

OUR GIFT TO THE FUTURE

Miss Dianne K. Kynaston

(Summary of Short Lecture delivered on 30.12.2012)

In Eastern philosophy and Theosophical teachings we have the twin concepts of Karma and Dharma, that is, the Law of Cause and Effect, and our Duty or the Law. Most of the time we tend to look at karma from a very personal point of view, but the karmic consequences of our action affect not just us, but all those around us, both present and into the future. Dharma can be seen not just as our duties to be fulfilled in our life, but as the actual pattern of our life, and the qualities and skills we are meant to develop throughout our life.

Ianthe Hoskins once stated: 'You are an unrepeatable experiment in the evolution of consciousness.' Each of us is unique in who and what we are and it is this gift of our uniqueness that we have to give to the Whole. The actions of every individual contribute to the pattern of Life on this planet. Historically we can measure the effects of the actions of famous people, and how specific events changed the course of history. However, changes occurred not

just in the ideas of the leaders, but in the efforts of the people who supported them and carried out their orders.

A historical figure in the Eastern World is the Chinese Buddhist monk, Xuan Zang, who lived in the seventh century. His epic journey to India to obtain the true teachings of the Buddha impacted not only Chinese culture and Chinese Buddhism, but also left a mark on the many countries he travelled through, including the Buddhist world of India. One of the four great classic texts of China, *The Journey West*, written by Wu Cheng'en in the sixteenth century, was based on Xuan Zang's journey, and this book is widely read even today. There is even a Japanese television series based on this book and it has been well broadcast throughout the world. The ongoing effects of Xuan Zang fulfilling his Dharma are still resonating in the world today.

In modern times we can see in the life and actions of many people the karmic consequences which have

brought great change to the world. In 1955, a civil rights worker, Rosa Parks, refused to vacate her seat on the bus for a white person. This simple act of defiance in the face of racism publicly highlighted the insidious nature of segregation, and provided the civil rights movement with fresh momentum. The US Congress would eventually call Rosa Parks 'The First Lady of Civil Rights'.

In the 1980s, the Irish Rock singer Bob Geldolf made it his personal responsibility to help the starving of Ethiopia. Not only did his work gather funds and food for the starving, but he aroused compassion on a global scale, and made us all feel a sense of responsibility to care for the starving of the world. Peacemakers such as Mahatma Gandhi, Aung Sun Suu Kyi and Nelson Mandela have shown us that social and political problems can be solved not with violent

confrontation, but through passive resistance and peaceful negotiation. Internet organizations such as Avaaz help to unite the individuals of the world in petitioning for valid causes, both social and environmental, thus linking us in ways never imagined before.

As human beings we are said to be developing the capacities of the Mind; to move away from thinking about ourselves and our own karma, and instead think about our thoughts and actions as being contributing factors in the world we inhabit, both now and in the future. Our dharma is to find out what it is we, as unique individuals, have to give to the whole. Our 'Gift to the Future' is the uniqueness of what we are now, and we have a responsibility to nurture the best of our qualities and skills in order to enhance the Great Pattern of Life — the Divine Plan.

THE ETERNAL NOW

Mr Marcos L. B. Resende

(Summary of Short Lecture delivered on 30.12.2012)

In *The Mahatma Letters*, Master Koot' Hoomi says that to the occultist there is no past, present or future, but one eternal now. J. Krishnamurti often said that chronological time is a fact, but psychological time is an illusion. Understanding time, not just intellectually, but in its deeper reality, which consists in its mode of manifestation of the universe, is something profoundly transformative.

A time machine, which allows us to go to the past or to the future, only exists in fiction. Clairvoyants' searches can allow access to the Universal Mind, to

the *akashic* records or to what the Logos designs for its manifestation, but there is no way to express life outside of the present moment. Life is always now.

Humanity of the twentieth and twenty-first centuries has been developing the concrete mind to the point of generating fantastic technology, but has not been able to solve its own problems, physical or psychological, such as those relating to poverty and suffering. This same mental capacity, misused and misunderstood, steals from the human being the sense of the sacred, which can only be

perceived in the active present: now.

Thought creates tomorrow and yesterday, but life is now. Yesterday exists only as memory or as physical results of actions taken. Everything in the physical world is done and is destroyed through time and there is no way not to suffer the effects of past actions. In the world of freed consciousness, time does not exist, but the eternal now.

The present shapes the future. This is the theme of our Convention. For material achievements, this is an absolute truth. For the spiritual life,

moving towards liberation or slavery also depends on what I do now. Attention means to be awake now. Travelling in thought is inattention, distraction and a loss of the chance to perceive the sacred that is always here and now.

We must know ourselves, at every moment, so we can understand what cannot be fully expressed by any name or form, but gives meaning to life, making us feel deeply tuned and touched by the feeling of the sacred, which is, at the same time, love, wisdom, peace and harmony, here and now.

INDIAN SECTION CONVENTION — II

It Is Not Our Words, It Is Our Life That Affects People

(Summary of Symposium Talks delivered on 29.12.2012)

Ms S. Sandhya Rani

The basic requirement to become a member of the Theosophical Society is acceptance of the Three Objects.

It is important to understand the power of words. Our thoughts have a great effect but words have even more power, because they not only affect us but the people around us.

According to N. Sri Ram, 'man's true greatness lies in being nothing, in forgetting himself, while his good works spread on every side'. Master KH states that when the 'self-less' and philanthropic attitude in life is rendered efficiently, such work leads to a higher sphere of activities. This constitutes the true theosophist's worth.

When the call came to her, HPB wrote:

'Master has been here; He gave me my choice, that I might die and be free if I would, or I might live, and finish *The Secret Doctrine*. He told me how great would be my sufferings, and what a terrible time I would have before me, in England; but when I thought of those students, to whom I shall be permitted to teach a few things, and of the Theosophical Society in general, to which I have already given my heart's blood, *I accepted the sacrifice*, and now to make it complete.'

We have to do the work we are bound to do as a duty. In Theosophy no one is asked to weed out a larger plot of ground than his strength and capacity will permit.

Only through service can one become

a channel in implementing the divine plan. Service is giving; to give means one has to sacrifice one's 'self' without grumbling.

During a crisis, instead of reacting, we can remain calm and respond to the situation in a better way. In this way we avoid new karma which will lead to sorrow. To live in the present with a certain attitude should not be merely for self-benefit, but to preserve the spirit of philanthropy, which the Master KH says

Mr N. C. Krishna

Right action is the essence of life. We cannot be carried away by words. Actions should follow words.

We see in our lives that words have an impact. The impact of words is temporary and time erases it from our memory. Hence words do not have a long-lasting effect. Unlike words, actions, especially purposeful actions, leave a permanent impression. Actions may be of any nature. Some help the rest of humanity, and some have a negative effect. All the same, actions make a deep impact on our lives.

All living organisms are capable of action. As long as the principle of eternal life is pulsating in the body, that organism performs or acts. And when the living organism dies the corpse is incapable of action.

What is the real source of action? It is in *prana*, which permeates all living beings. This 'life force' is present in the mineral, vegetable, animal and human kingdoms. The actions of one kingdom affect the lives of other kingdoms. Of them all, the actions of animals and humans are most tangible and can

is 'the first Object of the TS'.

The function of Theosophists is to open men's hearts and understanding to charity, justice, and generosity — attributes which belong specifically to the human kingdom. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

easily be felt. Animals work only when there is a need for action and go by their instinct. But man, guided by the mind, is not used to inaction. It requires an effort to simply observe and not act.

There are three *guna*-s with which man associates himself. The person affected by *tamas* is lazy, inactive and indolent. The person who is affected by *rajas* is looking for sensation and excitement in action. A person in *sattva guna* performs actions with no attachment to the result of his actions. The *sattvic* person works for the benefit of all other living beings. The actions of such a person leave permanent marks in the sands of time.

In music, the words, though they describe a *raga* in all its details, do not make an impression on a student. The act of singing the *raga*, however, leaves an indelible impression.

We should become theosophists who practise the eternal truths of Theosophy. We have truths, or tenets of theosophy, which have been repeated on many platforms and in many books.

There is much more that one can

write and talk about on Theosophy, such as the law of karma, death and after, etc. But if we come across a person who has understood the subject of Theosophy in his heart and is able to lead the right kind of life, a life of altruism and the offering of oneself for the service of others, such a person leaves an ever-lasting impression on all. Such a member of the Theosophical Society, who puts the wis-

Col. B. K. Kailash

If we ourselves follow all the advice that we give to our children, this world would become a heaven.

It is not our words; it is our *life* that affects people.' This powerful aphorism conveys the ultimate lesson for evolution. The four important words contained in this aphorism need special contemplation.

The first one: 'Words' is a medium of communication, although imperfect. 'Any word of any language is grossly inadequate to accurately convey the meaning intended to be conveyed.' Different words convey different meanings to different people depending upon the level of their evolution, as also the same word conveys a different meaning to the same person at different times of his evolution.

The next word 'Life' embraces all that we exhibit or convey. This word not only signifies our physical appearances such as how we conduct ourselves, our way of standing, walking, talking, dressing, mannerisms and so on, but more significantly, our continual procreation of Astral and Mental vibrations that are constantly acting and reacting to every single stimulus irrespective of its vicin-

dom of Theosophy into action becomes an ambassador for the Theosophical Society, and his life is much more valuable than a page of Theosophy from a standard textbook on Theosophy.

A Theosophist should work to feed the soul. If there is a chance to feed the body, do it; but feeding the soul, and helping its evolution is the prime work of the Theosophist.

ity. The communications generated through these vibrations are accurate and non-failing.

Now we come to our next word: 'Affects'. A simple word with a strong element of certainty embedded. This element of certainty is not voluntary but involuntary. The receiver has no choice but to be affected; albeit the degree of 'affect' can vary.

Our last word is: 'People'. Here too, the word does not represent merely sentient beings, but involves all beings. Thus we can infer that we obviously touch the entire manifestation unceasingly, for good or otherwise.

Having understood the limitations of verbal communication, we need to discover an alternative form of communication for the desired results. Theosophy has unveiled this to us in the form of Astral and Mental communication. Based on the clairvoyant studies of Dr Annie Besant and C. W. Leadbeater, we see that there are two kinds of phenomena:

1. We produce a Psychic Radiatory Field.
2. We create a Thought entity; a living being that is produced by thinking. It can be classified as Thought Forms,

Thought Entities or Thought Elementals.

While a Thought Entity contains the exact content of our thoughts and emotions, the Psychic Radiatory Field contains the quality of our thoughts and emotions.

Every thought, irrespective of its kind, is a living body, built of matter of a precise vibration. Is there a difference between matter and vibrations? In fact, there is nothing known as matter; every perceivable/unperceivable manifestation is nothing but vibrations, with different dimensional aspects. Laboratory science may not know, but there are more and more subtle manifestations such as Astral Matters, Mental Matters, Causal Matters and so on.

Going back to the origin of the Matter-Substance-Vibration, *The Secret Doctrine* tells us that the actual manifestation took off from nothingness. Anything and Everything, you, me and every manifestation around, whether perceivable or unperceivable, are just vibrations with different dimensions of different parametric values. It is impossible to represent them graphically. We can only envision this.

After this revelation, let us turn our thoughts to Thoughts again, which again are nothing but vibrations. A

simple statement such as 'Mr X is a corrupt person', even if unspoken and only a thought, can trigger a severe aftermath.

There are yet other kinds of thoughts: non-directed thoughts, which have only life and affect but no directability. These kinds of accumulated thoughts create psychic garbage and spawn general suffering to all the beings in the vicinity.

The Law of Karma states: 'What a person sows, a person reaps.' We generate suffering not only for ourselves, but also for the entire manifestation. Our every action affects all others. If we have goodness within ourselves we can spread goodness all around and similarly the inverse.

We need to become ourselves the way we wish everybody else to be. We need to refurbish our Astral and Mental bodies so as to generate positivity and goodness all around us. We want an efficient, united, corruption-free, prosperous, truly educated and just Humanity. But have we thought about what Humanity needs from us? Humanity needs transformed people with vision. To make others good, we need to introspect and ask why we cannot see perfection in them.

THEOSOPHY AROUND THE WORLD

The Annual Summer School in Germany was held in July in a small village with beautiful surroundings and with talks by Ms Mary Anderson and others. In North Germany two meetings were successfully held. As of end-September the Section had 114 members. One

must not forget that most of the Sections do not say what the difficulties have been. They will be remembering Former General Secretary Eva Maas who died in July 2010. She was the head of the Section from 1984 to 1996.

In Greece elections were held as

usual and Mr Theodoros Katsifis was elected as the General Secretary. The traditional celebrations were held on Foundation Day, White Lotus Day and Adyar Day. The magazine *Ilisos* is being published once in three months and several books have been reprinted. The Centre is attempting to spread theosophical ideas in new places.

The Spanish Section conducted a meditation retreat in December with 48 people attending, with the subject 'Light on the Path'. The Jornadas Ibericas in Madrid was also well attended with 75 people, and the subject was 'Fundamentals of Esoteric Philosophy'. It is reported that under the supervision of Isaac Jauli, the Annual Summer School was conducted and 105 participants attended.

In Sweden there were three study groups and one dialogue group. The main subjects studied were *The Secret Doctrine* and Dr I. K. Taimni's *Self-Culture*. Two workshops were also organized. Public lectures were held in Stockholm and the Summer School of Sweden was conducted by a Buddhist monk from the Stockholm Buddhist Vihara which is said to have been very successful.

The Theosophical work in Finland continues, with twenty-five lodges, two study groups and 433 members. Apart from the Spanish lecturers the Section had some guest speakers to enthuse the members. In September Mr Jan Jelle Kepppler gave a public lecture at the Headquarters and also in eastern Finland. Oulu Lodge celebrated its Centenary and is doing very well. An exhibition was organized in the name

of 'Theosophy 100 years' in Finland and in Kajaani, the Theosophical Society in the north-east of Finland.

The TS Headquarters' Library has more than fifty thousand books and videos are also available. They are trying to reach people through e-mail and with book sales. Every new member receives two books: *The Key to Theosophy* and *Damodar — A Disciple of a Master*. The magazine *Teosofi* appears six times a year and two books *Light on the Path* and *The Seven Principles of Man* have been published.

East and Central Africa is composed of four Sections, located in Kenya, Uganda, Tanzania and Zambia. In Kenya 'Non-Violence' was marked by the presence of Ven. Samdhong Rinpoche in September 2012. His talks were attended by seventy people and appreciated very much. Ven. Samdhong Rinpoche planted two trees to mark fifty years of the Nairobi Lodge's existence. The Lodge has regular meetings and it is said that it is 'a model' for other lodges. Nairobi and Dar-es-Salaam were apparently the most active of the lodges. Nairobi Lodge has programmes both in Gujarati and English which are held alternatively each month. Their books, studies, talks, videos and other programmes are keeping the Lodge very active. There were series of talks on the various international presidents, with a total of sixty-five meetings. The Dar-es-Salaam Lodge in Tanzania conducts in-depth study of theosophical literature and has ladies' meetings every week on two days as most of the ladies need to have meetings in their own language. Kampala in Uganda has been discussing articles

published in *The Theosophist* and elsewhere, and in total twenty-four study classes were conducted.

In Dar-es-Salaam one person has taken the initiative of selling the entire property which belongs to the Lodge and

is doing things according to his own ideas. The Dar-es-Salaam Lodge has been active in helping the TOS as is the Nairobi Lodge. The Section bookstall is very rich and it is proposed to hand it over to Nairobi Lodge.

NORTH INDIAN MUSIC

A Dhrupad Recital was given on the evening of 28 December by Ms Sunita Avani Amin, a disciple of Ustad Zia Fariduddin Dagar and his nephew, Ustad Bahauddin Dagar. Raga-s Shuddh Kalyan and Adana were performed and Ms Amin's mellifluous voice and rendering of subtle nuances captivated the audience at the Adyar Theatre. 'This music,' she said, 'is not for entertainment, it is for meditation. Please join me on the journey.' And truly, those in the large audience who were so inclined, were able to do so. Pt. Sri Sanjay Agle accompanied Ms Amin brilliantly on the pakhawaj.



BESANT MEMORIAL ANIMAL DISPENSARY

Started in 2001, this is one of the leading animal dispensaries in South Chennai. The Dispensary treats an average of twenty-five cases per day. Small animals such as dogs, cats, fowl, parrots, pigeons and rabbits, as well as large animals like cows, buffaloes, sheep and goats have been treated at the Dispensary. Other patients include wild birds like the mynah, woodpecker, kingfisher, waterfowl, crane, swallow and peacock, and on rare occasions, animals like horses, camels and the temple elephant. The Dispensary undertakes minor surgery such as haematomas, accident wounds and fractures. Infectious diseases are treated and often cases are sent from the Government Hospital at Saidapet, the Veterinary College and private dispensaries in Chennai. The Dispensary has achieved 95% recovery in the above cases. An awareness vaccination against diethemhen, rabies and influenza in cats and hens was undertaken. For large animals such as the cow, buffalo, sheep and goat; calving problems, infertility, panosteitis and other diseases are also treated. In total 1366 vaccinations were done this year and a total of thirty-two birth control operations were conducted on dogs and cats.

