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Editor

S. SUNDARAM

ON THE WATCH-TOWER

H. P. Blavatsky (HPB) — Her Vision and Work

If one counts life by the number of years lived, Madame Blavatsky had a comparatively short life, (1831-1891). However, if we measure life by the work done for the good of humanity, she had a remarkable life of pioneering work for human regeneration — indicating the path and the principles of life as well as the flag posts, cautioning the erring humanity of the pitfalls. The year 2014 marks 125 years of her two important books, namely, *The Key to Theosophy* and *The Voice of the Silence*. In *the Key to Theosophy* HPB, one of the founders of the Theosophical Society, anticipates every likely question, and answers it forthrightly, vigorously and brilliantly. She said: Theosophy is no arm-chair philosophy but do-it-yourself guide to sane living. Here she gives a stirring call to the aspirant to take charge of his own life and to bow to no authority from outside. She said, ‘Theosophy is not other worldly but totally geared to the here and now. It offers nothing dull but is a testament of joy, life and fearlessness.’ She also said, ‘To the mentally lazy or obtuse Theosophy must remain a riddle, for in the world mental as in the world spiritual each man must progress by his own efforts.’

HPB born in a Russian royal family, was a psychic from early childhood. Her sister Mme. Vera Zhelikhovsky writes about her escapades and psychism and mentions that there was dual nature in her, that made one think there were two beings in one body; one mischievous, combative and obstinate, the other, mystical and metaphysically inclined. No old scholar could be more assiduous in his study of books on alchemy, magic and occult science. ‘I had read them with the keenest of interest at the age of fifteen’ writes Madame Blavatsky. Later, ‘I have always lived a double existence, mysterious incomprehensible, even to myself until I met my still more mysterious Indian in Tibet in 1885 which changed the course of my life’, she said. In 1873, she was sent by her Master to America where she met Col. Olcott and that resulted, along with him, in the founding of a Theosophical Society in 1875. ‘Attempting to make men better and sacrificing for their regeneration’

was her vision and with full cooperation from Col. Olcott, she dedicated her life for the Human Regeneration.

Madame Blavatsky in her Magnum Opus *The Secret Doctrine* points out:

1. The Fundamental identity of all souls with the universal over-soul (Parabrahm). Oneness of all life based on its divineness.
2. The whole order of Nature evinces a progressive march towards a higher life. So far as it relates to humanity it is spiritual evolution of inner immortal man, that forms the fundamental tenet in Occult Science.

One very beautiful and inspiring quotation from an ancient scripture finds place in *The Secret Doctrine*; ‘Lift thy head oh lanoo, dost thou see one or countless lights above thee burning in the dark midnight sky? I sense one flame oh Gurudev. I see countless undetached sparks shining in it. Thou sayest well. And now look around and into thyself; that light which burns in thy Brother-men. It is no way different, though its outer garment eludes the ignorant into saying “Thy soul and my soul”. All this leads to oneness and selfless service of others. Madame Blavatsky adds, ‘For every flower of love and charity he plants in his neighbours’ garden a loathsome weed will disappear from his own and in this garden of gods — Humanity — shall blossom as a rose’.

Complexity of *The Secret Doctrine*:

In her review of *the Secret Doctrine* Mrs Annie Besant remarked, ‘Let it be said at once that the great majority of average easy-going folk will do well not to begin *The Secret Doctrine* at all. A certain mental position must be acquired before any reading thereof can be caught some weariness and futility. The would be reader must have an intense desire to know and to know not merely the relations between phenomena but the causes of phenomena; he must be eagerly searching for that bridge between matter and thought; between the vibrating nerve all and the proficiency.

Who is a Theosophist:

In one of her messages to the American Theosophists gathered for their annual convention Madame Blavatsky wrote; ‘Men cannot all

be occultists, but they can be Theosophists. Many who have never heard of the Society and Theosophists without knowing it themselves; for the essence of Theosophy is in the perfect harmonizing of the divine with the human in man, the adjustment of this godlike qualities and aspirations and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity and goodwill to all beings and perfect justice to others as to one's self, are its chief features. He teaches Theosophy who preaches the gospel of goodwill; and the converse of this is true also — he who preaches the gospel of goodwill teaches Theosophy.

Madame Blavatsky was extremely kind hearted and deeply compassionate. She never nursed a grievance or carried a malice in her heart against anyone, eventhough that person might have wronged her grievously. When someone asked her why she was allowing persons who looked bad and undesirable to come to her, she replied, 'As, my friend, a person's cloudy forbidding aura may fill me with misgivings, but here is always the divine spark I see within him. Who am I to deny any one the chance of profiting the truth I teach . . . it does not matter that I, personally, risk the consequences of deception, hatred, vengeance — while there is hope for the others' redemption'.

Doctrines of Life:

HPB brought to the notice of the world of late nineteenth century — powerfully and almost with a shock — certain fundamental doctrines which govern life, matter and men. She had the courage of presenting theories, facts and beliefs and conventions implanted in people's minds by the orthodox religion and material science of that era. In the process, she earned much unpopularity, antagonism and even hostility of those — in religion and science — who were entrenched in tradition, belief, intellectual narrowness and consequent pride. . . . She was charged with forgery, plagiarism, deception, fraud and even immorality of Character. But HPB knew for sure what she was committed to declare boldly and pursue, and she continued to do so, totally ignoring all the uproar, undeterred by all the mud-slinging done to tarnish her image, in the public eye. In a letter she wrote to Mrs Sinnet, 'I was ready to shed the last drop of life in me, giving up every hope, for the last shred of — I shall not say happiness — rest and comfort in this life of torture, for the cause I serve.'

Let us take from *The Key to Theosophy* a few questions and their answers by Madame Blavatsky and gauge her clarity of thought. When an enquirer remarked that Theosophy and its doctrines are often referred to as a newfangled religion, Is it a religion? She answered, 'It is not. Theosophy is Divine knowledge or Science. She added that its object was first of all to inculcate certain great moral truths upon its disciples and all those who were 'lovers of truth'. Hence also the motto; 'There is no religion higher than Truth'. Its chief aim was to reconcile all religions, sects and nations under a common system of ethics based on eternal verities.

Answering another question; Can you attain the 'Secret Wisdom' simply by study? She answered 'I think not. Ancient Theosophists claimed and so do the modern, that the infinite cannot be known by the finite — but that is sensed by the finite self — but that the divine essence could be communicated to the higher spiritual Self in a state of ecstasy.' She went on to say, quoting Dr J. D. Buck, F.T.S. 'Individuals in every age have more or less clearly apprehended the Theosophical Doctrines and brought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no study or time. These are the birthrights of every human soul.'

On the nature of thinking principle, HPB said, '. . . the reincarnating principle or that which we call the divine man, is indestructible throughout the life cycle; indestructible as a thinking entity and as an ethereal form . . . '

Answering another question on defining reincarnation, she remarked 'it is only through these births that the perpetual progress of the countless millions of Egos towards final perfection, and a final rest, as long as was the period of activity, can be achieved. . . . it is karma, the universal law of retributive justice'. Karma as a doctrine is that we have made ourselves what we are by former actions, and are building our future by present actions. There is no destiny but what we ourselves determine. Clarifying atonement HPB mentions that the results of one's evil deeds confirm to exist, this suffering caused to other by him wickedness is not blotted out.

Defining duty she said, 'Duty is that which is *due* to humanity, to our fellowmen, neighbours, family and especially that which we owe to

all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during our life leaves us spiritually insolvent and morally bankrupt in our next incarnation. Theosophy is the quintessence of duty.' Further defining what is due to humanity she said, 'Full recognition of equal rights and privileges for all, without distinction of race, colour, social position or birth.'

For the unity of mankind she said: 'The promoting principles contain Universal Unity and Causation, Human Solidarity, the Law of Karma, Reincarnation. These are the four links of the golden chain which should bind humanity into one family or Universal Brotherhood.'

On self-sacrifice she said that giving to others more than to oneself is self-sacrifice. Such was the standard and abounding measure which marked so preeminently Goutama Buddha, and Jesus of Nazareth. This trait alone was enough to secure them the perpetual reverence and gratitude of the generations of men that came after them and she explained it by showing them altruism is an integral part of self-development. . . .

On Charity HPB said where millions and millions are spent annually on private and public charities half of it sticks to the hands it passes through before getting to the needy, while a good portion of the remainder gets into the hands of professional beggars, who are too lazy to work, thus doing no good whatever to those who are really in misery and suffering. . . . The theosophical idea of charity means personal exertion for others; personal mercy and kindness, personal interest in the welfare of those who suffer; personal sympathy, forethought and assistance in their troubles or needs. We believe in giving help to them directly.

The criterion for judging the worthiness of a cause according to HPB was whether it led to unity and not separateness, to ever widening spheres of one's concern and love for others and not concern for promoting narrow self-centred interest. From her life, we all can learn that if we are convinced in an unbiased judgement based on wisdom, of a useful course of action, we should boldly pursue it. In that way she was a heroic person. Let us look at one of her simple but popular quotes. A true theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others. 'To live to benefit mankind is the first step . . .' Let this be our watch word.

UMA BHATTACHARYYA*

GLIMPSES OF "THE SECRET DOCTRINE" THROUGH STUDY CAMP

It was my first exposure to the book *The Secret Doctrine* authored by Madam H.P. Blavatsky during the study camp organized at the Indian Section HQ, from 17 Oct 2013 to 21 Oct 2013. It was directed by Prof. R.C. Tampi and Bro. P.K. Jayaswal. Revelation of the content of this magnum opus by the two directors was so illuminating and overwhelming that it sparked an enlightenment within or I may say a revolution in my entire perception of the universe. My realization during the study camp was too intense to resist myself from penning it down. Hence this article.

Reason for naming the book as *The Secret Doctrine* was elucidated in a very clear manner by both the directors. It was revealed that this magnum opus has been named as *The Secret Doctrine* as the content of this book is secret. This secret cannot get revealed to the reader till such time he is sufficiently evolved to understand it. One needs higher consciousness to avail seven keys through which it can be opened. It was driven home to the participants that this magnificent doctrine can only be approached when mind gets silent by transcending it and in that silence reality would open. The purpose of this inspirational book was made clear and that is to awaken a new mode of thought, a new mind.

What I could fathom during this study camp is being reflected here.

Ideal plan existed in the Universal Consciousness i.e. *parabramhan*. Law and order prevail throughout infinity and this reflects the truth that there is a Divine Plan. Everything partakes of this plan: worlds, suns, galaxies, island, universes- all these existed because of this Divine Plan; they are indeed part of it. All the beings in the worlds are also integral parts of the plan. This universe exists because it represents unfoldment

*Member, Kashi Tattva Sabha and Honorary Worker at the Indian Section HQ, Varanasi.

of the vast scheme. The whole manifestation comes with a plan i.e. evolution. Providing clue to the origin of life essence, directors indicated that for understanding Universal Will, we have to understand Divine Law.

Divine Plan is a manifestation of Divine Law. Just as the sun emits innumerable rays which are of same essence as their emanating source, similarly rays are emitted from Divine Source which are of same essence as their source. Therefore these rays are Divine Laws. These maintain the Divine Plan. These Laws are fundamental in their scope. They were operative before the universe came into being; they continue functioning so long the universe remains in manifestation and will go on operating when the universe ceases to exist. These laws continue to operate regardless of the fact that a man, a planet, a sun or even a universe may be in manifestation or non-manifestation. They are Divine Laws because they are beyond the reach of space or time. Since the universe came into being because of Laws governing it, then everything within it must be under the regency of those Laws and partake of the Divine Plan; in as much as the part must follow the same pattern that the whole follows. Consequently we, our very selves are part of that plan.

Sometimes it appears that there does not seem to be a Divine plan in operation, that the world is in disorder, at times in turmoil, even topsy-turvy, when armed conflicts rage. In this regard, it was pointed out that imperfection which we envision; these are due to actions of imperfect beings. So long as there is imperfect being, whether in the administration of the affairs of the world or in the regency of the cosmos, imperfections are bound to occur. It is not argued that perfection exists nor it is maintained that cosmos is a manifestation of perfection. The reason for this statement is because of the fact that cosmos itself is evolving, seeking to become a better cosmos, striving to come into a greater degree of harmony with the Divine Plan. This is because the cosmos represents the manifestation of a Great Being; however lofty in status the attainment may be. Indeed there is a term for such a Great Being, called technically the 'Logos' or 'Watcher' of a cosmic system. The cosmos, then, is under the regency of a 'Cosmic Logos' who is encompassed by lesser Beings who in turn administer the Laws applicable to its sphere of influence. These lesser Beings- albeit far superior to humans in their degree of evolution- are termed 'Dhyani-Chohans' literally the Meditative-Lords- Divine Intelligence.

Since the function of 'Dhyani-Chohans' is to administer the Divine Laws, their main endeavour is to carry out their task ever more efficiently in order to become more able executors of the plan. 'Dhyani-Chohans' is the instrument through which manifestation takes place but it itself is also not perfect. 'Dhyani-Chohans' also commit mistake. It cannot touch karma. Lord of Karma is well above them. The blessed workers are the 'Dhyani-Chohans' who are engaged in the performance of 'guiding the impulses of cosmic energy in the right direction' i.e. in harmony with the 'Law of Balance'. However no matter how consummately high the status of 'Dhyani-Chohans' may be in comparison to the human stage of evolution, these lofty Beings are themselves pursuing their evolutionary development for the purpose of becoming more lofty and more experienced in order that their magistracy of the Divine-Laws may be more perfect and more in consonance with Divine-Plan. Even as they are pursuing their evolutionary development, so are all the other beings which come under their sphere of operation irrespective of the evolutionary status of these lesser beings.

Having stated that Divine Laws exist, the next step is to demonstrate that they are operative. This is undertaken by means of the exposition of doctrines which have been selected to exemplify the operation of the Law. The Doctrine represents the teachings of the Ancient Wisdom or the Esoteric Philosophy (Gupta-Vidya is the Sanskrit term as presented in the work entitled *The Secret Doctrine*.) The seven Divine-Laws are (a) The Law of periodicity (b) The Law of adjustment (c) The Law of essential unity (d) The Law of self enfoldment (e) The Law of motion (f) The Law of compassion (g) The Law of coming into being.

Illustrating the 'Law of Coming into Being' it was revealed how from One Source entities surged into manifested existence in incomputable millions. It is the many that proceed from the One. The entire existence has emanated from One Source. If there is Universal Consciousness how does It express Itself? Whatever we see around is His expression. There is a Universal Will which got expressed through Divine Laws. Entire manifestation has emerged from a point a Source or Truth. Unmanifested state is slumber, a deep sleep or *pralaya* when unmanifested gets manifested it is *manvantara*. It is the descending order. When manifestation comes out of unmanifest in the first stage one becomes two i.e. consciousness and matter. First born is consciousness and matter

and then come the beings. Creation is a moving activity. Elucidating as why unmanifest becomes manifested, it was brought out that ideal plan or Divine Plan existed with *parabrahman*. Since individual souls are part of *parabrahman*, he is very much part of the Plan. The whole manifestation comes from *parabrahman* with a plan i.e. evolution.

On all sides we see entities appearing- whether in the Plant kingdom, the Animal kingdom or the Human kingdom, all these entities represent beings or monads (to use the technical term). Where do they come from. Being is described in the “Book of the Aphorisms of Tson-Kha-pa” and in turn this passage explains “...at the first flutter of rena-scent life, *Svabhavat*, ‘the mutable radiance of the Immutable Darkness unconscious in Eternity’” passes at every new rebirth of cosmos and then begins its work through that differentiation. This work is karma.

Svabhavat is a Sanskrit term which means self-becomingness. Philo-sophically expressed, it is the condition before separation has occurred. It is equivalent to Akash. Beings emerge from “be-ness” Unmanifest is integrated state i.e. be-ness which gives birth to manifested state i.e. being. *Svabhavat* does not descend from its own condition or state nor does it depart from its own plane and yet all beings and worlds come forth from It. All beings are monads coming out of be-ness. Actually we are differentiated product of same Unmanifest. There are various stages when Unmanifest manifests. The Unmanifest is *sat* and manifest is *chitta*. Therefore *chittavrutti nirodha* is *sat*.

Describing the process of creation, it was revealed that the “Root-Essence” is Akash or *Svabhavat* or *mool prakruti* of Vedant. That which radiates from Root essence is Purush- Prakruti” (spirit- matter). It is still one Spirit- substance before differentiation has occurred. When process of separation takes place, Prakruti follows the left path bringing about evolution of matter on the ‘Descending Arc’ while Purush follows the ‘right path’ the involution of spirit, yet the two ‘are in close embrace’ since the process of evolution and involution are inseparable. On the ‘Ascending Arc’ the two processes are reversed: there is evolution of spirit and involution of the matter.

Elaborating “The Laws of Essential Unity” it was brought out that this law truly illustrates the operation of the ‘Divine Plan’: every entity lives its life in the field of greater being: the greater being maintains the

sphere of the lesser. The Doctrine of Hierarchies is the name chosen for the doctrine that exemplifies the Law of Essential Unity. ‘Graded beings’ is the definition intended for the word ‘hierarchies’ infinite in the number. The beings forming the universe and living in it are all linked together because of common bond of origin, in keeping with the Law. Entire things are being governed by Law of Hierarchy. The term Logos means, Watcher of cosmic system. The first Logos is ‘Mahesh’ (name given) which symbolizes unmanifest, the state of *pralaya* second Logos is ‘Vishnu’ the energy from which Seven Principal Forces called rays spring into conscious existence in every sun, which is the ‘Breath of Absoluteness” (FOHAT). Seven Beings in the suns are Seven Holy Ones-self born from inherent power in the matrix of Mother Substance. It is they who send the Seven Principal Forces called rays which at the beginning of Pralaya will centre into seven new suns for the next Manavantara. The energy from which they spring into conscious existence in every sun is what some people call ‘Vishnu’. ‘Brahma’ is mind and it was created by Universal Mind. Universal Mind is created as soon as Universal Consciousness crosses the threshold.

Seven Kingdoms are the classes of beings on the hierarchical ‘Ladder of Life’. Four of which are classified as: the Mineral, Plant, Animal and Human kingdoms. The rest three that are not recognized are the three Dhyani-Chohanian kingdoms. Each one of the kingdoms represents the manifestation of the One Life or One Force as applicable to it. Illuminating inter-connectedness of all beings, it was pointed out that since under that ‘Law of Coming into Being’ entire existence has come from One Source, all stand inter-connected. We all have come from One Source. It is because of the same root inter-connection is bound to be there. As from the sun seven rays which are emitted are although of seven different colours but in every colour white (the root colour) is present. All colours have come from same one source, hence the seed is present in each colour. One Life is the vital principle animating the beings and is present irrespective of the form or vehicle in which monad (being) manifests. Since root itself has the unity, we cannot be independent but we have to be inter-dependent. If we try to disconnect, there is discontent, disorder, disharmony and obviously there is crisis. Everything has consciousness even rock has it as they have emanated from same One Source. The Root is present in it so everything is sacred. When we are violating someone, hurting someone, we are violating or

hurting ourselves. Unless we understand the root, we cannot understand the tree. The smallest bacteria, insects, in between there are so many forms of His expression but there is a live wire working everywhere which connects each other. As there is an umbilical cord between mother and child establishing unity or close connectivity between them, similarly the live wire which is connecting everything with each other is love. If one wants to realize that kind of relationship, one has to enter in the spiritual world. Love is there everywhere in the spiritual world and love has to be replicated in the physical world.

Though minor centre of energies (beings) are direct reflex of 'One-Light', yet men are far removed from these as cosmos consists of self-produced beings, the creatures of karma. Each being has an innate urge to endeavour to come into close harmony with operation of Divine Plan even though apparently misapplying his abilities and at times, acting contrariwise to Divine Law yet even by doing so, such a one has but placed himself under the operation of its Laws, the specific function of which is to set him aright under 'Law of Adjustment'. This Law lays down that harmony follows as the natural sequence of the unfoldment of the Divine Plan. Right relationship of the part with whole is harmony. Everything in the world is in search of harmony. Birds fly together in flock in harmony. Everything in the world is in search of harmony. Divine Intelligence is in rapturous harmony with nature. Whenever the harmony is disturbed, an adjustment is required so that the disrupted equilibrium could be restored. This Law is called the 'Law of Karma'. The 'Law of Karma' is nothing but 'Law of Adjustment' which comes under doctrine of 'Balance and Harmony'. To live in harmony is the essence of Divine Plan while it is unfolding. For achieving harmony, one has to be in state of love. When one serves out of love, karma is not created but when instead of love, there is attachment, karma is bound to be created. So the mantra is to do the work but do it for Him. In that case one will be out of the effect of karma.

Having stated that there is a fundamental unity of all beings, it was clarified that lower mind feels and understands in a fragmented way, pair of opposites. Division of mind is inherent in lower mind, so it works in duality, in splits. Mind is nothing but bundle of thoughts. Thoughts understand or can function through concepts, measurement but what is being deliberated here is immeasurable. Thought took place after

unmanifest got manifested so thought cannot understand that stage (of unmanifest) as thought or mind was not there at that stage. We have to transcend thought/limited mind to understand this unity or brotherhood experience. Since we only use mind, we do not understand the concept of transcending rather mind does not allow us to understand. Level of consciousness has to be raised from level of mind to higher level i.e. *Buddhic* level. When focus of consciousness is shifted from level of mind to *Buddhic* Level, one is capable to have direct perception, this is intuition. In flowering of intuitive experience, one can see unity-oneness and this is the basis of love. Intuitive level of experience is when we identify with every other being- identification with oneness. Then there is nothing outside. Being is absolute in its primary manifestation. On transcending the mind, one is at a level where there is nothing outside, one is at astral plane which is four dimensional, one can see from all sides. One becomes omnipresent. All activities ceases and thoughts die. Stillness reigns. Consciousness is like play of picture on the screen which is still. As the screen does not change, remains still, similarly when consciousness at mind level is transcended, there only remains stillness, real rest takes place in stillness. This is the nature of ultimate essence.

When one proceeds further, he is at Atmic level which comes in a flash but when it comes, it transforms us. When one is transformed, the entire world is changed for him. One is in love with everything. It becomes our nature. One has the mystic experience- I am divine. I am the world. This is truth consciousness which all mystics realize. When consciousness is at divine level, one understands the divinity of others which leads to fullest acceptance of others, of entire physical world. Truth is always vibrant, fresh, living which cannot be expressed but can only be experienced. If expressed, it becomes static and stale. We have anchored ourselves to fixed ideas. When one tries to explore something new, it calls for something very different, carving out a new connection, a new path. Each exploration will open to us an untravelled world. This is the path to advance and the path is *dhyana yoga* or meditation. In fact thinking is not meditation, concentration is not meditation but shifting the attention to inner world is meditation. Through meditation one reaches to the root i.e. truth consciousness. Truth consciousness flows like a river and in the flow everything comes, universal brotherhood, non-violence, compassion, love etc, all virtues will flow

through us. Saints do not follow rules but rules are made by following saints' way of life.

It is clear that man is by no means fully developed evolutionally speaking. It is to be noted that the grossest phase or the most material aspect of the Mahabhutas has already occurred. At the culmination of the Descending Arc, the densest point has happened. This took place during the cycle of Fourth Race on the Fourth Round. Fourth Round which presently human kingdom is pursuing is primarily concerned with development of kama (The Fourth Principle). He has reached a point on the Cycle of Necessity where he is developing his mental capabilities that is to say the intellectual aspect of his nature. His higher spiritual faculties and potencies, however, are scarcely commencing to develop. On the Fifth Round, higher manasic developments will occur. During Sixth Round there will be complete unfoldment of the Buddhi principle. Nevertheless there will be 'Foreshadowing' so to speak of the perception of Universal Knowledge when man's seventh sense will be awakened and brought into development. This will take place during Seventh Race of this Fourth Round and follow upon the complete unfoldment of the sixth sense during Sixth Race. The seventh sense may be defined as instant perception or an intuitive recognition of wisdom which is far superior to acquirement of intellectual knowledge. Man's degree in the acquirement of knowledge will increase along with his progress on the Ascending Arc of evolution.

While describing material descent, it was brought out that during descent consciousness is getting encased and pass through mineral kingdom, plant kingdom, animal kingdom and then comes to human kingdom. Monad is there in mineral, plant and animal and then he comes to human kingdom to complete his journey. Each monad is different and unique. Uniqueness comes from *Atma* which means will, *buddhi* meaning wisdom and *manas* means activity. There are three modes of expression of monad and based on our basic orientation, we find our own path and become unique. During descent objectivity developed as we identified with body. Individual initially is centre of consciousness i.e. centre everywhere, circumference nowhere. As soon as circumference is created by *maya* and individual identifies with it, descent takes place. If there is no *maya* there is no universe, no manifestation,. Human being is part of whole. He feels separated because of illusion

(*maya*) optical illusion of consciousness. Universal mind is created as soon as Universal Consciousness crosses the threshold and then *maya* manifests. *Maya* or illusion misrepresents the thing. *Brahman* is mind and it was created by Universal Mind. This is the mind which prevents us to see *Brahman* though *Brahman* is everywhere. Due to illusion or *maya* we get attached with body and the world. Desire and thought work together. Once this identification is broken, ascent starts.

In the spiritual ascent, subjectivity is to developed- self consciousness. Spiritual ascent is possible when we take middle path which Buddha adopted and that is having no memory, no residue, living moment to moment, absolutely in the present without being attached to memory and experience. This is called non-attachment which one attains after transcending the mind. With the help of meditation one transcends the mind and becomes thoughtless and thus comes out of the shackles of memory and experience.

It was further revealed that only seven lives are required for total liberation (spiritual ascent) if one starts on this path and the path begins at the feet of the Master. For quickening spiritual ascent; three requirements are to be met. The three parameters are as under:

1. Whether one has lifted heavy karma of the world i.e. helping others on the spiritual path.
2. Forgiveness i.e. one has forgiven everyone and has no malice for anyone on this earth.
3. Love i.e. having the feeling of oneness which is possible only through love.

For achieving this, the only path is *dhyana yoga* or meditation. The directors made it amply clear that it is only through meditation; one can cross the boundaries of thoughts, images and words, memories, experiences and beliefs which will ultimately lead him to total liberation.

I am indeed grateful to both the directors and organizers at the Indian Section HQ for providing this unique opportunity to the participants enabling them to delve deep in the mysteries of the creation and get an insight into the secret of the universe.

NO EFFORT IS LOST TOWARDS NOBLE INTENT

The topic (No effort is lost towards noble intent) has four pivotal points on which the theme revolves. They are Effort, Lost, Noble and Intent.

In Oxford Dictionary Effort has been explained as strenuous exertion and display of power. But, in philosophical context it can be called as performing the duties in His cosmogonic plans of evolution and involution. Effort can be further explicit as E=energy F=forwarded F=for O=organized, R=renaissance, T=transcendence.

It can also be correlation with the famous equation of Einstein of mass and energy ($E=m \times c^2$). In practical sense your true effort depends on the motivation and commitment (Effort=motivation X commitment²). Thus His grace, your *prarabdh*, motivation, sincere efforts and true commitment to your job are important pillars on which the spiritual progress depends.

The first question that arises is about the intent which one puts in one's effort. Intent is basically considered as purpose or resolution for some work or effort. In the present context it can be further explained as (I=inactivate, N=Negativeness and to move T=towards, E=energised, N=neo, T=transformation) The need of the hour is the flowering of a new Mind, that spreads fragrance of love, equanimity and peace, so that a new world emerges where all creatures live in harmony and are sincerely engaged in fulfilment of the divine plans. In normal practice we make efforts with an intention to have-

1. A desire free body
2. A disease free life and living
3. A tension free breath

4. An energized body with all active vital forces at its optimum
5. A conflict free mind
6. Living with no painful memory
7. Having free flowing intellect
8. A sorrow free soul
9. And a life and living with integrity and respect in society
10. Have sufficient wealth to meet the needs and to serve those in distress.

Our intentions for any work develop in accordance with the *Sanskar* one has earned from the previous births. One's spiritual attainment, and mental equanimity varies with changing time and space, depending upon the requirement of that moment and in accordance with the nature's plans. It can further be explained by story of a poor widow, who made hard efforts to earn living for herself and for the need of her only son Sohan. They used to have dinner together where she served food with all motherly love and this rejuvenated and helped her to get afresh and free of all tension. The affectionate caring talks and observing the progress of her son was the source of her enjoyment. As the time passed Sohan grew into a loving boy and thus sought permission to go to the nearby town, for some business so that he may earn enough money which can be used to remove the poverty of the family. The mother reluctant initially, permitted her son to do so with heavy heart. Once her son departed, she became lonely and sad especially in the evening hours, at the time of dinner. She used to miss her son deeply. Her appetite was lost, her health started deteriorating, and she was not able to sleep and so was not able to work with same vigour. She consulted many wise persons, so that she can have peace of mind and be able to do her work in normal way. Finally, she met a wise man who advised her to prepare two meals. The first one for charity, to one who needs it most and the second for herself. The very first evening, she saw a young boy having a brown shawl on his back, almost of the same age and height of her son, returning home after hard work. She gave the first meal to him with the same love and affection as if she was feeding her own son. The very first act removed half of her ailment and provided her tremendous relief. The process went on for a week. The lady's appetite improved and she became normal. In order to reach home the boy had no other option but to take the same path daily, almost at the same time, after hard work and by the god's grace receiving the meal

* Secretary, Sarvahitkari Theosophical Lodge, Gorakhpur

from that lady without any exchange of word and gesture but with all motherly love. After two weeks the lady started thinking, the boy to be not courteous. Her motherly love and gesture started changing. She now started expecting return for her deeds, at least some kind words of thanks. The boy who was shy would eat and run away. So she decided to teach a lesson to this habitual greedy boy. One day she mixed a toxicant in the food of the boy. She saw from her window a boy identical to her son rushing towards her house. She rushed to kitchen and removed the food with a normal healthy one, the boy in hurry took the food wrapped in his shawl and ran away. The night was a difficult night for her. She was satisfied and thanked God for showing the right path and positive approach; and prayed for the long life of her son as well as for that boy.

Next morning her door bell rang and when she opened it she was surprised to see her own son Sohan semi-naked wrapped with brown shawl standing with the boy who used to come for food every evening Sohan introduced this boy to her mother as a god on earth. He further narrated that while he was returning home after successful business he was attacked by dacoits. They not only looted all his wealth but hit him so hard that he became unconscious. The dacoit thinking him to be dead, threw him down in a running stream. This orphan boy Mohan who lives near the stream took me to his hut provided me all the comfort he had and sat beside me, and took care of me by providing medicine, herbs and warm water. When I regained consciousness I was very hungry and needed something to eat. Mohan provided me the food, and informed me that he had been getting food from a divine mother as a *prasad* every evening, it reminded him of his childhood days and of his mother's affectionate way of serving food. Mother, that food not only provided the vital energy which helped me to stand and come to the door but also had the flavour of those food which you used to serve me with all affection and love.

This story reflects that once your intentions change from *Satwick* to *Rajas* and *Tamas* their impact brings about different results. So keep your effort simple, loving and *satwic*. It will not only bring peace but also progress to your divine endeavour.

The second question now arises that what are Noble intent and how can effort be made in that direction? Generally Noble is defined as magnanimous, having lofty ideals, admirable intents, but philosophically it can be spelled as a path with (N=neo; O=omniscience, B=benevolence having L=lovable, E=endeavour) Thus, the noble intent are the effort to fulfil one's assigned role in the Divine Plan. One should perform it by practising the service parameters and through *nishkam bhav*. The aim of life should not only be restricted in mundane and arranging one's materialistic requirements but also for "Christ Consciousness" for pursuit of the purest love and harmonious co-existence with all sincerity and total commitment. For example, there was a saint who led the life of a recluse and would be performing meditation for most of the time. On getting hungry he would go for begging and would accept the alm only once, without caring about its quality and quantity. It can be either very delicious or rejected and not tasty at all. He would invariably eat it as *prasad* of God. One day, he got only two Roties which had gone dry and hard. Still he thanked God and was about to eat them, when a dog came unnoticed and took away those breads. On seeing this the saint ran after the dog shouting in full voice to stop. The dog escaped in nearby lane with bread in his mouth. People thought old saint to be mad and laughed at him. The exhausted saint sat on the roadside in a depressed mood. Seeing his condition a man approached him and offered food. The saint said: "I am not concerned of my hunger, I am only thinking of the dog. How would the dog chew those hard bread without making it soft and getting it dipped in some edible liquid. I am sure his gullet too would become sore, I ate such roti and had terrible pain afterwards." In this way he was observing the same Krishna which is in you and me and in all living beings, including that dog. Since his intention was Noble one, his noble effort was not lost. It not only changed the thinking of the people around him but also provided a lesson to the whole village to be kind to all creatures.

The third question now arises that can an effort be ever lost? Lost literally means separation or deprived of, or even death, But under divine philosophy Lost means "L=leaving; O=organized; S=systematic; T=transformation". In an evolutionary process loss, gain, success or failure is only an illusionary product of the mind, in the form of Maya and Moha. If we strip away the veil of Maya and Moha (delusion) the unreality an illusion to which we are mostly attached vanishes and thereby

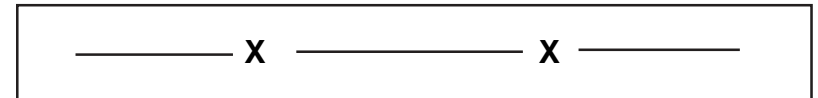
the concept of success and failure disappears. Success is not the material possessions that you have accumulated or gained, it is rather measured by the extent to which your inner peace and mental control enables you to be happy under all circumstances. The secret of success is within you. The season of failure is the best time for sowing the seed of success. Always try once more, no matter how many times you failed, fight again, even when you think that you cannot fight any longer. Do beyond your best until your effort is crowned with success. Man who keeps on striving and is undefeated within, is a victorious person. Do not talk about the failure at all, believe in your divine intuitions, use your divine dynamic will power and perfect preference and endurance. The success will be yours.

How some efforts that seem to be insignificant become an inspiring force for others? It can best be narrated by the story of the person, who was one among ten awarded as the man of the year by an American organization in 2010. A man while walking on the sea shore during dawn hour noticed lakh of starfish lying helplessly on sand. They were washed away by high tide and could not return to sea. They were perhaps very close to death due to dehydration and desiccation. As the time passed the sun became brighter and the heat became unbearable for these aquatic creatures. Being stuck up in the sand their death seem sure and inevitable. The man pondered on their pitiable condition and decided to help them and save as many of them as he can. He started picking them two at a time, one each in both hands, and then released them safely in the sea water. He kept on repeating this exercise for hours; until observed by bay-watcher. To them it looked unusual act so they decided to enquire. The man said that he is not able to bear the pain of these pity creatures, and so decided to provide relief to them and got engaged in this job as part of duty. Once the bay-watcher knew about this noble act that the man was doing all alone, they were greatly impressed and decided to assist him in that noble pursuit. So they rushed to the nearby village and intimated people about those dieing starfishes. They also narrated the excellent work performed by a noble hearted man to the best of his capabilities. This motivated the many kind hearted villagers and they all rushed to the spot to join in that divine endeavour and within hour all the fish were manually released in the sea water. This clearly indicates that if you have divine intentions your effort has got to succeed.

Henry Killer has rightly mentioned: “No effort that we make to all in something beautiful is ever lost.” Thus a man should always make sincere efforts to fulfil the noble cause which he is assigned in His divine plan he should not care about the result and do his job. Those who seek prosperity for themselves alone are bound to become poor, but those who consider whole world as their home and work for universal prosperity, find their individual prosperity legitimately increasing. So when you leave the world the material reaches will be left behind and every good that you have done will live here for all time to come. The selfish one lead a life of conflict and misery; those who go beyond the narrow self realizing the significance and value of coexistence and co-operation, live a life of peace, harmony, love and brotherhood.

Thus we have a role to play. We should perform our duties with all love, affection sincerity and without selfish motive. We have to build a new thinking, a new mind where only love prevails. This new mind will build a new world having true happiness in you and all around. So let us build a new mind for new world.

Give the world the best you have
The best will come back to you.



(Continued from page 160)

Dr. T. Krishnankutty Nair's talk on 'The Voice of the Silence' was held under the auspices of Kashi Tattva Sabha at the Section HQ. Prof. Atul Bhatnagar gave a very interesting talk on 'Lok Sangraha'. The subject of Prof. Sri Prakash Pandey's inspiring, instructive and informative talk was 'Value awareness & Bhagavadgita in the context of present challenges'. Dr. Asha Yadav spoke in great depth on 'Bhakta Meera's Philosophy of Life'.

It was nice to see students enthusiastically participating in dialogue in order to clarify certain points mentioned in the aforesaid talks organized by K.T.S. in March and April, 2014.

NEWS AND NOTES

Bihar

Bihar and U.P. Federations jointly organized a camp from 29 to 31 March, 2014 for the study of the book *The Key to Theosophy* during the 125th year of its publication. About 30 members from various Lodges of both Federations participated. The study was directed by Bro. U.S. Pandey, Secretary, U.P. Federation, in association with two other resource persons, namely, Bro. S.S. Gautam, National Lecturer and Bro. S.B.R. Mishra, U.P. Fed. The inauguration session in the morning of 29 March started with recitation of universal prayer by Bro. Manoranjan Kumar Sinha. Bro. Suresh Prasad Srivastava, Vice-President, Bihar Federation, welcomed the participants and speakers. Bro. Pandey introduced the book of study and mentioned about the purpose of writing this book by H.P.B., its structure and significance in comprehending the theosophical teachings. Bro. Hari Shankar Prasad, President of Chhapra Lodge, offered greetings and inaugurated the study camp. On first day, four sessions were organized and presided over by Bro. Chitranjan Sinha, President, of Bihar Federation, who made introductory comments. During the first session Bro., U.S. Pandey covered the content of chapters I (Theosophy and the Theosophical Society) and II (Exoteric and Esoteric Theosophy) of the book; in the second session Bro. S.B.R. Mishra covered chapter III (The working system of the T.S.) and ch. IV (The Relations of the T.S. to Theosophy); in the third session Bro. S.S. Gautam covered ch. V (The Fundamental teachings of Theosophy) and during the fourth session Bro. Pandey covered ch. VI (Theosophical Teachings as to Nature and Man). Prof K.K. Dwivedi of Chhapra Lodge made interactive observations.

The programme on the second day started with Bharat Samaj Pooja. It was followed by the four sessions, presided over by Bro. Raj Kishore Prasad, Secretary of Bihar Federation, and the content of the book from chapter VII to XI and part of ch. XII were dealt with by three speakers. In the evening a devotional meet was organized.

In the morning session of the third day a group meditation for the participants was held. Thereafter during three sessions the remaining parts of ch. XII and that of ch. XIII & XIV were taken up. In the

concluding session, Bro. Pandey gave details of the content of “Conclusion” of the book. Thereafter participants offered their comments appreciating the programme and the arrangement made. On each day there was lively interaction between the speaker and the participants.

The camp concluded with the vote of thanks given by Bro. S.B.R. Mishra from U.P. and Bro. Manoranjan Kumar Sinha from Bihar.

M.P. & Rajasthan

The following programmes were held at Vikram Lodge, Ujjain, in February and March, 2014: Dr. R.S. Gupta performed Bharat Samaj Pooja. Dr. S.C. Kori and Bro. J. Narvare presented the content of ‘On the Watch-Tower’ by Dr. Radha Burnier from two different Nos. of *The Theosophist*. Dr. Suresh Soni spoke on Sri Aurobindo’s book *Savitri*. In a meeting organized to observe Adyar Day, Bro. M.L. Jain expressed views on Adyar and about our four great spiritual Masters. Members shared their views on *Avidya* in a discussion held under the auspices of Vikram Lodge. Dr. R.S. Gupta explained ‘*Upasana ke Niyam*’ in a very elaborate way. Dr. Mahesh Tiwari’s talk was on ‘Hindu Shastron me Koot Bhasha’ in which the speaker explained the symbolic language used in the Hindu scriptures and the meaning of those symbols. Bro. K.K. Khare’s subject was ‘Manav Ki Niyati’. Bro Khare substantiated his talk with the content from Theosophical literature. A number of members participated in the discussion on *Kushalta poorvak Karma* (skill in action). In this regard, the members shared their views, especially on the basis of Bhagavadgita and a public lecture delivered during the Annual Conference of the Federation held at Ratlam in 2004.

Utkal

The 49th Annual Conference of the Utkal Theosophical Federation (UTF) was held on 8 February & 9 February 2014 at Federation Hall, Gautam Nagar, Bhubaneswar. The theme of the conference was “Beyond the Bopundary”. Bro. Chittaranjan Satapathy, International Secretary, was the Chief Guest and Bro. N.C. Krishna, National Lecturer, was the Guest of Honour. The conference was inaugurated by the Chief Guest on the theme ‘Beyond the Boundary’. Bro. B.B. Palai, Bro. S. Patra and Bro. J. K. Sahu gave short talks on “Preparing for the Beyond”. In the afternoon a symposium was conducted on the topic “New World” in which Sis. Snehalata Mahapatra, Bro. Ashok Kumar

Mohapatra, Bro. Ashutosh Pati, Sis. Mitalini Mahapatra, Bro. Ashok Pattnaik, Bro. R.C. Pattnaik and Bro. Satyabrata Rath participated and delivered talks from different angles. In the Theosophy Science Lecture Prof. Dr. L.P. Singh delivered a lecture on “The Trail of the Higgs Particle”. In the evening, a public lecture was delivered by Bro. Chittaranjan Satapathy on “Why and how to study *The Secret Doctrine*”.

On 9 February a seminar was conducted wherein Bro. B.S. Mohanty, Bro. Ashis Kar and Sis. Purnamasi Pattnaik delivered talk on the “Divinity everywhere”. Sri Sumitra Subinary, Sri Annande Shankar Mohanty, Sis. Bandana Anuradha and Sis. Swastisikha Mohapatra delivered talk on “Youth & Spirituality”. Bro. N.C. Krishna, National Lecturer, delivered T.O.S. talk on “Why T.O.S.”. In the evening, Bro. Satapathy delivered a public lecture through power point presentation on “Where Theosophy meets Krishnamurti”.

The General Body of UTF has unanimously elected the following good standing members to the Executive Committee for the year 2014-2017.

1. President- Dr. Bana Bihari Panda, Barabati Lodge
2. Vice-President Bro. B.B. Palai, Laxminarayan Lodge
3. Secretary-Bro. Ashish Kumar Kar, Laxminarayan Lodge
4. Jt. Secretary- Bro. Sis. Purnamasi Pattnaik, Maru Lodge
5. Treasurer-Bro. B.K. Satapathy, Debapi Lodge
6. Members of Executive Committee:-
 - (i) Bro. R.C. Pattnaik-Sanat Kumar Lodge
 - (ii) Bro. Krushna Prasad Padhi- Bhubaneswar Lodge
 - (iii) Bro. Guruprasad Pattnaik-Bhubaneswar Lodge
 - (iv) Sis. Swarnalata Das –Bhubaneswar Lodge
 - (v) Sis. Mitalini Mohapatra- Siddharth Lodge, Bhubaneswar
 - (vi) Bro. B.S. Mohanty-Barabati Lodge, Cuttack
 - (vii) Bro. Ashutosh Pati-Cuttack Lodge, Cuttack

Dr. R.C. Rath memorial study class was conducted by Bro. N.C. Krishna on the book *The Key to Theosophy* written by HPB. It was held from 10 to 12 February.

Barabati Lodge, Cuttack, founded in 1964, under the aegis of Utkal Theosophical Federation, celebrated its Golden Jubilee on March 24, 2014. The function was presided over by UTF President and President of the Lodge Dr. Banabehari Panda Bro. Bhaskar D. Tendulkar, National

Lecturer and member of the National Executive Council of the Indian Section, was the Chief Guest, and former Judge of Odisha High Court, Justice Sri. A.S. Naidu inaugurated it.

A Golden Jubilee Souvenir was brought out to commemorate the auspicious occasion which was released by Justice Sri Naidu. The Fifth Volume of *Infinity and Beyond* written by Prof. Sahadeb Patro was released by Bro. Tendulkar. *The Theosophical Manual* by Late Bro. Lokanath Mohapatra was also released on this occasion. Prof. Patro presented a brief synoptic account of Infinity and beyond that contains ‘A’ to ‘Z’ (All 14 living World religions-Atheism to Zoroastrianism through Gandhian Syncretism and quintessence Theosophy) as the premise of study of comparative Religion, Philosophy and Science. Bro. B.S. Mohanty, Secretary Barabati Lodge cum Federation Lecturer, U.T.F., delivered a short talk about the author of the book Bro. Loknath Mahapatra and about the synoptic account of the book *Theosophical Manual*.

Bro. B.S. Mohanty presented a brief history of Barabati Lodge starting from the inception.

Justice Sri Naidu spoke on the A B C D of religions (Accosting Birth through Consciousness to Death) as the summation of successive and progressive human life cycles. Bro. Tendulkar gave a brief history of the Society right from its genesis to the present day world and its relevance to the hectic and hurly-burly modern life in the context of ‘Self’ and spiritual awakening in order that the profundity of Universal Brotherhood becomes a practical reality across the globe. That this Divine Wisdom is the quintessence of human life and living at any stage, in any age of human civilization carries no qualms. The eternal ethos of Theosophy followed in letter and spirit help expedites human progression and perfection. No wonder it is a scientific pursuance of spiritual quest; and it’s pure occult science that inculcates the spirit of altruism.

President Dr. Panda spoke of the virtues of giving as against the avarice of taking. Theosophy always believes in giving and not in taking, for there is divine, lasting and ultimate happiness in giving vis-a-vis immediate ephemeral pleasure in getting. God gives and forgets man gets and forgets. Never forget if you have taken; never remember if you have given. All the scriptures of world religions abound in this celestial truth and are unequivocal in pronouncing this code of human conduct.

Theosophy unfolds not only mysteries of life and death but also the span in-between. Theosophists believe that real man is the Soul that instead of perishing with the body continues on its unending journey. True theosophists are blessed to realize the evanescence of the material world and hence are capable of discovering the real meaning of life.

The function was well attended by almost all the members, sisters and brothers of about a dozen Lodges of the twin city of Cuttack and Bhubaneswar. Besides, many Educationists, Engineers, Doctors, Academicians, Intellectuals, Social Scientists and Litterateurs were also present in the function. A vote of thanks was proposed by Bro. B.S. Mohanty to all who had directly or otherwise contributed to make it memorable.

Uttar Pradesh

A meeting to celebrate Dr. Annie Besant's 166th Birth Anniversary was organized by Sarvahitakari Lodge, Gorakhpur, on 1 October, 2013. Dr. Prabha Shankar Pandey was the chief guest. He highlighted on the theme that Dr. Besant was International President of T.S. for 26 years and how it grew into a big organization during these years. The Lodge organized a talk on 'Truth & No-Violence' on 2 October on the occasion of the birthday of Mahatma Gandhi and Lal Bahadur Shastri, The other talks held at the Lodge in October were 'Mother Durga and Spirituality' delivered by Dr. Kalyan Jha. Sri Anand Prakash Srivastava focused on the lessons we should learn from the life of Maryada Purushottam Ram. Prof. R.P. Singh of Gorakhpur University spoke on Lord Ram in the context of spirituality and also explained Vaishnav and Shaivism cult. Bro. S.B.R. Mishra's theme was 'Samudra Manthan' in which the speaker explained that the churning of ocean is nothing but churning of mind.

The following talks were organized under the auspices of Sarvahitakari Lodge in November & December, 2014: Bro. S.B.R. Misra spoke about late Dr. Radha Burnier who passed to peace on 31 October. The other talk delivered by him was on 'Manifestation' in which he explained Shrishti, Prakruti & Purush, Bro. U.S. Pandey, Federation Secretary, gave a talk on 'Spirituality'. Dr. Sushma Srivastava, Asst. Professor of Allahabad University and an active member of Anand Lodge, Allahabad, explained 'Sufism in Islam' - Dr. Sunita Pandey, Asst. Professor at Dehradun, also participated in the discussion. Bro. Ajai Rai,

Secretary of Sarvahitakari Lodge, delivered three talks. In his talk on 'Life after Death' he highlighted the subject scientifically. His second talk was on 'How to study Theosophy' and the theme of the third talk was 'No Effort is Lost towards Noble Intent'. Bro. B. P. Gupta spoke on 'Charity in Christianity' and the subject of Bro. K.K. C. Vishwapremi was 'Harmony & Development'.

Smt. Shakuntal Devi donated both the cornea of her dying husband on 4 December, 2013. The cornea was transplanted by Dr. Anil Srivastava and this noble work was done with the assistance of Bro. Kailash Sharma, who is an active member of the Sarvahitakari Lodge.

The talks held in the weekly meetings of Sarvahitakari Lodge, Gorakhpur, in the months of January February, 2014, were: 'There is no Religion Higher than Truth' by Sri Bachhulal, Bro. A.K. Srivastava spoke on 'Dharma'. Dr. S.C. Tripathi explained 'Gita' as a non-secular book. Bro. Ajai Rai delivered four talks during these two months and the subjects he spoke on were 'New Mind: New World', 'Manifestation on the basis of *The Secret Doctrine*' in which Bro. Rai explained the 1st Root Race to 5th root Race. His other two talks were on 'Evolution of Man' and 'Why to be Vegetarian?' respectively. In the last talk he explained the scientific, moral and spiritual reasons for why one should be vegetarian.

Bro. Bechu Lal Dube gave a talk on 'Evolution of man on earth'. It was organized by Dharma Lodge, Lucknow, on 5 March. Sis Vasumati Agnihotri explained the significance of Bharat Samaj Pooja on 12 March. Bro. U.S. Pandey's two talks were on 'Evil (ML88)' and 'Overcoming Ignorance'. Both these talks were delivered at Dharma Lodge on 19 and 26 March respectively.

A study camp on *The Key to Theosophy* was jointly organized by the Federations of Bihar and U.P. at Chapra from 29 to 31 March, 2014. Members from Agra, Gorakhpur, Kanpur, Lucknow and Noida participated in it. The details have been given on page 155-56.

(continued on page 154)

STUDY CAMP AT GWALIOR

M.P. & Rajasthan and U.P. Federations are jointly organizing a camp from 5 to 7 July, 2014 under the auspices of Gwalior Lodge at Gwalior for study of the book *The Voice of the Silence*. The study will be conducted in Hindi and jointly directed by Dr. H.S. Dwivedi and Bro. U.S. Pandey, Secretaries of the two Federations, in association with some other resource persons.

Members from all Federations are welcome to participate. The persons intending to participate may register their names with any of the following latest by 15 June, 2014. Each participant on arrival may pay an amount of Rs. 600/- to cover registration and boarding/lodging from evening of 4 July to evening of 7 July, 2014.

Dr. H.S. Dwivedi Mob. No. 9424119409

Phone No. 0751-2626733

Bro. U. S. Pandey Mob. No. 9451993170

The Executive Committee of the Indian Section in its meeting held on 15-16 February, 2014, appointed Sri Pradip Kumar Mahapatra as Assistant General Secretary of the Indian Section for 2014-2016. His address and contact Nos. are:

Indian Section, The Theosophical Society
Kamachha, Varanasi-221 010
Cell No. 09437697429, 07275507084,
Land Line- 0542-2450776
Email: - theosophy_vns@yahoo.com,
peekem0277@gmail.com