

THE INDIAN THEOSOPHIST

AUGUST 2016

VOI. 114

NO. 8

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S. SUNDARAM

Cover Page : **Eastern view of the Himalayan Study Centre of
the Indian Section, TS, in Bhowali.**

Courtesy : **Sri Kuldip Singh Virk, Life Member of TS.**

SPIRITUAL EVOLUTION AND THE FUTURE OF THE THEOSOPHICAL SOCIETY

The first of the three truths in the little book by Mabel Collins, *The Idyll of the White Lotus*, says that the soul “is immortal and its future is the future of a thing whose growth and splendour has no limit”. This is a concise statement of the trajectory of our unfoldment. Within every one of us there is a germ of the Highest that lies hidden, but whose growth and capacity to radiate into this world with what is described as “splendour” is without limit.

We are all familiar with the ideas of the contemporary scientific community about evolution, the Darwinian model, which focuses on the evolution of life forms. The two driving forces of this model are random mutation and natural selection (survival of the fittest). The basic idea is that from time to time small changes take place in various life forms which make them more adaptable to their environment. This will determine which of those forms will endure. This model describes a progressive evolutionary process, continually leading towards greater complexity and capacity, but not in any way tied to an end goal; it is a linear vision of evolution. Unfoldment takes place randomly, continually moving ahead; species appear and disappear towards no great purpose. This is the dominant scientific idea in which we are trained in our normal educational process.

When we speak about spiritual evolution, we could ask: What is the difference? The changes, mutations, and processes by which life forms come and go are accurately described in the Darwinian view of evolution. However, what is not described or considered is the all-important aspect of consciousness. Nowhere is consciousness or its unfoldment formally addressed within contemporary science. It is a significant limitation to the scientific model of the moment.

In the current model, in order for something to be considered worthy of scientific consideration, it must exist clearly within the mate-

rial realm — be able to be tested, heard, touched, tasted, felt, or observed by various instruments. Anything lying outside of what can be observed in these ways, is deemed as beyond the field of contemporary science. This approach has been described as “reductionist materialism” — the cosmos is reduced to the material realm. Consciousness is outside of these limits. Fortunately, there are many scientists who clearly see this limitation and are making efforts to move beyond and actually carry out experimentation in consciousness.

Though consciousness itself is not measurable, *its effects* are visible everywhere and *are* measurable. But subtle energies are as yet beyond the realm of measurement, so consciousness is left out of the equation. Yet for those who are involved in the spiritual path and its study, consciousness is all-important. A genuine understanding of the functions of consciousness leads to the unfoldment of powers of various types, attunement to the patterns of non-material energies, intuitive perception, the ability to be happy, and a capacity to share these things with others. So it seems that consciousness is worthy of consideration.

The Proem to *The Secret Doctrine* speaks about an “obligatory pilgrimage” for the soul — a pilgrimage of outgoing and return. The soul, or the spark of the Divine, goes out from a unitive state and associates itself with matter. This is the state we are in, where the spiritual germ within us becomes hidden from our normal perception because we are so deeply enmeshed in the processes of the body and the limitations of our day-to-day awareness. This evolutionary process involves the spiritual germ coming more and more to life, to the point that the powers of the spiritual entity within us reveal themselves even through the medium of physical matter.

This process of unfoldment begins from a state of spiritual *un*-awareness which, as a result of the increasing association with matter, takes on deepening levels of awareness, power, and capacity. It is linked with the physical evolution of the Darwinian type by expressing itself through the physical forms that arise, which inevitably are developing more and more in terms of their complexity. The development of these forms allow for an expanding range of expression for the consciousness.

In the *Yoga Sutras* of Patañjali there is a statement about the purpose for the coming together of spirit and matter. Patañjali gives a con-

cise explanation: the purpose of the coming together of spirit (*purusha*) and matter (*prakrti*) is for the gaining of the spiritual component of an awareness of its true nature and the unfoldment of the powers inherent in both *purusha* and *prakrti*, in spirit and matter. The spiritual component begins with an *unselfconscious* unitive awareness, until it becomes individualized in various forms. Through these forms it gains the awareness of its true nature. The association also develops those powers inherent in matter. It is a mutual process.

This process of coming together has also been given an image. It is said to be like someone who cannot walk riding on the shoulders of somebody who cannot see. The spiritual component has vision, but no capacity to directly influence the material world; the physical component can carry the spiritual, but it needs the guidance of a higher vision. Together they make this journey, and together both unfold, and, ultimately, they both go in their own particular directions, taking with them the richness of experience gained during this time of association.

This cyclical process of spiritual evolution is depicted in the spiritual literature of the world. Many of the great stories we encounter in different religious tradition exemplify this process. An example would be the *Râmâyana*, where you have the great Lord, a spiritual incarnation in the form of Rama, being expelled from his kingdom, wandering in the forest, having various experiences, finally fighting and winning a battle, and eventually returning as an awakened ruler. This is one of the archetypal forms in which these stories appear.

For those who were born in the West, we encounter a similar form in the familiar story of “The Prodigal Son”. The son says to his divine father that he needs to go out into the world and gain his experiences. He asks for his share of the father’s wealth. The son receives it and travels to a far land. So the soul, the spark from the Divine, leaves the father’s house — the state of unity — takes with him the wealth of spiritual awareness, and squanders it on the way to the far land. In that land of material living, the soul forgets its origins; forgets that it has a divine father, in whom all things are present. In the Bible story, the soul is living in this far land in a time of famine, which is to say, in a condition in which the nourishment that the spirit requires is absent. The soul descends to the lowest of occupations, which in the biblical model was

feeding the swine. Not only was he feeding the swine, but he was so hungry that he would even eat the food that he fed to them!

This depicts the lowest point in this evolutionary arc, where the consciousness is most deeply imbedded in matter and blinded by the close association. In many ways this is the most important point in the journey of the soul, because it is at this moment in the story where suddenly the son remembers living in another condition, that he had a father whose house was once his. It is at that point that the soul says: “I will arise and go to my father’s house.” This is the all important moment of awakening for the human being as an individual, because with the dawning of an awareness of the spiritual entity and its higher potentials comes the possibility to *consciously* begin the journey homewards. That is the path we are on. Theosophy, yoga practice, any form of spirituality is hollow and without meaning until this internal experience arises.

When we consider the founding of the Theosophical Society we look to such people as H. P. Blavatsky, H. S. Olcott, and W. Q. Judge. These were all exceptional people: brilliant, selfless, with many personal qualities that were extraordinary. These are the people through whom the TS came into being. But we make a mistake if we think that the Theosophical movement was generated by people, even exceptional people.

What made these people exceptional was their selfless openness to the Inner Founders of this movement — the Masters of the Wisdom, the Great Ones, who for long years had been searching for opportunities to make their presence known through the reintroduction of a teaching that could ennoble and aid people in the process of transformation. The opportunity presented itself when this particular constellation of individuals came together in the late part of the 19th century.

Of all the many wonderful things that HPB wrote, she herself would be the first to admit that much of it she did not understand. Many things she did understand, but some of the profound teachings of Theosophy that were being reintroduced to humanity came *through* her, but were in no way her personal conscious contribution. She described it as a garland of flowers to which her contribution was the string that held it together. She was available for this to take place in a pure way, so that

the influence of the Masters was minimally coloured by the consciousness of the individual. Because of her work, we had the nucleus of individuals that allowed for a greater expression to take place and to survive for more than 140 years.

Late in HPB's life she made a statement about the Theosophical Society which is worth our consideration, because it speaks about its future and purpose. She said that the TS had been two things: (1) On the one hand, it had been a "stupendous success"; and (2) on the other hand, it had been a "dead failure". The "stupendous success" of the TS was that this movement and the ideas and concepts it was promoting had spread throughout the world. This is even more true in our time. Think about the late 19th century; ideas that are so familiar to us now were unavailable in the Western world, such as reincarnation, karma, yoga, planes of nature, and so forth. At that time these were concepts that were not even beginning to be understood in the West. Today these words are found in the dictionaries of any Western language in the world. These ideas now are so familiar that we regard them as completely normal. This is the stupendous success of this Theosophical movement. For the first time in human history, we have a global language with which to interact about matters of the inner life. It used to be an impossibility; one was strictly bound to whatever tradition one happened to be born in. Wherever one was born in the world, determined the horizon of one's vision.

What did HPB mean by saying that the TS had been a "dead failure"? Albert Schweitzer made a statement that might illustrate the point. He was an extraordinary man — a great humanitarian, profound thinker, Nobel Peace Prize winner, one of the most gifted organists in Europe, as well as a medical doctor, theologian, and philosopher. In the face of a prominent career in Europe he left it all behind to go serve in a remote area of Africa as a doctor — completely away from the public eye. But because of his profound commitment, the world sought him out. On one occasion Schweitzer was asked about the best way of teaching and leading, and whether teaching or leading *by example* might be a good method. His response was: "Example is not the main thing in influencing others, it is the *only* thing." Teaching or leading is not accomplished simply through word. It is passed through the example of a life that is integrated, which then becomes linked with those words. Only then do

words have power. Neither the meaning nor the power are in the words, but in the consciousness that rides out *on* the words.

In the most basic sense our experience of the Mahatma letters is as ink on a piece of paper. None of us have heard the words uttered in our ears, only a few have seen the actual letters that today are kept in the British Library, yet for more than a century they have been a source of instruction and inspiration. The words become powerful to the extent that we are able to read and hear, not with our physical ears or eyes, but with the eyes and ears of the intuition. Only then do we have the capacity to understand.

According to HPB's idea, the Theosophical Society was a dead failure because of the lack of examples of the universal brotherhood which it came into being to promote, and because the TS came into existence to provide a vehicle through which a spiritual current could flow into the world — a current that originates with the Inner Founders, and then finds an outlet through the lives of those attempting to live these ideals.

What is the future of the Theosophical Society? In many ways its future is the same as its past. There is no new 21st century mission for the TS or its members. The mission of trying to align the life, mind, and actions to the ideals has not changed. Only when that occurs is it possible for the spiritual current to flow. The signs of its flowing will not be found in the numbers of people who sign a piece of paper and say "I am a member", but are in the ways in which these ideals are personally embodied, and then stimulated in the world around us.

Thousands of organizations today are dedicated to the promotion of some aspect of the far-reaching theosophical doctrine. There are organizations that focus solely on mindfulness meditation, others that focus on different energy healing modalities, and other groups focus on their perspective of the Masters of the Wisdom. These different organizations have taken only one *aspect* of the teachings and promoted it. In many cases they do it much better than the Theosophical Society would be able to.

Just one example of a group doing high quality "theosophical" work is the Institute of Noetic Sciences (IONS). They carry out scien-

tific work which was started by astronaut Edgar Mitchell. He had walked on the Moon, and when he was coming back to Earth he was looking out of the spaceship window. He was trying to see where his home was on a globe. He became aware that the globe did not look anything like the maps he had studied; there were no lines dividing it into different areas. Gazing out the window, seeing the Earth in the setting of the cosmos, he had a mystical experience of the Oneness of all things, of this beautiful blue globe floating in space, connected in some way to all of the other globes of different appearances. He had an experience of a unity that was all encompassing. In his words: "I suddenly experienced the universe as intelligent, loving, harmonious." As a scientist, he made the commitment that he was going to spend the rest of his life using the methods of contemporary science to demonstrate the power and availability of consciousness. He formed the IONS organization to do that work. IONS has been working with scientists around the world very effectively. But that is not the work of the TS.

Everything that comes into this world, that takes on life and form, ultimately dissolves and goes back to its source, whether we are talking about a building, a body, an institution, or organization. All have their time. As long as the current of life is sufficiently strong, life remains within these various forms. The Theosophical Society is a form — an organization. Theosophy, the Ageless Wisdom, is the current that maintains its life.

The TS does not have a need simply for more bodies, or for more ink on paper, but to take responsibility and find those truths in the teachings that resonate within us. *All* of them may not immediately appeal to our intuition; that is not required, but when we find the truths that cause us to feel an inner quickening, we need to dive into those.

There are certain things we know to be true. Ideally, we seek to expand our awareness of the profound things that resonate within us. As we do this, when we come in contact with others, our inner state communicates itself wordlessly. The Mahatmas said that as long as there are three people within the Society who are alive, awakened, committed, and living through these truths, the Theosophical Society will stand. That is not our problem. The real and only problem is, where do we stand? Not the person next to us, not the group across the waters, but where does each one of us stand in relation to our embrace of and

commitment to those things that we recognize as real and true?

Very often we find ourselves wavering. Although we feel that something is true, we hesitate, we do not commit, because it seems as if it demands more than we can give right now; maybe later, but not now. There is a quote, widely, and perhaps wrongly, attributed to Goethe. Whether all of it was said by him or not, it stands on its own:

Until one is committed there is hesitancy, the chance to draw back. Concerning all acts of creation there is one elementary truth, ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves too. All sorts of things occur to help someone, that never would otherwise have occurred. A whole stream of events issues from the decision, raising in one's favour all manner of unforeseen incidents and meetings, and material assistance, which no man can dream would come his way. Whatever you can do, or dream you can do, begin it. Boldness has genius, power, and magic in it.

This is something we witness in our ordinary lives, and it applies equally to our inner lives.

When we come together in our theosophical gatherings, from time to time there are moments when there seems to be a harmony that settles upon us. These are the moments when we become most useful in this process of spiritual evolution. It is when something much more potent moves among us and within us. We feel it as a sense of peace or expansion, but it is a presence that makes itself known because, consciously or not, we have provided the opportunity for it to express itself through us.

This presence is very good for us as individuals, but more important is the fact that we provide the avenue for it to do its work in the world. This is our part of an important work. We then become more effective in our potential service to the higher good that is so needed in these times, and for which the Theosophical Society exists.

(Courtesy: *The Theosophist*, July 2016)

STUDY CAMPS AT BHOWALI: SOME REFLECTIONS

It was once again that time of the year when the study camps were going to begin at the Himalayan Study Centre at Bhowali, Uttarakhand. I wait for such energising and inspiring occasions which help tremendously in deepening and enriching one's understanding. Besides, it provides an opportunity to have a feel of the natural beauty and the serene and spiritual atmosphere of the place. This year the camps were held from 20 April 2016 to 31 May 2016. But this year it was different for me because I was not going to just attend one study camp, instead I was given the responsibility to be there for the whole period to help and assist in the preparation of all the study camps. This was the first time that I was at Bhowali for such a long period, that is for about one and a half months.

I reached Bhowali on 17 April 2016 and met Bro. P.S. Panchakshari and Bro. V. Narayanan who were already there busy in preparations for the ensuing study camps. It is due to the efforts of the Indian Section that the Bhowali Centre is now very well furnished to host a study camp with all the basic necessities.

This year, the first study camp was held from 20 April 2016 to 26 April 2016 and it was organized by the Indian Section. This was followed by the study camps organized by Karnataka Federation (2-10 May); Utkal Federation (15-20 May); and then Uttarakhand (30-31 May) respectively. In between two ES Retreats were held from 28-30 April 2016 and 22-24 May 2016, respectively.

I personally felt privileged to have met so many members of the Theosophical Society at one place which would not have been possible in any other way. Members from various Federations visited Bhowali to attend the camp. They were from Karnataka, Kerala, Maharashtra, NCR,

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Orissa, Tamil Nadu, Uttarakhand, Uttar Pradesh, West Bengal, just to name the states because the list will become unnecessarily long if I mention the name of the Lodges.

As mentioned earlier, the natural beauty of the mountain range, a view of which we get from the Study Centre is breathtaking. Besides, the strategic location of the centre remains comparatively cooler than the main city and I could not find one person in the whole duration of the camp, who was not mesmerised or fascinated by the beauty and serenity of the place.

Bharat Samaj Pooja and meditation were a part of daily schedule of the study camps and all the members put in their efforts to gather in large number to make it more effective. Some of the members who visited Bhowali Centre for the first time were really overwhelmed by the kind of spiritual atmosphere that they experienced, being aware of the fact that the place is being used only for study and meditation. That gives a very important, subtle and silent message to all of us that wherever we live we can create a very positive atmosphere by bringing about a change within. One comes to realize that change within one's own being can bring about change in the whole atmosphere of the place where we gather together for study, dialogues, retreat, meditation, etc. A positive attitude, a positive thinking can and does transform any place into a vibrant place, an inspiring, energizing place, a spiritually refulgent place. A word or a phrase or a statement with apparently simple meaning may have different, amazingly very profound connotations. And this brings us to another significant aspect of the study camp for which we actually go there, that is to study and meditate.

I realized that the theme of all the camps, consciously or unconsciously or may be due to some divine plan, was very similar this year. The similarity was, if I may say so, that the theme of this year's study camps at Bhowali was the book *Light on the Path* then it would not be wrong because this book was the subject for study camp held under the auspices of the Indian Section as well as the camps organized by Karnataka and Utkal Federation.

So, the point I want to clarify would remain incomplete if we do not discuss a little about one of the three theosophical gems *Light on the Path* because during the whole period of the study camps much

deeper aspects of the subject were unfolded by way of lectures, group discussion, interactive sessions and contemplation. It is a book, the title and presentation of which are really peculiar and here we will limit ourselves only to two aspects and will not go into other details of the book.

Which **Light** is this that is talked about and what is the **Path**? What is this *light* that will enlighten the *Path*? Is this book *that* light? Or is this book an indication towards that light? Is this book the light or is it helpful in activating and energizing *that light* within us which we know as *Buddhi* (Intuition) or *Prajna* (Wisdom). It is our *Buddhi* that illuminates the Path because the real understanding can come only from within.

With this reference if we try to study this book, specifically, and most of the theosophical literature in general, it is aimed to develop, to unfold our Buddhist nature. Why Buddhist Nature? Because Consciousness expresses itself at the Buddhist plane as Oneness of life. And with this faculty only the First Object of the TS can be realized which is Universal Brotherhood. Because if once there is realization of oneness of Life, Love & Compassion naturally follow.

The beauty of this book, just like any other spiritual text, is that there is not just one meaning to the aphorisms but depending upon the depth of one's own consciousness one can draw as much from it as possible. Swami T. Subba Row told C.W. Leadbeater that these aphorisms hold within them seven layers of meaning which can guide aspirants at different levels of evolution. I am sure we all understand this fact that there may be more than one meaning to the same word or statement. How often it happens that a book which one read in the past, understanding it at a particular level, unfolds and unveils amazingly different shades of meanings transporting one into a different realm of understanding.

But how does this book help in elevating our understanding? And here comes the way of presentation of the aphorisms.

If we observe in the first part of the book, the aphorisms are given in the form of Paradoxes and in the second part mostly in the form of Metaphors. And the paradoxes are both within and without the aphorisms. By which I mean that if we take the first aphorism in itself "Kill out ambition; (but) work like those who are ambitious" and later "Kill

the desire of sensation etc." and then "Desire Power etc." But this looks like a paradox only when viewed by the mind and there must be some reason for such presentation as mentioned by HPB, while explaining a statement by A.P. Sinnett, in *The Secret Doctrine*, part-I, "Such are the traditional modes of teaching.....by provoking perplexity....."

Similarly in understanding metaphors one must develop imagination, co-relation and intuition. Even if we look at Zen Buddhism, the way of teaching is based on paradoxical stories or riddles.

But the question arises, why? Why is it given in such a form? Why not in a simple form? Let us try to explore it together.

Who is facing this paradox or who is not able to comprehend? Obviously it is the mind or we can say the lower mind in technical terms. So, what happens when the mind faces a paradox, it becomes perplexed and uneasy and if it is an open and sincere mind then it comes out of its comfort zone. And here lies the significance of an '**Open Mind**' because otherwise what happens is that, unwilling to change, we ignore or disagree with what is being said and discard it as impractical or impossible and that is why the first sentence of the book says that: 'These rules are written for all disciples'.

And who is a disciple? If we go by the etymology of the word it means one who is ready to learn which inevitably means an open mind because until and unless we have an open mind we cannot learn and from this word only the word "discipline" may have come which is often mistaken for some strict routine enforced and imposed from outside. If we see it from the other angle, discipline is the way of life of a disciple which means that conducting one's daily life in such a way that a person is all the time ready to learn and this attitude can flower only from within. And that is why this book, as we all know, is for those who sincerely want to learn, to grow beyond the petty issues of daily life, and most importantly one who has understood that 'Outside is just a reflection of the inside'. This understanding is very important because most of our time and energy are spent in struggling with the situations and circumstances outside and not realizing the root cause of all such situations. The circumstances change, surroundings change but the basic situation of lack of harmony and peace within remains the same and the insecurity, fear, jealousy still hangs around. When we begin to under-

stand this, then only we get prepared to bring a change within and in that case that change is not merely a change but it gets transformed or regenerated. With this, one understandingly realizes with a great sense of responsibility that this regeneration can be brought about by us anywhere, anytime instead of remaining at the mercy of the circumstances. Because till now one is busy only in changing the outside (the effect) and so will it ever be possible to find peace and harmony if the inside (the cause) is not changed?

A famous Environmental lawyer, James Gustave Speth, who was the Chairman of the Council of Environmental Quality and Administrator of the UN Development Program said:

“I used to think the top environmental problems were biodiversity loss, ecosystem collapse and climate change. I thought that with 30 years of good science we could address those problems. But I was wrong.

“The top environmental problems are selfishness, greed and apathy... and to deal with those we need a spiritual and cultural transformation...and we scientist do not know how to do that.”

So when we begin to understand that no matter what ‘I’ do for happiness, security and peace, inevitably from somewhere sorrow, insecurity and irritation sneak in. Then we become ready to bring about a change within and this book is all about that.

So, let us come back to our original subject. What happens when our mind comes out of our comfort zone? The sincere mind contemplates upon it, then what happens? We have to transcend that urge of impatience to get the answer quickly and with patience one continues to contemplate until a stage arises when due to this mental exercise the mind has become tired (peaceful) and relatively pure. How does this happen?

Just as the muscles of the physical body become stressed and need rest similarly continuous thinking (mental exercise) on a subject creates stress in the mental body and therefore it becomes tired and needs rest. But how does it become purer? Just as the quality of the cells of the physical body is dependent on the kind of food we intake, similarly the quality of matter in the mental body depends on the kind of

thoughts we are engaged in. And in this case we are engaged in thinking on highly spiritual aphorisms which when continued for a long time (regularly), replaces the coarser quality of matter from the mental body by a much finer matter and thus the mind becomes purer. Then what happens next?

In this state of peace and purity the light of Intuition (Buddhi) dawns and the understanding or realization of that particular thing is there. It is just the way butter is made out of milk. We go on churning the milk and then a stage comes when suddenly the butter appears. And may be that is the reason that HPB in *Practical Occultism* advises: “If you read for ten minutes, reflect for as many hours”. In other words, contemplation on what one has studied is more important. It may sound like a very trivial thing but it carries a lot of depth and science in it. And what more to say, so many of the scientific discoveries have taken place in such a condition when the scientist was not able to find the answer and suddenly he found the solution in a flash.

Thus by way of paradoxes and metaphors, when contemplated upon, sooner or later, we get a glimpse of hidden meaning by the light of intuition.

What is the Path? We can give various names to the path like Probationary, Path of discipleship, Eternal Path - but what is the essence of it? At every step we are being suggested to sacrifice the lower to the higher. So, is not Sacrifice or rather Joyful Sacrifice, the root of which lies in Love and Compassion, is the *Path* in our everyday living?

At every step of our daily life we get this opportunity to act in such a manner that we give up something because it is needed more urgently elsewhere. And aphorisms in *Light on the Path* gives us an indication that the root of all evil is a sense of separateness and it must be ended before we can actually tread *the path*.

As long as we continue to decide by our minds there will always be division and a sense of separateness but when we would gradually begin to think from our hearts (Buddhi) we shall not hesitate in taking action and that action will be integrated and holistic.

BEING HURT AND COMPASSION: A TRANSFORMATION**

The Theosophical Society's first objective "*To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour*" is relevant today; with the wide spread strife, sufferings of all kinds, war and terrorism becoming a norm rather than an exception. The task at hand for each of the theosophists is to meet this challenge with wisdom, poise and grace. It has to start at the level of oneself first. Question one should pose to oneself is he/she a nucleus of Universal Brotherhood of Humanity, without any distinction of any kind. The answer to this genuine and honest query may not be too encouraging. One will discover that there are not one or two but several boundaries of me and other, mine and theirs, us and them, like me/us and not like me/us. One also faces the fact that there are ambiguous likes and dislikes, beliefs and whims, all indicating that the mind lacks clarity, innocence and purity. We find in oneself dichotomy between thought, intention and action. We find ourselves afraid at temporal, spatial and social levels. One is full of doubts. Upon further unravelling we find ourselves to be a bundle of hurt.

This situation has to be dealt deftly, earnestly and with a sense of urgency, if we are true theosophist. It is important to delve to the depths of all this. The questions to be asked to oneself are who am I ? A person with a nationality, with a family name and caste, a legacy bearer of great tradition, history and culture, a person with sound educational qualifications, with lots of designations, achievements and entitlements? Am I a monetarily successful person? Or am I a person with huge and wide-spread respectability? Am I one facet or many facets of this person? Which one of these am I more like? Or am I none of these? In this cacophony have I lost touch with my original identity-the human being? The individual who is *humane*? I and all of us have been born as a *human*. All of us are born innocent, compassionate and caring. All of us are born embodiment of Love. Somewhere in the process of growing

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** Talk delivered in a meeting organized by Kashi Tattva Sabha on 8 April, 2016.

up something must have gone amiss, that we lost touch and feel of our original and true self.

Our brains since infancy have been designed by *Nature* to collect information in all its forms and of any kind. It processes the huge cache of inputs and rejects what is not required for basic functioning of body and its homeostasis with the environment. The processing, storage and subsequent recall of stored information in present and future thought process, planning and action may collectively be termed as mind. Apart from processing and storing relevant physical attributes and behaviour of things, places and environment, the mind also inculcates in memory the lifestyle and behaviour of people around an individual. As we grow what we perceive decides how we perceive. Further in life what we will perceive is interestingly linked to how we have perceived. Beliefs, dogmas, whims and not so altruistic ways of people.....mind strongly adheres to these traits for the sake of body and its pleasure status. It is not always altruistic in nature. The mind forms an image of itself and takes it for being real.

The individual no longer lives as a human being but is a politician, a businessman, a great teacher, an erudite scholar, a matriarch or patriarch of a clan, a suave diplomat and shrewd politician, an orator and what not. It gives itself an identity that is incomplete and unreal. The image identifies with the role rather than the person. The role becomes all important. The person, the human being gets relegated. The mind identifies with a skill or expertise or a belief, notion or a dogma. This false sense of being the image the mind has projected- is the root cause of getting hurt and readily willing to hurt others. One is all the time afraid and deluded. One feels threatened and insulted the moment the mind perceives threat or non acceptance of its fabricated image by others. It goes into a soliloquy.....*I was not greeted, I was not greeted appropriately, I was not invited, I was not honoured adequately, my contributions as so and so were not adequately acknowledged, my photograph was not included or was of smaller size to the other, my personal interests and stakes were not considered etc.* The perception of the event gets distorted. Consequently all future acts of perception gets distorted. The perception generates thought, thoughts generate emotion and action. So we see that one false perception of building an image of self renders us to be a fragmented and illusioned individual.

It is imperative upon us to understand that we are human beings and we are playing different roles. I can remain myself, a human being, and still carry out my activities in a particular role. I am not the role. For

NEWS AND NOTES

Bombay

Celebration of spring festival Jamshedi Navroze at Shanti Lodge on 24 March 2016: Guest Speaker Mrs. Meher Contractor gave a talk on 'Sarosh Yezad'. She said, Sarosh is Obedience to the Will of God. He instills divine obedience in children at their Navjote Ceremony. He is a revealer of the Religion to Zoroaster. He is Intuition, inspires us to be honest and gives courage. His Celestial co-worker is Asha Vahishta and in mortal world a Rooster. He is in charge of both Spiritual and Material Worlds. He is the protector of Soul by day & night and in life and after life. There are specific prayers to invoke his grace for living and for departed. Pray to ask for wisdom and not just knowledge.

Bro. U.S. Pandey, Secretary of U.P. Theosophical Federation, speaking on 'Glimpses of Chinese Religions' at Blavatsky Lodge on 1 April 2016, said that Chinese philosophy is the root of life of Chinese people which has evolved over four teachings- (1) I-ching [Yi-King], (2) Tao, (3) Confucius & (4) Buddhism.

White Lotus Day Meeting on 8 May 2016 at Ananda Lodge, Juhu Theosophical Conlony: It was the 125th Death Anniversary of HPB. Ananda Lodge, Jyoti Lodge, Ganesh Lodge & Vasanta Lodge of North Mumbai welcomed all the members with refreshing breakfast. Blavatsky Lodge facilitated bus service for members of Blavatsky Lodge, Shanti Lodge, Unity Youth Lodge & Vimadalal Bilia Lodge of South Mumbai. There were about 60 Brethren, quite a few of them had to sit outside on verandah of Ananda Lodge Room. The meeting opened with the Prayers of All Religions & the Universal Prayer. BTF President Dr. Ajay Hora welcomed all to this significant White Lotus Day Meeting. Bro. Arnie Narendra (of Blavatsky Lodge) spoke about 'The Significance of White Lotus Day'. Readings as per HPB's wish were from *The Light of Asia* in Hindi by Bro. Taral Munshi (of Jyoti Lodge) and from 'Bhagavadgita' in Gujarati by Sis. Urvi Hora (of Vasanta Lodge). There were readings also from *The Voice of Silence* by Sis. Navaz Bhalla (of Blavatsky Lodge). Sis. Thrity Dalal (of Shanti Lodge) shared HPB's Last Poem and her inspiring quotations.

instance, I may be good at treating patients, that is to say that I am skilled as a physician, but my true identity is not that of a physician, it is only a role. I remain my original self, a peaceful, loving caring compassionate human being. I may err in a role but not as a human being. Role and capability to play it is linked to skill and expertise, which is variable and can be honed. By accepting this as a fact, it can never lead us to feel hurt or insulted. As a human being we are still the same innocent peaceful being. There are no limitations or boundaries to this truth. Once we realise this truth, it makes no difference to us what other people think or say about us. It has no consequences on our internal frame of mind whether we are respected or not. We do not adhere to the role being played, and mind does not form an image. We do not play the blame game. We do not identify ourselves as being a victim.

"Sticks and stones can break my bones, but words cannot touch or harm me"-Anon

We may get physically hurt, but mentally we will be strong, and cannot get hurt at that level. There are many sane ways in which one may respond to a situation, which an otherwise deluded mind may have perceived as intended or definite hurt or insult. The first way is to reflect the accusations, abuse and other hues of same nature, by refusing to accept it, mentally. If one knows one's true identity and is confident of one's pure innocent intentions, one will not allow the verbal or mental projectiles an entrance to the inner sanctum of mind. Another way is to absorb it and distil it to see the hidden truth which may have escaped one's introspection. One should be ready to observe oneself keenly in light of this opportunity. Yet another way is to transform it. This transformation is forgiveness. Forgiveness is to let go of past negative experiences and events along with its attending resentments, trying to see other individuals' perspective, concern, their pain and suffering.

It is our responsibility to make a choice as to what and how to think, feel, speak and the manner in which to respond. We may notice a karmic past link to our present moment. The present moment is empty in itself. It is *shunya*. However, as it is empty, it is also full of possibilities. The present moment and its choice creates transformation. This is a transformation from being hurt to being a compassionate soul-a nucleus of Universal Brotherhood of Humanity. We become more attuned to perceiving suffering of others. Empathic quotient increases. We become acutely aware that all of us are on a journey to transformation and are at various levels. We may err, but basically we are good and innocent. There is *no other*, after all we are *human*.

Sis. Bana Mehta's song paying homage to HPB was recited. Blavatsky Lodge's President Bro. Navin Kumar, in his closing remarks, urged to learn from the Life & Teachings of HPB. The meeting ended with all paying Floral Tributes to HPB.

Vimadalal Bilia Lodge Programme: Sis. Meher Contractor spoke on 'Atash Nyayesh' on 28 April. She said that fire is revered in all religions such as Hinduism, Christianity, Islam and Judaism. According to Zoroastrianism fire was discovered by the Peshdadian Kind Hospang. Fire is energy which is derived from the Sun and is very necessary for sustaining life. She mentioned that there are various types of fires, such as even in plants. The litanies like *Khorshed Nyayesh*, *Meher Nyayesh* have been taken from the respective *Yashts*. Since there is no *Aatash Yasht*, *Atash Nyayesh* has been composed by taking extracts from *Yasna*. She explained the meaning of each and every paragraph.

White Lotus Day was observed on 5 May 2016 and Vaishakh Purnima Meeting was held on 19 May, 2016.

Wesak Blessings meeting at Blavatsky Lodge on 20 May 2016: In the green room a traditional table near Lord Buddha's statue was prepared by Sis. Navaz Dhalla. President Bro. Navin Kumar opened the meeting with the Universal Prayer. There were readings from the Ritual of the Mystic Star about the Teachings of Lord Buddha and recitations of Hymns and 'The Greatest Blessings' by Bro. Navin Kumar, Jesmin Cawasji & Navaz Dhalla. Bro. Keki Palkahiwalla with The Great Invocation and In His Name told Brethren that we have much to learn and we should be ready with fresh mind to absorb the Teachings. He explained the deeper significance of the terms: Piety is absolute purity of physical & subtle bodies; Sanctity is connected with sanctified places & objects and Holiness is a ladder to totality of oneness. The process begins when man starts reading. He may or may not believe in what he reads. If his Karma permits he will study deep. At the stage of Psychic he will have extra sensual perception. An occultist is a spiritual archeologist, who teads the matter from lower to subtler levels. For the Mystic, his personality disappears and dissolves in the Higher Consciousness with creations of all degrees.

Speaking about the significance of the Wesak Ceremony, Bro. Keki said that it is the Great Sacrifice of Lord Buddha to stay in our Cosmos

to bless humanity. During the ceremony the Adepts with humility mingle with ordinary villagers. A deserving mortal pupil becomes one with the Aura of the Adept and gradually moves from objective world to subjective world. Immortals can only help and guide mortals for Nirvana. The Great Teachers of Religions have been the Reformers. The Truth is unchanging and permanent. Monad is an out-breathed manifestation. Do not be enslaved by Knowledge. It is important how much one can absorb and implement it in life. To seek Divine knowledge and to become *The Path* should be the quest. Every sinner has a future, he can become a saint. Understand the Teachings and *Ashtang Marg* of Lord Buddha. Avoid extremes of Joy & Sorrow and do not harm any creation of God. Religion is within one's Self, i.e. to return to the state from where one has come.

The meeting ended with recitation of Buddhist Prayer and symbolic par taking of water kept near Lord Buddha's statue.

Vaishakh Ceremony by Maitreya Round Table on Sunday 22 May, 2016 in Besant Hall at their Annual Meeting: The officiating leading Knight Rashna Jehani welcomed all. Kt. Thrity Dalal explained the significance of each office, morals of Round Table for 'Universal Love & Compassion' and the message of the Compassionate One Lord Buddha through Vaishakh Ceremony. The ceremony was beautifully performed by young officers accompanied by Sis. Freny Paghdwalla on piano. Before the closing of the ceremony Officiating Knight Rashna Jehani invited the Knights and others to share their thoughts. Former Chief Knight of India Bro. Russy Toddyawalla spoke about the Teachings of Lord Buddha & Morals of the Round Table and encouraged the Knights to carry on good work. Former Chief Knight of India Bro. Mahadev Desai sharing his experiences said that Round Table is a beautiful order to learn Morals. Kt. Bana Mehta appreciated the ceremony and opportunity to participate in it. Benafsha Driver, Navaz Dhalla and Durgi Singh shared their experiences of joining Round Table. Kt. Aban Master urged to encourage children & grand children to join Round Table to learn good values & morals at a young age. Sis. Mahazaver Dalal & Bro. Navin Kumar expressed thanks on behalf of the invited Brethren. Kt. Rashna Jehani thanked all and Naina Kanabar gave the Vote of Thanks.

The Ritual of the Mystic Star held in memory of late Sis. Dhun Bottlewalla on 12 June 2016 in Besant Hall: Sis. Dhun Cawas Bottlewalla, one of the senior most members of our BTF with Shanti Lodge membership of 63 years passed away on 5 June 2016. She had imbibed Theosophical Teachings from Late Sis. Mehra Dhalla, Bro. Homi Shroff, Bro. Rustom Aria and other stalwarts of yester years. She had opportunities to actively interact with Geoffrey Hodson, J. Krishnamurti, Rohit Mehta and International Presidents N. Sri Ram and Radha Burnier. She and her husband Cawas Bottlewalla had served Lotus Class, Shanti Lodge, Blavatsky Lodge and BTF for many years. She was an active participant of the Ritual of the Mystic Star, Round Table and was a co-Freemason of a very high Degree. She inspired Brethren on many occasions singing Hymns and devotional songs.

Sis. Navaz Dhalla organized the Ritual of the Mystic Star on 12 June 2016 in her memory. It was a well attended beautiful ceremony. Ms. Mahfrin & Ms. Binifer, who were like Dhun's daughters, also attended the ceremony. During the ceremony Sis. Navaz Dhalla paid tributes to Sis. Dhun Bolltlewalla. All present, silently prayed for peace of the departed soul and opportunities for her to serve on Higher Planes.

Bihar

The 111th Annual Conference of BTF & TOS, Bihar Region was held on 15 & 16 April 2016 at Bihar Theosophical Federation HQ-Hall, Dr. Annie Besant Road, Patna-4. Bro. Pradip Kumar Mahapatra, Assistant General Secretary, Indian Section, was the chief guest and Bro. S.S. Gautam, a former National Lecturer, Indian Section, was Guest of Honour. The theme of the conference was 'Universal Brotherhood'.

On 15 April, the conference started with 'Universal Prayer' and welcome address was given by Bro. Chittaranjan Sinha "Kanak", President, BTF. It was inaugurated by Bro. P.K. Mahapatra, who gave his inaugural address on the topic "Universal Brotherhood is the Saviour of Humanity". Then short Lectures on the subject- "Brotherhood" was organized under the chairmanship of Bro. S.S. Gautam. The speakers were: Bro. S.P. Srivastava, Vice-President, BTF & TOS, Bihar Region; Prof. R.K. Prasad, Secretary, BTF & TOS, Bihar Region; Bro. B.B. Sinha, Joint Secretary, TOS, Bihar Region; and Bro. Rup Narayan Srivastava, Assistant Secretary, BTF.

In the evening, Mahendra Prasad Memorial Lecture was delivered by Bro. S.S. Gautam.

Short Lectures on the subject- "Divine Love" were organized under the chairmanship of Bro. P.K. Mahapatra on 16 April. The speakers were: Bro. Manoranjan Kumar Sinha, C.T.S. Lodge Chapra; Bro. Anil Kumar Srivastava, C.T.S. Lodge Chapra; Prof. R.K. Prasad, Secretary, BTF, & TOS, Bihar Region and a few others who shared their views on the theme of the session. The concluding remarks were given by the chairperson.

In the evening a public talk was given by Bro. S.S. Gautam on 'Universal Brotherhood'.

In the meeting of the General Body of the Federation some important decisions were taken.

In the General Body of the TOS a new Executive Committee was formed unanimously.

Kerala

Perinjanam Theosophical Lodge organized a meeting based on the subject "The importance of the IIIrd object of the TS and its applications" (to investigate unexplained laws of nature and the powers latent in man). It was held on 15 May 2016.

Members of the Theosophical Lodges from Trichur Thrissur, Upasika Irinjalakda, Besant Blavatsky Kodungallur, Asoka Sankara Ernakulam and non-members of TS from different parts of Thrissur, participated in it. The Meeting was started with universal prayer and meditation for two minutes. In the welcome address, president of the lodge spoke about the freedom of thought.

A small pamphlet, "Object of Theosophy" written by C Jinarajadasa and translated into Malayalam by late V. Chellappan, published by Perinjanam Lodge, were distributed among the participants and they were requested to disseminate this message to the public.

Every participant introduced himself, expressed his views about the subject and shared his experiences.

In the morning session, the participants came to understand that the investigation towards oneself is the method to find out the unexplained laws of nature and the powers latent in man because man is the microcosm of the macrocosm. This can be easily done by observing one's own thoughts and feelings in relationship with nature and man. Usually we do observe with preconceived ideas and prejudice. This is a blockage for the continuity of investigation and we will remain where we were, without knowing the latent powers in us.

In the afternoon session, the participants interacted on the question "why this IIIrd object was declared by the founders and why man is reluctant to do so?" The meeting ended with meditation. The Vice President of KTF, Bro. G Ramanathan, spoke on the occasion and Sureshbabu, President of Perinjanam Lodge co-ordinated both the sessions.

Royalaseema

Charter Day was celebrated on 10 June 2016 at Hospet Lodge. Sri Raghavendra, Rao, Retd. Principal, was the guest speaker and he spoke on the importance of Charter Day. Sri Jagadeesh, Principal Theosophical PU College for Girls, modulated the entire programme. Smt. Meenakshi Devi, a senior member of the Lodge and staff were present on the occasion.

Utkal

White Lotus Day was observed at the Federation Hall on 8 May. Sis. Purnamasi Pattanaik read out the IInd Chapter of 'Srimad Bhagavadgita'; Sis. Mitalini and Bro. Ashok Pattnaik read out extracts from *The Light of Asia* and *The Voice of the Silence* respectively. The members of Siddharth Lodge, Bhubaneswar, hosted the programme.

The members of Barabati Lodge as well had a meeting to observe White Louts Day on 8 May.

The Foundation Day of the Federation was celebrated on 16 May. Bro. B.B. Palai, Vice-President of UTF, delivered a talk on this occasion on the significance of Foundation Day.

Vesak Festival was celebrated at the HQ Hall of UTF on 21 May. Bro. Ashok Pattnaik read out the chapter "Vesak Festival" from the book *The Masters & The Path*.

Bro. Pradip K. Mahapatra delivered a talk on 'The Path' at Cuttack Lodge on 7 May.

Study classes are being regularly organized by several Lodges of UTF.

Uttar Pradesh

The following talks were held at Sarva Hitakari Lodge, Gorakhpur, in April and May:

Bro. Bachan Lal Gupta spoke on 'Seven Chakras' and explained how these centres can be activated by Gayatri Mantra. Sri L. S. Shukla spoke in detail about the ideal life of 'Sri Ramchandra'. Dr. Abhai Kumar Jain, former Professor of Gorakhpur University, gave a talk on the life & ideal of Bhagwan Mahavir and said that his teachings of Ahimsa, sacrifice, truth, celibacy are very relevant and we should follow them in order to establish ethics in society. Bro. S.B.R. Mishra spoke about the chapter on 'Peace in Ashtavakra Gita'. The speaker explained the definition of 'Ignorant man', 'Domestic man', 'Knowledgeable man', 'Man of Wisdom', 'Yogi' and 'Jeevan Mukta'. The book explains the importance of truth, love, wisdom, detachment and *nirvana*. Prof. V.K. Dwivedi's subject of talk was 'Dharma, Philosophy & Science'. Dr. Ajai Kumar gave a talk on 'Life, Work & the books written by Madam Blavatsky'. It was held on the eve of White Lotus Day and the speaker explained that HPB did a remarkable job in unfolding the hidden wisdom. The other talks organized by the Lodge were on '*Ahimsa Parmo Dharma*' by Prof. Abhai Kumar Jain, 'Merits & Demerits of Mother Sita' by Sri Raghurai Singh and 'Buddha Poornima' by Prof. S.C. Tripathi.

Bro. S.B.R. Misra spoke during the *Yatayat* week organized by Hero Motor Cycle, Super Market & the Police Dept. It was held in the Akash Enclave, Lucknow, on 26 May. Besides, Bro. Misra addressed the members of the Executive Committee of the Society on 28 May, on the subject '*Brahmavidya*'.

The following talks were held at Dharam Lodge, Lucknow in the month of May: 'Spiritual Leaven' by Bro. B. B. Lal; 'Stoicism' by Bro. U.S. Pandey; 'The Voice of the Silence' and 'Practical Occultism' by Smt. Vasumati Agnihotri.

White Lotus Day was observed at the Dharam Lodge on 8 May. Bro. Rajesh Gupta spoke on this occasion about life and work of Madam Blavatsky.

Bro. Shikhar Agnihotri delivered a talk on 'Regenerating Oneself' at Satyamarg Lodge, Lucknow, on 19 June.

A seminar was conducted at Noida Lodge on 'Practical aspect of Theosophy in my life'. It was held on 23 April. Eight persons actively participated in it. White Lotus Day was observed by the members of the Lodge on 8 May. A broad description and deep meaning of its nomenclature, objects, & way of celebration was explained by Col. B K Kailash. Stanzas from *The Light of Asia* was read by Sis. Khatri, from Gita by Mrs Khanna, from *The Voice of the Silence* by Bro. Khatri. Some events of Madam H P Blavatsky were explained by Bro. Khanna.

Bro. U.S. Pandey, during his recent personal visit to USA, visited Krotona Institute of Theosophy in Ojai and Long Beach Lodge in Los Angeles. He met and interacted with office bearers at these places. Besides, he spoke on esoteric aspects of "Hinduism" in the light of Upanishads and Bhagavadgita in a meeting at Baltimore Lodge.

A group study of the chapter 'World Periods' of the book "Esoteric Buddhism" was conducted by Sis. Anjella A. Focas and Bro. Pandey in New York Lodge on 26 June.

Shri M.C. Pandey (Diploma No. 99534) of Dharma Lodge, Lucknow, passed to peace on 05.06.16. Bro. P.B. Mehrotra (Diploma No. 75031) of Chohan Lodge, Kanpur, passed to peace on 15.06.16. Ms. Sunitee Sharma (Diploma No. 100414) of Pragma Lodge, Lucknow, passed to peace on 28.06.16

Report on the 93rd South India Theosophical Conference

The 93rd South India Theosophical Conference was held as usual during the Easter Vacation from 25-27 March 2016 at the International

Headquarters in Adyar. As many as 137 delegates had registered for the conference. The theme of the conference was *Light on the Path*, a book by Mabel Collins. The conference was inaugurated by the International Vice-President Dr. Chittaranjan Satapathy, who spoke about the history and uniqueness of the book and also explained the importance of the four preliminary statements. He also released a new book titled *The Theosophic Life and the Three Gems of Theosophy*, published by TPH Adyar, a copy of which was made available to each delegate. There were several eminent speakers namely Mr. Isaac Jauli, Mr. Harihara Raghavan, Ms. Sandhya Rani, Prof. N. Ratnam, Mr. S. M. Umakant Rao, Dr. M. A. Raveendran, Prof. C. A. Shinde, Dr. R. Revathy and Prof. A. M. Vacha. They delivered talks covering all the aphorisms (rules) dealt in the book. The closing address was given by Prof. R C Tampi, General Council Member and the Director of the School of the Wisdom. He also explained the essay on Karma given at the end of the book. On the first evening, the beautiful ceremony of The Ritual of the Mystic Star was performed, and on the second evening, on behalf of The Great Banyan Audio Visual Centre, Mr. Vinay Patri made an audio-visual presentation on the Emblem of the Theosophical Society. Ms. H. Sripriya ably coordinated the organization of the conference with the assistance of officers and staff of various departments in Adyar.

Seminar at Chapra, Bihar, on 24-25 September 2016

CHANDRA DEO THEOSOPHICAL LODGE, SALEMPUR, CHAPRA, will organize a seminar on the theme 'THEOSOPHY AS A CATALYST OF WORLD PEACE' for Hindi knowing members/sympathizers. Twenty delegates from outside Bihar are welcome to attend it. The Registration Fee is Rs.300/- per delegate. The delegates from outside Bihar will be provided board and lodging from 23.09.2016 evening to 25.09.2016. In this regard, kindly contact the following persons before 10.09.2016.

1. Bro. S P Srivastav, Vice-President, BTF, Cell No. 09430624806
2. Bro. R. K. Prasad, Secretary, BTF, Cell No. 09835643048
3. Bro. Pradip Mahapatra, AGS, Varanasi, Cell No. 09437697429

The 14th Triennial Conference of the Indo-Pacific Federation 2016:

The *Indo-Pacific Federation Conference* will be held in Auckland, New Zealand, from 14 to 19 October 2016, starting with arrivals on **Friday 14 October** and 6:00pm dinner, and finishing with breakfast and departures on **Wednesday morning 19 October**. We are fortunate to have confirmed Tim and Lily Boyd as guests for this conference.

We welcome members from throughout the Indo-Pacific region to explore and share the ageless wisdom in fellowship, meet old friends and make new ones. These conferences are full of learning and inspiration.

The Indo-Pacific Conference is a special event held every few years with people coming from many countries in the Asia Pacific region. New Zealand is the host Section for this conference and we look forward to welcoming you here.

Theme: The Why of the Theosophical Society

Exploring the purpose of the Society, the reason for its existence in today's world.

Venue: Rose Park Hotel (Visit the website to have a closer look).

Located in Parnell, Auckland, overlooking Sir Dove Myer Robinson Park, which incorporates the stunning Parnell Rose Gardens with attractive views over the Auckland Harbour. The location is close to central Auckland CBD with easy access to walks and harbour cruises.

Accommodation: Rose Park Hotel

Single or twin share rooms available with wifi access, restaurant and swimming pool.

Twin share room on the left and view from the restaurant to the rose garden across the road.

Registration:

Registrations are now open via the host country, the Theosophical Society in New Zealand website at <http://theosophy.nz>

Post Conference Outing. See further down page.

Conference Costs:

Option 1: Registration & Accommodation for full conference:
NZD \$590 (Approx. USD \$400)

Twin share accommodation

Includes:

- Registration
- Accommodation (5 nights from 14 October)
- 5 Breakfasts
- 4 Lunches
- 5 Dinners

Option 2: Registration & Accommodation for full conference.
NZD \$920 (Approx. USD \$625)

Single room accommodation

Includes:

- Registration
- Accommodation (5 nights from 14 October)
- 5 Breakfasts
- 4 Lunches
- 5 Dinners

Option 3: Registration ONLY. No meals & No accommodation.
NZD \$100 (Approx. USD \$70)

Option 4: Registration & Meals – No accommodation.
NZD \$295 (Approx. USD \$200)

Includes:

- 4 Lunches
- 5 Dinners

Post Conference Outing.

Below are some options for tours in New Zealand following the conference.

· Scenic Pacific <http://www.scenicpacific.co.nz/auckland-2-3-day-tours.htm>

· Great Sights <http://www.greatsights.co.nz/find-a-new-zealand-tour/north-island-tours/>

**DONATIONS RECEIVED BY
THE INDIAN SECTION
From 1-4-2015 to 31-3-2016**

General Donations

Sri R.M. Poduwal, Vns.	422/-
Sri. P.S. Panchakshari	5,001/-
Sri Arun Bhatia, Deolali	950/-
Smt. Abhilasha Kumari, Muzaffarpur	1,000/-
Ms. Ashmita Prajapati, Kanpur	800/-
Ms. Neha Kumari, Bihar	900/-
Ms. Puja Kumari, Chandauli	500/-
Ms. Akanksha Maury & 5 other students	3,000/-
Smt. Uma Devi Desai, Veraval	1,100/-
Smt. Manashi Patra, Cuttack	150/-
Sri Saraswati Narayan, New Delhi	7,000/-
Sri Shailesh Atmaram Sonara, Ahmedabad	5,000/-
Dr. Meenu Pathak, V.K.M. College, Vns.	5,000/-
Dr. Vandana Sharma, VKM College, Vns.	5,000/-
Smt. Bronia Lvan Rook, Sydney	450/-
Dr. Kusum Singh, Lucknow	2,000/-
Col. B.K. Kailash, Noida	10,000/-
Sri Jagadish Kumar Khanna, Noida	1,100/-
Dr. P.G. Alsi, Akola	1,000/-
Mrs. Rathnamma Venkata, Ramanappa, Bangerpet	2,000/-
The Theosophical Society, Adyar, Chennai	30,00,000/-
Sri. B.L. Bhattacharya, Kolkata	500/-
Mrs. Bettina Baumer, Vns.	38,000/-

Smt. Arun Bhatia, Nasik	950/-
Sukhana Lodge, Chandigarh	1,980/-
Sri. T. Nageshwariah, Chennai	600/-
Smt. Uma Bhattacharyya, Vns.	6,500/-
Sri. Varun Taneja, Delhi	1,000/-
Unattached Lodge	560/-
Sri Bharat Bushan Bhat, Jammu	30/-
Sri Anil Laxman	25/-
Sri Shripati Dubey & Smt. Roopam Dubey, Vns.	20/-
Sri Rajan Daniel, Delhi	20/-
Sri Sheo Kumar Pandey, Unnao	5/-

Indian Section Corpus

Sri Lambodar Nayak, Vns.	40,000/-
The Theosophical Lodge, Chapra	25,000/-
Mrs. Manju Sundaram, Vns.	12,000/-
Dr. Nagesh, Bangalore	1,000/-
Ms. Neel Pandit, Dehradun	5,000/-
Ms. A.R. Annapurna	5,000/-

Specific Donation

The Theosophical Lodge, Chapra	20,000/-
Sri Vijay Gurudas Phansalkar, Pune	5,000/-
Smt. Aloo M. Lalwani, Ahmedabad	475/-

Garden Donation

Smt. Sushma Singh, Samneghat, Vns.	11,000/-
Dr. Sanjay Mehta, Varanasi	5,000/-
Mrs. B. Rajalakshmi, Vns.	5,000/-
Sri. B. Nityanand, Vns.	2,500/-

NORTH INDIA STUDY CAMP at Varanasi on 15, 16 & 17 October 2016

A Study Camp has been organized by the Indian Section at Varanasi on 15, 16 and 17 October 2016.

Prof. R.C. Tampi will direct the study of the book **AN AP-PROACH TO REALITY** by **N. Sri Ram**.

This will be followed by E.S. Retreat on 18-19 October 2016.

Members are requested to remit the following on or before 30th September 2016.

1. Study Camp (15-17 October 2016):*

Deluxe Rooms Rs. 1130/-; Special Rooms Rs. 930/-; Ordinary Rooms Rs.880 /-.

The accommodation will be provided from the evening on 14 October to the evening of 17 October 2016.

2. E.S. Retreat (18-19 October 2016):*

Deluxe Rooms Rs. 750/-; Special Rooms Rs. 700/- and Ordinary Rooms Rs.650/-

*The aforesaid amounts include Registration Fee, Accommodation charges and Meal charges.

The accommodation is limited to 25 in Deluxe Rooms; 22 in Special Rooms and 35 in Ordinary Rooms. Accommodation will be provided on first come first basis

On cancellation before 1 October 2016 Rs. 100/- will be deducted and refunds will be made after 20 October 2016.

Remittances are to be made into Vijaya Bank, Kamachha, Varanasi A/c No. 718301010005045 IFSC Code VIJB0007183 written in the name of the Indian Section, The Theosophical Society. Remittances can be paid in cash or by draft as well.

Remittance details to be intimated to the Indian Section. Inform your name, address along with date and time of your arrival and departure on the following address.

Email: theosophyvns@gmail.com
theosophy_vns@yahoo.com

S. Sundaram
General Secretary