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Editor

PRADEEP H. GOHIL

A STEP FORWARD

Humility is a human characteristic, where one realizes his own insignificance in comparison to other people or circumstances. From a spiritual aspect, humility means putting the divine ahead of our own selfish interests. Humility is considered as the act of lowering oneself in relation to others or having a clear perspective and respect for one's place in the world. It also involves knowing your limits and having appreciation for the intentions, strength and perspectives of others. Unlike what some people think, humility is not the same as having low self-esteem. It is not thinking less of oneself, but thinking of oneself less.

In a short story called "A Defense of Humility", its author Mr Chesterton states "Humility is luxurious art of reducing ourselves to a point, not to a small thing or a large one, but a thing with no size at all, so that to it all cosmic things are really of immeasurable stature." Humility is an important characteristic that one should have. When one looks at other people first before himself, he has humility. By realizing one's own insignificance in comparison to others show that one is caring or considerate, not selfish or prideful. Having humility can show the world just how humble one's state of mind may be. The power promised by humility is the power over oneself, in self-control. But the strength of humility is obscured by the age of arrogance in which we live. Humility requires enormous self-knowledge, self-control and self-esteem.

Humility will help us to practice universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour. It will also help in realizing the powers latent in humankind. A child is an excellent example of humility because it cannot think of itself to be more important than others.

Humility also helps us to overcome conflicts and obstacles in life

and thereby create harmonious situations in both our personal and professional lives. In the same way arrogance can repel people, whereas humility can bring them closer. Being humble also empowers the people around you. When people are made to feel important, they become capable. They are able to recognize their own power and confidently embrace it in order to become better people in life.

J. Krishnamurti says in his book *Freedom from the Known* (Chapter-2, page 28 in paperback edition) that humility is needed in order to understand ourselves:

"If you start by saying, 'I know myself', you have already stopped learning about yourself; or if you say, 'There is nothing much to learn about myself because I am just a bundle of memories, ideas, experiences and tradition', then you have also stopped learning about yourself. The moment you have achieved anything, you cease to have that quality of innocence and humility; the moment you have a conclusion or start examining from knowledge, you are finished, for then you are translating every living thing in terms of the old. Whereas if you have no foothold, if there is no certainty, no achievement, there is freedom to look, to achieve. And when you look with freedom, it is always new. A confident man is a dead human being".

Humility is being honest with oneself and others too. If one can demonstrate honesty and look back to his actions and behaviour, it can provide a tremendous opportunity for one's spiritual growth. Humility will call for admitting the mistakes that are being made and owning them up also. Doing this will be a step forward in our spiritual journey.

FIRE AND THE MATTER OF BALANCE

IN the Mahatma Letters, when speaking about the elements, it is said that there is really only one element, spirit/matter, which differentiates itself into four or five. These elements are described as the garment of the Deity. “This element then is the . . . one sub-stratum or permanent cause of all manifestations in the phenomenal universe . . . The ancients speak of the five cognizable elements of ether, air, water, fire, earth. . . . But these five are but the differentiated aspects of the one.” (<theosophy.wiki/en/Elements>) So our understanding and experience of the elements determine our experience of the Divine.

Most spiritual traditions divide the elements into four or five in number. In the tradition from which the theosophical approach derives, it tends to be thought of as five elements: earth, air, water, fire, and space, also called *akasa* or ether. These elements pervade the universe. Everything that we encounter, and our physical as well as psychological health, depend on how they are balanced within us. The most difficult thing for all of us is this matter of balance. St Augustine commented that for most people complete abstinence is easier than perfect balance.

A number of years ago I had an illness and did not know what it was. The doctors I consulted in the US could not identify a cause. Normal approaches like proper diet or exercise did not seem to have much effect. While I was in Singapore I went to see a traditional Chinese medical practitioner. His examination routine was different from Western doctors. There was no stethoscope, thermometer, or blood work. It was all based on “pulses”. According to the pulses he detected when he touched different places on the body, the diagnosis was that my system was out of balance. I had too much “cooling” in my system, so I had to stay away from foods that would cool me further, such as sweet fruits, refrigerated foods, leafy vegetables, and so on. He also gave me some combination of herbs that I was supposed to boil and drink regularly. I do not know much about the system or

methods underlying his diagnosis, but I do know that in a very short time I came out from under the effects of the illness.

What are the qualities of the various elements? Earth: solidity, stability, centeredness — it relates to the body, particularly the bones, muscles, and physical structure. Water, which has the quality of flowing, ease, movement, affects the blood, the lymph, the fluids of the body. Fire: creative, passionate, transformative. Our digestion is ruled by fire. Then there is air: intellect, movement, and so forth. Finally space, which has no limits, surrounds and penetrates everything, and speaks of openness and expansion.

Each one of the elements in this tradition also has a colour associated with it. In Tibetan Buddhism specific aspects of meditation relate to the elements. They think in terms of yellow for the earth, white for water, red for fire, green for air, blue for ether, *akasa*, or space. In terms of the spiritual life and its requirements fire demands special attention. For anyone who finds themselves engaged in a spiritual path or practice, that element is one with which we interact quite strongly. It is the symbol of transformation.

Fire changes substances from one condition or state to another. In the absence of the warming quality of fire water becomes ice. In the presence of fire ice becomes water. If it remains in the presence of fire the water turns into vapour, which then merges into the surrounding space. Anything solid when sufficiently exposed to fire changes from solidity to ash. And not just ash, but it also releases fragrance, smoke, heat, and light. It transforms. In spiritual traditions around the world fire is the focus in the process of self-transformation. The capacity of fire is this — it burns away everything that can be burnt, and changes the impure to the pure. In alchemical terms it changes the base metal lead to gold.

In H. P. Blavatsky’s (HPB) *The Secret Doctrine* the question arises: What is the view of the esoteric teaching regarding fire? Then it says that: “Fire is the most perfect and unadulterated reflection . . . of the One Flame.” Oneness is always the focus, the One Flame from

which everything emanates. HPB goes on to say: “Fire . . . is life and death, the origin and ending of all material things, divine substance.” Then she gives this example: “Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame.”

Often people speak of somebody having a fiery temper. Anger is a form of fire that burns at a low level. It expresses itself in energetic, but harmful ways. Because it is such a powerful motivating force, the mistake is often made of believing that the energy that arises with anger produces positive results. It has been said: “Speak when you are angry and you will make the greatest speech you will ever regret.” Though the fire of anger moves us to act, it also clouds our judgment.

Most of us have known those who have the quality of uncontrolled temper. I have known people who say: “I have a right to my anger.” Of course we do, but we equally have a responsibility to the consequences of that anger. It is something that burns away at relationships. The heat of anger drives people away, and stimulates the reactive anger of others. On a biological level it has the effect of burning away at us internally, at our organs and nerves.

When we think in terms of the fuel for the fire that drives someone toward a spiritual path, in the alchemical practice they think in terms of the fuel as being desire. It is said that “behind desire stands will”. The fire of will refines base desire into “aspiration”. Desire transforms in the fiery cauldron of our own consciousness. Aspiration drives us in the direction of the Ageless Wisdom.

I have known people who have adopted countless different religious practices, spiritual approaches, relationships, and jobs before arriving at the point where they recognize the work that they have to do, of burning away the dross that obscures the deeper, always present, one flame. Our role in this process is to cooperate, to do what we can to become aware, first, that there is something burning within us, that there is a power, and then to move closer to it.

I can remember the time when I first became acquainted with the existence of Theosophy. That was when I felt something awaken within me. Although I did not have the knowledge, or language to express it, the presence of this fire and the effects of the light it shone onto what was previously hidden inside of me became clearer. Also the power of the awareness that accompanied it, to burn through to essentials, became clear. My mind and my interest were sparked. My problem was that I had no knowledge. I was lacking any sort of background of how to describe what was the garment of this body of wisdom. At that point I felt that the gateway to it was study. I needed to know more, to know at least something about the features of the Wisdom tradition.

At that time I was in New York City and I went to the Theosophical Society’s bookstore. I had no idea what to pick up from the shelves. I looked at the titles and thumbed through the different books. One that jumped out at me was Annie Besant’s *Thought Power*. Another book that struck me was Ernest Wood’s *Concentration*.

There was an older lady who was tending to the bookstore. I told her I was new to all of this and asked for her advice. I showed her the books I had chosen, and she said they would be good. Another book I was drawn to was an abridgement of H. P. Blavatsky’s *The Secret Doctrine*. Something about secrecy appealed to my mind at that time. She took this book out of my hand, put it back on the shelf and said: “No, I don’t think that’s for you right now.” I bought it anyway. Later when I tried to read it, it made absolutely no sense to me. She was right.

Two years later I became aware that this same lady was Dora Kunz, a lifelong member of the TS, author, and world-renowned clairvoyant who had known and studied with many of the people whose books I was purchasing. She had also founded and developed the Therapeutic Touch method of healing that has spread around the world. She was the one who advised me that some fuels would be

better than others for the fire that was burning in me at that moment.

There is a story about a man who regularly attended a temple, but for some reason he stopped coming. One day his guru decided to visit him at his home. The man opened the door and invited the guru to come in and sit down. Because it was cold outside the guru sat down by the fire without saying a word. After a while the teacher took the tongs, grabbed an ember, and placed it on the stone hearth outside of the fire. The ember glowed brightly, and they sat together, saying nothing. After a while he got up to go, but before leaving the ember had become dark. The teacher picked it up and placed it back in the fire. The man saw the darkened ember now glow brightly once again. As the guru was leaving, the man of the house said: “First of all, I will be seeing you at the temple again this week. Also I would like to thank you for that fiery sermon.”

The idea of this story is that as we become aware of this internal fire, its potentials, and of our need for it, it is our responsibility to further that flame within ourselves. One of the ways that we do it is by placing ourselves in the presence of that which will give life to this flame. For many, at least for a time, it is strengthened in the presence of others who are earnestly applying themselves to the search for wisdom. Any activity that reminds us, or moves us closer to the source of the flame feeds us.

At those times when we are burning low we need to draw on the various means at our disposal to feed the flame — the company of others, placing ourselves in the presence of a spiritual friend, studying the thoughts of those great people who have come before us, the quiet that we experience in our times of stillness, reconnecting with the natural world. We are responsible for our own ignition. It is in our hands.

VIBHA SAKSENA*

‘AUM MANI PADME HUM’

Introduction

Man generally derives his self-worth from his identity. But personal identity is not the real man. This was known since ancient times in all major religions, philosophies and cultures of the world. The four Mahavakyas (great statements) in the Upanishads are significant pointers to this reality: (1) *Prajnanam Brahma* – Consciousness is *Brahman*; (2) *Aham Brahmasmi* – I am *Brahman*; (3) *Tat Tvam Asi* – That Thou Art; (4) *Ayam Atma Brahma* – This Self is *Brahman*. The same idea is conveyed in the Bible, “I am that I AM”. It means this individual “I am” is that universal “I AM”. And again, in the statement “I am in thee, thou art in me”.

Similarly, the ancient occult axiom, “Know Thyself” given by Oracle of Delphi, urges man to understand his real nature. Beyond the personal self, the links of heredity of his astral, psychic and spiritual self, make man what he really is. This ancestry of who we really are, is pointedly contained in the invocation “*Om Mani Padme Hum*”.

Significance of the invocation

Regarding the origin of this mantra, Madame Blavatsky said that the Aryan Adepts chanted “*OM*”. Further, the Turanian Adept chanted “*Om-Mani*” and after pausing, added, “*Padme Hum*”¹.

OM is chanted at the beginning of every mantra. It has a twofold nature, the temporal and the eternal. In its temporal aspect, Om is ‘*Shabda*’, the primordial sound which is the seed of creation; *beej-mantra*. It is triple in essence: A-U-M, representing all of creation in its three states of consciousness: waking – dreaming - deep sleep; *jagrat-svapna-sushupti*. In its transcendent or eternal aspect, *OM* is

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‘*Shabdaatita*’ or beyond sound, the soundless aspect of *Om*. It is imperishable, immeasurable and not audible to the ears. It is simply pure existence, known as *satchidananda-svarupa* or existence-consciousness-bliss, the One Absolute or *Parabrahman*. Thus, Madam Blavatsky referred to *Om* as “..the forever concealed primeval triune differentiation, not from the One Absolute, but in the One Absolute.”²

The word ‘*Mani*’ means a self-shining precious jewel. It symbolizes the Spiritual Man or God. ‘*Padma*’ or lotus is the universal symbol of Kosmos as absolute totality. The literal meaning of ‘*Om Mani Padme Hûm*’ is simply ‘O, the Jewel in the Lotus’, but esoterically it signifies ‘O, my God within me’.³ It is true there is a God in each human being, the ‘Jewel in the Lotus’, whether we call it Padmapani, Krishna, Buddha or Christ.⁴ It is our Spiritual Self. Man was and will re-become God. Esoterically, this invocation points to the indissoluble union between Man and Universe; man being the microcosm of the Universe, which is the macrocosm.

Link between man and universe

As per Madam Blavatsky, the correspondence between Microcosm and Macrocosm is established beyond doubt by the study of Esoteric Sciences with their double object: (1) proving man to be identical in spiritual and physical essence with both, the Absolute Principle and with God in Nature; and (2) demonstrating the presence in him of the same potential powers that exist in the creative forces in Nature.

She affirms that these objects are achievable by gaining a perfect knowledge of the correspondences between Colours, Sounds and Numbers. The sacred formula ‘*Ôm Mani Padme Hûm*’ is best calculated to throw light on these correspondences of qualities and functions.⁵

The spiritual and physical identity of man with the Absolute Principle follows from the fact that the triune differentiation (AUM)

concealed in the Absolute Principle (*Parabrahmn*) is reflected in the Macrocosm (Universe) and again reflected in every Microcosm (Man).⁶ This fact is elaborately explained in the cosmogony given in *The Secret Doctrine* by Madam Blavatsky. The common source of both, man and universe, makes the innermost spiritual essence of man identical with the spiritual essence of the Universe. This is the link between man and universe. When free from the shackles of material bodies of each plane, man’s spiritual essence merges and becomes one with the Universal Spirit.

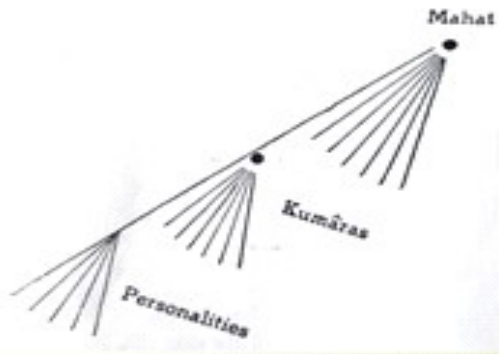
Squaring the circle

The concealed triune differentiation in the Absolute Principle, says HPB, is: (1) Divine Thought, (2) Word, and (3) Space. It gets reflected as the upper triad of the septenary macrocosm and microcosm both. It pertains to the three higher principles of the universe and of man; in the universe, they are: (1) the Supreme Spirit, (2) the Universal Soul or *Mahabuddhi* and (3) Cosmic Intelligence or *Mahat*. In man, they are: (1) *Atma*, (2) *Buddhi* (3) *Manas*.

The Supreme Spirit and *Mahabuddhi* become the one Universal Being (*Brahman*) due to *Mahat*, which gives rise to the notion “I AM”. Similarly, *Atma* and *Buddhi* become individual being due to *Manas*, giving rise to the notion “I am”. Manifestation of three aspects as one Being is referred as the sacred Tetraktys. Tetrad is four; it represents the three rooted in one. This is the mysterious squaring of the circle. The higher three principles of *Brahman*, the universal Being, is the divine tetrad; so also, every individual man with his higher three principles is the spiritual tetrad.

Link between Universal and Individual Being

Intelligence is the link between Universal Being and individual Human Being, because *Manas* of man is a derivative of *Mahat* or Cosmic Intelligence.⁷



Mahat is regarded as third cosmic Logos or Brahma; (*Mahabuddhi* and Supreme Spirit being the second and first Cosmic Logos respectively). Kumâras are the sons of Brahma, therefore called mind born. Kumâras incarnate in human personalities to endow them with Mind.

Attuning microcosm to macrocosm

The mystic sentence ‘*Ôm Mani Padme Hûm*’ also has its practical applications. Rendered in seven different ways, it has the capability of seven different applications to the seven planes of thought and action.⁸ Theosophy tells us, man has seven states of consciousness pertaining to the seven planes. Madam Blavatsky stated “it remains with man to attune the three higher states in himself to the three higher planes in Kosmos”.⁹ This could well be through the application of this mystic invocation which can be rendered in seven ways. The method undeniably involves the rhythm and tone of chanting, implying use of sound which further relates to colours and numbers. She further added, “but before he can attempt to attune, he must awaken the three ‘seats’ to life and activity.”

The meaning of “.. to attune the three higher states in himself to the three higher planes in Kosmos” is plain enough. It means to attain universal consciousness or to merge one’s consciousness in Brahman consciousness. Attaining this state solely rests on man’s own efforts. But before this can be achieved, he must awaken the three seats to life

and activity.

The three seats are man’s three higher states of consciousness which correspond to his three higher principles – Atma-Buddhi-Manas. At present stage of evolution man’s life and activity is largely guided by a Manas which is influenced by *Kâma* or desires. His consciousness is generally identified with personality, the lower quaternary. Living such a life, he cannot hope to attune the three higher states in himself to the three higher planes in Kosmos. Before he can even attempt to attain universal consciousness, he must attain self-consciousness. That is to say, his life and activity must become the outcome singularly of his three higher seats: Atma-buddhi-manas; where wholly purified manas is fully attuned to Buddhi, the spiritual soul. This entails complete extinction of animal desires and freedom from *Kâma* or *Klêsh*. The highest degree of perfection and holiness is achieved during life. Thus, when liberated from everything connected with matter or the physical world, then man can attempt to attune with the Universal Being, Brahman.

The mystic invocation ‘*Ôm Mani Padme Hûm*’ may become a means for such an attempt; chanting in particular tones, evoking particular sounds that correspond to certain colours which influence particular principles of man.

Relation of Sound and Colour

Sound on the physical plane awakens its corresponding sound in subtler worlds, activating the occult forces of Nature. Indian scriptures speak of four levels of sound as – *para*, *pashyanti*, *madhyama* and *vaikhari*. Theosophy further tells us every sound corresponds to a colour and number and to a sensation on some plane.¹⁰ This correspondence is to some potency or force which may be physical, psychic or spiritual.

Correspondence of sound to colours has its roots in the correspondence of sound to light as white light is composed of seven colours. Light corresponds to consciousness because light is that by

which something is revealed to us. All light has its source in the Light of the Self, the self-luminous awareness, the eternal Divine Thought.

Universe is always present in Divine Thought. It comes into being through the agency of Sound. Sound is the Divine Thought made into Word; reverberation of the eternal *OM*. Consequently, eternal Space manifests as *Akasha*, qualified by sound. This is the origin of correspondence of Light (or Divine Thought) to Sound (the Word or *Om*). Subsequent to the cosmic element *Akasha*, the other cosmic elements viz. *Vayu*, *Agni*, *Jal*, *Prithvi* are formed respectively, each having its own quality and including the qualities of its antecedent cosmic element. Thus, sound qualifies all differentiations of matter, just as light is related to all expressed consciousness.

The degree of Consciousness expressed on the seven planes depends on the density of Matter of that plane. This is the relation between Consciousness and Matter which implies a relation between Light and Sound. Sound is speech, light is its corresponding meaning or thought, a specific frequency showing as specific colour. Particular frequencies of light will correspond to particular frequencies of sound. This is the reason why sensitives connect every colour with a definite sound. Just as there is sound in nature which is inaudible to us, so also there is colour which is invisible but which can be heard. In occultism, each prismatic colour is called “Father of the Sound” which corresponds to it.¹¹

Moreover, in Esoterism, black and white are not recognized as colours. White is the absence of all colours, therefore no colour. Black is absence of light, therefore negative aspect of white. Black and white are only perceived in the physical world due to our physical apparatus for seeing. They do not exist in subjective worlds. The colours which we see with our physical eyes are not the true colours of occult Nature. They are merely the effects produced on the mechanism of our physical eye by certain rates of vibrations. The retina in our eye has only three distinct colour sensations. So we do not perceive the seven colours which actually exist, but only their imitations through our physical eye.

Seven Hierarchies of Colour and Sound

The primordial seven hierarchies of Dhyān Chohans are the spiritual rulers of the seven sacred planets of our system - Saturn, Jupiter, Mercury, Mars, Venus, Sun and Moon. The Sun and the Moon are substitutes for planets which are not visible. The seven prismatic colours are direct emanations from these seven Hierarchies¹²—violet, indigo, blue, green, yellow, orange, red. They are the first Seven Rays, called the seven ‘Sons of Light’ and collectively form the manifested Logos. Each primary Ray again has in itself seven sub-rays corresponding to the prismatic colours. That sub-ray colour is predominant which is the colour of the primary Ray. This colour characterizes the whole Hierarchy.


Madam Blavatsky states that each of the seven states of consciousness of man and each of his seven senses are connected with and are under the direct influence of one of the seven sacred planets. Each of the seven spiritual Hierarchies of these planets furnishes the aura of one of the seven principles of man with its specific colour. Hence, the seven prismatic colours emanated by the seven Hierarchies have a direct bearing and relation to the corresponding human principle. They are the scales of causes, whose occult properties influence all our emotional, psychic, mental and spiritual faculties.

Thus for example the aura of *Linga-sharira* is derived from the Violet sub-ray of Violet Hierarchy, aura of Higher Manas is derived from Indigo sub-ray of Indigo Hierarchy and similarly with other principles. We have already seen particular frequencies of light will correspond to particular frequencies of sound. Therefore, sound corresponding to the colours of each of the seven principles of man, has the ability to influence those principles. This becomes clear from the table given on page 19.¹²

DIAGRAM II

These Correspondences are from the Objectives, Terrestrial Plane.

Ātman is no Number, and corresponds to no visible Planet, for it proceeds from the Spiritual



Sun, not does it bear any relation either to Sound, Colour, or the rest, for it includes them all.

As the Human principles have no Numbers per se, but only correspond to Numbers, Sounds, Colours, etc., they are not enumerated here in the order used for esoteric purposes.

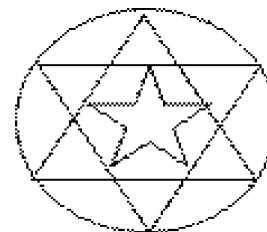
NUMBERS	METALS	PLANETS	THE HUMAN PRINCIPLES	DAYS OF THE WEEK	COLOURS	SOUND	
						Musical Scale	Sanskrit/Dakṣiṇī
1 AND 10 Physical Man's Keystone	IRON	♂ MARS The Planet of Generation	KĀMA-RŪPA The vehicle of seat of the Animal instincts and passions.	TUESDAY Dies Martis, or Tin	1. RED		SA DO
2 Life Spiritual and Life Physical.	GOLD	☉ THE SUN The Giver of Life physically Spiritually and esoterically the substitute for the infer-Mercurial Planet, a sacred and secret planet with the ancients.	PRĀNA, OR ĪVA Life.	SUNDAY Dies Solis, or Sun	2. ORANGE	RI	RE
3 Because BUDDHI is (so to speak) between ĀTMAN and MANAS, and forms with the seventh, or Auric Envelope, the Devichanic Triad.	MERCURY Mixes with Sulphur, as BUDDHI is mixed with the Flame of Spirit. (See Alchemical Definitions.)	☿ MERCURY The Messenger and interpreter of Gods	BUDDHI Spiritual Soul, or Ātmic Ray, vehicle of Ātman	WEDNESDAY Dies Mercurii, or Woden, Day of Buddha in the South, and of Woden in the North — Gods of Wisdom	3. YELLOW	GA	MI
4 The middle principle — between the purely material and purely spiritual triads. The conscious part of animal man.	LEAD	♄ SATURN	KĀMA-MANAS The Lower Mind, or Animal Soul.	SATURDAY Dies Saturni, or Saturn.	4. GREEN	MA	FA
5	TIN	♃ JUPITER	AURIC ENVELOPE.	THURSDAY Dies Jovis, or Thor.	5. BLUE	PA	SOL
6 When alloyed becomes Bronze (the dual principle)	COPPER	♀ VENUS The Morning and Evening Star	MANAS The Higher Mind, or Human Soul.	FRIDAY Dies Fenevis, or Frigg.	6. INDIGO or DARK BLUE	DHA	LA
7 Contains in itself the reflection of Septenary Man.	SILVER	☾ THE MOON The Parent of the Earth.	LINGA-SARIRA The Astral Double of Man, the Parent of the Physical Man.	MONDAY Dies Lunae, or Moon	7. VIOLET	NI	SI

Man as geometric equivalent of 'Ōm Mani Padme Hūm'.

Our principles are like the seven stringed musical instrument. Loss of ancient knowledge has made man's faculties like the loose strings of a violin. But the occultist who knows how to tighten them and tune this violin in harmony with the vibrations of colour and sound will extract divine harmony from them.

The macrocosm or universe with its seven centre of forces is geometrically represented as a six-pointed star with the seventh centre in the middle, synthesizing all. The man or microcosm is represented as a five-pointed star. HPB explained that the combination of these powers and the attuning of the microcosm to macrocosm, gives the

geometric equivalent of the invocation 'Ōm Mani Padme Hūm',¹³ represented thus :



We are told the sacred formula 'Ōm Mani Padme Hūm' is best calculated to bring out the correspondences of qualities and functions between Sound, Colour and Numbers. Hence, we may infer that rendered correctly in seven different ways, its chanting could influence the three higher principles of man, attuning them with the three higher cosmic principles, unfolding the divine powers within him and unfolding his consciousness to embrace universal consciousness. This is the reason HPB said 'Ōm Mani Padme Hūm' is the most sacred of all Eastern chants.

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2. *Ibid.* p.13; 3. *Ibid.* p.85; 4. *Ibid.* p.7,8; 5. *Ibid.* p.10;
6. *Ibid.* p.23; 7. *Ibid.* p.259, 260; 8. *Ibid.* p.6
9. H.P. Blavatsky, *The Secret Doctrine, Volume I- Cosmogogenesis*, The Theosophical Publishing House, Adyar, 2010, p.199
10. H.P. Blavatsky, *Esoteric Instructions, op. cit.* p. 36
11. *Ibid.* p.60 ; 12. *Ibid.* p.40,41; 13. *Ibid.* p.95

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NEWS AND NOTES

Bengal

Hemendu Bikash Chowdhury Memorial Lecture was conducted by the Federation in association with BTS on 28th Nov./22. It was organized at BTS Hall where Shri Ratan Das, an eminent writer, spoke on the theme “Swami Vevekananda - *Chira Bandhur Pathe Chala ek agrapathik*” - based on the life of Swami Vevekananda. The lecture was very interesting and appreciated by the listeners.

Mrs. Keswar Jahan Memorial Lecture was organized in the same Hall on 4th June/23 on the theme “Vidyasagar: The women emancipator and the role of the Theosophical Society”. The speaker was Shri Prantosh Bandopadhyay, Co-ordinator, Vidyasagar Studies & Research Centre, Kolkata. Some Professors & Research students attended the lecture and shared their views on the topic. The audience in general appreciated the lecture for the excellent presentation of the speaker.

A novel venture of Theosophical Order of Service, WB - Elocution Course (Public speaking) started at the Bengal Theosophical Society/Federation Bldgs on 3.6.23 - A six month's course to groom the young learners to acquire skill for mass communication and also for different competitive Exams. etc. It is organized free of cost with an admission charge of Rs.200/-

Sis. Purnamasi Pattanaik, National Lecturer, visited the Fed. office/BTS on 24th June/23 and conducted study class on the theme “The Theosophic Way of Life” on 24 & 25 June. There was a day-long programme on 25 June starting with “Bharat Samaj Pooja” in the morning, conducted by Sis.Purnamasi followed by a study class in the post-lunch session. President, Bro. Pankaj Kr. Dutta, inaugurated the study class with his short speech.

National Lecturer Dr. Bipul Sarmah, conducted study class on 8 and 9 July, on the subject “The ways of self-knowledge”. It was held at BTS Hall. The members enjoyed the lecture very much and enriched their knowledge with new ideas. Sis. Madhusree Chowdhury and her group entertained the audience at the end of the session with a colourful dance drama based on “Lord Budhha”, which was appreciated by all.

Bombay

ASALA POORNIMA CELEBRATION on 3rd July 2023 in Green Room, Blavatsky Lodge: All gathered near Alter with Lord Buddha's statue recited Universal Prayer followed by Buddhist Prayer. Sis. Aban Amroliwalla in her talk described the Asala Poomnima Festival held in the garden of Lord Maitreya's house situated on Southern slopes of Himalaya, attended physically by Pilgrims and Astral Visitors. It is the day when Lord Buddha gave Teachings about the '*Dharmachakra – Kappavattana Sutta*' – '*The Setting in Motion of the Royal Chariot Wheels of the Kingdom of Righteousness*' to His first five disciples. Lord Maitreya with the *Pentecostal Miracle* repeats in Pali Language The Four Noble Truths and the Eightfold Path, which everyone present *hears in his own mother tongue wherein he was born.*

Sis. Aban explained in detail (1) Sorrow or Suffering (2) The cause of Sorrow (3) The Ceasing of Sorrow and (4). The way which leads to the Escape from Sorrow (i.e., The Eight-fold Path). She said that Buddhism is not a Religion; it is 'A way of Life' full of compassion, love, kindness, help to others, lowered desires, non-attachment, doing one's duty and living calmly understanding the Laws of Karma. It is a Middle Path leading to Divinity. The Meeting ended with thanks to all by Bro. Navin Kumar and then, all together chanted Sanskrit Prayer.

Guru Charane Diksha in Lap of Himalayas

Bro Janardana Sherigar, a Life Member of Blavatsky Lodge TS, got his *Diksha* on the Banks of River Ganga from his Guruji and with Divine Blessings for his pursuit of Vedanta became *Swamy Sathyanishtananda Saraswati*. Bro. Janardana got his *Diksha* two days before Guru Poomnima.

Blavatsky Lodge TS team is happy to share the news with Brethren that Bro. Janardana Sherigar, who was an active member of the Lodge and was once an Office-Bearer also, was first initiated as *Brahmachari Damodara Chaitanya* in 2016 by Chinmaya Mission after his Vedantic studies at their Sandeepany Sadhanalaya, Powai, Mumbai.

After serving as resident *Acharya* at three Centers of the Mission, Br. Damodara Chaitanya left for the Himalayas in 2022.

Then, on 1st July 2023, Br. Damodara Chaitanya was initiated into *Sannyasa* on the holy banks of Mother Ganga at Uttarkashi (Himalayas) under the title *Swami Sathyanishtananda Saraswati* by *Swami Ananda Saraswati* (Founder of Yoga Vidya Gurukulam, Uttarakashi), where he is currently staying.

It is indeed a very fast development in the spiritual life of Bro. Janardana becoming Swami Sathyananda. We are indeed privileged to see one of our dear members being blessed with such Grace by the Almighty, which should motivate us to be firm in our spiritual endeavours. We congratulate Sw. Sathyananda Saraswati and continue to seek his guidance in our endeavours.

It was a thoughtful concern for continuation of the Study of P. Pavri's Book *'Theosophy Explained with Questions & Answers by Bro. Khosrav Pavri'*. Under Pandemic the Study was started on Zoom by Bro. Arni Narendran. Apart from Readings & Explanations, Bro. Arni used to share his experiences and used to trigger thinking of Brethren making it going through spiritual quest together! After two years of pandemic in the third year it was a physical study in Green Room of Blavatsky Lodge. Bro. Khosrav Pavri housebound due to his handicaps was a regular attendee of Zoom Meetings. He could not join the physical meeting and so was keen to have the book for continuation of his study. Bro. Arni himself visited Bro. Khosrav and presented the book to him. After Three Years as the Study Class sessions are coming to an end, there will be continuity of study for Khosrav with the book!

Karnataka

On-line Lectures on the book *"At The Feet of the Master"* are organized on every Sunday by the Federation in Bangalore. In this context the following themes were dealt with by different speakers in April: Bro. M Reddappachar gave a talk on "Harassment". Sis. Navarthanamma delivered lecture on "Idle Gossip". Bro. Varun spoke on "Love in Everyday Life". Sis. K.A. Usha Prakash gave talk on "Blind Beliefs" and Bro. M.S. Pradeep spoke about "Service".

On-line lectures are being conducted on every Thursday on the books *"Marganveshane"* and *"YOU"*. On 6 April Sis. D.J. Premaleela spoke about on "The Three intuitive Searches". Sis. Jyothi Nagesh delivered lecture on 13 April on "The Middle Path". Dr. R. V.

Vastrad gave a lecture on 20 April on 'Introduction to the book *"You"*'. And Dr. Adikeshava Prakash's subject of talk on 27 April was "As an Individual You, Your Father, Your Mother, & Your Family and Your Education".

On-line lectures are held on every Sunday evening at 7.00 P.M on the book *"Self Culture"*. In this regard, the following talks were held in May 2023: Dr. R. V. Vastrad gave a talk on The Introduction to the book *'Self Culture'*. Sis. Dr. Jyothi Nagesh spoke on "The Principle of Evolution in Vision of Occultism" and Sis. D.J. Premaleela explained "The Constitution of Man". These talks were held on 7, 14 and 21 May, respectively.

The following talks were organized on every Thursday in the month of May. Bro Adikeshva Prakash gave lecture on the book *"YOU"* and his subject of talk was "Your Universal Family and Circumstances". Sis. Shashikala spoke on "Your Business", "Leisure, War & Peace and your Universe". Bro. Venkatachalapathi spoke on "You and Love" and Bro. Reddappachar gave a talk on the theme "You and Death".

Every day, except Sunday & Thursday, Bro. M.R. Gopal, Bro. H.C. Jagadeesh, Bro. K.N. Lakshmeesh & Bro. J. M. Dhananjaya are conducting lectures in Hubily on Google App on the book *"Gayathri"*.

Sis. Vanivasudeva gave talk on 'Sadhana to Inward Journey'; Bro. T. Srinivasa spoke on "The Renunciation (*Atmadarshana*)"; Dr. L. Nagesh gave a talk on "The Infinite Universe, last life Lonely Journey"; and Bro. Reddappachari gave a talk on "Chandogyopanishad". These talks were held at Bangalore City Lodge on 1st, 2nd, 4th, and 5th Sunday in the month of April.

Sis Lalitha Nataraj gave lecture on "Srishankaracharya's Bhaja Govindam" on 16 April. Sis. Sandhya Rani spoke on "Srishankaracharya". Buddha Poornima was observed with the association of children's summer camp on 7th May. *Swetha Padmastami* (White Lotus Day) was observed on 14 May in which Hymns were sung from Bahagavadgita by Sis. Nagveni Bhagavatar. Sis. Lalitha Nataraj spoke about "Erudition and Occultism" and Poems were recited from *Asia Jyothi* by Bro. A. Venkata Reddy. Sis. N. Shashikala gave demonstrative lecture on 21 May on "The Massage

of Nature's Beauty' in 'Divine Plan'.

Dr. S. R. Nagaraj gave a talk on "Thought" on 1st April at Vijayanagar Lodge, Bangalore. Bro. Sridhara Chakrabhavi explained "J. K and his method of Education" on 15 April. Dr. Sis. Jyothi Nagesh spoke on 23 April on "Chaturdasha Dvaras for Salvation" and Bro. M.S. Sridhara's topic of lecture on 29 April was "Creative Silence". *Swetha Padmastamy* was observed on 13 May. In which Sis. Shashikala explained the details of the auspicious day. Hymns were sung from Bhagavadgita by Shashikala. A lecturer was given by Sis. Indiraswamy on "*The Voice of the Silence*". Bro. M. S. Sridhara gave a talk on "Creative Silence" on 27 May.

Bro. D. B. Channabasavaraj directed a camp on 'Chakradhyana' at Davangere on 2nd April. Bro. Omkarappa spoke on the book "*At the Feet of Master*" on 16 April. Bro Maheswarappa's subject of talk was "The Outer Court". A day-long meet on J.K.'s Vicharadhara "Time, Sorrow and Death" was directed by Bro. G. B. Nagana Gowda on 9 April.

Bro. Shavanakere Basavalingappa spoke on 7th May on *Paramananda*, bliss. *Swetha Padmastami* was observed on 14 May in which Sis. K. A. Ushaprakash explained the significance of White Lotus Day. Bro. N. Chokka Reddy gave talk on "Where will be our next birth", and Bro. G.B. Naganagowda gave talks on "Independence Revolution and Loneliness".

Bro. N. Hampanna spoke at Kottur on 1st April and subject of his talk was 'Yogavisista'. Bro. J. M. Dhananjaya delivered a lecture on the subject "Visible and Invisible Man". The other talks delivered at Kottur in April were on *Light on the Path* by Sis. Anuradha; "Transformation from Prayer" by Bro. Siddharameshwara; "The Science of Yoga" by Bro. B. Hanumantappa; and "The Voice of awakening" by Sis. Gita. Besides, Bro. I. A. Basavaraj Reddy directed a T. S. meet in which he spoke on "The Human Regeneration". Bro. A. Chandranna presided over the meeting.

Sis. R. Madhavi directed a day-long T.S. meet at Srinivaspura on 2 April. She spoke on "The Universal Principles of Life". Then, Bro. A. Venkata Reddy also gave talk on the same subject.

Charter Day was observed at Chitradurga under the direction of

Bro. M.R. Gopal on 9 April. The President M. Gangadharappa spoke on this occasion on "The History of the T S Lodge of Chitradurga".

Bro. M. Reddeppachar directed a day-long T.S. camp at Chintamani on 16 April. Sis. Saraswathamma from Bangalore delivered a lecture on "The purpose of Life" and Sis. N. Shashikala spoke on "Reincarnation". In his concluding remarks, the director synthesized both the lectures.

A T. S. meet was held on 21 April at the residence of Sis. Lalithamma Ashok in Nittur. Baharat Samaja Pooja was performed in this meeting and then Sis. D. J. Premaleela delivered a lecture on 'The powers latent in man'.

A T.S. programme was arranged in Village of Bundenahalli on 21 May by the members of Nittur Lodge. Bro. Virupakshappa spoke on this occasion on the subject "The Constructive Emotions",

White Lotus Day was observed on 8 May at Bangarpet. Sis. Rajeswari read some pages in this meet from the book '*The Voice of the Silence*'; Sis. Chandrasrinivas read some portions from the book "*The Light of Asia*"; and Sis. G.S Swarnalatha recited some hymns from Bhagavadgita.

Bro. I.A. Basavaraja Reddy directed a day-long programme at Bellari on "Buddha Poornima". He spoke on "The Life of Buddha Jnanodaya and Nirvana" White Lotus Day was observed on 8 May in which Hymns (Slokas) and poems were recited from Bhagavadgita and the book "*The Light of Asia*" by Smt Hanumanta Setty and Bro. I.A Basavarajareddy respectively.

Buddha Poornima was observed on 5 May in Sri. Siddhartha B. Ed. Collage in Tumkur, under the guidance of T. S. members. Bro. Narasingappa and Bro. Veeranna B. M. spoke on "The auspicious day of Vaishakha Poornima". They introduced the different methods of meditation to the B.Ed. students. Lectures were given on Holistic Education which would be helpful for the "would be teachers". This programme was organized by the Principal Bro. Siddharaju.

Sis. A. N. Puttamma spoke on "Culture and J. K." at Malleswaram Lodge, Bangalore. It was held on 3rd April. Sis. Sarala Reddy explained 'The Theory of Karma' on 10 April and Sis. K. Parvathamma gave a talk on "Reincarnation" on 14 April. Then, Sis.

B. Sandyarani spoke on 'Karma' on the same day.

Sis. Lalita Nataraja directed a programme at Yedeyuru on 5th May. In this meeting, Bro. G. K. Nataraj spoke on "Ramana Maharshi" The director delivered lecture on 'Pranayama Dhyana and Heart fullness' and Bro. Gurunath Budhihal's subject of talk on this occasion was "Vachana Nirvachana".

Vaishaka Poornima and White Lotus Day were observed at Hiriyur on 5 May. Bro. T.Thippeswamy, Bro. L.Anand Setty, Bro. R. Ranganatha delivered lectures on "Vaishaka Poornima and Swetha Padmastami" respectively.

Bro. N. Ramakrishna Reddy directed a day-long T.S. programme at Gowribidanur on 14 May. Vaishaka Poornima was observed on this occasion in which Bro. Subba Reddy spoke on 'Buddha and his life'. *Mahamangalasutta* was read out by M. Ramakrishna and Bro. K.N. Nagi Reddy gave a talk on "Shambala Dweepa".

Buddha Poornima was observed at Chitradurga on 5th May. Bro. Chandrashekhara Shastry spoke on this occasion on "The life of Buddha". Sis. H.N. Bharathi, Sis. B.N. Ambujakshi, Sis. H.N. Bharathi & Sis. Rajamma gave talks on 'Buddha and his achievements'. Bro. K.A. Adikeshava Prakash directed a day-long T.S. Meet on 14th May in which Sis. Usha Prakash delivered a lecture on "What is Theosophy" and the director spoke on the subject "Treading on the Path of Theosophy".

M.P. & Rajasthan

Bro. Arvind Narware, National Lecturer and President of TS Lodge in Ujjain, was the main speaker in a seminar organized by the TS Lodge of Udaipur on 16 July. The theme of the seminar was 'Why Theophy in Life'. In his talk, Bro. Narware explained the basic meaning of Theosophy and its significance in life. The content of the talk was very informative and valuable for the members of the Lodge.

Utkal

Meditation class was conducted by Sis Mitalini on 1st April. Bro. Ramesh Prasad Mohanty memorial study class was conducted by National Lecture Sis Vibha Saksena on the topic *Om Mani Padme*

Hum and Powers latent in 'Man'. It was held from 2 to 4 May. The members of UTF celebrated Buddha Purnima on 5th May. Sis Paurnamasi Pattanaik read some passages of Wesak Festival from the book *Master and Path*.

White Lotus Day was observed at UTF Hall on 8 May. Sis Mitalini spoke on this occasion about the significance of the day. Passages from *The Bhagavat Gita*, *The Light of Asia* and *The Voice of the Silence* were read by Bro Pramod Chandra Mishra, Sis Sailabala Acharya and Bro Satyabrat Rath respectively.

Dr Revathi delivered a lecture on 6 June on the topic 'Annie Besant the Dimond Soul' and Sis Jayashree Kanan rendered devotional songs on this occasion. Shyam Prasad Memorial Study and workshop class was conducted by National Lecture Sis Suvralina Mohanty from 18-19 June on the topic 'Self-Review as a Theosophist'.

National Lecturer Bro Pradip Kumar Mahapatra conducted study classes on the book *In the Outer court* at Jagannath Lodge, Puri. Then he conducted study of *The Mahatma Letters* at Ujjain. Besides, he conducted Study on 'Basic Theosophy' in Bhowali study camp organized by Bihar Theosophical Federation; Delivered lecture at Baleshwar Lodge on the topic "Importance of Theosophy and Theosophical Society; on "Unity in Diversity" at Ujjain and "Truth, Beauty and Goodness" at Bangalore City Lodge. On-line study classes and public lectures were also conducted by him.

National Lecturer Sis Paurnamasi Pattanaik conducted study class on the book "*The Theosophic Way of Life*". It was organized by Bengal Theosophical Federation on 24- 25 July.

Sis Mitalini performed Bharat Samaj Pooja and explained its significance in Baleshwar and Ujjain Lodge and also in the Bhowali study camp. She conducted study class on the book "*The Mahatma Letters*" in Ujjain on one chapter from *Basic Theosophy* at Bhowali.

The following public lectures were organized at Barabati Lodge: Bro Pradip Mahapatra spoke on Objects of TS, Bro Dhruba Panda on 'Katha Upanishad', and Bro Purna Chandra Mishra on 'Moha Muddgar Adi Sankar', Dr Aditya Mohanty explained 'Why be moral', Bro Shikhar Agnihotri's subject of talk was 'Realizing the Relationship' and then on White Lotus Day Bro Patnjali and Bro Bhabani explained the significance of the day.

Bhubaneswar Lodge is conducting study class on the book *Light on the Path* on every Sunday. Besides it conducted study class on the book *Udhav Geeta*.

National Lecture Sis Vibha Saksena delivered a lecture on the topic *Purpose of Life*, Dr Revathi on Universal Brotherhood and Sis Jayashree Kanan chanted the mantra and explained it's meaning. Members of Cuttack lodge attended the workers training class held at Adyar. Parkinson awareness programme was conducted and acupressure Therapy is being continued by Bro Ashutosh Pati and his team. Free homeopathy treatment is given to the patient once in a week.

Sri Jagannatha Lodge in Puri conducted on-line study class on the book *The Voice of the Silence* on every Tuesday. Bro Pradip conducted the study class. Study class on 'Heritage of India' was conducted by Bro. Promod Mishra at Laxminarayan Lodge.

Sis Paurnamasi Pattanaik conducted on-line study class on the book *Divine Plan* on every Wednesday Bro Satyabrat Rath conducted study class on the book *Master and the Path* at Sanat Kumar Lodge.

On-line study class on the book "*The Mahatma Letters*"; is conducted by Sis Mitalini on every Sunday at Sidharth Lodge. Sis. Mitalini and Bro. Pradip Mahapatra are performing Bharat Samaj Pooja on every Sunday at 6.30 a.m. Sis Mitalini delivered a lecture on the topic 'Why did Mahatma write letter and how it is relevant today'.

U.P. & Uttarakhand

In the meeting of Dharma Lodge, Lucknow, held on 05 and 12 July, talks were delivered in two sessions by Bro. B. K. Pandey on the topic 'Freedom from Known'. Then talks were delivered on 19 and 26 July by Bro. Pramil Dwivedi on the topics 'Good Conduct' and 'Love' respectively, based on the contents of the book "*At the Feet of the Master*."

Symposiums on the '*Adhyatmic Khoj*' and '*Dharm aur Adhyatmikta*' were organized on 6 and 13 July by Nirvan Lodge, Agra. Then, talks were delivered on the topics '*Maitrya – Uddhav Samvad*' and '*Loukik aur Aloukik*' by Dr. H. V. Upadhyay and Dr.

Vinod Sharma in the meetings of the Lodge held on 20 and 27 July respectively.

Prof. V. Divedi and Bro. Arvind Rai spoke jointly on the topic 'Advait Brahman' on 05 July at Sarvhitkari Lodge, Gorakhpur. Talks on the topics 'Thought Power', 'Maya', and 'Direction of National Life' were delivered by Prof. Arvind Rai, Prof. V. Divedi and Prof. Ram Achal on 12, 19 and 26 July respectively. Besides, a meditation session was also held on 12 July.

Sis. Suvralina Mohanty conducted study of the books: *The Masters* by Annie Besant on 02 and 09 July, *Yoga of Light* on 16 July and *Invisible Helpers* on 30 July. These were held at Prayas Lodge, Ghaziabad.

Group study of the book '*Nirvana*' (Ch. 4 and 5) continued at Noida Lodge on 2 and 16 July. The study was directed by Sis. Asha.

Bro. Shiv Baran Singh gave talks held in two sessions on 2 and 3 July at Chohan Lodge, Kanpur. The subject of his talk was 'Truth, Godness and Beauty'. Then, Bro. S.S. Gautam spoke on the topics 'Mind the slayer of the Real-part2', 'Brotherhood of Religions' and 'Superstition' on 9, 16 and 30 July respectively.

Talks were delivered on the topics '*Bauddh Dharm and Darshan*', '*Dainik Jeeven men Prem*' and '*Spiritual Life*' by Sis. Sushma Srivastava, Sis. Archana Pandey and Bro. K. K. Jaiswal at Anand Lodge, Prayag Raj on 9, 23 and 30 July respectively. The Lodge held the meeting of its executive committee on 16 July.

Kashi Tattva Sabha, Varanasi: As part of Value Added Course conducted for the students of Vasant Kanya Mahavidyala (VKM), Bro. Shikhar Agnihotri delivered on-line talks on 04, 11, 12 and 13 July on the topics 'Thought Power- we make our own destiny', 'Who am I', 'Meditation or Medication' and 'Holistic Health' respectively.

Annie Besant Lodge, Varanasi: organized an essay writing session for the students in Mahila Maha Vidyalaya, BHU. The topic was 'Worth of Human Life' and it was held on 26 July. Twenty students participated in this programme.

A talk on 'Bhakti Yoga in the Bhagavad Gita' was given by

Acharya Sheshnath Tripathi in the meeting of Brahmvidya Lodge, Jigna (Dist. Gorakhpur). It was held on 17 July.

Bro. D. K. Satsangi conducted study of Ch. 3 and 4 of *The Bhagavad Gita* on 9 and 23 July at Maitreya Lodge in Gr. Noida.

Sis. Vasumati Agnihotri conducted study of the book *At the Feet of the Master* during the meetings of Pragya Lodge, Lucknow, held on 09, 16 and 23 July. Bro. S. K. Pandey delivered Swami Anand Memorial Lecture in the meeting of the Lodge held on 30 July. The subject of his talk was 'Importance of Meditation in Daily Life.'

Programme for Students/Children

Bro. Ajai Rai spoke on 'Teachings of Mahtama Gandhi' before the students and teachers of Neena Thapa Inter College, Gorakhpur, on 05 July.

Bro. S. B. R. Mishra spoke on 'Ethics for Children' in Pearl Paradise, Dehradun, on 22 July

Contribution to the Indian Section work/ Programme

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

Sis. Suvralina Mohanty moderated the session on 14 July.

Sis. Pranshee Mohanta designed and edited the eNewsletter "Insight" for the April-June 2023 quarter.

National Lecturer

Bro. S. S. Gautam delivered an on-line talk for Shankar Lodge, Delhi on the topic 'Divine Light'. It was held on 15 July.

Sis. Vibha Saxena conducted on-line study of Mahatma Letters no. 83 to 87 Parts 1, 2 and 3 on 14, 21 and 28 July.

Bro. Shikhar Agnihotri delivered a talk on topic 'Annie Besant - a Great Occultist' during the TOS India conference at Adyar on 09 July. He conducted on-line study of Ch-17 of the book *Self-Culture* by I.K. Taimani for Pyramid Meditation Centre, Gujarat, on 22 July, and also conducted study of Rules 2 -3 from the book *Light on the Path* for Young India Theosophists group on 23 July.

Contribution to International programmes:

Sis. Vibha Saxena delivered an on-line talk on the topic 'The Path of Self-Knowledge' in a session organized by Russian Section of T.S. on 15 July.

Bro. Shikhar Agnihotri delivered an on-line talk on the topic 'Realizing the Relationship' during a session organized by Inter-American Theosophical Federation on 16 July.

Young Theosophists - Naarden 2023

The reactivated World Federation of Young Theosophists (WFYT) is organizing an international convention of young theosophists that will take place from 27-30 December 2023 in the TS headquarters, Adyar (India). This will be an occasion to connect with fellow young like-minded brothers and sisters coming from different countries and continents who hold dear the essence of Theosophy, and who try to embrace it and bring it to Live day by day. Also, we will be celebrating the 100th anniversary of the Young Theosophists' movement founded under the presidency of Annie Besant.

During these days we will focus on what it means to become a Theosophist in its deepest meaning, and most importantly from a practical perspective. HPB provided some insights regarding the Science of Practical Occultism and the difficulties involved in such a study. We will share quality time to inquire, discuss and exchange points of view about the challenges involved in developing our spiritual nature. Other activities may include meditation, collaborative workshops, youth talks, chanting, as well as playing and enjoying being together.

In each successive international gathering stronger friendships are being forged and a larger spiritual family is expanding with a deeper sense of universal unity. You are welcome to join!

For more information please contact:
ts.youth.gathering@gmail.com

Sara Ortega Van Vloten
Board of the WFYT
Community Officer

148TH INTERNATIONAL CONVENTION INFORMATION

Theme: *Exploring and Understanding UNIVERSAL INTELLIGENCE*

The 148th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2023 to 4 January 2024** (departure 5 January). All members of the Society in good standing are welcome to attend as delegates. Non-members are not eligible for accommodation but can register for the Convention and meals at the canteen. For on-line programmes, registration is required.

ACCOMMODATION FOR MEMBERS ONLY

Western Style, Leadbeater Chambers: LBC has rooms with two beds and an attached bathroom in each room. Some rooms are large enough to have three beds.

Indian Style: The Indian-style accommodations have been upgraded but the number of accommodations will be limited. Hence be early to register.

Allotments: Accommodations will be decided by the Convention Committee during December 2023 and the result will be informed by email. **Allotment will be on first come first serve basis.**

PACKAGES

The rates are per person from 30 December 2023 dinner to 5 January 2024 lunch. LBC is Leadbeater Chambers.

Overseas delegates:

A. LBC: US\$ 400 — incl. registration fee, accommodation, and meals at LBC.

B. Indian style: US\$ 150 — including registration fee, Indian style accommodation, and meals at Indian canteen.

C. Attending the programme without meals and accommodation: registration fee US\$ 70.

D. Attending the programme on-line only: Registration fee US\$10.

Indian delegates:

E. LBC: Rs. 13,500 — including registration fee, accommodation, and meals at LBC

F. Indian style: Rs. 5,000 — including registration fee, Indian style accommodation, meals at Indian Canteen

G. Registration and meals at Indian Canteen without accommodation — Rs. 3,500

H. Registration and Indian style accommodation without meals — Rs.2,000

I. Attending the programme without meals and accommodation: Registration fee Rs. 500.

J. Attending the programme on-line only: Registration fee Rs.100.

PAYMENT

Overseas delegates: Register on-line and make the payment. If for some reason you cannot pay with the on-line sheet, payments will be collected from you “on arrival”. Then you may pay the applicable package rate by Master Card, Visa credit card, or in cash in foreign currency (with a copy of your passport). Please remember to take your travel insurance before arriving at Adyar.

Delegates from India: Register on-line and make the payment in INR either (a) on-line with registration (preferred), or (b) by cheque / bank draft payable to *The Theosophical Society* couriered to the Convention Officer, The Theosophical Society, Adyar, Chennai 600020, India. (Telephone: +91-44-24917198). It is important that you send an email about payment to the CO <convention@ts-adyar.org> soon after completing the payment process, mentioning the following: delegate(s) name, bank name, date of transfer, and transfer reference ID.

REGISTRATION FORM

Last date to register with accommodation is 26 November 2023.

On-line registration with instructions for paying will appear on the Convention website <<https://convention.ts-adyar.org/>> (Opens on 1 September). *If accommodations become full, the status will be intimated on the website.*

Delegates who are (or cannot be) allotted accommodation will be intimated by email by 20 December 2023.

Delegates who cannot be allotted but have paid will have their payment returned after the Convention.

Canceling by 10 December 2023

For delegates wanting to cancel their registration and accommodation requests, the last date will be 10 December 2023. After this date, no amount will be refunded. If the cancellation request is received before 10 December then the package amount (in INR) minus the registration fee will be refunded after the Convention.

Convention Officer:

Mr Shikhar Agnihotri, **email:** convention@ts-adyar.org

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

Convention website: <https://convention.ts-adyar.org/>