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Editor

S. SUNDARAM

A STEP FORWARD

Some people question the relevance of the Theosophical Society and such organizations today. How to make them aware and conscious of the Theosophical ideas and values? The life and work of great people show that a radical and fundamental transformation can be brought about, provided we set about it in the right way.

What can we do to bridge the gulf between the Theosophical Mission and other movements and individuals who are keenly interested in and working for the welfare of mankind and all living beings. How to attract such concerned persons to our movement and how to win their confidence is also a point which merits serious consideration.

Some youth camps, essay competition and elocution contests are organized by a few Federations/Lodges of the Indian Section. But much remains to be done to create impact on youth in order to attract them to the Theosophical Mission. Such activities should not remain confined to a few selected pockets only. Federations all over the country must work out plan in this direction. For this, first we will have to work out plan which may focus on themes towards which the younger generation is convincingly attracted. Yet, care will have to be taken that such themes come under the purview of Theosophical ideas and work. More such plans and efforts will have to be worked out in different parts of the Section by the Federations as well as the Lodges. Then, in the course of time, these students can be encouraged to study and work from theosophical view points on such issues.

A workshop on 'Nurture Nature for Future' was organized at the Section HQrs in which students upto Intermediate level were the participants. They expressed their views very effectively on the theme. Besides, a dialogue on 'Peace & Universal Brotherhood', a conference on 'Peace & Conflict' and the other on 'Ethical Globalization', and a seminar on 'Education' were organized by the Indian Section at Varanasi in last few years. These were addressed by a number of learned speak-

ers from different organizations and institutions and was attended by a good number of audience comprising intellectuals from different spheres of life. It was overwhelmingly appreciated by the audience as the talks delivered by the speakers almost touched every aspect of the aforesaid topics and gave a deep insight into the complex theme of the workshop, conference and the seminar. In the seminar on 'education', the students from diverse disciplines and different institutions were also asked to speak. They presented their views on the current education system and the challenges it poses (see *The Indian Theosophist*, May 2015, pp.157-160). Soon, we are going to have a seminar on '**Looking Ahead**' in the context of the work of the TS.

As once I mentioned, we need to have many more such conferences, intense interactions and thought provoking discussion at our respective places to generate proper environment where our dream of having a society with high ethical values could be achieved. One workshop, public meeting or one conference may not be able to find out ways for peace and Universal Brotherhood. Neither it is possible to do so in the course of a single analysis. So let us keep pondering over the aforesaid themes and continue the dialogue in our Theosophical Lodges. It will help us in finding out ways to awaken sensitivity, sense of awareness and the sense of urgency for a cause.

We will have to keep thinking on how can one empathize and correlate with social issues? How to project our concern for the social problems? The Theosophical Order of Service provides a direction to link our mission with people in general. More such avenues will have to be explored.

As service becomes our habitual attitude to everyone whom we meet we shall gradually find that everyone is profoundly interesting and that the giving of service is the greatest joy in life.

ANNIE BESANT

THE VEGETARIAN ETHIC: ITS EFFECT ON INNER HEALTH

I AM not an expert on the subject of vegetarian diet. Like most reasonably studied people, I am aware of certain information, but it is not my field.

Others will be more informative about the scientific and medical studies showing the health benefits of a vegetarian diet, such as lowered hypertension, cancer rates, heart disease, and so on. Others can speak on the dramatic environmental impact of changing to a vegetarian diet (substantially lessened carbon footprint and diminished pollution of air, water, and soil). These are important ideas that affect us as individuals and the world we inhabit.

My contribution will be to briefly consider the matter from the point of view of the effects of a vegetarian diet on our inner health — the condition of our consciousness.

My qualifications? I am a vegetarian and I am conscious. I became a vegetarian many years ago. When I was a teenager vegetarianism in the US was nothing like the movement it has now become. Few studies had been done. I did not personally know any vegetarians. I simply had the strong sense that it was right for me. In my case it was only after fully adopting a vegetarian diet that I began investigating the reasons supporting it. Essentially, I began as an ignorant vegetarian.

My daughter's example is different. Because my wife was not fully convinced that a child could get the necessary nutrition from a meat-free diet, our daughter was raised eating meat. One day when she was twelve years old we were driving home on the highway. In the US, animals that are being taken to slaughter are transported in trucks with semi-open sides. Driving by them one can see the animals inside. On our way home we were passing one such truck that was transporting pigs. As we pulled alongside of it, my daughter saw the animals and in

an excited voice said, 'Look at the cute pigs!' It was an innocent moment of appreciation for these animals that she so rarely encountered living in the city. I asked her a question. 'Where do you think those animals are going?' I did not lecture, or say anything else. She got very quiet in the back seat as we drove on. At the restaurant she uncharacteristically ordered a meal with no meat. The next morning she declared that from that day forward she would be vegetarian. It has been ten years now.

There is an expression in the US: 'You are what you eat.' It is a simple statement of the common sense recognition that the materials we use to build the body will determine its weaknesses and strengths. The same idea applies in constructing a building or programming a computer. Inferior materials lead to weak structures. In the case of the body they lead to disease.

As a student of the Ageless Wisdom I find the simple expression profound for a number of reasons. As much as we focus on the importance of the physical body and its health, all of us are aware that our physical being and the health of the body are only one dimension of our total being. It does not require a profound understanding of the idea of fields, or levels of connection to recognize that as human beings we live and function on many levels. The physical is the most obvious, but we are all aware of the flow of sensations, feelings, thoughts, and even the occasional inexplicable sudden sense of joy and expansion that can unexpectedly wash over us like a wave. We are multidimensional beings in a multidimensional universe. We nourish or starve ourselves on many levels — the physical being only one. We feed the emotions with music, relationships with films. We feed the mind with ideas, conversations, books, even web-surfing. We feed the spirit with time in Nature, sacred books, prayer, silent time alone.

In all of these the quality of the 'bodies' (emotional, mental, spiritual) we build will be determined by the 'foods' we eat. Feed the emotions with music that just excites the passions, with low quality, addictive, or abusive relationships, and our emotional nature becomes stunted. Fill the mind with pornographic images and ideas, with the continual distraction of web-surfing, pointless chatter, and the mind's range and

flexibility diminish. Of course, the opposite is also true. Feed the emotions and mind with uplifting, purifying inputs and they become expansive and harmonious.

In considering the effect of a diet consisting of flesh foods there are a couple of questions we need to ask ourselves. What is it that we eat when we eat meat? This question can be answered in a number of ways. It is a protein source. It provides certain vitamin and mineral requirements for the body. But it is more than that. It is a food that has rich traditions of preparation, cultivation, and custom. It is associated with family, memories, religious holidays, and national celebrations. All of this is true, but we need to question a little more deeply.

What is the source of flesh foods? ‘Animals’ is the easy answer, and if we do not want to become uncomfortable, our enquiry could stop there. But what is an animal? Does it have consciousness? Does it have feelings? Does it experience pain? Does it desire safety, fellowship with its kind, happiness, and well-being? The answer to all of these questions is ‘yes’.

There is a sweeping categorical statement that is central to the practice and understanding of Buddhism that says, ‘all beings desire happiness’. In Buddhism the simple definition of love is the desire for all beings to experience happiness. We do not need to be knowledgeable about the massive brutality involved in raising and slaughtering these living beings — reduced to ‘units of production’ in the parlance of the meat industry, to know that in eating flesh foods we are participating in a process that brings intense suffering to millions of lives every moment of every day. This is a basic awareness that arises the moment we allow ourselves to ask and openly consider these questions.

The real problem that we face is that when we allow ourselves to consider the matter, it requires us to make a conscious choice, and whether we choose to stop our participation or continue contributing to the misery of other beings — there are consequences.

I have a number of friends who grew up on a farm. All of them have stories about claiming some farm animal as a pet when they were children — a chicken, a goat, or a pig. They have told me about how

they gave it a name, played with it, and came to love it. Then, in all of these stories, a moment came, a moment of brutal realization that their animal friend was raised to be killed. Often the stories tell of little ‘Chickee’, or ‘Freddie’, or ‘Sally’ being served to them on a plate at dinner. These are stories that are common, and even though with time the memory fades as an acceptance emerges that ‘this is the way of the world’, the child-like horror of that moment of realization lingers. Because these questions about the nature and source of flesh food are obvious, the type of questions that are fully apparent to the innocence of a child, they are questions that require great effort to suppress.

The choice we are forced to make is not merely a physical matter. It is made at the level of feelings, thoughts, and even spirit. To continue even our small part in this suffering-creating process requires a profound denial of reality. We are obliged to refuse to consider, refuse to ask, refuse to see what is right in front of us.

It is this denial that has the greatest effect on our inner health.

Some would say that the greatness of the human being lies in our ability to think. This is what differentiates us from all the other kingdoms of Nature. But when we call to mind the people we think of as the greatest — people like Jesus, the Buddha, Mother Theresa, Gandhi, Saint Francis — they all were certainly great thinkers, but their enduring greatness lay in their capacity to love without limits.

Our denial limits our capacity to love. It cannot grow to its full potential. It is impossible to simultaneously love and knowingly and needlessly inflict suffering on the ones we love. Most of us are struggling to learn to fully love our small circle of family and friends. A small love, a limited love, feels good enough for most of us. At the same time somewhere inside all of us is the sense that our capacity to love is much greater than what we currently reveal. This is the life that *The Vegetarian Ethic: Its Effect on Inner Health* these great beings tell us lies ahead for us, if we would choose it. ‘The things I do yet greater things will you do’; ‘The Buddha nature of all beings’; ‘The fundamental identity of all souls with the Universal Over soul’; are just some of the ways that our hidden potentials have been expressed in the wisdom traditions of the world.

A LEARNING EXPERIENCE

A Training Camp was organized by the Indian Section of the Theosophical Society at Bhowali under the direction of Bro. P.K. Jayaswal, Director of Studies, Indian Section. It was held from 26 to 29 May 2015.

Participation in the aforesaid camp was indeed a very fulfilling experience in many a way. While it enriched one's knowledge of theosophy and allied activities, it also deepened one's understanding and gave greater clarity of perception of different avenues of life itself. Apart from Bro. P.K. Jayaswal, Bro. S.Sundaram, Bro. B.D.Tendulkar, Bro. P.S. Panchakshari, Bro. V.Narayanan, Bro. P.K. Mahapatra, Bro. T. K. Nair, Bro. S.K. Pandey and Bro. S.S.Gautam were also present to share their understanding and experience about Theosophy and the Theosophical Society.

I had been to Bhowali previously also and was eagerly waiting to be there for the study camp followed by the Workers' Training Camp because once a person is there, I assume, he/she is totally mesmerized by the natural beauty of the location, in general, and the spiritual influence of the Centre, in particular.

During the course of camp I experienced how much is there to learn when various new aspects of Theosophical teachings were unfolded and certain completely new horizons were touched upon regarding the organizational side of the Theosophical Society, which as a member we do not come in contact very often. As I heard, it is said that HPB gave Theosophy and HSO gave the Theosophical Society. If Theosophy is the life then the Theosophical Society is its vehicle and both have their own significance. Only a knowledge and understanding of both can help in better propagation of Theosophy, in order to make an effort to bring about a change in human consciousness, starting from oneself.

* Secretary, Pragma Lodge, Lucknow.

The global diet will change to a more vegetarian approach. It is inevitable for two reasons: (1) because the demands of a growing population — already more than seven billion — places excessive demands on the animal resources of the world; and (2) because around the world countless people are asking themselves these same questions and arriving at answers that demand responsible choices. Already the oceans are unable to replenish the fish taken away for food and fertilizers. The degrading environmental impact of cattle, chicken, and pig farms is fast becoming unsupportable.

The global diet will change because it must. The more important question is 'Will we change?', or will we blindly continue to follow the patterns imposed on us by circumstances.

Socrates said: 'The unexamined life is not worth living.' Regardless of the foods we choose to eat, let us allow ourselves the necessary effort of asking and answering the deep questions about how we can live conscientiously and consciously in the world. Only in this way can we create a condition of inner health capable of shifting the outer conditions of our times.

O Hidden Life! vibrant in every atom,
O Hidden Light! shining in every creature,
O Hidden Love! embracing all in Oneness,
May each who feels himself as one with
Thee,
Know he is also one with every other.

Annie Besant, 'Universal Prayer'

(Courtesy: *The Theosophist*, July 2015)

Very many subjects were touched upon by the resource persons. Besides, group discussions and presentations held provided a broader understanding of certain subjects. I am sharing here what I learned and experienced during those four days at Bhowali.

Founders & Presidents of the Theosophical Society

During one of the sessions, a brief description of the significant life events and contribution of the Founders and Presidents of the Theosophical Society was given which included most revered H.P. Blavatsky, H.S. Olcott, Annie Besant, G.S. Arundale, C. Jinarajadasa, N. Sriram and John B.S. Coats. One of the common factors to be observed in the lives of all these pioneers of the Theosophical Society is that they had one pointed devotion towards Theosophy and opted the best possible way to propagate it, which is implementing the Theosophical teachings in their own life and working with zest even in the most adverse situations.

Freedom of Thought and Freedom of Society

In today's world where we can see multitude of organizations working for the spiritual unfoldment of Man(Human), one thing that separates the Theosophical Society from the rest of the lot is that the Society has given its members Freedom of Thought, within the limits of courtesy and due consideration for others. No teacher or writer, from H.P. Blavatsky downwards, has any authority to impose his/her teachings or opinions on members, which shows a real trust placed by the Society in its members. Sole condition of membership is the approval of the three Objects of the Society. But at the same time, by giving this freedom, it puts a very big responsibility on the members to be sincere and responsible in their endeavours. It is a very remarkable and unique aspect because through this only we learn, "Agree to Disagree", a familiar expression, and to work together even while having different but complementary views.

Similarly, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.

The Three Objects

I personally feel that without undermining any other aspect, the Objects are the most significant indicators of the health of any organiza-

tion or institution. Objects work as a lighthouse or a Pole Star, always giving direction to anyone standing at the crossroads. If the objects are always in mind then probably we will refrain from doing anything that goes against them. And that may be the reason that the objects of the TS, as we know now, came into existence after very many modifications, the last of which came in 1896. This shows that the TS is a living body and in the words of C. Jinarajadasa, in his *Golden book of the Theosophical Society*, "Will this be always so, or will the course of evolution lead the TS to a still higher outlook and destiny? None can tell, nor need it disturb us, so long as we preserve an open mind, and beware of that rigidity which might prevent us from seeing ahead, and from accommodating ourselves to changing conditions as they arise."¹

A full session was dedicated to explore the deepest meanings implied in the three objects of the Society. A very fruitful and motivating group discussion ensured that we put in all our efforts to look out for various aspects of the three objects and how they are complementary to each other. In the following lines, I am sharing a description of my understanding of the three Objects of the TS.

1) To form a nucleus of Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

Now, what does this mean and how is it to be realized?

First of all we have to understand that why, probably, did the TS made it the first object. It was done with the intention to counter the one evil, among many others, that is created by human mind which is selfishness. Because selfishness can only be there when there is a feeling of separateness and it is this feeling of separateness that leads to various actions which we call sin. In one of the letters Mahatma, while replying to the hidden motives behind the offer, that a separate branch of the TS should be formed, to be called Anglo-Indian Branch with the Mahatmas giving their instructions and teachings directly to the members of the branch, says, "They(the motives) are selfish because you must be aware that the chief object of the TS is not so much to gratify individual aspirations as to serve our fellow men; and the real value of this term "selfish", which may jar upon your ear, has a peculiar significance with us which it cannot have with you;"² Later again, "Yet, you have ever discussed but to put down the idea of universal brotherhood, questioned its

usefulness, and advised to remodel the TS on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother— will never do!”³

In its exoteric sense we can see how the attempts were made to bring about an understanding of this brotherhood among the nations and it is with this intention that League of Nations was formed which, although could not fulfil its object to the fullest, still, formed the basis for the United Nations, which is aiming for this goal in every possible way. Now, to have an insight into the spiritual and the real aspect, which Mahatma indicated, is to *realize* this brotherhood, being of the same source or origin, and not just make it a very superficial thing or a mere concept. I am pretty sure all members of the TS make an effort to make this an aspect of their daily life, in every work, big or small. So, with this view let us take this statement. It has two key pair of words:-

a) Universal Brotherhood

b) Without Distinction

If we take the help of science we can at least intellectually understand that we all are same and share a common environment. Appearancewise we all seem to be different but microscopically we all are made up of the same atoms and molecules which are being exchanged on a regular basis with our surroundings. Just as different combinations produce a different form, does the fundamental particle, the life in different forms also differ? When this is pondered over, we would start observing our surroundings more keenly and if we are sensitive enough we can get some glimpses of oneness of life which is not only limited to man but humanity that includes Animal, Plant and Mineral kingdoms. Even the Quantum physics now declares that there is a substratum of energy (which we may call consciousness) behind everything in this world.

Now let us try to understand it from a different angle. In theosophy, we have studied seven planes of existence, not taking into account their numerous subdivisions. The basic difference between these planes is that of density of matter and hence the vibrations and hence the working of the consciousness in a different way on a particular plane or sub-plane. To make it more clear, the nature of consciousness when it works

on physical plane is Physical Sensations, Feelings on Astral plane, Concrete Thoughts on Lower Mental, Abstract Thoughts on Higher Mental, Realization of Oneness of Life(Love) everywhere on Buddhic plane and One Life(No sheaths) on Atmic plane. So if we go according to this we can clearly understand that the first object of TS is to bring about a change in the consciousness of man, to help it lift from the Mind or mental plane to the Buddhic plane where the oneness of life in various forms is realized. Also, that is in sync with the divine plan as we have read that the sixth sub-race of the fifth root race and the sixth root race are gradually being developed in which the sixth sense will also become active and the corresponding state of consciousness, the sixth, is Buddhi (Intuition) in Man. So, is it a coincidence that the TS chose Universal Brotherhood as its first object and is a pioneer in that direction ever since its foundation in 1875 and various other organizations coming after that were impressed by this seemingly simple but highly esoteric aspect of universal brotherhood and trying to implement it in their own ways and thus in effect helping the Theosophical impulse to bring about a change in the consciousness of man.

But again the question arises that how do we come about to make this a day-to-day reality. To some extent we know that every situation or a problem carries the solution within itself. So to establish the brotherhood we have to find out what is it that prevents it from happening? The hint is given in the second part of the statement i.e., “without distinction of race, creed, sex, caste or colour”. So, who is this that creates a distinction? Before we even come to terms with the distinctions we must know the entity who creates this distinction then we will be in a better position to deal with them, however various in numbers they may be, because in understanding the roots we understand the fruits. Distinction, division, comparison etc. are the functions performed by our mind. And to be more specific, the lower mental in conjunction with astral. We can use the term Kama-Manas because these two are so inextricably woven together that for all practical purposes they can be taken as one entity.

So, basically the consciousness that is working at the astral-mental level has this quality of creating an illusion of separateness. It is this illusion, the mind, that we have to go beyond because mind is always divisive, busy in comparing, calculating and even in the name of unity

the best it can do is uniformity. HPB writes in *The Voice of the Silence* very clearly, “The mind is the great slayer of the real. Let the disciple slay the slayer.”⁴ How to go beyond mind or how to have a mind that is free from all its distinctions and conditionings? All these examples that are given in the object like race, creed, sex, caste or colour are all examples of various conditionings of the mind. From the moment a child is born he/she is conditioned continuously in terms of the above mentioned categories and to be free of them, first and foremost, we have to become aware of them and that too in day-to-day life where we do get an opportunity at every step, in every relationship provided we are sincere and eager to learn. Also, the very deep rooted conditionings of mind, let us say for example Sex, that I am a male or female, can only surface when we are shaken to the very roots by the so-called extreme circumstances in our life and we get a glimpse that Gender is limited only to physical body and not to the Heavenly Man. But if we are wise enough we would not wait for such a circumstance to happen and we can unearth our conditionings, however imperfectly, during meditation in action, by being aware of each and every thought, feeling and action of ours which in turn will reveal to us that how our smallest of action, or a faintest of emotion or a tiniest of thought was guided by our conditioned mind. The moment we are aware of it, it is gone but only for that moment. It is not like that we were aware at one moment and we have done our work for life. For it is a continuous process and a constant vigilance of oneself is required which is meditation. J. Krishnamurti went around the world all his life discussing with the people, this very same thing; to be unconditionally free. I realized during this workshop that, notwithstanding all the exoteric notions, the only thing J. Krishnamurti did was to take this object of Universal Brotherhood, in its essence, to everyone, in a slightly different terminology.

It is often said that it is a very difficult state to be in when one can be aware of his thought, emotions and actions all the time and it can be realized gradually. Agreed. But as the Mahatma says, “We have one word for all aspirants: TRY.”⁵ Also, there are always two ways of dealing with a disease. First, to reduce the negativity and second, to increase the positivity. By being aware or trying to be aware on one hand we are reducing our negativity which is conditioning, by burning our *Sanskaras* in the flame of wisdom.

How to increase the positivity? We have studied that Wisdom, Love, Compassion, Empathy, Humility, Devotion are the expressions of Consciousness working at the Buddhic level. Does it not give a hint to us in how should we lead our daily life to strengthen our Buddhic nature? Does it not tell us to conduct all our duties with love? Does it not tell us to be compassionate to all around us? Does it not tell us to be devoted to the principle of One Life? Does it not tell us to be neither in hurry nor slow but sufficiently paced to give our *Prajna* an opportunity to descend and enlighten our next step?

And is it any wonder that most of the organized religions, although the followers cling to its husk missing out its essence, tell to love, to be compassionate, to be wise. What actually they are telling is to develop our Buddhic nature which is the feeling of oneness with all and that in itself is the realization of God. And no surprise that Annie Besant ended the universal prayer with the lines, “.....May each who feels himself as one with thee, know he is also one with every other”.

A point which demands serious consideration is that in the present day world people giving importance to material possessions is increasing day by day. They give less importance to spiritual values. With the result, the number of people committing suicide, suffering from depression and stress related problems has increased. Drug and alcohol abuse is on the rise to get rid of this stress because the person, from the very childhood, is not told how to approach life and is not at all familiar with meditation. So it gives a hint to us that at least do not rush the kids to professions for more and more money but rather let them do what they love to do because then only can they be helping the divine plan of evolution instead of going against it and hurting themselves and consequently future generations. So, basically our hobby should become our profession and should not remain a thing that is to be pursued after retirement. Because hobby is something that we love to do, which gives us energy and we do it without expecting anything in return. It matters little if it is less paying, the deep feeling of peace and contentment that one experiences is definitely far more valuable and lasting than money and fame. Meditation at one end and Love on the other can help us strike that balance of life which is named Brotherhood.

2) To encourage the study of Comparative Religion, Philosophy and Science.

This is yet another way of removing the dust of conditioning that keeps on settling on our mind every moment. As HPB says in *The Key to Theosophy*: “First and foremost, the natural selfishness of human nature. This selfishness, instead of being eradicated, is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education, which tends not only to encourage, but positively to justify it”.⁶ First of all Theosophy lays a great emphasis on study and not only study but channelized study. Basically everything that is self study. Study by the self/Self, of the self/Self/SELF and for the SELF, where self= Personal self, Self=Individual Self and SELF= Universal SELF.

When all the three- Religion, Philosophy and Science, which from my limited point of view ,often seem to stand at the crossroads, are studied positively then a sense of understanding comes that all the three are avenues of truth and each with its own multiple divisions and subdivisions carry an aspect of truth, however small, which is to be highlighted, as done by the pioneers of TS, in order to have a harmonious relationship or Brotherhood with all, without bringing into consideration, which avenue of truth a person is following. This maturity can come only when we understand that exoteric side of something may be different but esoteric principles are the same because their origin is same. Especially in today’s world where outer appearances are more important and indicator of a person’s inner growth rather than the understanding of the Essence of Truth.

3) To investigate the unexplained laws of Nature and the powers latent in Man.

Anyone who has studied Theosophy even a little bit will surely know that this universe is governed by laws. We can give them any name but there are laws and they are based on Love and Perfect Justice. Although there are many laws, which must be studied and understood, but the two of them, which, if we keep always in our mind, give answer to a lot of our questions regarding life and to some extent get rid of the peculiarities of the present race which are irritation and impatience. The two of them are Rebirth, which comes under Law of Periodicity and

Karma, which comes under Law of Harmony. Volumes have been written about them but here I just want to share my understanding of them that every soul descends on this planet, birth after birth as part of evolution, learning a little or more in every birth depending on its inherent urge, till the time of Self-Actualization, when it has no more reason to descend but it can do so with the Will to help Humanity. On the other hand Karma is neither rewarding nor punishing as we might imagine, instead it is just a response of the nature to bring back to harmony where we as individuals, humans, have created disharmony by acting as a separate centre of consciousness. Once this separateness is gone and individual consciousness merges in Universal consciousness, there is no more disharmony created.

Also the latent powers in Man, the powers which are divine in nature, are the aspects of trinity in Man. The powers which everyone uses with awareness or without, in greater or lesser degrees, which are latent in everybody are the Powers of Love, Will and Thought, which will be developed fully before the evolution of Man on this planet is completed in the seventh race of the seventh round.

History of the TS

The history of the TS was discussed in brief during one of the sessions. The TS was founded mainly by HPB and HSO in New York City on 17 Nov 1875 and was incorporated at Madras (now Chennai), India, on 3 April 1905. It was very motivating and interesting to see that the Society, just like an individual, underwent probation for the first seven years and how it faced and overcame, to some extent, the resisting current of the then prevalent superstitions and pretensions in the name of spirituality and is continuing to do so.

Days of Remembrance

During this workshop I understood the relevance and significance of celebrating the four occasions known as Days of Remembrance which are:

1) Adyar Day (17 February): Suggested by Mr. Knudsen in 1922. In memory of passing away of the President-Founder Col. H.S. Olcott in 1907 & Giordano Bruno in 1600 and coming into this world of C.W. Leadbeater in 1847.

2) White Lotus Day (8 May): In memory of H.P. Blavatsky who passed to peace on 8-5-1891.

3) Foundation Day (17 November): The birth of the Theosophical Society in 1875.

4) Dr. Annie Besant's Birthday (1 October 1847) .

Constitutions, Rules and Regulations

Now this is an aspect which many of us may consider to be non-spiritual or boring or only for advocates. But, after the session on Constitution, Rules and Regulations was concluded I felt that just the way we need to know the rules of health to maintain a healthy body, in the same manner, the knowledge of rules is necessary for the organization to run in good shape. Be it at the lodge level, federation level, section level or international level, the rules and regulations are formed for the smooth functioning of the Society within the framework of law. It was a very informative session, especially for me, since we have opened a new lodge in Lucknow by the name of PRAGYA and many questions regarding the proper functioning of a lodge were answered during this session. The knowledge of rules will give a definite boost and also a clarity to manage the work of the Lodge in an effective way.

Allied Activities

All work of service is the Master's work. But often we are not able to move beyond a study meeting on a regular basis. To overcome this inertia and to make Theosophy a Living Wisdom some allied activities were formulated by the pioneers of the Society.

i) The TOS : The Theosophical Order of Service which often people mistake for something other than TS. I felt that TOS is 'Theosophy in Action'. During this session many misconceptions were cleared as to what is the aim of TOS and how does it help us in living Theosophy in our daily life. How to implement the knowledge that we have gathered in our relationships to not only humans but animals, plants and minerals as well. HPB, while regarding self-sacrifice as a duty, says in *The Key to Theosophy*, "Duty is that which is *due* to Humanity, to our fellow men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves".⁷ Also regarding

the rules and regulations to run a TOS Group was very helpful as we have opened a new TOS Group by the name MAITRI in Lucknow.

ii) The Bharat Samaj : Although I had read the occult effect of the Bharat Samaj Pooja it was the first time I heard some real life experiences from the resource persons about the occult effect of the Bharat Samaj Pooja and how does it become a channel for flow of spiritual energy and helps in bringing harmony in our surroundings when carried out without any selfish purpose. Hence it is more of a service to the society than some personal activity.

iii) The Theosophy-Science Group: Also came to know more about Theosophy-Science Group whose object is to study science and modern thought in the light of Theosophy. The present International President, Brother Tim Boyd, is encouraging scientists to use the Theosophical Knowledge in their future endeavours to help in filling the gap between Spirituality and Science. As Mahatma said, "Modern science is our best ally. Yet it is generally the same science which is made to break our heads with".⁸ The way I understand it is that science, by its very nature, has the knack of striking down any pretensions or breaking the shells which are grown around, over a period of time, the truth of something. So, science can be scary and even a demon for a rigid mind living comfortably in its shell of prejudices and superstitions and false hypothesis. But for an open mind and for the Truth itself it is an ally because Truth can come out only when all the accretions around it are removed and Theosophy is nothing but the Truth as is exemplified in its motto, "There is no religion higher than Truth". But it can happen only when science itself works with an open mind instead of its prejudices towards the invisible existences. The same indication is given by the Mahatma in one of the letters, "We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self - something never to be achieved by physiology or even psychology in its ultimate expression - and demonstrate it scientifically."⁹ And later again, "It is our mission to plunge and bring the pearls of truth to the surface; theirs [scientists] - to clean and set them into scientific jewels. And if they refuse to touch the ill-shapen oyster-shell, insisting that there is [not], nor cannot be any precious pearl inside it, then shall we once more wash our hands of any responsibility before human-kind."¹⁰

iv) **The Order of the Round Table, International Co-Freemasonry, Ritual of the Mystic Star:**

In one of the sessions light was thrown on the spiritual aspect of the aforesaid ceremonies and how they help a person in developing the virtues required for treading the path and how someone can live amidst worldly duties and still pursue the spiritual aspirations.

Conclusion

Having attended the Training Camp I realized that the essence of such a planned effort is to have the right approach towards a better understanding of Theosophy so that we can share it with others. But it is very important to understand that what could be the best way to propagate Theosophy. I am sharing here what I felt:

a) First and foremost, by understanding the Teachings and Principles of Theosophy I will be in a better position to explain, share with and impart the same to our fellow members. But at the same time not waiting to know everything before I share it with others. As HPB has said that one can always find someone who knows lesser and when we share what we know, we happen to learn more and the cycle goes on.

b) Then, having understood, in whatever small way, try to implement the Theosophical Teachings in all aspects of daily life, to the best of my capacity.

c) Then, with understanding and implementation comes the unshakeable faith and devotion which itself becomes the light which shows the direction in which the next step is to be taken. That is, when to speak and when to remain silent and listen.

The sojourn at the Himalayan Study Centre, Bhowali, has truly been a very meaningful and fulfilling experience in many different aspects and planes of one's life. What has been written here is a humble expression of one's deep gratitude towards one and all who contributed and helped one learn and imbibe the invaluable lessons, so very relevant and important for life.

References

- 1) *The Handbook of The Indian Section*, The Theosophical Society, Varanasi, p. 19.

- 2) *The Mahatma Letters to A.P. Sinnett*, in chronological sequence, 2003 Reprint, Letter No. 2, p.8.

3) *Ibid*

- 4) *The Voice of the Silence* (Fragment I).

- 5) *The Mahatma Letters to A.P. Sinnett, op.cit.*, Reprint, Letter No. 54, p.148.

- 6) *The Key to Theosophy* (Section-III, The Objects of The TS).

- 7) *Ibid*, (Section-XII, Duty & Self Sacrifice).

- 8) *The Mahatma Letters to A.P. Sinnett, op.cit.*, 2003 Reprint, Letter No. 65, p.168.

- 9) *Ibid*, Letter No. 18, p.68.

- 10) *Ibid*

Study Camp at Patna

EAST ZONE TS and TOS are organizing a two-day study camp at Patna, Bihar, on 7-8 November, 2015 on the book **HUMAN REGENERATION** by Dr. Radha Burnier. The study will be conducted in Hindi and other regional languages. Bro. S K Pandey, National Lecturer, and Federation Lecturers will conduct the study. Members of Assam, Bengal, Bihar and Utkal Federation and also other Federations are welcome to participate. Accommodation and food to members coming from outside Patna will be provided from the evening of 6 November 2015 to forenoon of 9 November 2015. Such members may intimate their names latest by 30th October 2015 to Bro. Raj K. Prasad, Secretary, Bihar Theosophical Federation, Mob. 09835643048 and would pay Rs. 300/- per person on arrival at Patna. The Bihar Federation will bear board & lodging charges. The participants are to be present at all the sessions of study. Late joining or early leaving of the camp will not be permitted.

NEWS AND NOTES

Bombay

A meeting to observe Adyar Day was held on 17 February 2015 at Besant Hall, Blavatsky Lodge. The meeting started with the Prayers of All Religions and the Universal Prayer. BTF President Dr. Ajay Hora welcomed the members. Sis. Bana Mehta, Urvi Hora & Padmaben Mehta rendered Adyar Song composed by late Mugdhaben Hora (mother of Dr. Ajay Hora). Bro. Taral Munshi recited Adyar Song in Hindi.

Bro. Berthram Redwood, on behalf of Blavatsky Lodge President Bro. Navin Kumar, set the tone with 'Adyar Ki Jai Ho!' Be recipient to the energy vibrations of Adyar. He explained the significance of Adyar Day celebration and read out Radhaji's Presidential message for Adyar Centenary Convention 1982: "*In Adyar beauty comes also from learning about what makes life truly rich and good. In its stillness and loveliness, one has the opportunity to explore what man is and what is his place in nature, the source of right action and the basis of freedom*".

Sis. Navaz Dhalla paid tributes to Giordano Bruno by narrating courage and steadfastness of his life to adhere to Truth about Universe and Unity of Life, withstanding cruelty inflicted on him.

Sis. Aban Amrolowalla speaking about Col. Henry S. Olcott's life, said his was a life as per the Golden Stairs. He had excelled in outer life, but after he met Madam H.P. Blavatsky he answered the call of the Masters with complete obedience. His services as the Founder President were not only for TS, but for all Religions.

Bro. Keki Palkhiwalla speaking about the greatness of Bishop C.W. Leadbeater said that he was a Mystic as well as an Occultist. Inner man is the True Student of understanding of every aspect of life. But human mind in the physical existence has limitations to understand, so he conveyed Theosophy through his number of books in a simpler language. As an Occultist with raised level of consciousness, he studied many hidden laws of Nature/Universe and recorded them for the good of humanity. Sis. Kashmira Khambatta speaking about J. Krishnamurti said that CWL's prediction on observing the Aura of young JK had come true.

Bro. Arni Narendra spoke about the origin and significance of Adyar Day. The origin of Adyar Day shared by him was something new for the members to learn.

The Brethren paid loving homage to Adyar with their heart, mind and purse. The meeting ended with Sis. Bana Mehta's recitation of her Gujarati poem- 'Swargarup Adyar'.

Wesak Blessing Meeting on 3 May 2015 at Blavatsky Lodge: The members gathered in Green Room near Lord Buddha's statue and a table beautifully laid out for Wesak Blessings. Underneath the table there was an inspiring *Rangoli* depicting Lord Buddha on Wesak Purnima created by Sis. Kashmira Khambatta. The meeting started with the lighting of the Lamp and recitation of Buddhist Prayer.

Bro. Zinoo Master described the Wesak Ceremony and explained the Teachings of *Mahamangala Sutra*. He urged that one should stop marking time and take the first step to expand one's consciousness up to Super Human level.

The meeting ended with all partaking water as Wesak Blessings from the ceremonial table.

White Lotus Day was observed by BTF & Blavatsky Lodge, on 8 May at Ananda Lodge, Juhu Theosophical Colony. It was a gathering of about 40 Brethren of the Lodges- Ananda, Blavatsky, Ganesh, Jyoti, Shanti, Vasanta & Vimadalal.

The meeting started with the Universal Prayer followed by two minutes silence in memory of the members who passed to peace during the year.

Bro. Vinayak Pandya and Dr. Ajay Hora spoke on this occasion. Excerpts from Bhagavadgita, *The Light of Asia* and *The Voice of the Silence* were read. Bro. Navin Kumar, summing up the meeting, said that the members can help the TS firstly by study & comprehension of the doctrine of Theosophy and secondly by teaching others.

The meeting ended with the offering of floral homage to HPB.

Maitreya Round Table Meeting with Annual Gathering on 24 May 2015 at Blavatsky Lodge: In Besant Hall the beautiful, inspiring 'Vaishakh Ceremony' was performed in the midst of members from Blavatsky Lodge, BTF and TOS. After opening of Round Table the young Leading Knight Farhad Dalal welcomed everyone. Sis. Thrity Dalal spoke in brief about the Round Table. Sis. Arnavaz Jehani explained the Vaishakh Ceremony of Round Table.

The study of different religions are held twice a week at Blavatsky Lodge. It is heartening to note that the studies are conducted by the members or friends of TS with talks or PP Presentation. Bro. Dhanajay

Singh is explaining intertwined destinies & Karma with the episodes of Mahabharat. Bro. Zafar Iqbal and Miss Meher Aria spoke about 'Islam'. Mrs. Meher Contractor is explaining the spiritual significance of the Zoroastrian Prayers. Sis. Maharukh Shroff speaks on 'Zoroastrian Gathas' and 'Zoroastrian Precepts'. Bro. Berthram Redwood had a session on 'Society of Jesus'. Each session is an opportunity to understand Divinity & Dharma.

Dr. Darius H. Umrigar received one more Appreciation Award on 6 June 2015 from Zoroastrian College for curing any disease incurable by allopathic system of medicine including terminal stages of Cancer. Cama Athornan Institute appreciates him for producing learned spiritual leaders.

Bro. Swaraj Mittal, a Life Member of Blavatsky Lodge, passed to peace on 26 March, 2015.

Gujarat

Bro. B.L. Bhattacharya, National Director, TOS, delivered a talk on 'Theosophy in 21st Century' at Sanatan Lodge, Surat, on 10 June, 2015. Earlier, Bro. Bhattacharya had a meeting with the members of Rohit Lodge and Ahmedabad Lodge on 4 June. Then, he along with the office bearers of GTF & TOS, visited the Theosophical Lodges at Kadoli. Besides, they visited Reva Lodge of Vadodara on 8 June.

Karnataka

International President, Bro. Tim Boyd, along with Smt. Lily Boyd, visited the Bengaluru City Lodge for a get-together on 26 June 2015 and gave an inspiring talk. About 140 members from different Lodges of Karnataka Federation participated in the programme.

The 106th Annual Conference of Karnataka Theosophical Federation (KTF) was held from 27 to 29 June, 2015, at Gowribidanur. The theme of the conference was 'Live to benefit Mankind'. Rev. Bro. Tim Boyd, inaugurated the Golden Jubilee celebrations of Gowribidanur Theosophical Lodge on 27 June and also inaugurated the 106th Annual Conference of the Federation on 28 June. He delivered the inaugural addresses on the theme of the conference.

Sis. Lily Boyd released six Theosophical books which have been printed in Kannada language. Dr. L. Nagesh chaired the panel discussion on the subject "How to popularise Theosophy in the Modern World", Bro. G. Dakshina Murthy, Bro. Nagana Gowder, Bro. M.R. Gopal, Bro. Rajashivashankar and Bro. H. C. Jagadeesh participated in the discussion and spoke on the subject which was very informative for the audience. Sis. K. Parvathamma chaired the symposium on 'Role of women

in the Upliftment of Mankind' in which Sis. K.M. Vanishree, Sis. Kasturi Bai and Sis. Lakshmi Govind were the speakers.

The T.O.S programme was conducted by Regional Secretary Bro. K.V. Krishnaiah Setty, and presided over by Prof. C.A. Shinde who spoke on 'Love & Service'. Bro. K.L. Nanjunda Setty spoke in this session on 'Service'. Note books & scholarships were distributed to poor students. Bro. B. V. Thippeswamy delivered a talk on 'Madhava Sevahi Masters' Service'. About 650 well-wishers & members from 51 Lodges participated in the conference. Sis. K. Parvathamma, Federation Secretary, and Bro. N. Ramakrishna Reddy, organizer, extended Vote of Thanks on behalf of the Federation & Gowribidanur Lodge respectively.

Bro. B.D. Tendulkar, National Lecturer, visited the Lodge at Gowribidanur, Kondenahalli, Nakkalahalli, Srinivaspura, Bangarpet, Mysore, Bengaluru and Vijayanagar in the month of January & February 2015.

Bro. P.K. Jayaswal, National Lecturer, visited Bengaluru City Lodge, Vijayanagara & Huliya lodge in the month of January 2015.

Bro. K.L. Thyagaraja Setty directed Theosophy Sadhana Camp from April 21 to 24 at Bheemeswarabetta Gowribidanur Tq.

Bro. B. V. Thippeswamy, President of Karnataka Theosophical Federation, directed the study on "Theosophical contribution in *The Light of Asia, The Secret Doctrine*, to the World". It was held under the auspices of Srinivaspura T.S. Lodge from 16 to 18 May 2015. Bro. K.L. Nanjunda Setty spoke on 'Message of Upanishads', Bro. H. Mahalingappa delivered a talk on Manus & White Island, Bro. M.S. Sreedhar spoke on 2nd & 3rd Root Races, Sis. R. Madhavi spoke on 5th Root Race, Bro. G. Dakshina Murthy spoke on 6th Root Race, Sis. K. Parvathamma & Bro. Rajashivashankar spoke on seven rays & Bro. B. V. Thippeswamy delivered a talk on 4th Root Race and summed up content of all the talks. There were 250 delegates who participated in the study camp.

Bro. B.V. Thippeswamy conducted study camp from 3 to 5 July 2015 at Tumkur on "Bhagavadgeeta", Bro. G. Dakshina Murthy, Bro. K.L. Nanjunda Setty, Sis. K. Parvathamma, Bro. M.S. Sreedhar, Bro. K.S. Prakash, Bro. H. Mahalingappa & Bro. B.C. Narasingappa were the resource persons who spoke on different chapters of Bagavadgita. About 200 delegates of the Federation participated in it.

Theosophical Lodge at Srinivaspura, Marasanpalli, Chintamani, Gowribidanur, Bodimpalli are regularly conducting a day-long study camp on selected Theosophical books. Under the auspicious of B'lore City

Lodge a study class was conducted by Bro. G. Dakshina Murthy on *Hidden Side of Things* on every Monday.

Sis K. Parvathamma conducted the study on *Basic Theosophy* and Bro. Mahalingappa H. on *Textbook of Theosophy* on every Tuesday. Bro. A.C. Sreeramaiah Setty, and Bro. M.S. Sreedhar conducted study classes on *Study in Consciousness* and on proem on every Friday. Public talk was delivered by senior lecturers on every Sunday.

Kerala

Brother S. Sivadas, President, Kerala Theosophical Federation, conducted study classes at Anantha Lodge, Trivandrum, on four days in the month of June. The book studied was *Talks on the Path of Occultism* – Vol. III. He directed the study of “Divine Plan” at Sree Sankara Lodge, Ernakulam, on 5 and 19 June. The subject of his talk delivered at Annapoorni Lodge, Alleppy, was ‘Basic Theosophy’. It was held on 28 June.

The other activities held in June were:

Bro. S. Sivadas conducted regular study classes at Sree Sankara Lodge, Ernakulam. Besides, Dr. Ajit Kumar directed the study on J. Krishnamurti’s concept ‘The observed and the observer’, at the same venue on every Wednesday. Bro. T.S. Usman conducted study on *At the Feet of the Master* on every Thursday.

Apart from the study classes conducted by Bro. S. Sivadas at Anantha Theosophical Society, Thiruvananthapuram, Bro. N. Bhaskaran Nair conducted the study of ‘JK and Bhagavadgita’ and Sister Radhamani conducted the study on ‘Masters and Theosophy’ at the same venue.

Bro. G Ramanathan, Vice President, KTF, conducted regular classes on every Wednesday at the Lodge in Trichur. The book studied was *Teachings on Discipleship* by S. S. Varma.

Marathi

Bro. A.P. Lokhande visited a few Lodges of the Federation in the month of February. He delivered a talk on ‘What is Theosophy’ in M.D. Bhosle Commerce College at Sawargaon. He addressed and explained the ‘Utility of Theosophical knowledge in life’ to students and staff of National College of Khamgaon. At Akola Lodge, he highlighted the ‘Laws of Nature & Human Life’, it was followed by questions and answers in which the speaker clarified many points raised by the audience. The subject of his talk at Srikrishna Lodge, Amaravati, was ‘Aware-

ness about existence’. Bro. Lokhande explained in detail the positive impact of this awareness in daily life.

The members of Maitreya Lodge, Nagpur, observed White Lotus Day on 8 May. Bro. Bhalchandraj, President of the Lodge, spoke on this occasion on the significance of the day. Excerpts from *Bhagavadgita* and *The Light of Asia* were read out. The programme concluded with *Pasayadan* of Saint Jnaneshwar.

Rayalaseema

A day-long study camp on ‘Evolutionary Steps’ was held at Sanmarga Theosophical Lodge at Bellary on 31 May 2015. It was held under the joint sponsorship of TOS, Sanmarga Lodge and Love You All Trust in which social workers from different prominent organizations were invited. They expressed their views on the theme of the study. Nearly 60 members attended it. Bro. A.I. Basavaraja Reddy, Vice-President of Rayalaseema Federation, spoke on Theosophy and Bro. S. Rangaiah Chetty, Secretary of the Lodge at Bellary, spoke on the Role of Theosophical Society. The Kannada translation of the book *The Key to Theosophy* was distributed to all the invitees on this occasion.

The Charter Day of Hospet Theosophical Lodge was celebrated on 10 June, 2015. Sri Raghavendra Rao, Retired Principal, was the guest speaker on this occasion and he spoke on the importance of Charter Day. Sri Jagdish, Principal of Theosophical PU College for girls, conducted the entire programme. Sri Babulal G. Jain, President, Sri. Ashok Jere, Secretary and members of the Society and staff were present on the occasion.

Uttar Pradesh

Prof. Vishweshar Singh delivered a talk on ‘Relationship between Science & Philosophy’. It was held at Nirvan Lodge, Agra, on 4 June. While explaining the subject the speaker narrated a few mythological stories in order to make his point clear. He also mentioned that Omar Khayam is unnecessarily criticized whereas the poet’s outlook was scientific and he has also suggested ways for social reform.

The other talks held at Nirvan Lodge in June were: Bro. Srinivas Sharma spoke on ‘*Dhyan Yoga*’. He explained the eight stages of *Ashtang Yoga* and the various stages of *Dhyana* and what all one can experience by them. Bro. Brajesh Rajput’s subject of talk was ‘The essence of Theosophy’ and how it helps one to reach his highest level of consciousness. Bro. Shyam Mohan Kapoor spoke on ‘Why Meditation?’ and explained how it helps in improving the way of living.

The following talks were held at Dharma Lodge, Lucknow, in May & June: 'Rebirth' by Bro. Shikhar Agnihotri, 'Gita & Truth' by Bro. S.N. Pandey and 'Yoga-its Foundation' by Bro. U.S. Pandey. Bro. Pandey's article on the same theme was published in the English daily *Hindustan Times* and a shorter version of the same was published in the Hindi daily *Dainik Jagaran*.

Bro. Shikhar Agnihotri gave a number of talks at Pragya Lodge, Lucknow, in May & June. Two talks were on two different chapters of 'Divine Wisdom of Upanishads', two were on different chapters of 'Ageless wisdom of Life', two were on *Viveka Chudamani*, and one talk each on 'Man-where, how and whither-an overview, 'Masters & the Path', 'Yoga-an overview' and 'Man-maker of his destiny'. Besides, Buddha Poornima and White Lotus Day were observed at Pragya Lodge.

Sri Jai Prakash Chandra (Diploma No. 95065), of Dharma Lodge, Lucknow, passed to peace on 10 May, 2015.

National Lecturer

Bro. S.K. Pandey was one of the resource persons in Workers' Training Camp held at the Himalayan Study Centre, Bhowali. The camp was organized by the Indian Section, TS, from 26 May to 29 May, 2015. Bro. Pandey addressed the trainees on 'The Third Object of the TS' and 'The days of remembrance'.

A regional camp, especially for the members of Uttarakhand state, was organized at Himalayan Centre, Bhowali on 30-31 May. Bro. S.K. Pandey was appointed as the Director of the camp by bro. P.K. Jayaswal, National Lecturer and the Director of Studies. Bro. S.K. Pandey with the help of Bro. B.D. Tendulkar, National Lecturer, covered many aspects of Theosophy and Theosophical Society. He delivered talks on 'The Laws of Karma', and 'The Three Great Truths'. Besides, he discussed at length regarding the formation of the Lodge and its management, yearly fees of the T.S. & new membership. Brief introduction of about 18 Hindi books and Theosophical magazines was given by him to the participants.

Bro. S.K. Pandey visited Almorah, Uttarakhand, on 21 June, 2015 as the representative of the Indian Section of the T.S., on the occasion of the opening of a new Lodge 'Nanda Devi'. The ceremony was performed in the Nagar Palika Parishad Auditorium, Almorah. Bro. Pandey spoke at length giving brief description of the Foundation of TS and its objects and three great Truths and Three Propositions. He also mentioned the great impact of the TS on various fields of science, philosophy and religion and also on social and political affairs throughout

the world. He gave brief references of some of the books written by HPB and others. In the closing session he answered questions raised by the members present on the occasion. He distributed many pamphlets and copies of *Sri Gurudev Charneshu* and *Dharm Path* with the help of Km. Preeti Tiwari, Bro. Pradeep Gururani and Bro. Kowal Bisht.

Opening of new Lodge in Almorah

On 21st June 2015 a ceremony of the opening of a new lodge NANDA DEVI was performed in Nagar Palika Auditorium at Almorah, Uttarakhand. The National Lecturer and the Editor of *Dharm Path* Bro. S.K. Pandey was present on this occasion as a representative of the Indian Section. Bro. Pradeep Gururani, the organizer of the programme welcomed the invitees who were about 56 in number and told them how he was very much influenced by theosophy and decided to have a lodge in Almorah with the cooperation of certain friends who were equally interested in deep study of theosophy. Bro. Sanit Joshi, Federation Co-ordinator, read the message of Bro. S. Sundaram, General Secretary of the Indian Section and gave a brief account of activities regarding the formation of a Federation in Uttarakhand. Bro. S.K. Pandey spoke at length giving brief description of the Foundation of T.S., the Three Truths and the Aims of the society. He also mentioned about the tremendous impact of the society on the whole world giving short description of the life histories of the founders Madam H.P. Blavatsky and Col. H.S. Olcott. He mentioned about the books written by H.P. Blavatsky and told the audience how these books are different from the other scriptures. Sister Preeti Tewari, Co-editor of the *Dharm Path*, mentioned why and when one should become member of the T.S. She also spoke briefly on how the lodge is formed and managed. And then, with a big applaud, the formation of the new Lodge Nanda Devi took place. The members of TS in Almorah constituted the body of the lodge announcing Bro. Girish Chandra Sharma as the President, Smt Laxmi Shahi as Vice President, Bro Pradeep Kumar Gururani as the Secretary, Bro Komal Bisht as the Treasurer and Smt. Hema Gururani, Bro. Jawahar Simgh Bisht, Km. Mamta and Km. Ila as the members of the body. In the closing session, answering some questions of the audience, Bro. Pandey told that no one can escape from his own past Karma whether he is a common man or a very advanced person. So there is nothing which can happen without a cause. And thus the man himself is the maker of his own destiny. He also informed that Theosophy does not believe in taking a birth by a man in the lower animal kingdom. Bro. Gururani thanked the speakers and the guests. A set of the Hindi books dispatched by the Indian Section was received by the Secretary. Next day *Dainik Jagran* and *Amar Ujala* covered the news giving importance to the formation of a Theosophical Lodge in Almorah.

Zonal Conference of TOS

The West Zone Conference of the Theosophical Order of Service was held at Himmatnagar on 6-7 June, 2015. It was held under the sponsorship of TOS of Himmatnagar, Kadoli and Segva of Gujarat Region. The Bharat Samaj Pooja was performed on both the days at 6.30 a.m. As Bro. Y.P. Desai could not attend it due to ill health the conference was inaugurated by Bro. Nareshbhai Trivedi. As Prof. B.N. Vyas, President, TOS-Gujarat Region, was not keeping well Bro. Kantilal P. Patel, convener member-TOS committee, delivered the welcome address. Greetings and messages received from different regions were read out. Bro. Kantilal P. Patel introduced Bro. B.L. Bhattacharya (chief guest), Bro. Pradip Mahapatra (guest speaker) and Bro. Vinayak Pandya (Vice-President of Bombay Theosophical Federation). Bro. Bhattacharya mentioned in his speech about the way this conference was organized on *SEVA HI PARMO DHARMA*.

The Secretaries of different groups presented reports regarding the activities conducted under the auspices of TOS in their respective areas during 2014-15. Besides, they also informed about the plan to be implemented in 2015-16. The delegates belonging to different groups presented their views on the theme of the conference.

A book entitled *Kanubhai Pandya Iswar Melawa Shon Karvu* (in Gujarati) was released on this occasion by Bro. Chandubhai Pandya, former President of Gujarat Theosophical Federation. Each delegate was given a copy of the book.

Bro. Nareshbhai Trivedi delivered a public lecture on the theme of the conference.

Two tricycles were given to needy persons on this occasion. Besides, 200 notebooks were presented to twenty poor students; 15 sarees were given to ladies by Bro. C.K. Soni, President of TOS Himmatnagar. Besides, Bro. Soni donated Rs. 4500/-.

The President, Secretaries of different groups and delegates from different regions spoke on 'Art of Living' in the first session on 7 June. They expressed their views in the context of TS & TOS. Bro. Pradip Mahapatra, Asst. General Secretary, Indian Section, explained transformation through service. He advised the members to serve the needy and poor in daily life.

Bro. Vinayak Pandya spoke about 'Altruism' and presented his views on transformation through service and the purpose should be to help the poor and not self-projection or publicity. Bro. B.L. Bhattacharya, in his valedictory address, congratulated the office bearers for having organized the conference successfully.

Study Class at Delhi Federation

Dr. Chittaranjan Satapathy, Vice-President, Theosophical Society, will conduct study class at Delhi Theosophical Federation on 4 & 5 September 2015. The themes chosen for the study are "**Theosophy in Daily Life with special reference to Yama, Niyama and Paramitas**"; "**Why and How to study *The Secret Doctrine***"; and "**Where Theosophy meets Krishnamurti**" respectively.

The outstation delegates can stay from afternoon of 4 September till afternoon of 6 September. Registration fee for the study class is Rs. 50/- and Meals charges Rs. 300/-. The total amount of Rs 350/- can be deposited by the delegates after their arrival.

The outstation delegates must intimate Bro. M.L. Khatri at least a fortnight before their scheduled arrival. For further details the following office bearers can be contacted:

President- Dr. D. K. Satsangi: (Mob. No.) 09718599152
Secretary- Bro M. L. Khatri: (Mob. No.) 08802432622
Treasurer- Bro. V.K. Taneja: (Mob. No.) 0919810523757

Study Camp at Gorakhpur

Sarvahitakari Theosophical Lodge, Gorakhpur, in collaboration with U.P. Federation, is organizing a study camp on **At the Feet of the Master**. It will be held at Gorakhpur from 26-28 September, 2015. Members of U.P. Federation and also other Federations are welcome to participate. The study will be directed by Prof. C.A. Shinde, National Lecturer, Indian Section.

Board and Lodging will be provided by Sarvahitakari Lodge from the evening of 25 September to 28 September, 2015. Each participant will have to pay Rs. 300/- on arrival at Gorakhpur.

Those willing to attend it may kindly intimate either of the following by 10 September 2015:

Sri. U.S. Pandey Federation Secretary, Mob. No. 07409497975

Sri. S.B.R. Mishra, President Sarvahitakari Lodge, Mob. No. 09415849939

Dr. Ajai Rai, Secretary, Sarvahitakari Lodge, Mob. No. 09307279095

The Annual General Meeting of U.P. Federation will be held at Gorakhpur on 27 September, 2015.

NORTH INDIA STUDY CAMP

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

The participants are requested to study the following articles:

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

‘The Three Objects’ by Rohit Mehta,

‘Our Objects’ by Hugh Shearman,

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

‘The Universal Brotherhood of Humanity’ by Edward Abdill.

The aforesaid articles can be found at the following website:

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

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

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

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

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

S. Sundaram
General Secretary