



# ***THE BOMBAY THEOSOPHICAL BULLETIN***

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**Lord Buddha's Statue  
with  
Dhamma Chakra  
denotes  
'The First Teaching of  
Lord Buddha'  
given on  
Asala Purnima at  
Saranath**



**Lord Buddha holding  
his right hand down  
touching  
the Earth as Witness to  
his Enlightenment  
on Wesak Purnima at  
Bodhgaya  
This 'Bhumisparsha  
Mudra' is in  
Green Room of  
Blavatsky Lodge TS,  
Mumbai**

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**MISSION OF TS**

**To serve humanity by cultivating an ever deepening understanding and realization of the Ageless Wisdom, spiritual self-transformation and the unity of all life**

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**NEWS & NOTES**

**BLAVATSKY LODGE VIRTUAL MEETINGS** Under COVID 19 Lockdown Blavatsky Lodge has started experimenting with holding Virtual Meeting on Zoom Hosted by Bro. Navin Kumar and Sis. Kashmiri Khambatta. On Tuesdays Bro. Arni Narendran conducts study of P. Pavri's Book "Theosophy Explained by Question & Answers" and on Fridays Sis. Aban Patel conducts study of CWL's book 'Inner Life' from 6.00 to 7.00 pm. Gradually Zoom Meeting will be opened to more participants.

**BTF BRETHREN CARE FOR BRO. KHOSRAV PAVRI:** It is very kind of Brethren to give spontaneous help to Bro. Khosrav in his time of need. **Bro. Ram Kalra even during Lockdown went to meet Khosrav at his place** to inquire about him and to cheer him. Many thanks Brethren for your Theosophical spirit.

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**Editor** – Bro. Rustom R. Dalal      **Cover Page by:** Sis. Kashmiri Khambatta  
**Editorial Committee** – Sis. Mahazaver Dalal (Reporter & in charge of Mailing List),  
 Sis. Kashmiri Khambatta, Sis. Aban Patel and **Ex-Officio:** President Bro. Vinayak  
 Pandya. **Note:** News, Notes and Programmes to be printed in the Bulletin be  
 forwarded by e-mail to [tokashmirakhambatta@yahoo.com](mailto:tokashmirakhambatta@yahoo.com) latest by 16th each  
 month. Readers' Views are invited.

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## **THE SIGNIFICANCE OF ASALA IN THE BUDDHIST TRADITION**

By **OLANDE ANANDA**

*Of Pagoda Meditation Centre, Nugegoda, Colombo, Sri Lanka*

*(Editor: Ven. Olande Ananda has very graciously written this  
article for our The Bombay Theosophical Bulletin)*

It was on the full moon of Asala, two months after the Buddha's Enlightenment, that the Enlightened One arrived at the Deer Park (*Meghalaya*) in Saranath, around 5 kms from Varanasi. The Buddha had especially gone there in search of his five companions with whom he had been practicing *Tapas* for nearly six years, intensive self-mortification in search of '**Mind over Matter**' and **Moksha**.

When Prince Siddhartha nearly fainted from malnutrition while crossing the Niranjara River at Bodhgaya, he decided that he had overdone the ascetic path and ***needed to come to a Middle Path***, neither the luxury of the palatial life of a Prince, nor the Asceticism of the yogis.

While sitting in meditation near the River close to Sujathagram, a young lady, called Sujatha, daughter of the Village Chieftain, and her servant came to do a Puja to the tree. Seeing Prince sitting in meditation, she asked him whether he was the *Vruksha Davata* (*Tree God*), to which the Prince replied 'No'; 'Well, are you a Human Being? To which Siddhartha replied 'No'. Then 'What are you? She asked.

***'I am A-wake', the Buddha-to-be replied.***

Sujatha offered the Khir (milk rice) and the Prince started eating small portions to regain his strength.

**After his Enlightenment in Bodhgaya**, the Buddha wondered whether there were any, who would be able to understand the subtle discoveries that he had made. He wanted to share this knowledge with

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his meditation teachers, Alara Kalama and Ramaputra, but he realized with his supernatural power that they had already passed away. Then he thought about his spiritual comrades who had been in search of the Truth together with him for many years. He realized that they were now dwelling in the Deer Park in Saranath.

Approaching them, they did not feel like getting up for him, as they thought he had fallen off the path, by eating again. But, as *they perceived a special Aura around Him, they knew something fundamental had happened to Him. They rose and invited The Buddha to take a seat and to teach them what he had discovered.*

**The Buddha then taught them the Middle Path**, neither extreme wealth and sensuality, nor extreme self-mortification. *His speech is now known as the “Dhammacakkapavattana Sutta” – ‘The Setting in Motion of the Wheel of the Dharma’.*

The original text in English translation goes like this:

I have heard that on one occasion the Blessed One was staying at Varanasi in the Deer Park at Isipatana. There he addressed the group of five monks:

"There are these two extremes that are not to be indulged in by one who has gone forth. Which two? That which is devoted to sensual pleasure with reference to sensual objects: base, vulgar, common, ignoble, unprofitable; and that which is devoted to self-affliction: painful, ignoble, unprofitable. Avoiding both of these extremes, the middle way realized by the *Tathagata* — *producing vision, producing knowledge* — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

"And what is **the middle way realized by the Tathagata** that — producing vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding? **Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.** This is the middle way realized by the Tathagata that — producing

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vision, producing knowledge — leads to calm, to direct knowledge, to self-awakening, to Unbinding.

“Now this, monks, is **the noble truth of stress (Dukkha)**: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the unloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

"And this, monks, is **the noble truth of the origination of stress**: the craving that makes for further becoming — accompanied by passion & delight, relishing now here & now there — i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.

"And this, monks, is **the noble truth of the cessation of stress**: the remainder less fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

"And this, monks, is **the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path** — right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

- "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: *'This is the noble truth of stress.'*
- Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: *'This noble truth of stress is to be comprehended.'*
- Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: *'This noble truth of stress has been comprehended.'*
- "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: *'This is the noble truth of the origination of*

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*stress'*... 'This noble truth of the origination of stress is to be abandoned' [2] ... ***'This noble truth of the origination of stress has been abandoned.'***

- "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress'... ***'This noble truth of the cessation of stress (Dukkha) is to be directly experienced'***... 'This noble truth of the cessation of stress has been directly experienced.'
  
- "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress'... 'This noble truth of the way of practice leading to the cessation of stress is to be developed'... ***'This noble truth of the way of practice leading to the cessation of stress has been developed.'***
  
- "And, monks, as long as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be — was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras, & Brahmas, with its contemplatives & Brahmanas, its royalty & common folk. But as soon as this — my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be — was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Maras & Brahmas, with its contemplatives & Brahmanas, its royalty & common folk. ***Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming.'***"

That is what the Blessed One said. Gratified, the group of five monks delighted at his words. And while this explanation was being

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given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye: Whatever is subject to origination is all subject to cessation.

And when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out: "*At Varanasi, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by Brahma or any contemplative, deva, Mara or God or anyone in the cosmos.*" On hearing the earth devas' cry, **the devas of the Four Kings' Heaven took up the cry...** the devas of the Thirty-three... the Yama devas... the Tusita devas... the Nimmanarati devas... the Paranimmita-vasavatti devas... the devas of Brahma's retinue took up the cry: "*At Varanasi, in the Deer Park at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by Brahma or contemplative, deva, Mara, or God or anyone at all in the cosmos.*"

So in that moment, that instant, the cry shot right up to the Brahma worlds. And this ten-thousand-fold cosmos shivered & quivered & quaked, while a great, measureless radiance appeared in the cosmos, surpassing the effulgence of the devas.

Then the Blessed One exclaimed: "So you really know, Kondañña? So you really know?" And that is how Ven. Kondañña acquired the name **Añña-Kondañña — Kondañña who knows.**

**This is accepted as the first Teachings of the Buddha.** In certain Buddha statues we see the Buddha preaching with his hands in a wheel/chakra posture and the Wheel of the Dhamma below which **denotes the First Preaching.** In yet other Buddha statues we see the Buddha holding his right hand down and touching **the Earth as Witness to his Enlightenment (*Bhumisparsha Mudra*).**

From that time onwards more and more young men started following the Buddha and became Bhikkhus/monks, some attaining Arahathood. When there were 60 Arahats, the Buddha sent them in 60 different directions, for the welfare and happiness of the many "*bahujana hitaya, bahujana sukhaya*".

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**Soon after the Dhammacakkapavattana Sutta, the Buddha went to visit his relatives in Kapilavastu.** His son Rahula was now nearly 7 years old and his wife Yashodara, who asked for their son's Inheritance. Buddha replied he will give his inheritance to little Rahula, by making him a monk.

Soon a "Women's Liberation Movement" started among the Noble Ladies of Kapilavastu. 500 hundred of them came to the Buddha, asking Him for Ordination as Bhikkhunis (ordained Buddhist nuns). At first the Buddha refused twice, but with some persuasion of his chief Disciple, Ananda, the Buddha gave in to the request and started the Bhikkhuni Order, five years after the order of monks. **This is claimed by Buddhists to be the first Women's religious Order.** Although, the Jains also had Bhikkhunis, which may have preceded Buddha's Order of Nuns.

It is thus, that the Full Moon of July, Asala Purnima, is such an important event in the Buddha's history. It is also the beginning of a 3-months retreat for the Bhikkhus / Bhikkhunis in the Theravada tradition, which ends between the Full Moon of October and November.

*In the Mahayana Buddhist tradition, the 3-months' Retreat starts around Waisakha Buddha Purnima in May and ends with Asala in July or August.*

May the Teachings of the Buddha of "Setting the Wheel of the Dharma in motion" inspire you to find your own Middle Path to Liberation!

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## **ASALA POORNIMA**

Let us all contemplate on Lord Buddha's  
Teachings



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on Asala Purnima 5th July 2020  
 half an hour before and half an hour after IST  
 11.14 a.m.

**COMMEMORATION FOR DR. DARIUS H. UMRIGAR**  
*A Healer at Blavatsky Lodge*

**Dr. Darius H. Umrigar, Life Member of Blavatsky Lodge passed away to Light Eternal on 2nd June 2020.** In his membership of 24 years he healed people free at Blavatsky Lodge Homeopathy Clinic and shared his knowledge of Holistic Living, Mind over Matter and Alternative Medicine at meetings in Blavatsky Lodge and Shanti Lodge. Mazdayasni Monastery has honored him with many Awards. **Last he visited Blavatsky Lodge, despite his ill health was at the Celebration of 140th Charter Anniversary of Blavatsky Lodge.** He was not well, so had asked Sis. Pervin Surti to convey, *“The Masters have instructed me to go to Blavatsky Lodge to tell you all that They are present in Green Room with you all to bless Blavatsky Lodge and Brethren of Bombay”.*

**Miss Havovi Marzban Sukhadwalla**, whom Dr. Darius used to introduce as the daughter of my First Sincere Student, pays tributes to the noble soul as follows:

Dr. Darius Homi Umrigar (M.D Alternative Medicine) was a divine being. He was a gift to mankind on planet Earth programmed to serve humanity suffering from disease and decay due to psychosomatic factors and also due to severe side effects of allopathic drugs used to cure a disease. He used basic home remedies from the food pharmacy of our household kitchen as a naturopath.

He was also a very good Homeopath and made his own formulas of various Homeopathic medicines and also considered the vibrational effect of planets on these medicines especially the Bach remedies and prescribed to the patient after scanning the patient’s aura using his

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natural gift of Clairvoyance which had developed post his navjote ceremony as once narrated to me by him.

After his graduation with major in Zoology, to pursue his dream to be a medical practitioner he did a course on Alternative medicines and secured a M.D in it by studying under Dr. Hoshang Daruwalla while working in Tata Steel as an office assistant.

In this course he specialized in Electro Homeopathy and Iridology. Iridology is a science in which the Iris of the eye represents various body organs and the disease or imbalance in these organs are detected by the close examination of the Iris using a torch. Dr. Darius excelled in iridological analysis with his innate gift to do aura scan without the use of any instruments like Kirlean photography.

He did his medical practice without charging money at the Blavatsky lodge TS, Mumbai under the guidance of his senior Dr. Phiroz S Amaria whom Dr. Darius referred to as his Guru.

As per his study of Ilm-e-kshnum he followed the tenets of the Zoroastrian religion though he was ridiculed by many of his own community members. He used to say, he was only answerable to his parents and Dadar Ahurmazda.

He was a vegetarian from the start and had courage of conviction in preaching about Food as medicine and mind over matter using the foundation of Vegetarianism and his Mazdayasni Zarathosti Din only.

He used to do spiritual circuits of the Wadiaji Atashbehram Agiaries in South Mumbai mainly. During Muktaad days he covered all Agiaries and Atashbehrams of Mumbai paying homage to the departed souls of all community members.

On a personal front, Darius met my father, Ar. Marzban B Sukhadwalla (then Editor of BTF Bulletin) at the Shanti lodge where he had delivered a lecture on “The Purpose of Life”. My father a keen student of Theosophy was very impressed by this young man in his thirties in 2001 and went over to shake hands with him after the

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lecture ended. Dr. Darius told my father, “Sir please be careful before you shake your hands with me because when you are shaking hands it means you are signing a mental contract of a friendship bond.” To this my reserved father said that he was most happy to so. Their friendship continues on the other side even today.

My father would take me a young budding dietitian from 2001 onwards to attend his lecture series titled “Mind over Matter” at the Blavatsky lodge in the Green Room on a Friday once a month. This is where the wide horizon of alternative Medicine opened up and I met his classmates and fellow practitioners of Alternative Medicine. Systems of Reiki, Iridology, acupuncture, herbal remedies, Naturopathy, aura scanning, chakra balancing, Graphology for healing the numerous psychosomatic diseases was revealed in his classes where the energy levels really soared up in the presence of the Divine Masters like Dr. Annie Besant and I could feel that.

We were told to bring pen and pad for making notes. The habit to make notes in Dr. Darius’s classes of continuing medical education for the public helped one to create awareness and make educated food choices as well as lifestyle modifications for oneself and his family members too. His aim was to increase the knowledge bank of his students and spent time and money to give Xeroxed handouts and teach from enlarged laminated charts. His aim was to help saving money and improving one’s immunity by using mind over matter.

He never got irritated when anybody interrupted his flow and asked questions which he clarified that moment itself. After the lecture he would meet the people on one to one basis and see the iridology readings and aura scan of each and give suggestions for the diseases that had already entered their respective energy field and had still not manifested on the physical body as disease at the organ level.

He was told by the divine masters that his purpose of life as a master healer was to take people towards the ultimate goal of Frashogard or Self-realization or Moksha. As a channel of divine energies he quietly would soak up negative energies of the sick without their knowledge as a healing sponge, as his sub conscious mind was programmed to do

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so. Unfortunately, as his duty towards Him he would cross his limits while healing cancer patients especially and those in the ICU and would end up getting drained out himself.

While healing Mumbaikars, Dr. Darius, the healer, finally on 2nd June 2020 succumbed to the COVID 19 global Pandemic. God speed to our dear doctor with unique abilities as Master Healer to continue his noble work to help the tempest tossed souls towards realizing Self. Amen!

### ***BTF & LODGE PROGRAMES JULY 2020***

Under the Lockdown for Novel Corona Virus – COVID 19 in India started from 25th March 2020 and extended with gradual un-locking in June 2020 no TS meetings or activities were held by all of following Nine BTF Lodges at their premises. With new cases surfacing one is doubtful about actual meetings in July 2020. However, please keep in touch with your Lodge Contacts and BTF Secretary Sis. Mahazaver Dalal (M):91-8833131216 to learn about BTF & Lodge activities.

**1. ANANDA LODGE:** Theosophical Colony, Juhu, Mumbai 400049. Contact Ananda Lodge Secretary Sis. Zenobia Khodaiji (M): 9820308163 or Bro. Nilesh Mehta (M):9821354707 for Meeting

**2. BLAVATSKY LODGE:** 7 - French Bridge, Mumbai 400007 Tel: 23685026 (M): 9821459504 (M): 9819334333

**3. CENTENARY LODGE:**

Please contact Sis. Najma Dewan (M): 9987204038 for meetings.

**4 JYOTI LODGE:** Contact Bro. Taral Munshi, C/101, Building No.19, New Mhada, Garden Hill C.H.S., New Mhada Colony, Behind N.P.A., Goregaon (East), Mumbai 400065 (M): 9820187317

**5. SHANTI LODGE:** C/o Bro. Rustom Dalal, Vijay Niwas, 2nd Floor, Plot 5, Sleater Road, Mumbai 400007 Tel: 23800422 (M): 9833131216 Time: 6.15 p.m.

**6. UNITY YOUTH LODGE:** Sis. Soonoo Vesuna (M): 9619339787

Please contact her for Third Wednesday Meetings at 5.30 pm

**7 & 8 VASANTA LODGE & GANESH LODGE:** C/O Sis. Kalpana Pramod Jani, 804, Ajanta, Tilak Road, opp. Shabari Hotel, Santacruz (West), Mumbai 400054

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**9. VIMADALAL BILIA LODGE:** Family House, Parsi Colony,  
Dadar, Mumbai 400014

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*Price: Rs. 1/-*

*Annual Subscription: Rs. 10/-*

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