age of 89 in May 2018. She mentioned how he had been an inspiring influence on her and other youngsters, encouraging them to be disciplined, punctual and to perform the ceremonies as perfectly as they could.

The Deputy Chief Knight of India officiated at the Flower Ceremony and the beauty of the flowers, candles and the elevating songs accompanied by music played by Feroz from England added to the uplifting atmosphere of the Headquarters Hall where it was held.



THEOSOPHY AROUND THE WORLD

The General Secretary of the **Philippines Section (TSP)**, Dr Rosel Doval Santos, reports that for the last two years, there has been a high proportion of serious theosophical workers and in-

quirers below age 35. In most meetings young members outnumber the older ones. Of the 2,000 new inquirers, over 50% are young. They have also increased the usage of social media. Being a

archipelago, the internet (particularly Facebook) has proven to be a valuable tool, with virtual chat groups, including a vibrant youth forum, "Theosofriends". They also elected a youth representative to their TSP Board. They intend to explore giving a scholarship to the School of the Wisdom for their youth representatives or leaders to deepen their understanding of Theosophy. The Hao Chin family donated a large parcel of land in Metropolitan Manila to develop a theosophical retreat center. A young architect and their youth group are leading this project to have a future home of Theosophy in Manila (a wide parcel of empty land full of trees and vegetation in the middle of the city) much like a small Adyar.

The **Qatar** TS Lodge, which is directly attached to TS Headquarters in Adyar, celebrated the Foundation and White Lotus Days. They are continuing with their regular study classes on *Theosophy Explained* by P. Pavri.

I am happy to report that thanks to the 3-year efforts of the **English Section** members and its National President, Mrs Jenny Baker, the Unincorporated Association has officially become a Charity. They are continuing with their programmes of holding public talks and members' studies. Two other important events during the year were the North-Western Federation Conference in June on the theme "The Quest for the Holy Grail" and a Summer School in August on "The Pillars of Wisdom". It is encouraging to note that the English Section has continued with their online Diploma in Theosophy course for mem-

bers worldwide. During the year, 108 students have taken the course.

The 13th **All-Ireland** Convention held in Dublin in June witnessed a historic event when the Northern and Southern Lodges joined forces as a Regional Association. The Guest Speaker, Diana Dunningham Chapotin, spoke on "Theosophy in Action: Transform Ourselves, Transform the Planet" was inspiring and well received. It is also good that the membership has been increasing. The Organizing Secretary keeps in touch with each member with a newsletter and study notes every 2 to 3 months. An appreciable donation was collected by the TS to support TOS work on education.

Austria stands steady at 58 members. Some of them attended the annual session of the European School of Theosophy held at Salzburg in Austria. The annual meeting of the Austrian Association was held in March, where Albert Schichl was re-elected as the Organizing Secretary and Dr Helmuth Ecker as his Deputy and Speaker for the Association.

Lotus Lodge in Zagreb, **Croatia**, has 20 members and meetings are held twice a month. This year they introduced a new activity in their meetings by discussing one virtue in every meeting. While a couple of members are devoted to the translation of articles and books, some others are dedicated to working on the website.

The TS in **Finland** has 22 Lodges of which two are in Estonia. The Section has lectures each Sunday in Helsinki and monthly around the country. It organized the mid-summer Festival

and a Self-transformation seminar at Kreivila, the Summer-Estate. The Lodges in Estonia organized a successful Summer School in June. Three seminars were arranged with Finnish sister organizations in Helsinki, Kreivila, and Kalevala on "Keys to Happiness and Self-Knowledge". Their TOS continued supporting the Olcott Memorial High School, Social Welfare Centre, and the Boys' Hostel in Adyar.

The **French** Section achieved their targets by making operational a new website, adapting activities based on past participation, and publishing new books for the public. Their other activities included regular meditation courses. Special events like "Celebration of Lights" were organized, and there was a special sale of various objects, the proceeds of which were earmarked for Adyar renovation works. "Open-Door Day" for the public for the propagation of Theosophy was very successful. Lodges were also active in the provinces. In Marseille, on the eve of the Executive Meeting of the EFT held on 31 March, a workshop was conducted on "The Role of the Human Being in the Universe", which was well attended.

The **German** Section had an active year. The traditional Summer School in July was held near Kassel on the topic

"To Develop Our Latent Power". Attendance from the Netherlands, Belgium, Switzerland, Austria, and USA made it meeting an international one. A new Lodge, Brahmapura, was founded in Halstenbek, near Hamburg. Membership increased from 126 to 128. The healing groups met twice a month as part of TOS activities.

The TS in **Hungary** has three Lodges, one in the country and two in Budapest. In November a young couple, members of Siddharth Lodge, organized a new lecture series on healing which they learned about in Nepal. Translation of important theosophical texts has been continued as well as regular activities. They have an active TOS group.

The **Italian** Section, with 25 groups and 19 centers, continued their "members only" meetings and public conferences, which were very well received. The 104th Italian TS (ITS) National Congress was held in Cattolica from 1 May to 3 June, on "From Knowledge to Service: The Challenges of the TS". The ITS YouTube channel is remarkable for its interesting videos and lectures. Their website is visited by around 4,000 viewers every month. The Italian TOS has extended its cooperation to Syria, Turkey, India, Pakistan, Burma, and the Philippines.



Number of delegates registered as on Tuesday, 1 January: 789

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GANDHI ON THEOSOPHY AND THE GLOBAL CIVILIZATION OF TOMORROW

James Tepfer

(Summary of Public Lecture delivered on 2.1.2019)

It is little known that the spiritual arc of Gandhi's life was nourished by the fertile current of Theosophy and its universal philosophy. Gandhi was first introduced to Theosophy by two English students of the Wisdom-Religion while he was residing in London studying to be a lawyer. Gandhi was nineteen years of age and had not yet begun his life-long quest to realize God. The two Theosophists — an uncle and his nephew — took Gandhi to a meeting of the Blavatsky Lodge and introduced him to H. P. Blavatsky and Annie Besant. Gandhi was stirred by this encounter and was inspired to read *The Key to Theosophy* — a dialogue between H. P. Blavatsky and a Christian inquirer. *The Key* awoke in Gandhi a deep and abiding respect for his native religion, Hinduism. It also ignited the flame of spiritual search that eventually led him to declare that there is a "religion beyond all religions" that is at the core of

life. *The Key* and other spiritual texts also confirmed a truth that was innate to Gandhi's character — the unshakeable conviction that the true worship of the divine is realized through acts of intelligent service to others. Gandhi stated that the core teaching of Theosophy was universal brotherhood — a principle frequently ignored and violated by most politicians and religionists alike.

The shaping influence of Theosophy on Gandhi is more evident when we examine his life through the clarifying lens of the three objects of the Theosophical Society. Each of these noble aims helps us illuminate some aspect of Gandhi's thought and practice. First and foremost, the guiding principle of brotherhood fuelled Gandhi's quest for national independence, inspired his numerous ashram experiments and sustained his life-commitment to regenerate the crores of village republics across India. Secondly, Gandhi believed

that an intelligent understanding of the ethical principles that underlie the world's great religions was integral to realizing brotherhood in the highly charged atmosphere of complex multi-cultural and multireligious societies. Paradoxically, perhaps, the sympathetic study of religions helps one to appreciate what is golden as well as what needs to be reformed in one's own particular religion. Finally, while Gandhi believed in the infinite creative powers of human beings, he was wary of any and all attempts to develop higher psychic capacities. Such efforts not only detract from the path of service but were often dangerous when they were not the fruit of the highest spiritual disciplines.

Gandhi's contribution to humanity's ongoing struggle to create a more truthful and non-violent world is considerable. The very notion of non-violence is not only a part of our contemporary, reformist vocabulary but has become a universal norm for assessing human action in almost every sphere of daily life. Furthermore, since Gandhi's death in 1948, the world has witnessed three national crises in which the Gandhian principles of trusteeship and civil disobedience have brought about peaceful

conflict-resolutions: communist agitation over land reform in India in the 1950s, the quest for racial equality in America in the 1960s and the "velvet revolution" in former Czechoslovakia that replaced Communist rule with parliamentary democracy in the early 1990s.

Three aspects of Gandhi's thought and practice have yet to be recognized or broadly practised but will nevertheless play a crucial role in the emerging global civilization of the future: the distinction between Absolute and relative truth, the expansion of the meaning of the sacred, and the supreme importance of intentional communities as "crucible centres" for a new kind of global mentality — one that could change the very map of human consciousness. The decades ahead, it could well be said, owe much to Gandhi's spiritual openness and his sense of universal responsibility which have become beacon lights to a more vibrant "universal civilization". That is the vision and that is the commitment that our generation must make so that our children and children may inhabit a more hospitable world in which our spiritual, intellectual and material abundance may be redeemed by virtue of being shared.



INAUGURATION OF TWO EXHIBITIONS

On the 31 December 2018 at 1.30 p.m. President Tim Boyd inaugurated two exhibitions at the Museum and Archives which is open daily for an hour. This year there are two exhibitions, the first

being on the 'The Mahatma Letters' which were being put on display for the first time and as Tim Boyd mentioned in his inaugural speech that it is a unique chance to view the original

Some of the letters on display in the Archives are those received by Col. H. S. Olcott and C. W. Leadbeater in the early days of the Theosophical Society. Many others are those that were published in the *Letters from the Masters of the Wisdom* — First and Second Series transcribed and compiled by C. Jinarajadasa. As Annie Besant has written in the foreword, 'Many a pilgrim on the probationary path will find in it much of help and inspiration, and it will serve to deepen the sense of reality of our Teachers...'

The serious student who would also like to study *The Mahatma Letters to A. P. Sinnett* in chronological sequence might find the recently released two volumes called *A Students' Guide to the Masters' Teachings* compiled by Dr A. Kannan.

Another important thing on display is the turban of the Mahatma M. which he gave to Col. H. S. Olcott. This has been kept on display in Annie Besant's room. Also open is the room where J. Krishnamurti lived for many years with his brother Nityananda. Annie Besant had built this room especially for him.

The second exhibition is on the theme "Prominent People Associated with the Theosophical Movement" which is on display in the Museum. Here the visitors will find, among the many objects of significance in the history of the Theosophical Society, important information on prominent and famous people who had an influence on world history. Directly or indirectly these people were associated with or influenced by Theosophy or were members of the Theosophical Society in their respective countries. For example, there is information on Thomas A. Edison, Albert Einstein, Albert Schweitzer, Maria Montessori, Mahatma Gandhi, Rabindranath Tagore and William Butler Yeats.

The purpose of these exhibitions might be said to be to draw our attention to the real purpose of the Theosophical Movement and learn how Theosophy has had an influence on the history and thought-leaders of the world in the last 143 years.

The exhibitions are open from 1.30–2.30 p.m. every day during the Convention.



INAUGURATION OF BLAVATSKY BUNGALOW

The evening of 1 January 2019 saw the Convention delegates gathered in front of the Blavatsky Bungalow at 7.30 p.m. to celebrate the successful restoration and renovation of this heritage building. President Tim Boyd mentioned that the work had taken nearly two years with painstaking attention to detail and making sure that the methods used in

the original building of it were kept in mind.

The Blavatsky Bungalow which is all white was enhanced with lighting from inside and outside. Colours of different hues created different effects not only on the physical senses but also on the emotional levels, emphasizing the project being "a labour of love".

The significance of this historic building is not only for members of the Theosophical Society but also for the Indian nation. Stalwarts like the poet Nobel Laureate Rabindranath Tagore (who stayed there for 10 days on one of the seven occasions he visited Adyar) and Mahatma Gandhi who visited with his wife Kasturba make it a special place in Indian history.

The purpose of Blavatsky Bungalow which was named so by Annie Besant is specifically for students to get together to study and contemplate on subjects of relevance for the attainment of wisdom, and engage in philanthropic work in the world. It was the place used by the Brahmavidya Ashram (from 1922) for six years. Since the 1940s the sessions

of the School of the Wisdom have been held here.

The special atmosphere of this beautiful building is a testimony to the importance of its purpose and as custodians we have a responsibility to preserve it for future generations.

One of the parallel sessions "Meditation Workshop" by Ven. Osho Ananda, during the Convention is being held on 2 and 4 January 2019 in Blavatsky Bungalow upstairs. The next session of the School of the Wisdom during 10-26 January 2019 on the theme, "Meditation in the Light of Theosophy" with Ms Tran-Thi-Kim-Son will be setting the tone for the new work that has always been pursued in which the building was consecrated.



THEOSOPHY AROUND THE WORLD

There are two Lodges in **Marseille**, France, directly attached to Adyar: (1) Arc en Ciel Lodge organized a lecture by Jean Iozia on "Adyar and the Founders" on 17 November. The Lodge meets monthly and discusses important theosophical publications like *Man and his Bodies* by Annie Besant. (2) Ananda Lodge of the Theosophical Centre for Studies and Research. They have been rendering an active platform for members to have discussions and meetings. The Ananda Lodge re-elected Mrs Brigitte Iozia as their President in January.

The members of the TS in **Portugal** were quite happy in their new premises and activities conducted on the basis of

an annual calendar available via the website. They have a public meeting every fortnight, which is always well attended. The Hermes study groups were formed in Lisbon.

The TS in **Russia** has 8 branches and one research centre with 125 members. Study meetings are held in almost every branch weekly or once in two weeks. The International Theosophical Congress dedicated to the 142nd Anniversary of the TS took place in St Petersburg from 17 to 19 November. The focus was "Scientific Value, Relevance, and Importance of *The Secret Doctrine*". It was attended by 50 participants. The annual All-Russian Theosophical Conference

was held in Kemerovo on 25 March with more than 50 participants. The annual Winter and Summer Theosophical Readings were held in Makaryevka, Altai Region, on the study of *The Secret Doctrine*.

The TS in **Slovenia**, with four Lodges, continues with their weekly meetings on different days. They had their Winter School in February and Summer School in June. The motto of this study year was "Love".

In December, the 11th edition of the Silent Retreat was held in the **Spanish** Section, conducted by the President of the European Federation of the TS, Ms Tran-Thi-Kim-Dieu. Another retreat took place in Montserrat on the theme "The Spiritual Instructions According to the *Bhagavadgita*", with 50 participants. They had the 40th edition of the Iberian Days function, organized jointly by the Portuguese and Spanish Sections. "Living with Intelligence" was the topic. They had a seminar in May on "Symbolism", and in August they had their Summer School with a focus on Pablo Sender's talks on the "Yoga-sutras of Patañjali" via the Internet.

The TS in **Sweden** has five Lodges with 147 members. They have their regular activities, including lectures, study groups, and workshops on various theosophical themes. They had arranged two mini-schools at the headquarters in Stockholm with around 20 participants in each. The one in autumn was on "Self-Transformation According to Vic Hao Chin", with Ms Mirva Jaatinen, and the other in the spring on "Theosophy in the Beginning, Now, and in the Future", with Ing-Britt Wiklund, Pertti Spets,

Birgitta Skarbo, and Monica Ostetius. Summer school was held on "The Path of Life", with 23 participants. The TOS in Sweden is supporting children at an orphanage in Goa, India.

In an Extraordinary Assembly on 14 November, the **Swiss** TS held the election of their new Presidential Agent, Mr Andrea Biasca-Caroni. The Swiss and European Theosophical Seminar was held from 23 to 24 March in Ascona by the Swiss TS in collaboration with the European Federation and the Italian Section. The theme was "Theosophy: Tradition and Revolution". The Presidential Agent and his wife made a donation of Euros 10,000 for the construction of a new Archives space at the Adyar Library building in order to protect the Archives from the Adyar River flooding.

The Theosophical Society in **Ukraine** set up Lodge Perfect Way in Kyiv in April. The 13th Annual Convention was held in November, with a huge attendance from almost all Lodges. On 8 May an annual Scientific Interdisciplinary Conference was held in Dnipro on "H. P. Blavatsky and Contemporaneity: Spiritual Aspects of Modern Outlook". Jacques Mahnich delivered two talks, one exclusively on HPB's heritage, and the second on "Science and Theosophy: A Search for Bridges", attended by 80 participants. Summer school was held on "In the Stream of Divine Love". The first bilingual magazine *Theosophy and Science* was published. The study centers in many places continued with their annual activities. The TOS in Ukraine has also been very active in helping the TS by gathering volunteers.

Julie Cunningham, the Organizing Secretary of the **Welsh** Regional Association reports that they have 3 Lodges and one Study Centre, with 74 members. Regular study meetings are held throughout the year. Mr Vic Hao Chin, Jr, from the Philippines, Fiona Odgren from Vancouver, and Jenny Baker, National President of the English Section, visited them and gave illuminating talks.

The **American Section (TSA)** reports that they have included Daya Kujansuu from Michigan in their National Board of Directors for the Central District. The Theosophy Wiki website has approximately 25,000 viewers per month and the videos on the TSA YouTube channels are having over a million visitors. In fact, this makes the theosophical teachings, the Ageless Wisdom, easily accessible to those who are sincerely searching. People across the country and the world can now join and participate in eight weekly online groups which would help human society to understand the TS Mission. They also offer many online classes such as Pablo Sender's course on "The Birth of Humanity" and Ravi Ravindra's course on "Nourishing the Pilgrim Soul". The public programs department provided high-quality programs for study, meditation, service, and the community that are of interest to new members. The AV department completed a combined effort with the famous author of *Proof of Heaven*, neurosurgeon Eben Alexander and his partner, Karen Newell, to produce a multimedia program on "Traversing the Depths of Consciousness".

The General Secretary of the **Argen-**

tinian Section, Mr Esteban Langar reports that in October, together with the San Lorenzo Lodge, their National Days were organized with the theme "Challenging Together the Power of Illusion". The program was held in two parts: the first following the text of J. Van der Leeuw's *Gods in Exile*, and the other based on the *Yoga-sutras of Patanjali*. In the concluding session Eduardo Gemaglia was the guest speaker. National Days were held from 30 March to 1 April with the focus on "Human Regeneration: There Is No Other Path to Go."

The **Brazilian** Section, with 40 members, 33 Lodges and 20 study groups has a presence in most parts of Brazil. The National Section departments continued their work, including a program to avoid depression and suicide in collaboration with UNB, Brasilia University with lectures on "Happiness and the Meaning of Life". They had two National Meetings: one was the 37th Summer School in January focusing on "Meditation and the Occult Side of Things" the other was the International Theosophical School on "Dharma: The Call from Within".

The **Bolivian** Section celebrated its centenary of the TS in that country from 23 to 27 August with workshops and conferences. Learned theosophists led the discussions and contributed to the deliberations. All the branches were active holding meetings and discussions as well as participating in national events.

Maryse DeCoste was reelected in March as the President of the **Canadian** Theosophical Association for a second term. It is good to know that their members

is increasing. Their National Convention was in Calgary, Alberta, on "Those Who Came Before Us", with four speakers: Michael Gomes spoke on Mabel Collins; Fiona Odgren selected Helena Roerich as her subject; Naftaly Ramrajkar led a workshop on "The Mystic Poetry of Rumi, Saint Kabir, and Others"; and Reid Pollock chose the Count of St Germain. For the 2019 Convention, Vancouver was selected as the venue. David Sztain was appointed as their new National Treasurer.

In August Mrs Ligia Montiel was elected as Presidential Representative for the TS in **Costa Rica**, replacing her predecessor of many years, Mrs Maria Orlich Soto. They worked in harmony during the year with the collaboration of all 5 Lodges. In early June they received me and Mrs Isis Resende, President of the Inter-American Federation. We both spoke to members and also gave public lectures. Their Summer School was attended by members of the 5 Lodges and also those coming from the rest of Central America and the Caribbean. They appreciated the presentation of visiting lecturer Mr Martin Leiderman, from the USA, who discussed the "Cosmogogenesis" portion of HPB's *The Secret Doctrine*.

As reported by the General Secretary of the **Cuban Section**, they had their Annual Convention on 14-15 January on "A Testament of HPB for Us". In late May I visited the Cuban Section with my wife, Lily, and gave two talks: "Overcoming Fear" and "The Four Minds" followed by question-answer sessions. It is good to know that this year members

are showing increased interest in studying *The Secret Doctrine* and *Isis Unveiled*.

The **Dominican Republic** Presidential Agency has Lodges Atma and Nueva Aurora, and HPB study group. On 22 November Lodge Atma celebrated the Anniversary of the TS with the participation of Eriberto Rosado as speaker. It also sponsored a three-session course on "What is Karma", which was open to the public free of cost. HPB Study group continues with the book *The Seven Jewels of Wisdom*. The Nueva Aurora Lodge celebrated the White Lotus Day. They have started Hatha Yoga and meditation sessions twice a week.

During the year, the **Orlando Lodge** in the USA, attached to Adyar, continued their regular monthly programs of Meditation, Healing Circles, and School of Theosophy. They also celebrated Adyar and White Lotus Days.

The Fraternity Lodge in Asunción, **Paraguay**, has 16 members. Discussions on theosophical studies is a regular feature, and it has an established digital network with the TS in Argentina, Spain, and Brazil, and the Presidential Agent of the STI apart from some branches of TS in USA and Europe. The Presidential Representative in **Peru** reports that they held 15 public meetings during the year, and that their membership grew to 38. They celebrated the 94th anniversary of the foundation of the TS in Peru on 1 June, which coincided with the date that HPB Lodge was founded.

After the visit of Hurricane Maria on 21 September to **Puerto Rico** and the

in March with my wife, Lily, and gave two public talks, which were also attended by a group of members from the Dominican Republic. I went to the most affected community and visited Gabriela Mistral High School, which follows Montessori-like teaching methods. I interacted with teachers, students, and their parents. It was quite interesting. In December the TOS made the shelter, "La Casa de Todos" (Everyone's Home) for their wonderful project "Return a Smile to a Child after Hurricane Maria". This is a shelter for battered children and their mothers. TS members took emergency articles, canned food, clean-

younger children.

In **Uruguay** every Lodge meets weekly to study important theosophical books. They encourage lending books to members and are open twice a week for the public to read theosophical materials free of cost. The Presidential Representative of the TS in **Venezuela** reports that the members of their two Lodges meet to study together every Sunday for two hours. In these meetings, half an hour is dedicated to meditation for peace. Sister Mayira Alonzo, plastic artist, made a presentation of her works with the theme: "The Complexities of the Ephemeral in the Whole of Existence".



It is only as a united whole that the Theosophical Society can ever be a power in the world for good, or a vehicle for the exercise of the altruistic efforts of its Fellows. The action of the Theosophical Society is on the plane of ideas, which is the plane of realities, in that, material things are but pre-existing ideals brought down into this earthly sphere.... The real Theosophical Society is an indivisible unit, animated by an individual life! Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a *united whole*.

Col. H. S. Olcott
Applied Theosophy and Other Essays



Number of delegates registered as on Wednesday, 2 January: 796

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Daily News Bulletin

IS CONSCIENCE DEAD?

Gopalkrishna Gandhi

(Summary of Besant Lecture delivered on 3.1.2019)

World War I saw humankind's first use of chemical weapons. In that stunningly meaningless war, both sides deployed chemicals. Britain used phosgene in the Battle of Loos and Germany used chlorine-phosgene in the Battle of Ypres, putting its victims through unspeakable agony before dying. The 2nd World War, which gave the world Hitler's holocaust, also saw scientists develop nuclear weapons and the United States use, unforgettably, atomic bombs over two unsuspecting targets in Japan, mutilating, disabling and killing thousands. Unsubstantiated reports persist about biological weapons having been developed and used by major powers in our times. Executions and torture thrive. Terrorism, with its cynical targeting of innocents including children, has coarsened human sensitivity beyond recognition.

The dispossession, displacement and devastation of humans, vulnerable on account of poverty or numerical weakness, by the stronger and more

numerous is widespread. A country steeped in the Buddha's teaching and Myanmar can see a whole people hounded out of home and hearth to a life under the shadow of death.

Beyond state and non-state actions driven by political or ideological agendas, human society is also witness to the most barbarous behaviour at the level of individuals. Women and children, and the girl-child in particular, continue to draw unimaginably gross behaviour from males who look like any man, including men present at sage gatherings like the present one. The rape and brutal murder of Jyoti Singh by a gang in the national capital territory of Delhi in 2012, and, more recently, the abduction, rape and murder of 8-year old Asifa Bano in the village of Kathua in India's state of Jammu and Kashmir look like they can have no parallels. In reality, it is as familiar as it is barbaric. The barbaric is savage, not strange. The savage is not history, but can inhabit pleasan-looking tee-shirts and jeans.

The persistence of "honour killings" such as the beheading of a minor Dalit girl in Salem district, in our own state of Tamil Nadu, by a man who had been accused of misbehaviour by the girl, is astonishing in this day and age.

Cruelty to animals, short of butchering them, continues and asks for a William Blake to scream his protest. It is not that Blakes do not exist. Only, they do not have the readership that the poet, painter and printmaker had. If someone, today, were to write "Each outcry of the hunted hare, a fibre from the brain doth tear", she would be regarded with indulgence, condescension — "poor thing".

All this makes us ask if modern man

has any conscience.

On the other hand, the world's sentiment against BNC weapons, against the death penalty, against torture, is strong and growing. The United Nations has played and continues to play a major role in conscientizing a callous world. The Nobel Peace Prize is going now as much to individuals working for an end to issues of conscience like child-trafficking as it is to political heroes and heroines. His Holiness the Dalai Lama has not given up hope. His Holiness Pope Francis is a beacon of courage and faith in humanity's ability to self-correct.

So does one despair or does one not ?



THE THEOSOPHICAL ORDER OF SERVICE

Beyond Suffering

(Summary of Talk delivered on 3.1.2019)

Nancy Secrest

There is a poem compiled in a convent during the Middle Ages called "The Travels of the Mother of God among the Damned". In it the "Mother of God" visits hell and guided by the Archangel Michael travels through hell, seeing the tortures undergone by the poor souls there. Among them are those known as the "damned" who gradually sink into a burning lake of brimstone and fire. The worst of them disappear from view, forever to be forgotten by God. The Virgin is shocked. In tears, she falls to her knees before God pleading that *all*

should be forgiven. God reminds her of the execution of her own son by such as these. In the poem, she then commands that all saints, martyrs, angels and archangels, should prostrate themselves with her before God imploring him to turn his wrath into mercy. Imagine a field, a horrible field, of suffering humanity slowly sinking into the mire. Then imagine them being lifted into a field of loving light through the love and compassion of others, a field beyond suffering. How could this be accomplished, who would do it and why?

Suvralina Mohanty

Whatever we see around today is an outcome of thoughts and actions of past years; a certain amount of effort has gone into this. Hence whatever we do today will add to the future.

This is simply an attitude. Once we develop this we no longer see problems as problems. Each crisis becomes an opportunity. When we are ready to serve we are no longer in the problem zone of life. We shift to a solution zone instantaneously. For every little suffering we see around us we visualize the bigger picture and extend it to "what can be done" to do away with suffering. We get action-oriented.

* * * * *

Svitlana Gavrylenko

TOS work is a criterion of spiritual maturity and a degree of altruistic service. TOS activity attempts to unite efforts to reduce suffering in everyday life. Suffering is familiar to everyone and seems to be an endless labyrinth. A person may undertake efforts for disposal of suffering. Often these efforts subsequently bring even more suffering, both to the person, and to others.

The doctrine of Christ teaches that suffering inevitably accompanies human life and is the result of sinfulness. The Buddha also taught the inevitability of suffering in human life, giving the reasons for suffering and methods for its relief. Both Christianity and Bud-

Helping and enabling are different dimensions of service. Helping is short-term, and enabling is long-term. To enable someone means we need to make him/her understand the basics of life.

We must remember that all beings are living; that the life force in everyone is the same though it seems different. This thought, kept in the back of our minds, will help us connect with everything; our day-to-day actions will be meaningful. As we connect with all, we get concerned about all. We truly start caring for all, and gradually there arises a sense of responsibility for all.

dharma teach compassion towards those who suffer.

On the one hand, suffering might be understood as manifestation of a person's weakness and inability for self-control. On the other hand, suffering might be understood as a manifestation of the person's power. By overcoming suffering, the person becomes more human, more loving and wise. In both cases, it is possible to assist the person.

Our compassionate help and participation should promote the finding of power for that person to whom it is directed. We would like to have expressed these qualities in our TOS activities. Let us together master this art of compassion.

* * * * *

EXPRESSING TRUTH AND BEAUTY THROUGH COMPASSION

Erwin Bomas

(Summary of short Lecture delivered on 4.1.2019)

"There is no accounting for taste." And yet there is a beauty that inspires any human being. Think of a sunrise. The view on a snowy mountain range. The starry sky at clear night, when the world is completely covered in dark. A flower in full bloom. But also, human creations such as the holy monuments that can be found across the world: the Great Pyramid, the Borobudur, Stonehenge or in India: Karli, Elephanta, Ellora. And there are masterpieces of painting, literature and music that inspire any viewer, reader or listener.

Does not the same apply for truth? We immediately recognize truth by intuition, similar to how the beauty of a sunbeam can instantly move us. Who would deny the interconnectedness of beings, if it only were the bond with our parents to begin with? Everybody knows that day follows night. And that we are responsible for our own deeds.

Because we all have our own perspective on reality, it seems as if we all have our own truth. And a lot of energy is spent on imposing these personal views on others. Phenomena such as

"fake news" lead some people to claim that we are in a "post-truth" world: a world in which the truth is not relevant any more, but instead who will be proven right with his view on truth.

It is only illusion. If the personality lies, it is just because he is trying to escape the truth that he knows but all too well. And in *kali yuga* truth will emerge quicker and quicker.

What makes people recognize beauty and truth?

What is it that inspires?

What is the consequence of the way beauty and truth are expressed?

We realize after due reflection that:

◆ compassion is the source for the beauty and truth that we can perceive;

◆ it is compassion that has lead the great inspirers of mankind to Truth and Beauty;

◆ it is compassion that drives them to express Truth and Beauty, so we can be inspired by it;

◆ we as Theosophists can fulfill our task to express the Truth and Beauty of the Theosophia through compassion.



When there is no beauty in our hearts, how can we help the children to be alert and sensitive? We try to be sensitive to beauty while avoiding the ugly; but avoidance of the ugly makes for insensitivity.

J. Krishnamurti
Education and the Significance of Life

THE EXPERIENCE OF BEAUTY AS PATHWAY TO YOUR HIGHER SELF

Kathy Gann

(Summary of short Lecture delivered on 4.1.2019)

Wise people seem to have always known that an experience of genuine beauty transforms us from within, so that we are never quite the same again. But could the transformation really be profound enough to move us closer, even a little, to that which is highest and most REAL within us?

Although we may not be able to produce a genuine experience of Beauty on command, we can nevertheless remain open to such experiences. Experiences of Beauty, when they happen, can transport us to a state of consciousness where all that is superfluous falls away, and we find ourselves in what we might call a universal state, unaware of the particulars and details of our everyday world. At that moment, we are led from the unreal to the Real, and we are closer to a full expression of our higher Selves than at most times in our lives.

The experience of Beauty can come to us in a variety of ways. Beauty of form

is often all around us, if we only look for it. Beautiful music easily uplifts and inspires us so that we feel just a little more attuned to the highest within us. But one of the most profound experiences of Beauty requires a different kind of vision — it is the beauty of human kindness, the embodiment of altruism. It is none other than Theosophy in action, and it is one of the most profoundly transformative experiences of Beauty we can hope for. Whether we are the giver or the receiver of an experience of kindness — we are participants in experiences of genuine Beauty, and our lives will never be the same.

Spiritual students often ask to be led from the unreal to the Real. Happily, there are few experiences more enjoyable than that of experiencing something truly beautiful, and there are few spiritual practices that so powerfully bring us, even if briefly, to a more complete expression of our Higher Selves.



DEVOTIONAL MEETING

The term *bhakti* comes from the root *bhaj* which means "to be attached to". *Bhakti* in other words means devotion, and most often is used in the context of

types of *bhakti* mentioned in the literature. To name a few:

◆ *sakamya bhakti* and *nishkamya bhakti*

selfish devotion, where one is "not giving any favour", which and is the best form of love for God.

para bhakti and *para bhakti* — literally, lower and higher devotion, where lower devotion is the beginning stage of the devotional path and focuses on rituals, objects, songs or ceremonies in the worship of the Divine, which gradually transitions into higher devotion that strives for union with the Divine and liberation from the death-rebirth cycle.

gauna bhakti and *mukhya bhakti* — secondary and primary devotion, essentially similar to the above classification.

These were the thoughts that were shared during the Devotional Meeting held on 2 January 2019 at 8:00 a.m. at

the Bharata Samaja temple also known as the Temple of Light. It was conducted by Ms Chandrika Mehta who began with a Ganapathi Vandana, *Shree Maha Ganapathe*. This was followed by an intimate, mystic *bhajan* to Lord Rama, *Guru Kripanjana Payo Mere Bhai*. After that two *bhajans* in praise of Lord Krishna, repeated by the audience, were rendered which got the assembly into a devotional mood. The programme ended with *Shaanta Ahimsa Murthe*, a Carnatic composition in praise of Mahatma Gandhi as a personification of peace and non-violence, which has a very special place as one of very few patriotic songs, written and sung in Carnatic classical concerts during the struggle for Independence.



DANCE PROGRAMME

Bharata Nrityam (Indian Classical Dance Programme)

Padma Subrahmanyam is an Indian classical Bharatanatyam dancer who is also famous as a research scholar, choreographer, music composer, music-teacher, Indologist and author. She has received the Padma Bhushan, the second-highest civilian award in India for distinguished service of a high order "in the field". She is well known as the pioneer and founder of the dance form called Bharata Nrityam, which represents the essence of the Marga technique of Bharatanatyam *Nritya Shastra* and the traditional style of South India. Dr Padma Subrahmanyam has through her research revived, reconnected and brought into practice the traditional *nritta karanas* of *Natya Shastra* that

had gone into oblivion for nearly 600 years, and synthesized them into the existing system of Bharatanatyam. She, thus, created a unique style which has given a new dimension to the art of Indian Classical Dance.

The characteristic features of this style are the gentle swaying of the hips, the serpentine movements of the arms, the extended throw of the legs, and the aerial leaps and spins of the *nritta karanas*, along with the straight lines and angularity of the *adavus* of Bharatanatyam. Doubly enriched thus, it becomes adaptable from absolute classical to the folk, with ease.

The training methodology is also in

keeping with the pedagogic technique prescribed in the *Natya Shastra*.

A Bharata Nrityam dance recital was performed on 2 January 2019 at 7.30 p.m. at the Adyar Theatre by Dr Gayatri Kannan and artistes of Nrithyodaya who are the direct disciples of Dr Padma Subrahmanyam. The concert comprised

of multi-themed, short numbers, all based on prayers to Hindu deities. The songs chosen ranged from the 7th CE to present times. The dances have been choreographed by Dr Padma, and specially tailored and presented for the International Convention of the Theosophical Society.



THE RITUAL OF THE MYSTIC STAR

One of the regular events at the annual International Convention is the Ritual of the Mystic Star. It has been in existence for the last 101 years and the purpose for which it was devised continues to be relevant today. On 31 December 2018 members from different parts of the world gathered together to officiate in this ritual at 7.30pm. Feroz from England provided musical accompaniment for the songs.

Initially a ritual was created in 1911 by a group of leading Theosophists in London headed by Dr Annie Besant, Bishop J. I. Wedgewood and Mrs Marie R. Hotchener. It was suspended in 1915 and later Dr Besant instructed Bro. C. Jinarajadasa to write a new ritual. In 1917 the Ritual of the Mystic Star was devised and intended as a 'Form of Service for Worship and Consecration.' The Ritual worked with twelve officiants. At the time of its formation World War I was raging and the energies of the participants were directed toward the peace and blessing of the world. In the old ritual the ceremonial action consisted of offering a candle to each of

the Great Teachers of the past, preceded by a description of His work. There was a candle taller than the others which was dedicated to the Great Teacher who was to come.

A new idea was added to the original ritual that all professions and activities among men and women should be considered as both an offering to, and a worship of, the Divine. The new idea as Bro. Jinarajadasa writes was:

'that the Divine manifests Himself not only through religions and through worship in temples and churches, but also through the daily activities of mankind. God can be found not only in church and temple, but also wherever men are at work. Just as a man through his religion finds a road to God, so can he find *another* road to God through his daily activities, provided he identifies himself with an Idealism which can be found in his work.'

The phrase 'the Mystic Star' refers to the Divine, and it symbolizes the Highest, just as the words God, Ishvara, Ahuramazda, Allah, Tao, etc., denote the Supreme Reality.

The symbol of the Mystic Star is a 5-pointed star. Each point symbolizes an aspect of the Divine and stands for Power, Beauty, Wisdom, Love and Joy. The complementary professions are Judge, Craftsman, Scientist, Healer and Servant. The invocation to the Master of The Great White Lodge is the climax of the Ritual, and is marked by lighting the tallest candle in the centre. The Ritual concludes by invoking the "powers that be", asking for peace in the world.

The Ritual is performed regularly in many Lodges. For example, it is performed in both English and Kannada languages in many cities in Karnataka.

At Adyar it is performed at least 3 times a year. Those who are interested to take part in Chennai may contact Dr Revathy.

For those who would like start it in their own town or city, the full Ritual with instructions is available online at <https://sites.google.com/site/ritualofthemysticstar>.



THEOSOPHY AROUND THE WORLD

The **Pan-African Theosophical Federation** (PATF) is composed of three Sections: (1) East and Central Africa, (2) West Africa, and (3) South Africa. The General Secretaries of these Sections are ex officio members of PATF. The **East and Central African** Section is active though adversely affected by loss of members. It consists of Kenya, Uganda, Tanzania and Zambia. The TOS activities are praiseworthy.

The centenary celebration of Nairobi Lodge in **Kenya** Region was the highlight of this year which started with the plant-ing of 250 Moi trees at "Moi Forces Academy" in May. Ananya Sri Ram

Rajan visited Nairobi in September and conducted a weekend seminar on "Towards a Just World" and a public lecture on "Human Behaviour in Today's World".

Dar es Salaam Lodge in **Tanzania** Region had 12 ladies' meetings and 4 Lodge meetings in the whole year. Studies on theosophical literature are continued on 3rd Saturday of each month. Members are active in TOS distributing food to orphanages, food and blankets to the needy and helping deserving students with school and college fees. Nile Lodge, Kampala in **Uganda** Region undertook a study from *At the Feet of the Master and Reincarnation*.



Number of delegates registered as of Thursday 3 January: 806



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143rd INTERNATIONAL CONVENTION

THE THEOSOPHICAL SOCIETY, AD

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A PATH TO BEAUTY

Tim Boyd

(Summary of Public Lecture delivered on 4.1.2019)

Toward the end of the year 1880 the Theosophical Society founders, Mme. H. P. Blavatsky and Colonel H. S. Olcott, visited with the Maharaja of Benares. The family motto of the Maharaja was *Satyannasti paro dharma*, which has been translated as "There is no religion higher than Truth". Following that visit the founders adopted this as the motto for the TS. Ever since then members have emphasized the primacy of Truth in the practice of Theosophy. The search for, description of, and experience of Truth has been a constant focus.

Within the scope of our limitations we have done our best to express and share what Gandhi describes as our "Experiments with Truth". In all of our attempts we come up against a problem: how do we express the inexpressible; how can one give words to the ineffable? Traditionally we have chosen to focus on small "T" truths, which like rungs on a ladder can lead us to some encounter with Truth itself. The focus of

our attention has been with such as descriptions of the workings of "powers latent" within us and phenomena related to their expressions. Descriptions of the hierarchical power of the "self-induced and devised efforts" that become the expression of an unfolding correctness; and the overarching emphasis of the Oneness of all life.

These are grand teachings taken as a whole reveal a grand imprint on every level of reality in which this patterning has been described is "As it is above, so it is below; as it is without, so it is within" who find this level of awareness and are expanding within them, necessarily experience a deepening need to know — more clearly the expanse and reality of this pattern, and the working processes. As this need to know it leads the individual in one of several directions. Depending on one's temp

his need finds fulfilment in either the path of Occultism, or the path of Mysticism.

Although the two paths differ in their methods there is a shared feature which ultimately unites them and draws the practitioner onward. The vision of beauty that progressively reveals itself is a source of the inspiration and the energy to push forward. Whether seen through the all-consuming love of the mystic, or the analysis and experimentation of the Occultist, there is a sense of an omnipresent order, wholeness, and perfection.

As much as we choose to focus on truth and the ways to truth, the deeper we delve the more it becomes clear that truth and beauty are inseparable. Where there is one, the other appears, and the path that leads to one necessarily reveals the other. Beauty, like truth, has its depths and surfaces. At the level of the senses it is fragmented, appearing as beautiful people, places, and things. Often the perception of beauty at this level is dictated by culture and its shaping influence on personality. At this level masculine or feminine beauty is assigned specific forms, values in art and literature are prescribed, even the appearance of God, or gods is defined in

a culturally specific manner. These limitations on beauty's form do not always translate across cultures, but those few who ardently pursue it, even within the limiting boundaries of culture, eventually find themselves arriving at something more expansive. The poetic expression "to see a world in a grain of sand" describes the experience. When we suit ourselves to see clearly, whether it is within the confines of the grain of sand, or the particle of specific culture, the depths of truth and beauty reveal themselves.

Though the methods may differ the path to Beauty and Truth is the same. The fundamental feature of this path has been described in ways that can seem contradictory as "no-self", Self, Spirit, emptiness, interdependence, Oneness. In essence in the process of acquainting oneself with the depths of beauty or the limitless nature of truth the boundaries of our personalities become porous. The "technique" of this path has been captured by the 17th century mystic and poet, Angelus Silesius:

God whose love and joy are present everywhere,
Can't come to visit you unless you aren't there.



INDIAN SECTION CONVENTION — II

(Summaries of Talks delivered on 3.1.2019)

"Harmony and Brotherhood" — Shikhar Agnihotri

"Brotherhood" means that the entities in a group have a common origin.

Now, will it ever be possible, to have

this brotherly feeling, if we look only at the physical form of the other person?

Firstly, this brotherly feeling can only dawn upon us when we try to look at something deeper or higher than merely

the personality. It is only when we try to look at the source, that we begin to have the glimpse of the brotherhood that Theosophy talks about.

But, what is more significant to understand is that, this looking at the deeper aspect in the other is not possible unless and until we have looked at it within ourselves. That is a very simple natural fact. What is inside, is outside. So, until and unless there is a deeper understanding of our true nature, of our origin, we will not be able to see that in the other. When we have that under-

standing, there is harmony within and without. The harmony without is nothing else but brotherhood in practice which is not limited to just humans but with manifestation as a whole. Similarly when there is brotherhood outside there is no sense of separateness inside — which means there is harmony within.

It can be said that, harmony is brotherhood in potential form and brotherhood is harmony in action. So, before attempting to harmonize without, inner harmony must be established, at least to some extent if not perfectly.

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“Regeneration” — S. U. Mahesh

We often hear that “change is the only constant”. Many of us often make up our mind to make some changes in ourselves and our life. We admire a beautiful flower, a bird or a piece of art, but a sustained contemplation and effort to imbibe those qualities within us is postponed to a distant future. “The Masters of the Wisdom, who aid evolution, although they are interested in all changes that make for human progress, are especially concerned with the spiritual regeneration of mankind, which is of fundamental importance.”

Only when we take upon ourselves greater responsibilities and accept challenges as they come, will our true inner

nature be revealed. Our beliefs, our knowledge are put to test. Our inner strength or qualities, weak or strong gradually unfold. The very purpose of formation of the Theosophical Society was to strengthen that process. The Founders and those who believed in this philosophy have continued their work in that direction.

This nature of ours very easily and quickly slips into the daily routine that defines the material world that we live in and revels in its outcomes. The Maharishis and Mahatmas have strived to keep this ageless wisdom always accessible to mankind even though they are well aware that we are slow learners and take a considerable amount of time to make the most appropriate decision.

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“Self-awareness and Human Welfare” — S. P. Malini

In oneself lies the whole world and if you know how to look and learn, the door is there and the key is in your hand.

Nobody on earth can give you either the key or the door to open, except yourself.

— J Krishnamurthy

Let us see together what is revealed when we look at problems at the global

national and individual levels. Do we see any common causes and can we escape the repercussions?

What is our outlook towards all of this? Do we feel disconnected with the seemingly complex global, national and societal issues?

Consumerism, food habits, clothing and lifestyle choices all add up to impacting the depleting natural resources, global warming, cruelty to animals and insects, and disharmony in relationships with humans and Nature alike. Does minimalist and conscious living with a sustainable lifestyle, deep respect to all beings, and a deeper awareness of the interrelatedness and interconnectedness serve us and the world better? Does this understanding provide for better

connectedness, contentment, and harmony with Nature, the world outside, and self? Can we attempt to further explore and understand causes of the problem and its repercussions, sieving it from invisible, unconscious factors?

What is needed is knowing ourselves. Irrespective of our outer circumstances, can we focus on observing the inner self, cultivating awareness of the self. Self-knowledge is the beginning of wisdom.

If you begin to understand what you are, without trying to change it, then what you are undergoes transformation. When I understand myself, I understand you, and out of that understanding comes love. Self-awareness is the path that allows us to "come to ourselves" — specifically, to our true nature, our divine nature.

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Evolution of Consciousness"

- M. A. Raveendran

We are what we are due to our consciousness which is able to reflect itself at the level of evolution as humanity. The consciousness inside matter is expressing progressively at plant, animal and human levels. We require a brain or the consciousness to manifest. Many types of intelligence are described by psychologists which can be traced to eastern philosophy. Yoga is the practical

application of Sankhya doctrine which can transcend limitations to see a clear vision of unity beyond. The study of symbols, cosmogenesis, and anthropogenesis leads one to the "Advaita" where knowledge matters no more for the *purusha*. The *prakriti* provides all the three gunas till the "man" is free of bondage. The free man is the Logos. He encourages you to reach him through the *para-prakriti fohat* so as to reach evolutionary culmination.

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Spiritual Self Transformation"

- Yogendra P. Desai

If we want to live the spiritual life, we have to learn for ourselves what reality consists of. A direct approach is necessary to know the Truth. On the other hand the thoughtful and the

sensitive have a feeling that there is something other than this concrete reality which holds them captive most of the time. Lord Buddha, one of the greatest masters has said, "Be a lamp unto yourself".

Listen to the Truth (inner), reflect

on it (*manana*), and contemplate on it (*nididhyasana*). At this stage virtues are not practised as a means to an end, but there is a state of being which is virtue.

"For within you is the Light of the World. The only light that can be shed on your PATH. If you are unable to perceive it within you, it is useless to look for it elsewhere

PARALLEL SESSIONS

For the first time during the Convention parallel sessions were run simultaneously in four different venues on 2 and 4 January 2019 from 3.00–4.00 p.m. One such session was "Meditation Workshop" with Ven. Olande Ananda at the Blavatsky Bungalow.

Ven. Olande mentioned that the various techniques of meditative practices such as kriya yoga, and Christian, Zen and Tranquility meditations help one to become peaceful within. The practices of mindfulness, attention, and awareness of body, feelings and mind create changes in the body. For example, when you look at a child it can give rise to lots of thoughts in the mind. Emotions too play a major role. The emphasis is given to focus on the present moment and realize that that which is impermanent cannot bring lasting happiness. Tranquility meditation softens the mind. *Maithri* or loving-kindness meditation extends to visible and invisible beings. The group that had gathered had the opportunity to practise sitting and walking meditation too.

Another parallel session was "Sacred Spiritual Songs in Hebrew" and was held at the Adyar Theatre on the theme "Listening to Beauty". We easily recognize beauty with our eyes. But is it possible to do the same without eyes? This was what the session by Daphna Koren and her musician husband Shmuel attempted to do. They opened the door to the possibility of direct perception of harmonies and melodies from other dimensions and the attendees could realize that these can be revealed in the most mundane of places and situations. All that is needed is the sensitivity to receive.

They started with a very melodious sing-along realization of the Universal Prayer. It set the tone for this evening opening session. Song after beautiful song followed as the celestial harmonies from other dimensions unravelled in this world. It all ended with a grand crescendo where even birds joined in union of voices and movements of those present.



MUSIC CONCERT — INSTRUMENTAL (VEENA)

The veena is an ancient Indian string instrument. It is considered very auspicious to play the veena at occasions such as temple festivals, concerts and family functions.

As per Hindu mythology, it is believed that it is Goddess Saraswati's *vadya*, the instrument of the goddess of knowledge, music, and played by Rishi Narada, the great sage.

has 7 strings, 4 main and 3 sub-strings with 24 frets as divisions. The 24 frets and their arrangement resemble human vertebrae, and the 4 main strings are considered to denote the four directions. The concert was played by Meenakshi Sankaran, a accomplished veena artiste, and a

disciple of Kalaimamani, Smt. Ramani Narayan. She has been teaching at the Music Academy, Chennai for over 7 years and has also been a guest faculty at the Kalakshetra Foundation since 2017.

The concert was held on 4 January 2019 at 7.30 p.m. at the Adyar Theatre in the TS campus.



HATMA LETTERS AT THE ARCHIVES IN ADYAR

Theosophical Society (TS) Archives prepared a special exhibition for the 118th International Convention. A number of original letters which were displayed in the books *Letters from the Masters of the Wisdom*, Series I and II, were on display.

They included an original transcript of a well-known Mahachohan's letter, a number of advice from Masters M. and KH, a number of individuals associated with the Theosophical Society in the 1880s, including letters to H. S. Olcott from Masters Serapis, Tuitit Bey and Hilarion. Also included in the display is the 1900 letter from Master KH to

William Besant. It is not really a written letter but a text which was precipitated on a letter which an Indian member, B. W. Mantri, had written to Besant who was then in London.

These letters contain both profound wisdom as well as practical advice. They show how concerned the Masters were with the welfare of the TS, but also how readily they could identify motiva-

tions that went against the lofty purpose of the Society. They communicated their concerns in direct and uncompromising language. Below are some examples:

The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give, become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science.

The Mahachohan's Letter

For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is after all only an exalted and glorious selfishness, but the self-sacrificing pursuit of

the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true theosophist. (*Ibid.*)

Rather perish the TS with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we the devoted followers of that spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the TS to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. (*Ibid.*)

Do not feel so dejected, my poor boy, no need for that. As Mr Sinnett rightly says in his *Esoteric Buddhism*, the higher spiritual progress must be accompanied by intellectual development on a parallel line. You have now the best opportunities for

doing that where you are working. For your devotion and unselfish labour, you are receiving help, silent though it be. Your time is not yet come. When it does, it shall be communicated to you. Till then make the best of the present favourable opportunity to improve yourself intellectually while developing your intuitions. Remember that no effort is ever lost and that for an occultist there is no past, present or future, but ever an Eternal Now. Blessings. KH (*To Damodar Mavalankar*)

You have believed "not wisely but too well". To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about karma but have hardly realized the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct — in the individual as well as in the collective body which, ever wakeful, guards against conscious as well as unconscious deception.



THEOSOPHY AROUND THE WORLD

Kitwe Lodge, **Zambia** Region meets every Saturday with good attendance. The members continue their study on *Death and After*. Mifulira Lodge in Zambia Region meets every Sunday. All important theosophical days are celebrated by the members though the membership is only 7. The total membership of the East and Central African section has increased slightly. This year it is 138.

The **West African Section** has a

problem of the Internet being unreliable and hence communication is reportedly difficult. Nonetheless, all efforts are made to be in touch. The **South African Section** has been plagued with vandalism and theft of property. Efforts are being made to overcome these local issues. The Lodges in Johannesburg and Pretoria are active. The Maputo Lodge in Mozambique is in good health. It is commendable that a new South African TS Section national website will

be in position soon. All the Sections, however, are in financial stress due to the dampened international trade of the countries.

Togo Regional Association has two Lodges with 20 active members and 13 sympathizers. Study meetings take place twice a month in all the Lodges and at Kara. *The Key to Theosophy* and *Light on the Path* are studied in two lodges.

At the **International Headquarters** in Adyar the renovation work of Blavatsky Bungalow and the Headquarters Building area continued at a steady pace. In the **Archives and Museum** department, 30 research scholars used the facilities, coming in person or requesting scanned materials by email. The Convention archival exhibition on "Dr Annie Besant — A Hundred Years Ago", inaugurated by international Vice-President Dr Deepa Padhi, was well received. The Archives team consists of Mrs V. Vedavathi, Mr Mohan Mani and Ms Jaishree Kannan. Mr Bernd Jesse's contribution as a volunteer was very much appreciated.

In 1886 President-Founder Col H. S. Olcott established the now world-reputed **Adyar Library and Research Centre**. Dr T. Narayanan Kutty is the current Director and Prof. C. A. Shinde the Chief Librarian, with 14 supporting staff. The automation and digitalization of Hinduism and Theosophy books was

completed. A total of 38,000 books were checked for automation work and those in bad condition were scanned. They were rearranged in the shelves and listed on a printout available in the reading room. In addition to the regular Library display we had a year-long special exhibition of photographs on "Flora and Fauna of Adyar", taken by Prof. A. Chandrasekharan. Over 1,050 visitors, including many from Chennai schools, came to see it. The Library was used by 1,200 registered reader members and 280 borrowers (out of 760) used the Library this year. About 3,500 books were read in the reading room, 400 books were borrowed, and 1,000 manuscripts consulted.

The **School of the Wisdom** began their courses in Adyar in November, with Mr Jon Knebel, from the TS in America, covering much material on the meaning of the Theosophical Movement. In December, the Ven. Olande Ananda, from Sri Lanka, discussed the difference between concept and reality, an ongoing, endless process on the spiritual path. In January, Mr Vicente Hao Chin, Jr, went deeply into the process of self-awareness, leading to self-transformation, the responsibility of every human being. Dr José Foglia introduced the anatomical background of our spiritual journey, pointing out directions for investigation if we are to be true to our real selves.

