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Editor

PRADEEP H. GOHIL

A STEP FORWARD

In her last will H.P. Blavatsky requested that ‘some of her friends’ meet together on the anniversary of her passing and read selected passages from the *Bhagavadgita* and *The Light of Asia*. Later on, readings from *The Voice of the Silence*, HPB’s last published book, was also included in it. She passed away on 8 May 1891. This day is observed every year by the Theosophical Society in all its Sections all over the world. The title ‘White Lotus Day’ came from an observation by Colonel Olcott that, one year after H.P. Blavatsky’s passing, white lotuses were seen to grow in unusual profusion at Adyar.

White Lotus Day is a celebration that encourages meditation about the metaphor of the lotus. The lotus is born under the mud, growing through the water to achieve the surface, and therefore the air and the light of sun. This growth is identified with man’s life, born on earth but desiring the elevation to the air — representing his middle stage between animals and the ultimate reality. Even before they germinate, the seeds of lotus contain perfectly formed leaves, a miniature shape of what they would ultimately become. The Lotus has been from ancient times a favourite simile for the Cosmos itself, and also for man as seen from the fact that the Lotus Plant grows up through water, having its root in mud and spreading its flower in the air above. Thus, it typifies the life of man and also that of the Cosmos. *The Secret Doctrine* teaches us that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being, as described in *The Secret Doctrine*.

One has to remember that the Theosophical Society does not believe in any ‘hero worship’ with respect to either of the Founders or anyone else. Rather, “holiness” is associated with the symbolic meaning of White Lotus, with a proper understanding of what “holy” means – the study of what is true. The Executive Notice of 17 April, 1892 explained how exactly was the White Lotus Day to be celebrated. The first official reference to it was published in *The Theosophist*, May 1892

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(Supplement, p.ix). Col. H. S. Olcott made the following official order and recommendation: *

1. “At noon on 8 May 1892 and on the same day in each succeeding year there will be held a commemorative meeting at the Headquarters at which extracts from the afore-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.”
2. “A dole of food will be given in her name to the poor fishermen of Adyar and their families.”
3. “The flag will be half-masted from sunrise until sunset and the Convention Hall decorated with White Lotus flowers.”
4. “Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.”
5. “The undersigned recommends to all Sections and Branches (i.e. Lodges) throughout the world to meet annually on the anniversary day, and in some unsectarian yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.”

H.S. Olcott

For the last several years, the White Lotus Day is being observed at the Indian Section Headquarters, Varanasi. The meeting starts with the Prayers of All Faiths followed by the reading of excerpts from the three books mentioned in the beginning. Then, one or two members are requested to speak on this occasion. Poor people are fed in the morning for which the members donate money.

So, on 8 May 2018, let us by all means remember and respect that Great Soul, HPB. Besides, let us also absorb the lesson of the White Lotus into our innermost being. Let us strive, as she did, to unify the opposites, to become what all of us are destined to be – whole and holy. That will be a step forward in our evolution.

**The Handbook of The Indian Section*, The Theosophical Society, The Indian Bookshop, TS, Varanasi, 2000, pp.76-77.

THE DIVINE SEED

I would like to consider some questions about the spiritual life, and life in general. One of the things that characterizes the life and direction of anyone who takes on a genuine spiritual practice, is that it necessarily puts one in touch with big questions. The smaller things never do go away, but somehow it seems that the larger ones include the smaller details of life. The kind of big issues that we keep coming back to again and again, are those such as the injunction of the Oracle at Delphi: “Know Thyself.”

In our theosophical approach we think in terms of self-knowledge, self-transformation, or self-awareness, but in some sense it all comes back to the seminal question of “Who am I?” In part, the reintroduction of Theosophy was to provide deeper avenues to explore these kinds of questions.

In *The Maha Chohan’s Letter* we find that the two debilitating states of mind that had come to characterize human consciousness were aptly described. In one case, it was “brutal materialism”, and the force that was in the vanguard of rooting that approach in the minds of humanity was science, or more correctly, scientism. The other condition of human thinking that Theosophy was intended to address was what was described as “degrading superstition”, or the rein over the minds of humanity of a dead-letter religiosity. These are the two trends that Theosophy has had to address.

Generally we all have a clear sense of who we are; from moment to moment we require it just to operate. When anybody is asked the question “Who are you?” our response generally begins with pointing to the most familiar component of self — the body. Even at this most fundamental level we know, at least intellectually, that there is no such thing as an individual self, a unit of consciousness that could be called “me”. The human body, by virtue of its physical composition, is a group effort, a collective project that takes place on many different levels.

Just at the level of pure biology, we know we are composed of

trillions of cells, each with its own individual consciousness. They form into larger organs within the body, with a more expanded consciousness, and on and on. At a certain point, these different wholes of consciousness become imbued with the soul, or the spiritual dimension, and then we have a “complete package”, an “I”, but it is a collective process.

H. P. Blavatsky (HPB), in *The Secret Doctrine* makes more explicit the nature of the cooperative basis of who we are. She describes the human being as a threefold endeavour. She says that we are composed of three different evolutionary streams: spiritual, intellectual, and physical. The way she describes them is that each of these is composed of, directed, and guided by the highest Dhyanis, or spiritual intelligences, each of these streams with different laws and different directions. But somehow, where these three streams meet, the cooperative endeavour of these three evolutions is what becomes humanity, and the human being. On a profound level, we are not a unit, but more of the nature of a project.

What do we know about the spiritual dimension of our being? When we think in terms of our constitution: spirit, soul, and mind (*âtmâ*, *buddhi*, *manas*), and so on. But what do we know about that spiritual component? HPB describes the *âtmâ* as no principle at all in the human constitution. It is a universal presence which irradiates the human being, but it is not a participant.

Often when we talk about spiritual things, we use the analogy of Light. Although it probably does not coincide with what we normally think, light, by its very nature, is invisible. For example, if someone is in space, even though it seems dark, light is continually shining everywhere. Interplanetary space is filled with light, but we do not become aware of the light until there is some object upon which it can strike, something that can reflect it. Until this happens, we cannot perceive it even though it is all around us.

Theosophical teachings speak about the vehicle (*upâdhi*) for *âtmâ*. The vehicle for spirit is of a nature that permits the capacity to perceive the light of spirit shining upon it. In our parlance we talk about *buddhi*. We can only become aware of the ever-invisible and ever-present spirit as it interacts with those principles that are capable of reflecting its presence. In reality we know nothing of spirit. What we *do* know are its reflections.

The physical realm is where we feel we have our strongest foothold because, for the past 400 or so years, we have had a very developed science that has focused exclusively on the realm of physical reality. Because of this we would expect that we would have our strongest understanding of the nature of the physical evolutionary stream. It should not surprise us that our understanding of even this most intensely studied aspect of reality is exceedingly limited.

I ask you to explore for yourselves what contemporary science today tells us about a concept that has become fundamental to scientific understanding. It is arrived at because, in observing the way the universe behaves, from a scientific perspective it seems that the universe is in a state of continuous expansion. This cannot be explained by the energy and matter of which we are aware. So scientists have posited something they are now calling “dark energy/dark matter” — dark because they cannot fully find it but, according to their calculations, it *has* to be there, otherwise the universe would *not* behave in the way that it does. They have yet to find its nature or to identify its qualities, but it behaves as matter, also as energy, and it is somehow invisible.

In the scientists’ calculations, in order for our universe to behave as it does, this “dark energy/dark matter” would constitute ninety-five per cent of the makeup of the universe. So what we think of as the physical realm, what we explore so deeply and believe that we understand so thoroughly, is at most five per cent of the *physical* realm! These are not the musings of a theosophist, these are the statements of the most advanced people in contemporary science. So in terms of our physical and spiritual dimensions there is little that we know. We find ourselves chiefly centered in this linking ground between matter and spirit, the intellectual, or *mânasic*, evolutionary stream.

What do we do with all this? One of the things that this condition of multiple streams engenders is that the coming together and constant intermingling of these various evolutions and their intelligences is what makes the human being the complex being that he/she is. We find this expressed in various ways. St Paul expressed it very well. His simple statement reflecting the complexity of the human constitution was: “The things I would do, I do not do; the things I would not do, *that* I do.” This complexity of voices, of intelligences, and the shifting ground where we find our consciousness centered, is constantly affecting our behaviours.

There are things that we know quite well would advance the unfoldment of a deeper dimension of our being, but in our day-to-day life we behave in the opposite manner. The things that we know we should not do, foods we should not eat, the habits of mind we should not cultivate, the behaviours of unkindness that somehow sweep across us, those are the things we do. This is not only the experience of St Paul. This complexity is what we have to constantly address. The way we are advised to address it is to “know thyself”, to move ever-more-deeply into a knowledge of what these components are, so that we can intelligently participate in their expression or non-expression.

There are many different ways to describe the mind according to different traditions. The “pristine mind” is a wonderful term that comes out of Dzogchen (Tibetan) Buddhism. In the Stanzas of Dzyan there is this statement that as the human project was being assembled, various components spoke and said: “I will give him feelings”, and “I will give him the soul”. And when it came to the aspect of the mind, it was a mind described as “a mind to embrace the Universe”. That component is the seed that is planted in the consciousness of every human being. By virtue of it being planted in the greater whole within which we participate, which is called humanity, all of its units partake of it.

“The mind to embrace the Universe” is a Divine Seed that is for *us* to unfold. As with any seed, it is a very specific thing. In the case of vegetation a seed is an embryonic form of a plant, covered by a shell as a protective sheath. When the conditions are proper that seed will grow. All of the patterns of its future growth, the complete pattern for the end state that it will eventually reach, the phases through which it will pass, are fully present in the seed itself. What determines whether those stages occur is completely a matter of whether the conditions are provided for them. A human being begins as two reproductive cells joining to become a new cell which divides, comes out into the world as a functioning unit, an infant of a certain weight, goes through life, grows, passes through phases, matures, stands upright, and it all begins with the seed. As with any seed, it is affected by the conditions that are provided.

In the deserts of the world there are areas where it may not rain for a number of years; it is just that dry. The desert seems lifeless, barren, without hope of ever expressing the life force. When after several years the rain comes and soaks the ground, we find that within days the seemingly lifeless desert is in full bloom with flowers. The seeds

that were lying dormant, spring to life when the conditions for that life to appear are provided. In our life as spiritual practitioners sometimes we would like to feel that in our study and meditation it is somehow possible to know the Life itself, to know Spirit directly, but perhaps that is not yet within the capacity of our current unfoldment. So what is our role in that case? It is very much like that of any gardener.

A wise gardener will not claim that she can explain the life force contained within a seed. What she *can* explain, and has come to know deeply through extended practice and study, are the conditions of the soil required for the seed to express itself: the necessary amount of moisture, how to adjust the composition of the soil, and what is needed to protect the newly appearing seedling. All of this so that the seed can have the fullest possibility to express the hidden potentials that lie within it — *that*, the gardener, cannot explain.

Similarly, our role is to provide conditions which *necessarily* will produce a result. If the seed is present, and the conditions are provided, the life appears. Through a lesser knowledge, the appearance of a greater life is enabled. Perhaps part of the role for us is to remove some of our own arrogance — the idea that we *must* know, that we must control something which lies beyond our potential to understand, but not beyond our potential to participate in.

Genuine spiritual practice speaks about how we go about this participation. We talk about study, meditation, and the catalyst of service. These are ideas with which we are familiar. Our current consideration is intended to point our attention in the direction of this too often forgotten seed, and to allow ourselves to revisit how we approach it. There is a certain tenderness, gentleness, required in trying to usher in a new life. Our role is not to use the will, the expression of the spirit, to control or command, but to allow — to create the conditions for its own flowering. It is a process demanding both skill and wisdom, and an ever-deepening awareness of “Who am I?”

(Courtesy: *The Theosophist*, March 2018)

*Achyut Patwardhan**

A CENTENARY TRIBUTE

Mr. Sri Ram rendered memorable service to the Theosophical movement by his wise guidance during a period of transition, showing great clarity with respect to the fundamental theosophical perspectives. He was fortunate to be closely associated with Dr. Annie Besant from his early years, having worked as Assistant Editor of the daily *New India* for some years. Later, he continued to be involved in other spheres of theosophical activity. He thus came to understand the close relationship between the secular and spiritual aspects of life. Annie Besant strove to bring to the Indian intelligentsia a realization that scientific and social advancement is necessary to attain essential material objectives like political freedom, the eradication of poverty and backwardness, and freedom from slavery to dead traditionalism and superstition. At the same time she gave a clear warning that lop-sided material progress without a spiritual insight into the phenomenon of man and his dire need for moral regeneration would be short-sighted and unwise. Without such an insight the world would be threatened by a series of crises.

The Theosophical Society was specifically founded to correct the error of contemporary Western thought during the last quarter of the nineteenth century, which looked upon sensory perception as the final criterion of validity of observed facts. It was the task of the Society to draw the attention of thinking men and women to those areas of comprehension which open up vistas of timeless truth. Those doors of perception lead man beyond the limitations of reason, from expanding knowledge of the material world to wisdom which brings a realization that man’s destiny, in this epoch of super technology, is totally indivisible. In this perception is grounded a heart-faith in Universal Brotherhood.

Western scientific progress had to pass through a baptism of fire

* Mr. Achyut Patwardhan was a well know figure in the national scene of India and was closely associated with J. Krishnamurti and his work. He was a member of the Indian Section

in the shape of two devastating World Wars before intelligent men came to recognize the limitations of science. Scientists were forced to grasp the ugly fact that their discoveries and inventions were being abused by the modern State and served to increase its stockpiles of lethal armaments; and they were incapable of preventing such a criminal misuse. The modern State has come to wield far greater power over the lives of its citizens than any feudal autocrat. The discovery of atomic fission was misused first to bring devastation to hundreds of thousands of innocent men, women and children with the active participation of some top scientists. It became increasingly obvious that human life on the planet is now threatened not so much by natural disasters as by blind greed and wickedness of man.

Sri Ram was able, on the basis of contemporary facts and evidence, to stress how the Theosophical Society had rightly indicated the inadequacy of materialist thought to discern the inseparable link between the material and moral nature of human existence. The developments of science had clearly exposed the falseness of the earlier stance of scientists regarding the interrelation of matter and life as a whole. The expanded vision of modern cosmologists presented a new world-view showing an expanse beyond man's limited vision. Similarly, the discovery of the finer subatomic worlds knocked down man's sense of certainty, and physics moved to the frontiers of metaphysics, finding the ancient seers of the East ahead of them.

This new climate of science gave Sri Ram an opportunity to restate the theosophical postulates and point out how a broader world vision must bring man upon the moral ground where recognition of the unity of life also bears witness to its sacredness. Knowledge that the well-being of man and all life on this planet is an indivisible whole is the foundation of universal brotherhood. Sri Ram was thus able to provide the link between scientific perceptions and moral insight into the unity of life and its concomitant, universal brotherhood, a great truth upon which alone civilization can find a stable foothold.

The other important aspect of the transition in the life of the Society was an inner crisis which nearly shook its identity to the roots. When leaders of the Theosophical Society spoke about the coming of a Teacher who would shed new light on problems of the Spirit, there was

a strong tendency to belief and undue weight was given to the occult perceptions of certain clairvoyants. Particularly after the statements of Annie Besant regarding Krishnamurti, this cult of belief gained vogue among members of the Society. Krishnamurti's unqualified refusal to stand upon any position derived from statements not capable of verification and his refusal to fit into a frame of organized belief created consternation among the ranks of Theosophists. His denial of statements made by Annie Besant concerning his own work particularly shook the Society's house of faith like earth tremors.

After an inevitable period of questioning and critical reassessment, it was obvious that any truth which requires blind faith in someone else's words had best be cast aside. Theosophists who accepted the creed, 'There is no Religion higher than Truth' would not be troubled by any problem, as they would respond to Krishnamurti strictly on the basis of the inner veracity and consistency of his spiritual perceptions. Sri Ram was to offer Theosophists a critique of Krishnamurti's teaching in their own idiom. He helped to break the spell of words, and to restate the simple outline of a truly spiritual life, stressing the importance of discipline and the foundation of a life of virtue. Truth is timeless and it validates itself strictly on its own merits. The attention and awareness which Krishnamurti repeatedly spoke of to his listeners is the key to self-knowledge. With such a teaching, one cannot make a cult either of the new or of the old, but take whatever one can to give wings to one's non-verbal understanding.

By the manner in which Sri Ram presented the message of the Masters, he was able to break many barriers and help people to forge their own disciplines of learning. Above all, he affirmed that Theosophy is not a cult, but a renewed impulse to discover the root of man's inadequacy and to engage in purposive exploration of the field of human regeneration.

(Reprint from *The Theosophist*, December 1989,

N. Sri Ram Birth Centenary Issue.)

GERONTOLOGY: THE SCIENCE OF AGEING

In order to understand the laws related to changes and ageing, the knowledge of cosmic origin and dissolution in general and human evolution and involutions should be analysed through the glass of Theosophy. Madam Blavatsky in her famous book *The Secret Doctrine* has explained how divine spark and divine consciousness develop into higher mind. This higher mind has ingredient to build individual consciousness from divine consciousness. These spark and consciousness, metamorphose in the development of individual. Thus from higher mind mental body is formed, then causal and astral body and finally by the assistance of the *Panch Bhuti* develops physical body. John Eccles, a famous Nobel Laureate, described the phenomena of pan cerebral ischaemia and noted that human consciousness is not located at the specific place in the physical body and functions independently. Even after the clinical death, the human consciousness remains functional. Life exists in three forms: 1. Physical Body – made up of earthly items 2. Astral body- life force and mental process 3. Causal body– life with driving desire and karmic quotient.

The Tibetan book of The Dead (Bardo Thodol) and Spinoza believe that death in the organism is a transitional phase of long evolutionary journey. The great Saint Patanjali has described the method to achieve control and success over the physical *kosha* by following the principles of Yama; Niyam, Ashan, Pranayam and Pratyahara. This will enable the *sadhak* to reach the stage of *sthitprajna* (equanimity). Once equanimity is achieved, one can ascend in the process of meditation and can have control over causal and astral bodies.

Sadhguru Jaggi Vasudev described a simple method to purify and control physical body by *Bhuta Shuddhi* – a basic *Sadhana* in Yoga, to transcend the limitation of the physical and to become available to the

dimension beyond physical. He observed that our *Panch Bhuti* constitute mainly of five elements - 72% water; 12% earth elements; 5% air; 4% fire; and remaining 6% space or Akash. A small practice will not only help in cleansing of the five elements, but would keep it vibrant. Putting some Neem and Tulsi leaves in copper vessel, will not only remove chemical impurities of water but will also make water very vibrant and energetic. Earth provides you food and all the food you eat is life, hence eat with enormous gratitude for all living beings which give up their life in order to sustain our life. Out of 6% air available, we use only 1%, hence make exercise your habit, remain fit, and be in touch with creator's wonderful creation. For fire inhalation, do not miss to get some sunrays of dawn and dusk hour, every day. Analyse the kind of burns within you. Let the fire of greed, fire of anger, fire of hatred be changed into fire of love and fire of compassion. Finally, if we keep the four elements well, Akash will take care of itself. If we get the cooperation of the Akash in our life, the life will be blessed.

..... Transformation implies touching depths within consciousness from where a more comprehensive and clear understanding emerges. Human beings must realize that instead of rearranging what is outside, they must cleanse and harmonize their own consciousness. A new mind is needed to see without effort into the root causes of all that afflicts the world, and establish a radically different relationship with the vast life in which one exists, like a drop in the ocean.

Radha Burnier

The Theosophist, July 2005

* Secretary, Sarvahitkari Lodge, Gorakhpur (U.P.)

dered by Sis. Ambika Devi of Dergaon Lodge and a group song by a few ladies. Then, the three reports mentioned in the previous paragraph were presented before the general body. As per the suggestion given by some members, it was decided to take up awareness programmes in different lodges, schools and colleges in future. A suggestion to send the names of the members of the Executive Committee to all lodges of ATF in time was also accepted. And then it was decided to make efforts to enrol more young members in different lodges of the Federation.

The Chief Guest Bro. Pradeep H. Gohil released the following journals and books on this occasion- *Jnana Jeuti* (a bi-lingual annual journal of ATF); *Antar Jyoti* (a bi-lingual annual journal of Jorhat Co-ordination Committee); *Short Note on Theosophy* (in Assamese by Bro. N.C. Dutta); Assamese translation of Dr. Annie Besant's book *Revelation, Inspiration and Observation* (by Dr. Mukhibur Rehman of Nalbari); and the Assamese translation of the book *Light on the Path* by M. Collins (translated by Sis. Ila Sarma). The journals were presented to the delegates and the books were sold at subsidized rate. It was followed by the Chief Guest's talk on 'Self-realization in the light of Theosophy'. The chairperson Dr. Bipul Sarmah spoke briefly regarding the spreading the message of Theosophy in the newly formed North-East Zone.

Bro. Pradeep H. Gohil, General Secretary of the Indian Section, visited Pragati Theosophical Lodge in Jorhat on 29 November, 2017. He was accompanied by Dr. C.P. Bhuyan (Secretary of ATF), Bro. Raghurnath Chowdhury (former Secretary of ATF) and Joint Secy. Bro. Kiran Ch. Buragohain. The General Secretary met twenty members of the Lodge and discussed about the work done by them. He was also shown a building of the Lodge there which requires financial help to be completed.

The annual conference of Pragjyotishpur Lodge was organized in the lodge's own building in Bhoralumukh in the afternoon on 2 December. The General Secretary was the chief guest and he addressed the gathering on 'Theosophy and the younger generation'. Lodge's President Bro. R.N. Chowdhury presided over the meeting. ATF's President

Bro. N.C. Dutta and Federation Secretary Dr. C.P. Bhuyan also graced the meeting with their presence.

The 8th Usha Deka Memorial Lecture was organized by Gopal Bazar Lodge, Nalbari, duly helped by the District Coordination Committee of Theosophy in Nalbari and by Bro. G.C. Deka. It was held in Dr. Kailash Sarma Auditorium of Sankardev Academy- a junior college in Nalbari. Bro. Pradeep H. Gohil was the guest speaker and Bro. G.C. Deka presided over the meeting. Bro. Gohil's subject of talk was 'Ancient Wisdom & Modern Science'. It was duly printed along with the other seven lectures which were delivered in past by distinguished speakers and all the eight lectures now brought out together in a book form. The book was released on this occasion by a scholar of repute- Dr. Basanta Kr. Chatterjee. The journal *Deep Shikha* was released by Dr. Tripti Das, Principal of Chandrapur College of Guwahati.

Bro. Gohil attended a meeting of the members of ATF on 4 December in Guwahati, before leaving for Varanasi.

Dr. C.P. Bhuyan, Secretary, ATF, delivered a short talk in a symposium on 'A Pure Heart & An Eager Intellect'. It was held in the Indian Section Convention -II on 3rd January, 2018, in Adyar.

Thirty-one delegates from Assam Federation attended the 142nd International Convention held in Adyar from 31 December 2017 to 5 January 2018. Bro. R.N. Chowdhury led the delegation and offered greetings on behalf of the Federation during the Indian Section Convention-I.

Bombay

Blavatsky Lodge's member Bro. Janardan Sherigar, who is now Acharya Damodara Chaitanya of Chinmaya Mission- Mumbai, was invited by Blavatsky Lodge on 18 December 2017, for a talk on 'Advaita Vedanta' This was held on the eve of his relocating to his hometown Udupi in Karnataka State to initiate spiritual endeavours in his hometown. He was an enthusiastic member, who actively participated in various activities of Blavatsky Lodge, including as its Jt. Secretary, during his short span of association with the Lodge. While indicating the appar-

ent similarity between essential teachings/objective of the TS and the Universal Oneness of Advaita Vedanta, Bro. Janardan expressed that perhaps his talk can be related to the Third Objective of the TS. The gist of his inspiring talk has been published in 'The Bombay Theosophical Bulletin' (Volume 87, No.6, March 2018).

Blavatsky Lodge's second experimental Sunday meeting was held on 4 February. Sis. Aban Amroliwalla spoke on this occasion about 'Mira Bai : Saint and Poetess'. The meeting was well attended by brethren of north Bombay and those who are not able to attend week-day meetings due to their work.

A musical evening by Sis. Freny Paghdiwala's Junior & Senior Choris was enjoyed by brethren and parents at Shanti Lodge on 15 February. Starting with their Signature Song 'We are Chrystal Choral, with High Morale' they lilted listeners with inspiring songs about love, joyous songs and ended with spirited Christmas songs.

Karnataka

Bro. B.V. Thippeswamy, President of K.T.F., directed a study camp at Chintamani Theosophical Lodge from 23 Dec. to 26 Dec. 2017. The theme of the camp was Self-Transformation. Dr. R.V. Vastrad, National Lecturer, Sis K. Paravathamma, Secretary, K.T.F., Bro. N. Chokka Reddy, Joint Secretary, KTF, Bro Rajashivashankar -East Zonal Organizer, Bros. M.S. Shreedar, Venkatareddy, B.C. Narasingappa, M.A. Venkataswamy and Sis Madhavi spoke on the afore - mentioned theme. About 150 members attended the camp.

Bro. T.M. Channabasavaiah directed a day-long study camp at Chitradurga Theosophical Lodge on 10 Dec. Bro. H.C. Narayanappa and Bro. T. Thippeswamy delivered talk on the theme of the camp "J. Krishnamurti's Teachings".

Bro Rajashivashankar, East Zonal Organizer, directed a study camp on 21 Jan 2018 at Gowridbidanur. The theme was 'Ancient Wisdom'. Sis. N. Saraswathamma, Bro. Nagabhushana Reddy, & Bro. Aswath Naryana Reddy were the resource persons who spoke on the aforementioned theme.

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Dr. L. Nagesh, National Lecturer, Bro. G. Dakshinamoorthy, Vice -President, K.T.F., and Bro. M.S. Shreedhar participated in a study camp at Mangalore Theosophical Lodge held from 2 Feb to 4 Feb.2018. They all spoke on Theosophy.

Bro. Shikar Agnihotri, National Lecturer, visited. Bangalore City Lodge on 29 Jan.2018 and Malleshwarm Theosophical Lodge on 30 Jan. 2018 and spoke there on 'Preparation for Discipleship'.

Prof. C.A. Shinde, National Lecturer, visited the Theosophical Lodges at Bangarpet, Huliya, Hosadurga, Hospet, Bellary, Bangalore Malleashwarm and Mysore. He delivered talks there on 'Light on the Path', 'Universal Brotherhood' & 'Meditation'. Bro. R.V. Vastrad, National Lecturer, visited four out of eight lodges there along with Prof. Shinde. Sis. K. Parvathamma visited Lodges at Hosadurga, Hospet, Bellary, Bangalore City -Malleshwaram and Mysore along with Prof. C.A. Shinde.

Bro. U.S. Pandey, National Lecturer, visited Bangalore City Lodge & Malleshwaram Lodge on 5 Feb. 2018 and visited Vijayanagar Theosophical Lodge on 8 February 2018. The news regarding these visits have been covered in the news of Uttar Pradesh.

Bro. B. V. Thippeswamy conducted study camp on "J.K's Teachings" from 24 to 28 Feb 2018 at the Bangalore City Lodge. One hundred members participated in it. Guest speakers were Dr. L. Nagesh, Bros. G. Dakshinamoorthy, R. V. Vastrad, Rajashivashankar, M. S. Shreedhar, H. Mahalingappa & K. L. Nanjunda Setty

Uttar Pradesh

The following talks were held at Nirvan Lodge, Agra, in the month of February: 'Gita & Human Life' by Dr. S.N. Sharma, 'Golden Stairs' and 'Narration of Shiva's wedding in Manas' by Bro. S.K. Sharma, 'Art, Truth and Society' by Dr. Sanjay Mishra. Besides, a seminar on 'Man and Nature' was held on 8 February in which Dr. Pratibha Sharma and Bros. R.P. Sharma, S.K. Sharma, Harish Sharma and N.S. Jain were the speakers.

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Bro. B.K. Pandey spoke on 'Gayatri' at Dharma Lodge, Lucknow, on 7 February. The other two talks held at the Lodge in February were 'The Plan & Purpose of Life' by Bro. U.S. Pandey and 'Sacrifice for service' by Bro. K.M. Srivastava. Besides, Bro. U.S. Pandey gave his impressions regarding his visit to Sri Lanka in the month of January.

The three Lodges of Lucknow- Satya Marg, Dharma and Pragma jointly observed Adyar Day on 17 February. A video on Adyar was shown on this occasion after a brief introduction about the significance of the day, followed by meditation. Members of all the three Lodges attended the meeting.

Bro. U.S. Pandey, visited three Lodges in Bangalore between 6-8 February. He spoke on "Occult Functions of some Human organs" at Bangalore City Lodge. This talk was delivered in English and translated by Sis. K. Parvatham in Kannada. The other two talks were on 'Human Happiness' at Malleswarm Lodge and on 'Viveka Chudamani' at Vaivasvat Lodge, Vijayanagar. Besides, he delivered a public lecture on 'Rejuvenation & Self-transformation by awareness' to a group of about 50 officials of Rail Wheel Factory in Bangalore. Bro. Pandey visited Hyderabad on 13 February and addressed the members there on 'Occult Functions of some human organs & correspondence'. His two talks at the Lodge in Secunderabad were on 'Chinese Philosophy' and 'Mahatmas and Their Letters' respectively.

Bro. U.S. Pandey visited Brahmaidya Lodge in Orai on 17-18 February. Dr. Gyan Singh, President of the lodge, welcomed and introduced him. Adyar Day was observed in the lodge on 17 February when Bro. Pandey spoke about life and work of the Founder President Col. H.S. Olcott. He also mentioned about the honour accorded to Col. Olcott in Sri Lanka and about his recent visit to Colombo Lodge as also to the Buddhist Centre in Galle where Col. Olcott and Madame Blavatsky had taken Panchsheel in May, 1880. Thereafter Bro. Pandey spoke on the topic "Occult functions of human organs". On 18 February Bro. Pandey spoke about "Self-Transformation by Awareness" to a group of members of the lodge and some students.

Dr. Prabhunath Dwivedi delivered a talk at the Section HQ on *Shwetastawar Upanishad me Brahmadrishi*. This talk was organized by Kashi Tattva Sabha on 23 February. The other talk organized by the lodge was held on 9 March in which Dr. Goutam Chatterjee spoke on 'Modern Life and Savitri'. It was based on Sri Aurobindo's book *Savitri*.

The Ritual of the Mystic Star was held on 16 March.

The members of KTS are studying *The Voice of the Silence* in the study class held on every Tuesday.

Sri Raghunandan Singh (Diploma No. 88966) of Agra passed to peace on 29 January 2018.

National Lecturer

Shri Krishna Theosophical Lodge of Ahmedabad organized a study camp on HPB's book *The Key to Theosophy*. It was held from 23 to 25 February. Prof. C.A. Shinde, National Lecturer, was the director of the camp. He delivered the inaugural address. National Lecturers - Bros. B.D. Tendulkar, Ashok Lokhande, Shikhar Agnihotri and Sis. Varsha Patel were the resource persons. Sis. Varsha Patel spoke on chapter 5- to 8 of the book which deal with God, Prayer, Death and Rebirth. About 35 delegates attended the camp.

Sis. Varsha Patel delivered a talk on *The Voice of the Silence* at Ahmedabad Lodge on 7 February.

**HIMALAYAN STUDY CENTRE
BHOWALI
SUMMER PROGRAMME OF
STUDY CAMPS — 2018**

Sl. No.	Date and Details of Programme	Dormitory 6 persons Rs.	Old Rooms 24 persons Rs.	Deluxe Rooms 24 persons Rs.
1.	13 April to 19 April 2018 Indian Section's Study Camp on "GLIMPSES INTO THE SECRET DOCTRINE" by Bro. U.S. Pandey	3600	4000	4400
2.	22 April to 28 April 2018— STUDY CLASS BY RAYALASEEMA THEOSOPHICAL FED. [BOOK for the STUDY— "THE KEY TO THEOSOPHY" by HP BLAVATSKY. The resource persons are Bro A. I. Basavaraja Reddy, Bro. N C Krishna and others. The proceedings will be in Telugu)	3600	4000	4400
3.	04 May to 13 May 2018 Karnataka Federation's Study Class on 'Furthering of JK's Teachings' Director- Bro. B.V. Thippeswamy and others.	4500	5000	5500
4.	16 to 17 May, 2018 UTTARAKHAND STUDY CLASS — Free for the Members of Lodges under State Uttarakhand only.			
5.	19 to 23 MAY, 2018 STUDY CLASS for the members of EAST ZONE TS (Federations like Assam, Bengal, Bihar, Utkal and Country Bangladesh) Book for study SELF CULTURE IN THE LIGHT OF ANCIENT WISDOM by I K Taimni; Co-ordinator- Pradip Mahapatra. Resource persons- Bro. Bipul Sharma two others.	2700	3000	3300
6.	29 to 31 May, 2018 TOS INDIA Camp	1800	2000	2200

a) Members who want to attend the programme should remit the amount given by cheque or transfer in the name of Indian Section, Theosophical Society, Varanasi in Vijaya Bank, SB A/c No. 718301010005045, IFSC Code VIJB0007183.

The rate includes afternoon tea, coffee and dinner on the day prior to the camp and breakfast & lunch on the day after the camp. Any extra stay will be subject to availability and will be charged separately. The amount is based on Dormitory bed for Rs. 100/day, Old Room bed for Rs. 150/day and Deluxe bed for Rs. 200/day. Food will be charged at Rs. 350/day.

- b) Members having any physical problem and requiring any special attention should write to us about it along with the application.
- c) We have 6 beds in the Dormitory, 24 beds in the Old Rooms and 24 beds in the Deluxe Rooms. We cannot accommodate more than 50 persons.
- d) Accommodation will be on "first pay first serve" basis.
- e) For any further information kindly contact Mr. V. Narayanan, Treasurer of the Indian Section, at 09793888596.

Pradeep H. Gohil
General Secretary

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Statement about ownership and other particulars

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I, Pradeep H. Gohil, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Pradeep H Gohil

Dated: 1 April, 2018

Signature of publisher