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Editor

PRADEEP H. GOHIL

A STEP FORWARD

Theosophy says that the attitude of a theosophist should always be that of a learner in life. Always ask oneself, “What has this man, or that circumstance to teach me? What have I to learn from this problem? If we look at life in this way, then we would be so interested in it that we will have no time to judge or blame, and our life would begin to be the life of wisdom – the Theosophical Life.

Theosophy talks about the doctrine of “karma”. It is probably one of the most misunderstood part of Theosophy- few things are perhaps so dangerous as a little knowledge of the law of karma. Unfortunately, many of us have stopped at the point of a little knowledge. We need to remember how karma is made up, and judge it by what we know, and not by what we fancy. Dr. Annie Besant explains this very well by saying that people often talk of karma as though it were a kind of great lump which is flung down on a man’s head at birth, against which he can do nothing. Sometimes this occurs, but in the vast majority of cases the karma that you are making every day is modifying all the results of the karma of the past. It is a continuous ongoing process and not somethings lying in wait for us. It is not a sword hanging over us that may drop on us at any moment. One way of appreciating this practically is to remember the karmic laws: thought makes character, desire creates opportunity and activity builds the environment. Look back over any one day when you are meditating and you will find your thoughts very mixed, some useful, some mischievous. If you had to strike the balance, the resultant of the intermingling of all those thoughts in the karmic stream might be very difficult to determine. So, with desires — part of the day you are desiring nobly, part of it badly; sometimes wisely, sometimes stupidly. The result of your day’s desires is not easy to see, but it will certainly be very mixed. So, with your actions — some hasty words, some kind, some gentle, some harsh – very mixed once more. The study of one day will prove to you that you are creating a very mixed karma, and that it is hard to say whether the outcome is for good or for evil. Now apply the same thought to your past lives and you will be able to

get rid of the notion of an enormous stream of karma that is burdening you and sweeping you away.

This is the way we learn the Theosophical Life, and it becomes reality more and more with every week we live. The Theosophical Life must be a life of service. Unless we are serving, we have no right to live. We live by the constant sacrifice of other lives on every side, and we must pay it back; otherwise, we are thieves. Service is the great illumination. The more we serve the wiser we become, for we learn wisdom not by studying but by living. There is a sense. To live the life of service clears the mental atmosphere of the distorting fogs of prejudice, passion, temperament, etc. Service alone makes the eye single, so that the whole body is full of light, and only those who serve are those who truly live. That Theosophic ideal is one which must permeate the being of every one of us, for on the amount that we give in service to others can we claim the service of those who are higher than ourselves. They who serve humanity serve in proportion to the services given. In our country, many people eat their own food only after they have fed someone in need of it.

Life becomes great when we look at it from this wider outlook. When we see things as they are, instead of being blinded by the outer appearance. Let our lives be great and not petty. The great life is the happy life, and the one whose ideals are great is himself great. If we cannot do great things, let us do small things perfectly. For perfection lies in the perfection of every detail and not in the size of the act. There is nothing great, nothing small, from the stand point of the Self. Each is necessary and is a part of the Divine activity.

Besides living the three objects of the Theosophical Society, these are some of the lessons which underlie life which is really Theosophical. In this way theosophy becomes a help, a mighty power, and if we can live the Theosophical Life, our lives will preach Theosophy better than the tongue of any speaker. There can be only few speakers and Theosophists who live Theosophy, and their lives can preach more eloquently than any skill of the tongue. Theosophy must be lived in day-to-day life. Living a Theosophical Life will be a step forward in our life.

TIMBOYD

SOME THOUGHTS ON STUDY

IN the short article written by H. P. Blavatsky (HPB), called “Practical Occultism”, she made a point of distinguishing between the theosophist and the practical occultist. She writes:

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself, one who is ever ready to sacrifice their own pleasures for the sake of others; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefits they may confer — is a Theosophist.

The only part I might take issue with is the idea that it is “easy” to become that person.

An interesting aspect of her list of a theosophist’s qualities is that none of them refer to membership in an organization. Those who are attracted to this theosophical approach soon find themselves asking some questions like: Where do I begin? What can and should I study? In J. Krishnamurti’s little book, *At the Feet of the Master*, the importance of study is emphasized, but study first that which will “most help us to help others”. So, what is it that most helps us to help others; how do we study it; where do we find it?

I travel around the world interacting with TS members and groups. Sometimes it is surprising the areas that theosophists choose to focus their attention for study. The range of choices is broad. For some, study focuses solely on the writings of HPB and the Mahatma Letters. For others, the second wave of theosophical teachers — Besant, Leadbeater, and Krishnamurti — occupy their study. For others it is the understanding, and even the cultivation, of the psychic realm.

It is important to choose wisely, especially in the beginning. An initial small step in the wrong direction can lead us far away from the direction we had originally intended. The purpose of our study is the elevation of the mind. Like climbing to a mountain peak. There are many possible paths that lead to the peak of the mountain, but at the summit we find before us a single vision of the patterns and appearance of the Earth below.

We use the word “below” because for the duration of our mountaintop experience, the Earth where we live, where our day-to-day lives take place can be clearly seen as an interrelated whole. A fact of these experiences is that sooner or later we must descend from the heights we have attained. Whether we are standing on a physical mountain or rapt in the elevation that occurs occasionally in meditation, eventually we must come down to Earth, once again engaged in our normal activities. In the aftermath of a peak experience we might imagine we could leave behind the many limiting habits we have cultivated during our lives. We cannot. We have the experience of having seen clearly, and now must guide ourselves by the memory of what we have seen. We do remember, and that knowing cannot be taken away.

There is a meditation teacher named Jack Kornfield, who said: “After the ecstasy comes the dishes.” After the peak experiences we are back washing dishes, taking children to school, going to the workplace, all of the mundane things that comprise a life, but somehow, we do it differently. As Joy Mills once described it, “You look the same, but never see the same again.” In our theosophical approach this elevation is cultivated in the process of study, meditation, and service.

It would be well to have a complete teaching to help us develop as holistically as possible. In HPB’s writings she references the Lam Rim, a body of wisdom teachings typical to Tibetan Buddhism. Lam Rim is also referred to as “the graded path to enlightenment”. It is thought of as a complete package, so that at whatever level of unfoldment we find ourselves, there is a step on the ladder of these teachings that is suited to us. From the Lam Rim perspective there are

three different levels of spiritual practitioners. They call it the “three scopes” — “small”, “medium”, and “great”.

The small scope relates to the person who is concerned for their own suffering and is searching for happiness within this ever-repeating wheel of *samsara*, or cycle of birth, death, and rebirth. Practitioners of the small scope are working to be happy in this life and sow the seeds for a better rebirth in another life. Perhaps to be born into a family of wealth and authority, or into one of the various heaven realms associated with Tibetan Buddhism.

The medium scope would be those practitioners who have seen the folly of this repetitive cycle of suffering and seek liberation from it. In our theosophical writings we hear about the Pratyeka Buddhas, sometimes (incorrectly) described as “Selfish Buddhas” for their focus and success in achieving a personal liberation from the realm of suffering.

Then there is the great scope, the Bodhisattva path, for those who are determined to become enlightened in order to benefit all suffering beings. The vow of the Bodhisattva is “May I attain Enlightenment for the benefit of all sentient beings”, and is very much aligned with the theosophical approach.

In the theosophical tradition there are profound teachings that address us at all of the many levels where we find ourselves. Many of these books tend to be short. Like a *sutra*, they leave it to us to experiment, extend, and expand the teachings.

At the Feet of the Master speaks about four qualifications that lead toward entry onto the path of discipleship – discrimination, desirelessness, good conduct, and Love. We also have HPB’s *The Voice of the Silence*, which is “Dedicated to the Few” and describes the path at another level of unfoldment, and there is Mabel Collins’s *Light on the Path*, with its various admonitions. The first part of the book talks about all of the desires we must “kill out” before we move on. Paradoxically, after they have been extinguished the next phase of the book talks about another level of things that we must desire! One

of those is “desire possessions”, but these are possessions of an inner nature. So the idea of moving progressively from those things of the desire world, is to go more and more inward. The book closes with the section on “seeking”, what it is that we seek, and how we seek it.

In the final verse, after having killed out desires, cultivated proper desires, and sought out the way, then we are told to stop — “don’t do anything”. The last phrase in the book is “to look for the flower to bloom after the storm”. Until the storms of life have shaken us to our roots, the flower of wisdom does not bloom. These are complete teachings that can guide us along the way, if we can make the connections from the abbreviated versions to their sources.

When I was much younger, I had a teacher who would sometimes say things that seemed peculiar. One of the things he would say is that the wisdom teachings are safe from people who are not ready for them. He would give the example of someone taking a handful of diamonds and spreading them on the floor. A person coming into the room who did not know how to recognize a diamond would say: “Your house is not very neat. You have glass scattered all over the floor.” But someone who knows the value of jewels immediately would perceive that precious diamonds were laying all around his feet.

The teachings that we have been given are like this. It is the nature of wisdom that it is expressed in such a way that whatever our level of unfoldment they will feed us at the level of our need. Our responsibility is to be aware that they are without limit. So while it might be easy to become satisfied with the crumbs that we are able to digest at this moment, our role is to elevate, to always try to look deeper, try to deepen our experience.

What we find is that, invariably, as the scope of awareness opens within us, the exact same teachings will speak to us in a very different way. That is the beauty of it — it is an unending path, and we are unendingly supported at every point of it.

(Courtesy: *The Theosophist*, June 2023)

DARSHAN KUMAR JHA*

SELF IS VISIBLE IN EVERYTHING & EVERYTHING IS VISIBLE IN SELF**

To know God, we have to know man or to know man, we have to know god. To study the universe is to learn both God and man; for the universe is the expression of the Divine Thought, and the universe is mirrored in man.

Annie Besant¹

The first question is what is Self? Is it I or Atman or Ego?

While the sense of Self is a common empirical experience, yet philosophers, psychologists and mystics who have explored it have not come to a common conclusion on what it really is. Some affirm its existence, but define it in differing ways, while others, such as Philosopher David Hume and the Buddhists, deny its existence altogether as a separate entity. Hume says that we are “nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity.”²

The earliest explorations of the nature of the Self are found in the *Upanisads*, for example, posit an Atman (Self) or Purusa (consciousness) that underlies human experience. Hindu scriptures generally identify this Self or Atman with the universal Self, or Paramatman. At the same time, they distinguish it from *Ahamkara*, or the “I-making” faculty which produces an illusory self. Christianity distinguishes between three kinds of selves: the body (soma), soul (psyche) and spirit (pneuma).

Psychologist William James³ recognized that there was an empirical or phenomenal self (consisting of the material, social and spiritual selves) but that underneath these facets of self is the Pure Ego

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(or Arch-Ego) which is the source of the unity and continuity of the experience of self. Freud⁴, on the other hand, functionally distinguishes the conscious Ego from the Id (instinctive drive) and the superego (social conscience). At birth, only the Id is functional, while the Ego and the Superego are but later differentiations of the Id as a result of growth and experience. Carl JUNG⁵ regards the Self as one of the archetypes or inherent structures of human consciousness. These archetypes include the Ego (conscious mind), the Persona (the external self), the Shadow (instinctive drives), and the Anima/Animus (image of masculinity/femininity).

As per Advait Vedant⁶, *Ātman* is the “Real Self” or “Essence” of the individual. It is *chaitanya*, Pure Consciousness, that is self-revealed, self-evident and self-aware and in some way permanent, eternal, absolute or unchanging. It is Self-existent awareness, limitless and non-dual.

The theosophical view about the self is basically identical with the Hindu view. In *The Seven Principles of Man*⁷, Besant says that the true Self is the Atman that expresses itself through six vehicles or principles: spiritual soul (*BUDDHI*), higher mind (*ARUPA MANAS*), lower mind (*RUPA MANAS*), feelings (*KAMA*), etheric double (*LINGA-SARIRA*), and the physical body (*STHUL SHARIRA*). This true Self or Atman is different from the reincarnating Ego (the Causal Body) and the personality or personal self (the four lower principles).

As Annie Besant says in her lecture “SELF and Its Sheaths⁸,” that knowing and understanding self makes all problems soluble, that which realized clears all difficulties away, that which known brings us to the Supreme Peace, that beyond which there is nothing, and in knowing which we know everything that is or can be.

TO MERGE LOWER SELF INTO HIGHERSELF, we may learn the Supreme Secret, and knowing the Supreme Secret may do our duty in the battle of the outer world. **This supreme truth had been told by Srikrishna to Arjuna, not for spiritual purpose but to solve real world problem, not to gyani arjun but the warrior Arjuna**⁹. Lower self is visible in higher self as we purify our lower qualities i.e., physical, ether, astral, mental. We can identify lower self as ‘personality’ and ‘Individuality’ as higher self. Our every action,

emotion and thoughts make impression in higher triangle i.e., individuality. As we become pure and refined, it gets absorbed in our Higher Self.

Let us go to the beginning of a universe, and try to realize what is meant by the SELF; for the SELF of the universe and the SELF of man are one, and in knowing the SELF we know that which is at the root of the universe and of man alike. Travelling, backward to the beginning, we come to an infinite Darkness where there is no thought, no language, where nothing human or limited may be. It has no name, no words may describe It; nothing that can be said of THAT. When our Rishis go backwards and backwards, when they had reached Brahman, Who is without origin, Who is the One and the All, and describe It as Supreme *Brahm*, *Parabrahm* and there all voice is silent, all thought falls dead¹⁰.

When we try to watch that darkness where nothing and everything both exist, there might glimmer through the darkness a light which is formless, we know not whence it comes nor how, light that is only light without limitation and there our thought may rest and a real thought is possible as *Mundakopanishad*¹¹ states:

Luminous without form ... without origin, without life,
without mind

Now question is What is the meaning of Without life? without mind? He, out of Whom everything of the universe originate has and is nothing? Yes, because mind implies more than the One, and THAT is one; because mind implies separation, and here there is no separateness; because mind implies some one that is thinking, and something that is thought of, and there is as yet but the One in Whom is enfolded all that may be thought but has not yet come into manifestation.

Madame Blavatsky - in dealing with this which is beyond all consciousness, with this which is beyond mind, with this which is beyond thought, not because it is less but because it is so much more, because it is deeper, wider, all--embracing. In "*The Secret Doctrine*", Madame Blavatsky quotes from the Divine Pymander¹²:

“God is not a mind, but the cause that the Mind is;

**not a spirit, but the cause that the Spirit is; not light,
but the cause that the Light is”**

Annie Besant interprets this, “The mind of man thinks, but in order to think it must remember the Past, it must realize the Present, it must look forward to the Future. But in *Brahm* there is no Past, nor Present, nor Future; there is one eternal Now, and no distinguishment of time, of place, of succession of states.”¹³ In simple words, we can say that miserable concepts of objective phases are not sufficient to measure subjective whole such as an axe for fine carving. He is the One out of Which everything is to be builded, that is Brahman, the SELF of the Universe, it is Ishvara, the Lord.

Self or Atman is no individual property of any man, but is the Divine essence which has no body, no form, which is imponderable, invisible and indivisible¹⁴. According to Helena P. Blavatsky, “The Atman, **is the Universal ALL, and becomes the HIGHER-SELF of man only in conjunction with Buddhi, its vehicle.**”¹⁵

Now we can move towards the main quest that how can we understand that self is visible in everything and vice versa.?

In *The Secret Doctrine* this is explained as the universe is the expression of the Divine Thought. The *Chandogyopanishad*¹⁶ says “एकोहं बहुस्यामी” ।

There is the beginning of the universe; there the commencement of differentiation; and it is an internal differentiation; and not an external expansion; it is not a change of nature, but a change of condition; it is not an alteration of substance, but of variety within the One, due to “I will multiply”.

This is the manifestation of the universe within the Divine Form. Eleventh chapter of Bhagavad-Gita¹⁷, when Sri Krishna appeared in His Divine Form or *Vishwaroop* stretching from earth to sky, blazing as a thousand suns, Arjuna with his divine eye given by Sri Krishna see all the Gods, and all the gradations of living things in thy body. Therefore is it written that for the sake of the SELF everything is dear: not for the outer shape but for the inner SELF - the lowest as well as the highest, the speck of dirt as well as the loftiest Deva. We cannot separate one single thing from the Supreme; It is the SELF of all, and exists in all, and is all.

There is a famous story¹⁸ of Uddalaka and his son Shwetketu, who taught his son by salt dissolved in water. He took the salt and put it into the water, and the next day he asked for it back: again, and the boy said he could not find it. Then the father said: “Taste from the top-middle-bottom of the water”; and the son said: “It is saltish. Then the father told his son that as the salt which could not be seen yet pervaded all, so it was with Brahman, the Universal Soul. He told to his son O Svetaketu! thou art THAT.” There is our bridge: thou art Atma, and Atma and Brahman are one.

We sometimes say Atma, then we say Paramatma of the SELF of all; if we say of man Purusha, then we say Purushottama of the SELF of all. But It is one and the same everywhere, in the great and in the small; there is no difference, there is no separation, there is one eternal un-dying and ancient SELF, and that SELF is the SELF in you and in me. There may be difference in condition, in manifestation, but the essence and the nature is one and the same; and therefore is it written in *Chandogyopanishad*, that Atma is the bridge.

It is very significant to mention the philosophy of Advaita Vedānta which is based on Upanishads to understand the relation of aatma and paramatma and the relation of supreme soul and this manifested universe. I would like to sukta of *Niralambopanishad*¹⁹, that is often quoted by philosopher of Advait Vedant²⁰, ब्रह्म सत्यं जगमिथ्या जीवो ब्रह्मैव नापरः (निरालम्बोपनिषद्-28)

Brahmn is real, the universe is *mithya* (it cannot be categorized as either real or unreal). The *jiva* (self of man) is Brahman (SELF or Universal Self) itself and not different. The philosophy explains that Brahman due to its *maya* appears as this world and Everything else is also Brahman and Atman is *Sat-Chit-Ananda* and not different from Brahman. It means Brahman is the fundamental reality underlying all objects and experiences. Brahman is explained as pure existence, pure consciousness and pure bliss and Consciousness is not a property of Brahman but its very nature.

Our scriptures says ‘यथा पिण्डे, तथा ब्रह्माण्डे; यथा ब्रह्माण्डे तथा पिण्डे, meaning “as is the individual, so as is the Universe and, as is the Universe, so is the Individual”. ‘There are many examples given to illustrate the relation between the existence of the world and Brahman.

The two famous examples are that of the space in a pot versus the space in the whole cosmos (undifferentiated in reality, though arbitrarily separated by the contingencies of the pot just as the world is in relation to Brahman), and the self versus the reflection of the self (the reflection having no substantial existence apart from the self just as the objects of the world rely upon Brahman for substantiality). According to the Advait Vedant²¹, there are three planes of existence : the plane of absolute existence (*paramarthika satta*), the plane of worldly existence (*vyavaharika satta*) which includes this world and the heavenly world, and the plane of illusory existence (*pratibhāsika* existence). When we know that the two latter planes of existence are a function of *mâyā* and are thus illusory to some extent, we reach the plane of absolute existence (*paramathika satta*) and at that plane we can see the real truth that *Aatma* and *Paramatma* are not dual, Supreme Self and Universe are not dual. After the object of observation has merged into observer only pure consciousness remains. Because it is just a mental projection, a false perception due to illusion of *maya*. When one knows the art of discriminating real and unreal and see the source, one sees Brahman everywhere. Hence the word non-dual is used to indicate that there is no duality of observer and object of observation. Famous Hindi Kavi Jayshankar Prasad beautifully wrote “नीचे जल था ऊपर हिम था, एक तरल था एक सघन, एक तत्व की ही प्रधानता, कहो उसे जड़ या चेतन” |²²

Hence, we can reach to a conclusion, which is written in our Upanishadas - ‘*Aham Brahmasmi*’ meaning ‘I am Brahman’ - a *mahavakya*. Since this ‘I’ is nothing but pure consciousness, it reflects another *mahavakya* - *Prajnanam Brahma* (प्रज्ञानं ब्रह्म) meaning ‘consciousness is brahman’.

The ocean is not in the waves, yet the waves are the ocean. They are within each other, inseparable. When Lord Krishna assumed the *Visvarupa*, the vision showed the interconnectedness of everything with everything else. Nothing is outside ourself. The universal consciousness cannot bear the idea of duality. We must go beyond space-time consciousness due to which persons and objects look external. Understanding the universe on its physical side we may catch something of the Divine Word, of the truth of ourselves and of the all. The more we approximate to the nature of the Self or the nature of the Ultimate Reality, the more free we are.

The *jivanatman* or individual self is a mere reflection of singular Atman or Supreme Self in a multitude of apparent individual bodies. It is “not an individual subject of consciousness,” but the same in each person and identical to the universal eternal Brahman.

So, we can conclude that the universe is the expression of the Divine Thought, and the universe is mirrored in man. In Other words, Self is visible in Everything and everything is visible in Self.

And therefore, we pray as *Brihadayanayak Upanishad*²³ says

“असतो मा सद्गमय ॥ तमसो मा ज्योतिर्गमय ॥ मध्योर्मा मत्तम् गमय ॥”

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KRITIKA GOEL*

MAKING BROTHERHOOD A REALITY**

I would like to throw some light on the various ways and means of bringing brotherhood to reality in our daily life. Now for any layman or for any little child, “we all are children of god” or “man is a social animal so has to live in harmony with others” or “we should tolerate and respect others’ views”, these are some statements which we use very frequently. Now the question is whatever we believe do we follow that or whatever we just follow do we believe in true sense?

I have stayed in hostel during my student days and have seen people from various corners of the country staying together. But then if I have observed correctly, I’ve seen people who have just fit into anything.. no rigidity, absolute acceptance, abundant love and compassion for others and I think these are human characteristics which are definitely driven by certain belief system, certain kind of upbringing, certain kind of values. But then there is one other side as well. In my hostel days itself I also came across mean, jealous and people who were used to do backbiting and displayed absolute non-brotherhood sense. I believe that establishment of brotherhood can’t be like buying vegetables from any vendor. To me it is all about how comfortable you are from within to see, feel or establish that oneness.

We must remember that the world is not lead by competition but by cooperation. Brotherhood doesn’t only mean to unite the people of every caste, creed, race and all the groups but as they say that charity begins at home similarly this concept to turn into reality should begin from home. Brotherhood should be inculcated and practiced right from where you live. Because to grow a tree you need to plant a seed and what better place one can have than his home.

So, now I would like to share some ways to practice on regular

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** Talk delivered on the occasion of the 131st Indian Section Convention held at the Indian Section Headquarters, TS, Varanasi on 29 October 2022.

basis for the change to take place. In this regard the first point is TOLERANCE: I recently heard about how a girl killed her father and ran away with a boy of her age and if I tell you about the age then I’m sure this point is worth implementing. She was a 14-year-old girl.

I’m sure many of us have come across people or even ourselves saying “I won’t tolerate this nuisance”. But then I would like to know what is nuisance and what do you mean by tolerance? Working together in such a diverse society the one quality which is most needed is tolerance. What lubricating oil does for a machine, tolerance does for our heterogeneous society. It prevents friction, counteracts disruptive tendencies, and allows the working of the whole organism to function smoothly.

But we must know what real tolerance is and distinguish it from its pseudo form which is so often mistaken for the real thing. If we differ from another person, we may recognize theoretically his right to think and act differently but all the same there may be an element of contempt in our attitude which prevents us from understanding other’s point of view and causes some kind of antagonism in our sub-conscious mind. This is not the kind of tolerance that will do in our mutual relationships and that which can bring about a harmonious adjustment of the different elements that have to be fitted together for the carrying on of our work. The tolerance that we need implies a clear recognition that every soul is divine in origin and is unfolding its life in its own unique way, treading its own path which must necessarily be different from our own. If we really feel this way, and not merely concede the principle in the abstract, then there can be no place for any open or veiled contempt or hostility in our attitude towards our fellow members; on the contrary, there should be a certain amount of reverence and sympathy whether we agree or differ in our points of view. If we have to oppose others we should do so without malice in our heart, in the spirit of an agent of the Plan who has to carry out the Dharma of his position as he sees it. If we see faults and even vices in others we should not feel any repulsion. That friend is unkind who speaks only of the things which please and flatter us, but dares not mention our shortcomings for fear of incurring our displeasure. That parent is unkind who indulges the child in all its wayward whims, leaving it to learn self-

discipline when it is thrown upon the world. We should try to reach the divine life which is imprisoned in the undeveloped and uncontrolled bodies, and in a spirit of comradeship should make an endeavour to help our brother to get rid of the impediments. It is only this kind of broad, all-embracing attitude which really deserves the name of tolerance and which can ensure the welding together of such diverse elements, working in perfect harmony, and bent on achieving a common purpose.

The next significant point is CO-OPERATION: To bring about far-reaching changes in the modes of thought and outlooks prevailing in the world, mere tolerance, necessary though it is, is not sufficient. What is wanted, in addition, is the attitude of active cooperation, the readiness and the capacity to work with people of all kinds of temperament and modes of thinking in the pursuit of a common goal. We cannot do away with these differences, we cannot always choose our co-workers and yet we have to work together. So, there must be this spirit of active co-operation and the desire to give to our fellow workers all the help and moral support they may need in their work. This desire to help others should, of course, not be allowed to pass into that phase where it becomes interference. We should let other people do their work in their own way, even though we do not consider it the best possible way under the circumstances. To be always ready to help where help is needed and yet to have no desire to interfere is an attitude of mind not easy to acquire, but it has to be acquired by every worker who wishes to qualify himself for the privilege of working under the guidance of the Elder Brethren and to establish brotherhood.

In this regard SYMPATHY also plays a very vital role. Most of us are so much absorbed in our own troubles and difficulties that we are hardly aware of the tremendous suffering that exists in the world, not only in abnormal times, but even when everything is outwardly bright and prosperous. The awful calamities in different parts of the world which unfortunately come every now and then, fail to stir our feelings and to evoke from us a sympathetic response.

Millions of people get wounded and die in awful agony, millions of homes are destroyed and women, children and old people are left without any support, physical or emotional. But all this suffering leaves

practically unaffected those who have not passed through the ordeal, and hardens those who have undergone this awful experience. Even in normal times the suffering that prevails everywhere is colossal if we take the trouble to find it out. But it does not generally arouse our sympathy. If it did we could not remain indifferent but would want to change the conditions which make such unnecessary suffering possible. And when we go into the causes of the chaos and suffering that exist in the world and really want to change these conditions, then only we would realize the value of Theosophy and the necessity of applying the truths of the Ancient Wisdom to the solution of our social and economic problems. So we see how, when human sympathy is adequately developed, our life will automatically adjust itself to the work which has to be done for bringing about better conditions in the world. Without this real sympathy brotherhood is likely to degenerate into a mere intellectual dogma which does not inspire and does not move our heart, and therefore makes all our outer activities sterile and ineffective.

The last and most important point of all is: LOVE. For in everyone and in everything there is good; in everyone and in everything there is evil. Either of these we can strengthen by thinking of it, and in this way we can help or hinder evolution; we can do the will of the Logos or we can resist Him. We must be so filled with the intense love that we are ever on the watch to render it to all around us- not to men alone, but even to animals and plants. We must render it in small things every day, that the habit may be formed, so that we may not miss the rare opportunity when the great thing offers itself to be done. For if we yearn to be one with God, it is not for our own sake; it is that we may be a channel through which His love may flow to reach our fellow-men. "God is love and who ever abides in love abides in God"

He who is on the Path exists not for himself, but for others; he has forgotten himself in order to serve them. He is like a pen in the hand of God, through which His thought may flow, and find for itself an expression down here, which without a pen it could not have. Yet at the same time he is also a living plume of fire, raying out upon the world the Divine Love which fills his heart.

Now, I would like to share and conclude with a short story:

On the farm in the heart of India, there lived a farmer and his wife. They were rather poor, but earned their living by collecting milk from all the farms in the area to sell it in the market in the city.

One day, like all the other days, the farmer set off to work. He fed the oxen and attached them to the cart. Everything seemed to work smoothly, until the front wheel started to speak. "I'm so great. Look how well I am made. the best iron bars have been used to shape my wonderful, round frame. the wood is still in brilliant condition after so many rides and see, what a beautiful pattern I make on the earth. Without me this whole cart would not move an inch!"

"You are terribly vain, dear wheel" Called one of the wooden planks. "Without us, there would be no cart! We planks are holding the whole cart together, Keep the milk from falling and offer our farmer a place to sit."

"Well, maybe." Said the wheel. "But after all, I and my 3-wheel brothers are the most important part of this cart!"

"Are you so sure?" Spoke a little voice. "Who is talking?" The wheel replied, pretending not to have heard it. "It is me. The screw!"

"The screw?" The wheel asked and burst out into laughter. "You out of all the parts? you are so tiny, we can barely see you! You are really not important at all! You are not even moving. you just sit there with your bolt friends and do nothing. Nothing. We wheel work hard, turning day in day out, carrying you lot through fields and forests. But a tiny little screw like you? You should not even talk!" Those were very harsh words coming from the wheel. Luckily, they did not make the screw angry, But gave her an idea. She would teach the proud wheel a good lesson. At the next curve, when all those heavy milk cans lent against the wooden planks yet again, she pulled together all her strength and turned and turned around her own axis. After sometime she had finally twisted around so much, that she fell into the grass without any sound at all. That very moment two planks which had been attached to each other through this tiny screw became loose and gave in to the heavy load of milk cans. One milk can after the other

rolled against the loose planks and hit the ground with a terrible noise. The planks became so loose that they all cracked one by one and the entire cart collapsed. The farmer turned around in shock, but too late! He was thrown out of his cart landing in a poppy field nearby! "Goodness! What happened" he shouted. Planks, Wheels, milk cans lay scattered all over the path! "He took off his head wrap and scratched his head! "How will I get this mess together again?" It did not take long to align the wheels and put the frame into place. But there seemed to be something missing, to keep the lot together! "Where are those tiny screws and bolts?" The farmer shouted and started looking for the little silver parts. He searched for many hours, combing through every tiny bit of grass until he finally had all the screws together. "Thank God" He said, picking up the last screw from the ground. "Without you I would never be able to put my cart together again!"

The cart was finally rebuilt and the farmer set off to return home. Most of the milk cans were empty and he had nothing more to sell.

"I was foolish" said the wheel. "I Was boasting and showed off How great I am, when really, all of you are needed as much as I am. only as a whole, All of us together, we make this cart work. and now, because of me, our poor farmer has lost his weekly earnings. I am sorry to have made you all feel bad. I can see now, that however small you may be, you are needed as much as the rest of us."

The screws and planks, the bolts and even the milk cans felt really happy that the vain wheel had come to its senses, and from this day on, the dear farmer never had any trouble with his cart anymore.

NEWS AND NOTES

Bombay

BUDDHA POORNIMA – WESAK BLESSINGS- A meeting to celebrate Buddha Poornima was held at Blavatsky Lodge on 5 May 2023.

Sis. Ruby Khan as MC asked BTF Secretary Sis. Mahazaver Dalal to welcome the Brethren to this auspicious meeting. Sis. Mahazaver Dalal said, “We have been blessed to be gathered in the Green Room near Lord Buddha’s statue (depicting the moment of his Illumination with the Mother Earth as the Witness) and with reverence to pay gratitude to Lord Buddha for his compassion to come close to our earthly plane to give his *Darshan* and to bless the Humanity.”

Attunement of devotion was recitation of Buddhist Prayer by Sis. Meherangiz Baria.

Bro. Navin Kumar speaking on the occasion said that Siddhartha Gautama was the first from our humanity to have achieved the Buddha Initiation. Prior to that Buddhas had come from other Chains. Buddha stressed in his first Sermon, called the *Dharma Chakra Parivartan Sutra*, that it is difficult at this stage about the nature of the Ultimate Divine Power which rules the creation. More stress therefore should be given to Good Conduct. Such is the advice in all the great religions of the world. The last five lines on the Buddhist Prayer also lays stress on five promises, called the *Panchsheel*.

On the Waisak Festival Lord Buddha gives *darshan* to devotees in Wesak Valley. Similarly on Asala Festival day there is a gathering of the sages and adepts wherein Lord Maitreya reads the ‘*Dharmachakra - Kappavattana Sutta*’.

Sis. Kashmira Khambatta had Power Point presentation on Buddha Poornima with beautiful inspiring photos and sketches and lucid explanations about ceremony in Wesak Valley of Himalayas. Sis. Kashmira had invited members to read in turns ‘*Mahamangala Sutta – The Greatest Blessing*’ and translation of the Buddhist Prayer projected on the screen.

Sis. Jasmin Cawasji thanked all and distributed Holy Water from the bowl kept on the Alter Table to all.

The Meeting ended with Meditation on ‘*Om Mani Padme Hum*’ by Bro. Arni Narendran.

TRIVENI Tuesday Meet also had a Zoom gathering on 2nd May 2023 for *Buddha Poornima - Wesak Poornima*. Bro. K. Dinakaran, the main speaker in English, spoke about Lord Buddha’s Teachings and the books on Lord Buddha’s Teachings.

WHITE LOTUS DAY Meeting in Besant Hall, Blavatsky Lodge: Brethren of Bombay Theosophical Federation right from Ghatkopar, North Mumbai, gathered in the Besant Hall of Blavatsky Lodge in the evening on 8th May 2023 in attunement to Theosophists of the world to observe the 132 Anniversary of passing away of Helena Petrovna Blavatsky, Founder & Light Bringer of the Theosophical Society.

Passages from *The Light of Asia*, *Bhagavadgita* and *The Voice of the Silence* were read on this occasion.

In her will HPB had suggested that her friends gather together on the anniversary of her passing and read from Poet Edwin Arnold’s *THE LIGHT OF ASIA* and the ancient Hindu scripture *THE BHAGAWAD GITA*. Later President Col. H. S. Olcott had added the reading from HPB’s *THE VOICE OF THE SILENCE*. White Lotuses grew in unusual profusion one year later (in 1982) on that day and so 8th May became known as White Lotus Day. – said Blavatsky’s Lodge President Sis. Kashmira Khambatta.

The Meeting opened with BTF President Bro. Vinayak Pandya lighting a *Diya* near HPB’s photo and recitation of the Prayers of All Religions by the Members. Then, the Universal Prayer led by Bro. Vinayak Pandya was recited by all.

Bro. Vinayak Pandya spoke about the significance of Readings on White Lotus Day and then gave his impressions of attending the joint Gujarat & Bombay TF Study Camp on Gujarati Book ‘*The Key to Theosophy*’ at Bhowali as one of the Resource persons.

New Members of Centenary, Shanti & Jyoti Lodges were welcomed with presentation of Diplomas.

It was heartening that readings were by quite a few New Members: Bro. Suhas Goswami from Ghatkopar Lodge read a few passages and explained “The Bhagawad Gita”.

Bro. Pankaj Gupta of Centenary Lodge read passages from “*The Voice of the Silence*” and explained the same.

Bro. Sudesh Kumar of Centenary Lodge read passages from “*The Light of Asia*”.

Bro. Apurva Parekh of Vasanta Lodge spoke about the life of Madam Blavatsky.

Bro. Anil Kumar Deshpande from Centenary Lodge explained the significance of White Lotus Day. He added that Madam HPB was Abul Fazal in one of her earlier incarnations and she had travelled a lot and visited many Secret Societies. He recited ‘*The Golden Stairs*’.

Blavatsky Lodge’s Vice-President Bro. Navin Kumar mentioned that HPB in her life span of sixty years travelled all over the world. The birth of Theosophy took place where HPB met Col. Olcott. They attended several séances where the dead appeared and that convinced them that there was life beyond physical. They were guided by the Masters to travel to the East and that was the reason they landed in India. Madam HPB and Col. Olcott both came out with the common wisdom in each religion, i.e. comparative study of all religions.

Sis. Ranjana Katarkar from Vasanta Lodge spoke in Hindi, about Theosophy showing the common essence of all Religions – TRUTH. *There is No Religion Higher than Truth.*

Bro. Navin Kumar recited the ‘*Om Sarve Bhavantu Sukhino*’ prayer. Bro. Taral Munshi concluded the programme with his poem dedicated to HPB ‘*Rainbow of Humanity*’ In the end members paid obeisance to HPB by offering white flowers on the table with her photo, Diya and Lotus bowl.

Bro. Arni Narendran’s Greetings to Theosophical Society, Moscow, Russia on the occasion of White Lotus Day: Bro Arni Narendran sent a video Greetings from Blavatsky Lodge on the occasion to the Adyar Theosophical Society in Moscow highlighting the need for integrating the Theosophical objective of *Universal Brotherhood*’ in ‘*the Globalization*’, the needed effort in the new direction of contemporary economic thought. Bro. Alexey Basputin, President of TS Russia appreciated the message with words, ‘Inspiring! In mind, my thinking is with you.’

Centenary Lodge, Bandra of 75 years had the Reopening Meeting on 23rd April 2023 at 5.30 p.m. at the residence of Bro. Anil Kumar Deshpande. It was held in the presence of BTF President Bro. Vinayak Pandya. The Centenary Lodge is getting new members because of

the enthusiasm of Bro. Anil Kumar and Bro. Sudesh Kumar.

Shanti Lodge of 76 years restarted its meetings after Pandemic with AGM on 27th April 2023. Initially there will be monthly meetings. Thanks to motivation of President Sis. Aban Patel. There are three New Members.

TRIVENI TUESDAY MEET expanding into TRIVENI INTERNATIONAL FEDERATIONS had its 1st Meet of Greece – Utkal – Gujarat – Mumbai on Tuesday 16th May 2023. The theme was ‘Know Thyself’. The Guest Speaker Sis. Erica Georgiades spoke in English. Bro. Bhabani Sankar translated it in Odia and Sis. Vibha Saxena translated it in Hindi. Bro. Taral Munshi was the Moderator. The presentation was based on Plutarch’s thought - ‘The Ship of Theseus’.

The Ghatkopar Adinath Lodge was inaugurated on Sunday 14th May 2023 at 10.00 am at the Residence of Bro. Subhash Goswamy. The Brethren gathered were Bro. Subhash Goswamy, Sis. Sudhaben Chhotalal Shah, Sis. Vinayaka Shah, Sis. Poonam Upadhayay & Bro. Deepak Sampat. BTF President Bro. Vinayak Pandya spoke about the activities of Theosophical Lodge & TOS. BTF Treasurer Bro. Taral Munshi spoke about Theosophy and expressed wish to share it with the students of Bro. Deepak’s school. Sis. Sudhaben shared her thinking on the Way of Life. Sis. Poonam Upadhaya will take up Study meetings twice a month, preferably on Sundays. Bro. Subhash & his family were thanked for their zeal for starting the Lodge and for warm hospitality with breakfast.

Bihar

A study class on ‘Basics of Theosophy’ was held at Chapra Lodge on 27-28 February 2023. The study was conducted by the National Lecturer Bro. U.S. Pandey.

Bro. U.S. Pandey spoke on ‘Successful Life’ for the students of Rajendra College of Chapra on 28 May.

A day-long study calls was organized by the Muzaffarpur Lodge on 29 April. The topic selected for the study was ‘Contribution of Dr. Annie Besant in propagating Theosophy in India’. Bro. Chittaranjan Sinha ‘Kanak’ presided over this meeting in which. Bro. Uday Shankar Srivastava; Bro. Prem Kumar Verma; Bro. Shaikendra Shrivastava, Bro. Ramesh Pd. Srivastava also presented their views.

Buddha Poornima was celebrated by Muzaffarpur Lodge on 5 May. Bihar Federation's President Bro. Chittaranjan Sinha 'Kanak' was the chief speaker on this occasion and he enumerated in detail the thoughts of Buddha and said that 'today we need Buddha and not Youddha.

In the meeting of Gopalganj Lodge, the Lodge's President Bro. Raj Kishore Prasad said that the teachings of Buddha including non-violence must be followed by us. The Lodges of Chapra, Samastipur, Asiana Nagar and a few other Lodges of the Federation also celebrated Buddha Poornima on 5 May.

A Study Class on -" Life after Death" was organized by Motihari Lodge on 11-06-2023 in C.T. Residential School, Daroga Tola, Motihari. The speaker was Prof. Raj Kishore Prasad, Secretary, B.T.F. The meeting was presided by the President of the Lodge Bro.(Prof.) S C. Prasad and vote of thanks was given by the Secretary of the Lodge Dr. S.N.Patel.

Marathi

Marathi Theosophical Federation organized a study camp at Bhowali from 20 to 26 May'23. National Lecturer Bro. B. D. Tendulkar conducted the camp on *The Voice of the Silence*. Members of Akola Lodge and Poona Lodge took initiative for the study. Attendance of new members attracted the attention. Prof. Sonone administered the camp. The emphasis was made on group discussion and question-answer sessions.

U.P. & Uttarakhand

Bro. B. K. Pandey conducted study at Dharma Lodge, Lucknow, on 3 May in which he dealt with of the chapter 'Blissful Thought' from the book "*I Promise*" by C. Jinarajdas. Then, Bro. U. S. Pandey conducted study of Part I and II on 'Some Practical Suggestions for Daily Life' from the book *Practical Occultism* by HPB. White Lotus Day was observed at Dharma Lodge in a special meeting held on 8 May in which Bro. U. S. Pandey spoke about significance of observance of this day for paying homage to H. P. Blavatsky, the co-founder of T.S. Besides, Bro. Ashok Gupta gave a brief outline of life and work of H.P.B.; thereafter passages from *The Bhagavad Gita*, *The Light of Asia* and *The Voice of the Silence* were read by Bro.

B. K. Pandey, Bro. U. S. Pandey and Bro. Rajesh Gupta respectively and then a few minutes silence was observed by the participating members to pay homage to H. P. Blavatsky and all other theosophists who have gone to peace. In the meetings held on 17 and 24 May, Bro. U.S. Pandey conducted study of Parts III, IV, V and VI, VII respectively of 'Some Practical Suggestions for Daily Life' from the book *Practical Occultism*. Bro. B. K. Pandey also gave a talk on the topic 'Practical Theosophy' on 24 May and Bro. Ashok Kumar Gupta spoke on 31 May on 'Death and After.'

Pragya Lodge observed White Lotus Day jointly with Satyamarg Lodge on 08 May.

Talks on 'Kathopanishad' - part-2, 'Uddhav Gita' and 'Technique of Spiritual Life' were organized by Nirvan Lodge, Agra, on 4, 11 and 25 May respectively. The speakers were Bro. Vinod Sharma, Bro. Devendra Vajpayee and Bro. Praveen Mehrotra. The Lodge observed White Lotus Day on 8 May and a symposium on the theme *Dharm ki Upyogita* was organized by the Lodge on 18 May.

Sarvahitkari Lodge, Gorakhpur, observed White Lotus Day on 8 May. In the meetings of the Lodge held on 17, 26 and 31 May, talks were delivered on topics 'Meditation', 'Moral Teachings', and 'Hidden side of twelve Rashis- part 1' by Bro. Arvind, Bro. Satish Chandra and Bro. S. B. R. Mishra respectively.

Sis. Suveralina Mohanty delivered talks on the topics 'HPB – A sketch of her life', and '*Yama and Niyama*' -part 1. These talks were held at Prayas Lodge Ghaziabad, on 14 and 21 May.

Group study of the book '*Nirvana*' written by G.S. Arundale was continued at Noida Lodge in the meeting held on 21 May.

Chohan Lodge, Kanpur, observed 'White Lotus Day' on 08 May. Besides, in the meetings held on 14, 21 and 28 May talks were delivered on topics 'Seven Rays', 'Life of Pythagoras' and 'Gyan-Yog' by Bro. Shivbaran Singh, Bro. S. S. Gautam and Bro. S. K. Pandey respectively.

Anand Lodge, Prayag Raj, observed White Lotus Day on 8 May and held its AGM on 20 May.

Kashi Tattva Sabha, Varanasi, observed 'White Lotus Day' on

08 May. Besides, a meeting of the Executive Committee of the Lodge was held on the same day.

Annie Besant Lodge, Varanasi, observed 'White Lotus Day' on 08 May when significance of this day was explained by Bro. Diwakar Maurya. Symbolism of lotus was also discussed. Then, passages from *The Light of Asia* and *The Bhagavad Gita* were read.

Bro. U. S. Pandey had a meeting with some members of Bhowali Lodge on 31 May in which he discussed administrative matters with them. Bro. Pandey also delivered two talks on topics "Mission Statement of T.S." and "Inner Government" during a special meeting of the Lodge held on the same day.

During a meeting of Brahmsvidya Lodge, in Vill. Jigna (Distt. Gorakhpur) held on 9 May, a talk was delivered on 'Teachings of Lord Buddha' by Bro. Vijay Pratap. Besides, talks on 'Maryada Puroshottam Ram' were delivered by Bro. Ashwini and Bro. Sheshnath on 31 May.

Satya Darshan Lodge, in Village, Jogia (Distt. Kushinagar). This new lodge was inaugurated by Bro. S.B.R. Mishra on 27 May when diplomas were handed over to new members of this lodge, followed by a talk by Bro. Mishra on 'History, aim and proposition of T. S.' Bro. Satish Chandra and Bro. L. S. Shukla of Sarvahitkari Lodge Gorakhpur were also present on this occasion and they spoke briefly about 'Theosophy'.

New Lodge - A new Lodge named 'Maitreya Lodge' has been started in Greater NOIDA. Application for charter of this lodge has been submitted to the Indian Section.

Contribution to the Indian Section Work/ Programme

Bro. S. S. Gautam translated the Section's journal "*The Indian Theosophist*" of June 2023 in Hindi.

Sis. Suvralina Mohanty and Pranshee Mohanta compiled and designed the first issue of the quarterly E-news letter "Insight" of the Indian Section and it was launched on 08 May.

Sis. Suvralina Mohanty moderated the following sessions organized by the Indian Section – 'Theosophy Explained' - Chapter 2 on 14 May and 'Theosophists' Duties'. These were held on 21 May.

Contribution to other Forums

Young Indian Theosophists Group

Sis. Shruti Goel and Smriti Sagar spoke on the topic "Action speaks louder than words". It was held on 28 May.

Bro. S. B. R. Mishra delivered a public talk on 29 May on 'Moral Teachings through Stories' before a group of students and teachers of Murari Inter College Sahjanwa (Distt. Gorakhpur).

Publication of Book: A book entitled *Theosophical Blooms* which is a compilation of 25 articles in English and authored by Bro. U. S. Pandey, was published in May 2023.

National Lecturer

Sis. Vibha Saxena conducted study camp on "Om Mani Padme Hum" at Bhubaneswar from 02 to 04 May. She also delivered a public talk on the theme 'Purpose of Life' in Cuttack lodge on 05 May.

Bro. Shikhar Agnihotri delivered an on-line talk on 'Realizing the Relationship'. It was organized by Barabati Lodge, Cuttack, on 29 May.

On invitation by Shankar Lodge, Delhi, Bro. S. S. Gautam delivered an on-line talk on the theme 'Life and work of H. P. Blavatsky'. It was held on 06 May.

Sis. Vibha Saxena delivered an on-line talk on the topic 'Know Thyself.' It was held on 16 May under the auspices of Joint Lodge meetings of Rewa and Rohit Lodge of Gujarat Federation and Jyoti Lodge of Bombay Federation.

Bro. U. S. Pandey delivered an on-line talk on the theme "Foundations of Esoteric Philosophy in *The Secret Doctrine*" (first session) on 28 May.

Bro. Shikhar Agnihotri delivered an on-line talk on the topic 'Love' on 14 May.

Libraries as communities: Bro. Shikhar Agnihotri delivered a talk on the topic 'Mysticism' during the session held on 06 May.

Indian Section Headquarters

White Lotus Day was observed on 8 May, 2023, in the Annie Besant Hall at the Indian Section HQ of the TS, Varanasi. The

programme started with Prayers of All Faiths and Universal Prayer. Dr. Kumud Ranjan, President, KTS, welcomed the guests. Excerpts from the books *The Voice of the Silence*, *The Light of Asia* and *Bhagwadgita* were read by Smt. Uma Bhattacharyya, Smt. Bharati Chattopadhyay and Dr. Annapurna respectively. A lecture on “H.P. Blavatsky and Theosophy” was delivered by Dr. Abha Srivastava, Member, Kashi Tattva Sabha. In her address she highlighted the ageless wisdom, honesty, clairvoyant and straight forward personality of HPB. She explained that HPB imparted knowledge of ancient wisdom and also enlightened path to attain that wisdom. She explained how one can detach oneself from the world while performing one’s duty sincerely. She highlighted that whatever life we choose we should be completely dedicated towards it and should have a clean and open mind and eager intellect.

The Vote of Thanks was given by Dr. Annapurna, Vice- President, KTS.

Study Class

A study class for the members of Assam, Bengal, Bihar and Utkal Theosophical Federation was organized by Bihar Theosophical Federation at the Himalayan Study Centre, Bhowali, from 13 to 17 May 2023. The book taken up for the study was *BASIC THEOSOPHY* written by Geoffrey Hodson. National Lecturer Bro. Bipul Sharma was the Director of the camp. The other speakers were the programme coordinator and National Lecturer Bro. Pradip Kumar Mahapatra and Bro. S.N. Datta from Bengal. The manager in-charge of the study class was Secretary of Bihar Theosophical Federation – Prof. Raj Kishore Prasad. In all, 36 members attended it.

NOTE -

It has been decided by the Executive Committee that Bro. U.S. Pandey will be in-charge of the North Indian segment of the Indian Section and Bro. N.C. Krishna will be in-charge of the South Indian segment of the Indian Section. The designated Brothers will undertake tour and coordinate the work of the Federations and Lodges in their respective areas and report to the President of the Indian Section.

INDIAN SECTION STUDY CAMP, VARANASI (From 29 Oct. to 31 Oct. 2023)

Theme: *THE WAY OF SELF-KNOWLEDGE*

(Reference Book for the study is “*The Way of Self-knowledge*” written by Dr. Radha Burnier).

The three-day Indian Section Study Camp on “**THE WAY OF SELF-KNOWLEDGE**” will be held from 29th October to 31st October, 2023 at the Indian Section, HQ, Varanasi. It will be conducted by Bro. N. C. Krishna, National Lecturer of the Indian Section.

Members are requested to remit an appropriate amount based on the type of accommodation, they select latest by 1st October-2023. The registration will start from 1st August 2023.

1. Suryashram - Rs. 1800 (Rs. 200/day Accommodation, Rs. 200/day for food)

2. Other Rooms at- Rs. 1400 (Rs. 100/day Accommodation, Rs. 200/day for food)

The amount includes registration fee of Rs. 200, accommodation charges and meal charges.

The accommodation will be provided from afternoon of 28th October to morning of 01st November (up to 11 am). Lunch and Dinner will be provided on 28th October and Breakfast on 1st November. The accommodation will be provided to 54 persons in Suryashram and in other rooms on a first come first serve basis. The delegates who want to stay more have to pay extra Board and Lodging Charges.

If registration is cancelled before 15/10/2023 then, Rs. 200 will be deducted and the rest of the amount will be sent to you after 15th November 2023.

For the members of Varanasi and those who do not require accommodation or food, there will be a registration charge of Rs. 200 without food. Food charges, if needed, will be Rs. 200 per day. Remittances are to be made to BANK OF BARODA, LUXA ROAD BRANCH, Varanasi, Account No. 28600100018425,

IFSC Code- BARB0LUXABS in the name of the Indian Section, The Theosophical Society. In IFSC code the underline is ‘Zero’.

One must inform Mr. A.N. Singh, (Accountant, Indian Section, TS Varanasi by email (theosophyvns@gmail.com) or Telephone No. 9935395712 giving details of your name, address, transfer amount, date, and mode of payment as per the FORM attached , without which you cannot be registered. For any clarification kindly contact Pradip Mahapatra, Conference Officer Telephone No. 9437697429 / peekem0277@gmail.com

Pradeep H. Gohil
President
Indian Section TS Varanasi

**INDIAN SECTION STUDY CAMP,
VARANASI- 2023**
REGISTRATION FORM

Name.....Diploma No.....
Date of Birth.....Lodge Name.....
Federation.....
Address.....
.....
Mobile No..... E-mail.....
Mode of payment..... Transfer Amount.....
Date of payment.....
Arrival date and time.....
Departure date and time.....
Signature.....
Special Request if any

Pradip Mahapatra,
Camp Officer
Telephone No. 9437697429