

## **TRANSCENDING SCIENCE — A NEW DAWN**

**Mr Jacques Mahnich**

*(Summary of Public Lecture delivered on 28.12.2014)*

Science and Traditions are two channels of human understanding of Reality. The combination of the two can illuminate the landscape of the seekers of truth. But Science and Traditions have been and still are moving apart from each other. The twenty-first century is bringing a new acceleration in the human evolution process. Some Traditions are crumbling, and humans are losing values and ethics. A new world order is emerging with Science as one of its new gods, the global liberal economy leading to wild consumerism being the other. Scientists are now involved in defining and developing social, economical, industrial, and cultural life. In one word, they are now in a position of influencing the re-shaping of our societies, including defining future social values. The proposed ethics and moral principles are based on the development of intellectual faculties and citizenship behavior, i.e. consumers. Spirituality is still totally absent.

Science has always been an important part of the Theosophical approach, complementing Revelation, disseminating confirmations and proofs of the eternal truths of the Wisdom-Religion. Many individual researchers have provided us with sound demonstrations of scientific discoveries. Theosophy-Science Groups have been active all over the world, but the last decades have shown a decrease in such activities. On the other hand, Science is accelerating drastically the rhythm of its discoveries and the gap between the public and the scientific community is increasingly growing. New domains of research may become a threat for the current evolution of humankind. Genetics is playing with the building blocks of the physical plan and the search for eternal physical life is in full swing in private laboratories. Nanotechnology is starting to invade our life without any warning or independent risks assessment, and may be used as a weapon of mass destruction. The resources of planet Earth

continue to be consumed at a high rate with irreversible damages recorded on a regular basis. These facts are a wake-up call for Theosophists. There is a sense of urgency to act.

The current acceleration is also triggering new trends in various Theosophical movements, with a willingness to work together and share best practices on the study of Science, Philosophy, and Religions. The development of worldwide communication tools also provides us with a real opportunity for the communities of Theosophists to do research with open-minded Scientists. More and more of these Scientists are challenging current materialist/mechanist dogmas, and they are looking for a more holistic approach. It looks like a promising time when Theosophical teachings may illuminate modern Science for a better understanding of Reality, and therefore making possible a better future for humanity.

To concretely succeed in such an endeavour, there is first a need to bring Science culture to the forefront of the attention of theosophists, to reignite working groups with scientific-oriented theosophists wherever possible, to organize cross-communication/cross-fertilization between these groups throughout the world, and finally to develop research programs on specific subjects where bridges between Science and Theosophy is foreseen. Methodologies and attitudes will be fundamental to secure any chance for success. Based on past experiences, a sense of mutual respect and humility should pave the way, and dogma must be avoided at any cost. Reality is One and researchers are all human beings with their own qualities and defects at this stage of evolution of humanity on this planet.

An International Web-based Project, <THEOSCIENCE.ORG>, is proposed to implement these goals and objectives.



## **THEOSOPHY IN DAILY LIFE**

*(Summaries of Symposium Lectures delivered on 28.12.2014)*

### **Mrs Angels Torra**

Once Theosophy comes into your life, it is not possible to keep living the same way you did before. Some say, in the TS there is too much theory, but they have not understood the transcendence of its teachings. Once you grasp their meaning, your life, your thoughts, your actions are necessarily affected. Studying those theories implies questioning one's life in all its aspects. The

repercussion of knowing about the basic theosophical concepts is such that one has to consider what he does and how he lives and the necessity of changing his lifestyle in accordance to those beliefs.

To educate means to bring out from inside what is dormant, non-actualized.

Theosophy educates us to disclose and bring out the Divine Essence we all have within, so that our Spiritual

Consciousness can manifest itself in every moment of our daily life. Self-realization, human regeneration, search for wisdom, it has been called many names. But it is always the same thing: individual striving, character

building, nobility in action . . . This personal inner work is reflected necessarily on the way we live, our thoughts, deeds and words. One reflects the other and they both constitute what we are.

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## **Pedro Oliveira**

Let us consider the usage of the word 'Theosophy' in publications which are independent from the Theosophical Society. The Oxford Dictionary says that it is 'any of a number of philosophies maintaining that a knowledge of God may be achieved through spiritual ecstasy, direct intuition, or special individual relations, especially the movement founded in 1875 as the Theosophical Society by Helena Blavatsky and Henry Steel Olcott (1832–1907).'

In the Wikipedia we read that 'Theosophy refers to systems of esoteric philosophy concerning, or investigation seeking direct knowledge of, presumed mysteries of being and nature, particularly concerning the nature of divinity.' The Merriam-Webster Dictionary ascribes two meanings to the word: first, a 'teaching about God and the world based on mystical insight; second, the teachings of a modern movement originating in the United States in 1875 and following chiefly Buddhist and Brahmanic theories especially of

pantheistic evolution and reincarnation.'

Finally, the Encyclopaedia Britannica states that Theosophy is an 'occult movement originating in the 19th century with roots that can be traced to ancient Gnosticism and Neoplatonism. . . . Forms of this doctrine were held in antiquity by the Manichaeans, an Iranian dualist sect, and in the Middle Ages by two groups of dualist heretics, the Bogomils in Bulgaria and the Byzantine Empire and the Cathari in southern France and Italy.'

These definitions of Theosophy include the words 'knowledge' and 'system'. In much of theosophical literature we find descriptions of universal processes, including evolution of forms and the unfoldment of consciousness. However, Theosophy, in its essence, is not knowledge but Wisdom. And Wisdom can only find expression in one's daily life, in how we face difficulties, suffering, but also how we can open ourselves to the extraordinary beauty which is inherent in every form of life. 'Theosophy in the Science of Life and the Art of Living.'



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Number of delegates registered as on Monday, 29 December: 1,200

# Changing Ourselves — The Longest Journey

**Mr Richard Sell**

*(Summaries of Symposium Lectures delivered on 29.12.2014)*

It is said, 'to save the world, we must first save ourselves'. To 'know thyself' is a difficult journey, one that takes courage and conscious effort in the right direction.

The real battle is fought in our minds. By observation and action we build our inner character, and our life can take on a new course with different meaning. There are obstacles and challenges we face on this journey, but there is also

help along the way that we can find through the ancient wisdom teachings.

By example of living or at least attempting to live, a life based on the theosophical principles, we start to impact the lives of those around us. We gain an ever-widening perspective of life, and a knowing that we exist to help onward our brothers and sisters in the journey of life and be of service to humanity as a whole.



## Principles of Higher Life

**Mrs Manju Sundaram**

*(Summaries of Symposium Lectures delivered on 29.12.2014)*

There come in one's life occasions, moments when the consciousness becomes suddenly illumined with the recognition and awareness of something which rises above, reaches beyond the trivialities of one's day-to-day happenings or events. Fleeting though they may be, these are the moments of unfoldment of the vision of Unity, moments which open, awaken one's heart to all the beauty, the vastness of Nature, of Life, moments which, unawares, transform one's entire being.

We are all aware that man is not just a physical body — the eyes that see, the ears that hear, the body that hungers for food or water or sleep. The body does everything as a routine but there do come some highly receptive moments

when the physical body gives way to the deeply intuitive, instinctive sight of the soul to perceive all that is beyond the limits and boundaries of the physical. One suddenly is wakened to the profound reality of not just the Oneness **with** the whole but losing, unawares the individual consciousness **into** the whole.

One, however, poignantly observes that most of us have degenerated our lives to a mere drudgery, carrying the burden of existence — the lifeless burden of existence somehow, at times even lamenting and cursing it. Life reduced to a meaningless existence — totally devoid of happiness, goodness, beauty, joy and thrill.

One has to come to the truth that Life is not mere existence. Life is being

alive to every moment, every situation, every happening.

The Higher Life, the Inner Life is not opposed to worldly life, not separated from daily life. The inner life is a richer life, a complete life, directed towards perfection. A life that offers a fuller realization of the Inner Laws, the Immutable Laws of the Universe. It is in this state of being that one rises above the ordinary conventionalities of life with one's inner

development, and is open to an entirely different realm of consciousness in all its endless expanse.

One no more carries the burden of existence. The surge of the creative energy with all its motivating power, transforms mere existence into a new life, a meaningful life, a richer and fuller life. A life in which every moment brings a new inspiration, a new hope, a new vitality and a new beginning.



## **Principles of Higher Life**

**Ms Marja Artamaa**

*(Summaries of Symposium Lectures delivered on 29.12.2014)*

I am going to consider two principles; they are truthfulness and working without the desire for fruit. We will see that these two are interconnected with the changing world, which needs strong, spiritual, and devoted workers to benefit humanity.

For a Theosophist, change is natural, because Theosophists know that nothing is permanent. We are taught to have an open mind and a pure heart. Every change is a new possibility for realizing the work and for making the interaction between people easier. It is an excellent practice to work for the work itself, because it has to be done,

not because one wants or requires something. That is a Theosophical principle to work for the cause. One can say, 'I am available', without any conditions or personal wishes.

Do you welcome those types of changes? Are you available for any good possibility that comes along? From what I have heard from Theosophists, they are — we are — in favor of modifications and alterations in our changing world to spread Theosophy and to make the higher life closer to humanity's aim. So, perhaps we should train ourselves to reflect truth itself, and to serve the Cause because of the work itself.



## INDIAN SECTION CONVENTION — II

### Knowing and Being

(Summary of Symposium Talks delivered on 29.12.2012)

#### Mr Sahadeb Patro

As I walked by myself, I talked to myself;  
and myself replied to me;  
And the questions myself then put  
to myself; with their answers,  
I give to thee.

H. P. Blavatsky says, 'When to himself his form appears unreal, as do on waking all the forms he sees in dreams; when he has ceased to hear the many, he may discern the One — the inner sound which kills the outer.' Only when who you are is no more, that you cease to identify yourself with your 'Knowing', that you have transformed yourself into 'Being'. Plato called it passing from the phenomenal world to the noumenal world. We are all concerned with the changing phenomena and do not see the noumena. 'Hold fast to that which has neither substance nor existence.

Listen only to the voice which is soundless', says *Light on the Path*. Even the highest revelations are worth no more than the power of realization that comes with them.

Unless we see ourselves as we are, we simply postulate illusion. We must work with ourselves and on ourselves so that every step forward is an extension of consciousness (Knowing) and a transformation of consciousness (Being). 'Truth is always half-said and half-understood when it is expressed in words', said Hermann Hesse in *Siddhartha*. We are in it but it remains unknown to us as long as we do not seek it. We have to ascend to the Buddhic plane, for, only in that plane there is the possibility of 'Being'. When all the bonds of this heart are broken then this mortal puts on immortality, say the Upanishads.

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#### Ms K. M. Vanishree

It is easy to know the truth but most difficult to be the truth.

We are living in an era of ever-increasing knowledge. The most difficult thing is to know what is essential. Amidst affluence, living a simple, healthy, sensitive and well organized life enables meaning and purpose. It helps to conserve energy to further ourselves and to benefit the world. Knowing is for service, and in this there is harmony, orderliness, and tremendous activity. Absolute truth is

pure knowing, in which the person seeking knowledge and the knowledge acquired are one. Such truth is said to be the 'voice' of the silence, heard only when the senses are completely still and dedicated to knowing, being blossoms in that silence.

Truth is not separate from who we are today or who we will become. We embody what we know and live. Our beliefs and habitual emotional energies affect our living. As conscience and living are a unity, the path of our life becomes clear and focused. Living as best we can, centers the

society's life in both caring and a willingness to grow. Only one who is living in truth can know the heart of another and serve. To serve man is to help the world's and human evolution. This is always a noble aim. This is supreme Truth.

There is need for a drastic transformation not only in the outer life, but also in the inner life. A man who has changed within spreads a silent message through his words, deeds, and thoughts. The knowing is reflected in our being.

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### Mr S. S. Gautam

In the theosophical perspective, to know the theosophical principles is 'knowing' and becoming a theosophist is 'being'. As indicated by HPB in *Practical Occultism* the latter aspect is much more important than the former. Learning ability is not essential for moral strength. When the same lesson is taught to students in a class, the extent of grasping varies from one student to the other.

The gap between knowing and being is an essential aspect of an evolving human being. It is this gap, which inspires a man to march forward. 'Knowing' is the ideal and 'being' is the extent to which the ideal has been realized.

It is commonly understood that 'It is

easier to know but difficult to be.' But experience indicates that it is not easy to even know. The enthusiasm for the spiritual knowledge is not common. Those who can know are rare and those who can be that are still rarer.

Having known the process of evolution active in every form of life, we perceive the objective of human life. Any knowledge that resonates within has a potency to become part of our behaviour. Having known the Divine objective of existence, we start rendering it stronger consciously. The task that would have otherwise consumed several lives is done in a single life. The theosophical understanding or 'knowing' is so scientific and logically acceptable that it transforms a man to 'being' without extra effort.



## THEOSOPHY AROUND THE WORLD

**Indonesia** hosted the Indo-Pacific Federation Conference in Bali in November 2013. This was a very successful gathering with almost 100 representatives from the Indo-Pacific region. Activities took place regularly in Jakarta, Bundung, Solo, and Surabaya. The General Secretary, Mr Herry Ispoernomo, passed

away early this year, so there is an election process underway for a replacement. Mr Vic Hao Chin Jr. facilitated a 'Process of Self-Transformation' Seminar in Bundung in January 2014. Mr B. L. Bhattacharya has been appointed as Presidential Representative for **Bangladesh** and reports that they have 5 lodges. He was able to visit 4 of

them during the year. At the **Philippine** National Convention, members decided on the major thrust of the Section, which includes the promotion of individual spiritual growth of members through Self-Transformation Seminars, retreats, study courses towards transformational education, youth programmes, and to spread a knowledge of theosophy through the use of the Internet. The TS and TOS undertook intensive relief services to the victims of

the devastating Haiyan typhoon with five containers of construction materials, clothes and food shipped to affected areas with the support of the international theosophical community. The TS continues to run five theosophical schools with a total of 793 enrolled students. The Theosophical Publishing House in Manila released *Sharing the Light Vol. 3* by Geoffrey Hodson, funded by the Geoffrey Hodson Book Fund.



## HINDUSTANI VOCAL MUSIC

On 27 December, at 7.30 in the evening, there was a performance by Ms Lalita Sharma, an accomplished Indian classical vocalist. She is one of the few musicians in India, adept at singing both the Hindustani and Carnatic styles of Indian classical music.

She is an international performer and has also composed music for Indian classical dance and ballet performances such as Odissi, Kathak and Bharatanatyam. She founded the Pandit Jasraj School of Music Foundation in the US, in Tampa, Atlanta and Los Angeles.

She was accompanied by Chandrajit on tabla, Sri Krishna on the harmonium, and Kumari Shruti for vocal support. She rendered a piece from the Rabindra Sangeet tradition and short bhajans, which were appreciated and enjoyed by an enthralled audience.



**Gross utility kills beauty. We now have all over the world huge production of things, huge organizations, huge administrations of empire — all obstructing the path of life. Civilization is waiting for a great consummation, for an expression of its soul in beauty. This must be your contribution to the world.**

Rabindranath Tagore

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