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CONTENTS

TO BE SILENT <i>Tim Boyd</i>	259-262
THREE HALLS: Lead to the end of Toils <i>C.A.Shinde</i>	263-268
BETWIXT AND BEYOND <i>Sahadeb Patro</i>	269-277
NEWS AND NOTES	278-288

Editor

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Cover Page : **SHANTI KUNJ**- Residence of Dr. Annie Besant at
the Section Headquarters, Varanasi.

Courtesy : Sri Kuldip Singh, Life Member of TS.

TO BE SILENT

LET us turn our minds towards something a bit deeper than just the surface. Because many of us have been involved in one or another form of spiritual search, some maybe even for decades, from time to time it is good to ask some simple questions to remind ourselves of what has brought us to a spiritual path.

A question for us to consider is a very basic one: Why is it that we are here, trying to live the spiritual life? Probably most of us can go back and track the course that brought us to the present moment. Yet even more important than the historical question is the process.

What happens when we ask ourselves a question? Questions, by their very nature, take place at many different levels. Ordinarily we go through each day asking a number of them. If we have insufficient information, or if our knowledge or resources are not adequate, whether it is the grocery store or the internet, we ask questions. And what happens? Most of the time we are probably asking for simple information. But when we find ourselves on the spiritual path, the nature of the questioning and of the questions becomes slightly, if not profoundly, different.

The process of questioning necessarily requires something of us. Most often, initially, we are looking for answers, and that is good enough. But answers are very small things. Questioning actually involves us in a process that requires that we listen. If we ask in the proper way, it requires us to listen to the response, or better yet, for the response. So we ask, we listen, and if we engage in the process properly, we hear. There is an old prayer that says: 'May I see what I see and may I hear what I hear.' On a superficial level this seems almost absurd. Of course, we see what we see, and if we hear, we hear. But do we?

In the United States, where two-wheeled vehicles and motorcycles are much less common than in other parts of the world, one major cause of road accidents is when people driving a car look into their mirror to see if it is safe to turn into the next lane, and not seeing another car, they make the turn. When they look in the mirror there is in fact a two-wheeler in the next lane, and although they see it, because their mind is used to looking for something else, they see nothing but a safe lane to turn into, and that causes the accident. So, yes, the driver did look, but he did not see.

This is also true in our conversations with one another. We can take the case where there is an argument or discord going on. Very often one person will tell one story about what was said, and the other will tell the exact opposite. In such a case both heard but, because of their prejudices and expectations, they really did not hear. So the process is one of listening, and there are requirements to genuinely listen. This is not merely turning our ears in a certain direction.

One of the main requirements to really listen is that, firstly, we have to drop whatever expectations we have. Whatever prejudices we have regarding the way a particular person has spoken to us in the past, they have to fall away at that moment. One of the things Confucius said was that his tailor was the wisest man that he knew, 'because every time I see him, he measures me again.' Just because he made a suit for me the last time, he does not make it in the exact same way. He measures anew. Obviously this was not given as tailoring advice. It is a counsel to us in terms of our ability to truly see and hear the things that we see and hear.

So we listen, we create an open space, and then we have the possibility to hear. This requires a certain all-important quality, the quality of entering into silence. There is an occult maxim listing four activities that are the responsibility of anyone who engages in the spiritual life: to know, to will, to dare, and, most importantly, to be silent.

It is our habit to try to increase our knowledge. How deeply we assimilate it, is something else, but we are constantly in search of the next piece of information or knowledge. We are active in that sense. Our will is something that we learn to exert from a very early age, perhaps not properly, but that is something that we refine. But then to dare, to actually move ourselves beyond what might be boundaries that would prevent us from that next step. To dare to be quiet, to dare to listen beyond the borders of our prejudices, is something that few of us are willing to undertake. It is asking just a bit too much. And then to be silent.

One of the beauties of the spiritual life is that the major focus every time we come into each other's presence is not the things we say, nor what we hear, nor the words that we recite, but how we are able to cultivate and then enter into the realm of silence. This silence allows for a presence which we might describe as that of the Inner Founders, or the Masters, the Holy Ones, a Higher Energy, or Divinity. How do we do that?

Over the summer I was visiting with a number of groups in Europe. When I was in the Netherlands I found it a fascinating country for

a number of reasons. One of them is that in terms of the way that the earth was formed, that country should not even exist. The Dutch say that ‘God created the Earth and the Dutch created Holland’. They say that for a very good reason. The entire country is below sea level, and it is right on the sea.

A thousand years ago Holland was nothing but marshes and soggy land, until they started to build the walls against the sea they called dykes. Over the years they have developed a way to build this land to prevent the water from inundating it. Now they have a nation on dry land. In some places, when one is walking, there is the earth-covered dyke on one side and the sea on the other, and one realizes that, with only a few feet of separation, one is below the level of the sea.

This is remarkable, and it says something about the process of shaping things. For us, it is an interior process. In the case of the Dutch, they imposed their will upon the land — they dared. They developed the knowledge that was required to hold back the sea, and the land became dry. For us, we are functioning within the land of consciousness; we have to hold back a sea of mental chatter that is the normal condition of our day. We have to hold back a flood of emotions, of feelings that are constantly coursing around us, and often through us, in order for something else to become possible. When we create that space, it is always related to silence.

When somebody speaks, a process of ‘meditative inquiry’ can take place. It is the process of being silent in the presence of noise in a way that something else can register itself on the screen of the mind. Something can descend or appear, but it only can occur when the chatter, the noise, is released. The process begins with the imposition of the will. The body will not control this moment. The coursing emotions will not overwhelm this moment. In the Bible story of the Christ, he said to the raging sea, ‘Peace, be still’, and it quieted. This is not a description of a historical event. It is a description of an interior event that we hope to engage in each time that we are in relationship, and it is for a purpose.

We learn to be silent even in the midst of our speaking, to cultivate that silent space out of which the words form. They are not projected by us. Perhaps, with time, our capacity to cultivate that silence increases.

During my recent travels I was also in Paris. For most people the prevailing image of that city is the Eiffel Tower. It is the tallest building in the centre of Paris. There are no skyscraper buildings to obstruct one’s view of the city. When the elevator arrived at the top level of the

tower I was in the midst of maybe 150 people milling around and speaking about a dozen different languages. Soon I was looking out over the expanse of the city, and seeing this vista before me, everybody around me faded into the background.

I spent the next 45 minutes in that condition, just looking out over the city. The elevation allowed one to see all the winding streets, the famous old buildings, the gardens scattered around. One could see how the city had changed in appearance over time. One could see the pattern of the traffic and people that looked like little different-coloured dots. I was following them as they moved, each one thinking that it is moving in its own independent way, but each moving down these streets that channelled and limited their movement — streets that similar dots had walked over the centuries, each one moving to a different destination to do a different thing, but all of it taking place within this greater being that is the city of Paris.

From this elevated point of view it became very clear in one sense how small we are, but in another sense how deeply connected we are with something much greater. The problem for us tends to be that we are unable to see this. It is only in our elevated moments that we gain a deeper perspective. After a while my reverie ended. I realized that I had things to do, places to go, and I turned from my view of the city. Once again the voices of these 150 or so people and their many different languages rose just as if someone had turned up the volume. I turned my face from this vision back to the crowd, got on the elevator, and came back down to earth.

But I had not forgotten. The fragrance, or *vāsana*, of that experience lingers. My Eiffel Tower moment was an experience of the mind and of the eyes, but for every one of us there are these elevated moments that occur from time to time. For each of us the experience is similar. We rise in consciousness only to return. In the words of the poet Robert Frost, ‘I have promises to keep, and miles to go before I sleep’. But the one who rises is not the one who returns. The experience of seeing from a higher, more expansive perspective changes us. We are living from the memory of what we have seen. We are reminded of a Greater Presence — always present, but mostly forgotten. The hope for us is that we can remember.

(Courtesy: *The Theosophist*, November 2015)

THREE HALLS: Lead to the end of Toils

Madame Blavatsky in the book *The Voice of the Silence* metaphorically mentions that the three halls bring the neophyte to the transcendental state of mind using his capacity of insight and Intuition. It is the evolutionary journey of soul from latency to potency, from cage to sage, a process of unfoldment of compassion and wisdom. If one passes through three halls successfully, he experiences the end of toils which means end of all pains and efforts. It is such an effortless state where mind dissolves into heart and heart dissolves into space, where there is peace that passeth understanding.

The literal meaning of the word toil is a net, snare, trap, nose. Snare are employed to catch hare, but when hare is caught men forget the snare like words are employed to convey ideas but when ideas are grasped — men forget the words. In human life pains and efforts have their limited significant role in material world to experience and understand. Man has image about himself based on his ideals, ambition, habits and behaviour. Such images create not only dependency but conflict, opinions, desires, anger, fear and so on. These are all human toils or pains which need to end to seek the Truth.

The Three Halls — The first hall is hall of ignorance or hall of identification; the second hall is the hall of learning or the hall of ideation; and the third hall is the hall of wisdom or unity. The three halls are the three phases of human consciousness. In traditional sense Waking consciousness, Dreaming consciousness and Deep sleep consciousness.

“Three Halls, O Weary pilgrim, lead to the end of toils. Three Halls, O conquerors of Mara, will bring thee through three states, into the fourth and thence into the seven worlds, the worlds of Rest Eternal”.

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The important contribution of HPB to the world is not only that there is wisdom tradition, there are the Masters of wisdom and compassion but there is a way to wisdom as well. A pilgrim should pass through these three halls successfully, to the fourth and then into the seven worlds. The fourth state of consciousness is a high spiritual consciousness. Experience in three halls leads to a state in which the self-centered ego gets completely transcended. One gets free to explore more the deeper and invisible world of Reality. About seven world HPB mentions in the glossary note as seven spiritual lokas within the body of *Kala Hamsa*. *Kala Hamsa* is the swan, a bird of the world beyond space and time. In the Indian tradition a yogi who is awakened is called *Paramahansa* or great swan. In human brain the structure of lateral ventricles is like a bird. It is that cavity of brain where the pituitary and pineal glands are located. In *The Secret Doctrine* HPB mentions about these glands as the 6th and 7th sense organs, which are yet to be developed. These are human keys to the higher worlds. Pituitary and Pineal functions remain dormant until they get activated through meditation and inner tuning. It is this energy of inner tuning which perhaps awakens one's brain cells and makes brain fully active and awakens the swan .

Madam Blavatsky indicates us that the three halls give deeper knowledge, but only for few mystics who are ready to learn. Mystics are those who are worthy to knock the door and the door will be opened for them. The door is firmly closed for those who seek the knowledge for selfish purpose. So, one needs to transform his anxiety and restlessness to inner peace and equanimity and be ready. Mystic is one who has learnt to see towards life in totality. Because Truth dawns only upon those whose mind is tranquil, pure and kind to all beings.

Mystics experience this awakened state of consciousness. Kabir, a 15th century Indian mystic illustrated this experience in the poem :

O Swan, awake, arise follow me
There is a land, where doubt nor sorrow have rule,
Where the terror of death is no more
There the wood of spring are a bloom
and the fragrant scent of He is I
is borne on the wind.
There the bee of the heart is deeply immersed
and desires no other joy.

Such a mind of a mystic is tranquil pure and kind. It is a transcended mind and not the slayer of the Real. I think Krishnaji also had mystic qualities of mind who trodden this earth in our life time as an extraordinary teacher. Radhaji once spoke — Krishnaji's addresses, talks and communications appeared to be from some far off space beyond the mind or even deeper realms of spiritual depth. He had not only reverence for all life and compassion, but love even for those who hurt him.

The scientific mind also got shattered by Relativity theory of physics. The idea or conception of particles has changed in a drastic way. The relativity theory describes about the forces between the particles and mutual attraction or repulsion of particles and exchange of particles. US Astrophysicist Owen Gingerich says 'I passionately believe in a Universe with purpose though I cannot prove it'. It is very difficult to visualize such concepts as they are consequences of the four dimensional — space-time character of subatomic world. Neither human intellect nor our language can deal with the image very well. Yet it unifies two concepts, force and matter. Force and matter have their common origin in the dynamic patterns which we call as particles. Therefore, it is better to intellectualize first that the three halls lead to a state in which self-centred ego will be completely transcended. The ego in the halls functions in the realm of space and time, but beyond that there is the fourth stage that leads to seven worlds of Rest-Eternal. Instructions and guidelines are there in *The Voice of the Silence* about the qualifications needed to cast aside the fetters on the path of progression through three halls. "Before that path is entered, thou must destroy thy lunar body". This points towards fundamental change in one's nature. Man has two potential divine powers one is power to think and the other power to love. One cannot destroy these capacities of knowledge and affection. Man cannot destroy his emotional body as it is the source of force within. To destroy lunar body means to destroy the super structures and the modifications of the body. Man is caught in his own created thought entity (me & mine) life after life. This is the giant weed of self and man is attached to the worldly things because of self-centeredness. He has to destroy these twisting and entanglements. All poison within need to be eliminated. It is such hall of ignorance, in which 'you live and shall die' says *The Voice of the Silence*. Most of us are yet in the hall of ignorance.

"..... on the waves of space she whispers, " This is I — declare, O disciple, that thy soul is caught in the webs of delusion of personality".

Every person by nature is spiritual and that is why a person helps an unknown person, even if he knows fully well that he cannot get anything in return. Such root of selflessness is within and that gets awakened by self-knowledge. The quest for truth begins with the conquest of untruth, the quest for knowledge begins with the conquest of ignorance. It is a hard task as it is very easy to describe one's conditioning but it is not easy for him to step out. He has to become aware of his unawareness. One must come to understand fully that in order to cross the first hall successfully, Reality does not lie only on what our senses tell us, but there are deeper and invisible worlds of Reality. Beyond the mind he has to become aware of the background of that awareness which does not change. Mind has to become free from all traditions and cultured things to receive insight. Awareness, enquiry, love, compassion and service must become part of his daily living. Knowledge of Theosophy is not Theosophy. Knowledge must become living power. Buddhists call their sacred scriptures as basket, when one receives the knowledge and make it part of his life he must be free from the known and must discard the basket. But the tragedy is that average human being saves the basket and throws away the contents, or mistakes the basket for the contents and start worshipping the basket.

Man must become aware of two movements in his body, movement from brain as cerebral patterns of behaviour and second movement from intelligence that leads to insight or intuition. Intelligence is his potential divine power. In this light of intelligence he can perceive that which is illusory and false and become able to discard it. I recollect what Radhaji once said 'we speak about affection, cooperation and brotherhood, but it is not realization for us until we begin actually to be affectionate, brotherly and cooperative'. HPB, in *The Voice of the Silence*, warns and says that as long as this mistaken identification with personality remains, one cannot hope to cross the hall of ignorance and out of such ignorance one thinks there is nothing more to know. Maya or Avidya causes the world to appear as really existent and distinct from the universal wholeness, and warning is not to 'Mistake fires of lust to be the sunlight' as wise ones do not linger in pleasure grounds of senses,

they being assimilated knowledge in a right way. It is the learning mind that does not find answer outside so it naturally turns its search inside. It gets ideas of laws and learns to work with those laws. Thus working with the natural laws one gains much more than what he had in the days of his ignorance stage. In this learning phase he may not realize his True self but increasingly he becomes aware of what he is not. He starts by freeing himself from all traditional or conventional and cultured things to seek insight and becomes ready to break out the cocoon built by his mind which is the slayer of the Real.

The Voice of the Silence gives another warning that your “Soul will find the blossoms of life, but under every flower a serpent coiled”. Serpent is a symbol of *craving mind* and coil is a symbol of invisibility. The human craving mind has subtle desire for security and continuity and therefore one needs to be very careful because many thinkers of the world are lost in the hall of learning. For instance — The author of famous Theosophical Booklet ‘The Elixer of Life’ an English man born in India (GM was his name) was very close to founders. In his life he left the Christian church and became Mohammedan and then became an Atheist and again a Roman catholic and when he met HP Blavatsky he joined the TS and was greatly convinced by the teachings of Theosophy. But in his later life because of uncontrolled passions he lost his moral balance, and got addicted to alcohol. He again became Mohammedan and finally committed suicide. Therefore *The Voice of the Silence* reminds us to be careful about serpent coil & Mara. It is necessary to have constancy in awareness and action. Otherwise one will fall back in pattern (the cerebral patterns of behaviours). So one needs to ask himself, can one become aware of his unawareness? One needs to be honest in his self-examination. Ignorance prevails because of dishonesty and the price of ignorance is dependency. So to cross the hall one must become the path itself. The path from theosophical point of view is non-dependence, Self-reliance and taking oneself in hand are necessary qualities to make the mind free from all traditions and to cross the hall safely.

The Voice of the Silence says; If you would cross the second hall safely do not stop to inhale the fragrance of its blossoms, which means not to get lost in lower *siddhis*. Perhaps they are tests temptingly dis-

played before him. One must be like the bee as it takes honey and moves on refusing to become intoxicated by the scent of countless blossoms, the candidate has to take the experience and knowledge, but not getting lost in the fragrance of those sweet experiences. He must realize the fact that some situations in life teach him fearlessness, honesty, contentment, detachment and power to help and uplift each other. *The Voice of the Silence* also says the unwary soul will return to earth as the slaves of temptations. But the wise ones do not need the sweet-tongued voices of illusion and the book states:

“if you could be freed from the chains of karma, do not seek for your teacher, in those regions of astral illusion, so seek for him, who will give you second birth in the hall of wisdom”.

It is rightly said when the pupil is ready, the Master appears. But this second birth is initiation which is assisted by the Master. But one has to face the danger of Mara. Mara is the king of Tempter who wears a crown with a shining jewel which ‘blinds those who look at it’. Mara is also referred to as the great tester. So one’s relationships must be based upon wisdom, with sense of equality, responsibility and accountability. He should not be attracted like moth to hot flames which burns it. He must close fast his senses against the ‘Great Heresy’ of separation to pass safely to the Vale of Bliss and Unity, a transcendental state of spiritual consciousness. The illusory duality disappears as he experiences Unity, and there is end of toils.

“... the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory”.

References :

The Voice of the Silence by H.P. Blavatsky

BETWIXT AND BEYOND

I existed from all eternity and behold, I am here;
And I shall exist till the end of time, for my being has no end.
A traveller am I and a navigator, and every day
I discover a new region within my soul. - Kahlil Gibran

The word 'Betwixt' connotes preparation and invariably speaks of imperfect action albeit pursuing perfection and hence I subsume: "Is it preparing from behind, from here and now to there and thence; and then "for the Beyond"? Is it preparing for beyond the bar, beyond the beach at sea, beyond the horizon at the sky or beyond the 'Infinitude'? Success depends upon previous preparation, and without such preparation there is sure to be failure, said Confucius. By failing to prepare, you are preparing to fail, said Benjamin Franklin. Our triad of theosophical classics i.e. *At the Feet of the Master*, *The Voice of the Silence* and *Light on the Path* provide us inkling into that pursuit. *At the Feet of the Master* is the first step of preparation, an initiation to be on the Path. *The Voice of the Silence* (the inner voice which kills the outer) is the next step entailing meditation in all its facets and profundity in order to be able to listen to that voice, the voice of conscience and consciousness. And *Light on the Path* is the third stage to find the 'Path' lit enough to trace the right region to be self-illuminated. We can find common ground only by moving to a higher ground. We are not here accidentally; we are here meaningfully. There is a purpose behind us, for otherwise life would be a languid drifting patch of pungent smoke. Man is the spiritual equinox of the cosmos. Every door is another passage, another boundary; we have to go beyond, said Rumi. The Creator is in creation; and the Creator is also above and beyond creation. He is not bound by the unencompassable display of His own creation. He is in all and above all; He is within and 'beyond'.

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New thoughts keep our intellect alive, and constant churning of thoughts, zest and piquancy. True thoughts have duration in themselves. If the thoughts endure, the seed is enduring; if the seed endures, the energy endures; if the energy endures, then will the spirit endure. And Enlightenment means rising above thought. The real work on spiritual path is to prepare the mind for the ultimate transformation. 'No one saves us but ourselves. We ourselves must walk the Path', said the Buddha. There are two mistakes one can make along the road to truth... not going all the way and not starting, said the Buddha. Raman Maharshi showed us how to overcome inter-stage resistance. Preparing for the 'beyond' is to envision more than what you see, to listen more than what is audible, to comprehend more than what you read; to be perceptive, prospective, presumptive and cognitive capable of reaching out to the 'Infinity'. Prepare and awaken the Self to help live a holistic and altruistic life. We are here to awaken from the illusion of our separateness and delusion of dreary dream. Life is meaningless the moment you lose the chimera of being eternal.

Our theories of the eternal are as valuable as those which a chick which has not broken its way through the shell might form of the outside world, said the Buddha. We are travellers on a cosmic journey – stardust, swirling and dancing in eddies, and whirlpool of Infinity. Once we come out of the shell, the eternal expands beyond limits, beyond bounds and goes beyond that Infinitude. This earth is but an echo of the spheres, espoused Lord Byron, the mystic Romanticist. There are no boundaries – only possibilities. Only those who stake going too far can possibly find out how far one can go. Every movement is another opportunity to raise our vibrations and thus contribute to raising vibration of the planet and its inhabitants. Our actions, thoughts and desires resonate in the universe to be picked up by others. We need to go beyond choices and conditions that constitute our reasons for accepting or rejecting. Prepare for the pure and unconditional that is beyond love and hate which is our true nature and about which we remain invariably ignorant – a spiritually inexcusable ignorance. In truth, that which puts off the human and puts on the divine is transformed into God.

Every step forward is an extension of consciousness. There is no point at which having arrived we can stay put. If life's journey be endless where is its goal? The answer is – it is everywhere, said Tagore.

Like a new born child, freed from the womb, be free to move everywhere, enunciates *Atharva Veda*. There is more to life than having everything. There is much more in any given moment than we usually perceive and that we ourselves are much more than we normally perceive. We exist in time, but we belong to eternity. We are deathless living in a body of death – the body that has birth, existence, growth, change, decay and death symbolised by the ladder of six bamboo sticks used to carry the corpse for cremation. Our consciousness knows no death, no birth. The soul is the seal of consciousness. With each life, we complete some part of the whole learning process. When we are inspired by some great purpose, all our thoughts break their bonds, our mind transcends limitations; consciousness expands in every direction and we find ourselves in a new, fresh, great and wonderful world – *A Brave New World* as Aldus Huxley would just postulate. The dream of another world, brave new world, might not be all that utopian after all. By preparing for the ‘beyond’ we are saved both from traditional superstition and modern skepticism. **The future is in learning to forget the past.**

‘Look before and after and pine for what is not’, espoused Lord Tennyson, the great Victorian. Wisdom is eternal, subtle, all pervading and comprehensive. It’s the experience of extraordinary moments of prime existence. To see the extraordinary in the ordinary is at the heart of being enlightened. Humanity needs a vision of an expanding and unending future. Life reveals its beauty at every stage. Skies upon skies are available for our flight. Human progression and perfection is spiral in nature, circles over circles; and each circle is the reflection of eternity. “We know what we are, but know not what we may become”, said Shakespeare. We are all travellers and a good traveller has no fixed plan, and is not intent on arriving, says Lao Tzu. The aspiration, the desire, the direction that is onward, the distance which is immeasurable both in respect of ‘Space’ & ‘Time’ and the destination which is far greater than we know, decide and determine what we may call the ‘Divine Realm’. ‘Space’ and ‘Time’ are both ubiquitous, having infinite dimensions. In fact, time is ceaseless duration and space, unfettered expanse. The more we study, the more we discover our ignorance, said Shelley, the Romanticist. All of us exist in various planes of consciousness.

Every human being is born into the world as a trust of the whole, and that adopts a world commonwealth of nations, asserts a Baha’i

perspective. The mind of humanity is one of its occult truths. We are not prisoners of fate, but only prisoners of our minds. “Choice, not chance, determine your destiny”, wrote Aristotle. Everything will fall into place the day we take our lives into our own hands, expounds Yoga Vasistha. Excellence is not a skill; It’s an attitude. He who knows not, but knows that he knows not, is wise; but knows not that he knows not, is quite unwise. He who looks inwardly at the Self revels in the Self; he who revels in the Self looks inwardly at the Self, says *Acarangasutra*. Theosophy helps us gain an exalted state of heightened consciousness. Will, Wisdom and Love are the three aspects of the ‘Logos’. Logos that you may understand as the divine reason that orders the cosmos and gives it form and meaning, helps us to focus on the practical and the particular; Mythos engages us and enables us to perform an act of ‘*ekstasis*’, ecstasy, literally a ‘**stepping outside of oneself**’. But, beware lest you lose the substance by grasping at the shadow, cautions Aesop.

The ultimate goal is ‘Truth’ which is in the plenitude of the present. The past and the future are real illusions that they exist in the present. There is neither past nor future. There is only the present, said Raman Maharshi. Past, present and future are co-relates of time – imaginary compartments that help establish a chronology. They are as much a figment of imagination as time itself. We have a compelling propensity of dwelling in the dead past and brooding about the unborn future; thereby neglecting the present. Make no mistake living in the present moment creates the experience of eternity. Neuro-scientists say that past and future only exist as ideas in the mind, as mental events occurring only in the present moment. Why measure life by a few days when each day presents infinite possibilities; the scope for it lies in every moment. We exist in time, but we are deathless – our consciousness knows no death, no birth. “What we call death is a stripping away of all that is not us or that is not ours”. It’s past life regression and future life progression, and reincarnation and survival of the human soul after death. In nature there is no such thing as death but only a reshuffling of atoms. The world is a miracle moving towards its expression, mentions Mother Teresa. ‘Our destiny is written in the stars’, said HPB. The higher nature of man always seeks for something which transcends itself and yet the deepest, truth... It’s perpetuating pursuit in finding ‘light in the darkness’. One’s memory is itself an instance of the mind transcending time and space.

The most beautiful things in the world cannot be seen or touched; they must be felt with the heart. To believe in the things you can see and touch is no belief at all. But to believe in the unseen and the intangible is both a triumph and a blessing. And to see, to visualize things beyond the unseen, beyond the infinitude, is bliss celestial. In the state of consciousness, we are calm, quiet and silent, become more resourceful and open to new possibilities, unending possibilities. There is a tendency in human psyche to reach for higher forms of consciousness. Enlightenment means consciousness beyond ego. When the sense of ego is obliterated, we remember that we belong to the cosmic ensemble. We get inspired sometimes by sudden flash of insight. Evolutionary Enlightenment is about infinite becoming, a new beginning to every end. Dive deep within yourself in order to find the clue of life. And to find that elusive something one has to look beyond that which merely pleases one. Process the mind by examining every thought and emotion within the framework of righteousness; *metacognize*.

The only end of life is to be what we are, and to become what we are capable of becoming – preparing betwixt quixotically for the ‘beyond’ is the purpose of our life and the quintessence of our existence i.e. **to be on the Path**. The journey is more important than the destination. It is good to have an end to journey toward; but it’s the journey that matters in the end, said Hemingway, a well-known expatriate writer and Noble Laureate. Envisioning the end is enough to put the means in motion. If we cannot envision the world we like to live in, we cannot work towards its creation. But then we need to travel the Path in order to become the Path. The means is simple – reconnect with the evolutionary impulse, the impulse that began beyond space and time, in the domain of pure consciousness. Life is a principle of growth, not of standing still, not even in old age (which is mere misnomer); it’s a continuous becoming for we belong to eternity. As life outreaches matter, so does the mind outreaches life presciently. There are forms of life without consciousness, but there can be no consciousness without life. Preparing for the beyond is to expedite, to crystallize our quest to know more, still more, further more into the world of the unknown, but knowable. Modern psychology has taught that the capacity of the human mind for believing what it imagines is almost infinite. We actually know nothing compared to all we need to know. There are known ‘knowns’, there are

known unknowns, and there are unknown unknowns; let us prepare for the ‘Beyond’ to make unknown unknowns known.

The universe is a multi-layered existence evidenced in the ‘Mineral Kingdom’, much like ‘onyx’, a sort of stone with different colours in layers. Consciousness stares at us when we deal with the quantum world. Quantum physics paves the way to accept mind and matter as two irreducible, but inseparable aspects of universal reality. HPB defined human being as highest spirit and lowest matter linked by the mind. David Boehme, a pioneering physicist, envisioned the existence of a higher order of reality, which is called the ‘**implicate order**’. Thus the belief in Brahman is no longer a matter of blind faith though people accepted this blind faith as it enriched their lives. Cosmic perfection is infinite and incomparable. Nothing happens by accident; everything has a perfect reason. We often cannot understand the reason from our level of consciousness. Our inability should not be construed as cosmic deficiency. Every advance in knowledge brings us face-to-face with the mystery of our own being, said Max Planck. Curiosity is the abiding fountain of happiness. All that appears to be finite has the infinite as the ultimate source and resort. The world is a discontinuous continuity – discontinuous because every moment something new is happening...

The universe, conceived in experimental or phenomenal terms, is a vast tempero-spatial system, corpuscular in nature from which we cannot sensorily (even in thought) escape in any direction. Viewed in this light everything in the world appears and exists as function of the whole – the broadest, deepest and most unassailable meaning of the idea of evolution. If we think of a new world full of intelligence, integrity and inclusiveness, we need to make it happen. If life is an interaction between matters and force all possibilities are there in humans. So far as Theosophy is concerned, life is not all the interaction of matter and force, but an individual principle. The role of a Theosophist is never to imitate, not to imitate however great, but to be ‘yourself’ all the time. Nature need not know what we all humans know, but we need to know all Nature knows. Many of us are like cranes selfishly looking intently at the object of our desire; whereas we are expected to be like swans able to discern the real from the unreal, the cream from the water in the milk. The only thing worse than being blind is having sight but no vision, said Helen Keller.

Pre-human stages of matter and life have a deterministic existence. All living beings are prompted by the primordial. Psycho-physical longing is longing for both physical and mental pabulum – the longing concerning inborn instincts. Psychic longing occurs when one wants one's psychic emancipation to progress from crude to subtle, to cover all spheres of existence and non-existence. Heightened psychology is where mental faculties along with controlling faculties move upwards to be lost in the **Supra-cognitive Entity**. Spirituality is to religion what philosophy is to psychology. In the realm of the manifested cosmos if such a practice is pursued, the entire physical structure of the universe will be slowly but surely metamorphosed into the psychic world and the psychic world will be metamorphosed into spirituality, into Divine Consciousness whose centre can be found everywhere, but circumference nowhere. Our perception of what is perfect undergoes change depending on the level of evolution of our consciousness. No one knows how truly bad he is until he has tried very hard to be good, said C.S. Lewis. We are all in the gutters, but some of us are looking at the stars, said Oscar Wilde. By degrees, little by little, from time to time, a wise person should remove his own impurities as a smith removes the dross from silver, expounds *Dhammapada* (239).

The size of the observable universe so far is about 15 billion (10^9) light years. What lies beyond the observable universe is unknown and inconceivable, inexplicable. Billiards (thousand million) and billiards of stars and galaxies are playing unending games of billiards out there in the space beyond the unobservable universe in the cosmos. The universe is a symphony of strings, and the mind of God that Einstein eloquently wrote about would be cosmic music resonating through 11-dimensional hyper-space. Spiral galaxies, like our own Milky Way, maintain rather a tranquil but steady pace of star formation; the spindrift of galaxies shimmering across the limitless ocean of interstellar space. The fallacy of life right now is that science gathers knowledge faster than society gathers wisdom, Theosophical Society notwithstanding. Hence, we need to run in order to be at the same place (at least) like working out on the treadmill.

The concept of the 'Beyond' may be considered in the context of two primary aspects of 'Time' & 'Space' which are not in opposition

but in apposition. Space and Time are not part of reality. Quantum Mechanics reveals that space and time have no meaning unless there is a conscious observer. Let's live that ordinariness of life in an extraordinary way – the way that transforms every small activity into a holy act. In adoring prayer, your house becomes a temple, your body becomes the abode of God. Nothing is profane, everything is holy and sacred. And unless everything becomes holy to you, your life cannot be religious. It's just no use having a religion, belonging to a 'faith' without being truly religious. And of late, religion is too much with us, so much that very few are really religious. Not after, let alone before, in between interrogations lies the truth, the essence of existence. The Masters of Wisdom know it in finality and bestow us with Peace and Bliss.

Let our mission be cosmic, concern be for all of humanity, and not only this present world, but the world hereafter. Let our mission penetrate the past, present and future, and encompass all of humanity of all the Seven Root Races. All of us are pilgrims on this earth. Even the earth itself is a pilgrim in the heavens, said Maxim Gorky. So many worlds, so much to do, so little done, such things to be, iterates Lord Tennyson. Writing cannot express all words, words cannot express all ideas, said Confucius. You can't know where you're going unless you know where you come from. All emotions die a natural death under observation. Once we can see our thoughts for what they are we are free, we are at peace. We need no security other than the awareness that we are in God and God is in us. And hence, **never look for that which you have never lost**. The Self is universal, immanent as well as transcendent. The effect of all that has been done reaches out into infinity. We are anonymous when we are not functioning with full potential. The best is always elusive, but things can be done better than the best every moment, moment after moment.

“All human actions are one or more of these seven causes: chance, nature, compulsion, habit, reason, passion and desire”, said Aristotle. If people are deprogrammed, all their energy will move towards creativity, otherwise it becomes passive receptivity. Let go of the meaningless so as to realize the meaningful; let go of the sensations so as to perceive the subtle. Why measure life by a few days when each day presents infinite possibilities; the scope for it lies in every moment. We are not puppets

manipulated from above, but autonomous agents answerable for what we do. The spiritual dimension of the soul is more than a new perspective or paradigm. We are so involved with our set pattern that we end up without real fulfilment and walk round and round as in Dante's '*Inferno*'. **We have to get really high in order to see how small we really are.** The lotus born out of the slime & the sludge is prepared to come up looking at the shining sun far above; why can't we humans look up to look at the stars which are far beyond, beyond the infinitude, for we only are capable to go and grow from infinitesimal to infinitude.

Vedanta says that the mind itself must be used as an enquiring tool to look deeper into the purpose of life beyond the visual- auditory-sensory matrix of impressions. Taoists say that the true heart is in the third eye; it is unmoving, always the same, and always 'objective'. The world is not an unfortunate accident; it is a miracle moving towards its expression, said Mother Teresa. Constant reinvention at all stages of life is the only way to stay afloat. Life reveals its beauty at every stage. God gives us a chance to reinvent ourselves every morning. Mystics maintain that all religions and their myths are only partial visions of truth; we have to prepare for the 'Beyond' for the whole Truth. Human almanac is for the planetary chronicle & position and prediction of their future for a year; parental almanac is for their children and their wellbeing & betterment, but God's almanac is for the whole of Nature, the whole of the manifested Creation. But then who prepares for the un-manifest? Where shall the mundane and the divine meet? The 'Absolute Brahman' is manifest as well as un-manifest – '**Infinitely**' manifest; '**Eternally un-manifest**' – a pause-less continuum. Those who reject the notion of God even often unconsciously express a longing for an unknown reality in their lives. And hence, believe those who are seeking the truth; doubt those who find it.

NEWS AND NOTES

Bengal

Bengal Theosophical Society (BTS) celebrated its 133th Anniversary on 12th September 2015 at BTS Hall with Shri Shyamal Sen, former Chief Justice, Ex. Chairman of Human Rights Commission, Government of West Bengal, as Guest of Honour and Ex- Justice S.S. Ganguly, Bro. B.L. Bhattacharyya and Sis Kamalika Bhattacharya as Special Guests.

The Meeting started with prayers of all faiths followed by one minute's prayer for the speedy recovery of Sis Vinodini Goenka. Bro. Deven Doshi, Vice-President, BTS, successfully conducted the meeting and welcomed all Guest Speakers and participants. Sis. Kamalika Bhattacharya inaugurated the programme by lighting candle with the help of Sis. Arati Nandi and Chandana Nandi. Bro. Ratan Das, Secretary, BTS, presented the report.

Justice S.S. Ganguly highlighted the glorious tradition of TS in West Bengal and upliftment of tradition and freedom movement of India. Bro. Satryajit Chakraborty, a young and new member gave a short talk on Theosophy. Sis. Kamalika Bhattacharya's Video presentation on Theosophy and transformation of human beings was unique and was appreciated by all. Justice Shyamal Sen spoke in short about the relevance of the enthusiasm among the new members of BTS. Bro. Deven Doshi, Bro. Ratan Das, Bro. Pradeep Nahar, Bro. N.C. Laha, Bro. Nilanjan Mitter, Bro. Satryajit Chakraborty, Bro. Subrata Sen and others played important role in successfully organizing the the programme. The meeting ended with vote of thanks and get-gother with coffee, sancks and sweets.

With the initiative taken by Bro. Joydeb Goswami and Bro. A.N. Chakraborty, Bally Lodge has become active. People are becoming interested in Theosophy by reading new publication in Bengali.

In a general body meeting held on 12 September the Executive Committee of Bally Lodge was reconstituted for 3 years with following members.

President; Justice Moloy Sengupta, Ex- Chief Justice of Sikkim, Vice-President: Bro. Sukdeb Goswami Bro. Ananda Mohan Patra & Bro. Subhas Chatterjee, Working President: Advocate Mandhusudan Banerjee, Sr. Advocate, Secretary: Bro. Joydeb Goswami, Joint Secretary: Bro. A.N. Chakraborty, Treasurer: Bro. Arun Kumar Banerjee, Assistant Treasurer: Bro. A.K. Halder, Members: Bro. A.N. Banerjee & Bro. P.K. Ghosh.

Bombay

Shanti Lodge Navroze Meeting on 20th August 2015: Sis. Mahrukh Shroff spoke on “Asha- God’s will”

Explaining 6 Abstract concepts- the attributes & qualities of Ahuramazda she said that Ahuramazda has given human beings His very own qualities to reach perfection. Asha is an internal, Immutable, unchangeable positive law for Spiritual & Corporeal World. Asha stands for truth, which leads to ASHOI- Righteousness, i.e. Right Thing at right Time at right Place with Ethical standards in our lives. Man is a co-worker of God with Free Will and Free Guiding Light of his Consciousness. Asha preserves all life in this world. Good of society should always take precedence over one’s own good. To follow the path of Asha one should be militant with inner strength & light of Righteousness.

The 135th Annual General Meeting of Blavatsky Lodge on 6 September 2015: It was a well- attended meeting of 37 Brethren. After the Business of AGM, Brethren shared their views on how to increase membership, how to vitalize Lodge and how to spread Theosophy. The meeting was followed with fellowship at the pooled lunch.

Obituary: Bro. Paevez Katrak, a sympathizer and supporter of TS Activities of Blavatsky Lodge and Bombay Theosophical Federation for about five decades, passed to peace on 14 September 2015. Lately though advanced in age, he kept himself abreast about TS activities through BTF Bulletin. Members and even French Bridge Neighbourhood Residents remember his Kirtans (Poetic recitation with music of inspiring philosophical stories) and recitation of Sant Kabir’s Dohas.

Delhi

The members of Besant Lodge, in one of their meetings in September, discussed ‘Blending of Psychic Nature with Spiritual Nature’. The conclusion was that the ultimate object of all our spiritual endeavours

is to, ‘Bring about a fundamental change in our character and ultimately our behaviour. In all our spiritual pursuits first we need to prepare and purify ourselves by study, meditation, service and so on’.

Bro. M.P. Singhal delivered a talk at Indraprastha Lodge in September on ‘Assessing our progress on Spiritual Path’. His other talk on ‘Love- the highest law of life’ was held at the same venue on October 18. Besides, he spoke on the occasion of Dr. Annie Besant’s birthday on ‘Her rich legacy for the world’ at the Federation Headquarters in Nagpur. He delivered a talk at Hyderabad TS Lodge on 6 October on ‘Transforming impact of TS membership’.

Bro. P.S. Mittal of Anand Lodge, Allahabad, delivered a talk on ‘Nishkam Karma’ on 15 October.

Kerala

Tellichery Lodge organized an Inter Lodge Meeting on 7 September 2015. The theme of the meeting was “Human Regeneration” and Bro. S. Sivadas, President, KTF, was the chief guest. Sister P Shobha, Gouthama Lodge, Kannur, Bro. Kesavan Namboothiri from Vadakara Lodge, Bro. P Raghavan Nair and Bro. C.K. Balachandran from Tellichery Lodge spoke on the this occasion. Members from Kannur, Alleppey and Vadakara Lodges participated. Bro. S Sivadas visited and talked on various subjects at Tellichery, Vadakara, Ernakulam, Thiruvananthapuram and Alleppey Lodge.

Vice-President G Ramanathan visited Blavatsky – Besant Lodge, Pullut and gave a lecture on “The Origin of Theosophical Movement” and how the HQ was established at Adyar. Bro. K. N. Unnikrishnan presided over the Meeting.

Regular classes are conducted on every Wednesday on *The Key to Theosophy* at Trichur Lodge by Brother P.S. Krishnamurthy, Vice President.

Marathi

Annual General Body Meeting of the Maitriya Lodge, Nagpur, was held on 16 August 2015. Shri Balchandra Mankar chaired the meeting which started with the Universal Prayer. Thirty one members were present in the meeting. Annual Report and income and exp. A/c for the

year 2014-15 as well as budget for the next year (2014-15) was passed. On this occasion, Shri Shankar Rao Supare and Vice-President of Maitriya Lodge Sri M. R. Gan gave presented their views on Theosophy. Vote of thanks was given by the Vice-President.

Bro. M.P. Singhal, along with his wife participated in Annie Besant's birthday celebration at the Federation Headquarters in Nagpur. He spoke about Dr. Besant's legacy to the TS like: Discovery of J-Krishnamurti, the Universal Invocation, Anus of occult chemistry and about more than 250 books written by Dr. Besant. She was elected as President of the Indian National Congress in 1917, she stepped aside without creating controversy of opposing Gandhi's Non Cooperation Movement, she helped Malaviya ji by giving the Central Hindu College to become first nucleus of BHU. She participated in the World Religion Congress in 1893 held in Chicago; expanded TS activities around the world, inspiring people by her powerful ideas and oration. Bro. Singhal participated in the 84th Annual Conference of Marathi Federation held at Amaravati. He chaired the TOS session on 3rd October.

Bro. Singhal donated Rs. 11,000/- for the renovation & maintenance of Federation Headquarters at Nagpur.

Rayalaseema

Vasishtha Theosophical Lodge celebrated the 168th birthday anniversary of Dr. Annie Besant with much devotion and enthusiasm. The young students of higher class of the Medha School were encouraged to participate in it. The school functions in the premises of Vasishtha Trust. G. Vaishnavi, S. Anuvada Sri, K. Pooja and Ch. Chitra of class XI spoke on the various aspects of Dr. Annie Besant and the multifarious services rendered by her to our country. Then, some senior members and members of the Trust Bro. A.M. Vatcha spoke about Dr. Besant's unique personality and her being a 'Diamond Soul'. Dr. Pannganty Krishna Murthy, Secretary of the Lodge, spoke about Dr. Besant's unique personality, particularly her service orientation, courage and discipline. He spoke about her authorship of nearly 300 books particularly, *The Seven Great Religion of the World*. Bro. A.M. Vatcha presented gifts to four students who spoke on this occasion. The principal and the staff of the school helped a lot in making the function a success.

Uttar Pradesh

The Theosophical Lodge at Rampur organized a meeting to celebrate Annie Besant's 168th Birth Anniversary in which Bro. Hariom Agrawal, Secretary of the Lodge, spoke on the life of Dr. Besant. Bro. Ravi Saraf chaired the meeting and mentioned about Dr. Besant's contribution in the field of social and religious reform as well as her great contribution in the national movement of India. Flowers were offered on Dr. Besant's portrait and poems were recited on this occasion. The meeting was attended by members and some distinguished guests.

The following talks were held at Nirvana Lodge, Agra, in the months of September & October. 'Falling standards of Basic and Higher Education' By Dr. Nasreen Begum, 'Religion & Place of women' by Dr. Vini Jain, 'Living & Life' by Bro. Harish Sharma, 'Five Sheaths' by Bro. Sandeep Agrawal, 'Preya & Shreya' by Dr. H.K. Upadhyaya, and 'Literary contribution of Raja Laxaman Singh' by Bro. Bhagwan Sharma. Besides, a seminar on 'Theosophy and Science' was held in which Dr. Harish Sharma, Dr. Rajoriya and Bro. Gyanesh Chaturvedi expressed their views. Dr. Annie Besant's life and work were mentioned by Bro. Pravin Malhotra, Bro. Devendra Bajpayee, Bro. R.P. Sharma and Bro. Gyanesh Chuturvedi on the occasion of Dr. Annie Besant's birthday.

Dr. Annie Besant's birthday was observed on 1 October at Dharma Lodge, Lucknow. Bro. Sandeep Srivastava spoke on this occasion about her life and work. The guidelines for meditation were explained by Bro. U.S. Pandey and he guided group meditation on 4 October. The other talks held at Dharma Lodge in October were: 'Three Great Truths' by Bro. U.S. Pandey and Bro. S.B.R. Mishra, 'At the Feet of the Master' by Bro. B.B. Lal' 'Dispassion, Good conduct and Love' by Manju Shukla and 'The Allegory in Durga Saptashti' by Bro. U.S. Pandey.

Bro. U.S. Pandey, Federation Secretary, visited Narain Lodge, Mirzapur on 9 and 10 October. He discussed administrative matters with Bro. R.S.Tandon the lodge secretary. During a special lodge meeting held on 10th October he delivered a talk on the theme "Man is his own destiny maker" followed by discussion with participants. Thereafter he addressed a group of about 100 students and the teachers of Annie Besant School on the theme "Points of character building for children in daily life". In the afternoon Br. Pandey delivered a talk on

“Theosophy and Theosophical Society” which was attended by about 40 persons consisting of members and also non-members. He gave an introduction of theosophy, theosophical society-its purpose and role in reforming the individual and also the human society.

Bro. U.S.Pandey visited Allahabad on 11 October. During the meeting of Anand Lodge on that day he delivered a talk on “Human Happiness” followed by interaction with the participating members. He also discussed administrative matters with the lodge officials.

In a gathering of retired officials and their spouses on 22 October, Bro. U.S.Pandey delivered a public talk on “Meditation- its purpose, principles, likely benefits”. The talk was followed by close interaction between the participants and speaker.

On invitation by M.P./Rajasthan Federation, Bro. U.S Pandey participated in their 91st Annual Conference organized at Ratlam on 31 October and 01 November and delivered a public talk there on the theme “Love and Meditation-their interdependence”.

A talk on ‘Oneness in all Schools of Philosophy in India’ was delivered by Dr. Hari Prasad Adhikari on 6 November at the Indian Section HQ. It was held under the auspices of Kashi Tattva Sabha.

National Lecturer

Bro. B.D. Tendulkar delivered a talk at Anand Lodge, Allahabad, on 27 September. The subject he dealt with was ‘Human Regeneration’.

M.P. & Rajasthan Federation organized Bro. Tendulkar’s programme from 28 September to 2 October. He had a meeting with the members at Gwalior regarding the present activities of the Lodge and how to vitalize them. The members were advised to start TOS activities in order to attract young people to theosophical programmes. Bro. Tendulkar delivered following four lectures at Gwalior Lodge: ‘Universal Brotherhood’, ‘Human Regeneration’, ‘Science & Occultism’ and ‘Essentials of Spiritual Life’. He spoke on ‘Life, Work and Teachings of Annie Besant on the occasion of her 168th birthday. He was invited to Gopala Temple for a *stasang* and there he spoke on ‘Law of Karma’ and ‘Essentials of Spiritual Life’.

Bro. Tendulkar visited Amravati from 3 to 4 October for the 84th Annual Conference of Marathi Theosophical Federation. He chaired the inaugural session and a session of short talks on ‘Innovative approach for the propagation of Theosophy in modern times’. He visited the newly formed Theosophical Lodge at Nandurbar from 3 to 5 October. He personally contacted the members at their residence in the nearby villages. The Secretary of the Lodge has published many leaflets for circulating them among the members in order to spread information regarding Theosophy and the TS. TOS activities, such as distributing of books and stationery to needy students were taken up there in June & July. The Lodge has established good rapport with the teaching staff.

On 26 and 28 Sept. 2015 a study camp was organized in Gorakhpur on *At the Feet of the Master*. Bro. S.K. Pandey, National Lecturer, threw some light on the second qualification ‘Desirelessness’. He said that this qualification seems to be most difficult to be achieved by a man for since long he has identified himself with his desires and he feels that if the desires are gone nothing will be left.

Annie Besant Day was observed on 1 Oct. 2015 by Assam Theosophical Federation in Guwahati. As chief guest, Bro. S.K. Pandey highlighted some of her social, political and spiritual activities in India. He said that she was of a versatile nature and a revered foreign lady who loved India.

Bro. S.K. Pandey directed a study camp organized by Assam Theosophical Federation in Guwahati on 1 and 2 Oct. 2015. A detailed study and discussions were held on HPB’s book *The Voice of the Silence* during four sessions of the study.

On 3 and 4 Oct 2015 a study course was organized by ATF in the auditorium of MNC Girls Degree College, Nalbari. Bro. S.K. Pandey conducting the course on the book *At the Feet of the Master* elaborated several important points of four qualifications mentioned in the book.

On 6 and 7 Oct 2015 Bro. S.K. Pandey conducted a study camp organized by ATF in a remote village Dergaon Distt. Golaghat of upper Assam on *At the Feet of the Master*. Explaining the book in Hindi, as desired by the participants, Bro. S.K. Pandey pointed out that sitting At the Feet of the Master means ‘Upanishad. He said that studying

‘Upanishad’ or ‘Geeta’ or any scripture is just getting a knowledge. But a knowledge becomes wisdom when one starts living with it.

North India Study Camp

The North India Study Camp was held at the Indian Section Headquarters, Varanasi, from 17 Oct. 2015 to 20 Oct. 2015 in which delegates from different Federations participated with great enthusiasm. The International President Bro. Tim Boyd directed the study on the subject ‘The Three Objects’. The inaugural session began with Universal Prayer and thereafter the General Secretary (GS) expressed his gratitude as International President kindly agreed to direct the study. Welcoming the International President Bro. Tim Boyd and his wife Mrs. Lily Boyd on behalf of every one present there GS mentioned that this is the first time that the topic “Three Objects of Theosophical Society” have been chosen for the North India study camp and members of Theosophical Society are fortunate to listen to the International President on this core issue. The GS also welcomed all members from various lodges who came to attend this camp in large number from various parts of the country. Emphasizing on the relevance of Theosophical Teachings in modern-day world, GS highlighted the significant role the Theosophical Society is performing in spreading theosophy not only in India but all over the world.

During the first session International President chose to speak on the first object of TS i.e. “To form a nucleus of the Universal brotherhood of humanity without distinction of race, creed, sex, caste or colour” which lays down the foundation of TS from a deeper level. He elaborated further that first part is ‘to know’, ‘to will’, ‘to dare’ and ‘to be silent’ because it is only the silent mind that can understand the unity. The President clarified the distinction between Theosophy, Theosophist and the Theosophical Society. He explained about the different levels of consciousness i.e. basic level (normal), intermediate level where there is mixture of both higher & lower consciousness and lastly higher consciousness level. He dealt in detail about compassion which he clarified, is not an attribute but it is Law of Love. Drawing attention of the participants to deep subject as meditation, he made it amply clear that Meditation is not what we think, Meditation begins where thought subsides for which mind has to go beyond profound limitation. He referred to ‘Diagram of Meditation’ given by HPB and illustrated the term ‘Acquisition’

(unity) and ‘Deprivation’ (separation). The President presented vivid narration of his own life experiences about unity and sense of separation. Quoting HPB, he revealed that meditative practice is completed with realization that I am beyond time and space.

Throwing light on the second object i.e. ‘to encourage the study of comparative religion, philosophy and science’, the President clarified that the second object gives breadth to the mind. Terming mind as tool to study the Truth, he indicated that mind has the capacity to harmonize, synthesize and to put things in order. He further elucidated that it is only the mind which analyses and harmonize can attain higher consciousness. Elaborating the third object i.e. ‘To investigate unexplained laws of nature and power latent in man’ he brought out that we are constantly impacting the environment around us. He explained that the mysteries of nature and life unfold themselves to one who decides to tread the spiritual Path. He underlined the fact that Universal Brotherhood is the expression of having connection with human chain. He reminded the participants that we are surrounded by life, energy, thoughts and ideas every moment and it is our limitation that we are not receiving the signal.

The International President exhorted the members to engage the mind with thoughts, ideas and energy enveloping us and urged them to embrace and allow these ideas to flow within. He maintained that it is an opportunity of creative endeavour through which we find ourselves enlarged and expanded. In this elevated state, he revealed that we become transparent and it flows to outer world.

The most interesting phenomenon in this study was that International President shared his life experience, and his interaction with His Holiness Dalai-Lama and a Tibetan Monk.

The concluding session was devoted to question/answer from the participants and sharing of experiences of the study camp.

The International President and his wife were invited to the Besant Theosophical School on 20 October 2015. The President inaugurated the new building there which has been named as **BASANTA GEHA** (the Abode of Besant). Mrs. Lily Boyd was requested by the Manager and

Principal of the School to plant a sampling of *nagalingam* tree near the Assembly ground. They both met the members of the Managing Committee, Teachers and Students of the School. Then, the International President addressed the students. The function was attended by the members of the TS, Besant Education Fellowship and the delegates who had come to attend the study camp.

All the people at the Indian Section Headquarters were happy to have the International President at the campus in Varanasi on his birthday the 22nd October, 2015.

On this occasion, the President and his wife Mrs. Lily Boyd planted sapling of *parijat* tree in the lawn in front of Shanti Kunj. Many other members and participants also joined in tree plantation.

The Section also organized a delicious lunch for the President, his wife and all the residents, workers and guests in the Bhojanshala to celebrate the joyous occasion.

Theosophical Order of Service

TOS-West Bengal organized a meeting at Mahesh (TOS) School with Bro. B.L. Bhattacharya in Chair. Bro. Priti Madhav Roy, President of the school, was the Chief Guest. Members of different TOS groups attended the meeting which started with prayers of all faiths performed by the Teachers of the school followed by one minute's silence.

Secretaries of different TOS Groups presented their reports. Bro. Gangaram Hazra, Regional Secretary, TOS-West Bengal, gave a brief report of TOS- West Bengal region and thanked Secretaries of all active TOS Groups for their support. Bro. B.L. Bhattacharya explained the objectives of TOS Groups for their support.

Bro. B.L. Bhattacharya explained the objectives of TOS and contribution of Dr. Annie Besant particularly in the field of education, social reform and freedom movement in India. He said- Selfless service to the needy without any expectation and without any distinction of caste, creed, sex and colour is the practical Theosophy and real worship to God.

Lunch was hosted to all the members and about 100 students of the school. The Executive Committee of TOS West Bengal was reconstituted with following members for next 3 years.

President: Bro. Shaik Kd. Zaki, Vice-President: Bro. S. Ravinder Singh, Secretary: Bro. Gangaram Hazra, Treasurer: Bro. Satyen Bose, Asst. Secretaries: Bro. Mossaraf Hossain Khan , Bro. Debabrata Dutta, Bro. Shyamal Dhar, Bro. Dinabandhu Das, Bro. Amal Indu, Co-ordinator: Bro. Nanda Dulal Sardar, Patron:Advisor: Ven Dr. Buddha Priya Mahathero.

Bro. B.L. Bhattacharya congratulated the members and advised them to work in a team with brotherly spirit.

Publication: *Theosophy Parichaaya* and *Manob O Tar Katipay Sharir* (Bengali translation of *Man and His Bodies* by Dr. Annie Besant) are available. A short history of the TS in West Bengal from 1970 onwards will be released along with the Souvenir during the anniversary programme of Bharadwaja Lodge.

Study Camp at Lucknow

In the 125th year of the Indian Section, a two-day seminar on the Works of Dr. I.K. Tamini, will be held on 20-21 February 2016 at Lucknow. The seminar is being organized by the Satyamarg Lodge, Lucknow.

Theme: From **Self Culture to Self Transformation**

Venue: A 1/3 Viram Khand I Gomti Nagar, Lucknow Adjoining Royal Café, near Patrakar Puram Crossing, Gomti Nagar. Lodging and all other Facilities will be available from evening of 19th February 2016 till 21 February 2016.

Registration Fees: Rs. 300/- for out station delegates
Rs. 200/- for local delegates

Contact: Dr. V. Narayan 09415864998
Vijay Khand- I Gomti Nagar, Lucknow
Shikhar Agnihotri 09839912070

As Study camp has been organized by the Indian Section on 11,12 and 13 March 2016, based on '**INITIATION INTO YOGA**' written by **Krishna Prem**.

Prof. R.C. Tampi will direct the study. The participants will have an opportunity to study the arduous path, depicted by the author.

The details will be given in the January 2016 issue of *The Indian Theosophist*.

U.P. Federation is organizing a study camp on "Astavakra Samhita" (publication of Advaita Ashram) on 12-13 March 2016 at Ghaziabad.

Members of U.P. Federation and also of other Federations are welcome to participate in the study camp.

The persons coming from outside Ghaziabad will be provided board and lodging from 11 March (evening) to 13 March (AN) for which each such participant will pay a contribution of Rs. 400/- on arrival at Ghaziabad. However, each such person may advise his/her name to any of the following contact persons latest by 1 March, 2016.

Bro. S.L. Goel- Vice-President, Besant Lodge, Ghaziabad, Mob. 9868998008.

Bro. Chakit Swarup Arya- Secretary, Anand Lodge Ghaziabad, Mob. No. 9910441008

Bro. Suneel Sharma- Coordinator of study camp at Ghaziabad, Mob. No. 9868185025.

Bro. U.S. Pandey- Secretary, U.P. Federation, Mob. No. 9451993170.