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Editor

S. SUNDARAM

A STEP FORWARD

One of the “plans” of the Society declared in 1879 was “.... chiefly to encourage and assist individual Fellows in self-improvement, intellectual, moral and spiritual”. This is relevant even in the contemporary world and the TS has been helping the members in this direction for the last so many decades by organizing lectures, study camps, conferences and through the theosophical literature. If taken in right perspective these help in the growth and evolvment of integrated personality, enriches the personality of individual. They strengthen one’s integrity, strengthens one from within and that helps in changing one’s way of looking at things and what all is going on in the world in the name of progress and development. Thus one understandingly starts realizing that self-improvement is essential in order to channelize one’s time and energy to fulfil one’s duty towards others- i.e. the welfare and betterment of others.

Theosophy stands for complete blossoming of the human being. The Motto and the Three Object of the TS show the direction for universal welfare and the integrated development of all. Sincere efforts for creating awareness regarding the efficacy of the Theosophical principles and work were made by the pioneers, leaders and scholars of theosophy. Now, it is up to us as to how far we are able to tread on that path. One will have to make efforts to liberate himself and other human beings from the shackles that bound individuals and prevent freedom of action. This is, no doubt, a very difficult responsibility to be taken up, but it cannot be avoided. What is required of us is a positive and constructive attitude and outlook. We will have to look into ourselves and find out how much of what our pioneers and scholars aimed at have really become part of us. Change for the better starts with the positive thought and realization that one might oneself be lacking something. A constructive step in this direction will certainly help us in reaching greater horizons and make that ideal a reality.

THE SOLUTION TO ALL PROBLEMS

Recently I have been talking to different groups about a number of seemingly different topics. Although the titles and the subjects seem different, ultimately I have been talking only about one thing — the solution to *all* problems. The idea of addressing something as vast as the solution to all problems seems a bit presumptuous, immense, and necessarily covers a broad spectrum of conditions. The range of problems appears endless. For an individual, something as mundane as a headache is a problem. We all have problems in our families, whether it is illness, alcoholism, or irritability. Every society has a whole range of problems, from health care to crime and to various kinds of social inequalities. On a global scale, we are aware of the many problems that every person in the world is now facing — pollution, deforestation, global organized violence, and so on. So to be able to identify a possible solution to all of this, would be something of enormous value.

Let us take the example of a volcano. When it erupts it can be a very destructive event that everyone can witness. There is a great upheaval, dust comes out and molten lava erupts which can be seen by all destroying everything on its path. For most of us, when we think about a volcano, it is the eruption and lava that we can see and point to. We never give much thought beyond this symptom of the eruption that we witness. But if we think carefully we realize that what we see is the result of something that is happening under the surface. Deep within the earth this lava is becoming heated and flows from many directions. It finally reveals itself to us as a sudden eruption, but it has been developing for many years. The better approach is to direct our attention towards causes, not the symptoms. Although we have to address the symptom, the important part for our future is how we first see and then address the central cause.

For each one of us there is one central cause that leads to all sorts of sufferings we experience. In modern society there is a problem called 260/THE INDIAN THEOSOPHIST, September./ 2015

‘identity theft’, where one person takes the identity of somebody else, pretends to be that person, and then behaves in a manner that creates financial problems for the real person. Our central problem is very similar, except that we are the ones taking on a series of false identities. The process is the same for all of us, and it begins at the moment of birth.

Let us examine this process. What is it that happens when we are first born into this world? If we are familiar with Theosophy, there is no need to go into details about reincarnation. We can accept that as a given fact of existence. The process begins with the soul that associates itself with a new body. We know that a soul is not feminine or masculine, has no nationality or race, no religion or political party. But what happens when the baby appears in the world? The doctor examines it and the first thing pronounced is ‘It is a boy’ or ‘It is a girl’. From that point onwards everyone regards the soul and its body as a specific gender. Based on that identity, certain things will be permissible behaviour and certain things will not, depending on the local culture. So in the United States of America, for example, it would not be acceptable behaviour if a boy were to play with pink dolls; to play with guns or weapons would be acceptable and even encouraged.

Next, the soul is assigned the name of a particular family, and based on this family name and history one’s occupation and social status are strongly influenced. Then we receive a nationality, a religion, and so on. Layer after layer after layer is put on top of a soul that in reality has no gender, no name, no country, no religion, none of these. This is how the identity problem that we face when we come into this world, begins.

From the moment of birth the process starts where everyone around us, whenever they see us identifies us and responds to us based on this variety of identities that have been layered around the soul. For a time, the message that is continually imparted to us is ‘Your name is Tim. You are a boy, a Christian, an American, and so forth’. This in itself is not such a problem; the real problem appears later. At a certain point we start to repeat what we have heard and reaffirm all the different layers placed on ourselves.

A time comes when the process moves from ‘You are . . .’ to the qualitatively different internal statement ‘I am . . .’. No longer is it the projection of the surrounding environment, but now it becomes the fully accepted embodiment of who we are. We have all engaged in this process. Even if we stopped there, it would not be such a big problem. But the process continues. It is no longer enough for us to be a certain nationality; soon we want to be a ‘good’ American, famous, rich, good-looking, and so on. The initial process of assigning an identity moves to the stage of accepting and promoting an identity, and then expanding it. This is really the source of all our problems, because none of these layers are the reality of the soul that has incarnated. We become so rooted in these identities that as a soul inhabiting an American body, it is completely justifiable for me to go to Iraq and kill a body inhabited by a soul from that nation. This is not just an individual problem, but a general one. The question arises: what can we do about this state of affairs?

Many traditions speak about a way that we can move away from this destructive identification modality. There is a term in Sanskrit *neti, neti* — which literally means ‘not this, not this’. It describes a process of recognition of all the layers of identity. The only way that we can ultimately free ourselves of this problem is by first seeing this process that we are engaged in, witnessing the identities to which we have become attached, and then releasing them. We look, examine, and ask ourselves ‘Who am I? Am I a nationality; am I a religion, and so on?’ And if we look and examine carefully we say ‘No, not this. *Neti, neti.*’ If all the identities are released there is still a soul that remains. Layer after layer, identity after identity, we engage in this process of seeing and asking. It is much like peeling away the layers of an onion. Ultimately, we get to the point where there are no more layers to take away. When the last layer is peeled back, what remains? That is the question we each have to answer for ourselves. It is impossible for that question to be answered by the speech, ideas, or writings of any other person. The value of such writings and teachings is to lead us to the point where we are able to peel away the last layer for ourselves. Then it becomes a question of experience, not knowledge.

The *neti, neti* approach to moving away from the sense of multiple identities is the negative way. But this is a dual universe, and there is another way. The negative path is one of radical subtraction, and the second path would be the path of radical addition, or inclusion. This is the path of compassion. In Buddhist philosophy compassion has a clear definition — the desire to relieve the suffering of other beings. This is a good beginning, but does not express the full reach of compassion. To the extent that we are engaged in this way of thinking it affects our behaviour. It is easy for us to want to relieve the suffering of our family and loved ones, but what happens when we extend this feeling towards others? There is a feeling of expansion. We feel ourselves enlarged in our capacity to experience life, no longer as an isolated individual, but from an ever-expanding centre.

The ‘greatness’ of those we regard as the Great Ones is that they have been so inclusive with their compassion and altruism that it has no limits. It becomes a different expression of identity. When asked, ‘Who are you?’ Jesus responded, ‘I and the Father are one’. There is no division, no separation. Can we see this? Can we at least attempt to see it? It begins with us imagining ourselves as one with all. This is not just a unity of mind, heart, and body, but a unity with everything. This is the solution to all problems.

What is the fundamental truth of religion?
It is, without challenge, the Unity of the Self.
One Life in all. One Life in every separate form.
An underlying Unity amid a superficial diversity;
that is the fundamental truth of religion and that
is the basis of the brotherhood of man.

Annie Besant

G.S. ARUNDALE

ANNIE BESANT*

It is not easy to write about Mrs. Besant. She is so much “all things to all men” that any particular word-picture is a picture of her in one of her aspects only. Thousands of people throughout the world owe to her motherly guidance and protection, their peace of mind, the inspiration of their lives, the happiness of useful and congenial work. Each one of these thousands has seen in Mrs. Besant his own ideal. As she is to him, so he would wish to be to others; and each has seen in her the vision of his own perfection. So if some one aspect of our leader’s life is emphasized, there will be many to say that Mrs. Besant has not been presented as she really is, i.e., as they happen to know her. They forget that her greatness consists in uniting in herself ideals and aspects which those younger in evolution see as distinct and opposed, but which from the higher standpoint are forms created by the One that His children may travel to Him by many roads and in many ways.

As I write these words, I am wondering how I like best to picture her in my mind. What aspect of her is associated in my mind with the image I form of her? I see her enduring, bravely and cheerfully, hostility, criticism, disapproval, even from those nearest to her; and, as I have seen, she returns love for hostility, tolerance for criticism, goodwill for disapproval. People often say that Mrs. Besant has so lofty a nature that she cannot feel all the opposition which from time to time arises. She lives, they will say, in the Masters’ world, and no disturbance in the lower world can affect the serenity and calm in which the Great Ones live. It is quite true that none of these outer disorder disorganize the inner harmony, but I believe that Mrs. Besant feels the discord all the more for its entire absence from her own nature. The brave man is not he who feels no pain, but he who, feeling it acutely, has so complete a self-control that he can use the pain as a force by which to evoke more strongly the love within his heart. The Elder Brethren of mankind know to the full all the pain and misery through which our world is struggling.

* Booklet released on 1-10-1912.

Their great sacrifice is in living in the heart of all the sorrow, in living over again for others the agony through which They have long since passed and which They needed not to know again. We cannot comfort ourselves with the thought that she feels no longer. It is her duty to feel, and to experience the penalty greatness has to pay for living amidst ignorance. But all the sorrow and the heartache we may cause her, she returns to us in compassion. The guidance we refuse in one form, she offers us in another. The teaching we reject when spoken comes back again to us in the life she leads, and while the precept may be scorned by the mind the example is joyfully welcomed by the Self within, that Self which is ever wiser than its vehicles. It is not for her to learn the lesson which those learn who are "despised and rejected of men". She has experienced the lesson too often in this life not to have understood and profited by its teaching. So, when the suffering comes, it is not her own imperfection that are burned away, but any remaining barriers erected by her fellow men between themselves and her. Thus each sorrow through which she passes gives her the privilege of returning good for evil, of drawing nearer to the hearts of those whom she has pledged herself to serve, of sending out strong thoughts of love for every thought of distrust that may find its way to her. In this way, we who live round her begin to understand that in our hurry to point out defects in others we forget that perchance we are but looking through our own; for she, so much more perfect, sees in others so much more good. We learn of our President's immense work in the world, and if any of her methods do not appeal to us individually we know that some who look to her for guidance are being inspired with ideals which we ourselves are unable to appreciate, and we try to see in these ideals that truth which alone can come from one who is the soul of truth. If we cannot understand it, we may surely leave if for the time, occupying ourselves with the truths to which our nature can respond, and hoping that some day our natures may so expand as to include the truths which yet remain outside.

Then, again, I may see our dear leader as the great inspiring force summoning us to know and to attain the goal. Where she is, there the path is seen as one; where we are the paths are seen as many: and it is ever difficult for us to realize that the paths all others are treading are the paths which lead them to the goal. From where she stands, she sends herself to each one of us in the ideal of which we dream and she glorifies for us the path on which our feet are placed. From where she

stands, her hands stretch outwards to meet us and to sustain us as we walk with our uncertain tread, and her hands are as many as are the paths of men, Do I exaggerate? Perhaps, in the eyes of those who do not really know her, who have not yet found her on the road on which they travel. But see how she meets men of every faith now living in the world. Watch the Christian receive from her through spoken words or through her writings a knowledge and a love of the Christ and of his faith far deeper than ever he had deemed possible in this age of criticism. See the Hindu, clinging desperately, almost shamedly, to his ancient faith, surrounded by criticism and contempt on every side; watch him become through her secure and firm in an understanding of Hinduism which he had hardly thought possible. As with the Christian and the Hindu, so with the Parsee, the Mussalman, the Buddhist. The earnest Christian who attends her lectures or who reads her writings on Christianity will speak of her as the truest Christian he knows; the Hindu will confess that she above all others is a master in the interpretation and application of his Scriptures. Each will rejoice that he is a member of a faith made so inspiring and so convincing, so full of meaning and of life. Vast multitudes, including the best intelligences, listen to her in awe and silent ecstasy, and the humblest of her personal attendants comes reverently to her room. Is she not, indeed, "all things to all men"? Herself dwelling in the life within all form, she changes but the outer garment, never the life within- for that is changeless. Just as the wise worker among the poor will dress quietly, not ostentatiously, that they may be attracted by the neatness and not repelled by a magnificence in which they cannot share, so will Mrs. Besant clothe herself in the form which may appeal most strongly to him who needs the help. For the weak she will display her strength, for the angry she will display her gentleness and love, to those who suffer she will extend her comfort; distrust she meets with confidence; those who attack her she supports in their time of need. She identifies herself with none and yet with all. I remember on one occasion her writing to me, when the choice was between supporting me because of my known devotion to her or condemning my action for the sake of greater work: "Remember, my dear, that the work is more to me than you are". Not that she loved me less, but that she loved her duty more. Not that the person did not matter, but that his form must not obscure the light she had to shed upon the paths of countless thousands throughout the world. It was at that moment that I saw the

real purity of her life, and I realised how little her love for persons is permitted to interfere with her duty to the world. And indeed in that very phase, “The work is more to me than you are”, she proved her love for me by standing between me and the terrible Karma of ignorantly attempting to shut off from many others the inspiration she above all others could bring to them. She may condemn the form, but she never condemns the life behind it: the form is but the imperfect vehicle through which the life learns to know its own divinity.

Then there is a third aspect of our Mrs. Besant on which I love to dwell. It is Mrs. Besant the mother. Not perhaps as the mother of children who have physically incarnated through her, though that relation, as I know, is beautiful enough, but as the mother of children younger than herself in knowledge and in love, as we all of us are. I like to think of her in her room at Adyar or at Benares, sitting at her desk and turning round to greet some visitor who, perhaps, has hardly dared to enter. The very smile is an invitation to pour out difficulties and sorrows which have only been hidden through pride or shame, barriers which soon disappear under the influence of her compassion. All troubles come to her. The poor man knows of her generosity, and come with his poverty that she may relieve it so far as her resources permit. The man who has quarreled goes to her that she may reinstate peace where there has been discord. The man who is in despair even over trifles hurries to her for comfort. So she has as much to do with all the little daily frictions which loom so large in daily life as with the big issues of public life or with the generation of great spiritual impulses to benefit mankind. She is essentially the mother of the family wherever she goes, and her household, whether consisting of her immediate assistants or of a larger group of friends and fellow-workers, is peaceful, happy and purposeful, because she is its centre. She is a big mother, for she has innumerable children, and the bigness is manifest in her loving care and attention for the tiniest, humblest, most wilful, child among them all. Therefore it must not be supposed because she is far above worldly matters that she neglects them. It is because she is so far above them, that she sees each in its own true proportion, bestows upon each the exact amount of attention it needs, not more and certainly not less. On a railway journey, she is the best, the most unselfish, and the most resourceful traveller. She is the ablest organiser of a meeting, and knows better than anyone else how the chairs are to be arranged, what the height of the platform

should be, and where it should be placed. Her judgment is the best as to what is to be done in an emergency of any kind. She knows best how to conduct a business meeting, to work through the agenda quickly and to the satisfaction of all concerned. She understands better than most of us how to receive and to entertain guests, and she will make a point of personally attending to their smallest comforts.

I sometimes think, though many friends in other centres will make the same claim, that she is essentially the mother in her Benares home. She is the head of a large colony of young people who belong to the Central Hindu College, and even most members of the staff are of a generation younger than her own. We all call her “mother”. She may be President to members of the Theosophical Society, or Protector to the Order of the Star in the East. For other organisations she may have other titles. To us in Benares she is mother, and every one of our large family of students who knows her at all speaks of what “mother” is doing in Europe, asks when “mother” will be coming back, addresses her as “mother”, and is addressed by her as “son”. And if you want to know what we all feel for her, be present on the occasion of the welcome we give her every time she returns to Benares. There is no more stirring sight to my mind than that of her beloved face, with its crown of silvery hair, beaming down with eyes and smile of love upon the eager reverent gaze of the thousand children who owe so much to her. The children are so young and she is so great, and the very contrast of trustfulness and loving benediction is one of the most beautiful inspirations it is possible to conceive.

Many may indeed fervently exclaim, in the words of Ruth: “Whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried.” For, in the experience of many of us, whither she goes, thither we do well to follow; as she lives in the hearts of all those to whom she has brought the light, so should we do well to learn how to live in the hearts of others; as the world is her family, so should we make it ours; as she is the eager servant of the Great Teachers of mankind, so should we also strive to learn to serve Them; and just as she can see the life behind all forms, so should we learn not to be repelled by the form which is fleeting and which separates, but to join in the common life which unites us all.

Book Review—*A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti*

Padmanabhan Krishna, Ph.D., a long standing member of the Theosophical Society, has written *A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti*. The book is a collection of personal accounts about this modern spiritual teacher by the author and others who knew him well. Prof. Krishna not only is a trustee of the Krishnamurti Foundation in India and was Rector of the Rajgat Besant School in Varanasi, he also knew Krishnamurti for many years and has a deep grasp of his teachings. All this puts him in an ideal position to write this book.

The author first seeks to provide a sense of who Krishnamurti was, not just as a teacher on a platform, but as a person in real life. A record of personal interactions, especially those during the last months of the life of this renowned teacher, illustrates his responses in different situations, which always revolved around the primary motive of his life—a deep concern for the welfare of human beings. Interesting interviews with senior associates, such as Achyut Patwardhan, Vimala Thakar, Radha Burnier and Mark Lee, convey their experiences and their struggle to understand this extra-ordinary individual. These reports and a collection of anecdotes about Krishnamurti allows the reader an access to intimate aspects of his personality that are not widely known.

The book also presents a fine collection of short essays written by Prof. Krishna that serve as a good introduction to Krishnamurti's work. They examine either the fundamental aspects of his teachings or enquire into important matters of life in the manner Krishnamurti furthered. There is a glossary of terms provided that the novice student will find useful.

The author does not shy away from some very interesting aspects of Krishnamurti's personality and life, which constitute what is sometimes referred to as "the mystery of K". Prof. Krishna enquires into his role as the "World-Teacher", something Krishnamurti typically refused to discuss in public. Several passages also show that Krishnamurti did not deny the existence of the Masters of Wisdom but, rather, challenged the misunderstandings of what they really are, and the consequent dependence this generates. For example, Prof. Krishna reports a dialogue in which Krishnamurti asked Radha Burnier, then International Presi-

dent of the Theosophical Society, "Do you know what the Masters meant to amma (Annie Besant)? She would give her life for it! Knowing that, now tell me, do you believe in the Masters?" "Yes," said Radhaji emphatically. Krishnaji held her hands and said, "Good!"

The book also explores Krishnamurti's remarkable sensitivity, which brought to him perceptions and abilities most would regard as miraculous. There are accounts of instances in which he sensed invisible disturbances in places, perceived people's thoughts, healed illnesses, and other related phenomena. Although he had these "occult abilities" he was not attracted to them because, as he stated, this is "another form of power, it has nothing to do with goodness." As the author remarks, "To him freedom from the ego was more essential than the cultivation of any power because the ego can misuse any power, including occult power."

For students of Theosophy, Krishnamurti's life is a concrete embodiment of many of the Theosophical principles. They may recognize in his attitude and, at times, cryptic statements, interesting and enlightening examples of how a person who knows first-hand "the hidden side of things", acts in everyday life. For example, after finding out that a person they both knew had been arrested, Prof. Krishna tried to talk about it with Krishnamurti. However, says the author, "Before I could repeat the words I had heard on TV, he stopped me saying, 'Don't utter those words Sir! They attract evil. Just say poor fellow and move on.' That was his level of purity." Students of Theosophy familiar with the effect of negative thought-forms and their association to elementals and *skandhas*, will recognize in Krishnamurti's attitude the same advice repeatedly given by H. P. Blavatsky, Annie Besant, and C. W. Leadbeater.

There are a few statements regarding the Theosophical Society that its members may find inaccurate. As the author states, this is a truthful record of actual conversations and they simply reflect the views of the speakers at that time. In fact, the book is written in a fair-minded spirit, true to Prof. Krishna's personality, and certainly does not contain the kind of disparaging statements about Theosophical matters that one often finds in some books about the life of Krishnamurti.

A Jewel on a Silver Platter: Remembering Jiddu Krishnamurti is a valuable addition to the literature about this influential world-teacher. All those interested in his life, teachings, and approach to education, would do well to add to their bookshelves this significant resource.

(The book is available at The Indian Bookshop, The Theosophical Society, Kamachha, Varanasi-221 010).

NEWS AND NOTES

Assam

The Annual General Meeting of the Silver Jubilee Lodge was held on the 1 June at the office of Assam Theosophical Federation with Bro Dhireswar Sarma, Lodge President, in the chair. Shri Prafulla Chandra Goswami, former Principal of K. K. Handique Assam Sanskrit College, delivered a scholarly talk on the subject 'The White Lotus and Brhmavidya'. The Chief Guest covered a wide range of Vedantic theory of creation and the concept of the Creator as analysed in the Shastras. He also agreed with the view expressed in *The Secret Doctrine* about the importance of the lotus in the evolutionary system as a symbol of evolution.

On May 26, a meeting was held at Bharalumukh in memory of Bro Nagendra Narayan Choudhury, a former President of Pragjyotishpur Lodge. Bro Raghunath Choudhury presided over the meeting. Bro Dr Bipul Sarma, Vice President of Assam Theosophical Lodge, delivered a talk on the relevance of religion in the contemporary world. He explained how religion has been the sheet anchor of various civilizations and how profanity ruined its grand virtues. Globalization as such is not adverse to religious practices. However, terrorism and other evils have spoiled the peaceful atmosphere of the world relegating religion to a place of no importance. He further explained in detail that religion is still a powerful factor to mould humanity into godhood.

Bhaskarjyoti Lodge has regular sittings with a number of speakers analysing the important aspects of *The Voice of the Silence*, *Self Culture* in the light of *Ancient Wisdom*, Vivekananda's compiled articles and speeches. Bro. Nagendra Chandra Dutta delivered several talks on *The Voice of the Silence*, while sister Arunima Barua elaborated the contents of the book *Self Culture* by I. K. Taimni. Bro Dulal Chandra Barman spoke on Vivekananda's masterly analysis of spiritualism in his compiled works. Sister Ila Rajkhowa and sister Pranita Sarma spoke about Ramkrishna Paramhansa and various verses of the Srimadbhagawatgita respectively.

Dr. Harinath Sarma Doloi (Diploma no. 86844) passed to peace on 19 June. An ardent spiritualist and researcher who made immense contribution in the field of Assamese literature and was conferred the title 'Sahitya Acharya' by the Assam Sahitya Sabha. Dr Sarma has left to

his credit a number of thoughtful works numbering over eighty including highly acclaimed books on different aspects of spirituality. Members of Assam Theosophical Federation met at Guwahati and Nalbari and remembered his outstanding achievements and prayed for the departed soul.

Delhi

The following activities were held at Besant Lodge in the month of June and July: The members discussed compilation on 'Universal Invocation' and 'Universal Law of Life', both by Joy Mills. Besides, discussion on 'Privilege of Illness' by C.Jinarajadasa and 'Religion vs Spirituality' were also studied and discussed by the members.

A special meeting of Besant Lodge was held on August 13. Mr. Pradumana Choudhury and his wife Indrani were invited to talk about Aura Therapy and healing. They, with the help of special equipment indicated the strength and weakness of 7 chakras of two volunteers who confirmed that the diagnosis was correct. They are practicing this technique in 'The Centre for Universal Healing'.

Kerala

Brother S. Sivadas, President, Kerala Theosophical Federation, conducted study classes at Anantha Lodge, Trivandrum, on 'Talks on the Path of Occultism – Vol .iii' on 8, 15 and 22 July. He took classes on "Divine Plan" at Sree Sankara Lodge, Ernakulam, on 3, 10 and 17 July. Besides, he delivered a talk on 'Basic Theosophy' at Annapoorni Lodge, Alleppy, and also participated in all the TS meetings held on Sunday at Alleppy.

Brother G Ramanathan, Vice President, KTF, made a visual presentation based on TS teachings at Olcott Lodge, Palghat, on 19 July. Brother V Raghupathy, former Treasurer of KTF, presided over the meeting. Bro. Ramanathan gave lecture on 'Fundamental Doctrines of Theosophy' as laid down in *The Secret Doctrine*, at Perinjanam TS Lodge. The subject of discussion was "How to bring a change in oneself" and he explained the Planes in nature (*Upadhi*) and the laws of evolution which paved way for bringing about the change in oneself. Brother Suresh Babu presided over the meeting and members from Trichur, Irinjalakuda and Perinjanam Lodge participated in it. In the discussion that followed, members remarked: "we can bring change in ourselves with continuous effort and total awareness of our thoughts and actions. Change in others can be brought about only by setting examples and also by removing *avidya* in others through *satsang*."

Brother P.T. Krishnadas, Secretary, KTF, actively participated in the meetings of Perinjanam Lodge and also took part in the meetings at Trichur Lodge held on every Wednesday.

Brother G Ramanathan, Vice President, KTF, conducted regular classes on every Wednesday at Trichur Lodge on *Teachings on Discipleship* by S. S. Varma.

Rayalaseema

The following activities took place at Secunderabad Lodge in June and July:

The books entitled *A Textbook of Theosophy* by C. W. Leadbeater and *Theosophy Explained in Questions and Answers* by Pavri (in Telugu) were studied on every Wednesday and Friday. On 15 June a LED TV has been purchased and on every Monday Video Screenings of various theosophical speeches, JK's talks and video presentations on educational values and nature to create awareness among youth in particular are held.

Bro A. Krishnamohanrao of Hyderabad Lodge conducted a study camp on 'How to live joyfully: and the importance of knowing and understanding Life'. It was held on 1 and 19 July.

One of our members Bro M S Raghunath visited Gurukripa Theosophical Society on 9 August 2015 and conducted a study camp on Basic Relationship at home which is connected with the First Object of TS. Later he visited Rayadurgam TS and met the members and stressed the need of regular meetings and to create awareness in people about the importance of the three objects in present scenario.

Utkal

Bro. Pradip Mohapatra, Asst. General Secretary, Indian Section, conducted a three-day study class at the UTF Hall, Bhubaneswar, from 19 to 21 June. The book studies was *'Theosophy as the Masters See It'* by Clara Codd.

In the joint Lodge meeting held at Cuttack Lodge, Bramacharini Mahima Chaitanya conducted a study of *Viveka Chudamani* on 6 June. Bro. B.D Tendulkar, National Lecturer, visited Sambalpur Theosophical Lodge and conducted study classes from 22 to 23 July. He also gave a public lecture on theosophy on 24 July. The public lecture was well attended and was highly appreciated. Bro. Tendulkar conducted a three-day study class on the book *A Study in Consciousness* by Annie Besant at UTF hall at Bhubaneswar from 25-27 July. On 28 July, Bro Tendulkar

delivered a public lecture on 'Theosophy in the context of the modern world'. On 27 July, he released the Odia translation of the book *I Promise* by C. Jinarajadasa. The book has been translated by Sis Purnamasi Pattanaik, Jt. Secretary of the Federation.

Uttar Pradesh

The following talks were held at Dharma Lodge, Lucknow in July: 'The number Seven' by Bro. U.S. Pandey; 'Om-Its significance' by Bro. Sandeep Srivastava; 'Book of Life' by Bro. B.B. Lal, and '*The Secret Doctrine*-salient points' by Bro. Ashok Kumar Gupta. Besides, Bro. A.P. Capoor read out an article entitled 'Human Happiness' from The Indian Theosophist on 8 July and a Question & Answer session on theosophical theme-Karma was held on 27 July.

Sis. Vasumati Agnihotri delivered talks on 'Viveka Chudamani' (Sl.213-250) and 'Viveka Chudamani' (sl.250-320) at Prayga Lodge, Lucknow, on 3 and 10 July respectively. Bro. Shikhar Agnihotri gave the following talks at the same venue in the month of July: 'Sleep and dreams', 'Mr. Tim Boyd's address to new members', 'Man: maker of his own destiny', 'Information for new members', 'Guru Purnima-Meditation'.

In a meeting of Satya Marg Lodge held on 5 July, Bro. U.S. Pandey delivered a talk on "Death and After". It was followed by interaction with the participants.

A study camp on "Foundations of Esoteric Philosophy" was organized for members of the Sarvahitkari Lodge, Gorakhpur, on 12 July. The study was directed by Bro. U.S. Pandey.

U.P. Federation organized a study camp on *Viveka-Cudamani* at Lucknow on 25-26 July with active joint cooperation of the three local Lodges namely Satyamarg, Dharma and Pragya. The camp started in the morning of 25 July with recitation of prayers of all religions, followed by Universal Prayer. Bro. V.N. Verma, President of Satyamarg Lodge, welcomed the participants on behalf of all the three lodges. About 90 persons, including members of lodges at Lucknow, Barabanki, Gorakhpur, Sitapur, Kanpur, Agra, NOIDA, Ghaziabad, Varanasi and Selam (of Tamil Nadu Federation) and some non-members also attend it. The study was directed by Bro. U.S. Pandey, who welcomed the participants on behalf of the Federation and introduced the subject of the book, briefly mentioning about Adi Shankara the author of the book and the content as reflected in the writings of H.P. Blavatsky. Other resource persons were Bro. S.K. Pandey, Bro. S.S. Gautam (two na-

tional lecturers), Bro. Vipul Narayan, Br. Shikhar Agnihotri, Bro. K.K.Srivastava, Sis. Vasumati Agnihotri and Sis. Preeti Tiwari. Each speaker presented the gist of slokas allotted to him/her followed by supplementary presentation/comment by one or two members from the participants. The book was thus covered in nine sessions. Bharat Samaj Pooja was performed on 26 July. It was followed by a session of group meditation guided by Bro. U.S. Pandey and Bro. Suneel Sharma. An interactive session was held when questions raised and clarifications sought by participants on some points were replied by a panel consisting of Bro. U.S. Pandey, Bro. Suneel Sharma and Bro. S.K. Pandey. The concluding session was presided over by Bro. L.S. Sengar when the participants expressed comments appreciating the programme and the arrangements made. Then vote of thanks were proposed Bro. K.K. Srivastava on behalf of Federation and Sis. Vasumati Agnihotri on behalf of the three local Lodges.

Noida Lodge conducted a group study of the book *A Study in Consciousness* by Annie Besant from 24 June to 5 July.

Study was also conducted on the book *The Mystery of Life and How Theosophy Unveils It* by Clarra M. Codd. It was held on 24 July.

Nirvana Lodge, Agra, organized a discussion on 'What is Theosophy?' It was held on 2 July in which Bro. R.M. Malhotra, B.D. Rajoriya, R.P. Sharma, Brajesh Rajput, Vireshwar Singh and Gyanesh Chaturvedi presented their views- highlighting the different significant aspects of Theosophy. The same members expressed their views on '*Nanak Naam Jahaj*' in the meeting organized on 9 July. The other talks held in July were *Manas* by Sri Shyam Ji, *Advitiya Roopak* by Dr. B.D. Rajoriya and 'Rahim and his message' by Bro. Davendra Bajyapee.

The following talks were held under the auspices of KashiTattva Sabha (KTS) at the Indian Section Headquarters, Varanasi, in the months of July & August: 'Mental Health' by Prof. Jannavi Tandon, 'Meditation is the soul of Yoga' by Smt. Uma Bhattacharyya, 'How really free are we?' by Smt. Manju Sundaram, 'Col. H.S. Olcott' by Dr. Abha Srivastava; and 'Kriya Yoga' by Sri Jwala Pd. Misra', All these talks were followed by interaction with the audience.

The members of KTS studied the 'Three Objects' of the TS as explained by different scholars of Theosophy. The study class was held on every Tuesday.

THE SCHOOL OF THE WISDOM

THE THEOSOPHICAL SOCIETY

ADYAR, CHENNAI 600 020, INDIA

November 2015-February 2016

The Purpose of the School of the Wisdom

The School of the Wisdom aims at bringing each student to survey life 'from the centre', which is intuitive awareness. An intense sense of Life must always accompany every true student. There can be no Wisdom without an ever increasing sense of Wonder.

Essential in the progress towards Wisdom is a growing intimacy with all aspects of Nature. The message which each tree, flower, animal, meadow, sea, sky, and cloud has, must be listened to and understood.

2 to 13 November 2015

Theme: **The Yoga of Theosophy**

Director: **Dr Pablo Sender**

The Theosophical tradition has developed a wealth of teachings about the spiritual life that constitutes a distinctive system of yoga. This path is particularly relevant for today's world, since it is not meant to be tread in retirement but in the midst of our daily life. Some of its prominent practices are study, meditation, purification, self-observation, and service, all of which stimulates a holistic unfoldment of our physical, moral, mental and spiritual nature. In this session of the School of the Wisdom we will explore the practical aspects of Theosophy and their deep theoretical foundations.

Recommended reading:

The Key to Theosophy by H. P. Blavatsky, *The Inner Group Teachings* by H. P. Blavatsky, *An Introduction to Yoga* by Annie Besant, *The Science of Yoga* by I.K.Taimni, *The Monad* by C. W. Leadbeater, *Choiceless Awareness* by J. Krishnamurti. **Mr. Pablo Sender**, PhD, joined the Theosophical Society in 1996 in his native Argentina, where he got his doctorate in Biological Sciences. He is an international speaker who has presented Theosophical lectures, seminars, and classes in India and several countries of Europe and the three Americas. He has published two books in Spanish and many articles, both in Spanish and English, in different Theosophical journals. He is currently living and working at the National Centre of the Theosophical Society in America.

16 to 27 November 2015
Theme: **Life's Deeper Aspect**
Director: **Prof. R. C. Tampi**

N. Sri Ram, the fifth International President of the Theosophical Society, is noted for his penetrating insight into the serious problems of life and his remarkable lucidity of expression. Life's Deeper Aspects is a collection of addresses dealing with various vital aspects of modern life. The course will attempt an exploration into the profound vision of life and its problems presented by Sri Ram.

Recommended reading:

N Sri Ram - A life of Beneficence and Wisdom by Pedro Oliveira, *The Nature of Our Seeking* by N. Sri Ram, *The Way of Wisdom* by N. Sri Ram, *Seeking Wisdom* by N. Sri Ram, *An Approach to Reality* by N. Sri Ram. **Mr R. C. Tampi** is a retired Professor of English. He joined the Theosophical Society in 1959. As the Director of The School of the Wisdom he has conducted a number of courses on various theosophical subjects.

2 to 12 December 2015
Theme: **Self-Transformation and the Spiritual Life**
Director: **Mr. Vincente Hao Chin Jr.**

The course covers an approach to self-transformation that serves as a foundation for an integrated and effective life, as well as an essential preparation for living the spiritual life. It includes exercises in self-awareness and a detailed study of meditation. Other facets of the course are, approaches to daily awareness, the exploration of transcendence, nurturing essential life-skills, probing into the nature of intuition, and the integration of impersonal values into our lives.

Recommended reading:

The Process of Self-Transformation by Vincente Hao Chin Jr., *The First and Last Freedom* by J. Krishnamurti, *The Key to Theosophy* by H. P. Blavatsky, *Mysticism* by William James (The chapter on *Varieties of Religious Experience*), *Understanding Mysticism* by Richard Woods, *The Science of Yoga* by I. K. Taimni.

Mr Vincente Hao Chin Jr. is a former president of the TS in the Philippines, and a former president of the Indo-Pacific Federation of the TS. He is the author of *The Process of Self-Transformation*, *Why Meditate*, *On Education*, and other works. He compiled and edited the chro-

nological edition of *The Mahatma Letters to A. P. Sinnet*, and is the Associate Editor of the *Theosophical Encyclopedia*.

11 to 22 January 2016
Theme: **Glimpses on Chinese Philosophies**
in the Light of Theosophy
Director: **Ms Tran-Thi-Kim-Dieu**

Wisdom, the universal heritage, cannot be confined to a particular region on earth. Almost at the same epoch of the flowering of great philosophies in India, another part of the East, namely China, witnessed the blossoming of great philosophical thinkers. This session will tentatively give a broad outline of Chinese philosophies in the light of theosophy.

The first week: will deal with the foundations of Chinese mind before Bodhidharma. There will be exploration into the I-Ching, the Tao Tsch King as well as the Analects, while making glimpses on main great Chinese philosophers such as Lao Tzeu, Confucius, Tshuang Tzeu, etc. Approach to theosophical concepts will be tentatively shown.

The second week: will be dedicated to examining the evolution of the Chinese thought under the influence of Bodhidharma's contribution. With the birth of Chan Buddhism and its development, Chinese practical mind grew into metaphysical dimensions. Some aspects of Chan and Zen Buddhism will be examined. The week will end with an exploration into another dimension of the I-Ching as a book of oracle. If time allows, the daily life in Chan Buddhist monasteries will be illustrated.

Recommended reading:

I-Ching, original text translated by Richard Wilhelm & Baynes, Princeton University Press, *Tao Teh King**; *The Analects** by Confucius, Dover Publications, Inc. New York, *Chuang Tzu, Basic Writings**; translated by Burton Watson, Columbia University Press, *Zen Buddhism* by Daisetz Teitaro Suzuki (three volumes), *The network of thought* by Jiddu Krishnamurti*, KFI, *Seeking Wisdom* by N Sri Ram*, TPH Adyar, (*) recommended to read before attending.

Ms Tran-Thi-Kim-Dieu post-graduated in pharmaceutical technology. She has been exploring Eastern philosophies and religions in parallel with scientific ideas. She is most drawn to the philosophy of Nagarjuna and Krishnamurti. She is a member of the TS since 1972 and has been the General Secretary of TS France since 2009. She is also the

Chairperson of the European Federation since 1995. She has travelled and lectured all over the world and regularly conducts meditation retreats in Europe.

Classes and Timing
Monday to Friday
Meditation: 8.00 to 8.30 a.m.
Classes: 8.30 to 11.00 a.m. and 3.30 to 5.00 p.m.

Some afternoons will be reserved for presentations by the students, who may spend free afternoons doing research on their own or at the Adyar Library and Research Centre. Applications for Library reading/borrowing cards are available.

Additional Information

- All sessions are held in Blavatsky Bungalow.
- Applications, providing membership details and a recommendation from the General Secretary or main Officer in the applicant's country of residence, may be sent to:

The International Secretary,
The Theosophical Society,
Adyar, Chennai 600020, India

Tel: (+91 44) 2491-2474 Email: [study.hq\(iv,ts-adyar.org\)](mailto:study.hq(iv,ts-adyar.org)

- The Application form may be down loaded from the TS website.
- If you need accommodation, please specifically say so in your application.
- Students may register for all or some of the sessions and are expected to attend all the classes in the session chosen.
- Scholarships, full or partial, may be provided for some deserving TS workers. Applications should be made well in advance, providing full details and suitable recommendation.
- Those members who wish to stay for the International Convention (31 December 2015 to 5 January 2016) are requested to register separately at the Convention Office, and book accommodation separately.



THE SCHOOL OF THE WISDOM
THE THEOSOPHICAL SOCIETY
ADYAR, CHENNAI- 600 020, INDIA

Please fill in BLOCK CAPITALS and send this form to the Secretary of the School of the Wisdom, The Theosophical Society, Adyar, Chennai, after obtaining the recommendation of the General Secretary of your Section or a well-known member.

Name:

Nationality:

Date of Birth:

Address (in home country):

Email:

Phone No.

Occupation (if retired, former occupation):

Date of Joining the T.S.:

Diploma No.:

Section / Federation / Branch to which attached and whether now in good standing as a member:

Brief History of Activities in the T.S.:

Mention Briefly any other Activities (allied movements or any other humanitarian work):

Duration of stay in Adyar:

Term:

Date of Application:

.....

Applicant's Signature

Recommended by:

.....

THE 140TH INTERNATIONAL CONVENTION

Theme: Compassion and Universal Responsibility

The 140th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2015 to 5 January 2016**. All members of the Society in good standing are welcome to attend as delegates.

Non-members may attend by obtaining permission from the President. Requests for such permission, together with recommendation from an officer of the Federation or the Section, should be sent to the Convention Officer before 22 November 2015.

REGISTRATION FEES	India	India	Other Countries
	(Members)	(Non-members)	Delegates
	Rs 150	Rs 300	US\$ 70 *
Delegates under 21	60	200

ACCOMMODATION CHARGES (SHARING)

(From 29 Dec. 2015 to 6 Jan. 2016 inclusive)

	India	India	Other Countries
	(Members)	(Non-members)	(Members)
Accommodation with mat	Rs 150	Rs 200
Accommodation with cot	300	450
Mattress	250	250	
Leadbeater Chambers (including service, furniture, bedding, and mosquito nets, but no blankets)	5000	7000	US\$ 200 *

(Half rates will be charged for children under ten. No charge for children under three.)

* (or Euro or Pound Sterling equivalent)

ACCOMMODATION

Factors considered in allocating accommodation are active membership, health, age, priority of registration, size of family, etc. Rooms and bathrooms cannot be made available for anyone's exclusive use. Non-members and young persons should be prepared to stay in dormitories. No special facilities can be provided for members who are ill or for women with babies. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious illness. Since accommodation is limited, availability will be subject to confirmation by the Convention Officer.

REGISTRATION AND PAYMENTS

Registration starts on **1 Sept. 2015** and ends on **01 Dec. 2015**. Requests for cancellation should be received before 15 Dec. 2015. However, there will be no refund of Registration charges. Other charges will be refunded. Delegates from India requiring accommodation should send both registration and accommodation charges together, along with the details as per the Registration form (available at <www.ts-adyar.org>), to the Convention Officer only before 1 Dec. 2015. Remittance by bank drafts, duly crossed, should be made **payable to the Treasurer, The Theosophical Society, Chennai**. For online bank transfers contact the Convention Officer. Delegates from other countries should **contact** the Convention Officer about registration, accommodation, and payment at:

Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, India or email adyarconvention@gmail.com

Ms Marja Artamaa,
International Secretary

International Convention 2015-2016
THE THEOSOPHICAL SOCIETY
Adyar, Chennai 600 020, India
Email: adyarconvention@gmail.com

[To be filled in Block Capitals and sent to the Convention Officer. Non-members may attend by obtaining permission from the President. Request for such permission, together with a recommendation from an officer of the Federation or the Section, should be sent to the Convention Officer before 22 November 2015.]

1. Name:.....
2. Nationality:.....3. Date of Birth.....
4. Address (in home country):.....
5. E-Mail:.....
6. Phone/Mobile Number:.....
7. Occupation (if retired, former occupation):.....
8. Date of Joining the T.S..... 9. Diploma No.....
10. Section / Federation / Lodge to which attached
and whether now in good standing as a member:
.....
11. Proposed duration of stay in Adyar:
From: :..... To:.....
12. Details of person(s) accompanying:-
Sl.No. Name Age Member (Y/N) Diploma No

Donations Received by
The Indian Section
From 1-4-2014 to 31-3-2015

General Donations

Sri. P.H. Parmeswaran, Mumbai	500/-
Sri. Rathnamma, Bangarpet	500/-
Smt. Arun Bhatia, Deolali	950/-
Ms. Nitu Pande, Deep Shikha Yadav, Sushma Gupta, VKM, Vns.	1,200/-
Sri Roshanlal Kaul, Smt. Lata Wakhlu, Srinagar	110/-
Sri. G.K. Maju, Jammu	20/-
Dr. Krishnaraj R. Ernakulam	80/-
Sri. S. Srinivasan, Chennai	500/-
Sri. Y.P. Desai, Rajkot	1,111/-
Sri. Kantaben Shivalal Modi, Gujarat	202/-
Sri. Satyavir Tyagi, Delhi	1615/-
Sri. O.P. Aneja & Smt. Sudershan Aneja, Noida	501/-
Dr. P.G. Alsai, Akola & Mrs. Samundra	1,000/-
Sri. B. Veera Bhadrachari, Vishakhapatnam	30/-
Smt. Arun Bhatia, Deolali	950/-
Km. Rajuta Rajendra Kumbhare, Nagpur	30/-
Sri. Y.A. Ratnamma, Bangerpet	500/-
Sri. Rajan Deniel, Delhi	10/-

Indian Section Corpus

Mrs.Sabar Singh, Lucknow	50,000/-
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Mrs. Manju Sundaram, Vns.	12200/-	Sri. G. Shivanna, Bangalore Vns.	950/-
Neal Pandit, Dehradun	5,000/-	Sri S.B. Par Swanaihiah, Bangalore	950/-
Sri Anil Rajya Guru, Ahmedabad	1,500/-	Sri. A. Mallaiah, Panducheri	950/-
Sri. Abhinav Anand, Vns	5,001/-	Sri. K. Mahadevappa & 6 other members, Bangalore	4,550/-
Sri. M.P. Singhal	1,000/-	Col. B.K. Kailash & 2 other members	2,200/-
Sri. Narison, Kerala	5,000/-	Smt. Archana Pandey, Lucknow	950/-
TOS Group, Noida	1,800/-	Sri Shikhar Agnihotri & Smt. Vasumati Agnihotri, Lucknow	1,900/-
Sri. Satapathy, Delhi	3,000/-	Sri. G. Sainatha & 5 other members, Devanagare	5,700/-
Mrs. Kirti Mundalin, Poona	3,200/-	Sri. Y. Jagannatham, Vijayawada	1,250/-
Sri. B.D. Tendulkar, Pune	1000/-	Sri. P. Biswal, S. Sahoo, Sis A. Mazhi, Cuttack	4,250/-
Dr. Nanak Chandra Chaturvedi, Ghaziabad	2,00,000/-	Sri. R.N. Shukla, Delhi	650/-
Dr. Sanjay Mehta & Dr. Anuradha Mehta, Vns	5,000/-	Sri. O.P. Aneja & Smt. Sudershan Aneja, Noida	1,300/-
Col. Sumana Kale, Pune	30,000/-	Sri. M.L. Khatri & Smt. Lalita Khatri, Noida	3,200/-
Sri Ashok Mahapatra & J.K. Sahoo, Orisa	3,800/-	Sri. Sheo Km. Pandey & Sis. Preti Tiwari, Kanpur	1,300/-
Sri Guru Prasad, Orisa	1,100/-	Sri. Basavaraj S. Khapate, Bangalore	950/-
Sri Niharendu Roy & 5 other persons, Kolkata	5,700/-	Sri. Vishwanath Verma, Lucknow	650/-
Sri Biracial Pattanaik & Purnamasi Pattnaik, Bhubaneswar	2,300/-	Sri. S.K. Srivastava & Mahavir Thakur, Noida	1,300/-
Sri. Lambodar Nayak, Vns	60,000/-	Sri Hari Om Agrawal, Rampur	550/-
Mr. & Mrs. A.V. Singh, Bhopal	1,150/-	Sri Ram Hari Singh Verma, New Delhi	650/-
Sis. Swarnalata Das, Bhubaneswar	1,900/-	Sri Om Prakash Pandey, Vns	100/-
Sri. Y.M. Nagendraiah, Karnataka	1,100/-	Mrs. Rama Sah, Vns	50/-
Sri. N. Chokka Reddy & 7 others members, Bangalore	8,800/-	Mrs. Veena Agrawal, Vns	50/-
Sri. T.N. Laxman Rao, Bangalore	50,000/-	Prof. Sushila Singh, Vns	100/-

Smt. Uma Bhattacharyya, Vns	150/-
Sri. P.S. Panchakshari, Vns	50/-
Sri Basavaraj S. Khapate, Gulbarga	1200/-
Dr. Anuradha Mehta, Vns	50/-
Sri. Jwala Pd. Mishra, Vns	50/-
Sri Bhaironath Pandey, Vns	50/-
Sri. Rana Pratap Singh, Vns	50/-
Dr. Abha Srivastava, Vns	50/-
Sri Harinam Singh Yadav & Dr. R. R. Dwivedi, Vns	150/-
Smt. Vasumati & Sri Shikhar Agnihotri, Lucknow	1,600/-
Sri. K. Mahadevappa & 6 persons, Bangalore	2,450/-
Smt. Prabha Agrawal, Vns	100/-
Dr. Jyotsana Das & Smt. Rita Naskara, Kolkata	300/-
Ms. Ranjana Bharati, Vns	50/-
Dr. T.K. Nair, Vns	50/-
Sri. A.B. Singh, Bhopal	650/-
S.B. Parswanathiah, Bangalore	50/-
Sri. Laxman Rao, Nittur	50/-
Sri. Y.M. Nagenduah, Dawangare	50/-
Smt. Chandra Kumariji, Panna	1,350/-
Dr. Pushpalata Pratap, Vns	50/-
Sw. Girija Ahadevappa	650/-
Sis. Kasturibai & 5 others members	4,100/-
Sri. S.S. Gautam, Kanpur	650/-
Col. Kailash & Mrs. Aneja, Noida	450/-

Sis. Purnamasi Parimal, Bhubaneswar	650/-
Sri. G. Shivamma, Bangalore	600/-
Sri. Y. Jagannatham, Vijayawada	1,600/-
Col. Sumana D. Kale, Pune	15,000/-
Mrs. Umadevi Desai, Gujarat	5,000/-

Specific Donation

Dr. Sanjay Mehta, Vns	2,000/-
Sri. Agrawal, Kanpur	50/-
Smt. Rajani Iyer, Gurugaon	40,000/-
Smt. Aloo M. Lalwani, Ahmedabad	475/-
President of Pranik Healers' Association of Kashi, Vns	50,000/-
Dr. Pushpalata Pratap, Vns.	1,00,000/-

NOTE:

Keeping the 125th Year of the Indian Section in view a Seminar on **LOOKING AHEAD** has been organized at the Indian Section HQ, Varanasi, on 18-19 November, 2015.

A combined issue of **THE INDIAN THEOSOPHIST** for the months of October and November will be released in November, 2015.

NORTH INDIA STUDY CAMP

The North India Study Camp at the Section Headquarters, Varanasi will be held from 17 to 20 October, 2015. Bro. Tim Boyd, International President of the TS, will direct the study on **THE THREE OBJECTS**.

The participants are requested to study the following articles:

‘The Purpose of the Society’s Objects’ by Joy Mills,

‘The Three Objects’ by Rohit Mehta,

‘Our Objects’ by Hugh Shearman,

‘The Objects and their Relevance to the Theosophical Life’
by John Algeo, and

‘The Universal Brotherhood of Humanity’ by Edward Abdill.

The aforesaid articles can be found at the following website:

<https://www.theosophical.org/the-society/3-objects?>

Registration will be made on the first come first serve basis. Members of the Theosophical Society in good standing are welcome to attend as delegates. Registration Fee, Accommodation Charges, and Meal Charges per person (from the evening of 16 October to noon on 21 October) will be Rs.950/- (Registration Fee- Rs. 50/-; Accommodation Charges with Bed Roll- Rs. 150/-; and Meal Charges- Rs. 750/-). A few special rooms will be available for Rs. 300/- during the camp (for only 20 persons).

Give details of arrival, departure, Phone/Mobile No./E-mail.

Due to some unavoidable reasons the applications of non-members will not be entertained in this camp.

The Registration Fee, Accommodation & Meal Charges (Rs.950/) must be sent to the Treasurer, Indian Section, The Theosophical Society, Kamachha, Varanasi – 221 010, on or before 5 October 2015. Please note that in the event of cancellation there will be no refund of Registration Fee. But Accommodation Charges and Meal Charges will be refunded if application for refund is received before 10 October 2015. The participants are to be present at all the sessions of study. Late joining or early leaving of the camp will not be permitted.

S. Sundaram
General Secretary