

## **LET EVERY MOMENT BE A NEW DAWN**

**Mr S. Sundaram**

*(Summary of Short Lecture delivered on 30.12.2013)*

Social transformation is not something which can be achieved by passing laws. It cannot be imposed from the top. The most significant factor in this regard is the social perspective of the members themselves who want to bring about social transformation. As we are all aware, when transformation is considered in the Theosophical context the emphasis is given on transformation at the individual level. The stress is on transformation of a person's nature, conduct, and his outlook towards life.

It is pertinent to understand the nature of transformation that occurs within an individual; transformation in one's psyche, in one's whole being — which actually is the source, the fountainhead of the outer revolution. It is only the change within that can bring about change in the outer world, in the very outlook towards life. Because it is only the agitation within, the questions and doubts surging within that will help us in perceiving the beauty of the Inner Life, the life that is

not opposite to the worldly life but which is a fuller life, a richer life and a complete life. In other words the very questions, the keenness to know will lead us to the understanding of the oneness of life, the Unity and Harmony in life without and within. The point which merits consideration is which human values we seek to preserve in our progress towards social advancement.

Let us examine our own self if there is any lack of commitment on our part. What prevents us from taking initiative, acting spontaneously and voluntarily when the situation demands such actions from us? What are the factors and forces that overpower us and prevent us from taking right action at the right moment? Being concerned members, giving serious thought to such questions may help us to solve the problems and tensions by proper understanding and goodwill. For this, it is pertinent for each individual to become genuinely strong within because only then will his noble and good qualities be able to create a positive impact on people. It is necessary

to awaken the moral force lying within, which alone should guide thoughts and actions in the right direction. So, let there be complete coordination between what we know, what we understandingly imbibe and what we do. Then, our thoughts and deeds will have a positive impact and will generate an atmosphere which will encourage others as well to practise the higher values of life in day-to-day dealings.

If we have to come out of the present crisis let us change our outlook, let us not ignore the present. Let the present be the springboard for a well-planned better future for us, as well as for the

entire society. Nevertheless, let us not wait passively for inspiration to be given on a platter. Let us labour hard and put in our best efforts so that we become the very meaning. Then the innate harmony, wisdom and truth, on their own will unfold themselves through us. What is required of us is not a casual or indifferent approach but a positive and constructive attitude, approach and outlook. Let us utilize the present in the best possible manner in thought as well as in deed. Let every moment be a new dawn and then whatever we think and do will be True, Good and Beautiful.

## **VERTICAL MUTATION OF MIND**

**Mr P. K. Jayaswal**

*(Summary of Short Lecture delivered on 30.12.2013)*

### **The Convention Theme**

The theme of the Convention 'New Mind for a New World' naturally raises a number of issues and questions which need to be articulated and examined with a view to making explicit the required newness. It is obvious that the mind, which has been operating so far, has been unable to resolve the world's problems because it is the mind itself which has been responsible for the present state of affairs, but it has been avoiding exploration of its own ways. As we have been reminded again and again, the outer is the projection of the inner. If we are serious to transform the outer, we have to deal first with the inner.

The next question is 'What kind of transformation is called for in the

inner domain?' To respond to this question, it is clearly necessary to have a critical look at the various stages of human evolution. Theosophical doctrines tell us that humanity is a part of the universal life which comprises other kingdoms of life. Confining our enquiry to the humanity's path, it is seen that the human stage is a phase of unfoldment of universal consciousness. Human beings have already undergone prehuman awakenings of consciousness and have to pass through the human period in the onward march to the post-human stretch extending, possibly, to higher levels of consciousness.

The point is 'Where are we now and in which direction are we to move from here?'

## **Where Are We Now?**

Theosophy draws attention to the modern phenomenon of mental faculties being developed enormously as evidenced by the glamorous achievements of science and technology in various fields. The frontiers of the human brain have been minutely probed. The electronic revolution has been stupendous. The latest computer technology has shown that a computer can take over most of the functions of the human mind and perform them more efficiently than a human being. That being so, a human being can easily assign most of the mental functions to computers and be free to explore other hitherto unknown areas or levels of his own consciousness.

Amidst the glory of scientific progress in the objective world, human beings have failed to examine critically the pernicious role the human mind has played in the inner recesses of their lives. As a result, the world is suffering from all kinds of problems in the areas of relationships and nullifying the well-being which the mankind could enjoy as a direct benefit of objective developments.

## **Where Do We Go From Here?**

Theosophy has placed before us the contours of the consciousness that need to be enlivened, outgrowing the past to embrace the future. The most fundamental question is 'What is consciousness after all?' It has been expressing itself through various vehicles which have veiled its true nature. It has levels — both lower and

higher than the mind. Focussing on the levels higher than the mind, it is found that while the mind is excellent in handling the known, the next higher level (known in Theosophy as *buddhi*) has the ability to go beyond the known as also to perceive the distortions or illusions the mind creates by assuming the position of a 'self' and indulging in self-enclosing activities detrimental to the genuine progress of humanity. It has the skill to employ the mind as a mechanism of thought to function in areas appropriate for its use. The challenge, therefore, lies in graduating to this level, which we may call the new mind.

## **The New Mind**

The mind becoming new does not mean being different only. It can be different by merely changing the old pattern, but this is not what is meant here. The new mind is a product of dimensional change. The movement of consciousness has to be vertical to the existing mind which implies summit vision transcending the analytical understanding into holistic perceptions. This is a process of mutation, not mere modification. Only then the new world will be free from disorder caused by fragmentation, fostered by the self-centred mind.

## **Characteristics of the New Mind**

First of all, the new mind has to assign a proper place to thoughts, which are products of the past, as available data which are not allowed to cloud the vision of the new emerging perceptions.

It has, therefore, to be a meditative mind which has crossed the limits of thoughts, images, words, beliefs, social morality and values. The meditation is a continuing movement, not confined to certain periods set aside for this purpose.

The intellectual processes do not encumber it though they provide the platform from where the consciousness takes a vertical lift like a helicopter after exhausting all the possibilities of the intellect.

It displays intelligence which uses the sharpness of intellect to approach the 'Whole' which sees the fragments as its parts. The relationships among the parts flower through exchange of love untouched by duality or separation.

When the new mind is active, there is no interval between perception and action, in a state of freedom, free from all dishonesty, slavery or conformity to an idea or pattern. It is also free from

fear, sorrow, anxiety and all the traps that consciously or unconsciously one lays for oneself.

Most importantly, the new mind moves in the world of the immeasurable, thereby being free from all measurement which the thought employs to understand the limited, thereby engendering projected wants. The free mind does not belong to any individual. It embraces the entire humanity, the entire world. It is the world itself.

### **The Way Ahead**

Ending of the existing old patterns creates space for the free movement of the new. Perception of truth, not marred by conditioning, releases liberating energies. Relationships, based on isolation and fragmentation yield a new order of concern and compassion. Such beings are not individuals anchored to centres but are foci of pulsating light illumining the whole world.

## **INDIAN SECTION CONVENTION — I**

The 123rd Indian Section Convention was held on 27 December 2013. The Convention was inaugurated by the International Vice-President, Bro. M. P. Singhal, who in his address said that inspite of many unique features of the TS, we are loosing members year after year. We need to go into this matter. HPB in her preface to *The Key to Theosophy* said, 'Theosophy is not meant for the lazy or the obtuse.' In the same book she has mentioned about the duties of members and what they are supposed to do. There is a need to grasp and have

the communication skills necessary to share the Theosophical teachings. He further emphasized that we should bring about a fundamental change in ourselves by reflecting on our behaviour.

The Federation Secretaries conveyed greetings on behalf of their respective Federations.

The General Secretary presented the Annual Report for the year 2012-13 giving the general survey of the work done during the year under review. It was followed by the Treasurer's Report presented by Bro. P. S. Panchakshari.

Bro. Chittaranjan Satapathy, International Secretary, chaired the Convention and in the Presidential remarks emphasized on Dr Radha Burnier's observations which she had mentioned during the Section's

Convention in 2012:

We must go for the values which are most lasting. We have to proceed towards a glorious future and that is what the TS is working for. Help oneself to help others.

## **INDIAN SECTION CONVENTION — II**

### **No Effort is Lost Towards Noble Intent**

*(Summary of Symposium Talks delivered on 29.12.2013)*

#### **Mr Ajay Kumar Rai**

The universe is a dynamic structure, fast evolving towards perfection and is continuously performing its karma by manifesting and unmanifesting every moment. Man is also a part of its divinity. He is assigned duties in his cosmogonic plans. He should perform them by practising the *satvik* parameters and through *nishkama bhav*. The aim of his life should not only be restricted to arranging his and his family's materialistic needs, but should also make efforts for 'Christ consciousness', for a pursuit of the purest love and for the harmonious coexistence. In this noble intent, all the efforts made should have sincerity, total commitment, and the grace of the divine power, for the benefit of all creatures and in the pursuit of universal brotherhood. Effort should be made to raise those

hidden energies, that is buried deep within your beloved soul that you have mostly inherited from the efforts and good deeds of the previous lives. Trust in God. He is present in you as Divine intuition, as a guiding initiative and as strong will power. Work in harmony with nature, with love in your heart, with great patience, freedom from selfishness and in unity with Divine plan. Success and failure is only an illusory product of the mind, a *maya* and *moha* (delusion). Let us resolve that we will keep on doing our best, with all our efforts, and capabilities, without awaiting the manifested result. Believe me, no effort will ever be lost. All experiences and lessons, therein, would be used as wisdom and awakening, for better planning in our duties for humanity for the fulfilment of our divine assignments.

#### **Mr G. Dakshina Moorthy**

Life is action. All human efforts involve action — physical, astral or mental. Even yogis who have gone beyond the 'self', remain in action in their higher pursuits. The Lord himself has said, in

the *Bhagavadgita*, that even He cannot refrain from action, lest the worlds would perish. To make effort is to spend energy. Can we act and still save energy? Yes; Theosophy has revealed

to us: *No effort is lost towards pursuing noble intentions*. The focus of this lecture is to explain 'how'?

Effort is so necessary to rise above the dead level of the thoughts and emotions that the yogi shares in common with the rest of the world about him, and which are like a host of demons and ghouls that swarm around him day and night seeking to make a playground of his mind. When they get in, the Soul-light fades and dies away. Then the work of clearing out this host begins again and efforts are made which, unless they are successful, apparently accomplish nothing and yet are not wholly wasted. How long have we, most of us, maintained this kind of struggle, just making effort enough to weary ourselves, without being energetic enough or hopeful enough to succeed and reach the light.

From the *Bhagavadgita* we have learnt to discern *karma* and *akarma*. *Akarma* is that action of ours which does not bind us to the results of action. This is also termed *nishkama karma* i.e. actions without desire for fruits. Such actions do not serve any self-intent. *Akarma* has

### **Mr K. Dinakaran**

From time immemorial a question haunted the seekers who tread the spiritual path. Whether my effort will be lost? Whether I will succeed? If not what will be the plight of such a person? Patanjali in his *Yoga Sutra-s* clearly stated that 'doubt' itself in this matter is an obstacle.

To console the aspirant, teachers dealt on this subject and assured them

the noble intention of serving others; is not selfish. It is said: Man has two selves, one linking him with the matter; the other with Spirit. He him-self has to decide which of the selves he gives expression to — the lower or the higher. the *Bhagavadgita* also says, you are your own friend and enemy explaining that: 'One has to act according to his own *dharma* or *his own nature*'.

A Sunday-by-Sunday confession of Christian faith, has pronounced:

*We have done those things which we ought not to have done, and we have left undone those things which we ought to have done.*

This realization puts one on the Path of Discipleship. The effort that is needed is the effort to arise out of a low level of emotion, or sensation, into that higher state in which the soul can speak through the heart of the creator in his work. Once that point is reached, an effort is required to maintain that which is gained, but no effort is needed or in any way useful when the soul is speaking in the heart, for then the work flows of its own accord as the river flows, and the flow is like a song of joy.

that no effort is lost towards a noble intent. In the *Bhagavadgita*, Arjuna asked Lord Krishna:

He who is unsubdued but who possesseth faith, with the mind wandering away from Yoga, failing to attain perfection in Yoga, what path doth he tread, O Krishna?

Fallen from both, is he destroyed like a rent cloud unsteadfast, O mighty-

armed, deluded in the path of the ETERNAL?

Lord Krishna replies:

Neither in this world nor in the life to come is there destruction for him; never doth any who worketh righteousness, O beloved, tread the path of woe

— *Bhagavadgita*, VI, 37-40.

This assurance given by Krishna encourages all of us to tread the path of righteousness. Even though our step shall be a small one in the beginning of a long journey. We may sometimes wander away from the Path, we may stumble, but if our intent is a noble one, every single effort towards it is rewarding.

The real problem with everyone of us is that we never begin our journey. We are satisfied with the explanations of the journey and the flowery description of the destination. Master KH stated 'No effort is ever lost, every cause must produce its effects. The result may vary

according to the circumstances which form a part of the cause.' The Great One also said, 'Remember that no effort is ever lost, and that for an Occultist there is no past, present or future but ever an Eternal Now'

In his commentary on the *Bhagavadgita*, W. Q. Judge, one of the co-founders of the Theosophical Society said, 'If we never begin we will never accomplish, and it is far better to adopt the big ideal even though failing constantly, than have no ideal whatever.'

Our great founders realized this great truth. Madame H. P. Blavatsky in *The Key to Theosophy* said:

Every such attempt as the Theosophical Society has hitherto ended in failure, because sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own. But this fact never disheartened them to form this great organization in which we are all members.

## DEVOTIONAL MEETING

The Devotional Meeting was held at Bharata Samaj Temple on 28 December. It was led by Mrs Manju Sundaram, Varanasi and Ms Chandrika Mehta, Bangalore. The session began with a chanting of a Vedic Hymn on Faith. A few parables were read out that conveyed deep truth and messages. Ms Chandrika Mehta sang beautiful

devotional songs in Telugu, Hindi and Marathi. Mrs Manju Sundaram sang Kabir's *bhajans* which are well-known for their mystical teachings. The meeting ended with chanting of Shanti mantra. The atmosphere was charged with a spiritual vibration energizing the surroundings and reverberating in the hearts of the listeners.



**Men who join the Society with the one selfish object of reaching power, making occult science their only or even chief aim, may as well not join it — they are doomed to disappointment.**

M., *Daily Meditations*

# BEING KIND TO ANIMALS AND BIRDS

## Painting Workshop for Children

For the past few years, Beauty Without Cruelty and Animal Welfare Centre stall has been organizing an Art and Painting Workshop for children to introduce them to the values of compassion, kindness and responsibility towards Nature, especially animals and birds. This year on 28 December at 10.00 a.m. children and their parents assembled at the stall for the painting session. The topic suggested was 'Being Kind to Animals and Birds', however, the children were free to express themselves on any subject or none. One of the volunteers questioned the children on how we could be kind to animals and birds, and the children shared their views.

Satvik, 10, from Bangalore said, 'Stop using dolphins for performance'. Ainoon, 10, from Chennai said, 'We should give them food, not make them starve. We must pet them when they are lonely.' Her little brother Farhaan, 3, drew a cat which needed rescuing from a tall bridge. Sharayu, 12, from Nagpur said,

'We should not keep birds in cages. We should allow them to be free, so that they can be happy.'

Harsha, 8, from TS Adyar said, 'We should not hunt them. We must talk to them in a soft voice. Don't kill them.' Nishad, 3, and his brother Om, 6, from Qatar said, 'Don't kill them and don't trouble them, do not keep them in cages.' Vijita, 5, TS Adyar said, 'We must not kill and eat them. Don't throw stones at them.' Shivani, 8, from Cochin said, 'Stop fishing' as she drew a fishing scene. Devika, 11, from Dubai said, 'We must free birds from cages.' Omisa, 11, from Bangalore, said, 'We must not use leather products, or use products tested on animals, and must be vegetarians.'

Saujanya, 11, from Bangalore, said, 'Stop eating meat and fish, do not keep exotic pets.' Harshanda, 12, from Bangalore said, 'We must provide food for cats and dogs, not use lipsticks and shoe polish because they have whale fat in them and we must not eat animals.'

## BESANT MEMORIAL ANIMAL DISPENSARY

The dispensary, begun in the year 2000, has continued to provide essential medical help to animals in distress. This year 6552 animals were treated for various diseases, infections, and

different types of fractures. There were 63 minor operations performed. In the animal birth control programme 52 dogs and 11 cats were treated. Animals in the TS campus are fed two times a day.



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