

# THE INDIAN THEOSOPHIST

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**Editor**

**S. SUNDARAM**

Cover Page : **Dr. Radha Burnier Hall at the Himalayan Study  
Centre of the Indian Section, TS, in Bhowali.**

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

## SELF-RESPONSIBILITY

Many teachings in theosophical literature relate to our individual responsibility for unfoldment. This is expressed beautifully in the small book, *The Idyll of the White Lotus*, by Mabel Collins. It is a short story, rich in meaning, at the end of which the 'Three Truths' are described. One of those Truths relates to the principle of self-responsibility: 'Each person is his absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.' It is clearly stated, and places the burden of effort on each of us. It is intended to counteract the idea that in some way the various things and events we encounter in our lives are determined by some force, or power, or being outside of ourselves. That idea weakens us, even in our approach to Divinity.

When we speak about the principle of Oneness, the essential idea is that we are not disconnected or separated from the principle described as God, the Ultimate, the Divine, or whatever the words that our temperament allows us to say. The process of mentally looking towards something else to determine the course and direction of our lives is a mistaken idea. Each one of us has this responsibility. It becomes all the more important when we reach a stage where we actually become self-aware. It is really only at that point that we are able to make genuine choices. Prior to that, we are merely reacting to the circumstances that surround us in life and in Nature. With the advent of awareness we can actually choose for the first time. This is the stage in which we all find ourselves.

One of the facts of our being is that we find within us tendencies towards greatness arising from the divine seed that is planted within every one of us. We have these tendencies, and when we see them exhibited in others around us, we respond. When we hear the words, teachings, and stories of the lives of the Great Ones who have lived among us, we respond wholeheartedly. In a similar way, we have all of the 'negative' tendencies within us as well. When we look at someone who is perhaps not living to their fullest, people often say: 'Except for the grace of God, there go I.' We need to recognize that each of us has tendencies and possibilities of greatness, but at the same time we have tendencies that could take us far away from that course.

When we plant a garden, we either want great food or beautiful flowers. No matter how careful we are, we always find the presence of plants that we do not want — weeds — which left unattended will grow and choke out the plants that we are looking to harvest. An important part of cultivating a garden involves continually pulling up those weeds. Some people will just break off the part of the weed above the ground and believe that the weed is gone. But the root remains beneath the surface. Certainly it will grow again, and it will come back even stronger. There are some types of weeds that you can pull up by the root, but if there is even the smallest fragment of that root left in the soil, then that plant will come back again. Within us there is a process of cultivation that is similar to the attention that we pay to a garden, except that this is the garden of our hearts and minds. It is the rare individual who, through their many lives of self-discipline and attention to these matters, is completely beyond the reach of the temptations that take us off the track.

There are seeds planted in the desert in an environment where conditions provide no possibility for them to grow. Some of these seeds will remain dormant until the exact combination of conditions appears. It may take years, but when the proper combination of sun, rain, and humidity appears, suddenly the land that was barren and lifeless becomes filled with flowers, because the conditions that allow the seeds to grow have been provided.

In previous times, the conditions that would promote all kinds of distractive behaviour were regulated by the influence of the communities where we lived and the cultures that surrounded us. Every culture encourages and discourages certain values and behaviours. Throughout history, this has led to the flourishing of a particular type of mind in one place, and of something quite different in another. One of the conditions of life in our time is that now we are exposed to a range of influences that would have been impossible previously. In cities around the world people from unfamiliar cultures, along with their traditions, customs, and ideas are interacting, often in conflicting and confusing ways. Beyond the physical atmosphere, we all share the atmosphere of thought.

Powerful thoughts influence people wherever they find themselves. We find examples of this in the history of inventions such as the airplane. The Wright brothers in the United States get credit for that invention because theirs was the first plane to leave the ground and remain in the air. Within months following that event, in other parts of the world airplanes began taking flight. When I was in high school I remember reading about the theory that the human body was incapable of running a mile in less than four minutes. Some athletes had gotten close to four minutes, but the greatest athletes in the world could not break it. One

day a man named Roger Bannister ran a mile-race in under four minutes. He broke the barrier that was deemed impossible for the human constitution. Within a very short time, sub-four-minute miles became the standard for elite runners.

A difficulty for us is that we tend to be unaware of our broader environment. There is an expression that says: 'Nobody knows who it is that first discovered water. The one thing we *do* know, is that it was not a fish.' We are continually bathed in an ocean of thought influences from moment to moment. The idea of self-responsibility involves first becoming aware, and then, responsible.

In our time we are exposed to influences that were impossible in previous times. The global phenomenon of the Internet is a powerful influence. Every year each section in the Theosophical Society (TS) sends a report of its activities to Adyar. A few years ago, in writing the report for the American Section, I commented on the influence of the Internet and how it had become a major focus of our efforts. I remember somebody saying to me: 'Well, you are from America, and in America everybody can afford computers. So, the Internet may be important for your country, maybe also for Europe, but this whole Internet idea is not something for the world.' The following year, in writing the report I noted that one billion more people are now using the Internet since the previous year, and they are mostly from countries deemed to be of the third world. So, this global environment of influences which are largely distractive, or even negative, are finding their way into the homes in little villages in Mexico, major cities in Brazil, India, and the US. Like it, or not, everybody is exposed.

The conditions for some of these seeds that distract us from purposeful living are being fed in many ways unnoticed, and perhaps even against our will. Part of self-responsibility is that we make choices about *what* we expose ourselves to. But everybody is not functioning on that level. So now we see horrific things happening around us.

In the US newspaper world there is a saying that 'if it bleeds, it leads'. That is, if something deals with blood and suffering, it goes on the front page, because it attracts attention. People will use their hard-earned money to buy the newspapers and read about it. They develop thoughts and images about these tragic events and become angry or fearful thinking about the minds of the people committing these crimes. Positive and uplifting events are less frequently reported. When some horrific act is committed in some country, some new level of atrocity that perhaps no one had previously considered, within a short time the same thing is repeated in other parts of the world. The exposure that is being given to a very low level of thought demands of us a certain

responsibility in feeding our minds. The expression that 'you are what you eat' does not just apply to food, but also to our thoughts and the types of emotions that we allow ourselves to enhance. We are continually feeding ourselves at all levels, but not necessarily consciously.

By the year 2050 it is estimated that 80 per cent of all the people on the planet will be living in cities. Clearly there are issues that we will have to face on a material and also a spiritual level related to this type of concentration. In the Mahatma letters there is the expression that every person is continually 'peopling (their) current in space' with the offspring of their thoughts. Every moment we are sending out influences into the shared ocean of thought. We might ask, what are the influences that are being emphasized in these growing urban centres?

Probably the most important of the Mahatma Letters is called the 'Maha- Chohan's letter'. A crucial statement in that letter is that the universal scheme in human life has become 'the struggle for life'. Everywhere people are struggling for the life that they feel they should be living. The quality of thought flowing out from so many is tinged with frustration, anger, even desperation at being so far removed from the most basic needs, as well as potent consumer desires. This is the thought atmosphere that is being concentrated in these places where the bulk of the world's population now lives.

This characteristic of contemporary living defines a work and provides an opportunity for those of us who are sufficiently aware. There is an influence that has to be counteracted. Self-responsibility, if approached properly, begins with choosing to put ourselves in touch with great thoughts. Theosophy promotes a certain culture of the mind that leads towards greatness in thinking. As that translates into actual behaviours that we exhibit in our lives, then it has a further reach. The higher *always* overcomes the lower.

For many there is a prevalent idea that real change in the world is difficult or impossible. Even spiritual practitioners can find themselves feeling paralyzed asking, 'What can I do? The forces that are out there that oppose these upward changes are so vast, the ignorance that surrounds us is so profound, what can I do as one small person in one small group?' The Theosophical Society worldwide has around 26,500 members. On a planet with more than seven billion people, I have heard it said that this is a very small number. On the other hand, J. Krishnamurti, a man who by anyone's account, had established his awareness in a range of consciousness that was quite exalted, once commented that if there were *ten* people in the world who shared his same state of consciousness, the world would be transformed. Imagine what 26,500 could do!

The reason for the emphasis on application of these principles is that, of itself, knowledge is not sufficient. It is only as these principles become active within us that transformation on a personal level, and transformation of humanity, becomes possible. In a room that is dark, the act of dispelling darkness is not something accomplished through great effort or extremes of will, but by turning on a light. In the presence of light there is no effort involved in dispelling darkness. Our efforts must be directed towards removing the internal barriers to that light.

The illumination that is possible through an awareness that directs us towards proper choices for our own unfoldment is what lies behind the principle of self-responsibility. In our personal lives there are choices we are making every moment. We choose to cling to, and harbour thoughts of resentment towards others for things that have been done to us. At some time in their lives everyone has had something done to them, but not everyone holds on to it for a lifetime.

The fact that we have been harmed, disrespected, or unappreciated by others is not something that should distract and hold our minds attached. There is an expression about forgiveness: 'Unwillingness to forgive is like a poison that we take hoping to harm the other person.' It simply does not work. This is part of the awareness that can breed a deeper sense of self-responsibility within all of us.

#### Questions and Answers

1. Q: Even when one has engaged in the process of releasing hurt feelings, and has forgiven the other person, what is the benefit if there is no change in the other person?

1. A: Maybe that is not the correct question. The process of forgiveness is not done for the other person. The idea is that each resentment or hurt feeling that we carry with us is like a stone that we put in our pocket. If we carry enough stones, it gets to the point where we cannot move. Genuine forgiveness is about ourselves. Regardless of what I may try to do to others, I cannot control their inner state of mind. There are great people who have been imprisoned, even tortured for years in an attempt to force them to change or move away from their internal convictions. Many have died without changing their convictions regardless of the level of abuse.

We cannot force the behaviour or thinking of another; what we *can* do is to release ourselves from attachment to some incident that has caused us pain. Often we feel as if we have released a hurt feeling, but when we meet the other person, and again find ourselves mistreated, the same feeling arises. So we ask the question: 'Why should I go through

the effort of forgiving when the other person is just going to mistreat me again?' But self-responsibility means that we take responsibility for the cultivation of our own internal environment. Just as the good gardener would do, we try to protect our garden from harmful influences. As we do that, the garden grows.

As our practice strengthens, we find that we meet and connect with others who are involved in the same process. One of the features of any important change in the world is that it has *only* come into being as the result of a *few* focused and committed individuals. The Theosophical Movement in 1875 was pretty much Blavatsky, Olcott and a few others. As we are able to connect ourselves with the deeper potentials of our being, the power generated from those levels far exceeds external forces. The work for us is to become sufficiently clear for these potentials to be able to express themselves through us. Carrying resentments, angers, hatreds, fears, and so on, interferes with that free flow.

(Inaudible questions from this point onwards)

2. A: Everything that we do feeds into the common atmosphere that we share. We want to limit our harmful effects and increase our positive effects, but at the same time we have to recognize that in the undeveloped condition in which most of us find ourselves, our thoughts are not very powerful. The petty resentments we hold on to leak out into the shared atmosphere and very slightly change the consistency of that medium. At the purely personal level our thoughts, frustrations, irritations, likes, and dislikes affect little. What *is* powerful is when 6 or 7 billion people behave in that way. Each small emotion-charged droplet comes together with the others creating a powerful flood that affects us all. This is where we must recognize our contribution and do what is necessary to change it for the better. We will not always be immediately successful. In fact, success will rarely be immediate, which is why we take on the principle of self-responsibility with a long-term view.

One of the beauties of theosophical teachings is that it is not focused merely on the brief span of a lifetime. The proposition is that this cycle of birth, living, and death has been repeated many times, and that over the course of those repetitions it has allowed us to develop certain capacities. So, if we begin in this moment, by the time our life is over, in all likelihood we will not be enlightened. But we will have had significant spiritual experiences and developed qualities upon which we will be able to build in future lives. No act that we do is insignificant. There is no course that we set for ourselves that will not have definite results either now or in some future life, but it will have results now because just as the irritation goes out into the shared atmosphere, so does the positivity.

## THINKING SOUL, FINDING THE THOUGHT FORMS...

3. A: One of the conditions of the human family is that we are all functioning on different levels. It is very much like a school where you would find multiple levels of activity and understanding. A few people serve as the teachers to all of them. The interest of a university student taking a course in astrophysics would be very different from the child learning to read and write. At some point the child will rise to, or even exceed the state of the university student, but currently it is an uneven development that we find in the human family. It is unrealistic to expect that we younger students in life's school behave at the higher levels. Certain levels of understanding lie in a future that, for most of us, is distant from this moment. This was part of the urgency to reintroduce theosophical teachings to the world.

4. A: The questioner used the analogy of a bridge in speaking about 'the path'. It is the nature of being human that there is a bridge, a linking consciousness, between the spiritual and the material world. The problem for us is that to cross this bridge from our normal materially focused consciousness to our deeper spiritual potentials, there is a toll. You do not go across just because you want to picnic on the other side. Some people vaguely wish to be more centred or spiritual, but feel that the toll is too high; they are simply not willing to pay the price, or their need is not strong enough. The experiences of the material side still seem to be sufficient. Sooner or later there necessarily comes a time for everyone when the satisfactions of material living are not enough. When that moment comes, we *need* to make the journey. Keeping with the bridge analogy, it is at that point that we save our money — our energies; we do not dissipate them. We concentrate our energies and we exercise our will in order to pay the toll.

In the Bible, many of the deeper teachings that Jesus gave were taught in parables. He said to his disciples that the things that he taught to the others, he gave in parables, but to those who were close to him, he spoke openly. One of the parables he gave was about a man who traded in jewels. At some point he came across a most precious jewel, 'a pearl of great price'. Being someone who had trained his mind, he was aware of the value of what he had found. So his response was to take all of the many other jewels that he had accumulated and to sell them in order to purchase this one invaluable jewel — this divine seed that we find planted within us. When we become aware of it, and recognize its value, then we behave accordingly. Until then, there will be many other things of less value that will capture our attention.

(Courtesy: *The Theosophist*, June 2016)

Much of what we *know* of the world of perception and physical phenomena has changed since the beginning of the 20<sup>th</sup> century. The Victorian era heralded a new way of looking at *things*. This age of invention revealed and cultivated new found forces, namely: electricity and magnetism. From gas lamps to light switches, *lightening* was now under our control and illuminating our homes. And through the veil, Röntgen's x-rays pierced the matter of our bodies; we now saw the shape of our hearts and the *hidden light* of the atom, the *invisible stuff* of our universal substrate.

Not surprisingly, parallel to these new discoveries, Helena Petrovna Blavatsky and Henry Steel Olcott, founders and futurists of the Theosophical Society, intuited the increasing prominence that technology would have in our lives with the last object being: "To investigate unexplained laws of nature and the powers latent in humanity".

Within the mood of these discoveries and discourses, the rising stars of the Society, Annie Besant and her collaborator Charles Leadbeater set about to produce a prolific examination of the *occult* realm. In particular, one of those studies involved the clairvoyant observation of the human mind's invisible emissions and was collectively titled as, *The Thought Forms*. Published in 1901, this book described through a series of images and writings that quite simply, our thoughts were *things*. As known for centuries within the intellectual tradition of Patanjali Yoga, *thoughts are energy*. And it was this *energy* emanating from the etheric field of our body, that through sensitive observation one could perceive in the inner mind's eye the contours of their shape, colour and intensity. Our bodies' currents were peopled with pink soft clouds for vague pure affection, or on provocation our anger could be seen as a deep red jagged spike, the intensity of which could either dissipate or travel to another like psychic email.

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\* Is a contemporary artist and curator working in photography and film. She is based between Australia and Europe; and is a member of the TS in Sydney, Australian Section.

The book is prefaced with an instructive grid of colour; the full spectrum of the rainbow correlating in vibrational equivalence to an emotion laden thought. For example, blue denotes the higher spiritual aspirations and on the other scale the warmer tones of reds and oranges are anchored in earthly preoccupations and desires. This translation of interior states found strong accord with artists and writers searching for new ways to express and transcend the soulless/alienating materialism of the times. Amongst them was the European painter, Wassily Kandinsky, who is considered the progenitor of Abstract art, being cited as producing the first abstract painting in 1910. Within art history, much has been written on the topic and for a more detailed exposition on this subject refer to the article by Gary Lachman titled, *Kandinsky's Thought Forms and the Occult Roots of Modern Art*.

One hundred and thirteen years later, on the 24<sup>th</sup> of November 2014, whilst researching in the library of the Indian Section's library in Varanasi, I discovered one half of the set of the original *Thought Form* paintings. These 22 paintings are referred to as the *directory set* and they exemplify the singular emotions, such as, love, fear, and devotion. There are other paintings that are still missing. This second set could be categorized as complex narrative scenes, whereby geometric and anamorphic forms jostle in their interaction to illustrate an event, for example, *At a Shipwreck* or *On Meeting a Friend*.

Let me state from the outset, as an artist having produced two consecutive exhibitions of work in relation to the logic of *The Thought Forms*, that my discovery was predicated on several years of rumination on this exact subject. Then, across the historical imagination of time and space, we found each other - casually - on a clear sunny morning, I saw them in a dimly lit part of the library, high above a ledge. Their significance curiously camouflaged by modest framing, disrepair and the dusty detritus of time.

For those who have only ever known the printed reproductions, looking upon the original images is an emotionally moving revelation, as tender in sentiment as a long withheld touch. Immediately one is confronted by the size of the images, for in the book they are symbolically jewel like, whereas these breathe with the opening up of an enlarged scale. Everything is more alive; how the detail of water-colour and gouache paint has layered and fixed itself within the textured surface of

the paper, the indentation and definition of lines, the weight and thickness, the smell.

One soon realizes too, that the reproductions are in fact modified copies originally at the service of the limits of early printing technology and that this other copy has been broadcasting on a limited bandwidth; *what might be the subtle psychic implications for the re-release of a proper reproduction?* We are now in the presence of the real artifact, the *raw fact* of an object's aura. It is through this now fragile link to Annie Besant and Charles Leadbeater and their compatriot painters that I am reminded of a story recounted by the French literary theorist, Roland Barthes, "One day, quite some time ago, I happened on a photograph of Napoleon's youngest brother, Jerome, taken in 1852. And I realized then, with an amazement I have not been able to lessen since: 'I am looking at eyes that looked at the Emperor.'"

One wonders even if Kandinsky saw the originals...?

But, there were others that had been looking for them and others that had known of them. Unbeknownst to me at the time, on my relaying this discovery to my host and friend Navneet Raman from the Banaras Cultural Foundation and who is also a member of the Theosophical Lodge (Kashi Tattva Sabha) at Varanasi, spoke of his knowledge of the paintings which he had seen a couple of years ago. Both Navneet and I, reorganizing and realizing the importance and urgency of conservation of these paintings, decided to take up the sacred responsibility of doing something about them. Hence on my return to Varanasi in November 2015, with the permission of and conjunction with the Indian Section, we approached the President of TS Mr. Tim Boyd and thus finally it was decided to repair and restore those paintings.

In my collaboration with Navneet, as conservation guardians, our immediate priority was the careful extraction of the paintings from what were unsealed frames. Over time this had exposed the paintings to dirt, insects and micro-organisms. Some of the backing papers within the frames were newspapers and from this we were able to ascertain that this particular framing occurred in November, 1955. While most of the paintings are largely intact, some smaller areas of the actual image area were eaten by insects thus removing detail from some of the central thought form images themselves. Overall, there is a common appear-

ance of dappled white speck-marks, the effect of which whilst not the original intention by the artists lent a certain starry quality to the implied cosmic night of all the black backgrounds. Colour fading was predictably variable with tones in the red spectrum a lesser intensity than when they were first painted.

In the anticipation of the original paintings not being available for general viewing because of restoration and potential exhibition it was decided that a duplicate set would be produced and installed at a permanent location, available for members within the precinct of the Indian Section HQ. This set of images is at exact scale. They have been digitally and sensitively modified removing some of the distracting marks that prevent a clear reading of the image. Reframing of the images also allowed the once obscured handwritten titles of each Thought Form to be now revealed, adding a more personal sense of who the potential author of the painting might have been.

Concurrently to this, the originals were reframed to conservation standards to arrest any further artifact deterioration. Navneet, with the permission of the Indian Section and with the engineering assistance of Norman Smith organized a dedicated archival room at the Indian Section HQ for their new temperature, humidity and light controlled environment. During the whole process to date, the production team management by Petra Manefeld, a member of Kashi Tattva Sabha, is also gratefully acknowledged. To avoid any further delay a capital donation was made by myself for the framing of both sets of images and the printing of the duplicate set. Travel and labour by Navneet and I were incurred as personal costs. We gratefully acknowledge the Indian Section's whole hearted cooperation and generous donation towards the construction of the Archive.

A viewing space was identified for the framed duplicate set within the Indian Section's Headquarters, Varanasi. It is a room used for meditation and reflection; high walls lend to it a special and subtle quality of energy. The framed images were hung on one wall as a large sculptural arrangement. Whilst not overly literal, the symmetrical formation is not unlike the shape of a bird with its wings outstretched, alluding to a union of mind, body and spirit.

It is worth emphasizing that the Thought Forms to the greater world have largely only been experienced as a book. The room with the paintings unlike the book is a different phenomenological experience. It

is not much larger than what you can hold in your hand. As is the conventional structure of a book, the images are delivered sequentially; one turns the page, and with the accompanying text they are soon displaced, forgotten and replaced with the next image, and so on. After closing the book, perhaps, one recalls the impression of a resonant image - a colour one likes - or gravitates to a particular emotion.

But what happens when you are in a room with this compendium of human emotion, with all the images simultaneously, juxtaposed in all their competing positive and negative representations?

Some of the images as in their true size and painterly definition are acidic, repellent, and unwelcome friends in the pursuit of one's inner light. The images for *Selfish Greed* share the bodily tones of greying pinkish skin, *Greed For Liquor* a muddied red sullied with fermenting bubbles of brown decay, both images shaped with hook like tentacles ending in demonic like talons. Yet others such as *Devotion*, with the impervious glossy sheen of the blue cone, are uplifting, and offer a sense of good vibrations as salvation.

There is no escape, for better or worse the human condition is presented *en masse* for the viewer's own internal identification or self-judgment. When standing in the flesh in front of them all, a certain moral and ethical accounting comes to mind, which I believe is one of the undercurrents that the authors had intended, and is the path of the adept which is to know one's intentional thoughts and feel responsible for their consequences and ultimately *envisioning* a world with the most well intended motives.

Other than the more obvious material and conceptual value of the thought forms, the timing of their re-emergence is an equally worthwhile exercise to ponder. In 2016, our world is so different, we are beyond the atoms, now speaking of the paradox of quantum physics and consciousness, super computers are out calculating us, with artificial intelligence, immersive worlds of virtual reality are soon predicted to be connected to the neural tracking of our very own thoughts.

In the last decade, academics, writers, artists and philosophers seem to be converging towards the ancient knowledge that through herculean intellectual synthesis, Helena Blavatsky first made available to the world in *The Secret Doctrine* in 1888. They, like the members of the

Theosophical Society, will need archives that are preserved and available for an ongoing revision and conversation with the impact of this knowledge.

In some respects, finding *The Thought Forms* is a cautionary tale about the more immediate priority for the preservation of all our archives. For on that day, sitting in the library with the original newspaper of Annie Besant's political vehicle for Home Rule, the 1914 edition of *New India* crumbling in my hands, I must have sent out my own *Thought Form*; it was shaped by fear and loss mixed with the colour of hope that we would be able to save it all in time, and... *The Thought Forms* gave me their answer.

Lastly, I would again like to extend my sincere thanks to all the generous collaborators within the process up to date; General Secretary of the Indian Section, Bro. S. Sundaram, Treasurer Bro. P.S. Panchakshari, the International President Mr. Tim Boyd, Navneet Raman, Petra Manefeld and Norman Smith. It is through these collective efforts of concern and care and preservation that we can ensure the continuing legacy of this precious knowledge and its unfolding into the greater world.

#### References:

1. Artists also considered to have been influenced by Theosophy and the Thought Forms are: Piet Mondrian, Kazimir Malevich, František Kupka and more recently the Swedish painter Hilmaaf Klint.
2. The article can be found at: <https://www.theosophical.org/publications/1405>.
3. Photographic book titled *Apocalypse Now: The Thought Forms* and Multi-media installation titled *Environment of Mind*, both exhibited in 2011.
4. Assisting artists were Mr John Varley, Mr Prince, and Miss Macfarlane and one anonymous contributor.
5. Robert Pollidori recognised the Thought Form images while photographing in the library and related their historical significance to Navneet.

S. SUNDARAM

## LOVE AND SERVICE: TWIN STARS OF BROTHERHOOD\*

It is a common observation that society in general is passing through a crisis resulting in confusion and disorder on several fronts. The individual is lost in the crowd, deprived of his sense of belongingness. With the result he feels no moral responsibility towards his fellow beings. As stated by a social philosopher, 'People in the present-day world take interest in Nature and man only if they provide some personal benefit to them'. Communities and society in general appear to be 'the mere sum of separate individuals' and not 'the totality of living relationships'. Members of the Theosophical Society, intellectuals and other concerned people have a tremendous and trying task before them.

Ethical values in the modern world are given less importance as compared to materialistic values. People's struggle for survival is so dominant that a development-oriented outlook is hardly generated in them. Development in the real sense means a sequence of continuous changes for the better in the system over a considerable period of time. It should bring about change in inter-human relationships and standards of conduct. It should elevate not only people's intellectual level but also help in inculcating in them ethical and moral values. But we find that people in general have taken the easy path to success. Individual interests, primarily economic as well as parochial, are pulling people apart day by day. Whether one likes to hear it or not, this is the picture of the modern age — a grim situation of the present-day world. What is required is to create a positive bend of mind, one that is free from fetters and inhibitions and is not bound by narrow considerations or interests.

Discontent, disharmony, mistrust, conflict, and violence prevailing in society are facts of life. But in order to deal with such a situation we will have to seriously think and ponder over the positive factors and forces which can help and guide us to frame, formulate, and systematically work out our 'law of life'.

The word brotherhood has been used in different senses by different people, the most easily understood and important of these being 'harmonious relationship'. But, it is much more — values of cooperation, common good, sharing, and functioning as responsible members

\* Talk delivered during the 10th World Congress of the TS held in Rome in July 2010.



of society. In order to reach that stage we must concentrate on the supreme values with which we agree, and not on the matters which create tension and bring about disharmony. The causes of disorder, disharmony, tension, conflicts, and so forth have to be studied and understood in order to remove them. But, the effort has to be on spreading ideas which can positively strengthen the bonds of brotherhood, which can help in bringing people closer for the betterment and upliftment of society. Such an outlook and approach will not only deepen the intensity of our involvement in constructive activities but will also help in enhancing our level of performance in the responsibilities which we take up.

The relationship of man with man is what we are basically concerned with. It is a nearness of hearts, that is needed and not just physical proximity, not merely living side by side but living together. So could there be a conscientious effort and thoughtful approach towards preserving and fostering the dimensions of fundamental human values? Could there be a process of inner change, along with worldly changes, which will develop in us a sense of belonging to one another? We need to remember that what people in general call as progress is nothing if it does not lead to a corresponding inner change. There has to be a proper and harmonious blend of 'hand, head and heart', or soul-force, for the making of a complete human being.

To realize the unity of life and understand the interdependency of all that lives are very essential. Many of us go through life without forming a single meaningful relationship with those who belong to other socio-economic strata. The pioneers, leaders and scholars of Theosophy and the Theosophical Society have said in clear terms that in thought, speech, attitude, and action one must rise above the considerations of caste, religion, sex, race, class, and colour. They tried to draw people's attention towards it and asked to understand and live the real essence of religion. So, the oneness and unity of life have to be realized and practised in inter-human relationships. As mentioned by Dada Dharmadhikari, an eminent Gandhian thinker:

To live is to relate. The purification of this relationship among human beings is what we call revolution, and this revolution is man's vision of progress towards truth. Nearness of heart is the sign of progress, and when people come close to each other, their relationship is pure and holy. Thus whatever efforts will be made in accordance with Truth, that is promoting inter human relationship, unity, and harmony among fellow beings, will support and help in people's progress and upliftment. It will develop in people a sense of belonging to one another.<sup>1</sup>

There have been some outstanding personalities in human history who stood by what they considered to be true and just. These great

seers and teachers of humanity drew men's attention to the path of moral and spiritual upliftment and laid great stress on the supreme value of moral regeneration over and above material advancement. They have been outstanding Guides, shedding Light on the entire world.<sup>2</sup>

The question arises as to why they were so keen on working for the welfare of the whole of humanity. There seems to be one motivating factor. A well known Urdu poet has said, of course in a different context, the word 'love' in its compressed and restricted form resides in the heart of the lover; but when expanded pervades humanity as a whole. In the case of Dr Annie Besant, we find that her love as well as concern for all living beings made her think and work with great zeal and enthusiasm. Her limitless love which transformed into tremendous energy, courage, and concern resulted in her untiring efforts and actions towards the welfare of all.<sup>3</sup>

One might ask, what do we mean by 'love'? Several saints, poets, and thinkers have explained it in different ways. Kabir, Tagore, J. Krishnamurti — they all have explained love beautifully. M. K. Gandhi and Vinoba Bhave have talked about 'Love Force'. But I would rather not go into those details. Here I would like to mention just three names in this context. His Holiness the Dalai Lama has defined 'love' as 'compassion in action' and 'to care with concern'. 'Love is a sense of caring with respect and responsibility.' Dr Annie Besant has given a very broad and comprehensive concept of Love. She says:

Love is that Immortal Flame in whose Light one can perceive Truth. In the warmth of this Immortal Flame all the defects and vices flower into *Āvām* and *Sundaram*, that is, Welfare and Beauty.

And we all have read and heard that Dr Besant herself was Love and Dignity personified.<sup>4</sup>

As stated by Dada Dharmadhikari:

Only love can be material of which a bridge of cordial social relationship could be constructed, because love is the best solvent of all isolationist tendencies, of all egoistic identities which we call 'personality'. I am using the word 'personality' in a different sense, which is perhaps nearer to its original meaning. I am told that the original Latin word *persona* means 'mask'. It is not reality. So when a man seeks to preserve his personality, which is not the reality, he seeks to protect himself from his fellowmen and to adopt a defensive attitude. An attitude of defence isolates; whereas love is the best solvent of all 'egomania'.<sup>5</sup>

Now the root of man's happiness lies in the warmth of human relationship — relationship between man and man. People's coming closer

to each other in a positive way is a sign of progress. Such people do not live in a closed house. They, with a broad outlook, try to reduce the distance between themselves and their fellowmen.

‘Culture’, in Sanskrit, is *sanskriti*. “*Sanskriti* can mean *saha-kriti*, meaning collective action, or it can mean *samyak-kriti* meaning proper action.<sup>6</sup> I would prefer to emphasize a *sanskriti*, which means ‘a proper action performed collectively’ by concerned people for the betterment of society. An action which can bring respect and honour to people in course of time might become a part of our culture as well. An action which can bring respect, honour, and integrity in the genuine sense of the term alone can provide us with a moral code. In this regard every value, norm, conduct, and responsibility which we require for our healthy, harmonious, and peaceful coexistence should be sought, located, and learnt. If we want to regenerate our cultural, moral, and spiritual values, we should first analyse and try to understand our own thoughts and actions.

What unites fellow beings is as important as what makes a nation. People in India, and people in other parts of the world as well, did unite on several occasions in the past. This shows that the tendency to help and the feeling of compassion and cooperation are inherent in humanity and they arise during crises such as earthquakes, floods, famines, communal tension, war and so on. On such occasions people forget their petty differences and join together to cope with the situation.

Now the questions arise: why do we have to wait for some untoward happenings in order to get united? Why do we wait for such critical situations to help those in misery? Why does the sense of commitment which awakens during times of crises remain dormant during normal times? What prevents this spirit of collective consciousness from functioning and operating during normal times? After all, maintenance of the collective consciousness is a very significant function of development and transformation. By proceeding in that direction we might be able to see and realize the beauty of performing proper collective action. Working together, thinking together silently, develops the feeling of togetherness and the perpetuation of this feeling leads to a state of emotional integration.

Service is not mere action. It is not only relief work. It is not an ameliorative programme or routine work. It is not even an act of charity. One does service because it is one’s spontaneous expression of love, care, and concern. Those with such a state of mind alone are able to see things as they are and as they can be. Within its fold, service includes feeling, goodwill, and a great sense of responsibility. The significant aspect of service is that it demands complete identification with the sufferer(s) or the work at hand. The feeling of duality has no scope

or place in it. Then only can one have compassion that will prompt him ‘to feel for others’ and do something to relieve them from their misery. The civic, moral, and spiritual character of society can be strengthened through service, cooperation, and love only.

As observed by Professor B. Sanjeeva Rao, a close associate of Dr Besant and J. Krishnamurti:

Service without the background of selflessness is sterile, uncreative. Work which we love to do and not under the compulsion of any motive, is the right service and is its own reward.<sup>7</sup>

Then, Prof. Sanjeeva Rao says:

Sorrow, when you do not try to run away from it, contains a healing power that transforms it into wisdom. We do not seem to understand this secret liberating power implicit in human suffering and we are perpetually trying to evade, escape from our troubles instead of trying to understand the meaning of suffering.<sup>8</sup>

Pain and suffering are the means of our awakening.<sup>9</sup>

In Dr Annie Besant’s case we find that personal suffering at crucial stages of her life made her understand human suffering at large. The suffering of her child and her suffering for the child got transformed into compassion for all of humanity.

In this connection I would like to add that there is one *bhajan* — a devotional song composed by Saint Narasimha Mehta — *Vaishnava Jana*. Wherever and whenever this devotional song is rendered, people immediately associate it with M. K. Gandhi. Why? Because, Gandhi tried his best to live all those moral and spiritual values mentioned in the song. Narasimha Mehta speaks of the characteristics of a truly spiritual man whom he calls *Vaishnava Jana*. The first characteristic of such a person, according to the saint poet, is a sensitivity of consciousness so that he feels intensely the pain of the other person.

The ‘Vaishnava Jana’, the spiritual man,  
Is he who feels the pain of another,  
He relieves the suffering of others,  
Without feeling any sense of egoism.

Gandhi was highly influenced by this devotional song. He was, in fact, following in the footsteps of Lord Buddha by showing the strong connection between the service of suffering humanity and the process of self-purification, interpreting spiritual life to be a life of service.<sup>10</sup>

I would like to mention an incident narrated by a lady who lost her husband and two sons in the space of a month. This happened in 1931.

One day she went to meet Mr Gandhi and the latter gave a patient and sympathetic hearing to her. He said:

It is not easy to overcome the blow which you have suffered. But I would suggest to you — if you can do that — to go and meet people whom you know, listen to their problems and sufferings, persuade them to come out with their problems and causes of their pain and sorrow, and then try to work out solutions as to what best you can do to reduce their sufferings.

The lady concluded by saying that this suggestion from Gandhiji provided a positive direction and constructive step to her — to forget her own sorrow and to help others reduce their suffering.

‘I will not cause harm to anyone’ is a very good idea. But a more positive step would be, ‘In what manner can I do good to others?’ In other words, the perspective, spirit, and attitude with which a work or a mission is carried out is very significant. In 1971, when a large number of refugees came to India from Bangladesh, a renowned artist of Kolkata, known to us, helped some of the refugees by giving money in order to buy sewing machines and other such equipment to earn and eke out their livelihood. But, he asked them to repay the money given to them, in instalments. As it generally happens, the person who gives develops a sense of ego and the recipients suffer from an inferiority complex. In the aforesaid case, the artist was not really interested in getting back his money. What he aimed at was that the refugees should become completely self-dependent and lead a life with dignity.

We have to ask ourselves: how can we generate, promote, and strengthen the spirit of selfless service? How can one rise above narrow considerations and live a dedicated and unselfish life? How can the bonds of brotherhood be strengthened? How can we live in harmony and with a sense of oneness with *all beings*? As long as the feeling of duality is there, as long as the mentality to take up responsibility *voluntarily* is not there — the sense of involvement in any work cannot exist.

This brief article may not be able to find a remedy for the situation which we are facing. Neither is it possible to do so in the course of a single analysis. What seems important is to realize that the factors which count for brotherhood are possible to be located. So let us keep pondering over the issue and continue the dialogue in our Theosophical Lodges. It will help us in finding out ways to awaken sensitivity, a sense of awareness and the sense of urgency for a cause. It may help us to gather strength and courage to show our disagreement with thoughts and actions which cause social, moral and spiritual harm to the individual, group or society, and at the same time guide us to earnestly put in our efforts to work out and present an effective alternative based on love, concern, compassion and cooperation.

Behind the present crises lies the issues of moral and spiritual values and it is only through an affirmation of what is just and right that we can give meaning to our lives. Unless the human mind perceives the moral and spiritual dimensions of living, disharmony, conflicts and misery will not abate.

How can compassion, the basis of service and understanding be generated? How can a compassionate attitude be developed?

The TS lays great emphasis on the search for truth, commitment to truth, and putting in all one’s effort and energy to live that truth. This commitment to truth awakens sensitivity and a sense of awareness and urgency for a cause. When there is intense and complete commitment to truth, personal considerations automatically wither away, and the intensity channelizes itself in a creative, constructive, and positive way.

I would like to conclude with Dr Annie Besant’s words:

As service becomes our habitual attitude to everyone we meet, we shall gradually find that everyone is profoundly interesting and that the giving of service is the greatest joy in life.

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(Courtesy: *The Theosophist*, April 2016)

## NEWS AND NOTES

### Assam

The 14<sup>th</sup> East Zone Conference of TS and TOS was hosted this year by the Assam Theosophical Federation (ATF) and was organized in the premises of Srimanta Sankardev Kalakshetra, Panjabari, Guwahati, from 1-3 April 2016. Bro. S. Sundaram, General Secretary of the Indian Section, was the chief guest and Bro. B.L. Bhattacharya, National Director, TOS, India, was the Guest of Honour. Smt Manju Sundaram, special invitee, also took active part in the conference. The members from Assam, Bengal and Bihar attended it. Besides, there were four members from Bangladesh. The members from Utkal Federation could not attend the conference due to some unavoidable reasons. So, they sent their greetings. Bro. P.K. Mahapatra, Assistant General Secretary of the Indian Section, could not come because the train was cancelled. In all, 114 members attended the conference. Many members of Assam could not participate in the conference perhaps because of the dates of the Assembly Elections of the State.

Bro. Dharendra Nath Chakravorty, President of Assam Federation guided the members of Reception Committee headed by Bro. J.N. Patowary. The theme of the conference was 'Peace Harmony & Service'. The conference started with the Prayers of All Faiths on April 1. Bro. J. N. Patowary read out the welcome address. Bro. D. N. Chakravorty spoke on 'oneness of life and destination of mankind'. He also shared views on Peace and Harmony of all and explained the significance of service. Earlier the messages received for the occasion were read out by ATF's Secretary Bro. A.K. Baruah. A devotional song was rendered by Ms. Adashi Bharodwaj.

Bro. B.L. Bhattacharya spoke very highly about Srimanta Sankardev, the Neo-Vaishnavite Guru and social reformer of Assam. Bro. S. Sundaram, in his talk, explained the concept of love and harmony and how it is linked with service. If the teachings and life of some great thinkers are followed sincerely then the world can definitely be a better place to live in. It was followed by the presentation of the reports of the four Federations and Bro. Sundaram reviewed and spoke on how we can overcome the difficulty.

The afternoon session was presided over by Dr. Kunju Medhi, Vice-President of ATF. In this session, the souvenir edited by Dr. C.P. Bhuyan was released by Smt. Manju Sundaram. She gave a thought provoking short talk on 'Theosophy-a Catalyst for World Peace'. It was followed by a talk of Dr. Nirmal Kumar Chowdhury- Vice Chancellor of Guwahati University. The other speakers of the session were Bro. Asik Ray from Bengal and Bro. Suresh Prasad from Bihar. Dr. Kunju Medhi too addressed the gathering.

In the evening, on invitation of University of Science & Technology Meghalaya, the delegates along with the guests visited the campus of the University at Jorahat where a cultural evening was organized.

TOS Programme was held on April 3 and the session was chaired by the National Director Bro. B.L. Bhattacharya. Bro. A.K. Baruha from Assam, Bro. Rajkishore Prasad from Bihar, Sis. Chandana Nandi of Bengal and Dr. Almasur Rahman of Bangladesh presented the review reports of their respective regions. The difficulties regarding the work of TOS were also discussed. Then, General Secretary of the Indian Section presented Theosophical Books to the four participants. A song was rendered by a child artist Basundhra Bhuyan. The National Director of TOS addressed the gathering on 'Service and Sacrifice'. It was followed by short talks on the same subject in which representatives of different Federations presented their views. The State Bank of India, Dispur Branch of Guwahati, offered Rs. 51500/- in order to buy and distribute mobility aids to the differently abled persons. As such, 6 wheelchairs, 3 crutches, 4 hearing aids, some tool boxes and repairing kits were presented to the needy people.

Short talks were held in the afternoon session in which Dr. Almasur Rahman of Bangladesh, Bro. Bipul Sharma of Assam, Bro. A.N. Chakravorty from Bengal and Bro. Rajkishore Prasad of Bihar were the speakers. The theme of the session was 'Theosophic Life in Harmony with Nature'. This session was presided over by Bro. Nagendra C. Dutta.

Bro. Bimal Kumar Hazarika from Assam, Sis. Chandana Nandi from Bengal and Bro. N.C. Sinha from Bihar took part in another session of short talks.

The venue (Chapra) for the next Zonal Conference was announced in the closing session. The coordination committee of the Zonal Conference remained the same: Bro. B.L. Bhattacharya as chairman, Bro. Pradip

Mahapatra as chief coordinator and the Presidents and Secretaries of the Federations as the members. The vote of thanks was given by Smt. Arunima Baruha and then the meeting came to a close with the recitation of *Shanti Path*.

## Delhi

Bro. M.P. Singhal was invited by Scientific Community of the University of Dnepropetrovsk, Ukraine (birth place of HPB), on May 5-10. He delivered the keynote address there in the inaugural session on 'H.P. Blavatsky: Her vision, work and teachings'. Besides, he addressed the members of HPB Lodge in Dnepropetrovsk on the occasion of White Lotus Day. The subject of his talk at Ankh Lodge was 'Theosophy Transforms if.....?' It was followed by question-answer session.

## Karnataka

Karnataka Theosophical Federation organized a study camp at the Himalayan Study Centre of the Indian Section, TS, in Bhowali. The subjects taken up for study were:- *The Voice of the Silence* and *Light on the Path*. The camp was held from 2 -10 May 2016.

The camp was very ably directed by Bro. B.V. Thippeswamy, President, KTF. The resource persons were Bro. G. Dakshinamoorthy, Vice-President, KTF; Sis. K. Parvathamma, Secretary, KTF; Bro. K.L.Nanjunda Shetty, State Organizer, KTF; Bro. A.C. Sriramaiah Shetty, Vice-President, City Lodge, Bengaluru; Bro. B.C. Narsingappa, Tumkur; Bro. Vastrad, Bellary; Sis. Lakshmi Govind, Librarian, Bengaluru; and Bro. M.S. Sridhara, Bengaluru.

Fifty participants from various Lodges of Karnataka Federation enthusiastically participated in the camp. Eleven lectures were delivered on *The Voice of the Silence* and nine lectures on *Light on the Path*.

Jyothi Pooja was conducted every day from 6AM to 06.45 AM. Pranayama was from 06:45 AM to 07:30 AM. Meditation sessions were held from 12:30PM to 01:30PM. Daily three lectures were given on the subject for one and half hours each.

Bro. P.S. Panchakshari, camp officer, extended his complete support and cooperation for smooth running of the camp.

During the last day of the camp, the valedictory function was conducted. Fifteen participants gave their impressions and feedback on

the camp, which included mostly the appreciation of the content presented in the study sessions, natural beauty and the spiritual vitality of the place along with the very good arrangement of food.

## Kerala

Perinjanam Theosophical Lodge organized a meeting on the subject 'The importance of the 3<sup>rd</sup> Object of TS and its applications'. It was held on 15 May 2016.

Members of TS Lodge from Trichur, Thrissur, Upasika Irinjalakuda, Besant Blavatsky Kodungallur, Asoka Sankara Eranakulam and non-members of TS from different parts of Thrissur attended the meeting. The meetings started with the Universal Prayer followed by a few minutes' silence.

In the welcome address, the President of the Lodge mentioned the resolution passed by the General Council of the TS regarding the Freedom of Thought.

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

Every participant was requested to introduce himself and share his views on the theme of the meeting. The conclusion in the morning session was that the investigation towards oneself is the method to find out 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 observe with the preconceived ideas and prejudice. This is a blockage for the continuity of investigation and we remain where we were, without knowing the latent powers in us. We are using our energy for external inquiry and investigation which make the world more destructive than creative. The so-called developments in the world is not based on the unexplained laws of nature and the latent power in man but by the explained laws of nature and normal power of the man. So the importance of the 3<sup>rd</sup> Object is to support the First Object of the TS.

In the afternoon session participants interacted on the question “Why this 3<sup>rd</sup> Object was declared by the founders and why man is reluctant to do so?” The conclusion was that for the founders, the 1<sup>st</sup> Object is a reality with compassion and for others who are reluctant are satisfied with the words and ideas, which is belief that creates division.

The meeting came to a close with the view that one should not fill his mind with unwanted memories and undesirable ideas.

### **Rayalseema**

White Louts Day was observed at Vasishta Theosophical Lodge, Nallakunta in Hyderabad. After the Universal Prayer, floral tributes were paid at the picture of HPB. Dr. D.V.G. Krishna, President of the Lodge presided over the meeting. He spoke on varied services rendered by H.P. Blavatsky. He hoped that the youth would take more interest and participate in the activities in the Lodge. Dr. P. Krishnamurthy, Secretary of the Lodge, spoke on how HPB gave theoretical foundation to theosophy through her books, particularly *The Secret Doctrine*, *The Key to Theosophy*, and her numerous articles. As per her last wish excerpts from *The Light of Asia* and *Bhagvadgita* were read.

Sri Jagdish, Principal of P.U. College, was the guest speaker on the occasion of a meeting organized by the Theosophical Lodge of Hospet on the occasion of White Lotus Day. Bro. Jagdish spoke on literary work of HPB- *The Secret Doctrine*. The Lodge observed Buddha Purnima on 21 May. Bro. S. Rangaiah Setty, Vice-President of the Lodge, spoke on this occasion on the teachings of Lord Buddha.

Bro. H. Raghavendrchar (Diploma No. 67434), a senior member of the Theosophical Lodge of Hospet passed to peace recently.

### **Utkal**

A study camp on the book *The Way of Wisdom* by N. Sri Ram was organized by Utkal Theosophical Federation at the Himalayan Centre for Theosophical Studies, Bhowali, from 15-20 May, 2016. It was directed by the Section’s National Lecturer Bro. S. K. Pandey and was attended by 42 delegates from Cuttack, Bhubaneswar, Sambalpur, New Delhi, Bhopal and Amaravati. Bro. Shikhar Agnihotri, National Lecturer, helped Bro. Pandey during the study session. Besides, he conducted the session on *The Light on the Path*. Bro. Sudhansu Pati conducted the class on *Bhagvadgita* and Prof. Sahadeb Patro participated in the dis-

cussion. Bro. S.K. Pandey elaborated the content of the books *The Voice of the Silence* and *At the Feet of the Master*. Bro. R.C. Pattnayak, Bro. Pradip Mahapatra, Bro. J.K. Sahoo, Bro. Ashok Mohapatra and D.P. Panda actively participated in dialogue and discussion on different aforesaid subjects. Bro. Pradip Mahapatra presided over the opening and closing session and Bro. Ashok Mohapatra gave vote of thanks on behalf of Utkal Federation.

### **Uttarakhand**

A study camp, organized by the Indian Section of the Theosophical Society, was conducted at the Himalayan Centre for Theosophical Studies, Bhowali, under the direction of Bro. S.K.Pandey, National Lecturer, on 30-31 May 2016. In all, 25 delegates from Bhowali and Nainital participated in it.

After the welcome address by Bro. Sanit Joshi, Co-ordinator of Uttarakhand State, the introductory address was given by Bro. S.K.Pandey on the ‘Three Objects of the TS’ and ‘The Three Great Truths’. It was followed by a session on ‘Thought Power and Thought Forms’ by Bro. Shikhar Agnihotri and a presentation on ‘Life after Death’ by Sis. Preeti Tiwari.

At the end Bro. S.K.Pandey shared with everyone the significance of the theosophical knowledge and its implementation in daily life.

Concluding remarks were made by the General Secretary of the Indian Section, Bro. S. Sundaram, on the theme ‘Love and Service.

Bro. S. Gururani from Nainital Lodge, Bro. Shekhar Bhagat and Bro. P.C. Tripathi from Bhowali Lodge, while giving their feedback at the end of the camp, were really delighted to have attended the camp and expressed their views to have it more frequently.

The inauguration ceremony of a new Theosophical Lodge by the name of TRI-RISHESHWAR Lodge was held at Nainital Municipal Corporation Auditorium on 28 May 2016. On this occasion, on behalf of the Indian Section, Bro. S.K.Pandey & Shri Shikhar Agnihotri and Federation Lecturer of U.P. , Ms. Preeti Tiwari along with the Uttarakhand State Co-ordinator Shri Sanit Joshi were present.

A brief Introduction by Bro. Sanit Joshi was followed by short speech on “Foundation of the TS and The Three Objects of TS” by Bro.

Shikhar Agnihotri; “Why to join the TS?” by Sis. Preeti Tiwari; and “The Three Great Truths and Organizational Aspect of the TS” by Bro. S.K.Pandey. The message of good wishes from the General Secretary, Indian Section, was conveyed by Bro. S. K. Pandey.

On this occasion Shri Suresh Chandra Gururani (President), Dr. G.L.Shah (Vice-president), Shri Surhid Sudarshan Shah (Secretary), Shri Kailash Chandra Suyal (Treasurer), were elected as office bearers. Shri Dheeraj Kumar Bhatt (Member), Shri Pradeep Sah (Member) and Shri Puneet Sah (Member) along with Shri Durgadas Sah, Shri Puneet Tandon, Shri Bacchhi Singh Bisht, Shri K.C.Pant, Shri G.D.Kandpal, Shri Anwar Siraj were present in the meeting. The aforesaid programme was organized by Shri Suhrid Sudarshan Shah.

### **Uttar Pradesh**

Bro. Gyanesh Chaturvedi gave a talk on ‘Life & Teachings’ of J. Krishnamurti. It was held at Nirvan Lodge, Agra, on April 4. The other talks held at the Lodge in the month of April were on *Ramcharit Manas* by Bro. Devendra Bajpayee and Bro. Gyanesh Chaturvedi; ‘Theosophy & Altruism’ by Bro. Kamar Iqbal; and views were expressed by four members on the subject ‘God resides in every particle’. The members who expressed their views on the subject were Dr. Harish Sharma, Dr. Pandey, Dr. B. Rajoriya and Dr. Upadhyay. The following talks were held at Nirvan Lodge in the month of May: Dr. Kuldip Rai Kapoor spoke on ‘*Ved:Ek Mimamsa*’; Dr. Harish Sharma’s subject of talk was ‘Conscience’ and Dr. B.D. Rajoriya spoke on ‘*Sangrahalay*’. Besides, on the occasion of the White Lotus Day, Bro. Gyanesh Chaturvedi spoke on Life & Work of Madam Blavatsky.

### **The Theosophical Order of Service**

On April 5, 2016, the first livestock camp was organized by the Regional TOS in collaboration with local Veterinary Doctor & field staff in Boko, Kamrup District, Assam which is about 80 kms west of Guwahati city. The camp was attended by Bro. B.L. Bhattacharya, National Director, Bro. J.N. Patowary, & Sister Charulata Kalita, Secretary of Mahabahu TOS group in North Guwahati. The camp covered the beneficiaries of two villages viz, Jongakhuli & Sakhati numbering 876, including cows, pigs, poultry, ducks & goats etc. Vaccines (H.S. B.Q. combined) and other medicines were supplied by the Regional TOS as per the prescription given by the Veterinary Doctor, Syed Safiqur Rahman. At the end of

the camp a meeting was arranged under the presidency of Veterinary Doctor in which the purpose of the camp was told by Sister Charulata Kalita and Bro. B.L. Bhattacharya spoke about Theosophy along with brotherhood and the necessity of the camp.

On 6 April, Bro. R.N. Choudhury, President of Pragiyotishpur Theosophical Lodge, Bro. J.N. Patowary and Bro. Anil Baura, President & Secretary respectively of regional TOS, Assam & Arunchal Region, proceeded to Jorhat, east of Guwahati, to attend the Livestock camp. The activity site of the camp was at Jhanjimukh covering villages viz. Phukanbori & Kumargaon located at 30km from Jorhat town. The camp was arranged by Pragati TOS group in collaboration with District AH & Vety. Deptt, Jorhat. The group has been formed recently on 8 March, 2016, by sincere attempt of Dr. Bipul Sarma, Vice- President, ATF, at the instance of National Director, TOS as well as President and Secretary of Regional TOS, Assam & Arunchal Region. Vaccines (Haemorrhagic Septicaemia) and medicines purchased with a little bit of financial assistance from Regional TOS, and also arranged by the group to combat with diseases like Antidarrhoeal, Anthelminthic (deworming), Liver stimulants, antibiotic, other vitamins and minerals etc for 1000 cows, bullocks & for 50 dogs. The National Director, TOS, could not attend the camp because of ill health. Prior to the camp on 6<sup>th</sup> April a meeting was organized in the evening by the TOS group along with other brothers & sympathizers in the office of Jorhat Sanskrit Siksha Parisad where Diploma of the group members were distributed and lot of discussion made about the TOS & its functions etc.

### **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/>



## **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 30<sup>th</sup> 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](mailto:theosophyvns@gmail.com)  
[theosophy\\_vns@yahoo.com](mailto:theosophy_vns@yahoo.com)

S. Sundaram  
General Secretary