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**Editor**

**PRADEEP H. GOHIL**

Cover Page: **Coconut Trees at the International HQ, TS, Adyar.**

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

## A STEP FORWARD

All of us must have seen at some time or other that Theosophy combines within itself some of the characteristics of religion, philosophy and science. In the study of management, the students are first taught the definition of management and then shown how it is an art sometimes, how it is a science at other times and how it is a process and profession at still other times. In fact, it is really an art, science, process and profession all put together. Similarly, Theosophy is a religion, a philosophy, and a science all moulded together. However, unlike management, it can never be defined. Madam Blavatsky says in *The Key to Theosophy* that “Theosophy is the shoreless ocean of universal truth, love and wisdom, reflecting its radiance on the earth...” As soon as you give a definition to something, you are putting boundaries. But a ‘shoreless ocean’ will have no boundaries and so Theosophy has to remain indefinable.

As it is not possible to define Theosophy in the way engineers and scientists talk about definition, there is all the more need for a deep study of this subject. The word study here would not imply mere academic grasp of the contents of Theosophical literature but study accompanied with deep thinking, discussions and understanding of the subject. This is the only way one can find true direction in life from Theosophy. I have noticed the dearth of lecturers, workers and dynamism in the lodges. For one, I always hear that we should not have “sub-standard” lecturers. But unless we give them opportunities to study, digest, understand and lecture on Theosophical subjects, how will they ever become standard lecturers? If this is realized we will never have shortage of lecturers. Secondly, one should understand that a lecture on Theosophy cannot simply be given by acquiring it from books, from lectures of distinguished Theosophists or from experiences. A proper lecture on a Theosophical subject can be given only after one has a deep understanding, grasp and a holistic vision of the subject. And wisdom

cannot be acquired. It has to be dawned like the light dawns on earth in the morning. For that to happen the deep study and understanding of Theosophy is an essential prerequisite.

As N. Sri Ram has said:

“The understanding of all things, not superficially but deeply, in their real significance, is the understanding of Theosophy. What is called Theosophy, if it is the Divine Wisdom, cannot be knowledge of a formal nature which can be gained by superficial observation and reasoning. One may have knowledge about many things, yet may use it with gross un-wisdom. Wisdom lies in acting according to the true nature of things. Essentially it is truth in action”.<sup>1</sup>

With this realization of what is Theosophy and how best to acquire this wisdom, we will be in a much better position to nurture and encourage members to emerge as effective speakers. It will be a step forward for all of us.

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1. *An Approach to Reality* by N. Sri Ram

What is the responsibility, the duty, of the individual Theosophist, the ordinary member? It is to read, to study, to learn, to attain and to live, each according to his own dharma; then to work, to help, to give, to teach, each in his own place, at his own task. If we can accomplish this, even imperfectly, we need have no fear for the future of the Theosophical Society.

*The Theosophist, July 1966*

## THINKING ABOUT ADYAR

I would like to share some thoughts about Adyar for those readers who may not already know. The Theosophical Society (TS) was founded in New York City, but it moved to India, and in 1882 its International Headquarters was established where it is now, in Adyar. Although it was founded in the US, the fact of history is that it actually began to thrive and come to life in Adyar, and then the Theosophical movement spread throughout India, and around the world.

As a place, the little patch of land on our gigantic globe that we point to as “Adyar”, and as our International Headquarters, has a presence and quite a history. Just in terms of the Theosophical movement, it is the place that H. P. Blavatsky (HPB) designated as the centre for this movement to take its roots and go out into the world. She lived there, Col Olcott lived there, Annie Besant, J. Krishnamurti, Damodar Mavalankar, and all types of people have lived, grown, and given their impetus to this movement, drawing on something that they found peculiar to this particular place we call “Adyar”.

At Adyar my office is the space where HPB used to live. It is all one big room now, but previously it was two: where she slept, and where she entertained company. My desk is ten feet from the Shrine where the letters from the Mahatmas were received. Every day I come in to the office, turn on my computer, and check my emails. Throughout most of the day I am forgetful about the nature and history of the place where I sit, but from time to time I remind myself. This place has a certain magnetism, and those who have been there are aware of it. Adyar is still the centre for the theosophical movement in the world, the place from which it spread into the world, and toward which many look as an important part of this overall movement.

No matter what it is in life, the centre is something of great importance, whether an atom or a galaxy, a planet or a human being. It is the centre from which life is drawn and which determines the organism’s activities in the world. We have such a centre in Adyar. I am fortunate to

connect with members around the world, and one thing I observe is that the members within the TS who have actually had the opportunity to set foot in Adyar, to take in some of the experience of the place, are some of our most active members in Sections worldwide. They have linked themselves in an intimate way with the expression and meaning of this work. Somehow the experience of this place feeds something within us.

Those who have gone to Adyar have done so for a variety of reasons. Some go to connect with its history; we remember about the Mahatma Letters that came, the people that walked on this ground, and we want to experience that. But there is something more profound that goes on in the choice of going to Adyar. As much as the Adyar centre is an idea, a place of history, and a geographical spot, it is also something more. It is an intuition of something more profound that utters itself within us, an unconscious knowledge to which we are available and able to respond at some point during our lives. That intuition leads us in a certain direction.

There is an expression by St Augustine that “our hearts are restless until they find rest in Thee”, until we find some way of responding to that deeper voice that is continually speaking within us. Many of us have found in this Theosophical movement something that speaks to our need for a deeper level of connection. To the degree that we are able to lend ourselves to that, something happens within us.

Part of what we do is to try to bring ourselves into contact with that ever present, deeper dimension of our being. Like me in my office, often it is ignored, but this connection can fuel our work at deeper levels. The kinds of things we are trying to do at Adyar are important, many of which are physical. Because we bring our physical bodies to a physical place, the body’s needs cannot be ignored. Then we have an opportunity to interact at deeper levels. But we have to make the physical place hospitable for the body, and that is one of the things we are trying to do. As with anything that is done on a physical level, that is the grind, the more difficult process that we go through. But it is all part of one process.

In the theosophical movement there are many different branches that have grown from the original impulse. For the last couple of years at Adyar we have been working with members from our sister theo-

sophical organizations. We are all part of one movement. For a number of years we had viewed ourselves as little islands floating separately in this tiny theosophical pond. But for the last few years we have made a point of it during our Conventions, and at other times, to invite our brothers and sisters from other theosophical organizations.

A couple of years ago we invited Mr Herman Vermeulen, head of the Point Loma group in the Hague. When he was addressing the Convention in Adyar he made the point that it was the first time in the organization's history that a person who was the head of a different theosophical organization was speaking at a convention in Adyar! Until he said it I had not thought of it in those terms. It is only logical to include the entire group of people working toward a common goal. To share Adyar, this jewel of the theosophical world, with our fellow workers and members requires no thought whatsoever. But it is going to require an ongoing investment of our energies.

In discussing how to invest our energies, Mr Pradeep Gohil, General Secretary of the Indian Section, has emphasized the power of our mind, thought, and visualization; and in talking about the nature of charity and service, Mr Esteban Langlois, General Secretary of the TS in Argentina, said that in giving money, food, or clothing, everybody will have limitations. But one thing that we can give most generously, upon which there are absolutely no limitations — except our own capacity and willingness to visualize and to think — is to send our goodwill toward this Theosophical mission to which we already feel connected. Because of the limitations of our own conditioning we have underestimated our capacity to contribute to this movement of revitalization.

I would ask you to do this, remember Adyar from time to time, but remember it with a generosity of thought, with a visual capacity that sees the growth, the splendour, the broadening connections — not just for Adyar. If it is only about Adyar or the Theosophical Society, it is not enough. This organization and movement are here for the world, for humanity, and if we do not fuel its efforts in all the ways that we are able, we are the ones who lose.

(Courtesy: *The Theosophist*, May, 2017)

NANDITA KULDIP\*

## SELF-PREPARATION\*\*

OUR Masters and the pioneers of the Theosophical Society (TS) have given us guidance in a very clear and direct way on the subject of self-preparation in books like *At the Feet of the Master*, *Light on the Path* and *The Voice of the Silence*. But unless I question my subjectivity I cannot truly engage myself in these perennial teachings. Thus, despite the objective truths offered in these classics, whatever has been said becomes dogmatic. Trying to speak today from my own level of being is an opportunity for me to be in the question.

In the context of the given topic, which is “Self-Preparation: An Important Aspect for Theosophical Work”, first of all we need to understand what is meant by theosophical work. Using theosophical literature to understand what theosophical work is, we can see that the central point of the whole system is self-preparation in order to serve the higher purpose of life. Therefore one can say, self-preparation is the underlying purpose of all aspects of theosophical work.

Self-preparation and serving the objectives of the Society could be a simultaneous process. At the same time without working on ourselves we cannot serve the objectives of the TS, and therefore great emphasis has been laid upon self-preparation in theosophical literature, directly or indirectly.

Being members of the Theosophical Society seems to suggest that we have understood the need to serve the higher purpose of life, and hence we are preparing ourselves. But on a close examination of ourselves, we might find that under one guise or another we manage to serve our personal selves only, and nothing greater. We may have become indifferent to the usual masks of people in ordinary life and may be feeling privileged having become part of the supposedly intelligent

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\*A member of the Indian Section of the TS.

\*\*Talk given in the Indian Section Convention-II during the International Convention, Adyar, 3 January 2017.

community; but, without responding to the higher call that we are here for, being merely a member of the TS becomes yet another mask.

If we can spare an honest look into ourselves, we will see that we hardly want to work on ourselves. A closer examination shows that even having a wish to work on ourselves is not that easy. The wish to prepare ourselves arises when we are awakened by some accidental shock which can be anything. It can be the extraordinary beauty of Nature or separation from loved ones. The way I respond in different situations also can produce great shocks. Anything which seems to suggest the futility of our existence, our beliefs, our dreams can be a shock. One can see that one's engagement in life is not a conscious choice. We are controlled by habits and life circumstances in which we are lost.

In the moments of a shock, one can be confronted with one's nothingness or one can get identified with a much expanded view of life; therefore, either way, ordinary life becomes irrelevant and one begins to seek the extraordinary. When one is faced with the necessity of having a real existence which cannot be threatened by external circumstances, everything changes.

But we cannot remain dependent on accidental shocks to arouse the wish to prepare ourselves. We need to create the conditions in order to organize our efforts. We need to see the necessity of belonging to a community where people work in the same direction. That is precisely the reason we are here in the Theosophical Society.

Having reached here though is just the first step towards our search for meaningful life and it does not guarantee that we will climb the ladder of evolution straightaway from here. Rather, it becomes deceptively easier to go into slumber, for one stops getting the shocks one gets in ordinary life, which are necessary to keep oneself awake. It is like when one becomes aware of real self-love, there is also a danger of becoming a narcissist. Organizations can also serve like buffers or shock absorbers because of their mechanical outer form. Therefore it becomes necessary to remain conscious of the right conditions in order to prepare ourselves.

We must understand that our organization exists in life on two different levels. The level which alone has a true meaning is that of our

search with all the conditions it requires. The other level is the official or outer aspect which is only a cover, nothing more, but it can help us pursue our preparation without disturbance. This distinction seems easy to understand but in fact it is not. This official side, organized to meet the image and routine required by life, keeps reclaiming its rights and tends to impose its structure on our inner search, that is, to impose a form that responds in no way to its true order of values.

It is very easy to get trapped in the outer form, for its daily routine seems to suggest that we are doing theosophical work. Intellectual activities that involve writing articles and delivering lectures are part of the theosophical life, but these activities should not serve only the personality. The activities which are meant to help us in our search should not be reduced to mere personality development tools. Otherwise we may end up feeding only the mask, thus keeping ourselves occupied with the outer form only. One can speak on brotherhood and yet be completely unconscious of the relationship with others.

The Theosophical Society is such a beautiful open platform for like-minded people to come together in order to lead a meaningful life. Unlike other organizations there is no authority in terms of imposing any dogma. Sometimes this openness also starts serving the negative side of the self. Since there is no authority in the form of dogma to follow—in terms of inner search — we lose the sense of community and become isolated while performing just official duties and conforming to the outer form only.

As there are no leaders and no followers in the TS in the dogmatic sense, questioning and listening become very important in order to live the teachings of Theosophy. I must learn to know my own limitations, and to recognize when others understand better. The attitude of directing others or being directed by others, judging or criticizing, does not have any place in the Society. Coming together on the theosophical platform means entering into an order which cannot be imposed by egocentric existence.

How can we create the right conditions for self-preparation unless we come together with a sense of community and with unity? What is needed is the conscious relation with others, sustained by vigilance and

sacrificing the ordinary self in order to prepare together. We come together because we feel the necessity to become conscious of ourselves. So long as I am what I am — that is, think as I think and feel as I feel — I will know nothing true, nothing real. I need to become conscious of my usual ways of thinking and feeling that conditions all my actions. It is only in my relation with others that I can see my reactions.

One wonders to what extent can one learn from another? We cannot see ourselves very easily on our own. There is a saying, “Be ye mirrors to one another”, and this seeing oneself in others is apparently prescribed as a “way” in different teachings. Surely it is obvious to us that we all need one another. We should also remember that we are not after all special in terms of our place in the cosmic scheme of things. Unless one sees this, it becomes terribly difficult not to feel oneself to be different from others. It is much more important to know that we are human beings than that we are “this particular” human being. To feel oneself as ordinary is the one safeguard against many different enemies that come from our own egoism. Anyone who really thinks that he or she is ordinary and genuinely feels it, is protected from many harmful forces. One way of feeling ordinary is to really be aware that we are all in the same boat. We all share the same human condition.

But that can never be enough. In order not to deviate I must recognize in myself a hierarchy of levels. If we can bear seeing ourselves eaten up by different forces all the time then maybe we can also see that ordinarily there is no choice in life. But we can consent to serve as food on a more conscious level; we can consent to become food for higher forces. We will be eaten up anyway. However, choice is possible. Either we give ourselves to a higher consciousness and we partake of that level of consciousness, or we let ourself go and we partake of a lesser consciousness. The whole of life consists of feeding, exchange, transmission of substances.

Michel Conge, a Frenchman, has said:

We are to serve life in both directions; toward what is below and toward what is above. Downward, automatically and inescapably; upward, consciously and voluntarily. However, the upward movement is not actually possible if I remain in my fragmented state. As long as serving is not voluntary, nothing can change.

Unless we become conscious of our situation and manage to free ourselves from the illusion of running our own lives, and controlling everything around ourselves, that is, as long as we continue to believe we can manipulate, direct, sort out our little universe, and conquer whatever comes our way, we cannot prepare ourselves for the higher life.

I would like to conclude with the words of René Daumal, a French poet and surrealist:

I am dead because I lack desire;

I lack desire because I think I possess;

I think I possess because I do not try to give.

In trying to give, you see that you have nothing;

Seeing you have nothing, you try to give of yourself;

Trying to give of yourself, you see that you are nothing;

Seeing you are nothing, you desire to become;

In desiring to become, you begin to live.

(Courtesy: *The Theosophist*, May, 2017)

Any person of average intellectual capacities, and a learning towards the metaphysical; of pure, unselfish life who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer - is a Theosophist.

**H.P.BLAVATSKY**

## THE SUBTLETY OF ILLUSION AND REALITY\*\*

“Tell me not in mournful numbers,  
Life is but an empty dream!  
For the soul is dead that slumbers,  
And things are not what they seem.”<sup>1</sup>

Truth is the highest reality. The phenomenal world is mistaken for reality. “...Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate head-learning from Soul-Wisdom, the ‘Eye’ from the ‘Heart’ Doctrine”. “Yet, the universe is real enough to the conscious being in it, which are as unreal as it is itself,” said HPB in *The Voice of the Silence*. “Shun ignorance, and likewise shun illusion. Avert thy face from world of deceptions; mistrust thy senses, they are false...” (e.g. the parable of five different descriptions of an elephant by five blind men). “...The Doctrine of the Eye is for the crowd, the Doctrine of the Heart for the elect...”. The Dharma of the ‘Eye’ is the embodiment of the external, and the non-existing” The Dharma of the ‘Heart’ is the embodiment of Bodhi, the permanent and everlasting . “...and fleshy eyes be rendered blind to all illusions” . *Viraga* empowers to conquer illusion.<sup>2</sup>

There is a difference between knowing the Path, and walking the Path – Morpheus in *The Matrix*. There is a difference between contact with reality and opinion about it, between the mystery of godliness and belief in God. The wonder of nature, with its infinite form and colours, the sages call – illusion, say the Upanishads. While realization is a fact, the theory of reality is an inference. The Rigveda affirms that the Real is One while the learned speak of it variously. Realise thy simple

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\*\*Written in the light of N Sri Ram’s *An Approach to Reality*, and the Theme of the 141<sup>st</sup> International Convention.

self. Embrace thy original nature. You are born original, don’t die a copy; don’t be a duplicate. Unity is a reality; separateness is an illusion.

Our consciousness has been trapped to process only gross realities. The quantum mind (super symmetry) gives the ability to process quantum realities – the most perfect reality. Then only we can experience a feeling of ‘fullness’ in ‘nothingness’. When both the extremes of knowledge and ignorance are lost we would be able to understand everything without any reference point (for all reference points are illusion). We know so much, but we understand so little. *Brihadaranyaka Upanishad* says: “Whosoever departs from this world without having realized his own inner world, to him, life has been of no service. It remains un-lived, like un-recited Vedas or any other undone deed”.

Yoga Vasishtha says: The Supreme Spirit, unlimited by time and space, of His own will and the power of His omnipotence, takes upon Himself the limited form of time and space. Know that the world, although appearing as substantial, has nothing substantial in it; it is void, being merely an appearance created by the image and vagaries of the mind. Know the world to be an enchanted scene, presented by the magic of ‘maya’ which is illusive projection of the world. The real never dies; the unreal never exists. “The unreal has no existence, and the real never ceases to be; the reality of both has thus been perceived by the seers of Truth” (The Bhagavad Gita 2.16). Since we cannot change reality, let us change the eyes which see reality. The choice of change lies within us from moment to moment.

Life and death are two undisputable truths and reality. Even then death is irrelevant in the context of the life and life is irrelevant in the context of death. Wise one is he who knows and acknowledges these truths and realities despite all the spells of intertwined illusions. The soul never dies and the body is never really alive. There is no death. How can there be death if everything is part of the godhead. The winners are the ones who really listen to the truths of their hearts and attune themselves to the reality of things. It depends as to how much one is willing to look at himself beyond the body-mind matrix. Make no mistake *Light on the Path*, one of the three masterly treatises in Theosophical literature, is rightly dedicated to those who are ignorant of a particular approach to Reality.

The underlying Reality, its substratum, which permeates the entire universe like the unseen thread holding together the beads in a necklace, remains hidden from our view. “Learn to look intelligently into the hearts of men” Intelligence is impartial; no man is your enemy, no man is your friend. All alike are your teachers... for a man must be understood. “Inquire of the earth, the air and the water of the secrets they hold for you. Inquire of the Holy Ones of the earth of the secrets they hold for you. Inquire of the inmost, the One, of its final secrets, which it holds for you through the ages... Man is on the threshold of becoming more than man.<sup>3</sup> “Live in the eternal”.

“... Discriminate between the real and the unreal which leads men to enter the Path, which is the first step (*At the Feet of the Master*). Do not mistake your bodies for yourself – neither the physical body, nor the astral, nor the mental. Each of them will pretend to be the Self in order to gain what it wants. “...distinguish between truth and falsehood; you must learn to be true all through, in thought and word and deed”. “The wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will– these are your qualifications. Will, Wisdom and Love are the three aspects of the Logos.<sup>4</sup> Form is seen due to ignorance, which is an illusion – the world is in the seer’s mind. When the mind dissolves, the world dissolves and that’s the reality.

“I and my Father are one” that exhibits immortality of Christ consciousness which reveals the reality... The gulf between worshipper and worshipped is unified into divine oneness in resurrection. The phenomenal consciousness of cosmic delusion gets entirely dissolved into transcendental consciousness and that is the transition from illusion to reality. In Vedanta *dvaita* is the illusion whereas *advaita* is the reality. When parents name their offspring after particular likable characters hoping that the child would acquire or imbibe the good qualities or divine traits of that individual, it’s an illusion; whereas when an author names his fictional characters, he unwittingly endows them with such traits as would justify the names so assigned, and a part of the author enters into them in the course of their growth and development; is a reality.

“To the religious man, god is the only reality... He seeks a God in whom he hopes to find repose and lasting happiness as a refuge from

the world of disorder, injustice and suffering...”<sup>5</sup> If God doesn’t exist we need to discover Him for our own mental and emotional satisfaction. Reality like truth has no owners. So many things are there that hover above reality and beneath illusion. Perhaps we even need to look behind consciousness itself, to find the foundation of reality. There is what is called ‘Natural Justice’ which is the foundation of reality for it is beyond all our concepts and precepts which are guided by the vagaries of human mind. Mind is an expert in make-beliefs. Don’t put the mind to sleep by a belief. The mystic sounds of the *akashik* heights are not reaching our ears. We speak but in the quest of silence as much as we talk of the perishable or illusory in quest of the imperishable or Reality.

Life is but an expression of consciousness. We do not see things as they are – we see them as we are – we see what we want to see, we hear what we want to hear. We believe much more in our myths than we do in reality, *Srimad Bhagatam* (11:4). Thou seest reality in the transitory body because of ignorance. Remove this ignorance that veils thy true knowledge, and know thy self as pure, free, divine, absolute. Our earthly existence is only part of the larger reality. The magic of myths and historical events both shape our realities. *Atharva Veda* says: Do not be led by others, awaken your own mind, amass your own experience, and decide for yourself your own path... On this Earth do I stand, unvanquished, unslain, unhurt. Ignore the hype, listen to the hermit-in-your heart; follow your nose. Personality is the man of the material mind, Individuality that of the metaphysical. Metaphysics sees the world without spectators.

*Vipessana* means “to see things as they really are” the practice of which leads to the highest spiritual experience of full liberation from all mental defilements. To do what you wish to do is slavery of the mind. To do what you need to is to meet our destiny gracefully. To accept happenings the way it is happening, is to accept the Divine Will for proper growth. Accept the Laws of Nature. An external law is generally the indication of a lack of growth in us, says Hugh Shearman in *Modern Theosophy*.<sup>6</sup> Art is the response of man’s creative soul to the call of the Real, said Tagore. You are worth more than what you do, but less than what you think. We are here to awaken from the illusion of our separateness. Glimpse into reality are often unique and hence inexpressible, inexplicable.

The Navagunjara has the head of a rooster, the neck of a peacock, the waist of a lion, the hump of a bull, the tail of a serpent, the leg of an elephant, another leg of a tiger, yet another leg of an antelope and a human hand holding a lotus is the subtlest illustration of illusion of the Reality presented by the Supreme Being. The entire creation is representational. Stories may well be lies, but they are good lies that say true things. There is no doubt fiction makes a better job of the truth. ‘All great truths begin as blasphemies’ – goes an ancient Greek saying. One may sometimes tell a lie, but the grimace that accompanies it tells the truth, is how Nietzsche looks upon. Anyone can concoct a lie, but a few, truly very few, people can discover the truth.

Mind can think in terms of the Absolute, but can only understand in terms of the relative. “Discrimination is really a kind of successive peeling off of numerous coats of identification and illusion in which the Self as a knower has become enveloped...” said N. Sri Ram.<sup>7</sup> “The Lord Buddha described Reality attained by him as Nirvana, literally the putting out or extinction of personal selfhood...”<sup>8</sup> “The mind thinks on the basis of differentiation, he said”. “The mind is actually an interpreter and not a knower”.<sup>9</sup>

“There is a principle deep within ourselves – indeed, it is the very core of our being...”. The shadow by itself has no existence and therefore unreal. The shadow is not different from the substance when seen together. “Every objective fact implies a subjective condition of knowledge”<sup>10</sup> said N. Sri Ram (In the final sentence of *Isis Unveiled* HPB wrote, “It is the right perception of things objective which will prove that the only world of reality is the subjective.” The child gradually knows what is a flower and what is a fire, what is a rope and what is a snake; the adult knows what is a flame of the forest and what is a flame of the fire; an old, nay, a theosophist knows what is the coiling of a rope, and the slithering of a snake, and the subtle differences between them, and is thus never afraid let alone frightening others... **And that should be our approach to reality.** Where from the snake has come, it has come from the rope; where has it gone, it has gone to the rope, and that’s illusion. Reality is that a rope is a rope and a snake is a snake if one doesn’t superimpose one on the other.

“...we light upon a primordial pair of complementaries, namely, the Absolute and the relative, the relative being the manifest, the Abso-

lute the unmanifest”<sup>11</sup>. The manifested world is a world of shadows, said Plato. We are in the world but not of it. A chasm yawns between idealism and reality. You can have your ideals, but don’t relate them to getting things done in the real world. “...the objective is the sole reality and the subjective but fleeting cloud-forms in the brain”<sup>12</sup>. “...the Reality must lie in an experience which convinces not by any comparison or process of relative thinking but by its absoluteness”<sup>13</sup>. “...the process of evolution is to create order where it did not exist. That which is unsettled settles down eventually”<sup>14</sup>. Albert Camus has rather put it thus: “But what is happiness except the simple harmony between a man and the life he leads?”

“The spiritual man is one who has cut through that self-woven web completely...”<sup>15</sup>. “Man is a whole, and the truth with which he will be content must fill that whole,”<sup>16</sup> “...life is a teacher in the sense that it presents us with a series of conditions and circumstances for our study and understanding”<sup>17</sup>. We should understand the whole process of our growth in terms of a flowering...<sup>18</sup> Reality has many qualities and properties. This is known as *Anekanta* or multi-facetedness. The method or language of expressing this is called *Syadvada*,

It is the illusion that binds us to an unrelenting cycle of need and suffering. Everything in the phenomenal world is in a state of flux; phenomena are illusions. The whole phenomenal universe is said to be illusory as it is ephemeral. It would better be said that it is mystery as it produces a certain effect upon our consciousness that we are unable to comprehend. In rising consumerism today consumption is a system of organized illusion. The more we consume outside of ourselves, the more we are consuming of ourselves – a defining fault line of our time. We need to cut back our consumption. Overuse of and more than bare essential dependence on information technology by the modern youth creates a halo of illusion around their head leading to a vacuum inside that distances them further from their forefathers’ inmost reality and innate intellect that the guardians of wisdom need to heed.

Ptolemaic theory was an illusion; Copernican theory is a reality. The rotation and revolution of the Spaceship Earth is a reality; the rising and setting of the sun and the moon is an illusion. Never be afraid of things that are real for things that are real pose no danger to the mind. The real dangers in the mind are our delusions, the things we make up,

the things we use to cover up reality. It's the ego which creates in us the illusion of separateness. This is what meditation is for, teaching ourselves how to be real. Perceiving reality correctly interrupts the cycle of birth, death and rebirth. Let us live for the beauty of our own reality, English essayist and critic Charles Lamb would aver. Through meditation, we glimpse into the realm beyond, look beyond illusion.

That which is false troubles the heart, but truth brings joyous tranquility, affirms Rumi.

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11. *Ibid*, p.13
12. *Ibid*, p.24
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17. *Ibid*, p.70
18. *Ibid*, p.82

## NEWS AND NOTES

### Bengal

Anniversary Programmes: The Bengal Theosophical Society (popularly known as BTS) observed it's 135th Anniversary on 8 April, 2017 at BTS Hall with Sis. Swapna Das, Councillor, Kolkata, Ward No. 40, as Chief Guest, and Bro. Pradip Kr. Mahapatra, Joint General Secretary of the Indian Section as Guest of Honour. Bro. Hemendu Bikash Chowdhury President, BTS, Genl. Sec. Bengal Buddhist Association and Vice President of Mohabhodhi Society, welcomed the guest speakers and the members. Bro. Deven Doshi, Vice-President, BTS, conducted the meeting.

The meeting started with the Universal Prayer, followed by lighting candle and the inaugural speech by the Chief Guest. Bro. Ratan Das, Secretary BTS, presented activity report of the Lodge. Two senior members of BTF, Sis. Kamalika Bhattacharjee and Sis. Vinodini Goenka expressed their views on Theosophy. Presentation of Sis. Kamalika Bhattacharyya on 'Evaluation of Life' & Form' was appreciated by the audience. Bro. Pradip Kumar Mahapatra, delivered the keynote address on Theosophy. The meeting ended with vote of thanks given by Bro. N.C. Laha and followed by tea & snacks.

Bengal Theosophical Federation Celebrated it's 97th Anniversary on 9th April 2017 at BTS Hall with Bro. Pradip Kr. Mahapatra, Joint General Secretary, Indian Section of the Theosophical Society, as Chief Guest. The theme of the programme was "Theosophy is a way of life".

Bro. Pankaj Kumar Dutta, President of BTF and a distinguished citizen of Kolkata, welcomed the chief guest, other guest speakers and the members. He said "We should feel proud for the contribution of the stalwarts of TS in West Bengal and follow their footsteps to revive the Theosophical movement in Bengal".

The meeting started with the prayers of all faiths followed by opening song by Sis. Jabaguha Thakurata and inauguration by lighting candle by the Chief Guest. Dr. K. P. Sarkar, Secretary, BTF, conducted the meeting and presented the activity report of BTF for last six months. He appealed to all TS members of West Bengal to come forward to regain it's past glorious tradition. Sis. Arab Nandi, Asst. Sec., BTF, helped Dr. K. P. Sarkar in all respects. Representatives of different lodges conveyed their greetings.

Bro. Pradip Kr. Mahapatra spoke on the theme of the function. He said 'It does not matter what you speak but it matters how a member lives Theosophical life, a life which is clean with open mind and pure heart. Who is willing to sacrifice and work for the benefit of others without any expectation'. Prof. Gour Mohan Mukherjee, special guest, gave a short and illuminative talk on Theosophy.

There was a session of short talks on the theme. Bro. Hemendu Bikash Chowdhury, Bro. Sailendra Nath Dutta, Vice President, Sis. Vinodini Goenka, Bro. B. L. Bhattacharya, Bro. A. N. Chakraborty, Bro. Niharendu Roy, and Sis. Chandana Nandi expressed their views. *BTF Bulletin* for April 2017 and *Theosophy Barta* of January-March 2017 were distributed among the members. The meeting ended with vote of thanks given by Bro. Amal Indu and distribution of sweets.

The 35<sup>th</sup> Anniversary of TOS West Bengal: TOS W.B. observed its 35<sup>th</sup> Anniversary on 9 April 2017 at BTS Hall after the meeting of BTF with Bro. Pradip Kr. Mahapatra, Joint General Secretary of the Indian Section of TS, as Chief Guest. Bro. B.L. Bhattacharya, National Director, TOS, India, presided.

The meeting started with opening song by Sis. Jabaguha Thakurata. The president welcomed the chief guest and the members. Bro. Ganga Ram Hazara presented the half-yearly report of TOS, West Bengal.

Sister Vinodini Goenka spoke on "Service without expectation". Bro. Asit Roy and Bro. Ratan Das expressed their views. Good wishes and greetings were conveyed by representatives of TOS groups. Eight teachers and 14 ex-students of TOS schools of South 24 Pgs. attended the programme with gifts for the chief guest. They were given financial help @ Rs. 500/- and Rs. 200/- each. The meeting ended with closing song by Sis. Jabaguha Thakurata and a get-together with light refreshment.

## **Bihar**

The 15<sup>th</sup> East Zone Conference of TS & TOS of Assam, Bengal, Bihar & Utkal Federation & also of Bangladesh (Section) was organized at Chapra by C.T.S. Lodge of Bihar Theosophical Federation, on 25-26 February, 2017. The theme of the conference was- 'Theosophy in Theory & Practice' and Bro. B.L. Bhattacharya, National Director, T.O.S. in India was the Chief Guest. The programme started with registration &

breakfast of the delegates. At 9:00 am after Prayer of all Religions; Universal Prayer was recited by the delegates. Welcome address was given by the Lodge's President, Bro. Harishankar Prasad and it was followed by the welcome address of Bro. Chitaranjan Sinha "Kanak", President of Bihar Theosophical Federation.

Bro. (Prof.) Raj Kishore Prasad, Secretary, Bihar Theosophical Federation & T.O.S., Bihar Region, read out the greetings received. The conference was inaugurated by Bro. B. L. Bhattacharya and he delivered his inaugural address on the topic- 'Theosophy in Theory & Practice'. Then a symposium was organized on the topic- 'Theosophy & Social Responsibility'. It was held under the chairmanship of Bro.(Dr) Bipul Sarmah, Vice-President, Assam Theosophical Federation and the speakers were: Bro. Suresh Prasad Srivastava, Secretary, C.T.S. Lodge, Chapra & Vice- President, Bihar Theosophical Federation; Bro. Manoranjan Kumar Sinha, Member Executive Committee, BTF; Bro. Asit Kumar Roy from Bengal; Bro.(Dr.) Sharda Charan, Treasurer, T.O.S. Bihar Region; Bro. R.C. Pattanaik, Vice-President, TOS, Odisha Region; Bro. G.R. Hazara, T.O.S. West Zone Secretary; Bro.(Md.) Almasur Rahman, Bangladesh; Bro. Amal Krishna Indu, Bengal.

In the post-lunch session a talk on – 'Why Theosophy?' was delivered by Sis. (Dr) C.P. Bhuyan, Secretary of Assam Federation.

In the afternoon of 25 Feb., the 112<sup>th</sup> Annual Conference of Bihar Theosophical Federation & T.O.S. Bihar Region was held. After the meeting of the Property Committee of Bihar Theosophical Federation, the SOUVENIR was released by Smt. Ila Sarmah of ATF. In the evening a cultural programme was organized by the local artists where members from other federations also participated.

On 26 Feb., after the Universal Prayer, short lectures on – 'Practical Theosophy' was organized under the chairmanship of Bro. Almasur Rahman of Bangladesh and the speakers were: Bro. Nand Dulal of Bengal; Bro. G.C. Deka, Assam; Bro. (Prof.) K. K. Dwivedi, Bihar (Chapra); Bro. A.K. Das, Bangladesh; Bro. B.B. Sinha, Joint Secretary, T.O.S. Bihar Region; Sis. Chandana Nandi, Bengal; Bro. Manoranjan Kumar Sinha, Bihar (Chapra); Bro. Abdul Matin, Bangladesh; Bro. Kiran Baragotia, Assam; Bro. (Advocate) Raju, Bangladesh; Bro.(Prof.) Raj Kishore Prasad, Secretary, Bihar Theosophical Federation & T.O.S. Bihar Region; Bro. Rakesh Sarmah, Assam; and Bro.(Prof.) Mridul Sharan, Bihar (Chapra).

Then Federation Secretaries & Regional Secretaries of T.O.S. presented their activity reports and the Chairperson was Bro. R. C. Pattnaik, Vice-President, Utkal Federation. In the evening a public lecture on the topic- 'Practical Theosophy – only solution to Problems of Modern World' was delivered by Bro. B.L. Bhattacharya. It was decided unanimously that the 16<sup>th</sup> East Zone Conference`2018 will be organized by Bengal Theosophical Federation. Bro. (Dr) Bipul Sarmah, Vice-President, ATF, will act as Coordinator of the 16th East Zone Conference and he was authorized to communicate to all the federations concerned. It was also decided that Bro. R.C. Pattnaik, Vice- President TOS, Odisha region will act as Chairman of the Coordination Committee for the East Zone Conference. In the meeting, Bro. B.L Bhattacharya announced that Bro. (Dr). Bipul Sarmah has been nominated as one of the National Lecturers by the Executive Committee, Indian Section, in its meeting held recently at Varanasi and requested him to initiate work on Theosophy in states like Tripura along with other north eastern states where there is no Theosophical Lodge.

Vote of thanks was given by Bro. Suresh Prasad Srivastava, Secretary, C.T.S. Lodge, Chapra & also by Prof. Raj Kishore Prasad, Secretary, Bihar Theosophical Federation & T.O.S. Bihar Region. They both specially appreciated the work done by Bro. Amrit Priyadarshi for the success of the conference.

The meeting came to a close with the chanting of Shanti Mantra by Bro. M.N. Sharma of Assam Theosophical Federation.

## **Bombay**

In a meeting of Vimadlal Bilia Lodge on 23 February 2017 Sis. Meher Contractor in her talk on 'Khorshed and Meher Nyayeshes' said *Nyayeshes* are a litany or praise to a particular *Yazad*. Yazads are beloved, adorable, Divine Beings. They have got the Light from Amesha Spentas (Planetary Logoi) and Dadar Ahura Mazda (God). They have Unity, Unified Thinking with God. Their function is to take care of His Creations.

*Khorshed Nyayesh* (KN) is a Litany in praise of Sun. *Meher Yazad* represents the rays of the Sun, Justice etc. KN is prayed in the presence of the Sun during the day. The rays of the Sun cannot come down directly. *Meher Yazad* dilutes the rays before they reach Earth. The intense rays of the Sun activate our brain cells. The first para of KN is in

Arbic composed by Aderbad Mahrespand. The next para is *Patet Pashemani* (prayer of repentance) which is recited in all Nyayeshes. Then we ask *Vohu Mano* (Good Mind) of Power and Righteousness to give strength to our body. *Meher Yazad* is the first *Yazad* to bow down and welcome the Sun's Rays. When Light is there, there is Purification and Perfection. *Meher Yazad* is the Leader of all Yazads with multifarious activities. He is the Harbinger of the Sun. He is a judge on the final day of death. He is in charge of Love, Friendship and Peace. He helps in war and takes charge of righteous people. He is the Keeper of seven regions (*Dakhyus*) of the world. We invoke him for help in various ways to make our Consciousness pure. Then we shall purify our minds and reach perfection. *Adar Burzin Meher* is the Fire which Lord Zarthusstra brought when he got Enlightenment. It is a self-Igniting Fire which burns forever.

Besides, the following meetings were organized by Vinadalal Bilia Lodge in March:

On 9 March Dr. Firdaus Shroff spoke on 'Kindle the Spark Within'. He gave various tips on being happy such as "Don't be Owner of Love, but be Donor of Love".

On 23 and 30 March Bro. Rustom Chothia read out extracts from the translations of *Ahunavad* and *Ushtavad Gathas*.

On other Thursdays there are readings and discussions on articles from *The Theosophist* or *The Indian Theosophist*.

Anand Lodge Meetings; Anand Lodge has started organizing their monthly meetings at a day and time convenient to members and interested inquirers. At their meetings the members speak about life and greatness of HPB.

## **Kerala**

Kerala Theosophical Federation participated in a **National Book Festival** organized by the Kerala Sahitya Academy, Trichur, Kerala, from 1 to 10 April 2017. The Theosophical Publishing House, Adyar, sent the books and good number of books were sold out during the exhibition.

Federation President Dr. M.A. Raveendran and Bro. K. Dinakaran were present during the exhibition and members of the Upasika

Lodge, Trichur, Bro. Ajeesh and Sis. Sheela Raveendran volunteered themselves at the stall explaining members about the Theosophical Society and what is Theosophy. Large number of people especially students and young people visited the stall. Subscriptions for *The Theosophist* and *Wake Up India* were also collected.

Seminar on *Arshajanam* and *The Secret Doctrine*: Under the auspices of Kerala Theosophical Federation a seminar on *Arshajnam* and *The Secret Doctrine* was organized at Trichur. The book *Arshajanam* was written by Nalappatt Narayana Menon who was awarded the TS Diploma in 1917 by Dr. Annie Besant. He is also considered as the Philosopher Poet in Malayalam. He was also the translator of Victor Hugo's *Les Miserables* into Malayalam. The seminar date 23 April coincided with the joining of Nalappatt Narayana Menon the Theosophical Society in 1917. The book *Arshajanam* contains portions from H.P. Blavatsky's *The Secret Doctrine* and is considered as an authority in philosophical literature, which had won many awards by the Government.

The seminar commenced with the Malayalam version of Dr. Besant's Universal Prayer. Bro. K. Dinakaran, Federation Secretary, welcomed the speakers as well as the audience and introduced the books *Arshajanam* and *The Secret Doctrine* to the audience. Dr. M.A. Raveendran, President, Kerala Federation, presided.

Dr. Suvarna Nalappatt delivered the *Nalappatt Narayana Menon* lecture, and mentioned the close connection of Nalappatt family with the Theosophical Society. She also replied to the various criticisms raised against the book when it was released in the year 1953. She stated that the *Arshajanam* is nothing but Ancient Wisdom described in *The Secret Doctrine* and a treasure house of the Divine Wisdom for the posterities to come.

Mr. M.P. Surendran, a senior journalist from the *Mathrubhoomi* daily, spoke on how the *Arshajanam* was written and how the contents of *The Secret Doctrine* are explained in Malayalam by Nalappatt Narayana Menon. At the end of the talk he confessed himself that he could only enter the outer court of the book and even could not show the sanctum sanctorum.

Dr. M.A. Raveendran explained what is *The Secret Doctrine* and its practical application in daily life. The post-lunch session was devoted for the study of *The Secret Doctrine*. Bro. M.G. K. Nair, Kollam, spoke

on The Three Fundamental propositions, Bro. Dinakaran spoke on the Review of *The Secret Doctrine* by Dr. Annie Besant. Bro. Suresh Babu spoke on the subject there is no Dead Matter in Nature. An open forum was also arranged in which the doubts of the participants were clarified by the speakers. Book Exhibition of books from The Theosophical Publishing House, Adyar, was also arranged and a number of books were sold out. The whole programme was video graphed by the Nalappadan Trust for their records.

## STUDY CAMP ON THE SECRET DOCTRINE

Under the auspices of Sri Sankara Lodge, Ernakulam, and Kerala Theosophical Federation, a study camp on *The Secret Doctrine* was held at Sri Sankara Lodge, on 7 and 8 May 2017. The camp Director was Sis. Sandhya Rani of Bangalore City Lodge. The camp commenced at 3.00 p.m. on 7 May with Universal Prayer. Bro. Dinakaran, Secretary, Kerala Theosophical Federation, welcomed the participants and introduced the Camp Director. He also spoke on the aim of the camp. He said that study is an integral part of a Theosophist and a true Theosophist endeavours to live the teachings.

Dr. M.A. Raveendran, President, of Kerala Theosophical Federation, inaugurated the camp by lighting the lamp. The President in his inaugural speech emphasized the need to study *The Secret Doctrine* which is the accumulation of Ageless Wisdom. Sis. Sandhya Rani in the opening session spoke on **the Introduction of The Secret Doctrine**. She took class on how the book was written, the content of the book, the various languages in which it has been translated, the various editions published during these 126 years. She also spoke how to approach the book and the various preliminary books which may help the reader to understand the content.

The second session was on Dr. Besant's Review of *The Secret Doctrine* which was published on 25 April 1889. She explained the salient features of the review. The Third session was on the **Three Fundamental Propositions**. Sandhya Rani explained the three fundamental propositions explained in the book. The fourth session was on **The Septenary Law**. She narrated how the number seven is closely related to nature like seven rays, seven colours, seven *rishis*, and moreover man is also considered as *Saptaparna*. There was a Meditation session in the evening directed by Sis. Sandhya Rani.

On May 8, the camp commenced with *Bharat Samaj Pooja*. Dr. M.A. Raveendran conducted the *pooja*. Before the *pooja*, he explained the occult aspects of the *pooja* and its *mantras*. At 10.00 a.m. White Lotus Day was observed. Portions from *Bagavad Gita*, *The Light of Asia* and *The Voice of the Silence* were rendered. In the morning session Sis. Sandhya Rani took the class on **The Divine Plan and The Secret Doctrine**. She explained in detail the various portions covered in the book *Divine Plan*.

There was also a diploma issuing ceremony in which the Camp Director, Sis. Sandhya Rani, distributed the T.S. Diplomas to newly joined members. Bro. K. Dinakaran read out the welcome address of Bro. Tim Boyd, President of the Theosophical Society. The last session was on **Stanzas of Dzyan**. She explained the various stanzas of the Dzyan and emphasized the importance of those stanzas. In the post-lunch session there was a group discussion for one hour in which members clarified their doubts and camp director replied to the various questions raised by the participants. The participants expressed their impressions on the camp which was encouraging. Dr. T.P. Babu gave vote of thanks to the Camp Director, Kerala Theosophical Federation and the participants. The camp concluded with *Shanthy Mantra*.

Bro. C.P.C. Thanu Pillai, a member of Anantha Lodge, Trivandrum, passed to peace on 29 April 2017.

### **Uttar Pradesh**

The following talks were organized at Sarvahitakari Lodge, Gorakhpur, between November 2016 and March 2017: Dr. S. Tripathi spoke on Chapter 16 of Gita and explained the 26 qualities of man, Dr. Ajai Rai gave the following two talks at the Lodge- 'Parmitas from *The Voice of the Silence*' and 'Evolution of Consciousness, with reference to Science & Theosophical Literature'. Bro. S.B.R. Misra spoke on the following themes during these five months: 'Influence of Planet on Human, Behaviour', 'Consciousness enumerating the creation of cosmos/universe'. Besides, he spoke on 'Morality & Discipline in students' on the occasion of the yearly function of Lakshya Academy in a school at Basgaon. His other talk was on 'Life After death' in a senior citizens' forum of Gorakhpur.

The other talks held at Sarvahitakari Lodge were: 'Charity & Sheel' by Dr. Ajai Rai and Sri Raghurajji; 'Duty of human beings' by Dr. Ram

Achal Shingh; 'Parsi Religion' by Bro. A.P. Srivastava; 'Yoga' by Dr. S.C. Tripathi; 'Sikh Religion' by Sri Gurmeet Singh; 'Maryada Purushottam Ram' by Sri Ram Singh, and Sri Raghurajji; 'Life Consciousness' by Dr. V. Dwivedi; 'Yahudi Dharam; Its rise & fall' by Dr. A.P. Srivastava; 'The Philosophy of Life' by Dr. Sudhir; 'Shiv Tattva' by Dr. Ajai Rai and Bro. S.B.R. Misra; and Sri Lakshman Shankar Shukla spoke on the occasion of Ram Navami on why Ram is called as Maryada Purushottam.

Dr. Ajai Rai and Bro. S.B.R. Misra were invited as guest speakers in a seminar by St. Andrews College in which the students sharing their views on 'Goods, Service & Tax' were given prize.

During weekly meetings held on 6, 12 and 19 April, the book; *Mystic Experiences-Tales of Yoga and Vedanta from The Yoga Vasishtha*; was studied at Dharma Lodge, Lucknow. The study was conducted by Bro. U. S. Pandey.

During lodge meeting on 26 April, an article on "Symbols and Allegories" published in Dharma Path was read by Bro. Ashok Kumar Gupta. An article on "Lamasery" published in Dharma Path was read out by Bro. B. B. Lal.

Bro. U.S. Pandey, Fed. Secretary, delivered a talk on 'Insight into teachings of the Bhagvad Gita' at Satyamarg Lodge, Lucknow, on 2 April. He also delivered a talk on the theme 'Man is his own maker' at Pragya Lodge, Lucknow, on 9 April.

Bro. Shikhar Agnihotri, National Lecturer, delivered a talk on 'Allegory in Durgasaptashati' during a meeting of Sarvahitakari Lodge, Gorakhpur on 5 April.

Bro. Shikhar Agnihotri and Smt. Vasumati delivered series of following talks in April: 'Thought Power' at Sitapur; 'Life after death' at Pilibhit; 'Allegory in Durgasaptashati and Spiritual Life, Bhagavad Gita and Theosophy' at Rampur; 'Theosophy and Theosophical Society' and 'Thought Power for Happy Life' at Haldwani. Bharat Samaj Pooja was also performed before the talks at Sitapur and Rampur.

### **STUDY CAMP AT BHOWALI BASED ON "NARAD BHAKTI SUTRAS" AND THE BOOK "SELF REALIZATION THROUGH LOVE" BY DR. I.K.TAIMINI**

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 Prof. C.A.SHINDE, from 20 to 26 April 2016.

The camp was attended by delegates representing the Theosophical lodges of Varanasi, Pune, Chennai, Nandurbag, Bangalore, Jodhpur, Lucknow and Bhowali. The number of delegates was 14, including one member from the Bhowali lodge who attended two sessions out of four during the study. Thirteen members attended and participated earnestly in the whole camp and the camp was a great success to understand the subject deeply. During the opening session, director gave the notes and the plan of study to be undertaken during the course. The camp was inaugurated with Universal Prayer followed by a short speech by Bro. Pradip Mahapatra, Assistant General Secretary of the Indian Section of the Theosophical Society.

The book, *Self Realization through Love* by Dr. I.K.Taimini gives the commentary on the Narad Bhakti Sutras in the light of Theosophy and although emphasizing Bhakti or Devotion as the best way to realize the higher consciousness at the same time making it clear that the path of spiritual unfoldment is not a beaten track which everyone has to follow in order to reach his goal. "Each man is to himself the life, truth and the way" and the path which he follows unfolds within himself as he advances according to his individual uniqueness and the role which he is destined to play in the Divine Plan in the far distant future.

Narad Bhakti Sutras, primarily meant for the devotees, gives a clear view of what Devotion is, with its uniqueness and greatness, how to develop devotion and overcoming obstacles in order to experience the Supreme Love.

The study course included 10 study sessions (Two study sessions daily in the morning and Group discussion and presentation in the evening) distributed over five hours a day.

The whole study group visited the TS Lodge at Almora on April 23 and had interaction with the members there. The meeting was really fruitful and energizing and motivating for both the groups.

The concluding session was addressed by Prof. C.A. Shinde, in which he explained the symbolical meaning of Ramayana and its characters and the delegates gave their feedback about the course. Vote of thanks was given by Bro. Pradip Mahapatra on behalf of the Indian Section.

The studies were conducted in a calm, quiet and meditative environment of Bhowali. The daily routine included Bharat Samaj Pooja in the morning conducted by Bro. Shikhar Agnihotri and meditation session before starting of the morning study session.

### **Study Camp**

1. A study camp on "The Ancient Wisdom" is being arranged at Kanpur on 11-13 August, 2017. The study will be conducted in Hindi. Members of U.P. Federation and also of other Federations are welcome to participate in the camp.

The persons coming from outside Kanpur will be provided board and lodging from 10 August (evening) to 13 August (AN), for which each such participant will pay a contribution of Rs.400/- on arrival at Kanpur. However, each such person may advise his/her name to any of the following contact persons latest by 1 August, 2017.

Bro. S.S. Gautam, Secretary Chohan Lodge, Kanpur, Mob. No. 8005187037.

Bro. S.K. Pandey, President, Tapasya Lodge, Shuklaganj, Mob. No. 983981036.

2. A study camp on "The Science of Yoga-section II-Sadhana Pada" is being arranged at NOIDA on 23-24 September, 2017. The study will be conducted in Hindi. Members of U.P. Federation and also of other Federations are welcome to participate in it. The persons coming from outside NOIDA will be provided board and lodging from 22 September (evening) to 25 September (AN), for which each such participant will pay a contribution of Rs.300/- on arrival at NOIDA. Each such person may advise his/her name to any of the following contact persons latest by 30 August, 2017.

Bro. O.P. Aneja, President NOIDA Lodge, Mob. No. 7042105379; 9811791705

Bro. J.K. Khanna, Secretary, Noida Lodge, Mob. No. 9810181525

3. The Indian Section, TS, Varanasi, is organizing a Youth Camp and Study Classes from 13-15 August, 2017 at Bhubaneswar jointly hosted by UTF and Pythagoras Youth Lodge. The young delegates from different Federations are invited to attend the camp. The study classes

during the camp will be conducted by two National Lecturers- Bro. Shikhar Agnihotri and Dr. Varsha Patel. Food and Lodging will be provided by the organizers for those who attend the youth camp. At least 2-3 young members from each Federation are invited to attend. Thus names of interested members may be intimated to the Secretary UTF/Pythagoras Youth Lodge on or before 15 July 2017. For details please contact:

Sis. Purnamasi Pattnaik, Mob. No. 9437276204

Sis. Smitapragyan Patro, Mob. No. 8790879874

Bro. Shikhar Agnihotri, Mob. No. 8840926268

Dr. Varsha Patel, Mob. No. 9429906702

**DONATIONS RECEIVED BY  
THE INDIAN SECTION  
Between 1-4-2016 and 31-3-2017**

<b>General Donations</b>	<b>in Rs.</b>
Sri Neel Pandit	5,000/-
Sri. D.K. Sarashwathamma, Bangalore	5,000/-
Smt. N.C. Gandhi B.V. Gandhi, Bhavnagar	2,900/-
Chaudhri, Dehradun	3,000/-
Sri Satyavir Tyagi, Delhi	1,105/-
Smt. Arun Bhatia,	950/-
Sri Shripati Dubey & Smt. Roopam Dubey	1,000/-
Sri Jayvant N. Parekh, Mumbai	1,000/-
Sri Ravi Ratan, Sitapur	11,000/-
Col. B.K. Kailash	3,000/-
Bombay Theosophical Federation	500/-

Dr. P.G. Alsi, Akola	1,000/-
Dr. Kusum Singh, Lucknow	2,000/-
B.K. Kailash, Noida	2,500/-
Sri J.K. Khanna, New Delhi	2,100/-
Sri Amit Shah, Kolkata	2,500/-
Smt. Vinodini Goenka, Kolkata	5,000/-
Smt. Arun Bhatia, Deolali	950/-
Sri. Y.A. Pathnamma & M.P. Lkshmiddevamma- Eeramma & N. Jayamma, Bengerpeta	1,000/-
Smt. Saraswati Narayan & Sri Surendra Narayan, Delhi	321/-
Smt. Uma Bhattacharyya, Varanasi	6,000/-
Sri Shailesh Atmaram Sonara, Ahmedabad	10,000/-
Sri N.C. Gandhi & B.V. Gandhi, Bhavnagar	32,400/-
Smt. Manju Sundaram	11,000/-

**Indian Section Corpus**

Smt. Manju Sundaram, Vns	10,000/-
Sri Lambodar Nayak, Vns	70,000/-
Sri Chetan Anand Gaur, Vns	75,001/-
Dr. V.V. Chalam, Bangalore	1,00,000/-
Smt. N. Challam	25,000/-

**Specific Donation**

Smt. B. Rajlakshmi, Vns.	5,000/-
Smt. Aloo M. Lalwani, Ahmedabad	475/-

**Garden Donation**

Dr. Anuradha Mehta, Vns	3,000/-
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## **NORTH INDIA STUDY CAMP**

The North India Study Camp at the Section Headquarters, Varanasi, will be held from 6 to 8 October, 2017. Bro. Tim Boyd, International President of the TS, will direct the study.

The details regarding the camp will be published in the July, and August issue of The Indian Theosophist.

We are giving this information so that the members willing to attend the study camp may get their reservations done for the journey to and from Varanasi, well in advance.

**Pradeep H. Gohil**  
**General Secretary**