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**Editor**

**PRADEEP H. GOHIL**

## A STEP FORWARD

**The Conscious Mind** is the part of your mind that is responsible for logic and reasoning. It is also the gatekeeper for the mind that will filter any belief expressed by someone that does not match your belief system. The conscious mind is our awareness at the present moment and is responsible for our thinking and action while we are in the awakened state. Two unique functions of the conscious mind which subconscious and unconscious cannot do are:

1. Its ability to direct your focus and achieve set goals.
2. Its ability to imagine that which is not real – visualization, which also helps in achieving goals. A really neat trick is that the subconscious mind cannot distinguish between that which the conscious mind imagines and that which is real, so whatever is brought up by conscious imagination and intently focused on, also brings up all the emotions and feelings that are associated with that image in your mind for you to experience.

**The Subconscious Mind** is in charge of one's recent memories, and is in continuous contact with the resources of the unconscious mind, reacting spontaneously, with an involuntary reaction to a stimulus, such as closing the eye when dust is about to fall or fear when suddenly hearing an explosion. Your subconscious works in a similar way to a computer RAM. It holds short term memory and current daily used programmes.

**The Unconscious Mind** is the store house of all memories and past experiences – both, those that have been repressed through trauma and those that have simply been consciously forgotten and no longer important to us. It is from these memories and experiences that our beliefs, habits and behaviours are formed. The unconscious mind constantly communicates with the conscious mind via our subconscious mind through feelings, emotions, imagination, sensations and dreams. It cannot remember events except through psycho analytical methods like

hypnosis or triggered by a familiar place or scent or a dream.

Creative visualization is one way to affect a change in your daily life at a core level. A problem created by an unconscious mind is that it cannot discriminate and discrimination is the first requirement in our journey of evolution to a higher state.

The two basic and fundamental challenges faced by human brain are that it is burdened with excessive information and knowledge and the fact that human beings behave unconsciously. Constantly remaining conscious by wisdom, we can affect a change in our thinking patterns, our meditation will become effective and effortless and we will make progress on the path of evolution in life. This will be a step forward in the right direction.

Theosophy is wisdom which is not mere knowledge; it is the kind of knowledge which finds expression in right action. Action includes not only physical action but thinking, feeling, in fact every movement of consciousness within each person. Discovering wisdom is therefore not different from regenerating oneself.

**RADHA BURNIER**

“The Essential Work of  
The Theosophical Society”

**THE HIGHER SELF:  
BEST TEACHER, BEST GUIDE,  
ONLY SAVIOUR\***

In my Annual Address [at the International Convention, Adyar, December 1891], after an outlook over the state of the whole movement, I put on record my views as to the non-sectarian basis of our Society and the evil of intolerance; and as, within the past twelve-month (1900) even, I have had to defend that basis against a prevalent misconception in several countries, which was preventing excellent persons from joining us, I feel it a duty to quote my remarks on the occasion in question. I said:

My belief is that if less intolerance towards Christianity had been shown hitherto by the Founders of the Society and their colleagues, we should have suffered and made to suffer less, and would today have had a thousand Christian well-wishers where we have one. We may truly say we have had cruel provocation, but that does not really excuse us for lacking the courage to return good for evil, and so proving untrue to our ideal of brotherhood. So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of the Theosophical Society was not at all equivalent to being a real Theosophist, that is, a knower and doer of godlike things. To return: it is, of course, no more important to humanity as a whole that Theosophy should be recognized and practised within the Christian than within the Hindu, the Buddhist, or any other Church: on the other hand, it is equally important; and our Society will not have fully proven its capacity for usefulness until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one [and] only master-key, by which their own Scriptures can be understood and appreciated. I deplore our intolerance, count-

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\*An extract from chapter 24 of *Old Diary Leaves*, Fourth Series.

ing myself a chief offender; and I do especially protest against and denounce a tendency which is growing among us to lay the foundations of a new idolatry. As the co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of our Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage to the divine status, or their teachings to that of infallible doctrine.

Not one word was ever spoken, transmitted, or written to me by the Masters that warranted such a course, nay, that did not inculcate the very opposite. I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example, and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society. I am led to make the above remarks by what I have seen going on of late.

With regard to HPB's sudden death, and the bringing of her ashes to Adyar, I said:

The blackest sorrow of the year, or rather of all our years, was the sudden death of Madame H. P. Blavatsky, at London, on the 8th of May last. The awfulness of the shock was increased by its suddenness. She had been an invalid for years, it is true, but we had seen her more than once snatched back from the very brink of the grave, and at the time of her demise she had laid plans for continued work in the near future. Some building was being done by her order at the London Headquarters; she had pending engagements unsettled, among them a most important one with myself. Her niece saw her on the previous day, and made an appointment with her. In short, I do not believe she meant to die, or knew she would die when she did. Generally, of course, she knew that she was liable to depart after certain work had been finished, but circumstances make me think she was surprised by a physical crisis, and died before she ex-

pected she would. If she had lived, she would have undoubtedly left her protest against her friends making a saint of her or a bible out of her magnificent though not infallible writings. I helped to compile her *Isis Unveiled*, while Mr Keightley and several others did the same by *The Secret Doctrine*. Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover nor invent Theosophy, nor was she the first or the ablest agent, scribe, or messenger of the Hidden Teachers of the Snowy Mountains. The various Scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history had been, or as the Masters would have been glad to have found. As her tried friend, then; as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago an accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its Fellows — I place on record my protest against all attempts to create an HPB School, sect, or cult, or to take her utterances as in the least degree above criticism.

The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can.

And now, brethren and friends, I come to a matter of the deepest, saddest interest. H. P. Blavatsky's body was cremated by

her order, often reiterated and at long intervals. Before leaving India for Europe for the last time, she executed what proved to have been her last Will and Testament, and the original document is on file here as provided by law. Its date is the 31<sup>st</sup> of January, 1885. The witnesses were P. Sreenivasa Row, E. H. Morgan, T. Subba Row, and C. Ramiah. It contains a clause to the effect that she wishes her ashes to be buried within the compound of the Headquarters at Adyar; and another requesting that annually, on the anniversary of her death, some of her friends should assemble here and read a chapter of *The Light of Asia* and one of *Bhagavadgitâ*. In compliance with her sacred wish, therefore, I have brought her ashes from London; across the Atlantic, across the American continent, across the Pacific, from Japan to Ceylon, and thence hither, that they may find the last resting place she longed for, the holiest tomb that a servant of the Indian sages could have. Together we came, she and I, from New York to India, overseas and lands, in the beginning of 1879, to relight the torch at the temple-door of *gnyânam*: together have we come now — I living, she a memory and a handful of dust — again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled: I now turn over to the Society the honorable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible.

I then removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered.

(Courtesy : *The Theosophist*, May 2018)

## ULTIMATE REALITY AND UNIVERSAL CONSCIOUSNESS

Kalahan's 12<sup>th</sup> c. CE *Rajatarangini* (The River of Kings) is the Sanskrit chronicle of Kashmiri Kings that attests to Indic Sanskrit identity of Kashmir that had 7826 verses – divided into 8 books called tarangs (waves). The Rajatarangini mentions 'Vateshwar', an ancient Shivalinga (phallus) worshipped by King Ravana in 1000 BCE, that was believed to predict future occurrences and events through the light emanating from the Sri-Cara engraved on it. Linga is the symbol of potential energy of Shiva who represents the whole cosmos and Shakti or Prana is the life-energy that makes possible movement in the cosmos. Shakti and Shiva symbolise energy and consciousness. Shiva is *shava* or corpse without Shakti. Vedant views her as the essence of the stream of consciousness. The potential remains formless and hence *Nirakar*. Look beyond the obvious.

Kashmir Shaivism is a school of thought that speaks about Trika philosophy (a sub-division of Shaivism); it is a monistic idealism – an absolute, theistic transcendental idealism from physical realm to eternity. The goal is to merge with Shiva, the deity who represents universal consciousness. Tagore said, 'Kashmir Shaivism has penetrated to that depth of living through which diverse currents of human wisdom unites in a luminous synthesis.' It is not the same as Advaita thought, though both are non-dualistic giving primacy to Brahmn or Chit, universal consciousness. All of things are manifestations of Consciousness but the phenomenal world (Shakti) is real, having its being in Consciousness (Chit), whereas Advaita holds that the Supreme Brahmn is *niskriya* or inactive, inert and that the phenomenal world is *maya* or illusion. Only when we shall have reached the absolute Consciousness and blended our own with it, shall we be free from the delusions produced by *maya*, says HPB. *Jnana* is the direct medium that demystifies *maya*.

Kashmir Shaivism is householder religion based on monistic inter-

\* President, Utkal Theosophical Federation.

pretation of the Bhairava Tantra. In contrast, Advaita is based on the Upanishads and brahma-sutras. Brahma-Sutras of Vyasa has 555 aphorisms containing the quintessence of Upanishadic-Vedantic thought. The deliberations of Shankara, Ramanuja and Madhavacharya are triggered by the master call of the first Sutra itself: *Athato Brahma Jignasa* – now therefore the inquiry into Brahmn, is an epical beginning. The Brahman-world relation in Shankara is explained in the snake and rope analogy where the illusion is caused by mistaking the rope for a snake. In Kashmir Shaivism, creation is a natural activity – *spanda* of Shiva. The activity of creation is not a necessity for Shiva; nor is it a mechanical activity of a routine nature; it is in fact a completely free activity that is absolutely spontaneous. It is the natural effulgence of Shiva.

It is believed that Kashmir is named after Kashyapa, the son of sage Marichi. Kashmir Shaivism describes four methods to attain the Supreme: *Sambhavopaya*, *Saktopaya*, *Anavopaya*, and *Anupaya* (the methodless method). Thoughtlessness is called *Sambhavopaya*. Divine impulse comes from above, from Sambhu or Universal Consciousness referred as Shiva. The possibility of the relative implies reality of the Absolute. One-pointedness is called *Saktopaya*. Concentration on and with the support of mantra and breathing and all other elements is called *Anavopaya*. Above all of these is *Anupaya* in which the aspirant has only to observe that nothing is to be done. Be as you are. If you are talking go on talking; if you are sitting go on sitting; do not do anything. Only reside in your being. Be happy being what you are. *Anupaya* Yoga is the highest, the final and the direct means to liberation. A mere touch or a mere glance of the one who is in the state of *Anupaya* makes one's entrance pure to the kingdom of transcendental bliss. A great yogi residing in *Anupaya* state sends the seeker with intense devotion for the Lord, into the same state owned by him, by his mere glance or touch without making any difference between the master and the disciple. This is the nature of *Anupaya*; it is attributed to Ananda Shakti of Shiva and is called *Anandopaya*.

Shiva's trident represents the three gunas – the traits of *sattva*, *rajas* and *tamas* – purity, ego and lethargy. Learn to let go; that is the meaning of the trident; be master of all three gunas, qualities or characteristics, and transcend them all. The mind is under the constant sway of the three gunas or traits of *Prakriti*. *Sattva* represents purity and

light; *rajas* is passionate activity born out of *trishna*, intense desire; *tamas* is inertia, darkness and crudeness and lack of power of discrimination. The three qualities of matter inertia, mobility and rhythm are balanced against each other, and are in a state of equilibrium. A small hour-glass like drum tied to the trident called 'damaru' has given rise to the whole system of Sanskrit Grammar. Panini wanted to frame the rules of grammar and meditated for this purpose. The inquisitive quadrant of the brain opened up as he had tuned into the celestial dance of Shiva during the twilight. As Shiva was dancing with his *damaru* Panini created and framed the grammar sutras. It must exactly be like our logging on to website when we have the medium or receiver. Shiva's *damaru* is the cosmic website. It represents *shabdabrahma*. Panini's *Ashtadhyayi* concerns linguistics and expounds a scientific theory of grammar.

The genesis of the entire phenomenal creation arose as a vibration of Pure Consciousness. Shaivism explains it in terms of the dynamic aspect of Pure Consciousness. There can be no manifestation in the absence of the perceiver and perceived, the subject and the object referred to as *aham* and *idam* – both closely related and exist in the same way as light and day, darkness and night. These two aspects are the two fundamental tattvas in the evolutionary process viz. the Shiva-tattva and the Shakti-tattva. Shaivism includes diverse movements all of which take Shiva as the supreme and all-powerful deity and teacher and view gaining the nature of Shiva as the ultimate goal of existence. In Tantric Hinduism, the goddess Shakti is associated with the lowest of the Chakras, lying dormant with the body as a coiled serpent (Kundalini) that must be aroused to reach spiritual liberation by uniting with Shiva and the top of the head. Shiva, the tree, represents the spinal column in Kundalini.

The vast emptiness, the void, is referred to as Shiva – a boundless eternal non-entity. When we say Shiva, we are referring to this vast emptiness of existence. Since human perception is limited to form, we create many wonderful forms of Shiva in tradition and culture. The enigmatic, non-perceivable Ishwara, the auspicious Shambhoo, the disarming naïve Bhola; Dakshinamurty, the great master and teacher of Vedas, Shatras and Tantras, the easily forgiving and propitiated Ashutosh, the Bhairava, absolute stillness Achaleshwara, the most dynamic of dancers, Nataraja – as many aspects as there are to life have been attributed to Shiva.

Shiva as the cosmic dancer is Nataraja. The Nataraj sculpture shows Shiva as the source of all movement within the cosmos – the purpose of dance is to release humans from illusion. The place of dance is both at the centre of the universe and within the human heart. Yoga can help every dancer attain *samyoga*, the union of *pashu* with pashupati, *jivatma* with Ishwar. As a bound soul we are subject to *pasha* or bondage, hence called *pashu*. As *jivatma* we are *pashu*, an individual soul that is bound to this phenomenal world. If we remain *sanjana* attached to the body, mind and senses, we will never evolve; but if we become *niranjana*, free from the bondages of this world, we will attain **Pratyabhijana**, or realisation of true nature, Shiva.

*Light On The Path* is the preliminary qualification, first step; it's the light of our endeavours. Shiva-Sutra is for the advanced aspirants. Wisdom itself is an articulation of light. Enter the Path in search of Light, in search of Truth. Our breath has a lot of secrets to offer us, because for every emotion in the mind, there is a corresponding rhythm in breath. And each rhythm affects certain parts of the body. We need to observe it; observing this correlation between sensation and mood of the mind and attending to it is meditation. *Amritabindu Upanishad* says, "Restrain the mind until it dissolves in the Consciousness. This is wisdom, this is meditation. The rest is all logic and verbal extensions". Silence is a state of consciousness. In the beginning there was cosmic consciousness which is transcendental entity. Occultists live in the eternal; no time-frame for their life.

Legend has it that Shiva killed a demon called Maricha after which the demon's wife asked the Lord how she could become a mother without her husband. Shiva took pity on her and granted her boon that she could take a bath in the water of the well called Maricha Kunda located in the precincts of Mukteswar Temple in Bhubaneswar to be blessed with motherhood. Since then this water is believed to have the power to cure infertility. The whole of the Theory of Relativity and Quantum Mechanics, the whole of modern Physics is found in the Shiva Purana expressed allegorically and metaphorically. It's the highest science of elevating human nature to the very peak of consciousness narrated through beautiful stories.

From the 11<sup>th</sup> day of the waxing moon of Ashadha to the 10<sup>th</sup> day of the waxing moon of Kartika is known as the four months of mon-336/ THE INDIAN THEOSOPHIST, Sept./ 2018

soon during which period all other Devas prefer rest and sleep, but Mahadeva remains an exception for He is worshiped during this phase. This is the best time for Shiva's *Jalabhisheka* – bathing with the fresh river waters of the monsoon. When all other deities are asleep in yoga (*Yoganidra*) – Shiva alone remains the Lord of worship for the devotees and that he is easily pleased and appeased.

The Shivalingam is a miniature representation of the egg-shaped or elliptical universe. By venerating it, we pay obeisance to the entire cosmos, seeing it as an embodiment of auspiciousness and divine consciousness. The rishis and munis conceived of the Shivalinga to represent this inexplicable juncture between the unmanifest Brahma and the manifest creation. Scientists describe the shape of the universe as ellipsoidal. In Indic tradition it is referred to as *andam* or *brahmandam*. When we sing *akash-linga pahimam, atma-linga pahimam*, it means 'may all-pervading God, who is as expressive as akash, protect us'. His bow being Pinaka, he is called Pinaki.

Mahashivaratri is the night of wakefulness, rest in wakefulness. Shiva is *Satyam, Sundaram, Shantam, Kantam, Shubham, Avaitam, Satyam, Shivam*. Sundaram is to see things in their beauty, to see things in their truth. It's a night of chanting the five-syllabled *stotra* 'Om Namah Shivaya'. Shivaratri infuses the Shiva-tattva or the transcendental principle of the body, mind, and speech. The union of Shiva and Shakti is the primordial and dynamic energy being wedded to the transcendental, the energy that plays and displays in infinite space. Shiva is the formless Being. Shakti is the manifestation in the field – the dual aspect of matter and energy; Prakriti and Purusha, the *dravya* and *guna* – substance and its qualities. If we are conscious we won't lose way in the labyrinth of the darkness of the night. It's the night of fasting, worship and prayer. Fasting is undertaken to get rid of one's ego in order that the Shiva hidden within is revealed. Shiva signifies the great dissolution; where things dissolve, there they must originate. Wakefulness symbolizes the importance being aware of the purpose of human birth. Staying awake means to cease being lifeless like a corpse and come alive in a state of Shiva or consciousness.

Shiva is the fourth state of consciousness, the *turiya-avasta*, and the meditative state that is beyond the waking, dream state, and deep sleep. *Panchamukha, Panchattava* – there are five faces to Shiva: wa-

ter, air, fire, earth and ether. The five syllables of Panchakshari Mantra – *na, ma, shi, ve, ya* – are the seed letters of the five elements of creation and of which our body is made. Flesh represents the earth, blood represents water, the body heat that helps in digestion represents fire, the *prana* or life-giving force represents air, and the mind represents ether. He killed Kamadev (the god of lust and desire) with his third eye and hence called Trilochana. He began to feel the presence of women within himself, and became '**ardhanarishwara**'. The Ardhanari image of Shiva and Parvati suggests the seamless union of subject and object in a radiant aesthetic experience – a condition of dynamic harmony, asserting that male and female are not dichotomous but parts of a holistic study which forms the basis of Kashmir Shaivism system of philosophy. There can be no word without meaning, no meaning without word – both are conjoined and fused together – **ardhanarishwara** is a conjunction and conjuration of male and female principles. Only when we plumb the depths of human consciousness do we realise the universality of all life. In that state of inner awareness there is absolute inclusiveness that is synonymous with Universal Brotherhood.

The *Samkhya darshana* mentions the constituents of the material world as *chetna* (consciousness), *shakti* (energy), and *dravya* (matter) which are manifested in this order. Einstein proved that energy can neither be created nor be destroyed; it can only be changed from one form to another. That energy, which changes from one form to another, is called Shiva. The *bilva* twigs, with three leaves on one stalk represent the working and surrender of *ida, pingala* and *sushmna nadi* to the higher self. The sacred land of the Himalayas is a fantastic laboratory of human consciousness. It is the home to Mt. Kailash, the greatest mystical library on the planet where the Adiyogi had bequeathed his prodigious knowledge to seven disciples making it the most phenomenal fountainhead of arcane knowledge. Jerusalem in Eliot's evocative words of "Being the still point of the turning world" – revolving world, rotating world – in Abrahamic religions is equally applicable to Mt. Kailash, the abode of Shiva to be the Axis Mundi.

Vishnu lives in Vaikuntha and Brahma in Brahmaloaka. Shiva is believed to reside on earth, on Mt. Kailash. This roots him firmly in our terrestrial consciousness. Shiva is *anadi-ananta*, eternally present. He is worshipped both by devas and asuras, demi-gods and titans. The Gita

points out the *yudh* between devas and asuras represents the benevolent and fierce propensities of human consciousness. Three main representations of Shiva are widely worshipped. The first is the ubiquitous Shivalinga which along with the *yonis*, represents the creative fusion between matter and energy, *purusha* and *prakriti* that lies behind the unending cosmos. The second is the figure of Shiva as a Mahayogi with flowing hair and the Ganga emerging from it, the crescent moon on his forehead, clad only in animal skin and immersed in meditation. The third and most fascinating representation is Nataraja, as Lord of the Cosmic Dance. For modern physicists, Shiva's dance is the dance of subatomic particles – an allegory of primordial dissolution and creation.

Shiva is *nikhil-bhaya-haram*, remover of all fear. Every fearsome object is under his sway. We are afraid of ghosts, he is Bhuteshwara; we are afraid of animals, he is Pasupati; we are afraid of snakes, he garlands them around his neck; we are afraid of poison, he has contained it within his throat as Nilakantha; we are afraid of graveyards that are his preferred place of meditation. Sri Ramakrishna in trance-meditation could visualize Shiva as Avimukteshwara whispering Tarak-Mantra into the ears of the corpse on the pyre at the Burning Ghats of Benaras at the Manikarnika Ghat in the middle of the night. He smears his body with the ashes of the graveyard; baskets of such ashes are being smeared on his phallus at Kashi-Viswanath in Varanasi in the wee hours of the *Brahma-muhurta* to the deafening noise of the beaten drums that makes the ambience *Shivamaya*.

Once Brahma, the Creator, and Vishnu, the sustainer of all creation were debating over who is the more powerful. All of a sudden a vast *Jyoti-lingam* (Column of light) appeared. Amazed Vishnu as Varah (wild-boar) bored the earth to find its root. Brahma flew on his swan to look for its top. After thousands of years, both returned disappointed. The night the *Jyoti-lingam* appeared is celebrated as Mahashivaratri. Yogis see Shiva as the inexpressible Truth which is realized by concentrating their minds on the Self. The Linga signifies Advaita – non-dual, non-doer and non-enjoyer. Narayana is the non-dual form of Shiva and Vishnu. Hara became Hari, Keshava became Shiva. The Jivatma is the ray of the Monad. Monads are units of consciousness. The life of the Monads is thus of the first Logos and thus of triple aspect – consciousness existing as will, wisdom and activity (creativity).

Matter, though inert, is the gross form of energy and energy is the subtle form of matter. The divine essence of this energy is Shakti. Matter is consciousness fast asleep. “The one cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy. That same atom becomes seven rays on the plane of spirit... finally to our unique human capacity for self-reflective Consciousness”, avers HPB in *The Secret Doctrine*. “The Eternal Mother (space) wrapped in her invisible robes (cosmic pre-nebular matter) had slumbered for seven Eternities”. The philosophy underlying Shiva-Sutra is built upon the existence of an Ultimate Reality which manifests itself as the whole universe, each Monad being a separate centre of consciousness, and having Universal Consciousness and Universal Power (Shiva and Shakti) hidden within in potential form.

Pantanjali's Yoga-Sutra emphasizes that the essence of yoga is to be able to see the character of thought. Our body, mind, and its contents, and the external environment are aspects of Prakriti, the seen, while Purusha, the seer, is absolute consciousness. When the mind is controlled it could connect with and reflect absolute consciousness or Purusha. We need to develop ways of systematically working with our thought processes so that the mind is able to shift its identification from Prakriti to Purusha. According to The Mother negative thoughts come from various parts of our being that are not evolved and also from several external sources. Every day, many forces, vibrations, and movements enter our mind and when they see a corresponding ambience within, they fuse together as a powerful entity. To attain the state of absolute consciousness, the mind needs to be stilled in seclusion and meditation.

Triambaka – the three-eyed one – is one of the many names associated with Shiva. Because of the Third-Eye, He perceives “that which is not”. “That which is” is physical manifestation – “that which is not” is non-physical. What one cannot perceive through the five senses is not in one's experience. Willing to strive, one can see that which is not physical, and that is Shiva. The Yajur Veda describes Him as the master yogin or Mahadeva. Shiva is the cause of all causes. The tradition of Shivaratri, of moving from many to ‘One’ is so unique in Indic culture. Shiva is Virupaksha – one who is formless yet sees all. The one who sees and that which is seen are both affected when seen. The formless



Divine is all around you and is seeing you. He is the seer, sight and the seen. To wake up and experience this Shiva tattva is Shivaratri. On Shivaratri, the Shiva-Shakti merges into the whole universe. Deep rest in celebration with awareness is Shivaratri. A Yogi remains awake when everybody else is sleeping. Hence, for a yogi everyday is Shivaratri. Consciousness or spiritual awareness works like a laser beam which can cut through metal, perform optical nerve surgery and so on. It is this focusing of mental perceptions that can be attained in 'dharana'. That way, awareness becomes a powerful tool of Self-realization.

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## NEWS AND NOTES

### Bombay

BTF President Bro. Vinayak Pandya shared his impressions of 'Strategic Planning & Goal Setting' meeting of TS International Council held at Naarden, The Neatherlands, from 1st to 5th July 2018: Bro. Vinayak Pandya spoke to Brethren of Mumbai at Blavatsky Lodge on 13 July. He said it was a five day session of International President Mr. Tim Boyd, International Officers, the Sections' Heads and other Members of IT council, with presentations and discussions. There were intense deliberations to finalize the MISSION Statement of TS.

### Delhi

Delhi Federation organized a study camp on "Esoteric teachings in the Bhagavad Gita". It was held from 6 to 8 July. The camp started in the morning of 06 July with recitation of the Universal Prayer. Brother D.K. Satsangi, President of Delhi Federation, welcomed the participants and the speakers. Two national lecturers Bro. U.S. Pandey and Bro. S.K. Pandey conducted the study. Three books namely "*Hints on the study of the Bhagavad Gita*" by Annie Besant, "*Philosophy of the Bhagavad Gita*" by T. Subba Row, and "*Notes on the Bhagavad Gita*" by W.Q. Judge formed the basis of study. Members from Delhi Federation and U.P. Federation attended it. There was close interaction with the participants. On the concluding day Bro. Satsangi thanked the speakers and the participants for making the camp a success.

### Karnataka

The East Zonal Organizer Bro. C. Rajashivashankar directed the study on "Theosophy in Upanishads" at Bodimpalli Lodge from 9 to 11 June 2018. Bro. Reddpachari, Bro. A. Venkata Reddy, Sis. R. Madhavi, Bro. M. A. Venkata Swamy & Bro. Y. A. Vasudeva spoke on the theme. About 60 members participated in this camp.

Bro. B. V. Thippeswamy directed the study on the theme 'Great Energy of Mindfulness'. It was held from 16 to 17 June in the Bangalore City Lodge, in memory of Late C. Narayana Swamy Setty. It was sponsored by Bro. V.V. Challam. Sis. K. Parvathamma, Bro. B. C. Narasingappa, Bro. Mahalingappa, Bro. M. S. Sreedhar & Bro. K. L.

Nanjunda Setty spoke on the theme. About 150 delegates participated in it.

Bro. H. C. Jagadeesh directed the study on 'Our Journey in Theosophy'. It was held on July 1 at Keralapura. Bro. H. P. Raghavendrachar, Bro. Janardhan Gupta and Bro. Kalachari spoke on the theme.

Bro. C. Rajashivashankar, East Zonal Organizer, directed study camp at Chitradurga Theosophical Society on 15 July 2018. Sis. H. N. Navarathnamma & Sis. Sudha from Nittur participated in it and spoke on the theme: '*Parmapadakke Chaturdasha Dwaragalu*'.

Bro. G. B. Nagana Gowder was the director of the study camp held at Hudguru on 22 July. It was organized in memory of late K. Chinnappa Reddy. The subject of the study was 'Ancient Wisdom'. Sis. Chikkananjamma & Bro. Gangadharappa were the resource persons.

Sis. K. Parvathamma, Secretary KTF, directed study on the theme 'Seek out the way'. It was held at Tumkur from July 14 to 16. President of the Lodge inaugurated it. Jt. Secretary Bro. Veeranna, Bro. A. Venkata Reddy & Sis. Madhavi Srinivaspura, Bro. M. S. Sreedhar from Bangalore, H. Mahalingappa- South Zonal Organizer and Bro. M. R. Gopal Central Zonal Organizer spoke on, State of Aloneness, Discovery of the path, Surrender of the Soul, the Three inquirers, fighter & warrior respectively. One hundred members attended it.

Bro. K. I. Thyagaraja Setty along with Bro. M. R. Gopal directed the study on 'Self-Culture'. It was organized at Gavirangapura from 27 to 29 July. Bro. H. C. Narayanappa, Bro. M. R. Gopal, Sis. Navarathanamma, Bro. H. P. Raghavendrachar & Bro. R. Gopala Krishna spoke on purification of Physical Body, Control & Culture of Astral Body, Lower & Higher Mind, Growth of Budhi insight, Growth of spiritual will, Growth of Devotion and Samadhi Yoga respectively.

## **Kerala**

The South Zone Conference of Kerala Theosophical Federation was held on 28 and 29 July 2018 at Annapoorni Theosophical Lodge, Alleppey, the headquarters of the Federation. **Sis. Sonal Murali, National Lecturer of the Indian Section, was the Chief Guest.** The theme of the conference was **Practical Theosophy**.

A meeting of the Presidents, Secretaries, office bearers and K.T.F. Councilors was convened at 11.00 a.m. on 28 July. The meeting was

held to think and discuss about **Master Plan for the Propagation of Theosophy**. Dr. M.A. Raveendran, President of K.T.F., presided. Bro. K. Dinakaran, Secy. K.T.F, welcomed the members and explained the relevance of the meeting and requested the lodges to present their plans for the coming year 2018-2019 for the propagation of Theosophy. Dr. M.A Raveendran in his presidential speech briefed the hierarchical functioning of the T.S and its uniqueness and relevance in the present day. An article entitled "**A Nucleus of Universal Brotherhood**" by W.E. Wilks was given to the members as paper for detailed study.

The representatives of various lodges presented their plans for the year 2018-19 and various suggestions were given by them for the effective propagation of Theosophy. Lodges are planning to conduct Retreats, Study Camps, Book Exhibitions, Youth Camps, Lodge Anniversaries, Outreaching Programmes to Schools, Colleges and Institutions, Training Camps for workers, *Bharat Samaj Pooja* Camps and effective use of modern communication systems as Power Point Presentation, Whatsap, SMS and Facebook. It was also suggested to publish booklets relating to Theosophy in regional language for the public.

It was also requested that the audio talks now available in the U tube by various international speakers may be made available in the Indian accent so that many people may be able to follow them. Dr. V.P. Viswakumar, Bro. Madhusoodanan Pillai, Bro. N. Bhaskaran Nair, Dr. Sudhakaran, Dr. T.P. Babu, Prof. Balakrishnapillai, Dr. Ajith, Bro. K.V. Mohandas, Bro. Rajagopal and Bro. T.S. Usman spoke on the occasion. K.T.F. Secretary Bro. Dinakaran summed up the points in the concluding session and said that these points will be presented at the meeting of the Indian Section to be held in the first week of October.

At 5.00 p.m. the South Zone Conference commenced with Prayers of Religions followed by Universal Prayer. Bro. S. Sivadas welcomed the chief guest and the delegates of the conference. Sister Geetha and Veena conveyed greetings from Adyar Lodge and the International Headquarters. Bro. K. Dinakaran read out the greetings received from various federations and Theosophists which included many What'sap groups and Facebook friends. Dr. M.A. Raveendran presided. He spoke on the importance of practical theosophy in daily life, especially our relationship with the fellow members and public at large. Sis. Sonal Murali released a book in Malayalam "*Theosophy Grantha*

*Parichayam*” a compilation of articles on various Theosophical classics such as *The Secret Doctrine, Isis Unveiled, The Key to Theosophy, The Voice of the Silence, Chakras* etc. and presented the first copy of the book to Bro. M.G.K. Nair a member of Kollam Lodge who has translated various theosophical books into Malayalam. Sis. Sonal Murali distributed the diplomas of the new members who joined the TS and Dr. M.A. Raveendran read out the 5<sup>th</sup> International President Bro. N. Sriram’s message to new members.

Sis. Sonal Murali inaugurated the Conference and said that “the profound change described as transformation has been the Theosophical Society’s focus since its inception... we expect change in the other person which is a different issue. But most often, whatever level of comfort we have established, we do not like to be disturbed. We may like change but we want the change to be of our choice and at the time we desire, but TS stands for total transformation in the fundamental nature of man.”

Dr. Viswakumar, a senior member of the Federation, presented a Power Point Presentation on “Thought -Power and Form”. A film entitled “The Man from Earth” was also shown for the delegates.

The programme on July 29 commenced with *Bharat Samaj Pooja*. It was conducted by Sis. Lakshmi Bai of Annapoorni Lodge at 9.30 a.m. Sis. Sonal Murali spoke on the subject “**Transformation –a work in progress**”. She said “the quest for transformation is in reality a journey into the Unknown. HPB has said that the path is ‘steep and thorny, beset with perils of every kind’. What we can add here is that no two journeys can be alike. Each would face their own perils or the demons they had raised in the past and they need to face.”

At 10.15 a.m., Dr. M.A. Raveendran spoke on the subject “**Duties of Presidents, Secretaries and Office Bearers**”. Sis. Lakshmi Bai spoke on the subject **Study and Living**. She said that “the truths we realised through our studies are meant for living and Theosophy is altruism.” Bro. K. Dinakaran spoke on the subject “**Propagation of Theosophy**” He said that “the word Propagation was first used by H.S. Olcott in his inaugural address in 1875 and it was a call to all theosophists to come. Colonel quoted from the Holy Bible and said that Jesus asked his propagandist disciples to go to the world without sandals, purse and belongings and preach the Gospel”. Dr. M.A. Raveendran spoke on the subject **Cognitive Adaptability**.

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In the post-lunch session a group discussion was held and Dr. M.A. Raveendran and Dr. V.P. Viswakumar led the discussion. Sister Sonal Murali made the closing remarks and stated that “One of the things in the letter from the Maha Chohan is that part of the endeavour of the Theosophical Society and a major part was to influence the ethics and the values of the world in which we live. To have influence on the very building blocks of every choice that we make are all value driven.” The conference came to a close at 5.00 p.m.

Sister Sonal Murali visited the Sri. Sankara Lodge, Ernakulam, on 27 July. This lodge is one of the oldest lodges in Kerala. Sis. Sonal Murali spoke there on the subject **Living from the Centre**. Dr. T.P. Babu, Lodge’s, President, presided over the meeting. Bro. T.S. Usman welcomed the gathering. Bro. K. Dinakaran introduced the speaker. Sis. Sonal Murali said “at the physical level we all seem to be separate beings and yet we inhabit each-others’ spaces continually. In the Mahatma Letters, it is said that from moment to moment, each one of us is engaged in a process of peopling our current in space, with our ideas, with our emotions with various sentiments and various sensations that we experience, we are continuously populating, creating a population of these things that surrounds us. Some of it we carry with ourselves and some we leave as our traces. We create a thought atmosphere around us.” Sis. Sonal Murali answered few questions raised by the public. Dr. M.A. Raveendran also spoke on the occasion. Bro. Vijayan proposed vote of thanks.

## Telugu

Members of the Blavatsky Theosophical Lodge, Nellore, celebrated “Gurupoornima” on 27 July. Bro. G. Subrahmanyam, Secretary, Telugu Federation, explained at length the life history and preachings of Goutam Buddha. Bro. R. Bhaskar Naidu, member of the Lodge, explained the importance of “Guru” in guiding *Sisya* who wants to achieve Siddhi in philosophical matters. Bro. A. Nagaratnam, Secretary of the Lodge, explained the Avatara of Goutama Buddha and his next incarnation as Sri Sankaracharya.

## Utkal

Study Camp: The Utkal Theosophical Federation organized a study camp on the book “*The Pathway to Perfection*” by Geoffrey Hodson. It was held from 03 to 05 August 2018 at UTF Hall, 346, Gautam Nagar, Bhubaneswar. The study was directed by Bro. U.S. Pandey, National

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Lecturer. It started on 03 August with recitation of the Universal Prayer. Sister Purnamasi Pattnaik, Secretary of the Federation, welcomed the participants and introduced the speaker. Brother Sahadeb Patro, President of Utkal Federation, welcomed all and introduced the subject. After each day's sessions close interaction followed between the speaker and the participants. On the concluding day Bro. U.S. Pandey thanked Utkal Federation for organizing the camp. Bro. Ashok Pattnaik proposed vote of thanks.

Address to students in Kalinga Institute of Social Science,  
Bhubaneswar:

Bro. U.S. Pandey along with Sister Purnamasi Pattnaik, visited Kalinga Institute of Technology and Social Science in Bhubaneswar during forenoon of 04 August. On the request of Shri Prashant K. Routray, Chief Executive Officer of KISS, Bro. Pandey addressed briefly the students during morning assembly on the theme "Oneness." During his brief talk Bro. Pandey mentioned about similar chemical and physical constitution and function of body and its organs of all human beings, same air being breathed in and breathed out by all, interconnectedness and interdependentness of all units and species in the universe, thought and feeling of one affecting others in like manner etc. The Theosophical books and pamphlets were also donated to the library of the KISS, Bhubaneswar, as a part of the propagation of theosophy.

Public Talk: In collaboration with the Utkal Theosophical Federation, the Magnum D B Foundation, an Industrial-Social organization in Bhubaneswar, organized a public talk by Bro. U.S. Pandey, National Lecturer, in the evening of 06 August. The subject he spoke on was "Spirituality in Social life." The talk was delivered before a mixed gathering of about 100 persons comprising of industrial workers, students and senior citizens. Bro. Pandey during his talk mentioned that action, feelings and thought of one person affects all others. If such effect on others is beneficent then that activity would be considered spiritual. In this way each activity from daily routine types like sweeping floor, cooking meal, serving tea etc. to political, educational and social movements can be made spiritual by changing the motive from selfishness to selflessness and keeping the motive of welfare of others. Each such activity should be performed as *Yagna* (sacrifice). Whole world is sustained by sacrifice and each activity, even the smallest one performed with such motive and attitude converts cosmic energy into spiritual energy. He

brought out as to how activities in all social fields like education, business and profession of trade/industry, practice of law, medical practice, government service, politics etc. can be made spiritual. He cited example of King Janak in ancient India and King Marcus Aurelius in ancient Rome and how their kingly duties were spiritual. Similarly, in recent history, socio-political activities of Abraham Lincoln, Mahatma Gandhi, Martin Luther King Jr. and Nelson Mandela were of spiritual nature. He said that only such spiritually performed duty makes the real living and such life can be and should be lived by all irrespective of their position, nationality, colour, race, gender etc., etc. By such performed duties people can realize the reality of Universal Brotherhood. The talk was followed by close interaction with the participants. Bro. (Prof) Sahadeb Patro, President, UTF, made concluding observations. Shri Ramesh Chandra Mohapatra, Chairman, Magnum group of Industries, Bhubaneswar, presided over the meeting. Sis Purnamasi Pattnaik introduced the Guest Speaker Bro. U S Pandey. Dr. Geetrani Padhi, Magnum group of industries, BBSR, welcomed the guest and coordinated the programme. The meeting concluded with vote of thanks offered by Sis. Snigdha Padhi, UTF. Theosophical books and pamphlets were distributed to the participants.

### **Uttar Pradesh**

The following talks were organized at Dharma Lodge, Lucknow, in the month of July: 'The Great White Brotherhood' by Bro. U.S. Pandey, 'Dignity of Labour' by Bro. B.B. Lal, 'Gayatri' by Bro. B.K. Pandey, 'At the Feet of the Master' by Bro. Pramil Dwivedi and 'The Key Concepts of Theosophy' by Bro. A.P. Capoor

Nirvan Lodge of Agra organized a seminar on 26 June. The theme was 'Who am I?' The speakers were Dr. H.K. Upadhyay, Bro. S.K. Sharma and Bro. G.K. Chaturvedi. Besides, the following talks were held at Nirvan Lodge in the month of June: 'Gate Crasher' by Bro. N.S. Jain, 'All is blank without Atma- Jnana' by Bro. S.N. Sharma and 'Our Aspirations' by Bro. H.K. Upadhyay.

Bro. U.S. Pandey, Federation Secretary, visited Basti Lodge on 14 and 15 July. There in the lodge's meeting he delivered a talk on "An introduction to *The Secret Doctrine*." He also addressed a group of students of class 9 to 11 of Praxis Vidyapeeth on the theme "Character Building", on 14 July; and another group of students from class 6 to 9 on the theme "What is Man?", on 15 July. Students in both the sessions

took keen interest and asked many questions on respective themes followed by general questions on how to improve concentration in study, how to overcome fear etc.

Bro. U.S. Pandey visited Gonda Centre on 16 and 17 July. There he gave talks on the themes “An Introduction to *The Secret Doctrine*” and “Siva in *The Secret Doctrine*”. He also addressed three groups of students of 10 to 12 class and those preparing for entrance to professional courses in a coaching centre. The theme was “Self-Transformation and Rejuvenation by Awareness.” He also counseled a person experiencing depression- giving tips for normal and healthy living.

The two talks held under the auspices of Kashi Tattva Sabha at Varanasi were ‘From Banaras to Kashi’ by Dr. Poonam Pandey and *Nihisreyas* ( release from re-birth) by Pt. Jwala Prasad Mishra. These were organized on July 20 and August 10.

Sri Shirish G. Phansalkar (Dip. No. 41227 ) of Kashi Tattva Sabha passed to peace on 13 July 2018.

### **National Lecturer**

Transformation Session for officers: Bro. U.S. Pandey addressed a gathering of about 70 officers of Northern Railway at Delhi in the afternoon of 6 July. The subject he spoke on was “Rejuvenation and Transformation by Self-awareness”. During his talk Br. Pandey explained the lower and higher nature of man, need and methods to align the lower nature with higher nature; map of reality; need and importance of awareness; field of human consciousness; stages of awareness; formation of and dissolution of push buttons in sub-conscious; values-universal, cultural and personal; approaches in dealing with conflicts; advantages of vegetarian diet, etc.

As a resource person Bro. S.K. Pandey attended a study camp in Lucknow on 16 and 17 June 2018. It was organized by U.P. Federation and the study was based on the book of Dr. Bhagwan Das, *The Mystic Experiences’ - A Brief Presentation of the ‘Yoga Vashishtha’*. Bro. Pandey delivered a lecture on the topic ‘Story of Leela’ explaining how in a pinpoint of consciousness The whole universe can exist with all its planes and creatures.

Bro. S.K.Pandey visited New Delhi as a resource person for a study camp held on 6, 7 and 8 July. Two chapters of each of the three

books (mentioned in the news of Delhi on page 342) were taken up by Bro. Pandey for in-depth study.

### **Study Camp**

Bengal Theosophical Federation is organizing a study class in Kolkata from 18 to 20 November 2018. Bro. U.S. Pandey, National Lecturer, will conduct it. The venue will be Bengal Theosophical Society’s Hall, located at 4/3A, Bankim Chatterjee Street, College Square, Kolkata -700 073.

The topics to be discussed during the 3 days are: a) Occult function of some human organs; b) Man is his own maker; c) Chains, Rounds and Races.

### **National Seminar at Gwalior, MP**

MP and Rajasthan Federation and Gwalior Theosophical Lodge are jointly organizing a NATIONAL SEMINAR on “SATYAM SHIVAM SUNDARAM in the light of THEOSOPHY”. It will be held on 26-28 October 2018 at Gwalior. Reference Books:

- 1- *Truth, Beauty and Goodness*, by Radha Burnier.
- 2- *Self- Culture*, by I. K. Taimni.
- 3- *World Around Us: Collected writings from the Watch Tower* by Radha Burnier and other books of different religions.

RESOURCE PERSONS - 1 Bro. Ashok P. Lokhande, Chairman, West Zone Propagation Committee.

Bro. Sikhar Agnihotri, National Lecturer and others

Members of all Federations under the Indian Section are welcome to participate in the seminar. The delegates coming from outside Gwalior will be provided Board and Lodging from 25.10 [AN] to 29.10 [FN] for which each delegate will pay Rs.500/- as fees on arrival at Gwalior. Those who are willing to participate are requested to send their names to the following persons:

Persons to be contacted 1) Bro. D. Dubey, Mob. No. 8890969696, 9352421213; 2) Bro. Sanat Ku. Vyas, Mob. No. 8226007650, 940663550; 3) Dr. Hari Shankar Dwivedi, Secretary, MP & Rajasthan Federation - 9425119409, 07512626733.

# THE 143<sup>rd</sup> INTERNATIONAL CONVENTION

**Theme: *Truth and Beauty: A Field Beyond***

The 143rd International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2018 to 5 January 2019**. All members of the Society in good standing are welcome to attend as delegates. **Non-members** may send **requests** for permission to attend, together with a recommendation from an officer of the Federation or the Section, **to the Convention Officer (CO) before 25 November**.

Package rates from 29 Dec. 2018 to 6 Jan. 2019, inclusive. One-day rates are not available.

## **LEADBEATER CHAMBERS (LBC) Registration with full board**

Overseas delegates US\$ 360/ 310 EUR / 490 AUD

Indian and Less Developed Countries' delegates Rs.9,300

- Includes registration fee, sharing room, mosquito nets, sheets, no blankets, all meals at LBC dining hall. No reimbursement, if one eats at the Canteen.- *Note: half rate for children of 3-10 years.*

## **INDIAN STYLE Registration with full board**

Indian and Less Developed Countries' delegates Rs.2,000

-Includes registration fee, mat/cot or mattress, sheets, all meals at the Canteen- *Note: half rate for children of 3-10 years*

## **CANTEEN Only meals**

Canteen from 30 Dec. (dinner) to 5 Jan. (lunch) Rs.1,200

- Includes breakfast, lunch, snacks, dinner-

Canteen will be run by the Karnataka Theosophical Federation.-

*Note: half rate for children of 3-10 years*

## **ACCOMMODATION**

All Indian style accommodation is dormitory accommodation – that is, shared accommodation, multiple beds within the same room or

hall; no attached bathrooms or toilets; and, no kitchen. No special facilities can be provided for members who are ill or for women with babies. Ordinary medical attention will be available for minor complaints and there are no facilities to treat serious illness. Since accommodation is limited, especially ground floors, preference will be given for very elderly delegates who register early. Accommodation availability will be confirmed by the Convention Officer by email. Specific building / room allotment requests cannot be entertained.

## **REGISTRATION AND PAYMENTS**

*Last date for registration: 1 December 2018*

*Cancellation:* last date 15 December 2018; payment will be refunded, except the Registration fee of Rs.300 or USD 70. After 15 December there will be no refund of any amount.

**Delegates from India:** Send the Registration form with the details (available at <www.ts-adyar.org>), along with the package charges, to the Convention Officer before 1 December 2018. Remittance by crossed **cheques or bank drafts** should be **made payable to *The Theosophical Society***. If making online transfers, it is essential to communicate by email to CO, the following details: delegate(s) name, Bank name, amount, date of transfer and transfer reference number.

**Delegates from other countries:** Make sure you take travel insurance. Send the Registration form (available at <www.ts-adyar.org>) by email. Payment on arrival in foreign currency is accepted. Master Card and Visa credit cards are also accepted. If payment is being made by online bank transfer, then make sure that the purpose of payment is marked “donations” and an email is sent to CO with the following details: delegate(s) name, Bank name, amount, date of transfer and transfer reference number.

**Contact Convention Officer by email:**  
**tsadyarconvention@gmail.com** or

By Post: The Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, India

Marja Artamaa, *International Secretary*

# **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 15 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 49 in Deluxe Rooms, 45 in Special Rooms and 20 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