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Editor

PRADEEP H. GOHIL

A STEP FORWARD

A very rare event is soon going to take place in the Theosophical World. The 11th World Congress of the Theosophical Society will be held in Singapore from 4 to 8 August, 2018. Singapore is a beautiful, modern, multi-cultural, world-class city with a discipline of people worth noticing and emulating and a thriving Theosophical group. This event is held not more than once in every seven years or more and it is taking place for the first time in Asia outside India. In the past Congresses were held in Rome (2010), Sydney, Brasilia, Nairobi, New York, Salzburg, Geneva, Chicago, Adyar and Paris (1921).

The 4th International Conference of the TOS will be held at the same venue from 9 to 11 August, 2018.

If you attend the World Congress of TS, you will meet hundreds of Theosophists from tens of different countries in the world. Each one will be speaking a different language, may be wearing a different dress, believing in different religion and coming from a different culture. However, they all will extend a hand of fellowship with a loving smile on their face due to the Theosophical bonds and the spirit of universal brotherhood. Even with a little and half broken English one can communicate with them. There will be serious theosophical lectures, interesting presentations, TIP- talks, grand discussions, public lectures and explore groups. There will be a Chinese opera, an evening by Singapore Lodge, a half-day outing and sightseeing and all this culminating in the grand spectacle of a fireworks display in the evening on 9th August as a part of Singapore Independence Day celebrations.

They have chosen a very interesting theme in “Consciousness, Contemplation and Commitment- The Future is Now”. Our present actions shape the future. It is the work we do now within ourselves and for others that determines what the Theosophical Society will look like in the years to come. The theme shows one how proper commitment about regular and timely meditation or contemplation, preferably at a fixed time of the day early in the morning, can lead us to raising our

consciousness. The world around us is our expression, our form- because we put it there, whether we know the process or not. We need to generate our own conscious wisdom. To do this we must make subconscious mind our intimate partner. New thinking only creates impact on people who seek something different; we can get an original idea only by probing new ground — certainly not by rehashing our old experiences. This is what we have to learn from children. They want everything right here and now — never mind about later. The future of raising our consciousness by making the subconscious mind our intimate partner is NOW - in Singapore!! Attending the 11th World Congress of Theosophical Society there from 4 to 8 August will be a step forward in the right direction!!

(Please see page 36 regarding some details)

... If we keep alive in our hearts, the spirit of love and brotherhood, of real understanding, we shall inevitably, be a great power in the world for peace and unity. Even if we are only fifty or hundred, we shall change the face of the world. So great is the power of Truth to transform and change.

B. SANJIVA RAO

(From a Convention Lecture on ‘The Future of the Theosophical Society’ delivered in Banaras on the occasion of the 55th Anniversary of TS, in December 1930)

THE THIRD OBJECT

Since the time of the founding of the Theosophical Society (TS), there have been great changes in the world around us. For anyone in their twenties or younger, in so many ways the world they inhabit is different than the world in which their parents grew up. For instance, in my basement I have three or four hundred record albums, vinyl discs, which for a hundred years were the way people experienced music at home. My daughter, or anyone her age, has never had the experience of using a record player, or hearing music from this now outdated technology.

Even the sounds that are a part of today's music are different. Much of contemporary music uses electronically produced sounds, sounds that have never been produced in the natural world. Their minds are being tuned and influenced by forces that were never before available in the world. Our interactions with the variety of computer screens and devices which populate our lives, and the rapidity of travel and communication have also changed our perception of time and space. As we have seen in such events as the "Arab Spring", events occurring in what were previously thought of as remote places have immediate repercussions around the world. An uprising in Libya causes oil prices to rise in Chicago, Delhi, and Tokyo. Someone sneezes on a plane in Singapore and an epidemic arrives in Toronto. These new conditions create great problems in the world, but also provide enormous opportunities.

Sophocles, a wise Greek philosopher, made the profound comment: "Nothing great comes into the world without a curse." Carl Jung said the same thing differently: "Where there is light there is shadow."

In the outer world there have been enormous and rapid changes, yet when we consider our inner world, the challenges we face are exactly the same today as they have been for millennia — the sense of separateness, the conviction that somehow we are distinct and separate

from one another and the natural world. In 2008 for the first time in human history, the world became predominantly urban. In previous times, cities such as Sao Paulo, Tokyo, Cairo, Beijing, Mexico City, and others with populations exceeding twenty million people would have been unthinkable, but this is the trend that is spreading through the world. With so many people crowded so close together, it would seem to be the ideal condition for community life and brotherhood. However, what we find is the exact opposite; in the midst of millions of fellow souls there is a growing sense of isolation; people feel profoundly alone. Loneliness is epidemic. These are the inner conditions. When we think about changing to suit the times, we must always remember that outwardly the times are always changing, so our focus must always be on that which is eternal.

The third object of the TS is to investigate the unexplained laws in Nature and the powers latent in the human being. Throughout its history this has been interpreted in different ways. Often it has been thought that this relates to psychic powers, which it does, but it reaches much deeper than that.

It is worth noting that the founding of the TS was directly connected to psychic phenomena, not merely the early connection with the spiritualist movement, but the actual occasion for its founding.

When H. P. Blavatsky (HPB) came to America she had been given instructions that it would be the place and the time for the beginning of this new movement. She wrote that in coming to America she felt like a Muslim going to Mecca — not because of anything about America's democracy, or history, but because America was the hotspot for spiritualism.

Today it is hard for us to imagine the scope and context of the phenomena surrounding the spiritualist movement in the late eighteen hundreds. Beginning around 1850, there was an upsurge in people claiming to communicate with the dead. It was not just communication, but there were dramatic phenomena that would occur around the mediums who were connecting with the "spirits". During seances, people and objects would appear from nowhere, sounds and voices with no visible source occurred, objects would levitate and be materialized.

The phenomena were so dramatic and widespread that they became news attracting reporters from every major newspaper in the USA. Every day there were stories about spirits and materializations. This was the cause for HPB's excitement because she understood spiritualism, what it was, and what it was not. Within the spiritualist movement itself the basis for the phenomena was not understood, and lacking a proper grasp, fantasy was being substituted for facts about the inner life.

Her sense was that if conventionally inexplicable phenomena had captured the public imagination then this movement, where verifiable, could be used to turn popular attention towards the Ageless Wisdom, where alone genuine explanations could be found.

HPB went to the Eddy Farm in Vermont, and there she met Col. Olcott, who was attending the seances as a journalist. Olcott was a very high-level investigator. During the American Civil War he became a colonel because of his investigations of corruption in high places within the military's chain of supply. In spite of constant threats to his life, he persisted in identifying the criminals and making sure that they were convicted and sent to prison.

For a mind of his type, when the spiritualist phenomena started to appear, while he felt it could be real, he also felt that it needed to be thoroughly investigated. For the mediums, he was a pest; he set up an array of equipment to make sure there was no fraud and to detect what was actually happening. He positioned other observers to try to detect fraud. When he and HPB met, a friendship and partnership formed that lasted the rest of their lives.

The actual occasion for the formation of the TS came about after they returned to New York City from the Eddy Farm. Many people would come to where Blavatsky and Olcott lived, mainly to meet with Blavatsky and listen to her endless stories about strange lands and occurrences. She had the habit of not merely talking about profound occult subjects, but also of routinely producing phenomena to demonstrate her point. Anyone who spent time around her would necessarily witness levitations, precipitation of objects, clairvoyant messages, and numerous other "supernatural" phenomena.

One of the more common phenomena was the production of sounds from tables, walls, floors, and so on. On one occasion a man was visiting, who doubted what he was seeing and hearing, believing that it was some sort of trick; in order to make her point, she caused the rapping noises to happen in his eyeglasses.

Before long a group of people interested in these subjects gathered around her. One of them was a gentleman who had a great deal of knowledge about magical practices in ancient Egypt. At one point he was asked to give a talk on the subject. After that talk the people who attended wanted to know more about it. He agreed to give another lecture in which he would actually materialize the spirits invoked in Egyptian magic, and would teach how to control the spirits. At some point in this conversation somebody suggested that a society should be formed to investigate these sorts of things.

This was the point at which the idea for the TS first surfaced and took form. So, in a sense, the founding of this organization is strongly rooted in its Third Object. The idea expressed in this Object is one that has become very strong in the world today and is being advanced by many other organizations — the idea that sleeping within all of us, there are various sorts of powers of which we are unaware. In part because it is easier to grasp, our immediate focus tends to go to psychic powers.

Often within the TS the question arises: "Why is it that we don't do more to cultivate telepathy and other psychic powers?" The question normally is asked with an assumption that the presence of psychic abilities is a sign of advancement, or spiritual elevation. It is worth noting that cats and dogs have telepathy and a level of psychic vision where they are constantly seeing things that we do not. Unless one feels that a cat is more advanced than a human, perhaps psychic abilities are not an indication of development.

The renowned author and speaker, Geoffrey Hodson, wrote many books. A great deal of what he wrote related to his own clairvoyant observations. He was not born clairvoyant as some people are. His clairvoyance awakened later in life. He tells the story of the moment he first became aware of it. He was at home one evening and his little dog was in the other room barking at something. Hodson got up to see what the dog was barking at. He came into the room and checked. He looked

where the dog was looking and at first he saw nothing, but then he saw the outline and later the full form of one of those little beings, like fairies. Although his clairvoyant abilities grew with time, this was the first time that he saw something of this nature in a waking state.

Often we are much more psychically sensitive than we give ourselves credit for. Everybody has the experience of walking through a neighbourhood and feeling something fearful, sad, or even uplifting. In northern California there is a forest that is home to the largest and oldest trees on the planet. There is an experience that always happens when one finds oneself coming into the presence of these old trees. Regardless of whether a person is psychically sensitive or not, whether a person has a spiritual background or not, the same thing happens to everyone. On approaching the trees, people begin to speak softly, to breathe more deeply. A sense of sacredness and quiet comes over adults and children alike. There is something, unseen by most, but felt by all, which inhabits that environment.

One of the things that Hodson and others talked about, is the continual presence of the Deva Kingdom — a hierarchical kingdom of intelligent life that appears in the literatures of spiritual traditions as angels — beings which are said to be a parallel evolution that is close to humanity, but separate.

A distinguishing feature of the human evolution is often identified as free will. In the case of humanity, it expresses as the freedom to act in cooperation with the flow of divine law or to act in opposition to it. When we speak about the Deva Kingdom or the angelic beings, this choice is not there. In those kingdoms, all of the various different orders from highest to lowest, participate in cooperation with the divine order of things. Geoffrey Hodson did a great deal of work describing the work of the angelic kingdom, and the ways in which we can cooperate with it. The potential for cooperation is particularly powerful in the field of healing.

One of the truths of the spiritual life is that any person who sincerely commits himself to a path of spiritual unfoldment ultimately becomes a healer. Whether or not psychic abilities become apparent, the latent power of healing magnifies within us. With or without a specific healing ritual, the presence of a person who has some experience of a

deepening unity restores a sense of wholeness in all who come within their atmosphere. In the presence of someone who is peaceful or inspired, even if he says nothing, we find ourselves uplifted. The mere presence of such a person heals the people and conditions around him.

In the Mahatma Letters an insight is given on this Third Object. In the first letter from KH to A. O. Hume the Mahatma describes a process that we are engaged in every moment: “Man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses, and passions, a current which reacts upon any sensitive or, and nervous organization which comes in contact with it in proportion to its dynamic intensity . . . the Adept evolves these shapes consciously, other men throw them off unconsciously.”

In that same letter we find a further description of the inner side of our normal, if unconscious, behaviour: “every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself . . . with an elemental; that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence, a creature of the mind’s begetting, for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active beneficent power; an evil one as a maleficent demon.” By virtue of the quality of the thoughts and feelings that inhabit our mind, we are continually affecting others and our environment. Wherever we go we carry this population with us.

We tend to believe that the universe operates under different laws in different realms. In our attempt to understand the deeper teachings great stress is often given to what is called the Hermetic Axiom which says: “As it is above, so it is below. As it is within, so it is without.” In the natural world we know that if we place a bowl of honey outdoors, the fragrance and sweetness of that material will attract certain insects and birds. If we place rotting garbage outside, it will attract creatures of a different sort. We know this, but somehow we do not apply this fundamental understanding to the inner world. Thoughts that are violent, angry, depressed, are the food, the sustenance for other life forms. Whether we know it or not, whether we like it or not, from moment to moment we are attracting and nourishing these different life forms.

When I was a little kid, during the summer we used to go to California and visit my grandparents. One evening a cute little stray dog came into my grandmother's backyard. We liked the little dog and were playing with it. My grandmother told us: "Don't give him anything to eat, because he won't go away." But he was so cute that we did not listen. We got a little piece of meat, gave it to him, and went to bed. All night long that little dog was outside howling for more food. In the same way, all the things that we feed come back again knocking on the door, asking of us to continue the process that we have begun. There is no empty space, no place where there are no intelligent life forms, seen or unseen.

One of the ideas behind cultivating a meditative practice is that as we think about and experience peace, those beings that feed on these thoughts and emotions are attracted to us. As we cultivate the experience of compassion in action, those beings gather around us, and in the presence of these sorts of vibrations other things of a lower and disturbing nature cannot take root.

There is a phenomenon associated with one of the powerful patterns in Nature. Hurricanes, when photographed from a satellite, are seen to have an organized pattern of activity that spreads over hundreds of kilometers. One of the things that occurs is that around the edges of these massive storms, numerous smaller storm systems develop — tornadoes which are also quite powerful. We could say that these lesser "powers" become active in the presence of the "greater" power.

In a poem by Robert Browning the statement is made that our reach should exceed our grasp, or what is a heaven for. Our spiritual lives are the process of reaching for a grand vision of Unity which must always lie beyond our grasp. However, the process of moving closer and closer to the greater, necessarily includes the lesser. The forest both includes and exceeds the tree.

There is this quotation from the Bible: "In Him (the Divine) we live, move, and have our being." Every aspect of our experience is the expression of divinity; the only thing blocking us from a conscious experience is our unawareness. With every breath, every thought, we are witnessing and experiencing the omnipresent, divine consciousness, but unaware of it. The highest powers that are latent within us are the pow-

ers of peace, compassion, patience, kindness, harmony, generosity, and so forth.

In the mythologies of spiritual traditions throughout history there are profound stories that speak to these things. There is a beautiful story in the Bible in which Jesus had been speaking to the multitude, and at the end of the day he and his disciples boarded a boat to the other shore. As the boat was sailing across the water Jesus went to sleep. When the boat was in the middle of the water a powerful storm came up and the disciples became afraid that the boat would be turned over and that everybody would die. At that moment, when they were at their most fearful they cried out, and the Christ who was asleep awakened and spoke the words: "Peace! Be still!" and the waters calmed, and the storm died down.

Like all true teaching stories it is a description of the life that we live; it is not a Christian, Buddhist, or Hindu description. Each one of us finds ourselves on a journey across the waters of thought and emotion, and each of us has many qualities, represented by the disciples' differing qualities of mind. They are all good, but in the absence of the informing presence of the Christ, they become disconnected and fearful. The highest principle that dwells within each of us is this Christ principle, the *Âtman*. While it sleeps we are vulnerable to all of the waves of the world, but if we can awaken it within us, for the difficulties in life and for people around us, the command is the same: "Peace! Be still!"

When we investigate the unexplained laws in Nature and the powers sleeping within us, we find ourselves presented with a choice. We must continually choose what it is that we will give our attention to, how we will "people our current in space". Sustained attention to psychic senses will cause those to awaken on some level. Attention to the Master, the Christ, the ever-present *Âtman* awakens the deepest powers latent within us. No matter how we choose, we generate results and we also generate karma. As a practical matter we are advised to "seek first the kingdom of heaven" and all the rest will be revealed within our consciousness. We should continue to reach for the highest, for that which is ultimately beyond our grasp.

(Courtesy: *The Theosophist*, May 2018)

THE 'SPIRIT OF EDUCATION' AND THE 'SPIRITUAL EDUCATION'

THE SPIRIT OF EDUCATION

'Education' is derived from the Latin word '*educare*' or '*educere*' which means to bring up or 'to bring forth', i.e. to bring out all inner potentialities of an individual.

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(*Vishnupuranam*:1-19-41)

'**That**' is action, which does not promote attachment; '**That**' is **knowledge which liberates [one from bondage]**. All other action is mere [pointless] effort/hardship; all other knowledge is merely another skill/craftsmanship.

Education is that knowledge which liberates one from bondage. This is the real Spirit of Education. Education is a natural and inbuilt wonderful humanistic tool for achieving alround development of an individual. This tool is to refine oneself who should be a channel to serve the humanity.

The first education starts from the mother in the form of gestures and sounds; then the father, the family and the peer group from the unorganized sector. This unorganized sector from a good family and environment teaches him silently values, ethics & ethos, promotion of culture and healthy traditions, and valuable relationships. Whereas, from an indifferent family the child is subjected to neglectedness, helplessness, depression, violence, deceit, and being ignored, he may turn to be an anti-social being. There may be exceptions as we know that 'every rule has an exception and every exception has a rule'.

While the child grows into an individual he/she receives knowledge from the organized sector such as institutions at Nursery to (Hr.)

* Member, Rayalaseema Federation, Hyderabad.

Secondary and then to Graduate and Post Graduate levels. Of course, there are de-schooling societies in certain countries during certain periods due to cultural differences, emotional and security reasons which are exceptional.

The organized sector provides to him very many number of opportunities for appreciating group behaviour, healthy competition, longing for success and achievements, individuality and character building, social awareness, discrimination of good and evil of various aspects of life in political, economical, religious, scientific and other fields. On the other hand the same sector also provides vulnerable opportunities for easy exposure to moral / immoral activities, extremities in the society – too good and too bad etc. as the media being the more important role-player.

The present trend of education (better say instruction) is identified with acquiring most sought after academic qualifications – degrees / skills, leading to better ways of living, command respect, win laurels, recognition, scholarly treatment from the society and so on. Unfortunately, the current trend does not aim at 'wisdom' in the first preference. This reflection is shown in their (highly qualified in academics) scant respect towards lowly educated and illiterates. Thus the very spirit of education gets defeated.

Education imparted earlier in monasteries and gurukulams by learned men to their pupils, who are better termed as his disciples, was aimed at transforming them into potentially good human beings; it all depends upon the wisdom of the Teacher / Guru as to the curriculum, place, time and other related matters. Admissions were purely at the Teacher's discretion. The pupils learnt all they could from him through verbal recitation duly with the blending of language and music that produced a certain magnetic and auric effect. So **peace and harmony were highly indispensable.**

THE SPIRITUAL EDUCATION

While the pupil undergoes various stages of education he / she consciously or unconsciously forms some vague understanding of the mystery of birth and death, religion, karma, re-incarnation, practices of rituals etc. But he / she is not very serious about the implications till he starts his own earnings as his basic needs including entertainment are taken care of, by the parents or so. It has been almost a practical observation so far, that only elderly people show interest about spiritual

matters as mentioned above. However, in the recent past some portion of the youth is showing sincere interest in these matters, a sign of silent mutation in the scheme of evolution.

In addition to the individual's interest, the present situation of the society and increasing global awareness due to advancing technology compel one to know his relative position in the world and encourages him in the study of comparative religion, science and philosophy as envisaged in the second object of the Theosophical Society. He also derives the benefits of maintaining brotherhood with his fellow- beings of various distinctions such as race, creed, sex, caste or colour, as we see in the first object of TS, unless one is under the influence of vested interests.

The long standing members of the TS have been in the study of Theosophical literature with the aim of 'Man Know Thyself' which leads them to understand life and to transform themselves to tread the path. A study of the Cosmogogenesis and Athropogenesis in *The Secret Doctrine* of Madam H.P. Blavatsky brings forth before them how the universe was formed and how the man evolved. A proper understanding of this paints a beautiful panorama of his past, present and future from which a perceptible change in his lifestyle and his thinking about everything can be observed.

Many new members, particularly the youth, and non-members too, are inclined to study *The Secret Doctrine* initially as a thrilling and entertaining activity just as going through a novel of science - fiction. However, as the study goes on, their inclination gradually is shifting from knowledge to self-realization which is to be welcomed as a part of seed formation for the next cycle of evolution. Of course, there is undue interest among the people, young and old alike, to encourage discussion on their past and future lives which should be desisted, and on the other hand, should endeavour in refining the present.

Spiritual education or spirituality in one's life is very important to maintain equilibrium, peace and harmony both within and without. A fuller understanding of man's consciousness right from gross 'Physical' to 'Adi' level will certainly bring a qualitative and enormous change in one's life and thereby to his surroundings and the society at large. *Text Book of Theosophy* of C.W. Leadbeater teaches why we should put in more efforts to climb vertically the mountain peak of truth against odds and evens than treading the winding beaten track for longer periods. His book on '*Thought Forms*' relieves us from the fear of death

and teaches us how to help our departed relative or friend instead of mourning. Annie Besant's '*The Theosophic Life*' gives us briefly a proper understanding of Karma and Re-incarnation. '*The First Principles of Theosophy*' by C. Jinarajadasa tells us how people of many creeds and colours have come into existence in the world, and hence one can appreciate one's position and thus stop worrying as to 'why only I should be put to suffering with this?'. Not to mention many, there is abundant literature in TS for us to learn and to tread the 'path of light'.

The life histories of eminent Theosophists like H.P.B., H.S.O., A. B. etc. give us an idea as how their intuition helped the TS to bring the truths to the world. Their Theosophical teachings also contain many references drawn from many scriptures of ancient religions such as Hindu, Christian, Islam and so on. It was also stated that 'Theosophy is not a religion but a way of life' and 'Theosophy is nothing new but a re-statement of old facts' for the present times. Hence Theosophy does not denounce any religion but draws the universal truths from those that are compatible to its objects. Therefore, it is appropriate to study the teachings of Theosophy vis-a-vis the teachings of those religions without any dogma or bias. After all, we are seekers of truth.

There is a lot of emotional and psychological pressure on our minds through the religious group to which our birth and sustenance belong. This pressure may be a hindrance to realize the absolute truths for a common man. The common practices, rituals, traditions, mythology etc. may be the causes for forming concrete ideas about spiritual life, conception of god (s), a general antagonism towards other religions and their modes of life. Theosophy allays all those fears and places the man in his rightful position. One has to struggle a lot for a shift from one's strong beliefs based on rituals and worships, anthropomorphic in nature, to that of absolute truths.

A systematic study of Theosophical literature along with the mystical and deeper aspects of the ancient scriptures of all religions will show that the essence is common and not different. However, there may be many interpolations, dogmas and stigmas which were brought by the intermediaries, but not the original religious heads. Keeping this in background if an attempt is made to understand the esoteric teachings of either religious epics or philosophies, one can go to the root of the reality for which Theosophy can certainly come to us as an immensely valuable aid.

NEWS AND NOTES

It appears that the theories postulated by the scientists about creation of universe, formation of nature, evolution of man through various phases and related phenomenon to be true and convincing. The supporting documentation also strengthens this view. All this is to be agreed to. But in the field of understanding spiritual part of man's life, science in the present form cannot be totally relied upon as it had not made much progress in this dimension. However, both scientific theories and esoteric studies have a common approach i.e. 'intuition' in revealing the truths, be it noumenal or phenomenal. It would be a great day when the scientists and spiritualists come together to realize that they are not different but the same, just as their approaches may be different but their findings have same result as that of exact time of the events of lunar and solar eclipses.

For reaching the supreme goal, *nirvana* or *mumukshatva*, different people choose different modes of approaches as mentioned in the sacred scripture *Bhagavadgita* namely *Bhakti* (Devotion), *Karma* (Action), *Jnana* (Knowledge) or *Raja Yoga* (Mastery of Senses). The present trend of realizing the absolute truths is through the 'mind principle' which means to know 'by questioning' everything. There are indications of a shift from '*Jnana*' to '*Raja Yoga*' type of approach showing onward movement to higher level of consciousness in the formation of new races of life.

Theosophy teaches its members that the man is an entity always actively engaged simultaneously in his lower quaternary – called *Parivrajaka* state, comprising physical, etheric, astral and mental levels of consciousness. He is also taught that he is endowed with higher levels of consciousness – viz. Higher Triad – called *Kuteechaka*, comprising *Atma* (atmic), *Budhi* (intuitional) and *Manas* (higher mental) aspects of consciousness. His Spirit descends to material level to gather experiences and return to higher level and this process continues till he achieves 'Perfection', all intended to serve the humanity. So he learns that the present life is one part of a series of incarnations always trying to reach higher levels of consciousness spreading the message of love towards humanity forgetting his 'self' thus arranging his current events of life suitable to his goal.

This process of acquiring knowledge in forgetting 'self' is the real 'Spiritual Education'. Of course, such education does not demand any academic qualifications either. He who identifies his 'self' with that 'Self' is truly spiritual.

Bengal

Smt. Vinodini Goenka (Dip. No. 50252) passed to peace on 4 April 2018. She was President of Mayfair Theosophical Lodge, Kolkata. As mentioned in the Federation's Bulletin, 'Sis. Vinodini Goenka was loved and respected by all members'. She very regularly organized meetings of the Lodge in the big drawing room of her house where a number of members used to attend the programme in which themes related to Theosophy were discussed. Every year she delivered short talk in the Annual Conference of the Federation. Many of her relatives, friends and TS' members attended her *Sraddha* Ceremony held on 8 April, 2018. Besides, the members of the Bengal Theosophical Federation assembled at BTS- Hall at 4 p.m. on 14 April to pay their homage to this great departed soul.

Bombay

Shanti Lodge's Jamshedi Navroze Meeting on 22 March 2018: The Lodge organized a talk by Mrs. Mehar Contractor on '*Tir Yazad*'. She said, '*Tir Yazad*' is one of the four protective Stars of the Cosmos in the east. It is known as 'The Rising Star' and is usually seen early in mornings before Monsoon. In prayers it is addressed as '*Rayomand Khorehmand Teshtar Tir Yazad*', which means 'Divine Intelligence, which is Glorious'. *Tir Yazad* has the speed of a Spiritual Arrow with which, fighting neighbouring rulers, the territory of ancient Iran was decided. It is connected with Knowledge, Health- especially of eyes, the process of Rain and dispelling evil. When invoked to fight evil, *Tir Yazad* blessed us with physical speed, illumined mind, spiritual strength and divine irrigation of purifying healing water for good of all creations. It is called '*Ratu*', the Leader of all Stars. His travel from East to West signifies journey of soul from physical to spiritual world. Sis. Ratamai Peer spoke about greatness of *Tir Yazad's* boon of life giving Rain. Mrs. Goolrukh Khambhatta sang '*Monajats*', devotional Parsi Gujarati songs.

Blavatsky Lodge: A workshop on 'Rhythm & Dance' was conducted by Sis. Zeena Rastomji on 23 & 30 March 2018. She said Rhythm is in every atom, in nature's working and even in heartbeat of every living being. Dancing is a rhythmic movement with music. Rhythm gives beats and melody enhances the beauty of music. Zeena explained about music, musical instruments and scales with 2 to 12 beats. She beautifully demonstrated dancing with different beats. Her key message was to respond to music in one's own way with confidence, but to keep time with Rhythm.

Blavatsky Lodge's Sunday Morning Meeting on 1st April 2018 with Sis. Deepa Kapoor: Sis. Deepa greeted all with "*Jambo Rafiki*", i.e. "Hello Dear Friends" in Kiswahili, the native language of the land where she grew up. She conveyed Greetings of Bro. Narendrabhai, GS of East & Central Africa Section comprising of four countries- Kenya, Uganda, Zambia & Tanzania. She also conveyed greetings of Tanzania AGS and Leaders of Ladies Group & Youth Group. In her presentation she spoke about the vibrancy of their TS and Biennial TS Conventions, TOS activities and the bond of TS Brotherhood across the two shores of Indian Ocean. She recollected stalwarts like Bro. J.D. Shah, Bro. Harkishan Shah, Bro. Amubhai Raval and her parents Manjulaben & Tribhovan Kanabar, who have been active workers of Blavatsky Lodge, Mumbai, also. She spoke about varied projects of TOS and the way her daughter Malaika with students of 9 countries trekked to the base of Mt. Everest to raise funds for heart surgery of babies in Tanzania. In the end a film specially prepared by her husband Runjiv covering activities since 1960 was shown.

M.P. & Rajasthan

Meetings to celebrate Dr. Annie Besant's birthday were organized on 1 October 2017 at the Theosophical Lodges of Gwalior, Ujjain, Ratlam, Udaipur, Jodhpur, Raipur, Sagar and Jaipur. Dr. V.K. Shrotiya at Gwalior and Dr. Kamal Mahanot at Jodhpur were the speakers who presented their views on Dr. Besant's contribution in various walks of life.

The Foundation Day of the TS and Adyar Day were observed at the afore-mentioned Lodges on 17 November 2017 and 17 February 2018 respectively. Bro. Atmaram Singhji Kushwah spoke on the occasion of the Foundation Day at Gwalior and the chief guest Bro. Ram Singh Solanki spoke on Universal Brotherhood of Humanity at Jodhpur.

After the Bharat Samaj Pooja on every Sunday, the members at Gwalior had study class on 'What is Love' as explained by J. Krishnamurti.

The programmes held at other Lodges between Oct. 2017 and March 2018:

The members of Vikram Lodge at Ujjain performed Bharat Samaj Pooja on the first Sunday of every month. They discussed subjects related to Theosophy on the last Sunday of every month.

A brief report of the 93rd Annual Conference of M.P. & Rajasthan Federation, held at Ujjain, has been published in the February, (2018) issue of 'The Indian Theosophist'.

The members at Ratlam had *Satsang* on every Sunday, followed by study of theosophical literature.

The Lodge at Udaipur organized a programme on 'Social Harmony' on 31 December. Republic Day was celebrated by the members on 26 January and they organized 'Holi Milan' on 11 March.

The members of Jodhpur performed Bharat Samaj Pooja on every Sunday. They celebrated Ram Navami on 25 March.

Theosophical concepts/topics were discussed at the Lodges of Sagar and Jaipur. Besides, classes on Yoga were conducted at both these places.

Rayalaseema

The following programmes were organized by Sanmarga Theosophical Society at Bellary in March:

C.W. Leadbeater's *Vardanthi* (Birthday) was celebrated on 1 March. The portrait of CWL was displayed with floral decoration. The programme started with the Prayers of All Faiths followed by the Universal Prayer. Dr. A.I. Basavaraja Reddy, President of the Lodge at Bellary, spoke on this occasion about CWL's spiritual contribution and the selfless service rendered by him. Twenty-eight members attended the meeting.

Ugadi (New Year's Day) festival was celebrated on March 18. Bro. Basavaraj Salimanimath briefed the members on this occasion about *Panchanga Sravanam*. Twenty-nine members participated in the programme.

Sree Rama Navami was celebrated on March 25. Sis. K. Parvathamma, Secretary of Karnataka Theosophical Federation, spoke about 1 to 5 Human Generation. Bro. R.V. Vastrad, National Lecturer, was also present in this meeting; Forty-two members attended the programme.

Telugu

The 98th Annual Conference of Telugu Theosophical Federation was held from 16 to 18 March, 2018, at Vasista Theosophical Lodge, Narasapur in West Godavari Dist. The theme of the conference was 'Spiritual Life and Education'. Bro. Pradeep H. Gohil, General Secretary, Indian Section, TS, was the chief guest. In all 140 persons attended the conference, out of which 70 were members.

The meeting of the Executive Committee and the Federation Council's meeting were held on 16 March, The programme on 17 March started with the Prayers of All Faiths followed by the Universal Prayer.

Bro. A Ranga Rao, President of Vasista Lodge, welcomed the chief guest, office bearers of the Federation and all the delegates. It was followed by the welcome address given by the Federation's President Bro. K.S. Ramachandra Rao. Vasista Lodge's Secretary- Bro. T.V. Raman read out the messages received for the occasion. The Secretary of the Federation, Bro. G. Subrahmanyam, could not attend the conference due to some unavoidable reason, so the Jt. Secretary Bro. T. Krishnaiah took care of all the formalities.

The Chief Guest Bro. Pradeep H. Gohil delivered the inaugural address and the subject of his talk was 'Spiritual Outlook on Education'. Besides, there were four talks in the morning session: 'The Role of Spiritual Education in my long-living journey' by Bro. K.V.L. Kantha Rao – a member of Rayalaseema Federation, Hyderabad; 'Spirituality-The Foundation of Value based Education' by Sis. M. Lakshmi, Federation Lecturer; 'Devotional Life-Role of education' by Bro. S. Rangaiah Setty, Vice-President of Sanmarga TS Bellary & organizer of RTF; and 'Spiritual Life and Education' by Bro. K.V. B. Sastry- a member of Gupthavidya Theosophical Lodge, Eluru.

Bro. Pradeep H. Gohil delivered a public lecture in the evening and the subject he spoke on was 'Ancient Wisdom & Moral Science'.

Four short talks were held on 18 March. Federation's President Bro. K.S. Ramachandra Rao spoke on 'Right Education for Modern Society in the Light of J. Krishnamurti'; Secretary of Rayalaseema Federation, Bro. N.C. Krishna's theme was 'Integrated Spiritual Life'; Bro. N. Durga Prasad Rao, Federation Lecturer, gave a talk on 'From Unreal to Real; and the subject of Rayalaseema Federation's President Dr. A.J. Basavaraja Reddy was 'Spiritual Education'.

The Chief Guest Bro. Pradeep H. Gohil spoke in the concluding session on 'The Spiritual Life'. It was followed by the Federation's President Bro. K.S. Ramachandra Rao's concluding remarks and then the conference came to a close.

Uttar Pradesh

A talk on 'Law of Karma' was delivered by Bro. Ajai Rai on 14 March at Sarvahitkari Lodge, Gorakhpur. The other talks organized by the Lodge in March were 'Great White Brotherhood' by Bro. U.S. Pandey and "Invisible World" by Bro. S.C. Tripathi.

The Foundation Day of Nirvan Lodge was observed by its members at Agra on 8 March. Bro. R.M. Malhotra delivered a talk on 'Better world awaits us'. It was held on 15 March. A seminar on 'Spirituality and Psychology' was organized by Nirvan Lodge on 22 March in which

the speakers were Dr. Pratibha Sharma, Bros. R.P. Sharma, Yashvir Singh, Anil Kumar, Devendra Vajpayee and H.K. Upadhyay. Besides, a seminar on 'O Hidden Life Vibrant in Every Atom' was held under the auspices of the Lodge in which views were expressed by Bros. R.P. Sharma, S.K. Sharma, U.C. Verma, H.K. Upadhyay and Gyanesh K. Chaturvedi.

The Subject of talk delivered by Bro. U.S. Pandey and Bro. S.K. Pandey at Dharma Lodge, Lucknow, was 'Life after Death'. It was held on April 4. The other talks held at Dharma Lodge in April were- 'Reincarnation' by Bro. U.S. Pandey and '*The Secret Doctrine*- An introduction' by Bro. Pramil Dwivedi.

Report on study camp organized at Himalayan Study Centre, Bhowali, on "Glimpses into *The Secret Doctrine*" :

The Indian Section of the Theosophical Society organized a study camp on "Glimpses into *The Secret Doctrine*" at the Himalayan Study Centre in Bhowali from 13 to 19 April, 2018. Twenty-seven members from different Federations participated in it. Bro. U.S. Pandey, Secretary of U.P. Federation and National Lecturer directed the study.

The study camp started in the morning of 13 April with recitation of Universal Prayer and brief welcome by Bro. V. Narayanan, Treasurer of the Indian Section. Bro. Pandey in his introductory speech mentioned about the importance of study of *The Secret Doctrine* by the members of the Theosophical Society and outlined the plan of study to be followed in this camp.

The following themes on and from *The Secret Doctrine* were covered during the study camp:

Points on "How to study", Plan of study, General structure of the book, Brief history, Preface, Introductory, Overview, Proem-Fundamental propositions, Summing up (Vol. I), then Preliminary Notes and Conclusion (Vol.II), Summary of the Stanzas in Cosmogogenesis and Anthropogenesis Portions of the commentaries of few stanzas.

Symbolism in World Religions: Vol.-I On the Hidden Deity, its symbols and Glyph; The Days and Nights of Brahma; Daemon and Deus Inversus.

Vol.-II The Mystery of the Fallen angels; the Cross and the Pythagorean Decade; the Mystery of the Hebdomad.

Science and *The Secret Doctrine* contrasted; Vol.-I Gravitation and other Forces; Coming Forces; Gods, Monads and Atoms.

Vol. II- On Man and Anthropoid; The duration of the Geological periods; Race Cycles and antiquity of man; Giants, Civilizations and Submerged Continents traced in history.

Specific Themes: Fohat; Seven Sacred Planets; The Sun; Cycles; Freemasonry; Vishnu- Purana; Narad; and Siva in *The Secret Doctrine*. The Duality of Good and Evil; Space and the Presence; Be-Ness, Be-coming, Being; The Laws of Cycles; The Yoga of *The Secret Doctrine*.

Study material on many of the afore-mentioned themes was provided to participants.

The study was conducted with close interaction between the director and the participants. Three participants, namely Bro. Shikhar Agnihotri, Bro. R.P. Sharma and Smt. Vasumati Agnihotri presented the material on one of the themes listed above; namely, "Man and Anthropoid", Gods, Monads and Atoms' and 'Siva in *The Secret Doctrine*' respectively for discussion during one session each on three different days.

Group Meditation for half an hour was practiced in morning and evening and also a short meditation of five minutes before commencement of study on each day.

A devotional meet was organized in the evening of 18 April.

During the closing session on 19 April the participants were asked to give their views on following points:

- (a) Duration of study camp- whether excessive or O.K. or less
- (b) Contents of study as presented- Useful, or Not-Useful or Can not Say.
- (c) Contents- More, OK or less
- (d) Whether more such study of the S.D. required- Yes, or No.
- (e) Whether regular meditation as practiced in this camp need be followed in other study camps as well- Yes or No.

Response of participants: Some felt that duration of 7 days was ok while others felt that it should be more say of 10 days or two weeks.

All felt that content was most useful and adequate and that such study should be repeated with different portions of the book. All felt that meditation should be practiced in other camps also.

Indian Section Headquarters

A meeting on the occasion of the White Lotus Day (8 May) was organized at the Indian Section HQ, Varanasi. The meeting started with the Prayers of All Faiths. Then Bro. Pradeep H. Gohil, General

Secretary of the Indian Section, welcomed the members and the guests. It was followed by the readings of excerpts from *Bhagavadgita*, *The Light of Asia* and *The Voice of the Silence*. The passages were read out by Bro. Jwala Pd. Misra, Dr. Bina Singh and Smt. Bharati Chattopadhyay. Then the guest speaker Bro. S.K. Pandey, National Lecturer of the Indian Section, was introduced to the gathering by the General Secretary. Bro. Pandey spoke about the significance of the day and the various works of Madam Blavatsky. The vote of thanks was given by Smt. Uma Bhattacharyya. Then the members and the guests paid homage to HPB by offering flowers at her portrait.

The poor people were fed for which the members had donated money.

The 11th World Congress of the Theosophical Society in Singapore from- 3 to 8 August, 2018.

Theme: "Consciousness, Contemplation and Commitment - The Future is Now"

The cost of Board and Lodging at the Day's Inn Hotel is about Rs. 78,000 for six nights and the return air fare from India can be about Rs. 12,000 to Rs. 20,000. The hotel stay will be from 3 to 8 August (inclusive of both nights) and includes breakfast, lunch, dinner and two servings of tea/coffee during breaks. There will be a banquet late in the evening on 8th August after the half-day tour of Singapore. Breakfast will be given on 9th morning also and one may check out by 12 noon on that day. It is a great opportunity to see theosophy in action during the World Congress.

For more information please contact : Ms. Marja Artamaa, Secretary, The Theosophical Society, Adyar, Chennai 600 020; Email-secy.hq@ts-adyar.org; Phone: 044-2412474

Study Class

Bro. N. C. Krishna, National Lecturer, will conduct study class on the book *The Study in Consciousness* by Annie Besant. It will be held from 16 to 18 June, 2018 at UFT Hall in Bhubaneswar. The other two study classes to be held at the same venue are "Bhagavadgita in the perspective of Theosophy", to be conducted by Bro. Narasimha Thakeriya, National Lecturer, from 6 to 8 July. Bro. U.S. Pandey, National Lecturer, will direct the study on Geoffrey Hodson's book *The Pathway to Perfection*, from 3 to 6 August 2018.

Bro. Pradip Mahapatra, Jt. General Secretary, Indian Section, will conduct a study class on *Human Regeneration*, a book written by Radha Burnier. This will be held at BTS Hall, Kolkata on 7-8 July, 2018.

North India Study Camp

Theme : Self –Transformation

The North India Study Camp on “**Self-Transformation**” will be held from Friday, 23 November, 2018 to Sunday, 25 November, 2018 at the Indian Section Headquarters, Varanasi. It will be conducted by Mr. Vicente Hao Chin Jr (Vic).

Members are required to remit an appropriate amount based on the type of accommodation they select latest by 15th October, 2018:

1. Deluxe Room- Rs. 1350/-
2. Special Room- Rs. 1150/-
3. Ordinary Room- Rs. 1050/-

The amounts include registration fee, accommodation charges and meal charges. The accommodation will be provided from the evening of Thursday, 22 November to the afternoon of 26 November 2018. Dinner will be provided on 22/11 and breakfast and lunch will be provided on 26/11/2018.

The accommodation is limited to 29 in Deluxe Rooms, 22 in Special Rooms and 44 in Ordinary Rooms. It will be provided on a first come first serve basis.

If you cancel your registration before 5 November, 2018, only Rs. 100 will be deducted and the refund will be made after 15 December 2018.

For the members of Varanasi and those who do not require accommodation or food, there will be a registration charge of Rs. 200.

Remittances are to be made to Vijaya Bank, Kamachha Branch, Varanasi, Account No. 718301010005045 IFSC Code VIJB0007183 in the name of the Indian Section, The Theosophical Society. You must inform Mr. A.N. Singh (Accountant, Indian Section, The Theosophical Society, Varanasi; email – theosophyvns@gmail.com; Phone No. 0542-2400773) giving details of your transfer amount, date and mode of payment without which you cannot be registered. You may pay by cash or draft as well.

Please give details of your arrival & departure date and time and your mobile no. and email address.

Pradeep H. Gohil
General Secretary