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**Editor**

**PRADEEP H. GOHIL**

Cover : **The advent of spring.**

## A STEP FORWARD

I am sure you have heard the word “Intuition” in many lectures on Theosophical subjects. Let me first try to define it precisely. It is the ability to understand, know or consider something instinctively through a feeling, without the need for conscious reasoning. It is a hunch, an inkling, a gut feeling or an impression. Very often it is intuition that helps to find out the true nature of a situation and create an insight.

It has been known that mankind is constantly being taught in this world in two manners—through tuition and intuition. By tuition is meant the teaching given to us by the outside world through experience. But even then those things are not understood, no matter how much we may look at them or think about them – until there is a flash of intuition. Man really understands only through intuition.

Almost every great thinker is ready to bear testimony to the existence of intuition of knowledge. For example, Newton had such an experience. He saw an apple fall to the ground and wondered why did it fall. Then it suddenly flashed into his mind that apples do not fall to the ground. He realized that matter attracts matter and so the apple and the earth moved to meet each other—though the earth being by far more massive made an insignificant movement. A large amount of modern engineering depends on this discovery made through intuition. Similarly Archimedes was playing in his bath, when suddenly he realized that a floating object displaced a volume of water exactly equal to its own weight. This is the principle on which ships are designed.

Intuition is thus not a very rare thing. All men possess it in some degree. Quite frequently a scientist or an inventor will puzzle over a problem for a long time without success, only to find later when one is not thinking of it, the solution suddenly flashes in the mind. Intuitions actually relate us to universal consciousness. In our meditations and inspirations we often become aware that we are receiving from a consciousness whose power is vastly superior to ours.

The intuition of love is the highest human emotion. Like the real understanding it comes from within. It is the response to reality beyond the reach of the senses or of reason. It is said that he who learns to receive the intuition of understanding and the intuition of love and delights to follow them, lives according to nature. But for one to receive the divine leading, the intuition of the Will, must first acknowledge one’s own immortality and take no account whatsoever of death.

To receive the Intuition of the will, the most complete and delighted obedience is necessary. It must be a glad welcome at the gate, an eagerness to catch the slightest flutter of the divine command and an entire disregard of any disturbance it may cause to our comfortable routine. Something we call meditation is prescribed at this stage. This is the best training for Intuition. Once this is perfected the goal of human life, the *nirvana* of the Self, will be in sight. It will indeed be a great step forward if we can work towards that goal.

**The Path is really the direction of man’s natural unfoldment. What is natural depends upon what man actually is, how he is constituted. That is the reason for study of the principles of man, to gain a certain understanding of what he really is, so that we may not only rest upon the appearance of how he behaves and acts, but may see behind the appearance something of the reality.**

**N. SRI RAM**  
*The Theosophist*  
Dec. 1989, p. 119

## THE HEART'S WISDOM

“WISDOM” is a subject that we dimly understand, but wisdom and the path that leads to it has been indicated by sages and saints throughout the generations to reside in the heart.

There are many terms that are incorrectly used interchangeably with the word “wisdom”. When we are loose in our thinking, we find that the line between terms such as information, knowledge, and wisdom gets blurred. We often find educated people substituting “knowledge” for “information” in the same sentence, but the two are not the same. The times we are living in have been termed as the “Information Age”. This refers to an exponential increase of information, or data. The current estimate is that every thirteen months the total sum of human information doubles, and even this rapid pace keeps on accelerating. No one has the capacity to grasp this.

Information is a basic building block; it is a fact. Knowledge gives meaning and is structured out of combinations of facts. The colour of a shirt is a fact, so what? This is not knowledge, which arises when we apply a number of other facts, building a structure that endows the isolated facts with meaning. So there is information, and there is knowledge. Very often, even as theosophists, we are of the opinion that the next step toward wisdom is merely the amassing of a certain quantum of knowledge. That is, after we have read the necessary poundage of the correct books, somehow we cross an indefinable line and we become wise. We also tend to believe that wisdom and age are related. So, having white hair adds to the impression of wisdom. But these are all false qualifications, having nothing to do with being wise. Wisdom bears no relationship to knowledge, information, or the number of years one has spent on this earth. It is of a completely different nature.

Wisdom is the perception of reality, the seeing of that which *is*, undiluted by the variety of illusions that we embrace, unfiltered by the host of identities we claim for ourselves: of nationality, gender, race, religion, and so on. The veiling quality of these identities dim the light of

wisdom to the point that it is virtually inaccessible to us from moment to moment. It is ever-present, but, as a normal rule, inaccessible. When we speak about wisdom, it is a different order of things.

References to the heart abound in normal speech. When we look at music, movies, songs, literature anywhere in the world, they are filled with references to the heart. When one receives a letter that begins with “it is with a heavy heart”, one knows someone has passed on. We talk about those who are cold-hearted, open-hearted, closed-hearted, or who do something wholeheartedly, or half-heartedly. Our language is permeated with references to the heart. In some ways, the territory of human exploration at this time seems to be the challenging area of the heart.

At deeper levels we also have references to the heart. In the Bible there is a phrase: “As a man thinketh in his heart, so is he.” In theosophical terms we speak of the “Doctrine of the Heart”. In Mahayana Buddhism there is an ever-present mantra: the *Prajñâpâramitâ Hridaya Sutra*, also known as the “Heart Sutra”. Everywhere we look, at superficial levels and at ever-deepening levels, there is a focus on the primacy of the heart. This is something that should attract our attention.

Not too long ago, I was listening to a talk given in 1965 by past President of the Theosophical Society, N. Sri Ram. He was talking about the modern world as he saw it at that time. Being the utterly brilliant individual that he was, he focused on it at a depth that I will not be able to paraphrase, but some of the features of his analysis are worth noting. One of them was that the influence of contemporary science has come to pervade our lives in ways that we are not even mindful of.

At this stage in the development of science, it has looked into every material phenomenon that has come to its attention. Whether it is the expanse of the physical universe or the minutiae of the atom. The biological, geological, and meteorological worlds have all been researched. There are information and descriptions related to every phenomenon that we are aware of. We must be clear that science now, and at the time of Sri Ram’s talk, is related to the physical world. He also noted how the deepening awareness that science has brought has produced a host of technologies that are continually influencing human behaviour.

The technological impulse that was taking place created previously impossible opportunities for global communication. One result

was that globe-spanning organizations were forming which previously did not exist because there was no way to effectively communicate on a global scale. These organizations by their very nature seek our attention, and try to place claims on our resources of various types. Whether they are selling a product or an idea, they are all competing for our attention and our mind.

Around the time of the founding of the Theosophical Society, the great American transcendentalist, Ralph Waldo Emerson, made the perceptive observation that, “Society everywhere is in conspiracy against every one of its members. The virtue which is most requested is conformity. . . . Nothing is, at last, sacred but the integrity of your own mind.” That has not changed; if anything, it has intensified. One of the other things Sri Ram spoke about was that as a result of these many developments, the movement that takes place within human society has increased.

Let us fast-forward to the present moment. Has there been a change fifty years from Sri Ram’s analysis to now? If anything, the change has been that it has intensified. The technologies that are available are much broader, connecting us to information sources and people 24 hours a day, 7 days a week. Recently I was in New York. A common way of travel there is riding the subway trains. Just looking around at my fellow passengers about 7 out of 10 people on every car of the train are hooked to the screen of a mobile phone. They are either playing a game on it, reading something on it, or have the earphones plugged into it, listening to music. This technology is continually at play within the normal population.

A further turn of events since Sri Ram’s talk occurred in 2008 when, for the very first time in human history, the world became more than 50% urban. More than half the people in the world now live in cities like Chennai, New York, Mumbai, Delhi, Lisbon. The world has urbanized and it is on a track to continue at a very fast rate. So the concentration of people in close proximity to one another has increased dramatically. It has become a challenge to find a space to rest in our own aura or environment. It is almost impossible to find a space that is unoccupied by the presence or influence of other people within the normal urban life.

Travel has become a worldwide phenomenon now. In many ways the world is on the move. Another feature of the movement of human populations is that today the 25th largest nation in the world is one that has no country, made up of refugees, uprooted, homeless, and on the move. This is a feature of the modern world of our time.

Another form of movement is that the ether which surrounds us has become populated with streaming energies of human creation. For example, patterns of energy in the radio frequency range used for mobile phones are continually passing through our bodies. So part of the condition of modernity is a continuous exposure to non-stable energy patterns.

One of the reasons why we feel renewed in Nature is because its patterns are stable. It is cyclical, regular. So people go to Nature to recharge. The human-created energy patterns typical to urban life are necessarily erratic. It has been said that one of the greatest inventions of all time was the light bulb. It has made it possible for us to effectively operate 24 hours a day, but has also completely disrupted the circadian cycles that had been the pattern for ever.

While the great sages remind us about the primacy of the heart, our normal existence has become dictated by the limits of the intellect and the organ of its use — the brain.

Early in the history of the Theosophical Society (TS) an important point was made about the TS and the Ageless Wisdom’s relationship to science. Religion, science, and philosophy are the primary avenues of the human search for Truth that our second Object embraces. But we have had a strange relationship with science. H. P. Blavatsky (HPB), one of the Founders of the TS, in the early days had to continually correct and modify the limiting scientific assertions that tried to confine human knowledge and existence to the physical plane.

In one of the Mahatma Letters the Mahatma KH wrote that “modern science is our best ally”. The idea behind this was that science, by its very nature, is progressive. Everything that has been scientifically understood at one point will be expanded upon and perhaps even discarded at another point; it progresses. So it was assumed that the natural arc of this approach to studying the universe would come to verge on matters of the inner life, on the spiritual dimension of being. It has

been with great anticipation that many theosophists have looked at the progression of scientific thought and study as the field of quantum mechanics has matured. Many of us have looked to quantum physics as that “best ally” in terms of focusing the popular understanding of the inner life.

Some of the foundational principles of this discipline involve innately theosophical ideas. The idea of non-locality — that electrons which have been in association with each other could be thousands of miles apart, and that what affects one, immediately affects the other, correlates directly with precepts of the Ageless Wisdom. The idea that thoughts are things, that they are not encumbered by space or time is as fundamental for any student of the wisdom tradition, as is the obvious experience common to everyone of becoming aware of the sufferings of a loved one who is far away, without hearing about it or seeing the person, but knowing and feeling what they feel at a distance — telepathy, seeing/ feeling at a distance, non-locality.

Another one of the bedrock ideas of quantum physics is known as “discontinuity”, or what is more popularly known as the “quantum leap”. Discontinuity describes the behaviour of electrons. The observation was that when a certain quantum of energy is radiated into an electron, it jumps to a new orbit. In our normal way of thinking we would expect the electron to move to its new orbit by gradually traversing the space in between, but quantum physics has demonstrated that there is no passing in between; it is in one place, then there is a quantum leap to the next.

Anyone who has been graced with some level of mystical experience can attest to the spiritual aspect that is described by quantum physics. The basis of mystical experience is that at one moment we inhabit a normal way of seeing the world, then suddenly that “earth” melts, and we see with new eyes. So there has been great anticipation that this aspect of science was the ally that we had been looking for. Unfortunately, at this point it is not the one that is bringing in this new age of thought. First of all, quantum physics is not equally understood among the scientists themselves, and certainly not among those who are not scientifically inclined.

This “best ally” within modern science has come from a very

unexpected direction, and it is something that indirectly is having a profound effect on the appreciation of these deeper ideas that Theosophy brings. It comes out of the realm of medical science. This is not to say that medical science has traced the outlines of the *âkâsa* or the inner world, but what has happened is as follows. In 1961, the cause of death of 50 per cent of the people in the United Kingdom was heart attacks. At that time, in any hospital around the world, the best they knew to do was to give heart attack patients painkillers and place them with the general hospital population. Usually they died, or at best did not do too well.

In 1976 research demonstrated that the cause of the cardiac arrests was the fact that there were blood clots blocking the flow in the arteries. When the flow of blood stopped, life stopped. In 1977 the first heart surgery was performed to remove these clots. By the late 1980s they had developed clot-dissolving drugs as well. The result was that people who ordinarily would have died, did not.

Until a couple of decades ago, the definition of “death” was that people were declared dead when their heart stopped beating. But suddenly, medical science was able to bring these people back to life *after* the heart stopped beating. And what it resulted in was an explosion in the number of people who had “died” and then had a near-death experience (NDE). These NDEs did not only happen to a particular class of people, such as construction workers, one gender or another, to college graduates more than high school graduates, or to those who had never been to school; it was very democratic.

Across the spectrum, there were people who were having and then reporting their experience of conscious existence being completely removed and apart from the body. Consciousness was not in any way dependent upon the physical vehicle that it inhabited. Of the many estimates, some go as far as saying that one in every eight people has had an NDE.

The features found in common among the NDE experiences have been an awareness of being out of the body. Many could see the body lying on the table and report about what the doctors were saying. There was the experience of going through a tunnel or going up a staircase toward a light, meeting with beings of light or deceased loved ones; or

that of finding oneself bathed in an intense and unconditional love. Then there is always the life review and the imparting of knowledge about oneself and the universe. These are the shared experiences of those who have had the NDE, and then they would come back, sometimes quite reluctantly. They did not want to leave where they were, but had to return for various reasons.

Part of the after-effects of these experiences which millions of people world-wide have now had, is that they come back with a sense of purpose. There is a sense of the capacity for a self-effacing love that perhaps was not there before, a compassion, an appreciation for life. When we talk about the higher dimensions of the heart, these are the very qualities that are spoken of by the great spiritual teachers throughout history. In some way, the higher reaches of the heart are experienced in the absence of the blinding influence of obsession with the body.

HPB made a striking statement about the experience of the spiritual; and how it is done. One of the things she said was that in order to experience a genuine spiritual life, you must “paralyze the personality”. The veiling, blocking influence of our constant desiring mind, of the sensations that we are ever in search of, and the bodies with their aches and pains and demands has to be “paralyzed”. Clearly, there is no stronger paralysis than dying, and so with the NDE the hint of a deeper spirituality becomes available.

Countless people now have had NDEs, so when we hear someone talk about it, even if it is not *our* experience, it minimally plants a certain seed of doubt about the firmness of this reality that people insist upon us accepting. The idea that this is a physical world with physical objects, that consciousness is generated by the physical organ of the brain, starts to become a little bit doubtful and, to the person who has had the experience, the assertion is utterly ridiculous. This is something where modern science has certainly been a huge ally, but in an indirect fashion.

HPB said there were three centres in the body: the navel, or centre of the desire nature; the brain, centre of the psychic, or “psycho-intellectual nature”; and the heart, centre of the spiritual consciousness. What heart was she talking about? It is very easy to think that it is this beating, pumping heart of ours. But it is not. In the Gâyatri Mantra, relating to

the solar consciousness one translation reads, “Unveil . . . that face of the true sun, now hidden by a vase of golden light”. The clear idea in the mantra is that the sun that we see, that gives life to *all* physical organisms, is just a covering of the deeper, spiritual sun. In a similar way, the heart that we are familiar with, is the covering of a deeper heart, but still has its connection.

There is a place in California called the Heart Math Institute, whose experiments have been replicated in many places. They performed an experiment where they took a computer and programmed it to present photographs randomly. There was no way to tell what photograph would come up next. The people participating in this experiment were wired so that the electrical responses of their heart and brain could be observed.

What they were looking for in the heart is something called “coherence”, or heart-rate variability. The pictures which were randomly displayed were of two types: one was of lovely natural scenes, babies, kittens, and so on, something that would generate a warm and pleasant feeling. The other type were photos of war scenes, car accidents, violence, as graphic as possible. These images were shown to the subjects, and the reaction of brain and heart would be recorded.

They found that when the image of whichever category was coming up, just a slight moment before the picture came up, the brain was responding in the way that you would anticipate for that image. But almost five seconds before the image was presented the heart was responding in the appropriate way for those photographs. The heart was the organ that reflected the intuition of the future event well before the picture appeared. So this is a scientific recognition of the age-old teaching that the heart is the centre of spiritual consciousness.

Following are some quotes about the heart that we might be able to apply. They are drawn from either HPB’s *Collected Writings* or one of the Mahatmas. She says that:

The heart is the abode of the spiritual man, whereas the psycho-intellectual man dwells in the head, with its seven gateways. In the heart there is a spot which is the last to die; a spot marked by a tiny violet light. . . . The heart is the centre of spiritual consciousness as the brain is the centre of intellectual con-

sciousness, but the spiritual consciousness cannot be guided by a person, nor can its energy be directed by him until he is completely united with his *buddhi manas* [higher self]. Until it guides him, if it can, that is to say, it makes efforts to reach him and impress the lower consciousness. Those efforts are helped by his own growth in purity. . . . The effort however should be continually made to centre the consciousness in the heart and to listen for the promptings of the Spiritual Consciousness, for though success be far off, a beginning must be made, and the path opened up.

So by “continually” would be meant, even now, to locate in ourselves that which we would regard as our heart centre, and to centre our consciousness there, and to listen for the promptings of the spiritual consciousness. A certain concentration is needed at first, so that the still small voice of the spiritual consciousness is protected from being drowned out by the heavy noises that surround us, some of the heaviest being our own thoughts. Listen for the promptings of the spiritual consciousness, for though success will most likely be far off, if we do not start, we will never succeed. A beginning must be made, only then the Path opens up.

She then gives a specific practice, and it is something that is much better suited to someone who has a theosophical background. She writes that “with regard to concentration, the blessed Master Koot Hoomi writes: ‘Your best method is to concentrate on the Master as a living man within you, as a living presence within us; make his image in your heart, and a focus of concentration so as to lose *all* sense of bodily existence in that one thought.’” To become so absorbed in the presence of this living Master in the heart that it becomes undisturbed within us, is the advice of the blessed Koot Hoomi, as HPB describes it.

It is a wonderful thing for us to share, to sit, to listen, to think, all of that is great, and it probably has benefits for us as individuals, but the fact of the matter is that the Theosophical Society — this movement with which we have affiliated ourselves, did not come into being for mere personal benefit. Personal happiness is wonderful and necessary, but we live in a world, and for whatever reason all who are here were born at a time when the world has taken a particular turn, when there is an energy of *separateness* that has become quite dominant in our world. What do we do about this?

Obviously, as individuals, we can feel rather small, powerless perhaps. Dr. Albert Schweitzer once made the wise observation that “example is not the main way to influence others, it is the *only* way”. In the absence of an applied Theosophy that bears fruit, then it is merely a nice study like many others. The advice from HPB was not just to centre ourselves in the heart, but to *listen* for the promptings of the spiritual consciousness that is ever-whispering, and to act. There is not a moment when it is not whispering. Equally, there is hardly a moment when we are not blocking it with our noise.

The sun is always shining, but too often there are clouds of *our creation* blocking the reception of its healing rays. That is what is before us, the hope for this organization, and for this world.

(Courtesy: *The Theosophist*, February 2018)

Those who have read *The Voice of the Silence* will know that it consists of three treatises which convey the essence of Mahayanic thought in a very clear form. They are couched in the form of discourses, in which the pupil asks the teacher for guidance and light, and the teacher tells the pupil about the aims on the Path, the various virtues to be developed, the weaknesses to be avoided, and truths relating to all this. The teacher also makes clear that he can only point the way; he cannot carry the pupil to the intended destination. The pupil has to use his own intelligence at every step, summon all the energies of his nature, and apply himself seriously to the task. If it were merely a question of finding a teacher who would conduct one to the proper goal, the difficulty would lie only in finding the right person, and thereafter the pupil would have no responsibility. But that is not the case. The disciple must make the journey by himself, facing all difficulties, guided by his own understanding.

**N. Sri Ram**  
*Seeking Wisdom*

## A PURE HEART & AN EAGER INTELLECT

(A symposium on 'A Pure Heart & An Eager Intellect' was held in the Indian Section Convention-II during the 142<sup>nd</sup> International Convention at Adyar on 3 January 2018. The talks delivered by three speakers on the aforesaid subject are given here in the following pages.)

### 1. Chandra Prava Bhuyan\*

With deep respect I offer my profound gratitude and appreciation to our Masters who have come here to guide us. I pray Them to shower Their blessings upon all of us. I am taking it as a great privilege to avail this opportunity to express my views in front of you all, which is a bit difficult for a new comer like me who has just set the feet to know about the boundless, unfathomable ocean of Theosophy. I am trying to express a few thoughts on pure heart and eager intellect.

We all know that we are sparks of the *Parabrahma*. Obviously we possess the Divine qualities. But the question arises do we really utilise those Divine qualities in our life? Not at all. We fold those qualities inside. In our arrogance, supremacy and self-centredness we become blind to our responsibilities causing harm and violence to others. As a child grows an awareness of separateness of every conceivable type begins in caste shade on his insular mental world. Caste, creed, religion, language and nation make deep impression in the mind of the child. Consequently, the Divine qualities are bound to fold inside. Thus human beings are becoming slaves of greed, cruelty, hatred, hunger and ignorance or *Avidya*. Prejudice is distorting our clear thinking. Even a cursory look at the present-day world reveals that the international relations are in a parlous state. Thus we all lose purity of heart because of all these forces.

But we may try to understand our weaknesses and can live a different kind of life, a life which has the potential to dispel the darkness of un wisdom - *Avidya* and embrace goodness, devotion and harmony and truth-seeking. In order to start the journey to reach wisdom a pure heart

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is necessary. Pure heart is that which is free from all sorts of bad qualities. On the destruction of impurity arises spiritual illumination which develops awareness of reality. Thus it is realised that I am not a body having a soul but I am a soul having a body. *Light on the Path* says "within you is the Light of the world, the only light that can be shed on the path. If you are unable to perceive it within you, it is useless to look for it elsewhere". Theosophy is a life to be lived and not merely a system to be learnt.

*At the Feet of the Master* shows us four definite qualifications that we must set ourselves to acquire. (1) Through Discrimination – *Viveka*, we can differentiate between Real and unreal, between my wants and my body's wants. Thus slowly the Divine world and its qualities begin to unfold and the highest kind of discrimination is attained. (2) Through Desirelessness- *Vairagya* we can learn about unselfish service or altruistic understanding without thought of self, a loving selfless helpful nature, affectionate detachment which lead us to be a real pupil of Theosophy. After knowing that the worldly things are transitory and not worth having, all desire for them ceases. (3) By acquiring Good Conduct we learn to have control over our thought and action, steady concentration, self-discipline, meditation, true, kind and helpful speech, endurance, faith or confidence in ourselves as well as in the Masters.(4) Love is the state of oneness, the personal love becoming nobler and less selfish, moralised, refined and purified and slowly the heart fills with Divine Love.

The drama of man's Evolution will be over only when the highest kind of discrimination is awakened, Divine Love fills the heart, the knowledge of the true Divine Nature *Sat Chit Anand* is achieved. *Sat* is Truth, *Chit* is Consciousness, and *Anand* is bliss which is nothing but the Love Infinite. Everything originates, sustained and eventually merges in this Trinity. Thus it is realised that there must be strong eagerness of the intellect through which *Buddhi* can be achieved. *Buddhi* helps to achieve wisdom. Knowledge is not wisdom. Knowledge is in the level of lower mind-*Kama Manas*. Wisdom is higher mind, the illuminated mind – the level of insight or true intuition -*Buddhi Manas*. Radhaji also mentioned 'Real Knowledge of the deeper or higher levels, both mean the more spiritual makes the life and relationship different and all action, right living action-this is wisdom.' So there is a need to transform knowledge



into Wisdom. A person whose knowledge is based on the intellect alone, can talk, deliver lecture and write brilliantly on any religion, philosophy or ethics, but the life of that person may be of an utter negation of all those things which he professes. But in case of a person who realises the truths through Buddhic perception, it does not happen so. Because he knows that these truths pertaining to the inner life are true. Just like an ordinary person avoids poison knowing that it will kill him, similarly the man who realises that unrighteousness or *Adharma* leads to suffering and demoralisation, avoids *Adharma*. Madam Blavatsky said “A clean life ,an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness to all, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher are the definite steps towards wisdom.” Prince Gautama became Lord Buddha by dint of his pure heart and strong eager intellect and Divine Love.

Thus with a pure heart, as an owner of pure heart, one can achieve wisdom and thereby climb the golden stairs, contribute to the plan of evolution and reach the final goal. Because just like the Lotus we too have the ability to rise from the mud, bloom out of the darkness and radiate into the world.

*Asato ma sadgamaya  
Tamaso ma jyotirgamaya  
Mrityorma amritam gamaya*

## 2. Satheesh S. Gottipati\*

### A Pure Heart

Usually dictionaries define pure heart as the quality of being honest; sincere; without malice, treachery or evil intent and guileless. But I believe that there is more than that in Theosophy. Our attitudes flow from our motive, and from these are derived perspectives in any field of life. If our life is based on sincerity and an honest concern for others, we are exhibiting a pure heart. We can find examples of purity of heart, not only in the great saints, but also among many around us. In order to be pure hearted we should always think of and have only good thoughts and do good deeds.

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Purity of heart can only be attained when there is purity of body, mind and soul. Purity of heart aligns us with the Inner God from where knowledge and wisdom can flow at the appropriate time and not just by intellectual training. The harmonization of the Inner and Outer man leads to a profound joy and happiness because we are working closer and closer to Nature’s purpose.

A Pure heart has infinite Love. Not love in the romantic sense of the word, but love without boundaries, without conditions, and without sentimentality. It is love that embodies compassion for all beings, great and small. It is love that allows the heart to be open at all times. It is love that allows freedom for every individual to be who they are. Our intelligence can help us in covering only a certain distance. So, we must make efforts to develop the qualities of an open and pure heart.

In *The Mahatma Letters to A.P. Sinnett* we find that the Masters are looking for the light of compassion shining in the hearts of aspirants wherever they are around the world. When they find this “Buddhic Light” they watch and guide those who demonstrate a genuine purity of heart and motive to serve Humanity and at the right time their direct training can commence, perhaps after life-times of testing or probation.

Being pure in heart implies complete devotion to one purpose only, i.e. towards God. A pure heart is marked by transparency and an uncompromising desire to please God in all things. It is more than an external purity of behaviour, it is an internal purity of soul.

The heart is the testing instrument that determines what the mind shall transmit. A pure heart will permit the mind to transmit only the truth. It will reject the false, the wrongly motivated, or the hurtful. “Blessed are the pure in heart for they shall see God.”

### An Eager Intellect

Generally Intellect is a word that refers to ability of the mind to come to correct conclusions about what is true or real and about how to solve problems. Experience plays a crucial role in the formation of intellect. Intellect that reaches its maturity is referred to as Self-management. Overall success and failure turn to depend primarily on the extent of intellectual capabilities.

Intellect consists of three key Parameters. They are Operations, Contents and Products. Operations are represented by cognition, memory and evaluation. Contents can be figural, symbolic, semantic and behavioural. Products are divided into units, classes, relations, systems, transformations and implications.

An Eager Intellect does not mean having a high IQ like Einstein but rather an eagerness and willingness to think. It really means a willingness to know, a search to comprehend, a quest for knowledge. An eager intellect is more than the open, receptive mind. It is eagerness, ardour of search for knowledge. An eager intellect is of the nature of Fire. An open mind needs an eager intellect to search for the essential truth in each field of knowledge.

Someone who has a clean life, an open mind and a pure heart desires to know the facts about human existence. An eager intellect is *buddhi-manasic*. Its energy comes from the soul. It responds to the impulses whose origin is in the immortal soul. Its spiritual consciousness is blind to the illusions of separateness, but has a critical view of life and provokes changes.

Such an individual desires peace and wisdom for others, more than to himself. He truly practices altruism. An eager intellect relates to Compassion. An individual who has an open mind and eager intellect may have to radically innovate culture and karma around him and fight injustice.

There are two ways of truth practiced in Indian tradition. They are *bhakti* or devotion and *jnana* or knowledge. *Bhakti* means showing devotion to a teacher, God, or a religious system and is the easiest way and is thus pursued by most people, as it fits in with the demands of normal life and human psychology. *Jnana* means following the path of knowledge through study and meditation, and utilizing the intellect to build mental pictures of the truth.

We should not expect things to turn overnight. For example, if you sow a mango seed you do not get mangoes the very next day. It takes a couple of years and that too only if you carefully nurture the mango tree that long. Just because you have sown only one seed, the tree will not give only one mango, it gives many mangoes for many

seasons. Likewise greater accomplishments are possible only with utmost patience, endurance and perseverance.

Finally, I would like to conclude that, a person who has a pure heart and an eager intellect can ultimately bring Harmony, Peace and Oneness not only among the human beings but also with the animals, plants, minerals and various other life forms that share this great planet Mother Earth.

### 3. Ashutosh Pati\*

All religions and all philosophers of the world always maintain that human happiness does not depend merely upon the satisfaction of physical appetites and passions or upon the acquisition of wealth and power. However, they can bring some temporary comfort but not lasting happiness in the ultimate sense. This state of affairs is due to our ignorance which we call  $\sqrt{Kku}$  or  $\sqrt{fo} | k$ .

This ignorance about what?

– This ignorance is with regard to the basic law of nature.

– This ignorance is with regard to man's nature and destiny, i.e. the true nature of our own selves and the super self that dominates or pervades all selves.

We need to know this.

We need to tread on the path to realise the truth, the reality. **That is divine wisdom, the spiritual knowledge.**

But how? There is no easy path to this knowledge. All religions and philosophers are one on this. J. Krishnamurti has gone a step further and proclaims it to be a *pathless land*.

However, to have an access to this knowledge a seeker or striver has to first deserve and then desire. All religions prescribe some special pre-requisite qualifications for a true *Sadhak*. The ancient scripture like Vedanta & the Gita emphasise on 'I k/kuk prqV i.e. oḡ kXk; (desirelessness), foḡd (discrimination), "KV I Ei fRr (six qualifications

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\*Secretary, Cuttack Lodge, Utkal Theosophical Federation

like ' 'ke] ne] mi jfr] frfr{kk] J)k , oa| ek/kku) and ep(kro (burning desire for liberation). These are also reflected in our Theosophical Classic *At the Feet of the Master*.

After deep study of the ancient scriptures of all religions of the world and with careful consideration H.P. Blavatsky has given a clear direction known as "The Golden Stairs". "The Golden Stairs" gives us 13 steps to be mounted to acquire divine knowledge and share the wisdom of Gods. Out of those 13 the first four important steps are :

- (1) A clean life,
- (2) An open mind,
- (3) A pure heart and
- (4) An eager intellect.

We have to remember that these steps are sequentially placed in order. We talk about 'pure heart' in the third step. Originally the heart ought to be pure as it is nothing but a part or element of god, the super self whose nature is | r&fpr-and vkuln.

But alas! It is not so. The heart becomes impure due to the impact of our experiences in life in the existence/in this universe.

In spite of all advances made by science and technology in the modern world we find today moral degeneration and misused intelligence everywhere. Man is exploited by the desire for sensual gratification. Greed for money and power is so commonly felt that it needs no further explanation. This environment tends a man towards all evils like lying, cheating, dishonesty, taking revenge, shamelessness and all sorts of immoral activities. Thus the heart becomes impure and an impure heart cannot lead a man to the path of spiritual or divine knowledge that imparts simplicity, co-operation, unity, self-sacrifice, and above all contentment.

As common sense would say it, if a mirror is uncleared with a layer of dust or smoke the observer cannot see his own image clearly. Now that, for having divine knowledge we have to know the nature of our own self which, according to all scriptures, is hidden in the core of the heart. It is very well mentioned in the scriptures as xqkflFkraor gn; fLFkra etc. So, how can we reach it if the heart itself is impure? We should first need to learn how to make the heart pure and clean. As I said earlier that the stairs as directed by Madam Blavatsky are sequentially set up, the first two steps – **a clean life** and **an open mind** would definitely help in this regard.

As to the purity of heart, it is said in the scripture that the heart is impure when it is moved by **Kama, Passions** and **Desires**. Further it is said that the heart is pure when it is free from desires. Thus if one abstains from worldly desires he gets a pure heart, he treads on the path that becomes clear, radiant and illuminated.

Here it is important to note that simply abstaining from worldly desires would not be enough for a heart of being pure. The heart should also be blended with its greatest function known as "Love". Love is a great power, a great force which is infinitely unselfish. Madam Blavatsky also says, "The main requisite of acquiring self-knowledge is pure Love". In fact Love is the constructive and unifying power of the universe; its opposite, hatred, is always destructive. Love is the unifying power and it unites. It makes the individual-self capable of being united with God, the Super-self. And thereby he realises the importance of the fundamental unity of all existence and cultivates a deep sense of universal brotherhood as well. A loving man is always warm hearted, friendly, kind, sympathetic, charitable and amiable. A man with pure heart and pure love can acquire all the rest. Really, all the rest without love would never be sufficient. Annie Besant rightly remarks, "The Love-nature and the divine-nature are so closely blended that the man who loves his brother will not be long before he loves God."

But this purity of heart is not also the sole thing. The next step "an eager intellect" is also equally essential. It really means a strong willingness to know i.e. eagerness to know. Bhagavadgita calls it J)k without which knowledge cannot be obtained, (J) koku yHkrs Kkue). But this eagerness should be associated with intellect, which enables one to exercise the ability to discriminate. With this ability the heart exercises a selective function. It rejects or accepts and determines what mind transmits. Thus a man with a pure heart and eager intellect will be able to exercise his ability of discrimination to force the mind to transmit only that which is good and true. This ability is necessary to mount the steps on the ladder upwards to reach the goal and gain the divine knowledge and peace.

Really, blessed are those with pure heart, love and eager intellect for they shall see God.

## NEWS AND NOTES

### Bombay

A meeting to celebrate the Foundation Day of the TS was jointly organized on 17 November, 2017, by BTF and Blavatsky Lodge. It was held in the Besant Hall of Blavatsky Lodge.

The meeting started with the Prayers of All Religions. BTF President Bro. Vinayak Pandya then said that we have gathered to recollect the memory of Foundation of TS. The actions we take as TS' Members convey to outside world what Theosophy and TS are. Let us respect all Religions, understand what happens in Nature and not do anything wrong on the Path of Truth.

Bro. Arni Narendran speaking about 'Prelude to the Founding of the TS-17th Nov 1875-Foundation Day' said: "There is an interesting narrative, available on records of the British Museum, of September 1875, when Mr. George Felt was invited to speak on the 'The Lost canon of Egyptian Architecture - esoteric interpretation of hieroglyphics and Divine Geometry' that was used in Greek, Roman and Egyptian architecture. A group of seekers was gathered in the residence of Madam Blavatsky in New York, when during the meeting Col. Olcott passed a small piece of paper to W.Q Judge asking it to be given to Madam B. This was the seed of Thought when the idea dawned on the founders to form a society. During the next session of talk by the same speaker a committee was formed to prepare the Bye-laws based on American legislations and flipping over Dictionaries the christening of the organization was crystallized as -'Theosophical Society'. The rest is History, with the Society being established on 17th November 1875, as a registered Society, and being celebrated as Foundation Day by Theosophists the world over."

Sis. Ruby Khan said that the Three Objects of TS make us free from superstitions and guide us in our daily life. One needs to understand and live according to HPB's Golden Stairs

Sis. Navaz Dhalla (grand-niece of late Sis. Mehra Dhalla) sharing her experiences of the journey as a TS member, said that it was at a Ritual of the Mystic Star, when she had come for the first time in 2002. When Late Bro. Jalbhai Sanjana told her to come next time also, which inspired her to be an active member. For her Blavatsky Lodge is her

second home and to serve the Lodge and Brethren is her mission.

Sis. Zeena Rastomji recollected that her mother used to bring her to Blavatsky Lodge to listen to Sis. Mehra Dhalla. Much later when she attended Bro. Keki Palkhiwalla's talk and started coming to the Lodge she felt that she should become a member.

Bro. Navin Kumar speaking about the Three Objects said that today, when migrants are not killed but are helped in their difficult time, speaks of Universal Brotherhood. Theosophy explains Laws of Truth, Karma, Reincarnation, Duty and Sacrifice. TS prepares men & women for the 6th Root Race of which formation has already started in California.

Sis. Aban Patel shared how she came to TS. As a school girl in Avanbai Petit School she had heard Late Mehra Dhalla's talks on way of good life. She was interested in Spirituality. She had attended Bro. Keki Palkhiwalla's talk on 'Life after Death' at Blavatsky Lodge. Bro. Navin Kumar's SMS inspired her to attend meetings and before she realized she was asked to conduct study of books '*Clairvoyance*' and '*Man: Whence How & Whither*'.

Bro. Rustom Cooper recollected that her aunty used to take him for Late Mehra Dhalla's talks. He used to ask her questions. His mother was also a member of Radiance Lodge at Rustom Baug. Once after some years he, with his wife, came to the Lodge and now they feel happy. He said that one goes through a period of life, when one is not ready for Theosophy.

Bro. Navin Kumar had a PPPresentation on 'Foundation Day 2017 - Let Us Recall'. It covered: Sayings of the Masters, Founders of TS, International Presidents & TS Stalwarts; Group Photos of 75th Year Celebration of Blavatsky Lodge, other events and Retreats & Annual Sessions at Juhu Theosophical Colony, Red Letter Days and other Activities at Blavatsky Lodge; Support Convention, and Brethren at Navjote of Bro. Rustom Dalal's Grandson. The PPP ended with the message:

'May the Theosophical Family Grow, May the Masters' Blessings be upon us, May we realize that Compassion is the Law of Laws'

The Meeting ended with the Sanskrit Universal Prayer.

Blavatsky Lodge wrap up session on 'Man: Whence How Whither' at Aarey Colony on 26 November 2017: Once again, thanks to Bro. Navin Kumar. About eleven Brethren gathered in the midst of beauty of Nature at Aarey Colony for a wrap up session on '*Man: Whence How & Whither*'. Sis Aban Patel, who had conducted the study over one year, gave the key message of the purpose of the study as: THE TIME HONoured METHOD FOR SELF-DEVELOPMENT

The following steps as given in *The Invisible Helpers* (see pp.191-199 summarized):

Single Mindedness; Perfect Self-Control ; Control of Nerve; Calmness; Knowledge; Usefulness; Love.

It is no easy road to follow, and yet sooner or later all must follow it for the Great Law of Evolution sweeps mankind slowly but surely towards its goal.

How to prepare ourselves now, to be in line with the Law of Evolution in the future seven hundred years hence with New Humanity *Man : Whence How & Whither*. (For details see pp.491-492).

Nine Ways to love God:

1. We must love our fellow beings.
2. We must have feeling for others as we have for our dear ones.
3. We must find faults within ourselves instead of others.
4. We must rob ourselves to help others rather than rob others to help ourselves.
5. We must be happy in happiness of others and be sorry in sorrow of others.
6. We must be satisfied with our fortunes as there are many unfortunate ones.
7. We must endure our lot with patience and accept His Will.
8. We must not hurt or harm any living being as Baba (God) is in everyone.
9. We must live for God and die for God. Our goal in life is to be one with God.

Blavatsky Lodge's First Experimental Sunday Morning Meeting on 3rd December 2017:

It was heartening to note that the purpose of this experimental meeting, explained by Bro. Navin Kumar, was well responded. Sis. Meherangiz Baria and a young inquirer Shri Tejas, who cannot attend evening meetings, were able to come. Sis. Chello deSouza (from London) and Sis. Aban Amroliwalla (from Canada) were also there.

Sis. Kashmiri Khambatta summarized the book *At the Feet of the Master* by Alcyone and conveyed:

The subject *At the Feet of the Master* requires careful scrutiny from the point of view of daily living. However, in matters of spiritual

living and divine ideation it is necessary to understand that the human mind has to be disciplined for all spiritual realizations. An aspirant who seeks the Truth will always be helped and guided by the Masters. At times a subtle hint, from the Masters is enough for the pupil who has set foot on the *Path* that it is worth the trouble as it transforms his mind and emotions to realize the treasures of the higher worlds. The Path of the Truth and the knowledge of evolution will ultimately lead to the discovery of God's Plan for man. The work which is unselfish in nature and for the good of his fellow men is the True Brotherhood. Will, Wisdom and Love are the three aspects of the Logos and the one who wishes to serve Him must show forth these aspects in the world.

Afterwards during the interaction Brethren shared how the book had helped them in their lives. Many said that their Theosophical quest had started with someone presenting this book to them.

The Bombay Theosophical Federation, jointly with Blavatsky Lodge, organized the programme of Support Convention in the Besant Hall of Blavatsky Lodge decked up with Christmas Decorations and messages of 'Love, Peace & Joy' by Sis. Navaz Dhalla.

The programme on 1 January 2018 started with the Prayers of All Faiths and the universal Prayer. Sis. Mahazaver Dalal requested Brethren to rise for the Invocation, which is always done by the International President at the opening of International Convention. Then, she urged Brethren to ponder over the theme of the 142<sup>nd</sup> International Convention- "From Teachings to Insight: The Altruistic Heart". Sis. Kashmiri Khambatta, President of Blavatsky Lodge, welcomed all and explained the purpose of the Support Convention. Bro. Arni Narendran shared Theosophical Musings.

There was screening of Bro. Tim Boyd's Presidential Address and his Power Point Report of Theosophical activities around the world. The programme on January 1 ended with Bro. Roy Mathew invoking Christmas spirit singing, Christmas Carol "O! Holy Night".

On January 2, the Brethren watched PPP by Mr. Byram Rohinto Dhalla and heard him speak about his "Drives of Life Time- Journey to Remember". Mr. Byram was congratulated and thanked for having shown the glimpses of European and Asian countries.

The cultural evening on January 3 had to be cancelled due to unrest and *bandh* in Mumbai.

The Ritual of the Mystic Star was performed on January 5, marking the Centenary of its Foundation, by Sis. Jasmine Cawasji as Power

and other office bearers, accompanied by Sri. Feny Paghdwala on Pano.

The Support Convention came to a close with the Invocation of the Ritual of the Mystic Star.

### **Uttar Pradesh**

A talk on 'Theosophic Life' was delivered by Bro. B.K. Pandey at Dharma Lodge, Lucknow, on 3 Jan. 2018. During the weekly meetings held on 17, 24 and 31 January, the book "Gayatri" by I.K. Taimni was studied. The study was conducted by Bro. B.K. Pandey.

On invitation of Bro. Dassanayake, the Presidential Representative of Theosophical Society in Sri Lanka, Bro. U.S. Pandey visited Sri Lanka from 06 January to 14 January, 2018. He delivered three talks on the themes 'Insight into Nature of the Self in the Upanishad', 'Spirituality in Daily Life', and 'Occult functions of some human organs and their correspondence'. These talks were held on 7, 13 and 14 January respectively in the lodge at Colombo. Bro. Pandey along with Bro. Dassanayake and Bro. Duminda, visited Vijayanandavihara in Galle on 09 January. Madame Blavatsky and Col. Olcott had taken Panchsheel from the High Priest on 19 May, 1880, in this Buddhist Centre at Galle. Bro. Pandey visited Colombo Buddhist Theosophical Society in Colombo. He had discussions with some members of Colombo Lodge on theosophical themes.

In a meeting held under the auspices of Kashi Tattva Sabha (KTS) on 19 January, Smt. Uma Bhattacharyya gave her impressions regarding the talks and others programmes held at the International HQ, Adyar, during the 142<sup>nd</sup> International Convention. While elaborating the significance of the theme "From Teachings to Insight: The Altruistic Heart" she explained that self-awakening leads to an altruistic heart which has selfless concern for the well-being of others.

On 2<sup>nd</sup> February, 2018, KTS organized a talk of Dr. Kamala Pandey, former Head, Department of Sanskrit, Vasant Kanya Mahavidyalaya, on the topic, 'The Path of Education and Learning throughout one's life'. In her talk she beautifully explained that everyone should be in pursuit of education and learning throughout one's life. Practice and self-study is the only way to achieve excellence in any subject. Dr. Pandey explained the path suggested by Kalidas in his literature to attain perfection and its relevance in the present world.

About 25 members of U.P. Federation attended the 142<sup>nd</sup> International Convention at Adyar.

Shri O. P. Aneja (Dip. No. 91791) President of NOIDA Lodge passed to peace in Adyar on 31 December, 2017. He was a very active and dedicated member and had gone to Adyar to participate in the International Convention there.

### **National Lecturer**

Bro. S.K. Pandey delivered a talk on 'Purpose of Life' at Mahila Inter College, Gomti Nagar, Lucknow. It was held on Jan. 20 and was organized by Satyamarg Lodge. Bro. Pandey delivered the Swamy Anand Memorial Lecture at Pragya Lodge, Lucknow. The theme of the talk was 'Problems of life and their solutions' and it was held on January 21.

The Rayalaseema Theosophical Federation organized a youth camp in Hyderabad on 26-27 January 2018, in which Bro. Shikhar Agnihotri delivered a talk on the theme of the youth camp 'Right Living'. In all, four sessions were organized for group discussion based on various aspects of Right Living. Sis. Varsha Patel delivered a talk on 'Right Living-Relationships'. The other talks were on 'Citizen' by Sis. Suvalina Mohanty, 'Holistic health and Student/Professional' by Sis. Smita Pragya Patro. Bro. Shikhar Agnihotri delivered a talk on basic principles of theosophy and conducted a group discussion session on Holistic Health during the youth camp.

Sis. Varsha Patel delivered a talk on 'Theosophy, J. Krishnamurti and Kabir' at Hyderabad Lodge on 28 Jan. She delivered a talk at Rohit Lodge in Ahmedabad on 'Right Living'. It was held on January 20.

Bro. Shikhar Agnihotri delivered a talk on Theosophy at Secunderabad Theosophical Lodge on 28 January 2018. He delivered talks at City Lodge in Bangalore on 29 January 2018 on "Preparation, probation and discipleship" and "Finding the homing signal within". The subject of his talk at Malleswaram Lodge, Bangalore, on 30 January was "Finding the homing signal - Within".

### **Indian Section Headquarters**

A meeting to observe Adyar Day was held at the Indian Section HQ on 17 February. The meeting started with the Universal Prayer. Dr. Atul Bhatnagar, Vice-President of Kashi Tattva Sabha, spoke on this occasion on the significance of the day and said that today on the occasion of Adyar Day let us look together into what it means to us. Adyar! A place of unsurpassable natural beauty. A place for myriad sentient beings, wild and domesticated, living in harmony amongst the salubrious environs. A place where the 450 years old Banyan Tree stands tall and witness to the benevolent actions of Mahatmas, sages and mere

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mortals. A place situated on south bank of river Adyar...shallow yet silent...shy yet steady in its pace. A place at the confluence of a river and a sea. A river which signifies a soul's journey. The deep sea is deep, rhythmically humming the sound of *Pranav*. The sea signifies the absolute consciousness and the waves the divine *Spandan* ...whole of creation appearing as bubbles on this canvas of absolute consciousness. A place where structures of human thought, wisdom and devotion are located...merging their voices along with songs of birds- big and small, into the Voice of the Silence. Adyar, a place which nourishes and houses International Head Quarters of The Theosophical Society. What used to be Huddleston Gardens is now living, throbbing, caring and loving embodiment of primordial Splendour and Energy. Innumerable humans have felt this and found solace in its folds. The visitors and indwellers alike feel connected to Silence and invigorating Energy. They feel a part of *It* and *It* to be in them. *Sarvam Sarvaatmakam!* All is in all.

This has been found to be true for all the lodges and campuses including the Indian Section campus at Varanasi. But it is also to be taken into account that this connection and feeling of *Sarvam Sarvaatmakam* is episodic and one feels tuned out or disconnected in spite of *It* being very much there, same yet with a novelty. It is of great import to go down to the root cause of snapped, tuned out said connection. Apart from obvious superficial causes of worldly distractions in the name of earning livelihood, duty and service...there lies a not too obvious deeper cause- conflict. One is in conflict with limitations of self to that of the other...me, mine and not me...not mine. The illusion one pampers that what is mine is good beneficial and that which doesn't have one in the picture is harmful. One acts with this in mind and fights and tries to decimate others through various egoistic logics and manoeuvre. These limitations in the way of right perception can be eradicated. If we observe ourselves in relationship to ourselves other humans sentient and insentient beings and universe see and feel -the connection. To have a feeling of insecurity psychologically and constant seeking security; trying to maintain it at any cost builds the huge illusionary world of ego and doubt. When one observes keenly with a learning mind one sees the reality ...All is in all...We get connected to that eternal flow of immense peaceful creative energy. We get reconnected and tuned to the Voice of the Silence...We get connected to Adyar... Adyar resides in us ....always.

## HIMALAYAYN STUDY CENTRE BHOWALI SUMMER PROGRAMME OF STUDY CAMPS — 2018

Sl. No.	Date and Details of Programme	Dormitory 6 persons Rs.	Old Rooms 24 persons Rs.	Deluxe Rooms 24 persons Rs.
1.	13 April to 19 April 2018 Indian Section's Study Camp on "GLIMPSES INTO THE SECRET DOCTRINE" by Bro. U.S. Pandey	3600	4000	4400
2.	22 April to 28 April 2018— STUDY CLASS BY RAYALASEEMA THEOSOPHICAL FED. [BOOK for the STUDY— "THE KEY TO THEOSOPHY" by HP BLAVATSKY. The resource persons are Bro A. I. Basavaraja Reddy, Bro. N C Krishna and others. The proceedings will be in Telugu )	3600	4000	4400
3.	04 May to 13 May 2018 Karnataka Federation's Study Class on 'Furthering of JK's Teachings' Director- Bro. B.V. Thippeswamy and others.	4500	5000	5500
4.	16 to 17 May, 2018 UTTARAKHAND STUDY CLASS — Free for the Members of Lodges under State Uttarakhand only.			
5.	19 to 23 MAY, 2018 STUDY CLASS for the members of EAST ZONE TS (Federations like Assam, Bengal, Bihar, Utkal and Country Bangladesh) Book for study SELF CULTURE IN THE LIGHT OF ANCIENT WISDOM by I K Taimni; Co-ordinator- Pradip Mahapatra. Resource persons- Bro. Bipul Sharma two others.	2700	3000	3300
6.	29 to 31 May, 2018 TOS INDIA Camp	1800	2000	2200

a) Members who want to attend the programme should remit the amount given above latest by 28.2.2018 by cheque or transfer in the name of Indian Section, Theosophical Society, Varanasi in Vijaya Bank, SB A/c No. 718301010005045, IFSC Code VIJB0007183.

The rate includes afternoon tea, coffee and dinner on the day prior to the camp and breakfast & lunch on the day after the camp. Any extra stay will be subject to availability and will be charged separately. The amount is based on Dormitory bed for Rs. 100/day, Old Room bed for Rs. 150/day and Deluxe bed for Rs. 200/day. Food will be charged at Rs. 350/day.

- b) Members having any physical problem and requiring any special attention should write to us about it along with the application.
- c) We have 6 beds in the Dormitory, 24 beds in the Old Rooms and 24 beds in the Deluxe Rooms. We cannot accommodate more than 50 persons.
- d) Accommodation will be on “first pay first serve” basis.
- e) For any further information kindly contact Mr. V. Narayanan, Treasurer of the Indian Section, at 09793888596.

**Pradeep H. Gohil**  
**General Secretary**

## **Registration Instructions for Bhowali Youth Camp-25/26/27 May 2018**

1. Last date of registration is 20-April-2018.
2. Fees of programme is non-refundable.
3. Accommodation will be on “first pay first serve” basis. Accommodation is on the basis of three beds in one room. (We have only 6 beds in the Dormitory, 24 beds in the Old Rooms and 24 beds in The Deluxe Rooms)
4. The charges include afternoon tea and dinner on the day prior to the camp and breakfast & lunch on the day after the camp. Any extra stay will be charged and subject to availability of space in the premises.
5. This programme will enable you to reserve train tickets.

### **6. REGISTRATION PROCESS:**

i. Members who want to attend the camp should remit the amount specified below, latest by 20.3.2018 by Cheque or transfer in the name of Indian Section, Theosophical Society, Varanasi in Vijaya Bank, SB A/c No. 718301010005045, IFSC Code VIJB0007183. ii. Charges for the camp are subsidized (50%) by the Indian Section of the Theosophical Society so as to ensure more participation by the youth.

Charges for the camp are as follows:- (up to 45 Age limit)

Dormitory (6 beds) — 900/- INR only, per bed.

Old Rooms bed (24 beds) — 1000/-INR only, per bed.

Deluxe Rooms bed (24 beds) — 1100/- INR only, per bed.

iii) For the purpose of the youth camp of Bhowali 45 years is the upper age limit for the delegates. Above 45 age limit will be charged full fees :

Dormitory (6 beds) — 1800/- INR only, per bed.

Old Rooms bed (24 beds) — 2000/-INR only, per bed.



Deluxe Room's bed (24 beds) — 2200/- INR only, per bed.

v) *Very Important Note:*

After depositing the amount/charges in above mentioned account, kindly send an email to the following email addresses including details of - Name, City, Contact Number, Date of arrival and departure of the delegates.

i) Varanasi email: [theosophyvns@gmail.com](mailto:theosophyvns@gmail.com) & ii) Youth group email : [sophiats27@gmail.com](mailto:sophiats27@gmail.com)

7) For any further information kindly contact:

i) Bro. Shikhar Agnihotri 9839912070; ii) Ms. Varsha Patel : 9429906702