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Editor

PRADEEP H. GOHIL

A STEP FORWARD

Very often we hear a word called ‘*Chitta*’. It is termed as the mind-stuff or mental substance. It is the ground floor of a large building. From it proceed the three *Vrittis*, namely, *Manas*, *Buddhi* and *Ahankara*. The subconscious mind is termed as *Chitta* in Vedanta. Much of all in one’s subconscious consists of submerged experiences, memories thrown into the background but recoverable. The *Chitta* is like a calm lake and thoughts are like waves upon the surface of this lake and name and form are the normal ways in which these waves rise. No wave can rise without name and form. The functions of the *Chitta* are *Smriti* or *Smarana*, *Dharana*, attention and *Anusandhana* (enquiry or investigation). When you repeat the *Japa* of a *Mantra*, it is the *Chitta* that does the *Smarana*. It does a lot of work. It turns out better work than the mind or *Buddhi*.

The mental processes are not limited to the field of consciousness alone. The field of subconscious mental activity is of a much greater extent than that of conscious mental activity. The mind is not conscious of the greater portion of its own activities. As man can hold in consciousness but one fact at a time, only a fraction of our knowledge can be in the field of consciousness at any one moment. Only ten per cent of mental activities come into the field of consciousness. Ninety per cent of the mental activities take place in the subconscious mind. Messages, when ready, come out like a flash from the subconscious mind to the surface of the conscious mind through the trapdoor in the subconscious mind.

One can sit and try to solve a problem and fail. One can walk around, try again and again, and fail. Suddenly an idea dawns that leads to the solution of the problem. This has happened several times in solving the problems of the Indian Section at Varanasi. The

subconscious processes were at work. An engineer can fail at night to get a solution for a problem. In the morning when he gets up, he gets a clear answer. This answer comes like a flash from the subconscious mind. Even during sleep, it works continuously without any rest. It arranges, classifies, compares, sorts out all facts and works out a proper, satisfactory solution.

A person may go to sleep at 10 p.m. with the thought “I must get up at 2 a.m. in the morning to catch a train”. This message is taken up by the subconscious mind and it is this subconscious mind that wakes one up unfailingly at the exact time. Subconscious mind is one’s constant, trustworthy companion and sincere friend. With the help of the unconscious mind, one can change his or her vicious nature, of always fighting with the Indian Section, by cultivating healthy, virtuous qualities that remain dormant in every human heart.

If one wants to overcome fear, then he should mentally deny that he had fear and should concentrate and focus all attention on the opposite quality, i.e. the ideal of courage. When courage is developed, fear vanishes by itself. The positive always overpowers the negative. This is a never failing law of nature. One can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them. One can establish new habits, new ideals, new ideas, new tastes and character in the subconscious mind by changing the old ones.

Smriti or memory is a function of *Chitta* (subconscious mind). Memory is used in two senses. We say, “Mr X has got a good memory”. Here it means that Mr X’s capacity of the mind to store up its past experiences is very good. Sometimes it is said “I have no memory of that incident”. Here, one cannot bring up to the surface of the conscious mind, in its original form, the incident that took place, some years ago. It is an act of remembering. You do not get any new knowledge through memory. It is only a reproduction. If the experience is fresh, you can have a complete recall of your past experience through memory. Memory arises due to some connection like you remember

a friend who presented you a fan and you remember him when you use the fan. Similarly, memory can be due to similarity of objects like when you see a tall man you remember your brother who is also tall. Memory can also be due to dissimilarity in objects like when you see a place you may remember the hut where your maid lives. Old people, those who overwork mentally and those who are tormented by many cares, worries and anxieties, lose their power of memory soon. It is a congestion in mind which can present the revival of a forgotten thing, idea or person. When the mind is calm, the congestion is relieved, the forgotten idea floats on the surface of the mind and memory becomes keen. It will be a step forward in our life if we can calm our mind through meditation and improve our memory.

We must teach ourselves ways and means to maintain our inner integrity, our true nature, and not be dragged down by the forces which come from every side—from outside and inside. Temptation comes in a myriad forms, and it is our task to build up such immaculate purity and selflessness within ourselves that we renounce naturally — not merely as an idea—the love of power, possessions and pleasure, and develop sensitivity and openness to the true and the good.

RADHA BURNIER

The Theosophist, December 2005

TIMBOYD

UNIVERSAL INTELLIGENCE AND THE HUMAN CONDITION

ONE of the wonders of the theosophical endeavour is that people find their way to it, their meaning in it, then expand on that according to their own understanding and needs. There are people for whom the Theosophical Society (TS) and its work are related to history, the work of tracing the thread of wisdom that runs through the complex tapestry of humanity's unfoldment — identifying it as it appears and expresses in different times and cultures, and through different people.

It is always good to keep in mind that Theosophy and the TS are two things, not one. In her book, *The Key to Theosophy*, H. P. Blavatsky (HPB) describes Theosophy as “the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the Earth” and the TS as “only a visible bubble on that reflection”.

Often during meetings such as this I encounter affirmative statements of what Theosophy is — HPB's writings, the Mahatma's statements, the Ancient Wisdom, and so on. I am encouraged by our founders, who in their wisdom and humility, never gave a fixed definition of what Theosophy is. There are a number of suggestions and hints, but there is no definition that states its boundaries. We, on the other hand, are quick to say what it is, based on our studies and preferences. The more correct approach might be to simply state that “my understanding of Theosophy is...”. Perhaps we feel that our understanding exceeds HPB's, but she herself could not define it.

Some degree of humility is called for in these matters. If you were to give me ten minutes, I could walk out of this room, go down to the river and bring back a bottle full of water from the Nile. I could give that to any scientist who is sufficiently versed in such matters to examine. In their examination they would find that in every aspect it is in fact identical with the Nile. The same microorganisms, chemicals,

minerals, components in this water that was drawn from the Nile. But to make another extension and to say, “based on my research this *is* the Nile though I have never seen the river, because the limits of my knowledge confirm it”, is a jump that takes it out of touch with the deeper reality: the water from the Nile is not the Nile; its shores, its bed, are not the Nile. The Nile has been here for thousands of years, the waters from this river have grown civilizations, deep people have been nurtured by this river. The mighty Nile which has birthed civilizations and nurtured millions over time ultimately flows into the ocean where it is like a drop of water.

There is a universal aspect to the Ageless Wisdom tradition. It is not specific to any one place, person, or time. For anyone who is involved in a spiritual pursuit, whether along the theosophical line or any other, it involves a deepening interaction with it. When rightly approached, ultimately an alignment occurs where one becomes identified with this universal intelligence. In that identification, the personality or the self is not lost, but the view is expanded.

In the little book, *The Idyll of the White Lotus*, Three Truths are enunciated that form the basis for a genuine pursuit of a deepening connection with the universal intelligence. In the second of these Truths it says: “The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or felt, but is perceived by those who desire perception.” It expresses the idea that universal intelligence not only inhabits us, but is also omnipresent around us; that any person can suit themselves to be available to that intelligence. It can be perceived by those who “desire perception”.

Don’t we all desire perception? Of course! We all want peace, illumination, deep understanding, but “I have an appointment for lunch today, so maybe I can get around to it later”, or “I have emails, deadlines”, or a thousand things commanding our time and focus. Yes, we desire, but the *nature* of that desire for perception is all important. What does it mean to desire perception? There is a story given to illustrate this point. A person comes to a spiritual teacher and says:

“Teacher, I desire perception.” And the teacher asks: “Do you? How deep is your desire?” And the answer is: “Yes, I do! I’m serious and sincere.”

So the teacher says: “OK, well, come with me down to the river.” They wade into the water together then the teacher pushes the head of the questioner down into the water and holds him there while he struggles. When at last the teacher lets the student lift his head, the student is angry and calls the teacher a fake, as he has been told that this teacher was a gentle person. So the student is asked: “When you were underwater what were your thoughts?” And the answer is: “My only thought was the desire to breathe.” Then the teacher’s response: “Come back to me when that is the nature of your desire for perception of reality.”

Sooner or later, for each of us there comes a time where, much like our need for air, or food, we need a deepened association with wisdom, truth, reality. We require a sense of connection. In the story of *The Idyll of the White Lotus* a little boy comes into a temple and very briefly sees the Lotus Goddess, and is uplifted. The problem with seeing something, anything, is that once we have seen, we cannot unsee. We can spend a lifetime trying to cover it with denial, but we cannot unsee it. And once we have a sense for what is lightened or illumined, we suffer in its absence — like living in a shadow or darkened world.

What is the relationship of the Theosophical Society to this experience of wisdom, truth, enlightenment. In *The Key to Theosophy* HPB states that the TS was formed for a reason: To make it known “that such a thing as Theosophy exists”. I used to think of this as a strange explanation for the formation of an organization. The question for me was, “What benefit is conferred by the mere knowledge of the existence of Theosophy?”

We all know the expression “knowledge is power”, and it is true, within the limits of knowledge. To make it known that the possibility for an expansion, not just in our personal field, but in our effect and

influence on the world, is the point of the TS. So how do we do that? What does the TS do is a question I am often asked! So what do we do? How do we impart this empowering sort of knowledge that is of the wisdom? No, the way that it is done is, again, according to me, by any and every means available. It is not only in the spoken word, the written word, in history, or in the various ancient wisdoms. Any and every means that can connect the universal with our particular temperaments is the approach.

My view of the TS headquarters in Adyar is that it is a laboratory, a place to experiment along those lines that can reach and touch people and enliven the sense that there is a greater life in which we all participate. In talking about the TS I am speaking of an organizational approach to experimentation. The process is no different at the personal level. At birth each of us have been gifted an unparalleled laboratory for experimentation—the laboratory of the human body and consciousness. During the course of a life we must explore, try, fail, and develop more expanded ideas of our possibilities — the main possibility being our capacity to see and reflect the love, and compassion, and understanding that seem to characterize the Universal Intelligence.

This is the second time I have been in Egypt. I must admit that having been here as a two-year-old, I have no memories of that visit. In 1955 my father had taken on the role of Mission Chief in a humanitarian organization called CARE, and brought his young family along. The organization was very active, particularly after World War II, when hunger was widespread in war-ravaged Europe. He was in Egypt in the aftermath of the Palestine War. The same war in Israel is described as the War of Independence.

As the result of that conflict hundreds of thousands of Palestinians were displaced, many of them to Egypt. There was a housing crisis, a food crisis, and my father was tasked to organize primarily the housing aspect. That is what brought me here to Egypt the first time, but it makes me think that here I am, 68 years later, and what has changed?

The human-created problems that fill our daily news today, are the same problems that were filling the daily news then. It has not changed.

Since arriving here in Luxor, each morning has been wonderful. In our room we are fortunate to have a little balcony. I get up early, step out onto the balcony, and I listen to the morning prayers—hundreds of voices being raised in prayer all around the city. I find myself trying to imagine the experience of the Mahatmas, the Masters, in their effort to uplift what must be to them our very childish humanity. I hear the multitude of voices in this prayer, rising as a dronelike sound — to the ear of the Master, asking for some relief from suffering, for an end to war, to the inequalities creating hunger, disease, displacement; asking for an answer, for some intervention.

And what is it that we are asking for? Basically we are asking for what has been given to us, time and time again by the great Teachers who have lived among us and tried to pass on the message that it is all in our hands. Before he died Buddha encapsulated his life of teaching in eight words: 1. “Do no harm.” 2. “Do good.” 3. “Purify your minds”. That is the teaching we have heard, received, repeated, yet refused to act upon.

We are praying for interventions in the climate, an end to war, but who is causing the wars? Who is polluting the atmosphere? At some point in the future the history of this time is going to be written. It will be written in one of two ways: either as “Humanity at that time woke up”; or, our moment in time will be written as “They did not wake up”.

The purpose of the TS is to try to align ourselves on the side of awakening. It may not be comfortable, but each one of us has to do it for ourselves.

(Courtesy: *The Theosophist*, March 2024)

U.S. PANDEY*

PYTHAGORAS- HIS LIFE AND PHILOSOPHY

(Continued from the March 2024 issue of *The Indian Theosophist*)

Unity and Monad- His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. (*Isis I*, p. xv)

The key to the Pythagorean dogma is the general formula of unity in multiplicity, the one evolving the many and pervading the many. This is the ancient doctrine of emanation in few words. Even the apostle Paul accepted it as true. “For of him, and through him, and to him, are all things.”

This, as we can see by following quotation, is purely Hindu and Brahmanical:

“When the dissolution (*Pralaya*) had arrived at its term, the great Being (*Paramatman or Para-Purusha*), the Lord existing through himself, out of whom and through whom all things were, and are and will be...resolved to emanate from his own substance the various creatures.”

(*Manava Dharma-Shastra* Bk.I, Slokas 6-8).

The mystic Dekad $1+2+3+4=10$ is a way of expressing this idea. The One is God, the Two, matter; the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Dekad, or sum of all, involves the entire cosmos. The universe is the combination of a thousand elements, and yet the expression of a single spirit—a chaos to the sense, a cosmos to the reason. (*Isis I*, p. xvi)

The whole of this combination of numbers in the idea of creation is Hindu.

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“The Being existing through himself, *Svayambhu* or *Svayambhava*, as he is called by some, is one. He emanates from himself the *creative faculty*, Brahma or *Purusha* (the divine male), and the one becomes *Two*; out of this Duad, union of the purely intellectual principle with the principle of matter, evolves a third, which is *Viraj*, the phenomenal world. It is out of this invisible and incomprehensible trinity, the Brahmanic Trimurti, that evolves the second triad which represents the three faculties—the creative, the conservative, and the transforming. These are typified by Brahma, Vishnu, and Siva, but are again and ever blended into one...”

(*Isis I*, pp.xvi-xvii)

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad retires into silence and darkness, and thus creates the Triad, can realize whence came the philosophy of the great Samian Sage, and after him that of Socrates and Plato. (*Isis I*, p.xvii)

Nous, Soul, God and Gods- A Mahatma says that neither Atma nor Buddhi ever were *within* man—a little metaphysical axiom that you can study with advantage in Plutarch and Anaxagoras. The latter made his Nous *autokrates* the spirit self-potent, the *nous* that alone recognized *noumena* while the former taught on the authority of Plato and Pythagoras that the *demonium* or this *nous* always remained without the body; that it floated and overshadowed, so to say, the extreme part of man’s head; it is only the vulgar who think it is within them. (*ML 72 cr. ed.*, cr. ed., p.217)

Pythagoras taught his disciples that God is the universal *mind* diffused through all things, and that this mind by the sole virtue of its universal sameness could be communicated from one object to another and be made to create all things by the sole will-power of man. With the ancient Greeks, *Kurios* was the god-Mind (*Nous*). “Now Koros (*Kurios*) signifies the pure and unmixed nature of intellect—wisdom,” says Plato. *Kurios* is Mercury, the Divine Wisdom, and “Mercury is the Sol” (Sun), from whom Thaut-Hermes received this divine wisdom, which in his turn, he imparted to the world in his books. (*Isis I*, p.131)

Pythagoras placed the “sphere of purification in the sun,” which

sun, with its sphere, he moreover locates in the middle of the universe, the allegory having a double meaning: 1. Symbolically, the central, spiritual sun, the Supreme Deity. Arrived at this region every soul becomes purified of its sins, and unites itself forever with its spirit, having previously suffered throughout all the lower spheres. 2. By placing the sphere of the *visible* fire in the middle of the universe, he simply taught the heliocentric system which appertained to the Mysteries, and was imparted only in the higher degree of initiation.

(*Isis* II, pp.12-13)

Pythagoras made the Soul a self-moving unit, with three elements, the *nous*, the *phren* and the *thumos*; the latter two, shared with the brutes; the first alone, being the essential *self*. So the charge that he taught transmigration is refuted; he taught no more than Gautama Buddha did, whatever the popular superstition of the Hindu rabble made of it [Gautama's teaching] after his death.

“Plato and Pythagoras” says Plutarch, “distribute the soul into two parts, the rational (noetic) and irrational (*agnoia*); ‘that that part of the soul of man which is rational, is eternal; for though it be not God, yet it is the product of an eternal deity; but that part of the soul which is divested of reason (*agnoia*) dies.’” (*Isis* II, p. 283)

It is the philosophy of Siddhartha-Buddha again that Pythagoras expounded, when asserting that the *ego* was eternal with God, and that the soul only passed through various stages (Hindu *Rupa-lokas*) to arrive at the divine excellence; meanwhile the *thumos* returned to the earth and even the *phren* was eliminated. Thus the *metempsychosis* was only a succession of disciplines through refuge-heavens [called by the Buddhists *Zion*], to work off the exterior mind, to rid the *nous* of the *phren*, or soul, the Buddhist “Winyanaskandaya,” *that principle that lives from Karma and the Skandhas* (groups).

(*Isis* II, pp.286-87)

“Pythagoras correctly regarded the ‘Ineffable Name’ of God...[as] the key to the Mysteries of the Universe.”

S. Pancoast: *Blue and Red Light* (*Isis* II, p. 289- quote at top)

Natural forces- He also like some other early Greek philosophers,

taught that all natural Forces were “Spiritual Entities” (*SD* I, p.492), i.e., were intelligent, not blind, forces, a principal idea of occult philosophy.

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were numbered and expressed numerically. Pythagoras had studied Esoteric Science in India; therefore we find his pupils saying: “The monad [the manifested one] is the principle of all things. From the Monad and the indeterminate duad (Chaos), *Numbers*; from numbers, *Points*; from points, *Lines*; from lines, *Superficies*; from superficies, *Solids*; from these, solid Bodies, whose elements are four—Fire, Water, Air, Earth; of all which transmuted [correlated], and totally changed, the world consists. (*SD* I, pp. 433-34)

Music of the Spheres: Vach, Shekhinah, or the “music of the spheres” of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world—the Hindu, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* (chief) and three (lesser) aspects or *seven* in all, as in Esotericism. The *para* form is the ever-subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNIZABLE; when transferred into the ideation of the Logos, or its latent *light*, it is called *pasyanti*, and when it becomes that light *expressed*, it is *madhyama*. (*SD* I, p.432)

Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and “Source of Harmony.” We say this Deity was the *Logos*, not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number*. And this is also why it was required of the candidate, who applied for admittance into his school that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music*, held as the four divisions of mathematics. Again this explains why the Pythagoreans asserted that the doctrine of Numbers—the chief of all in Esotericism—had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportions; that the seven planets which rule the destiny of mortals have a harmonious motion “and intervals corresponding to musical

diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving”.(SD I, p.433)

The 4 was called by the Pythagoreans the Key-Keeper of Nature; but in union with the 3, which made it seven, it became the most perfect and harmonious number—*nature itself*.

It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of Spheres, calling a “tone” the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun 1.5 tones; from the Sun to Mars a tone; from thence to Jupiter half a tone; from Jupiter to Saturn half a tone; and thence to the Zodiac a tone; thus making seven tones—the diapason harmony. All the melody of nature is in these seven tones, and therefore is called “the Voice of Nature.” (SD II, 601)

The number *seven*, or the *heptagon*, the Pythagoreans considered to be a *religious and perfect* number. It was called *Telesphoros*, because *by it all in the Universe and mankind is lead to its end*, i.e., its culmination. Being under the rule of seven sacred planets, the doctrine of Spheres shows, from Lemuria to Pythagoras, the seven powers of terrestrial and sublunary nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of musical scale. The *heptad* (our Septenary) was regarded as “*the number of a virgin, because it is unborn*” (like the Logos or the “Aja” of the Vedantins); “without a father or a mother, but proceeding from the monad, which is the origin and crown of all things”. And if the *heptad* is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the oldest schools, the perfect and sacred number of this Maha Manvantara of ours. (SD II, p.602)

Compatibility of Pythagorean, Buddhist, Brahmana and Hermetic Doctrines: The mastery of every doctrine of the perplexing Buddhist system can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to

particulars. The key to it lies in the refined and mystical tenets of the spiritual influx of divine life.

“Whoever is unacquainted with my law, ‘says Buddha, “and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of Maya. He must extinguish his passions, unite and identify himself with the law (the teaching of the secret doctrine), and comprehend the religion of annihilation.”

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy... The *spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether, emanations, BREATHS, *but not forms*. Ether is incorruptible, all philosophers agree in that; and what is incorruptible *is so far from being annihilated* when it gets rid of the *form*, that it lays a good claim to IMMORTALITY. “But what is that which has no body, no *form*; which is imponderable, invisible and indivisible; that which exists and *yet is not*?” ask the Buddhists. “It is NIRVANA”, is the answer. It is NOTHING, not a region, but rather a state. When once Nirvana is reached, man is exempt from the effects of the “four truths”; for an effect can only be produced through a certain cause, and every cause is *annihilated* in this state.

(Isis I, pp.290-91)

Hermetic symbolism, is that of Pythagoras and of the kabalists—“as above, so below.” It is also that of the Buddhist philosophers, who call the invisible types the only reality, and everything else the effects of the causes, or visible prototypes—*illusions*... The sacred literature of every country, the *Bible* as much as the *Vedas* or the Buddhist *Scriptures*, can only be understood and thoroughly sifted by the light of Hermetic philosophy. (Isis I, p.306)

The Pythagorean number of harmony and Plato’s esoteric doctrines on creation are inseparable from the Buddhistic doctrine of emanation; and great aim of Pythagorean philosophy, namely, to free the astral soul from the fetters of matter and sense, and make it thereby fit for an eternal contemplation of spiritual things, is a theory identical with the Buddhistic doctrine of final absorption (Nirvana). (Isis, I, p.430)

It was Ammonius who first taught that every religion was based on one and the same truth; which is the wisdom found in the *Books of Thoth* (Hermes Trismegistus), from which books Pythagoras and Plato had learned all their philosophy. And the doctrines of the former he affirmed to have been identical with the earliest teachings of the Brahmans—now embodied in the oldest *Vedas*. “The name Thoth”, says Prof. Wilder, “means a college or assembly,” and “it is not improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. (Isis I, p.444)

It is again to that central sun of metaphysical science—Pythagoras and his school, that the moderns are indebted directly for such men as Eratosthenes, the world-famous geometer and cosmographer, Archimedes, and even Ptolemy. (Isis I, p.512)

Notwithstanding the paucity of old philosophical works now extant, many instances of perfect identity between Pythagorean, Hindu, and *New Testament* sayings are quoted by H. P. Blavatsky in her book *Isis Unveiled* (Isis, II, pp.337-38)

HPB says that it is not possible to solve fully the deep problems underlying the Brahmanical and Buddhist sacred books without having a perfect comprehension of the esoteric meaning of the Pythagorean numerals. (Isis II, p.409)

The close identity between the methods and aims pursued in these various Mysteries and those of yoga in India is patent to the most superficial observer. It is not, however, necessary to suppose that the nations of antiquity drew from India; all alike drew from the one source, the Grand Lodge of Central Asia, which sent out its initiates to every land. They all taught the same doctrines, and pursued the same methods, leading to the same ends. But there was much intercommunication between the Initiates of all nations, and there was a common language and a common symbolism. Thus Pythagoras journeyed among the Indians, and received in India a high initiation, and Apollonius of Tyana later followed in his steps. Quite Indian in phrase as well as thought were the dying words of Plotinus: “Now I seek to lead back the Self within me to the All-Self.” (Esoteric Christianity, pp.22-23)

Criticism: There has been some attempt also to criticize Pythagoras. Grote in his *History of Greece*, assimilates the Pythagoreans to the Jesuits, and sees in their Brotherhood but an ably-disguised object to acquire political ascendancy. On the loose testimony of Herakleitus and some other writers, who accused Pythagoras of craft, and described him as a man “of extensive research...but artful for mischief and destitute of sound judgment,” some historical biographers hastened to present him to posterity in such a character. (Isis II, p.529)

Conclusion: Pythagoras, the pure philosopher, the deeply versed in the profounder phenomena of nature, the noble inheritor of the ancient lore, whose great aim was to free the soul from the fetters of sense and force it to realize its powers, must live eternally in human memory. (Isis I, p.7)

We may also echo the noble words of Pythagoras who said, “Take courage; the race of men is divine”. (*The Ageless Wisdom of Life*; Ch. XXVI- ‘World events in the Light of Occultism’, p. 268)

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VINAY KUMAR PATRI*

ILLUMINATION FROM WITHIN**

I am sure all of you at some point of the time or the other must have indulged in gazing at stars. Amazed at their enormous spread, admiring the beauty of constellations, pondering what lies beyond space. Sometimes we would wonder where we are in this enormous infinitude expanse of stars, planets and solar systems, and galaxies in the universe. For Ages mankind has always been enquiring and contemplating the mysteries of the universe.

In this inspiring vastness it is strongly believed that there exists an intricate and profound relationship between the human body and the cosmos. From ancient philosophers to modern scientific discoveries, the connection between the microcosm of the human body and the macrocosm of the universe has been a subject of fascination and contemplation. Nearly all the elements that make up our bodies from carbon to oxygen to nitrogen were created in the fiery cause of stars. This is a fascinating concept known as Stellar nucleosynthesis which refers to the process by which new elements are formed within Stars. It is believed that nearly all the elements that make up our bodies were created in this way.

Deep within the cause of these Stars hydrogen atoms fuse together to make helium. This happens a great number of times per second releasing incredible amounts of energy with dazzling radiance. These Stars continue to burn and as they evolve, they create even heavier elements such as gold and platinum. But eventually their fuel runs out and they shrink and collapse on themselves with a violent explosion known as a supernova. In this cataclysmic event the Stars release vast amounts of energy and scatter the elements they have created throughout the Universe and these elements become the building blocks for new stars, planets and even life forms.

*President of Madras Theosophical Federation.

** Talk delivered during the Indian Section Convention-II at Adyar on 3 January 2024.

So through billions of years galactic material has been transforming and continues to transform. Any phase of evolution that we can behold, i.e. whatever timeline or time frame we can attribute is only a miniature in this vast infinity. Within each one of us there are galaxies that are born and re-born.

Thus what that exists in the whole universe potentially exists in all of us. We are not just sharing that galactic elemental essence but every single part of body or any other describable life form within us is actually part of all the life forms in this whole universe. Therefore, we are all emanating from the same source of material and energy. Therefore we are one and unity of mankind and in fact every living form or non-living form is Only One. But what drives this galactic material? Whatever beliefs that we may have, we cannot deny one fact that there is an intelligence that transcends through the whole universe. This intelligence causes anything to form or come into existence and yet again transform into something else continuously. This intelligence also has caused, an element referred to as *Prana* an energy that enables life to exist. It infused intelligence into these forms and infused wisdom as well. This is an undeniable Universal Truth.

So this enlightenment and illumination regarding this universal truth begins by acknowledging this simple logic. However, a mere acknowledgment and acquiring knowledge about this truth does not lead to enlightenment about the great Truth. There is something that obscures our vision to realize the Truth referred several times as *Maya*. The real journey along the path of illumination begins when there is a conscious effort to overcome the illusions and veils of several curtains pertaining to worldly pleasures.

The very first step begins when one is convinced about the path that needs to be undertaken towards illumination. Once this commitment is firmly established there is always overseeing guidance provided. The power of natural evolution shall make sure that Teachers descend and come into contact with those who are desirous to tread the path towards enlightenment.

There are certain teachings sometimes referred to as secrets that the teachers would want to reveal to their pupil. However, they are not divulged until it is absolutely certain that the student is ready to receive such secrets or next set of instructions to lead a holy path. So for a confirmation there are tests the students are subjected to almost everyday.

This in fact reminds of e-learning courses in the corporate world. There are lessons in each course and at the end of the chapter there are tests, short ones sometimes, but complexity keeps increasing. The tests are also in the form of games, drag and drop games, shooting games, puzzle games, just to keep the interest alive, just to make sure the students do not give up. They called it gamified learning. In fact life is also full of gamified challenges. Just when the student thinks that he has overcome a particular weakness or desire there is another monster that come out that need to be overcome. So the masters or teachers are very careful while they teach.

Let me quote from the *Mahatma Letters*, “The truth is that till the neophyte attains the condition necessary for the degree of illumination to which and for which he is entitled and fitted, most if not all the secrets are incommunicable, the receptivity must be equal to the desire to instruct. The illumination must come from within.” So, no matter how much the teacher may pour the knowledge unless the student is armed with the true intent and zeal, the knowledge only goes like water poured on a pot that is reversed. Unless the student is ready to receive the knowledge whatever that may be communicated only appears gibberish and utter nonsense.

Let me narrate a story from one of the Upanishads i.e. *Kathopanishad*. Vajasrusvasuvu was a great Sage. He had son Nachiketa. Nachiketa was a young boy who was curious about the nature of life and death. One day, his father performed a ritual where he had to give away all his possessions as offerings. However, Nachiketa noticed that his father was giving away old and useless things. This made him wonder if his father would be willing to give him

away as well. So, Nachiketa approached his father and asked him, “To whom will you give me?” His father, caught off guard, replied in anger, “I give you to Yama, the lord of death!”

Undeterred by his father’s words, Nachiketa decided to seek out Yama himself. He travelled to the realm of Yama and waited for three days outside his palace until Yama returned. Impressed by Nachiketa’s patience and determination, Yama offered him three boons as a reward.

For his first boon, Nachiketa asked for peace to be restored between himself and his father. For the second boon, he asked for knowledge about certain rituals that would lead to heavenly realms. But it was for his third boon that Nachiketa sought true illumination.

Nachiketa asked Yama to reveal the secret of what happens after death and whether there is life beyond it. Yama hesitated at first because this knowledge was considered very sacred and difficult to comprehend. However, seeing Nachiketa’s unwavering determination and thirst for knowledge, Yama decided to reveal the secret.

Yama explained that there is an eternal essence within every living being called the Atman or soul. This Atman is immortal and transcends death itself. It is not affected by birth or death but continues its journey through various bodies until it attains liberation or *Moksha*.

This knowledge about After Life and Atma, and illumination from within can be attained if the disciple treads a path referred to as *Sreyo Marga*. The opposite to that way of life is referred as *Preyo Marga*.

Lord Yama gives a wonderful Analogy, this body is the chariot, intelligence the driver, the senses are the horses, conscience the rein and the Atma is the lord of the chariot. The Self is superior to body, mind and senses. Therefore, if the Driver is driving his chariot well powered by intelligence and directed by conscience – that path is well lit towards illumination.

There is yet another story about a great king called

Jadabhartha. Once, Jadabharata was appointed as the king after his father's retirement. However, he was not interested in worldly affairs and renounced the throne to pursue a life of spiritual enlightenment. He wandered in forests and secluded places, completely detached from the materialistic world. He visited different parts of the world as "*Parivrajaka*" the Wanderer.

Finally, we may have to examine the source, or the trigger point that illuminate. It is something that which is very deep within and accessible to those who take themselves in hand and painstakingly tread the most difficult path of discipleship. This source is nothing but the *Turiya* or the 4th aspect represented in the symbol "OM". When we behold this symbol :

1. The first state is the waking state, in which we are aware of our daily world. "It is described as outward-knowing (*bahish-prajnya*), universal (*vaishvanara*)" This is the gross body.
2. The second state is the dreaming mind. It is described as inward-knowing (*antah-prajnya*), This is the subtle body.
3. The third state is the state of deep sleep. In this state the underlying ground of consciousness is undistracted. This is the causal body.
4. The fourth factor is *Turiya*, pure consciousness. It is the background that underlies and transcends the three common states of consciousness. The source of this 4th Factor is nowhere else but deep within the bosom of the heart.

We as the members of the Theosophical Society are very fortunate to receive the Theosophical Teachings that provide philosophical and spiritual tools. These tools help harmonize our divided selves so that our inherent radiance may shine through evermore brightly, spreading its glow to all in need of guidance to their own inner Source of Light. This is the path of Illumination from Within.

NEWS AND NOTES

Bombay

Bro. Arni Narendran gave a talk on 25th January 2024 on DEMYSTIFYING BLAVATSKY'S DRAWING OF MEDITATION. The talk was part of the FLAMING TORCH virtual series of THE LOTUS CIRCLE, which is a dedicated Band of predominantly young Theosophists from Singapore, Philippines, India and Holland.

The members of Blavatsky Lodge had an interactive session on 7th February with Swami Sathyanishtanada (earlier Bro. Janardana, Life Member of BL/TS) . Swamiji shared his spiritual journey and presented the gist of Vedanta/Upanishadic teachings.

EDUCATION, THE BLESSED GIFT was given on 4-2-2024 with annual cheque of Rs.5,000/- to each sponsored student of TOS, Mumbai Region.

ADYAR DAY CELEBRATION was jointly conducted by BTF & Blavatsky Lodge on 17th February. After the Prayers - Sis. Meherangiz Baria, former President of Blavatsky Lodge & BTF Council Member, welcomed all and spoke briefly about the significance of Adyar Day.

BTF Treasurer Bro. Taral Munshi said that Adyar, the International Headquarters of the Theosophical Society, continues to be a special place of beauty with its serenity for our members. In 1922, The Adyar Committee was formed to raise funds for Adyar and to have construction of buildings. It is a Day to remember and give thanks to those who walked before us dedicating their lives to Theosophy.

To pay homage to the Guiding Lights of the Great Beings, Blavatsky Lodge President Sis. Kshmira Khambatta had PPT presentation full of pictures prepared with her artistic touch and study of Theosophy on (1) Col. H. S. Olcott, (2) J. Krishnamurti, and (3) Giordano Bruno.

Diploma was presented on this occasion to Blavatsky Lodge member Bro. Ramesh Balkrishna Rao Deshpande. Adyar day collection at the meeting was Rs.5,500/-. Blavatsky Lodge Treasurer Bro. Arni Narendran thanked the Great Ones for Their Blessings

Adyar Day Celebration in Juhu was jointly organized by BTF

and Jyoti & Ananda Lodges on 24 February. Brethren and New Members of the Lodges of North Mumbai gathered in Anand Lodge Room of Juhu Theosophical Society. The meeting was jointly chaired by BTF Treasurer & Jyoti Lodge President Bro. Taral Munshi and Anand Lodge Representative Bro. Nilesh Mehta. New members were invited for their self-introduction. Bro. Mathurnath, a member of Jyoti Lodge spoke on this occasion about 'What is Theosophy?'.
Bro. Taral Munshi welcomed all and shared in Hindi 'Adyar Diwas ka Itihas' (History of Adyar Day) which symbolizes changes flowering into glorious Future for Theosophy. He added that taking inspiration from these changes, the need is to 'Chart the Path Ahead' for radiating Theosophy. He shared his vision to spread Theosophy with Triveni, Theo-Jyoti News & Study Channels, motivating school & college students to become members and starting Pranik Healing and Meditation sessions. Inspired new members decided to meet every month at Anand Lodge. About 10 Diplomas were presented on this occasion.

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Delhi

Delhi Theosophy Federation has been regularly hosting both on-line and off-line meetings amongst its active lodges. The first and third meetings are conducted on-line while second and fourth are physical/off-line meetings held in the hall of the Headquarters of DTF at 24, East Patel Nagar.

The following are the details of regular meetings held at Shankar Lodge in January and February 2024.

On-line meeting on "The nature of matter and its three aspects" was conducted on 6 January by National Lecturer Bro. B D Tendulkar.

Study Class of Part 5 on "Patanjali Yoga Sutras -Samadhi Pada" from the book 'The Science of Yoga' by I. K. Taimini' was conducted by National Lecturer Dr. Rajiv Gupta on 13 January. And then, he conducted the study of Part 7 of the same book on 10 Feb.

Bro. S. K. Pandey delivered an on-line talk on 'Role of conscious, subconscious and unconscious mind in our life'. This was held on 03 February.

On-line meeting on the topic 'Probation on the Path' from the book *Masters and the Path* was conducted by National Lecturer

Bro. Shikhar Agnihotri on 17 February.

Rewari Lodge and Besant Lodge have been conducting regular physical meetings in their respective lodges as per their attendance

Gujarat

A very prestigious 'Rohit Mehta Smriti Shibir' was organized on 24 December 2023 from 9:30 a.m. to 2:00 p.m. by Rohit Lodge at the Natwarlal Mehta Bhavan, Ahmedabad. The book taken up for the study was 'Gita ni Yog Sadhna' - the Gujarati translation of Rohit Mehta's unique book 'From Mind to Super Mind'.

The chief guest and the main speaker Dr Vijay Bhai Pandya, Professor of Sanskrit, the Rashtrapati Awardee and the well acclaimed Literary figure spoke very profoundly on the subject. Earlier in the first half 6 speakers namely the GTF Secretary Shri C K Soni, the Vice President of the Kadoli lodge Shri Vijay Pandya, Shri Harshad Dave, the editor of the *Theosophic Jyoti*, Shri Ishwarbhai, the Librarian of Ahmedabad Lodge, Smt Deepika Pathakji of the Sanatan Lodge, Surat and Shri Raturaj Pandya of Rewa Lodge, Vadodara explained the first six chapters of the book. The hall was full with the members of different lodges of the GTF. It was a very inspiring and encouraging shibir!

Karnataka

On-line lectures are being held on every Sunday. The book selected for the study is "Theosophy Explained in Questions and Answers" by P. Pavri. Dr. Jyothi Nagesh delivered a lecture on 3rd December 2023 on the first five chapters of the book. Besides, she gave lecture on the last five chapters on 7 December. Sis. Lalitha Nataraj gave lectures on the chapters of the remaining themes of the book.

Bro. M R Gopal and his associates are conducting on-line lecture in Huliya Lodge. It is held every day except on Sunday.

The following lectures were delivered in different Lodges of the Federation during the month of December 2023:

Bangalore City Lodge: Sis. Vani Vasudev gave lecture on "What is Bliss" based on Sri Ramana Maharshi's 'Upadesha Saram'. Bro. Dakshina Murthy spoke on "Bharatiya Tatwa Darshana".

A special programme was held on 17 December in memory of four former International Presidents of the Theosophical Society. Dr. L Nagesh spoke on this occasion on G S Arundale, Sis. B Sandhya Rani lectured on John B Coats, Dr. Jyothi Nagesh spoke on C. Jinarajadasa and Sis. Vijayalakshmi Rao spoke about N. Sriram. Geetha Jayanthi was observed on 23 December in collaboration with the teachers and students of Gurukula School. Sis. Menaka Ranganath invited the guests, Sis. Yamunavathi introduced about 'Theosophy' and Retd Principal Bro. Srinivasaiah gave talk on Bhagavadgita. About 100 students and teachers attended this function.

Dr. S R Nagaraj gave a talk at Vijayanagar Lodge (Bangalore) and the subject of his talk was "Mount Abu". Bro. Sridhara Chakrabhavi spoke on "J Krishnamurti and Education".

Bro. Narayanan Karnam delivered a lecture at Kotturu Lodge on "*The Satpurusha Shishunala Sharifa*". Bro. N Hampanna spoke at the same venue on "The Condition of Human Mind". Bro. Manjunatha Hombale gave a talk on "Mahabharata Katha Saara". Bro. T Kotreshappa delivered a talk on "The Message of the Buddha". Bro. T Khasim spoke on "Sanathana Dharma". Bro. Shashidhara Ubbalagundi gave talk on "Meaningful Life" and Bro. K Ramanna's subject of lecture was "The Theory of Reincarnation".

Bro. Omkarappa gave a lecture at Davangere Lodge on '*Vairagya*' which was based on the book '*At the Feet of the Master*'. Bro. D B Channabasavaraj spoke on "*Chakradhyana*". Bro. G B Nagana Gowder explained "Education and Reality according to J K".

Bro. A Venkatarreddy gave a talk at Srinivasapura Lodge on 'Bhagavadgita'. Bro. Myaka Narasimha Reddy spoke on "*Kshetra Kshetrajna Vibhaga Yoga*"; Sis. R Madhavi delivered lectures on "*Karma Sanyasa Yoga*" and "*Guna Thraya Vibhaga Yoga*".

Bro. Virupakshappa spoke at Nittur Lodge on "Human Attitude". Besides, a meeting was held there to pay homage to late Bro. B. V. Thippeswamy.

Sis. Nirmala Bharath spoke on "The Seven Great Religions" at Malleswaram Lodge; Sis. Sarala Sanjeeva Reddy gave a talk on "*Sadhana Chatushtaya*" and Dr. Sanjeeva Reddy spoke on "*Sadachara*".

Other activities held in December: Sis. Lalitha Nataraj directed a day-long TS Meet at Bangarapete Lodge and delivered a lecture on "The Teachings of Ramana Maharshi".

Bro. M S Venkataswamy directed a study camp at Nakkalahalli Lodge and the subject selected for the study was "*Thyaga Niyama*". Bro. Parameshwaran spoke on this occasion on "The Higher Principles of Life".

Bro. R V Vastrad directed a day-long TS Meet at Ballari Lodge on the book "*Is the Mind for Bondage or Liberation?*" Bro. Sonnappa Reddy spoke on this occasion on "The Principle of Duty".

A Reverence programme was held at Kolar Lodge on 31 December to pay homage Late Bro. B. V. Thippeswamy. Bro. Muniyappa, Bro. Anandulu Naidu and Bro. V P Soma Shekhar spoke on this occasion about Bro. Thippeswamy's service to the Theosophical Society.

Bro. H Billappa directed a day-long TS Camp in Hosadurga Lodge in which Bro. Subrahmanya Setty gave a talk on "Bhajans". The director Bro. Billappa gave talk on "*Vairagya Chintana*". Then, Bro. B K Nagarajappa gave lecture on "*Baala Shankara Prathama Vairagya*" and Bro. Dilip spoke on "*Vairagya Marga*".

Bro. Parameshwaran directed a day-long TS Meet in Bodimpalli Lodge in which Bro. M Reddeppachar gave a talk on "*Sanatana Dharma*". The director Bro. Parameshwaran explained "Sadgunas" and Bro. M S Pradeep spoke about "*Anubhava*".

U.P. & Uttarakhand

The following activities were conducted by the Lodges of the Federation in February 2024: Group study of the book *Hints on the study of the Bhagavad Gita* was concluded by Bro. B. K. Pandey on 7 February at Dharma Lodge, Lucknow. Besides, Bro. B. K. Pandey delivered talks on 'Why we suffer?' and '*Manav ka punurathan*' on 14 and 28 February respectively. The subject of Bro. U.S. Pandey's talk delivered on 21 February was 'Brotherhood-False and True'.

Bharat Samaj Pooja was performed at Pragya Lodge, Lucknow on 04 February and it was followed by a discussion on 'Thought Power'. A joint meeting of Pragya Lodge and Satyamarg Lodge was

held on 11 February in which Sis. Vasumati Agnihotri spoke on 'States of Consciousness.' Then, a group discussions on '*Isha and Kena Upanishads*' and '*The Key to Theosophy*' were facilitated by Bro. Rajesh Dwivedi and Sis. Vasumati Agnihotri respectively on the last two Sundays of the month.

Two symposiums on the themes 'Role of thoughts in destiny making' and 'Devotion and Spirituality' were organized at Nirvan Lodge, Agra on 01 and 08 February. In the meetings held on 15, 22 and 29 February talks were delivered on the topics '*Sankhya Yoga*', 'Who is Theosophist?' and '*Sthitiprajna*' by Dr. Vinod Sharma, Sis. Pratibha Sharma and Bro. Shyam Kumar Sharma respectively. Besides, the Lodge observed Adyar Day on 17 February.

Bro. Vashishtha Mani delivered a talk at Village Jigna-Brahmvidya Lodge on 29 February. The subject of his talk was 'Philosophy of Lord Krishna'.

Bro. A.P. Srivastava gave a talk on 'Pre-Vedic Era' at Sarvahitkari Lodge, Gorakhpur. It was held on 14 Feb. Bro. S.B.R. Mishra spoke on 28 February about 'Experience at Adyar'. The two talks delivered by Bro. Ajai Rai at the same venue were on '*Chit – Vritti- Nirodh*' and 'Fundamentals of Theosophy' and these were held on 7 and 21 Feb. respectively. Besides, Bro. Ajai Rai delivered a talk on the topic 'What is Theosophy?' It was held on 4 February at Sanatan Dharm Lodge, Gorakhpur. Then, he spoke on the theme 'Integration of Science, Religion and Spirituality' before a group of students and teachers of Mahatma Gandhi Degree College in Gorakhpur on 28 February.

Talks were delivered on the topics 'OM' and 'Karma Yoga' by Bro. Bipin Kumar Rai and Bro. Shailesh Singh at Satya Darshan Lodge, Jogiya (Distt. Kushinagar). These were held on 4 and 20 February.

Group study of the book '*Nirvana*' – Ch.10 was conducted at Noida Lodge on 4 February. Besides, the Significance of Adyar Day was discussed in the meeting held on 18 February.

The two talks delivered by Bro. S. S. Gautam at Chohan Lodge, Kanpur, were on 'Last Steps in the Path' and 'The Goal' respectively which were held on first and last Sunday of February. Bro. S.K. Pandey spoke there on second Sunday of the month in which he explained 'Role of conscious, subconscious and unconscious mind in

daily life'. Besides, the members of the Lodge discussed about the significance of Adyar Day in the meeting held on 18 February.

Talks held in the meetings of Ananda Lodge, Prayag Raj were on the topics 'Annie Besant – a multidimensional personality', 'God', 'Walking without crutches' and 'Thus spoke Ramkrishna: Householder and Sanyasi'. These talks were delivered by Sis. Sushma Srivastava, Bro. K. K. Jaiswal, Bro. Darshan Kumar Jha and Bro. K.K. Jaiswal on 04, 11, 18 and 25 February respectively.

A lecture on '*Guru Charnon Mein*' was delivered by Shri Vinod Lele in a programme of Kashi Tattva Sabha held on 10 February.

Study of the book '*Avataras*' by Annie Besant commenced in the Annie Besant Lodge, Varanasi, on 20 February. Bro. Surya Kant and Divakar Maurya organized a short talk on this topic for UG and PG students present in Chanakya Sabhagar of LBS Hostel of BHU. It was followed by lively discussion among the participants.

Study of Chapters 1 to 4 of the book "*Gayatri*" authored by I. K. Taimini was conducted by Sis. Suvralina Mohanty at Prayas Lodge, Ghaziabad, on the first and last Sunday of the month. The significance of Adyar Day was discussed in the meeting held on 18 February.

Contribution to the Indian Section Work/ Programme: Bro. S. S. Gautam translated the Indian Section's journal "*The Indian Theosophist*" of March 2024 in Hindi.

Sis. Pranshee Mohanta compiled and designed the Quarterly E-newsletter of the Indian Section for the period Oct-Dec 2024.

Contribution in SOW programme at Adyar: Bro. S.B.R.Mishra delivered a talk on 'Thought Power' while participating in a SOW programme conducted by Prof. C. A. Shinde on 05 February.

National Lecturers

Bro. U. S. Pandey delivered a talk in Akola Lodge (Marathi Federation) on 4 February and the subject of his talk was 'The Science of the Soul'. Then, he delivered a talk on 'An Introduction of *The Stanzas of Dzyan* (Anthropogenesis)' in a special meeting of Jaipur Lodge held on 29 February. Besides, he delivered an on-line talk on 17 Feb. on 'Adyar Day – Its Significance', for The Theosophical Society in Russia.

Bro. U. S. Pandey along with Bro. N. N. Raut visited the institution 'Ekvira Multipurpose Pratishtan' – Child Development School for Deaf and Dumb in Akola (Maharashtra) on 03 February. The founder Smt. Suchitai, Smt. Monikatai and Principal as well as Children and their parents were present on this occasion. Bro. U. S. Pandey addressed the gathering of children, their parents, and teachers and expressed his appreciation for the work being done by this institution and also spoke on the theme "Living Life of Happiness and Fulfillment". Then, Bro. N.N. Raut briefly spoke about Theosophy and the Theosophical Society.

Bro. Shikhar Agnihotri conducted on-line study of *Mahatma Letters* No. 91 and 92 (Parts 2 and 3) on 02 and 09 February.

Sis. Sushma Srivastava conducted on-line study of the book "*The Science of Yoga*" by I.K. Taimini on 04 and 11 February.

Sis. Suvralina Mohanty summarized the book "*Science of Yoga*" by I. K. Taimini during the on-line study classes held on 4, 11 and 18 February. She also moderated a public lecture organized on 'Universalism in Vedantic Thought'. It was held on the last Sunday of the month.

Sis. Vibha Saxena conducted on-line study of *Mahatma Letters* Nos. 93 A and 93 B (Parts 1 and 2) on 16 and 23 February.

World Federation of Youth Theosophist

I would like to let you know about the next international youth gathering that will take place on the days 22-27 June 2024, in the theosophical center of Bhowali, in the Himalayas (India). The theme is **THE FLAME OF THEOSOPHY: REVISITING THE FUNDAMENTALS**.

From the WFYT we would appreciate if you could help us spread this announcement throughout your members in case there is any young theosophist interested in attending. Feel free to contact us if there are any questions.

As this will take place in India, we would like to promote young Indian theosophists to participate.

Registration for the International Youth Gathering in the TS center in Bhowali, India, Himalayas (June 22-27) is open through the following link: <https://forms.gle/ZPZCsN3sJYkDdBF58>

Feel free to share and distribute. It would be good to attract many young Indian members.

Many thanks in advance for your cooperation,

Sara
Board of the WFYT
Community Officer
Email- sara.ovanloten@gmail.com

INDIAN SECTION STUDY CAMP

To be conducted (in Hindi) in Varanasi from 26 to 28 July 2024

The Theme and the Reference Book for the study is "*The Technique of the Spiritual Life*" written by Clara M Codd.

The three-day Indian Section Study Camp on "*The Technique of the Spiritual Life*" will be held from 26 July to 28 July, 2024 at the Indian Section, HQ, Varanasi. The study will be conducted in Hindi by the National Lecturer Bro. Sheo Kumar Pandey. Members are requested to remit an appropriate amount based on the type of accommodation, they select latest by 10th July- 2024. The registration will start from 1st June 2023.

Suryashram - Rs. 2200 (Rs. 200/day for Accommodation, Rs. 300/day for food) The amount also includes registration fee of Rs. 200. Accommodation will be provided from the afternoon of 25 July to morning of 29 July (up to 11 a.m.). Lunch and Dinner will be provided on 25 July and Breakfast on 29 July. The accommodation will be provided to 50 persons in Suryashram on a first come, first serve basis. The delegates who want to stay more will have to pay extra Board and Lodging Charges.

If registration is cancelled before 15/07/2024 then, Rs. 200 will be deducted and the rest of the amount will be sent to concerned member after 15th August 2024. 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. 300 per day. Remittances are to be made to BANK OF BARODA, Luxa Branch Road, 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 Bro. Pradip Mahapatra, Conference Officer Telephone No. 9437697429 / 7978119174peekem0277@gmail.com

Pradeep H. Gohil
President

REGISTRATION FORM

Name.....Diploma No.....
Date of Birth.....Name of the Lodge
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 for accommodation.....
Pradip Mahapatra, Camp Officer
Telephone No. 9437697429