

**The European School of Theosophy**

# **The Spiritual Path**

**12<sup>th</sup> – 17<sup>th</sup> October 2017**



**With the kind support of  
Blavatsky Trust & International Centre of Theosophy**

**European School of Theosophy  
[www.europeanschooloftheosophy.eu](http://www.europeanschooloftheosophy.eu)**

## Our Journey Begins...

### About the European School of Theosophy

The European School of Theosophy was launched in England in October 1982 by Geoffrey Farthing, Ianthe Hoskins and Adam Warcup and has been under the direction of Ingrid Eberhard-Evans for many years. Its activities are characterised by a five day programme of intensive, guided study with study material readily available. The School is autonomous and is not part of any organization, Theosophical or otherwise.

The main focus of the School is the research and investigation of the early literature giving rise to the contemporary Theosophical Movement such as HPB's writings, the Mahatma Letters and more, as well as current developments within the field of humanities and science. Subjects related to Western Esotericism, religions as well as Eastern and Western philosophies are also often blended into the programme.

Courses are designed as an incentive for students to discuss and reach their own conclusions; rather than being dogmatic it promotes questioning and a broad mind approach. Opportunity for research projects may be given to bona fide fellows presenting a comprehensive proposal and justification of their aims.

The language of the School is necessarily English, but its location varies each year in places that facilitate opportunities to commune with nature, physical activities as well as contemplation and meditation. Since its inauguration in England, the School has met in Austria, Germany, Holland, Spain, Greece, Italy, Hungary, Belgium, Holland, Israel, Scotland and Wales.

In Naarden, at the International Theosophical Centre whose aim is to foster the principle of Universal Brotherhood and peace under the inspiration of the highest human values. Naarden, is a peaceful and inspiring place amidst beautiful nature, suitable for meditation retreat and study. Here, we will meet to explore, for five days, the sources and foundations of "The Spiritual Path," its nuances and complexities as outlined within the esoteric system of HPB, in the *Mahatma Letters* and more.



#### DAILY MEDITATIONS

During the EuST 2017 daily morning meditations will be based on the *Stanzas of Dzyan* & H. P. Blavatsky's *Diagram of Meditation* will be guided by Michele and Dr Pablo Sender.

#### SILENT RETREAT

Dr Pablo Sender will be conducting a silent retreat in Naarden from 6 to 10 October, 2017. The retreat is just a few days before the school and it will be an excellent preparation for the programme the EuST.

For more information send an e-mail to [activities@itc-naarden.org](mailto:activities@itc-naarden.org) or call 00 31 (0)355417118

Also visit the ITC website: <http://www.itc-naarden.org/blog/>

# The Theosophical Movement & The Spiritual Path

Jon Knebel

My presentation will focus on the idea that the Theosophical Movement also is on a Spiritual Path. I will focus on the question: 'Are we in our groups, lodges and sections treading the path laid out for us 140 years ago?'

## 'The Spiritual Path' as defined by the Aims and Objects of the Theosophical Society.

What were the original Aims of the Theosophical Society? When did they become our Objects? How have they changed over the years? How did do they define a path? What should our Aims and Objects be today? What should we be doing today, as a Movement, to further those Aims and Objects?

## The Sevenfold Nature of our Society.

How does the Sevenfold Nature of man, and of the universe, as first presented in the Cosmological Notes, define a Spiritual Path? Does the Theosophical Society also have a Sevenfold Nature? How does this Sevenfold Nature indicate a Spiritual Path for the Movement? What should we do, as an institution, a Lodge or study group, when a new inquirer comes to our door?

## The Spiritual Path as described in the Great Master's letter.

This remarkable letter to A. P. Sinnett from 1881 was a roadmap for the early Society. What are its main points? How well have we as a Movement, an institution in all its forms, performed against that roadmap? Are we accomplishing the objectives put forward in this letter? How might we do better?

## Who is Who?

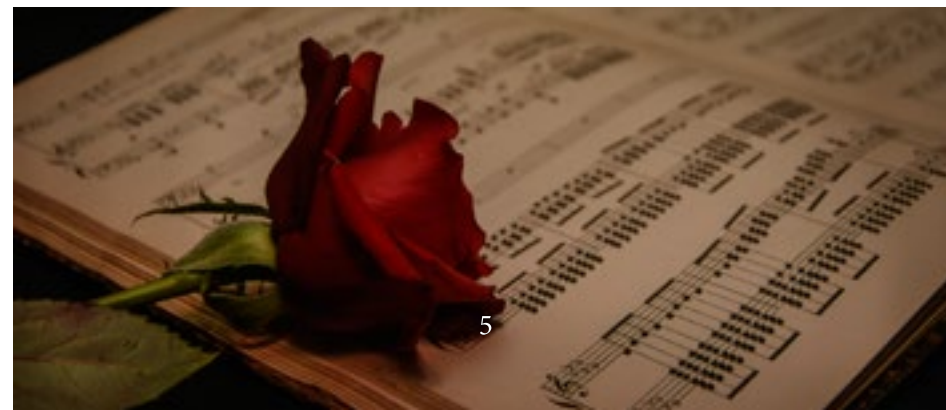
Jon Knebel has been a student of Theosophy for over 20 years. He led a *Mahatma Letters* study group at the Olcott headquarters from September 2011 until April 2014. Jon has now taken on the responsibility for the compiling, editing and publishing of H. P. Blavatsky's personal correspondence as part of the Collected Writings series.

Jon also serves on the board of directors of the Theosophical Order of Service in America and on the board of International Theosophy Conferences, Inc.

## A Musical Bouquet of Flowers: Homage to Ingrid Eberhard-Evans

Ingrid Eberhard-Evans has been the heart and soul of the European School of Theosophy for many years. On the 16th of October at 8:00 pm we will have a Musical Bouquet of Flowers to pay homage to her.

The concert will be conducted by Esther Nuijten, recorder, Hans Lub violin, Terry Pratt and Martie Velthuis will be playing viola da gamba. The repertoire will be Renaissance and Baroque music!





# The Spiritual Path, Probation & Discipleship

Pablo and Michele Sender

## *The Religious and the Occult Paths*

H. P. Blavatsky was the first person in modern times to talk in an open and clear way about the existence of Adepts teachers, known as “Mahatmas” or “Masters of Wisdom”. According to her, the Mahatmas are human beings who have perfected their natures to a degree that will be possible to humanity in general only after many more cycles of evolution. Having reached this high spiritual state, the Mahatmas are now in a position that enables them to help the rest of humanity realize the Truth. How did they manage to attain this goal so far in advance? According to Theosophical teachings there are two evolutionary roads open before us. One is the slow and steady path of progress through moral effort and gradual improvement, which is furthered by all religions in their exoteric teachings. This path is said to be safe, however the exchange for comfort is time. The other road is known as the Occult Path, which involves a shorter and faster but much more difficult journey. In it, the qualified aspirant is trained by a Master of Wisdom who guides him through a series of initiatory experiences, bringing the aspirant to the goal of perfection in a comparatively short time. This path, however, is said to be fraught with perils and dangers—for which reason its existence has been concealed from the public in most spiritual traditions of the past. In this talk we will explore the main features of these two paths and their goals.

## *Probation - Its Nature and Laws*

Mme. Blavatsky stated that, in order to tread the Path of Occultism, the Aspirant must become a disciple of one of the Masters of Wisdom. However, in the act of accepting somebody as a disciple, the Mahatma takes on himself a grave karmic responsibility. It is for this reason that all neophytes have to go through what is known in Theosophical literature as “Probation”—a period full of tests and trials that last on an average of seven years. During this fascinating and puzzling time several occult forces play around the neophyte seeking to draw out of him or her everything that may be dormant—whether of a positive or negative nature. This first stage in the relationship between a Master and the would-be disciple has the double purpose of being educational as well as probationary, while also serving to purify the nature of the neophyte. In this talk we will

explore how Mme. Blavatsky and her Adept teachers described this period, the laws that govern it, and the expected result of those who successfully pass the ordeal.

## *Life as a Disciple*

After successfully passing the period of Probation, the Neophyte is accepted as a chela or disciple of one of the Masters of Wisdom. An important task for the chelas is to learn the practical aspect about the hidden mysteries of Nature and the powers latent in man. However, this knowledge, which can be used as easily for good as for evil, cannot be freely given. Only those who have the welfare of humanity at heart and who are on the road to self-mastery can be safely entrusted with these powerful means. In fact, chelas begin to partake in the work of the Masters to benefit humanity even while they are still undergoing their own training. In early Theosophical literature we can find a number of writings from Mme. Blavatsky and other chelas describing some of the “rules for chelaship” regulating this stage of development. These rules present to us a lofty model of moral and spiritual living, by means of which the chelas effect that inner alchemy which gradually brings their natures and aims into harmony with those of the Mahatmas. In this talk we will explore these rules and how they can be practiced by all of us, in order that the work or preparation for discipleship can be commenced in our daily life.

## “ Who is Who?

**Michele Sender** has been a member of the Theosophical Society since 2006. She has a degree in education and part of her work was teaching positive thinking skills to high school at-risk students. She was president of the WheatonOlcott Branch of the TS and has given lectures, classes and seminars on Theosophy and its practical application in daily life, both in the US and the UK.

**Pablo Sender**, PhD, became a member of the Theosophical Society in his native Argentina in 1996 and has presented Theosophical lectures, seminars and classes in India, UK, Europe and several countries in the three Americas. His articles, in Spanish and English, have been published in a number of Theosophical journals. Learn more at his web site: [pablosender.wordpress.com](http://pablosender.wordpress.com)





## The Burning Ground

Noeline Hart

The Spiritual Path presents the aspirant with the necessary stages of development, which must be undergone during many lifetimes for the highest spiritual goal of union with the Divine to be achieved. Treading the Spiritual Path takes the aspirant through the many changes in consciousness which occur at each step leading to enlightenment and liberation from the limitations of dense matter. The burning ground is the transmuting process which all aspirants must undertake to bring about this transformation.

### Who is Who?

Noeline Hart has been a member of the Theosophical Society for thirty one years. She has a degree in Education (B.ED Honours) and was a teacher in English schools for thirty four yrs. She is currently a director on both the Executive Committee of the English Section and the English Theosophical Trust, as well as a Trustee on the Foundation for Theosophical Studies and President of Southport Lodge. As a life long student of the Esoteric teachings she has a special interest in Astrology, Kabbalah and the Western Hermetic Tradition.

## The Inner Journey

Gary Kidgell

The descent of spirit into matter and its subsequent return to source, is found at the core of all religious and esoteric teachings. The latter is commonly described as the 'Spiritual Path,' and is depicted symbolically by the wisdom teachings as a mountainous ascent which leads to the summit of human consciousness. This entails the spiritual aspirant effecting the heiros gamos or 'sacred marriage' within the crucible of the human psyche as a microcosmic representation of the act of creation that sustains our very universe. This results in the unification and transcendence of the opposites of manifestation, and liberation from the Wheel of Rebirth. This being the objective of the long evolutionary journey of our divine essence – the monad.

This presentation outlines the process of spiritual transformation and the associated challenges which confront one as one embarks upon what Socrates referred to as the 'Jewelled Way'. In utilising the content of the classical teachings, allied to a consideration of related mythological symbolism, the necessary practices and disciplines of the spiritual path shall be outlined together with the effects exerted by these upon the dynamics of the human psyche.

The undertaking of the 'Inner Journey' culminates in the confrontation between the higher Self, and one's lower nature, so beautifully illustrated in H.P.B.'s concept of the Dweller on the Threshold, which blocks or guards the portal of initiation, and which must be overcome if the disciple is to proceed towards exalted states of consciousness and liberation from the Wheel of Rebirth.

### Who is Who?

Gary Kidgell possesses a lifelong interest in all matters of an esoteric nature and has been a student of the wisdom teachings for over thirty-five years. He joined the society in 1994 as a founding member and President of the Dundee Theosophical Lodge. He is also a former Organising Secretary of the Scottish Regional Association. He works as a writer and professional astrologer offering consultations in esoteric astrology. Gary has lectured extensively on various esoteric subjects both within the U.K. and Europe. His book 'The Inner Journey Pathways to the Higher Self' has been distributed internationally. Gary has also compiled, presented, and currently serves as a tutor in respect of two online audio-visual courses: Foundations in Esoteric Studies and Esoteric Psychology – The Seven Rays, these are based on the work of the English Theosophist Dr Douglas Baker with whom he studied for a Bachelor's Degree in Metaphysics at Claregate College.



## Plotinus on The Spiritual Path: Truth • Virtue • Beauty

Dr David Nieuwejaers

At the beginning of her book *The Key to Theosophy* H. P. Blavatsky postulates that the origin of western esoterism and mysticism lies in the Neoplatonic school founded in Alexandria by Ammonius Saccas and his leading disciple Plotinus (A.D. 204-270). Whereas Ammonius wrote nothing, Plotinus left us a unique treasury of fifty-four treatises, called the *Enneads*. In these timeless writings the Egyptian sage not only describes the nature of reality, but more importantly he unfolds a spiritual path that allows us to restore the fall of the soul, contemplate the divine intellect, and to return to the One, which is the ultimate Good of life.

This spiritual path has three essential dimensions. They are truth, virtue and beauty. Truth is the theoretical and contemplative dimension of the path, while virtue and beauty pertain in various ways to practice or method. Truth consists in the comprehension of reality, representing an intellectual element, to which traditional spiritual teaching bears witness. Virtue has to do with our conformation to reality, representing a volitive element, for what a sincere man knows to be true, he also wills to be. Beauty constitutes the configuration of reality, representing an aesthetic element, to which belong symbolism and sacred art. In short, an authentic spiritual life depends upon doctrine, ethics and aesthetics. In three lectures we will consider how these dimensions make the soul truly capable of living a life as a being that is “at one and the same time debtor to what is above and benefactor to what is below” (Ennead IV.8.7). In each lecture there


will be time to reflect upon some of the most important and the most beautiful selections from the *Enneads*.

Plotinus had a major influence on the mystical dimensions of Christianity as well as on Jewish and Islamic thought. There is no doubt that contemplating his works enables us to better understand our spiritual heritage that speaks directly to the religious and cultural crises of our modern world.

### “ Who is Who?

David Nieuwejaers has been a student of perennial philosophy and comparative religious thought for the past 25 years. His main field of interest are Christian mysticism and the western esoteric tradition. Inspired by sapiential teachers, such as Plato, Plotinus, Dionysius the Areopagite, Meister Eckhart, Tauler and Boehme, he frequently gives lectures and study classes. He is also associated as a volunteer with the monastery of Chevetogne (B.), a Benedictine monastery devoted to the unity of Christians. David was born in Belgium and lives in Maastricht (The Netherlands) where he works as a professor in criminal law.





## Theosophy & The Spiritual Path

Erica Georgiades

### *Exploring Theosophy*

We will investigate the different interpretations HPB gives to the concept Theosophy and how each one of them influences the viewpoint of Theosophists on the so called *Spiritual Path*. We will begin by assessing the notions of *Spiritual and Path*. Then we will discuss about the threefold interpretation Helena Petrovna Blavatsky gives to the concept ‘Theosophy.’ In some instances, she interprets Theosophy as a *wisdom beyond the reach of human understanding*, metaphorically and poetically described by her as *wisdom in darkness*. In some other instances, she defines Theosophy as ‘creative intelligence’ or a sort of wisdom that cannot be realized by intellectual processes, a wisdom defying any form of outward expression which may be interpreted as an *apophatic* or ineffable mystical experience. She also interprets Theosophy as wisdom-religion or wisdom-tradition or a body of teachings which has been taught throughout the ages and is found in the core of all religions. This last interpretation involves a threefold aspect: a. Theosophy as a doctrine i.e. technical knowledge such as roots and chains karma, reincarnation and so forth; Theosophy as a hidden/occult knowledge taught throughout the ages by way of myths, symbols, legends with concealed and enigmatic meanings able to be deciphered only by persons “initiated” into the mysteries of the mind; Theosophy as an ethical system, taught throughout the ages by way of practices deemed capable of leading someone to live a noble life which may culminate in enlightenment. Finally, I will close by demonstrating how such different cognitions of Theosophy influence the way Theosophists interpret the so called ‘Spiritual Path.’

### *Sophia & the Spiritual Path*

Wisdom is crucial for our understanding of what a “Spiritual Path” entails. Without knowing what wisdom is, we cannot possibly know what may be a Spiritual Path or even Theosophy. Additionally, the notion of the *divine* is closely associated to wisdom, Spiritual Path and, naturally, to the very word Theosophy. Consequently, it is important to explore not only what wisdom is, but also the practical implications of associating it to an abstract notion of divine. On the other hand, it is very difficult to define both wisdom and divine. For this reason, we will briefly see how some philosophers interpreted and explained out what wisdom is. We will do so by briefly exploring the Socratic, Aristotelean, Epicurean viewpoints on wisdom, as well as their criteria to consider someone wise. Finally, we will compare and contrast their viewpoints with the ones outlined by HPB, on the meaning of wisdom in relation to the ‘Spiritual Path’ and Theosophy, and attempt to have a more substantial - if not practical - viewpoint on what wisdom may mean in relation to our daily lives, to a ‘spiritual path’ and in more abstract terms in relation to the notion of ‘divine.’

### “ Who is Who?

Erica Georgiades is currently working on a thesis - to finalize her Master degree in Ancient Religions (UWTSD)- focusing on the *Socratic Daimonion*. She holds a BA (Honours) in Philosophy and Psychological Studies (Open). She is also the editor of FOTA Newsletter and a researcher on Theosophical History, specially focusing on the *veiled years* of Helena Petrovna Blavatsky. She has lived and worked for two years, on voluntary basis, in the Archives at the international headquarters of the Theosophical Society Adyar, Chennai, India, under the direction of Radha Burnier. She is also a member of the board of the Theosophical Society in Greece, and a member of the TS since 1991. Since 2013 she has also been exploring and studying philosophy of death, attitudes toward death, how to deal with suffering, mourning processes, loss, afterlife beliefs in the ancient Mediterranean world, as well as ancient ways to live in harmony, tranquility and peace.





## Mindful Cooking & Eating

Our chef will be Kabir Kosse, specialised on vegetarian cuisine. He prepares delicious, sophisticated and varied vegetarian meals using organic, biodynamic and seasonal ingredients, if possible from local farmers. He will be waiting for us in October to cook with love and awareness, meanwhile he would like us to reflect on the words of the Zen Master Eihei Dogen Zenji: “Handle even a single leaf of a green in such a way that it manifests the body of the buddha. This in turn allows the Buddha to manifest through the leaf. This is a power witch you cannot grasp with your rational mind. It operates freely, according to the situation, in a most natural way. At the same time, this power functions in our lives to clarify and settle activities and is beneficial to all living things.”

You can find more about his cuisine on his website: [www.kabircuisine.eu](http://www.kabircuisine.eu).

### Who is Who?

**Kabir Kosse:** For as long as I can remember, I have had a great interest in nutrition. As a boy I had my own vegetable garden and with an abundance of white cabbage I began by making sauerkraut. Later I worked in bio-dynamic gardening, and there I grew my relationship with the earth, the seasons and nutrition. After years of work as a manager, since 2004, I have been able to express my love for food in the cooking of meals for others. I have worked three years as a chef for Venwoude Centre in Lage Vuursche, Holland. Now I also cook for De Voorde in Lage Zuthem, and at other locations in the Netherlands and for Ecolonie in France. From December 2008, I will be preparing and teaching European vegetarian cuisine for a meditation centre in Nepal.



#### 12 of October - Thursday

18:30 - Dinner with Chef Kabir Kosse  
20:00 - 21:30 - Opening Ceremony

#### 13 of October - Friday

8:00 - 8:30 Meditations based on the Stanzas of Dzyan & H. P. Blavatsky's Diagram of Meditation.- Dr Pablo and Michele Sender  
8:30 Breakfast by Chef Kabir Kosse  
10:00 - 11:00 The Spiritual Path as Defined by the Aims and Objects of the Theosophical Society - Jon Knebel  
11:00 - 11:30 Tea Break  
11:30 - 12:30 Study Session - Jon Knebel  
13:00 - Lunch by Chef Kabir Kosse  
14:30 - 16:00 The Sevenfold Nature of the Theosophical Society - Jon Knebel  
16:00 - 16:30 Tea Break  
16:30 - 17:30 Study Session - Jon Knebel  
18:30 Dinner by Chef Kabir Kosse  
20:00 - 21:30 The Burning Ground - Noeline Hart

#### 14 October - Saturday

8:00 - 8:30 Meditations based on the Stanzas of Dzyan & H. P. Blavatsky's Diagram of Meditation.- Dr Pablo and Michele Sender  
8:30 Breakfast by Chef Kabir Kosse  
10:00 - 11:00 The Spiritual Path as Described in the Great Master's Letters - Jon Knebel  
11:00 - 11:30 Tea Break  
11:30 - 12:30 Study Session - Jon Knebel  
13:00 - Lunch by Chef Kabir Kosse  
14:30 - 16:00 The Religious and the Occult Paths - Dr Pablo and Michele Sender  
16:00 - 16:30 Tea Break  
16:30 - 17:30 Study Session Dr Pablo and Michele Sender  
18:30 Dinner by Chef Kabir Kosse  
20:00 - 21:30 Exploring Theosophy - Erica Georgiades





15 of October Sunday

8:00 - 8:30 Meditations based on the Stanzas of Dzyan & H. P. Blavatsky's Diagram of Meditation.- Dr Pablo and Michele Sender  
 8:30 Breakfast by Chef Kabir Kosse  
 10:00 - 11:00 Probation its Nature and Laws - Dr Pablo and Michele Sender  
 11:00 - 11:30 Tea Break  
 11:30 - 12:30 Study Session - Dr Pablo and Michele Sender  
 13:00 - Lunch by Chef Kabir Kosse  
 14:30 - 16:00 Life as a Disciple - Dr Pablo and Michele Sender  
 16:00 - 16:30 Tea Break  
 16:30 - 17:30 Study Session Dr Pablo and Michele Sender  
 18:30 Dinner by Chef Kabir Kosse  
 20:00 - 21:30 Sophia & the Spiritual Path - Erica Georgiades

16 of October Monday

8:00 - 8:30 Meditations based on the Stanzas of Dzyan & H. P. Blavatsky's Diagram of Meditation.- Dr Pablo and Michele Sender  
 8:30 Breakfast by Chef Kabir Kosse  
 10:00 - 11:00 The Inner Journey - Gary Kidgell  
 11:00 - 11:30 Tea Break  
 11:30 - 12:30 Study Session - Gary Kidgell  
 13:00 - Lunch by Chef Kabir Kosse  
 14:30 - 16:00 - Plotinus on the Spiritual Path: Truth - Dr David Nieuwejaers  
 16:00 - 16:30 Tea Break  
 16:30 - 18:00 Plotinus on the Spiritual Path: Virtue - Dr David Nieuwejaers  
 18:30 Dinner by Chef Kabir Kosse  
 20:00 - 21:30 Musical Bouquet of Flowers - Evening Dedicated to Ingrid Eberhard-Evans - Concert by Esther Nuijten, recorder, Hans Lub violin, Terry Pratt and Martie Velthuis viola da gamba.

17 of October Tuesday

8:00 - 8:30 Meditations based on the Stanzas of Dzyan & H. P. Blavatsky's Diagram of Meditation.- Dr Pablo and Michele Sender  
 8:30 Breakfast by Chef Kabir Kosse  
 10:00 - 11:00 Plotinus on the Spiritual Path: Beauty - Dr David Nieuwejaers  
 11:00 - 11:30 Tea Break  
 11:30 - 12:30 - Plotinus on the Spiritual Path: Questions & Reflections - Dr David Nieuwejaers  
 13:00 - Lunch by Chef Kabir Kosse



**Accommodation at the International Theosophical Centre will be in Crystal House and Arundale House.** Meals will be held in Crystal Hall, and the lectures and study groups in Besant Hall.

**FEES**

**5 days Non-Residential registration fee including tea €150.00**

**Residential registration fee €150.00 Non-Returnable after 15<sup>th</sup> of September**

Residential fees incl. meals and tea/coffee-breaks

**Crystal House en-suite single €450.00**

(€150.00 on registration, final payment of €300.00 by end of September).

**Crystal House en-suite double room 420 per person**

(€150.00 on registration, final payment of €270.00 by end of September).

**Arundale House not en-suite single room €400.**

(€150.00 on registration, final payment of €250.00 by end of September).

### Arundale House not en-suite double room €385 per person.

(€150.00 on registration, final payment of €235.00 by end of September)

Non-Residential fees incl. tea/coffee-breaks (meals to be booked in advance)

**1 day registration fee including tea €45.00**

**Meal Booked by day Students €15.00 each**

The programme starts on Thursday 12<sup>th</sup> with the evening meal at 6:30pm followed by the opening ceremony of the School and ends on Tuesday 17<sup>th</sup> midday with lunch. Please indicate when you book whether you will be attending for the full 5 days, or if not, which days and meals you will require.

To Download the registration form visit  
[www.europeanschooloftheosophy.eu](http://www.europeanschooloftheosophy.eu) or  
send an email to [ingeborg3@icloud.com](mailto:ingeborg3@icloud.com)  
and we will send you the registration form.

### Payment Options

PayPal payment to: [ingeborg3@mac.com](mailto:ingeborg3@mac.com)

**ING Bank** (For payments in Euros)

IBAN: BE95 3300 6629 0258

BIC (SWIFT): BBRUBEBB Acc: 330-0662902-58

**HSBC Bank** (For payments in British Pounds)

IBAN: GB28MIDL 40010652364689

BIC (SWIFT): MDLGB2105F

Sort code: 40-01-06 Acc: 52364689

Email, or post your completed registration form with confirmation of payment to:

[ingeborg3@icloud.com](mailto:ingeborg3@icloud.com)

Ingrid Eberhard-Evans

Benglog

Llanddeiniol

ABERYSTWYTH

SY23 5AW

Wales UK

### VENUE: The International Theosophical Centre in Naarden

The ITC aims to be an active and inspiring spiritual centre, contributing to the service of the world and the uplifting of mankind in particular. The ITC therefore invites people at the Centre to work on the progress of human regeneration through individual transformation.

Any stay at the Centre is meant to promote quietness of mind, peace and a harmonious life. Therefore smoking or using drugs on the estate is not allowed; and only vegetarian meals and non-alcoholic drinks may be consumed.



The ITC is located about 20km east of Amsterdam, close to the old city of Naarden. The entrance to the halls and accommodation houses is at Meentweg 9 NL-1411 GR Naarden (not Valkeveenselaan 19).

**By Plane:** Fly to Amsterdam Schiphol Airport and continue by train. The Railway Station is in the same building as the Airport, connected by lifts.

**By Train:** Buy a railway ticket to Naarden/Bussum and continue by taxi to the ITC.

**By Taxi:** On arrival at Naarden/Bussum take a taxi to the ITC, Meentweg 9 (about €12.00).

**By car:** Take exit 7 Bussum/Naarden off the A1 motorway between Amsterdam and Amersford then follow the map.