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PROGRAMME FOR MARCH 2020

The Madras Theosophical Federation Inter Lodges Meeting

Essence of Vedantha — Dr T. P. Radhakrishnan
— Principal, Sanskrit College, Mylapore Chennai
at Blavatsky Bungalow, on Sunday 22 at 4.30 p.m. (Tea 4.00 p.m.)

Adyar (Secretary: Mr S. Raman, Ph. 9176009310, adyarlodge@gmail.com)
Blavatsky Bungalow, TS, Adyar, Chennai 600020, 4.30 p.m. (Tea 4.00 p.m.)

1 **'Study Class'** — Mr S. Harihar Raghavan
15 **'The Art of Negation'** — Mr Kishore Khairnar — KET
(In Light of J. Krishnamurti's Teachings)

Adyar Ladies (Secretary; Ms Saritha, Ph 9176382588)

Gandhi Nagar (President: Mrs Saraswathi Anand, Ph. 9940267072)
Blavatsky Bungalow, TS, Adyar, Chennai 600020, 4.30 p.m. (Tea - 4.00 p.m.)

8 **'Krishnaji in the Light of Gita'** — Sri Sankara Sakthananda

Kilpauk (President: CA. T. Selvaraj, Ph. 9500048861)
32, Dewan Rama Road, Purasawalkam, Chennai 600084, 6.30 p.m.

07 **'Naturopathy'** — Bro. CA. Selvaraj. T
14 **'Vipassana — Type of Meditation'** — Bro. V. Paramadayalan
21 **'Conscious Living'** — CA. P. Balaji
28 **'The Power of Positive Thinking'** — Bro. N. Ramachandran

Vasanta Youth Lodge (President: Mr R. V. Yugesh, Ph. 99408 65718)
Youth Headquarters, TS, Adyar, Chennai 600020

Mylapore (President: Mr K.Venkatachari), Ph. 9841022270 Karppagavalli Vidyalaya, 4 East Mada Street, Mylapore, Chennai 600004, 4.00 p.m.

T. Nagar (Secretary: Mr V. R. Chandramohan, Ph. 94440 79531)
G2, Ground Floor, Royal Suite, 14, Saravana Street, T.Nagar, Chennai 600017

Besant Lodge (Besant House, # 11/48, Pandian Street, Sankaran Avenue, Velachery, Chennai)

Anna Nagar (# Y-193, Anna Nagar, Chennai 600040)

Adyar Theosophical Academy, Besant Garden, TS, Adyar

21 **'Krishnamurti on Right Education' —** Mr Kishore Khairnar — KET

MTF Bulletin can be availed by TS Members from TS Bookshop, Library Gate and Vasanta Press till 15th of every month. It is also available in Email and WhatsApp

OTHER ACTIVITIES

Bharata Samaj Puja: Daily at 6.00 a.m.; **Buddhist Temple**: Daily Prayer at 6.30 a.m.

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THE MADRAS THEOSOPHICAL FEDERATION BULLETIN

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WHAT THEOSOPHY IS

(*contd. from February 2020*)

P. Pavri

Question. *What are the central ideas, the keynotes, of the old religions so far known?*

Answer. While it is true that every religion contains some universal teachings, each is dominated by a spirit peculiar to itself. Every religion has its own note, is marked by a dominant quality or seems to have selected one virtue or truth upon which to lay special stress; and all these notes do not sound out a monotone, but a splendid chord, when heard together.

The contribution of the Hindu religion to the great Universal Religion, is the doctrine of the Immanence of God and the Solidarity of Man. Admitting that the universal Life lives in all humanity, the brotherhood of man is only the earthward side of that great spiritual reality; and growing out of that recognition of the unity of man is the dominant note of social obligations, of Duty, a sense of duty between members of a community, the duty of man to man.

The teaching of the World-Teacher Tehuti or Thoth — or Hermes according to the Greek — which dominates the civilization of Egypt is that of Science, the study of man and the worlds around him and because its central teaching was of Light, Egypt had as the keynote of its faith Scientific Knowledge, so that the 'Wisdom of Egypt' has come down through the ages, and even the very name of Chemistry is derived from Chem or Khem, the old name of Egypt, the land of science in the past. Thus the contribution of Egypt to the world's evolution is in the value of science and knowledge of the physical world i.e., the doctrine of Law, for Law is the symbol of Knowledge as Duty is the flower of Truth.

The basis of the civilization which the World-Teacher built up in Persia as Zoroaster is Purity, 'purity of thought, purity of word, purity of deed'. He preached the doctrine of Fire, and took fire as the symbol of God, because fire is the great purifier.

In Greece the Great Teacher as Orpheus gave the keynote of Beauty, the beauty which is divine; and Beauty is the note of the Greek religion and Greek civilization, mighty among the older civilizations of the world. Greece worked the beautiful into the lives of her people, and that beauty spoke in her wondrous literature, in her exquisite architecture, in her statues open to the masses of the people.

As Greece spoke of Beauty by Art, Rome spoke of Beauty by Law — the duty of the citizen to the community — for without Law, Beauty can-not be. Rome thought little of the individual; the State was the Roman ideal, and no true freedom for a nation can exist without the omnipotence of Law.

The central idea of the great religion founded by the Lord Buddha in India was Knowledge — right knowledge of wisdom, of compassion and obedience to law, of learning how to live and seeking in all things to understand.

The note of the Hebrew religion is Righteousness — Righteousness of God, of The righteous Lord who loveth righteousness'.

In Christianity, the Faith on which has been built the civilization of Christendom, two notes are struck, the one naturally following upon the other. The first is the keynote of Individualism. Older nations built their civilizations with the family as the unit and not the individual. Christianity struck the keynote of Individualism, and in order that it may be thoroughly developed, some of the doctrines including that of reincarnation, taught in the primitive Church, were wisely dropped for about a thousand years. It was necessary to build the individual, and the idea of a single life gave the individual an activity which he would not have had if he had thought that many lives stretched before him and behind him. For the last two thousand years individualism has worked its way, until in the Teutonic sub-race, individual character has become extremely self-centred, full of T'-ness, of self-ness. This was perhaps necessary, for without this quality strongly built, there would be no foundation for future cooperation. Truly has it been said: 'You cannot synthesize weaknesses.'

Then there is the idea, not so much by precept as by the exquisite example of the Founder, that when power has been gained, it is to be used for service, that when strength has been acquired, it is noble only when it is bound to the uplifting of the weak, that knowledge and power and strength are human only when they are vowed to the service of the race, that the greatest is to be as he that does serve and that the measure of his power is to be the measure of his duty. That sounded the note of self-sacrifice which in time will become the dominant note of the Christian nations. Thus Christianity links to love of God the service of one's neighbour, and that has come from the lips of the World-Teacher in order that the human race may be able to step one rung further up the ladder of truth and of love. An English scientist, Huxley, picks up and proclaims the great word of a Master of Wisdom and Compassion

that 'the law of the survival of the fittest is the law of evolution for the brute, but the law of self-sacrifice is the law of evolution for man.' Self-sacrifice, the life note of the Lord of Compassion, the Christ, could not be understood clearly even by his earnest followers until they had developed individual strength of mind and personality. The disciple Peter furnishes an instance of this in his denial of his Lord. With a larger understanding comes the recognition of the duty of self-sacrifice, and individual duty begins to take the place of individual rights.

Islam speaks of Resignation to the will of God, and states that there is but one path to God, which is through Resignation to the Divine Will.

So looking over these religions of the world one finds that their central ideas are like the pieces of a great mosaic and need to be put together before one can see the grandeur of the full effect, that each faith has its own note of music, and one cannot afford to lose any of the dominant keynotes any of the jewels of the different faiths, as all the religions of the world are the intellectual presentments of the one great spiritual verity, the different colours of the one white light of the spiritual Sun of Truth.

We read in one of the eastern scriptures, the ***Bhagavadgita*** of the Hindus: 'Mankind comes to me along many roads, and on whatever road a man approaches me, on that road do I welcome him, for all roads are mine.' That is a great truth. God is the centre, the religions are all on the circumference; and as all the radii lead to the centre, so all religions lead to God at last. What is wanted is that each one of us should deepen and spiritualize his own religion and see the essential identity of all religions, by an unbiased study of comparative religion, assisted by the deeper truths and esoteric teachings of Theosophy.

(*to be continued*)

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I, S. Harihara Raghavan hereby declare that the particulars given above are true to the best of my knowledge and belief.

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