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CONTENTS

A STEP FORWARD <i>Pradeep H. Gohil</i>	333-337
MUTUAL EXPLORATION OF THE TRUTH OF SUFFERING AND JOY <i>Tim Boyd</i>	338-341
THE HOMING SIGNAL WITHIN <i>Shikhar Agnihotri</i>	342-354
NEWS AND NOTES	355-362

Editor

PRADEEP H. GOHIL

A STEP FORWARD

A lot has been written by many persons on how one can transcend body, mind, intellect and spirit to experience, meet and merge with the ultimate being. One can condense all that literature into twelve steps for liberation.

1. Unification with Purified Intellect

This is a very important step. Intellect is the master of the mind and mind is the master of the body. Thoughts cause feelings and feelings cause actions. When intellect is purified, the feelings and actions can be cleared and cleaned. Prejudices, biases and inequality are to be cleared through spirit of understanding of sameness, equality, equity and oneness of all. When the intellect is purified, the self becomes unified with pure intellect. At that stage all doings cease and there is only one being. A purified intellect means stable spirit.

2. Establishment of Controlled Self

Self-control is control of thought, mind and action. Feelings of mind and actions of body and organs can be controlled by control of thoughts. Thoughts are keys to self-control. Think, observe and evaluate whether your feelings are harmonious or disharmonious, your thoughts are positive or negative, your actions are useful or harmful. Think and experience that you are not the doer. You become that what you think.

3. Nullification of Interest in Objects

The five sense organs perceive five sense objects and experience pleasure and pain which affect the body, mind, intellect and the spirit of self. Sound, touch, form, taste and scent are the sense objects and ear, skin, eye, tongue and nose are sense organs. Mind feels the pleasure and pain. Pleasures are sought and pains are avoided. Pleasure objects, through sense organs, cause push and pull, like and

dislike and pleasure and pain in the mind. Nullification of interest in sense objects avoids pains and pleasures and a person becomes free to experience the joy and bliss of the self in order to progress further and reach the Supreme Self.

4. Setting Aside Like and Dislike

When one likes, he gets it by doing anything. What one dislikes, he avoids by doing anything. Like and dislike are feelings for which mind is the seat and ego experiences pleasure and pain. By accepting whatever occurs, he does not avoid what comes and does not crave for whatever has not come. When you set aside like and dislike, the to and fro wavering of the mind is arrested and the mind gets centred and the self shines. When right things are ensured without any bias or selfishness, doership disappears.

5. Staying in Solitude and 'Soulitude'

In being away from material outside world to spiritual inside universe is the first step towards reaching inner self and the Supreme Self. In solitude, outside contacts are reduced and avoided. Contact of any kind immediately connects, links, limits and binds the self. When one is alone, the spirit expands, vibrates and fills the room and space. One can experience immediate freedom in solitude. Five things are required for it:

- 1) Solitude - not interfering with others and remaining in one's own space.
- 2) Silence - speaking and communicating what is required for understanding without getting into excursive or idle talk.
- 3) Clothlessness - Being in simple clothes, avoiding showing off, glamour and importance.
- 4) Foodlessness - Not eating too much and very tasty food, eating to live and not living to eat.
- 5) Meditation - It is stabilizing, silencing and directing body, mind and intellect towards inner self. For a common man being in prayer is

meditation. When one prays, the body, mind and intellect are stabilized.

6. Minimization of Need for Food

Out of the five senses, taste is most powerful. Food is essential for life as it gives energy but overeating makes one obese, lazy and sluggish. Never let eating become a habit or addiction. Hunger and taste are two villains, harming one's own being. Minimization and optimization of food ensures a healthy body. In this state of optimality, concentration can be directed to the inner spirit of self rather than physical needs of food and pleasures.

7. Decimation of “Myness”

Myness is the bondage. Nothing is yours. Your life, body, mind and intellect, all are because of the divine grace, inheritance and the society. Your consciousness, your spirit and yourself is you. All others are not you. Do not be linked to what is not you. Utilize what has come to you to serve the world. Not owning anything is true liberation.

8. Controlled Speech, Body and Mind

When speech, body and mind are controlled, regulated, aligned and directed towards consciousness, it is yoga of wholeness where there is no waste, no excess, no show and no ego. When these three are controlled and aligned – what you say, what you do and what you feel are the same – you become completely transparent. Let, what you speak be truthful, straight, peaceful, living and assuring. Let, what you do, be a contribution, excellence, offering and service to humanity and divinity without harming and hurting anyone. Let, what you feel be for the well-being, welfare, wellness and full of well wishes for all. Truthful speech, serviceful actions and affectionate feelings are straight ways to divinity.

9. Dwelling ever in Meditation

Dwelling in meditation is experiencing the ultimate spirit within you. When body is stabilized and is in a state of ease, speech is silenced, mind is single-pointed and thoughts are stable, it is meditation. In

meditation, there is no identity of “I” ness and “My” ness and everything is “THAT”. Dwelling in meditation is as refreshing as dwelling in deep sleep during which body, mind and intellect are silent and are merged into inner consciousness. However, there is one difference between deep sleep and meditation. In deep sleep, you are neither aware of the inner self and the Supreme Self nor aware of the outside world. On the other hand, in meditation, you are aware of the inner self and the Supreme Self and are also aware of the outside world, but are completely detached to the outside world and totally connected to the inner self and the Supreme Self. So, dwelling in meditation is connecting to the ultimate.

10. Resorting Well to Detachment

Detachment is disconnecting the material world with non-interest and non-involvement like a lotus leaf in water. With attachment, you are connected, linked, tainted and polluted at the physical, mental and intellectual places. In detachment, neither you want anything nor do you NOT want anything. When you are beyond like and dislike, craving and hating, pulling or pushing and giving or taking, you are detached. Detachment is not blindness to reality. It is being with full awareness but without selfish interest, interaction, inclination or intimacy. When any thing comes, when any thing goes, it is all right with you. You are neither comfortable or uncomfortable, you are all right. Detachment is not being idle, but it is being enthusiastic, energetic, empathetic and effective for serving the world without any inclination towards ‘I’ and ‘Mine’. Detachment disconnects ego and connects to divinity.

11. Abandoning of Ego, Force, Show and Elimination of Desire, Anger & Greed

Ego, force, show, desire, anger and greed are enemies of humanity. These six enemies pollute, malign, limit and cover the spirit of self. Abandon and eliminate these six enemies. There are three pairs of two enemies each. Self is pure and is same as the Supreme Self. But there are three polluting influences around this pure self. At the body level force is the input and show is the output. At the mind level,

desire is the input and anger is the output. At intellect level ego is the input and greed is the output.

Defects of body level can be removed with influence of mind, the defects of mind level can be removed with thoughtfulness and intellect, while defects of intellect level can be removed with the impact of spirit. At the body level, show can be eliminated when power is abandoned. Power at the body level can be eliminated with purity of mind. Purity of mind occurs when anger is eliminated. Anger at the mind level can be eliminated when desires at the mind level are abandoned. Desires at the mind level can be removed when greed at the intellect level is eliminated which in turn can be decimated when ego is evaporated. Ego or ignorance can be evaporated with the heat of knowledge of “I am not the body, mind or intellect”. This knowledge comes from the divine grace of a guru, learning from spiritual scriptures like Upanishads, good company (*satsang*) or by the heat of one’s own effort, concentration, meditation and penance, which can evaporate, one by one all the six enemies. This can let one be liberated and realized.

12. Being in Peaceful State

When you are in peace, your spirit shines with you. When your body, mind and intellect are at peace, the only presence is that of your self. When peace becomes tranquillity, when there are no actions, no feelings and no thoughts, when you are without any deviations — then you are you.

Practicing the aforementioned 12 steps are the ways to realize the ultimate, experience liberation and a step forward in one’s life.

TIMBOYD

MUTUAL EXPLORATION OF THE TRUTH OF SUFFERING AND JOY

WHENEVER there is a speaker and an audience, there is a transaction that takes place. The audience is paying something. Often it is simply paying attention to the speaker. Hopefully, the speaker has something to say that is worth the payment. The ideas and communication expressed are usually fresh to those who are hearing them. But the speakers have been there, they have thought it through, put it together, and then present what to them is “yesterday’s news”. While it can be something that is uplifting or meaningful, or informative, to those who are hearing it, the process of the presentation excludes, in part, the speakers themselves. The creativity and exploration has already occurred prior to the presentation.

Very often during the time we are speaking, things that were unexpected somehow find a way into our minds and perhaps even into our words. So today my thinking is to make our time together a process of mutual exploration.

A foundational process of any genuine spiritual practice is inquiry, which is nothing more and nothing less than asking questions. Rightly approached it leads us in a direction of deepening, freedom, or understanding. In a setting such as this, where there are no computers or books at hand in the audience, we are forced to rely on pausing, becoming still, and looking for answers, really, waiting for answers to appear.

One of the things that we speak about repeatedly and emphatically in the Theosophical Society is Truth. The motto of the TS is: “There Is No Religion Higher than Truth”. So what is Truth? For most of us, even though Truth itself is difficult, maybe impossible, to adequately define, we feel more at ease with a synonymous word — Wisdom. We can point to a body of teachings known as the Ageless Wisdom; study them, discuss, and analyze. And depending on the depth and regularity of our study we can have experiences confirming a connection with Wisdom.

Even though there is no possibility that we can read anything that *is* wisdom, we can read the words and thoughts of people who were genuinely in touch with wisdom.

Many people have come before us and dedicated their lifetime attempting to communicate something about Wisdom/Truth, always unsuccessfully. Often spiritual/religious traditions were formed to perpetuate the teachings. If we look to any spiritual tradition, part of what is attractive to us about the tradition is that we can feel, or sense, at some deep level, that in this place there is the possibility of connecting with truth. Most spiritual traditions utilize ritual as a means to connect us to this illusive, but ever present, wisdom

I have mentioned on other occasions that over the years I have spent a great deal of time being involved in the practice of Tibetan-style Buddhism, which is highly ritualistic and visual. Even though I am not naturally a person who is attracted to ritual, because there was such a rich field of teaching and practice, I found myself involved. One aspect of Tibetan Buddhist practice involves “empowerments” — ceremonial affairs with the idea that it is a connection with enlightened beings.

Each of these enlightened beings, or Buddhas, have their own mandala, or graphic symbol of the universe. It is like a territory of the imagination where all sound is mantra, liquid is Amrita or spiritual nectar, populated by celestial beings, with the enlightened being at its centre. It is a spiritual, pure land to which the empowerments and their practice give one access. The tradition is the setting for this specific imaginative system which when pursued opens the possibility for the experience of merging these parallel realities. These are an enactment of something with which we are very familiar. Initially our entrance to sacred space is through the doorway of knowledge.

Always it seems that our greatest work is with the mind. Our inquiry can begin with simple questions. We all have training from family, the nation into which we were born, the gender we inhabit, the religion we ascribe to. These have imprinted certain ways of seeing the world that we come to take for granted. But are they correct? The first teaching of the Buddha was that suffering is the universal experience of sentient beings.

Our normal tendency is to associate suffering with pain, but are they the same? We step on a rock and it is painful. When we stay out in the sun too long there is pain associated with that. These are physical sensations, but is that suffering? If not, then what is suffering?

When a painful experience occurs a constellation of emotions and thoughts group themselves around the experience: “I’ll have to watch out in the future”, or “Oh my gosh, my leg hurts, poor me!”, or “I am angry at whoever left this rock in the path”. There is a range of internal states that our thought creates as a result of pain. The pain goes away, but these thoughts and emotions linger. If we give it a few minutes, our foot no longer hurts, but the anger toward the lazy person who did not take care of the road stays with us. We create patterns that we fall into so easily. They become repetitive and unquestioned, and therein lies the suffering.

We suffer when what we want does not line up with what *is*. We do not want to step on the rock, but we did, and because of that experience we carry it to levels of thought and emotion. When reality does not suit what we want, suffering arises. We should think about this for ourselves. This inquiry process gives us a certain power.

If we can inquire our way through to the other side of this imagined cause of suffering, then there is the possibility for release. We do not have to remain bound to a rehearsed pattern of reaction. The certified reality of our emotional reactions can dissolve. This is the question: What is it that is holding me/us into this repetitive pattern of suffering?

When we find ourselves in that state it is possible to engage in a process of inquiry. Is this cherished thought of mine actually true and correct? If, on examining, we find it is not true that someone, or something else, is the cause of my suffering, we have the opportunity for insight and for the freedom that comes with accepting what is real.

Another question is “What would it be like if I could let that go?” It is an imagination question — what would it be like, who would I be, how would I relate to my surroundings if in some way I could have even a moment of freedom from this thought that I find myself attached to. Can I let it go? Then, if I let it go, what happens? If we regard unfoldment as becoming more in touch with and accepting of reality, this is a central question

Wherever in the world we live it seems that more and more frequently we are faced with challenging news. As a citizen of the USA, almost daily there are reports of random, massive, and sudden violence. On a personal level this is not the reality that I dreamed or imagined for that country or for this world. Faced with such news what do we do? I am in touch with many people who are deeply saddened and angered by the events that are taking place. For some their internal suffering in response to events over which they have no control over raises the question: “What is wrong with God, or the universal consciousness, to allow such things to occur?”

But, what can we do? There is an idea expressed in the Bible, and also in the life story of the Buddha. The statement in the Bible was said by the Christ: “If I be lifted up, I will draw all people to me.” The legend of the Buddha’s death recounts that many of his disciples flowered into enlightenment with his passing. When they were sitting there with him in life, it was not happening, but when the Buddha was “lifted up”, at his passing, the scope of his influence expanded. In terms of legend, there is something that is there. Two times I have had this experience of someone who is close to me passing. I was not with either one of them at the time. The experience was that some hours before they were pronounced as having died, or left the body, being completely involved in something else, something really joyous arose in me.

Whenever we experience joy, there is always a sense of upliftment, of freedom, of expansion. If we, through our inquiry and examination, attain to some level of freedom, anything, anyone that we touch experiences a measure of that. Once this becomes active, it makes it easier to take root and become a pattern of activity in others. But first comes the inquiry.

(Courtesy: *The Theosophist*, August 2022)

SHIKHAR AGNIHOTRI *

THE HOMING SIGNAL WITHIN**

Before we go into the subject of WITHIN, let us briefly try to understand what is Homing signal WITHOUT. What does it signify in our material/objective world?

I came across this word for the first time about 20 years ago during my professional studies and then later while working on the ships. As you might have heard or know that working on the ship is always very adventurous and dangerous at the same time. But with years of learning and experience and advancement of technology, the working conditions on the ships have also improved and made a lot safer for the people on the ship, especially in the case of emergencies. One such improvement or aspect of safety is that there is a small boat provided on the ship, which is called lifeboat, which can be separated from the ship in case of emergencies like fire on board or ship sinking due to collision with another ship etc.

So, in case of emergency, the lifeboat is launched immediately to rescue those who are in the ship. But what next? How are they going to be rescued? Because with limited amount of resources at hand (Ration /Diesel), in the middle of the ocean, what can they do?

The only means of rescuing them is that if someone knows about it, then there is an equipment provided in the boat called **EPIRB** which sends the signal to the satellite and the satellite sends this signal to the rescue centre/team. But the limitation with this signal is that it does not give an accurate position of the boat due to the constant movement of the boat and the interference in the signal due to the waves of the ocean. It is quite difficult to locate the boat in this big area (about 20 sq km) and here comes the use of another equipment provided in the lifeboat called **SART**, which sends a signal to the rescue team directly (Line of sight) when it is in the range of about 15-20km. This difference can be understood between calling a person by

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voice and pointing the flash light towards the person in the dark. When someone calls us in the dark, we know the general direction from where the voice is coming but not the location of the person. But when someone points a flashlight towards us, we come to know the exact location of the other person. And following this signal the rescue team locates the people in distress and homes in to the lifeboat and saves them. This signal is called the Homing Signal. The signal that “Leads one Home”.

In addition to this, if we take a glance over animal kingdom, we come to know that many species have this ability to trace their way back to their Home or Point of Interest even if they are shifted by a great distance. Some of the best known examples of powerful homing ability are birds and reptiles- especially Pigeons, Salmon fish and sea turtles. Similarly, howling is a vocal **homing signal** that guides members of the pack home. Domesticated **dogs** express a similar call to their loved ones, signalling them to come home.

That is what we know about the homing signal in our material/objective world. But what is the purpose or reason of discussing this technical thing here, in our discussion about Inner Life? The only reason that I feel appropriate is to REFRESH our mind. Because I am sure all of us are already aware of, the fact that whatever we see or have in the outer world in whatever form, it has its roots/inspiration/prototype in the inner world and we all must be aware of the fundamental fact that whatever is within, is reflected without. All our reactions and responses to our environment are the reflections of our inner state of being- just as a Poet, a Child and an Astronomer react differently on seeing the moon. One may find it romantic and write a poem about it, one may think of it as a shining toy, while the other can only think of it as a globe with no life etc. The object is the same but the reactions are different due to difference in the inner state of mind.

Similarly, if we look around carefully, we will find that the working principles behind every materialistic invention is somehow related to or inspired by some hidden (or visible) process in Nature. And a very simple example in this context is the Law of Septenary about which HPB talks so frequently in her writings.

Is it just a co-incidence or a divine order that the number of Planes of Existence or States of Consciousness or days of week or

Notes in music or colours of the visible spectrum or bodies of human being or chakras in the body or layers of skin as per Ayurveda are seven. And once when we were discussing about this in our Lodge one of the members who is associated with the field of IT shared that the Open Systems Interconnection model (OSI model) in a computing system has seven layers too.

And this is the beauty of LIFE or EXISTENCE. That, if we have the eyes, we can see that underlying “HARMONY & ORDER”, which is often called “Divinity” by the Spiritualists and “COSMOS” by the scientists, working everywhere in this manifestation, irrespective of the differences at the superficial level. But to see that, we need to apply this faculty of ours in daily life which has the capacity to perceive this substratum of Divinity/Consciousness everywhere and then only we will be able to fulfil the first objective of the TS which is Universal Brotherhood of Humanity.

And so, thinking along these lines that the outer is the reflection of the inner, it is very natural to have the curiosity that if we have this working principle of Homing Signal in the objective/material world to save people in distress then there must be a similar system in our inner life too. This curiosity naturally gives birth to a couple of questions like:

i) What is this Homing Signal in our inner life?

ii) If there is something like that within, then **how is it related to our daily life?** And what is its significance in taking the next step in any aspect of our life, be it Personal, Social, Financial, Spiritual?

Because first of all, there is no use of studying philosophy or lofty principles if they cannot be implemented in daily life. And secondly, as mentioned earlier, the Homing signal is something that takes one Home, it enlightens the path or if not the path, then at least the next step which is the most important thing to know because not only does it determine the direction but also that is all what we need in the present moment. If we have ever experienced a foggy day when we can only see a couple of metres ahead and rest all are covered with fog. What do we do in such a situation? Do we stop walking until the fog is lifted or do we take couple of steps towards our destination and what do we realize then? We realize that now we can see a couple of metres

further ahead that we can walk and like this we keep going. And if we keep waiting till all the fog is lifted, we may miss some important opportunities in life. So, it is only the next one step at a time that is important, which is indicated by the homing signal.

iii) What is the Nature of this signal? What is the mystery behind it having the solution to all our challenges in life. Because if the philosophy does not offer the solution to our problems or struggles in daily life then it is of no use. As the Mahachohan says in his letter, “**To be true**, religion and philosophy must offer the solution of every problem”.

iv) Lastly, if there is something like that within, then how to come in touch with it and remain in constant touch with it so as to have a PEACEFUL & HARMONIOUS Life. But, probably this part we may not be able to cover in this article due to the limitation of space.

So, first let us try to find out what is this homing signal within?

Due to the **sense of separateness and self importance**, very often we think that out of seven billion people worldwide, I am someone special and my achievements/problems/character are very special, different and more significant as compared to others. But, there is no greater fallacy than that.

Because having met a lot of people from different cultural backgrounds and countries, we realize that the problems of everyone are more or less the same and the Human psyche and its workings & reactions are very similar all over the world and each and every one of us is facing some challenge or a tough situation all the time for which we have to make some decisions.

What I mean to say is that in this ocean of Life, every individual comes across some situations and circumstances as per Karma where one has to make some decisions whether of commission or omission — Be it a relatively bigger decision of Career/Choosing a profession/ Marriage/ Adherence to principles or compromising with them/ Relationships/Financial or be it a relatively smaller day-to-day life issue of what to eat for lunch or which dress to wear for work etc. Each such situation presents itself to us to take a decision. At every step of our daily life we are continuously taking such decisions, big or small.

Normally these decisions are easily made with the help of the mind taking into consideration the material profit and loss of the decision that we are going to take or if the individual has a strong desire nature then he decides blinded by the desires not taking into account the consequences or he decides by being a slave to already acquired habits which is the case most of the time.

But many times we are caught in situations in which we are not able to decide what is the right thing to do. And we feel utterly helpless. Why? Because our mind is a thing of the past, and instead of Wisdom it is full of memories of Past Experiences/ Prejudices and Conditionings but LIFE is EVER NEW. It brings to us every day or rather every moment new challenges and we face them with a conditioned mind and so the mind finds itself utterly incapable of having a Holistic Solution. A Holistic solution is the one which is taken whole heartedly and without any regrets and which is for the welfare of all because it has its roots in the understanding of Unity of Life.

And it is in such situations of indecision or dilemma that we often turn to someone whom we think has more Wisdom than we do-- to a guru, to some book, to an astrologer or sometimes we even try to escape from the situation by keeping ourselves busy in some sort of entertainment or shopping or eating etc.

Normally we do not want such a situation in our life where we have to take tough decisions because it brings the mind under a lot of stress, because the mind wants security and wants to live in its comfort zone and any situation that destabilizes this comfort zone is not welcomed by the mind.

BUT IN FACT, this is exactly that valuable moment that if we remained silent, not escaping from it, not fighting it, not indulging in it blindly, just facing and seeing the situation as it is, something happens..... The question is, What Happens? May be immediately or not, but definitely, we realize that some sort of clarity is now there in our thought process, if not a clear solution or an answer, from WITHIN.

But the **Nature** of this answer/solution from within and the **Way** that it comes to our mind may vary from person to person and from situation to situation. But talking about the different ways first, out of

which few may have been experienced by many of us at some point of time in life, let us try to understand them with some examples. But at the same time it is important to remember that here we are only discussing the possibilities:

i) It can be in the form of a dream;

All of us must have studied about Mendeleef and his discovery of Periodic Table in Chemistry. Dmitri Mendeleev was contemplating hard to find a logical way to organize the chemical elements. He had been thinking about it for months. One day he wrote the names of the elements on one side of the cards – one element on each card. And wrote the properties of every element on its own card. He saw that atomic weight was important in some way, but he could not find a pattern. He was convinced that he was close to discovering something significant, Mendeleev moved the cards about for many hours until finally he fell asleep at his desk. When he woke up, he found that a logical arrangement of the elements had come to him in the dream. He later wrote: “In a dream I saw a table where all the elements fell into place as required. On waking up, I immediately wrote it down on a piece of paper.” And thus we got the document that we know as Periodic table.

ii) It can be in the form of a vision;

Sri Aurobindo was an Indian philosopher, yogi and a nationalist. He joined the National movement for independence. During his struggle for independence he was caught and put in solitary confinement in a jail. But was released later when no evidence could be provided. But during his stay in the jail, he had mystical and spiritual experiences. The most significant was the vision of Krishna Consciousness/Christos in every being and everything in the prison cell of the Jail; The central theme of his vision was the evolution of human life into a divine life. It changed his life completely and he left politics for spiritual work.

iii) It can be in the form of a sudden understanding of an idea;

Archimedes was given the task to determine whether the crown of the king was made of pure gold or the goldsmith replaced some of the gold with another metal. And because the crown was a holy object dedicated to the gods, he could not disturb the crown in any way. (In modern terms, he was to perform non-destructive testing). Archimedes

seriously thought about it but could not find a method for proving that the crown was not made of pure gold. And in this state of contemplation, when he entered the bathtub, he noticed that water spilled over the edges as he got in and he realized that the water displaced by his body was equal to the weight of his body. And the idea flashed in his mind that by using this method he could determine whether the crown was of pure gold or not. Amazed with this solution himself, he got so excited that forgetting that he was undressed, he went running naked down the streets from his home to the king shouting “Eureka! Eureka!”

iv) It can be in the form of an inner voice giving a small hint, a subtle thought or direction to work upon;

We all know Dr. Annie Besant was called an ‘Iron Lady’ or a ‘Diamond Soul’ for her contribution in the direction of upliftment of human consciousness. But earlier in her life, even she came across hardships to such an extent that at one point of time she decided to end her life. She had a bottle of poison in her hand. And as she was about to drink it she heard a clear voice of stern disapproval, which said to her: “O coward, coward, who used to dream of martyrdom and cannot stand a few years of woe”—— (*CJ- A Short Biography of Dr. Annie Besant* (Adyar, Madras: The Theosophical Publishing House, 1932, pp.5-6).

She instantly threw the bottle out of the window and never forgot the voice. It is said that it was her Master’s voice, but who are the Masters except this Inner Principle which is common to all existence. As HPB writes, “The light of the Higher Self and of the Mahâtma are not different from each other.”(*CW-IX-400G*)

v) And lastly in some cases, this signal can even be from without;

Now this sounds interesting and strange that we are talking about the homing signal within and how can it come from without. In fact it is the sign that comes from outside but the understanding comes from within. And this sign, that we often call as a Sign from the Nature may be totally unrelated to our situation, but at the same time totally applicable. It is in this context I would like to share an event from Siddhartha Gautama’s life: For six years Siddhartha and his five followers lived in silence and never left the forest. They Drank rain water and had grains of rice and dropping of a bird as food, trying to master the

suffering by making the mind stronger. One day Siddhartha overheard an old musician on a passing boat telling his disciple that the string of Veena or lute, the musical instrument, should neither be too tight or it will break nor too loose or it will not play. It has to be just right. Siddhartha suddenly realized that those simple words held great truth and during all these years he was on the wrong path of extremes. With this new insight, Siddhartha rose, revived himself with a meal brought by a village girl named Sujata and sat refreshed under the Bodhi tree to meditate with new resolve. Thus the Buddha was born and as a result we see that the Noble Eightfold Path, which is also called the Middle Path, is given by Gautama.

These are some of the possible ways that I could think of.

Now, coming to the Nature of this signal from within, mostly it has two attributes:

Firstly, one can observe that very often this solution is quite revolutionary or contradictory to the set pattern of the mind and as long as the person is in that meditative state of being it seems so simple and practical that it is impossible to doubt it. But the moment that state of Communion is passed and we come out of our silence, the prejudices and conditionings of the (lower) mind CLOUD our thinking again, and create a lot of imaginary obstacles in carrying out this solution because the mind always wants to work within the already established framework that it has created—be it of Religion/Caste/Creed/Social Norms etc. And to do the “OUT OF THE BOX THINKING” or “TO SEE THE BIGGER PICTURE”, one has to have an OPEN MIND, clear from prejudices but since mostly this is not the case and our lower nature is so strong that so many creative and good suggestions/ideas from within each one of us, are suppressed by SELF-DOUBT, FEAR OF SOCIETY, FEAR OF FAILURE and remain at the level of thought only and rarely get implemented.

But, there are exceptions to this too because with this answer comes the “CONVICTION & COURAGE” too. The conviction that what I am doing is right and the courage to stand alone even if the whole world is against me. Which is a very familiar quality of most of the leaders who are called “MADMAN” in the beginning, only to be recognized as “VISIONARY” few decades later, when their vision starts manifesting itself. But this conviction is totally different from the

stubbornness of a rigid mind, born out of the selfish motive of self-profit. So, those who are not able to overcome their lower nature, they gradually lose their access to this signal and those who are able to overcome their lower nature and follow this inner call get more and more in sync with it.

This is that homing signal from our Spiritual-Ego that guides us to take the next step by taking into account the bigger picture, which throws Light on the Path, which is the Voice of the Silence or so many other names that can be given or already given to this inherent faculty in human beings which is “INTUITION or *PRAJNA* (Buddhism) or DIRECT PERCEPTION or WISDOM or INSIGHT”.

And as we just discussed that it is not just for spiritual life but also the worldly life that it holds all the solutions because in reality there is no distinction between Spiritual and Material life. There is only ONE LIFE. It is only the approach of the individual that counts that is material or spiritual.

But, at the same time it is important to mention that this is not the hunch or the gut feeling or the sixth sense as normally misunderstood, which could be due to ESP, which belongs to the personality (Brain/Emotions/Lower mind) and may have a survival value (sensing a danger). It is a faculty that human beings share with many animals which is called “Instinct”. It is also not precognition which is a form of clairvoyance, lower than intuition (which HPB calls as Spiritual/Divine Instinct).

In theosophical literature, intuition is a faculty found in Buddhic consciousness, the sixth principle about which the Mahatma says, “Fathom the nature and essence of the sixth principle of the Universe and Man and you will have fathomed the greatest mystery in this our world—and why not — are you not surrounded by it?” — (*ML to APS*, XV)

It is the Anandmaya Kosa, as per Vedanta, which means it is beyond mind and this is the difference between the working of the mind and intuition. And this may be the reason that it is difficult for a student of western psychology to understand Intuition because for him Mind is the ultimate tool of understanding in a human being. But if we see carefully, Mind works based on the sensations collected by

various senses and by organizing the images formed on the basis of such sensations. But the intuition is direct perception (by being one with the object), a faculty that perceives immediately the underlying relation between forms or unity in diversity. It is like switching on the light in a room and in a flash we know everything about the room instead of going around with closed eyes.

That is why many times we hear the statement, “Follow your heart” or “Think from your Heart” because as we study in theosophical literature, heart is the spiritual centre in the body.

But again there is a word of caution too. Because such is not always the case. Very often what we think to be our Intuition, turns out to be yet another form of our desires and prejudices, impersonating as Intuition. If one is aware of one’s own thought process, it can easily be seen how our likes/dislikes and prejudices affect the smallest of our actions.

So the question arises, how to differentiate between the two? Of course there is no such scale or benchmark or black and white line to distinguish and each and every person is a complex and unique individual. So each one has to find out for oneself by trial and error. But there are few possible indications or pointers (although not always applicable) which can be applied to see if what we have is Intuition or Impulse (of desire)/Whim:

1) **Delay**:- As Annie Besant says, “Calm consideration is necessary, and delay is essential; an impulse dies away under such consideration and delay; an intuition grows clearer and stronger under such conditions; calmness enables the lower mind to hear it”. Impulse gets weaker with time but Intuition grows stronger.

2) **Conviction or Stubbornness** : With Intuition comes conviction and courage but along with an open mind (Ready to receive advice and instruction) whereas impulse is stubborn and in its blind pursuit of self gratification, it does not hesitate in harming others for its own apparent benefit.

3) **Patience or Frustration** : Intuition does not get frustrated or discouraged even when there is failure or long waiting period but there is irritation and frustration when impulse is not fulfilled or meets failure.

4) **Holistic or Selfish**: If it is intuition then it will lead to the greater good of everyone but selfish impulse can only think of personal benefit.

These are few possible indications and there may be more. But, basically, one has to study oneself to find out the truth for oneself. Which is actually studying the book of life and which is meditation too.

But all this discussion would be incomplete if we do not dwell a little deeper into the Nature of this faculty that is INTUITION. Because it is not the word that is important but the understanding *that we have* of that word which really matters. And for this purpose, we are going to use couple of statements or quotes to understand it in a better way:

1) In words of Yogi Sri Krishna Prem, “Buddhi is the intuition which grasps all connections and grants us the vision of wholeness. The buddhi, then is the vision which sees the pattern of the whole, and which, therefore, being able to take account of the whole, is pre-eminently the charioteer of the psyche. When the chariot is driven according to the dictates of buddhi, no harm can ever come to it, for it will be driven in the spirit of Cosmic Harmony, in which there are and can be no mishap” (*Yoga of Kathopnishad*, p. 119)

This statement has many aspects to it. First being the vision of wholeness that intuition grasps. Which actually implies the witness consciousness or choiceless awareness because until and unless we act as an impartial witness to a scenario/situation, we are a party to it and as long as we are indulging in a situation at a personal psychological level, we can never have the integrated vision but only fragments of the whole picture. And with integrated vision only we can see clearly.

2) And maybe that is why HPB says, “It is the only faculty by means of which men and things are seen in their true colours (*CW-XI-253*)

This is a very interesting statement from HPB and when dwelled upon, it gives us an insight into our interaction with others. Because we rarely interact with others. I am not saying that we do not meet others but we do not actually meet the person we intend to meet. And the logic behind it is that Have we ever thought how many people are there when two persons meet? Going by logic there are the following

six entities present when two persons meet :

- i) The image of the other person that I have in my mind;
- ii) My image in the mind of the other person;
- iii) The image that I have about myself in my mind;
- iv) The image that the other person has about himself in his mind;
- v) The person who I really am; and
- vi) The person who the other really is.

And this is why we rarely meet someone at a deeper level. But once the prejudices and conditioning of the mind are transcended, the perception by Intuition comes into play and it is not mere communication between the two but a communion without any pretensions or barriers of the mind.

3) And adding another dimension to this explanation, the Master KH to APS, “It was never the intention of the occultists really to conceal what they had been writing from the earnest determined students, but rather to lock-up their information for safety-sake, in a secure safer-box, the key to which is - intuition”. *ML to APS - XLVIII*.

Very often we find that most of the spiritual literature is clouded with symbolism or allegories or metaphysics. And not being able to understand the real meaning of the words (either Puranas of Hindu or Bible of Christians or Quran of Muslims etc.) and going by the literal meaning we see that so many superstitions, inhuman customs and bigotry have crept in religion and the largest bloodshed till date has happened in the name of religion which paradoxically is supposed to bind everyone together with the thread of Love and Brotherhood. But the same scriptures when contemplated upon and read in the light of intuition, everything falls in its place giving the view of the full picture to the student about his own religion and a Hindu becomes a better Hindu, a Christian becomes a better Christian and a Muslim becomes a better Muslim. And at the same time those mysteries are kept safe and secured from the hands of those who are not yet ready to receive them.

Last but not the least, Adi Shankaracharya in *Vivek Chudamani (Crest Jewel of Wisdom)* explains in a very simple way when he says that Intuition or *Prajna* is that faculty which enables one to realize unity of individual self to universal self. That it is a state of non-duality and it is in that state of being, nothing else but divine WILL shall manifest.

It is the same state of which JK talks about when the Observer becomes the observed and there is no duality.

And this is exactly the reason that it has the solution for all our problems because the one source of all evil or problems is the duality or the sense of separateness. And this separateness is created by the mind so the solution must be at a higher level than the mind. As Einstein says, “We cannot solve our problems with the same level of thinking that created them.”

And the moment we get closer and closer to BUDDHIC CONSCIOUSNESS, we get closer to sense of unity, of universality and the mind made barriers begin to fall, the vision begins to clear, the love begins to blossom, the compassion begins to flow and although the challenges may still be there but now we know what to do and that brings happiness and joy. As says Master KH, “Happy is he whose spiritual perceptions ever whisper truth to him” (*LMW-I Series-11*). And probably from this wisdom only the following idiom has taken birth “To put (oneself) in (someone else’s) shoes” basically to imagine oneself in the situation or circumstances of another person, so as to understand or empathize with their perspective, opinion, or point of view.

And this faculty is within all of us as mentioned in *Light on the Path* “Within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere.”

By studying all the aforementioned statements one can very clearly observe that this is the faculty that is going to have the most significant role in the functioning of the NEXT GENERATION EVOLUTION which is termed as the Sixth sub Race of the 5th RR and the 6th Root Race of Humanity. The first and the third objective of TS also points in this direction which is Universal Brotherhood based on realization of non-duality and the powers of Love, Wisdom, Compassion latent in a human being.

But this leaves us with a more important question, which is, how to perceive that light or the homing signal? The HOME in this case being the Universal Self whence everything comes in the beginning of Manifestation and whither everything goes at the time of Dissolution.

NEWS AND NOTES

Bombay

Bro. Vinayak Pandya attended the meeting of the General Council for Strategic Planning at International Theosophical Centre at Naarden (in Netherland) from 10 June to 13 June 2022. During this trip he also visited Toronto Theosophical Lodge. It has a nice building with library, meeting hall, parking space and many other facilities. They conduct in person meeting fortnightly on every Tuesday and on-line meetings fortnightly on Fridays. It was wonderful to meet fellow theosophist at Toronto including our own Sis. Aban Amroliwalla.

Asala Purnima Meeting at Blavatsky Lodge, Mumbai on Wednesday 13th July 2022:

Six members braving onslaught of Guru Purnima Rains met in Green Room near the Alter prepared by Sis. Navaz Dhalla with flowers, *Diya* and *Rangoli* near Lord Buddha's Statue.

Blavatsky Lodge's Vice-President Bro. Navin Kumar welcomed Brethren and opened the meeting with chanting of Hindu Prayer. The Prayers of other Religions were recited by Bro. Arni Narendran, Sis. Dr. Rajam Pillai, President Sis. Kashmira Khambatta, Sis. Navaz Dhalla and Bro. Rustom Cooper. The readings were from the Booklet on 'Asala Purnima' compiled by Late Sis. Khorshed Avari: Sis. Navaz read out— Significance of Asala Festival. The other portions were read as follows: The First Noble Truth - '*Sorrow or Suffering*' by Sis. Kashmira; The Second Noble Truth - '*The Cause of Sorrow*' by Bro. Navin Kumar; The Third Noble Truth - '*The Ceasing of Sorrow*' by Bro. Rustom; the Fourth Noble Truth - '*The Escape from Sorrow— The Eightfold Path*' by Sis. Navaz; Sis. Rajam presented the translation of Buddhist Prayer and then all together recited the Buddhist Prayer. The meeting ended with Bro. Arni conducting meditation invoking the Blessings of Lord Buddha.

Utkal

Ramesh Prasad Memorial Study Camp on the subject "Silence is ever speaking" based on the book- *The Voice of the Silence* was held at Acharya Hariharananda Gurukulam, Balighai, Puri on 23-24 July 2022. The study class was conducted by Dr. Chittaranjan

Satapathy, President, UTF and it was held in two sessions on each day. In all, 37 members of Utkal Federation and Bengal Federation and two sympathizers attended it. The study classes were very interesting and inspiring. There was lively interaction amongst the members and each member participated in the discussion.

'Ashal Festival' was observed in the UTF Hall, 346, Gautam Nagar, Bhubaneswar on 13 July. Bro. Satyabrata Rath, member of the Indian Section Council, read out the chapter-Ashala Festival from the book "*Masters and the Path*". Sis. Gayatri Pattnaik, Secretary of Maru Lodge, read out the Odia translation of the aforementioned chapter.

On-line study class on the book "*Divine Plan*" is conducted by Sis. Purnamasi Pattnaik, Secretary, UTF, on every Wednesday from 4 to 5 pm.

Study class on the book "*Man, God, Universe*" is conducted in the UTF Hall, Bhubaneswar on 2nd, 3rd and 4th Sunday of the month.

On-line study class on the book "*The Voice of the Silence*" was conducted at Barabati Lodge from 6 - 7:30 p.m. on every Monday. The main speaker was Prof. Sahadev Patro, former President, UTF. The other members such as Bro. B. S. Mohanty, Prof. Swati Samantaray, Prof. C A Shinde, National Lecturer and Dr. Patanjali Tripathy etc. participated in the discussion. Besides, there was also a meeting wherein Prof. Sahadev Patro delivered a lecture on "Srimad Bhagabatam" on 18th July. It was followed by discussion in which Prof. C.A. Shinde and Bro. B.S Mohanty expressed their view. Dr. Patanjali Tripathy hosted the meeting.

Regular study classes on the book "*Light on the Path*" were conducted at Bhubaneswar Lodge. These were held on every Sunday from 5 to 6 pm. The study was conducted by the Lodge's President Dr. K.P. Padhi.

Study classes were conducted at Cuttack Lodge on four days in the month of July. The books "*Bajra Suchika Upanishad*", and "*Dhammapada*" were studied during this period from 4-5pm.

On-line study class was conducted on the book "*Light on the Path (Marga Deepika)*" on every Tuesday at Siddharth Lodge. The class was conducted by Bro. Pradip Ku. Mahapatra, National

Lecturer, Sis. Mitalini Mahapatra and Sis. Sailabala Acharya. The other on-line study class held at Siddharth Lodge was on the book *Life's Deeper Aspects* and the study was conducted by the National Lecturer Prof. Parth Sarathi Prasad Sarangi. Besides, regular on-line study class on the book "*Mahatam Letters to A P Sinnet*" was conducted on every Sunday by the President of Siddhartha Lodge Sis. Mitalini Mahapatra.

On-line study class on the book "*Vivek Chudamani*" is conducted on every Thursday at Maru Lodge by Bro. Dhurba Pr. Panda, former Founder President, Sambalpur Theosophical Lodge.

Prof. Sahadev Patro, former President UTF, delivered a lecture on "Theosophical Conspectus on Srimad Baghabatam". It was held in an on-line meeting at Maru Lodge on 21 July.

In another on-line meeting Sis. Mitalini Mahapatra delivered a talk on "Practical Occultism". This talk was held on 28 July.

Study class on "*In the Outer Court (Bedha Bhitare)*" is conducted on every Sunday at Plot no. 29, Gautam Nagar. The speakers are Sis. Paurnamasi Pattnaik and Sis. Gayatri Pattnaik.

On-line study class is held on the book Commentary on "*Light on the Path*". It is held on every Sunday and is being organized by Om TS Study Group in association with Pythagorus Youth Lodge.

Uttar Pradesh and Uttarakhand

The meeting of Darma Lodge, Lucknow, were held on 06, 13, 20 and 27 July in which talks were delivered on the topics 'Pain- its meaning and use', 'Buddha's teachings on Karma and Four Noble Truths', 'Some facts and occult knowledge relating to Ramayana and Avatara' and 'The Secrets of a successful life'. The speakers were Bro. B. K. Pandey, Bro. U.S. Pandey, Bro. Rajesh Gupta and Bro. B.K. Pandey respectively.

In the meetings of Nirvan Lodge, Agra, held on 07, 21 and 28 July, talks were delivered on the topics '*Manav aur Dharm*', '*Tyen tyakten bhunjeetha*' and 'W.Q. Judge: Letters that inspired me'. These talks were given by Bro. H. K. Upadhyay, Sis. Pratibha Sharma and Bro. Praveen Malhotra respectively. Besides, a symposium was held on 14 July on the theme 'Life after Death.'

Study of 'The Golden Stairs' was conducted by Sis. Vasumati Agnihotri on 10, 17 and 24 July at Pragya Lodge, Lucknow.

Sarvahitkari Lodge, Gorakhpur, organized meetings on 6, 13 and 27 July, in which talks were delivered on the topics 'Hindu Way of Life', 'Kathopanishad' and 'Hindu Religion' by Bro. V.K. Dwivedi, Bro. S. B. R. Mishra and Bro. A. P. Srivastava respectively.

During the on-line meetings of Prayas Lodge, Ghaziabad, Sis. Suvralina Mohanty conducted study of Chapter 6 and 7 of the book '*The Key to Theosophy*'. These were held on 10 and 17 July. Besides, she also conducted a discussion for children on 'Education' which was held on 10th July.

Study of the book '*Light on the Path*' was conducted by Bro. Prabhat Saxena at Noida Lodge on 3rd and 17th July.

Chohan Lodge, Kanpur, had its meetings on 03 and 31 July, in which talks were delivered by Bro. Shiv Baran Singh on the topics 'Narad Gita', and 'Seven bodies of man and their purification'. Then, in the meetings held on 10 and 24 July, Bro. S. S. Gautam spoke on 'Talks on the Path of Occultism',

Anand Lodge, Prayag Raj, organized talks on 03, 10, 17 and 31 July on the topics '*Brahm-Jigyasu ka Jeevan*', 'I.K. Taimini-his life and work', 'Science and Occultism', and 'Seven Rays'. The speakers were Sis. Sushma Srivastava, Bro. K.K. Jaiswal, Br. Sudeep Mishra, and Sis. Sushma Srivastava respectively.

A Meeting of the Executive Committee of Kashi Tattva Sabha was held on 05 July in which it was decided that the Lodge dues will be waived for the students becoming members of the Theosophical Society. Another meeting of the members of E.C. of the Lodge, Managers, and also Principals of all the four educational institutes functioning within the campus of the Indian Section, was held on 25th July with Bro. U.S. Pandey, President of U.P. & UK Federation. In this meeting the suggestion regarding admitting students and staff of these institutes as members of T.S. was discussed and some related issues were sorted out.

Bro. U. S. Pandey gave a talk on 02 July at Bhowali Lodge. The topic of his lecture was 'Occult Functions of some human organs'.

Contribution in other Federations:

In a joint programme (Triveni) of three lodges of Mumbai Federation (Jyoti lodge) and Gujarat Federation (Rewa and Rohit Lodges):

Sis. Kritika Goel delivered a talk on 'Science and Sound'. It was held on 05 July.

Contribution to the Indian Section work/ Programme:

Bro. S. S. Gautam translated the Section's journal "The Indian Theosophist" of August 2022 in Hindi.

Contribution in the events of other Forums:

In Young Indian Theosophists Group: Sis. Kritika Goel moderated sessions held on 17, 24 and 31 July.

Bro. S. B. R. Mishra delivered two talks in Ladies Club Bilandpur and in Senior Eves' Welfare Club Gorakhpur on 18 and 21 July. The subjects of his talks were 'Shiv, Shankar and Mahadeva' and 'Four Qualifications-Viveka, Vairagya, Sadachar and Service', respectively.

National Lecturer

Programme for students/teachers/ youth: As part of a course on 'Value Added', organized for students at UG and PG levels in Vasant Kanya Mahavidyalaya, Varanasi, Br. Shikhar Agnihotri delivered talk on 'Meditation' in two sessions held on 19 and 20 July.

Bro. U. S. Pandey delivered a talk on 'Introduction of Theosophy and Theosophical Society and their significance for students' on 28 July.

Sis. Vibha Saxena conducted study of Mahatma Letters No. 32, 38, 39 and 40 on 01 July and of Letters No. 46-Pt. 1 on 29 July. She also delivered a talk on the topic 'Macrocosm and Microcosm' on 15 July.

Bro. S. K. Pandey delivered a talk on the topic 'Devachanic Plane'. It was held on 16 and 23 July.

THE 147TH INTERNATIONAL CONVENTION

Theme: *Our Responsibility in the Interconnected World*

The 147th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2022 to 4 January 2023**, departure day 5 January. All members of the Society in good standing are welcome to attend as delegates. Non-members are not eligible for accommodation but can register for the Convention and meals at the Canteen. For on-line programmes registration is required.

ACCOMMODATION FOR MEMBERS ONLY

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

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

Allotments: Accommodations will be decided by the Convention Committee during the first week of December 2022 –The result will be informed by email.

PACKAGES

The rates are per person from 30 Dec. 2022 dinner to 5 Jan. 2023 lunch. LBC is Leadbeater Chambers.

Overseas delegates:

A. LBC: US\$ 360 – incl. registration fee, accommodation, and meals at LBC

B. Indian style: US\$ 100 – incl. registration fee, accommodation, meals at Indian canteen

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

Indian delegates:

D. LBC: Rs. 12,000 – incl. registration fee, accommodation, and meals at LBC

E. Indian style: Rs. 5,000 – incl. registration fee, accommodation, meals at Indian Canteen

F. Registration and meals without accommodation Rs. 3,500

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

PAYMENT

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

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

REGISTRATION FORM

Last date to register with accommodation is 26 November 2022

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

Delegates who are (or cannot be) allotted accommodation will be intimated by email on 7 December 2022.

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

Canceling by 10 December 2022

For delegates wanting to cancel their registration and accommodation requests, the last date will be 10 December 2022. After this date, no amount will be refunded. If the cancellation request is received before 10th December then the package amount (in INR) minus the registration fee will be refunded after the Convention.

Convention Officer is Mr Shikhar Agnihotri, email convention@ts-adyar.org

Post: The Convention Officer, The Theosophical Society, Adyar, Chennai 600020. India.

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

99th Madhya Pradesh & Rajasthan Convention

Date :- 15th and 16th October 2022

Venue – Theosophical Society Campus Near Chetak Circle, Udaipur (Rajasthan)

Theme of the Convention is “परमसत्ता के गूढ़ रहस्यों की अभिव्यक्ति अनिर्वचनीय है”

Board and Lodging charges per member is 600 Rupees for two days.

Outstation members can confirm their participation atleast 1 month prior to the convention to Udaipur Lodge Secretary or Federation Secretary.

Udaipur Lodge Secretary – Bro Dinesh Mathur, Phone number – 9414352750

Federation Secretary – Dr Divyarth Dubey, Phone Number - 8890969696

**127th INDIAN SECTION CONVENTION,
VARANASI**

Date: 28-30 October, 2022

**Venue: Indian Section Campus, Gurubagh Road,
Varanasi**

It will be held physically at Varanasi on 28-30 October, 2022. Registration will start from 15th July 2022 by email (theosophyvns@gmail.com). Kindly mention Name, Age, Diploma No., Mob. No., Name of the Theosophical Lodge and scanned copy of the bank receipt of Rs 100.00, being the Reg. fee and send it to the Indian Section, the Theosophical Society Varanasi with special request if any. The bank details are given below:

Name of Bank : Bank of Baroda

Account Name: The Indian Section,
The Theosophical Society

Bank A/c. No: S.B. A/c No. 28600100018425

IFSC Code : BARB0LUXABS
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The outstation members will not have to pay for their Board and Lodging charges. The local members will not have to pay for their meals. The last date for registration is 15th September 2022.

Note: Accommodation for participants will be available at the Indian Section HQ from one day earlier i.e 27 October (morning) to one day later i.e. 31 October (AN) on the first cum first serve basis.

Free food will be available only from 27th October night (Dinner) to 30th October night(Dinner).

Kindly inform your arrival date and time so also your departure date and time.

The Indian Section will welcome voluntary donation.

Pradip Mahapatra
Convention Officer
Mob. No 9437697429