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Editor

PRADEEP H. GOHIL

A STEP FORWARD

There was some very good discussion and several presentations at the recently concluded European School of Theosophy in Greece on the subject of Reincarnation. I thought it would be appropriate for me to share the salient points with the readers.

Reincarnation or rebirth is a concept in which an aspect of a living being starts a new life in a different physical body or form after each biological death. It is also called rebirth or transmigration and is a part of the *Samsara* doctrine of cyclic existence.

Reincarnation means the same thing as re-embodiment and rebirth. It is the human soul returning to the earth again and again and each time entering into a new physical body in order to continue the soul's progressive journey of inner evolution, advancement, development and unfoldment. Death is not the end and birth is not the beginning.

There are three possibilities regarding what happens to us when we die. There is the view of the materialists and atheists, who say that we are nothing more than a lump of soulless, purposeless matter and that we simply cease to be, when the physical body dies. Secondly, there is a "one life only" view held by some religions, who maintain that the soul only lives once on earth and that after the body dies the soul either goes to Heaven for ever or burns in Hell for a period of time that seems endless. The third possibility is that of an ongoing process of reincarnation. Today, about 30% people in the West say that they believe in reincarnation and it has been a standard belief in much of the east for thousands of years, having its origin in Hinduism, which is the world's oldest religion. It is also a central feature of Buddhism and other Indic religions. Human beings have the freedom to decide which of these possibilities sounds the most reasonable and plausible to them.

H.P. Blavatsky defined reincarnation or re-birth as "The one universal doctrine, which taught that the Ego is born on this earth an innumerable number of times". In her times it was denied by Christians, who appeared to have misunderstood the teachings of their own gospels. Nevertheless, the putting on of flesh periodically and throughout long cycles by the higher human soul or Buddhi - Manas or Ego is taught in the Bible as it is in all other ancient scriptures, and "resurrection" means only the rebirth of the Ego in another form or reincarnation. Hence, Theosophy rejects the idea of a new soul created for every newly born babe. HPB mentions about reincarnation in *The Key to Theosophy* that what reincarnates is "the spiritual thinking Ego, the permanent principle in man, that is connected with every personality it inhabits on earth".

The meaning of Reincarnation is very well explained by Dr. Annie Besant when she writes, "let us start with a clear understanding of what is meant by Reincarnation. So far as the derivation of the word is concerned, any repeated entering into a physical, or fleshly covering, might be included thereunder. It certainly implies the existence of something relatively permanent that enters into and inhabits successive something relatively impermanent. A synonym of Reincarnation is the word Metempsychosis, which suggests the other side of the transaction; here the habitation is ignored, and the stress is laid on the transit of the Psyche, the relatively permanent. Putting the two together as descriptive of the whole idea, we should have the entry of a Psyche or 'soul' into successive bodies of flesh". Thus, successively bodily lives are linked together like pearls strung upon a thread, the thread being the living principles, the pearls being the separate human lives.

Having dealt with at length on what is reincarnation, let us now look at its cause. There are eleven causes of Reincarnation :

1. The unfulfilled desires of the soul.
2. The soul still has lessons to learn, improve and evolve.
3. The soul still has "Karmic Debts" to work off to further balance its Karma.

4. The building of perfect humanity in which positive and negative elements must find complete equilibrium.
5. To balance the soul according to its deeds and its needs for inner evolution, development and learning the lesson right.
6. To adjust the balance of the soul in possessing bodies belonging to one particular gender.
7. To make the soul fully realize its own divine nature.
8. To achieve evolution as its goal through individual experience and making and experiencing choice.
9. The desire of the soul for active life and the thirst for sentient existence.
10. The soul needs to undergo a full range of experience which one life cannot provide.
11. To enjoy the fruits of good Karma.

Souls do not reincarnate instantly after death. They recuperate for decades, review the lessons learnt from last life and plan their next life.

The journey of a soul is a process of evolving and growing in consciousness. We go through five major stages of evolution through reincarnation. The Infant Soul, Baby Soul, Young Soul, Mature Soul and Old Soul. Within each stage of reincarnation there are seven discrete learning steps. The early steps in each stage are about experiencing and learning from life. The later steps are about expressing those lessons and demonstrating this level of consciousness in action.

If unfulfilled desires bring one back, it is time we all make a dedicated effort to get rid of such desires. That will be a step forward in our life.

TIM BOYD

THE RELEVANCE OF OUR WORK

The theme for this 144th Convention is “Nurturing the Seed”. Although at this point we have heard many in-depth examinations, without over-labouring the theme I would like to add a few further thoughts.

The seed analogy requires some definition: a seed is an embryonic life enclosed in a protective shell. Our interest is not horticultural, but related to the soul — the Hidden Life within the confining shell of human personality. The eventual expression of that life depends on the dissolution of the shell in the proper way at the proper time. But how does one know that way and that time?

In *At the Feet of the Master* a young J. Krishnamurti makes a sweeping statement: “In all the world there are only two kinds of people, those who know and those who do not know, and this knowledge is . . .” what matters. The specific knowledge he referred to was evolution, in the sense of unfoldment of consciousness and its accompanying capacities.

Whether we are discussing the human soul, or the seed of a plant, the specialized knowledge involved in cultivating a seed is the domain of the gardener, that person who has gained knowledge through long observation, study, and practice. From experience, a good gardener knows the seed’s potential for growth and the conditions required for it to thrive: the quality of the soil, moisture, sun and shade, and seasonal cycles. In essence it is an experience-based awareness of the interdependence of things.

The best gardeners know something more: the power of human consciousness in promoting growth. The life-enhancing effects on living things of love, kindness, and intention are an active part of their awareness. Significant examples of this abound. In his book, *Hidden Messages in Water*, Masuru Emoto documented his research into the effect of human con-

consciousness on the molecular structure of water. His water-crystal experiments involved exposing water in glasses to different words, pictures, or music, and then freezing and examining the aesthetic properties of the resulting crystals with microscopic photography. In his experiments water exposed to positive speech and thoughts would result in visually harmonious crystals being formed when that water was frozen. Negative intention would yield fragmented crystal formations.

When my daughter was in grade school her teacher assigned the class a science project of their choosing. She decided to attempt the well-known experiment where three sets of seeds are planted. One group of seeds is exposed to loving talk at intervals during the day; another receives negative speech during the same intervals; the third is not spoken to at all. In all other respects the light, soil, and moisture are the same. The result was that at the end of the growing period the seeds receiving the positive attention showed a measurable difference in the size of the sprouts.

Within the academic-science community both Emoto's research and my daughter's seed experiment are relegated to the status of "pseudoscience". This is a term normally used to label beliefs, theories, or practices considered scientific, but lacking any basis in scientific fact. The list of pseudoscientific fields is long — Astrology, Feng Shui, Rupert Sheldrake's Morphogenetic Fields, Acupuncture (until its effects were scientifically demonstrated), Extrasensory Perception, Hypnosis, Psychoanalysis, and so on. In spite of the bias against scientific demonstration of consciousness as an inextricable agency in the natural world, there are many statistical studies showing the effects of consciousness that satisfy the scientific method standard.

A number of notable studies have been performed demonstrating the healing power of love. Because consciousness itself is not yet measurable, and, from a scientific perspective, is only revealed by its effects, the studies measured statistical effects. Using married couples with a positive relationship as the test group, a number of demonstrable effects were recorded. Among them are: people in a loving relationship tend to have fewer

heart attacks and strokes; they live longer, have higher survival rates from major surgery and cancer; are less depressed; their wounds heal faster; thinking of a loved one lowers the blood pressure, etc. The true gardener/spiritual practitioner has an innate knowledge of these things.

There is a significant knowledge that the gardener lacks. He has no knowledge of the life force within the seed. Beyond the fact that it exists, and that it reveals itself and grows when given the proper conditions, it forever remains a mystery. His experience is that the application of his lesser knowledge leads to the expression of a greater life.

As spiritual practitioners we can also say that we know nothing of Spirit. The realm of what we can know is confined to the spectrum of the mind, which touches upon Spirit at its highest reach and on Matter at its lowest. What we can say about Spirit is limited to what we know of its "reflection" on the field of the upper reaches of mind — the "Higher Mind". Similarly, we know nothing of matter. In the current understanding of science the totality of the known and studied matter comprising the universe amounts to approximately 5% of the amount of matter required for the universe to be expanding at the rate that it does. The other 95% has been termed "dark matter", which does not absorb, reflect, or emit light. It cannot be detected except by its effect on the objects within the known universe.

The mind could be described as the "field" within which the soul's seed is planted. It is the "location" where all of the work of spiritual practice takes place. The nature of that work has been variously described: "Know thyself" was the inscription carved into the stone above the temple of the Oracle of Delphi. The Buddha's teaching said: "Be a light unto yourself". H. P. Blavatsky (HPB) said that we must "paralyze" the personality. The great English poet, William Blake, gave an excellent indication of the nature of our work: "If the doors of perception were cleansed, everything would appear to man as it is, Infinite."

This cleansing of the doors of perception is the work we do as indi-

viduals, and it begins with a realization. In HPB's words, "The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived." We form fixed ideas on the nature of reality based on the most partial information. All of our organs / doors of perception are limited to an extremely narrow band of the electromagnetic, sound, taste, smell, and feeling spectrum as well. We need to recognize that the reporting from all of our avenues of perception is incomplete.

The path to a deepening understanding begins with the observation of the way we perceive and react in the world. We observe the body and its habits. The nervous movements we make when we sit or stand; the postures we adopt; the foods and environments we seek out; the way in which the breath flows into and out of the body. We begin to become conscious of all our normal bodily processes, not with a sense of judgment, but simply bringing them to the level of awareness. Most likely we will find that many of our normal habits do not contribute to a sense of well-being, but fragment our energy. Similarly, we observe our emotions. We learn to distinguish between bodily states and emotional currents that influence the body. We observe the physically stimulating effect of anger, the dulling effect of sadness, the uplifting energizing effect of happiness. From this process of observation we gain a sense of the emotions that contribute to our well-being.

The most important level of observation is with our thoughts, our mindstream. In the first letter written from one of the Mahatmas to A. O. Hume, a profound fact about the inner effects of thoughts was shared: "Every thought of man upon being evolved passes into the inner world and becomes an active entity . . . It survives as an active intelligence, a creature of the mind's begetting . . . Thus, a good thought is perpetuated as an active beneficent power; an evil one as a maleficent demon." The stream of thought unconsciously generated by each person "reacts upon any sensitive or nervous organization which comes in contact with it." It is at this mind level that we have our greatest capacity to help, or harm.

Sincere engagement in this process of observation reveals certain deficits and opportunities; limitations and also powers latent within us. Our main revelation should be that at every moment we have the capacity to consciously evolve and transmit thought. The simple act of clearly "seeing" this truth resolves countless difficulties and uncertainties. This level of awareness leads to a condition of effortless response. When one sees that the road ahead is impassable and that an alternate route is open, it is easy to turn and go in a different direction. All of our actions — bodily, emotional, and mental — are subject to the same ordering principle.

With clarity of seeing comes a deeper, previously hidden potential. In this seeing process the shell encasing the embryonic life of the soul is dissolved. The Hidden Life, Light, and Love, which are the nature of the soul, for the first time, become fully accessible. Even the partial dissolution of the shell of personality results in flashes of insight and purposeful stability. From this illumined perspective the words of St Augustine apply: "Love, and do what you will . . . Let the root of love be in you: nothing can spring from it but good." The challenge is that love, unadulterated by personal need and desires, only results from an open connection to the soul. A person who finds the soul's influence growing within becomes a beneficial force in the world.

When considering the relevance of all this, the question is: relevant to what, or to whom? One thing is clear: in terms of popular discussion or culture the line of thought we followed above rarely comes up. There is the occasional veiled allusion in film, music, or literature, but attempts at a direct consideration are claimed by the various religious approaches, whose separative theologies tend to be more divisive than unifying. In spite of historical examples of the occasional great soul who has influenced social change — the Mahatma Gandhis, Martin Luther Kings, Abraham Lincolns, Nelson Mandelas, and their lesser known co-workers — in the realm of politics, economics, social engineering, business, entertainment, news reporting, agriculture, and so on, the role of the awakened soul is not ignored, but absent from awareness.

So, what is the possible relevance of a work that does not even rise to the level of awareness in those for whom it is intended? Are the Theosophical Movement and the numerous allied efforts that it spawned destined to be for the benefit of a few individuals only? The TS was founded to “form a nucleus of the Universal Brotherhood of Humanity”. Although awakened individuals are required, the work has always centered on the potency of a group effort. In HPB’s words, “Though but a minority of our members are mystically inclined, yet . . . the key to all our successes . . . is in our recognition of the fact of the Higher Self — colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic — and the doing of our work on that basis.” At the individual level we provide conditions for the Higher Self/soul to impress itself on our world. At the level of the “nucleus” we seed the thought atmosphere with the glowing forms of new potentialities — as yet unrealized possibilities for a unity based on the inherent indivisibility of humanity. These thoughts, exemplified in a few, must ultimately react upon the whole.

(Courtesy: *The Theosophist*, February 2020)

...To serve man, to help forward human evolution, is always a noble and an ennobling aim, be the field of effort what it may- political, mental, religious. For this is the supreme truth: that we are here for service, not for self-aggrandizement, and that the salvation of the world is in the hands of man.

Annie Besant

“Theosophy and its Practical Application”

***Lucifer*, June 1893**

THE INDIAN THEOSOPHIST, March / 2020 / 149

LINDA OLIVEIRA*

THE SUBLIME SYMBOLOGY OF THE LOTUS**

The theme of this Convention, “Nurturing the Divine Seed”, is a timely reminder that we are all Divine in essence; and that the seed of this transcendental nature is always present, ready to expand into our waking consciousness when the conditions are favourable. Once that seed has opened even a little, it makes an indelible mark on the heart and mind, so that we are never quite the same again; indeed, that partial opening is a foretaste of the glory that awaits each and every human being — something so powerful and so sublime, that it is never forgotten.

We can learn much of consequence from the Book of Nature, including the trajectory of our spiritual destiny. The universal symbology of a seed growing into a plant is both powerful and profound. The lotus is one such plant; and of course, it is a very significant one in the Theosophical Society.

H. P. Blavatsky (HPB) affirmed that since antiquity the lotus has been held sacred by the Aryan Hindus, Egyptians, Buddhists, and also adopted as a Christian emblem. In Christianity the lotus is depicted as a lily. This flower has been revered in Japan and China. Also known as the *padma*, the lotus is an ancient and favourite simile *both* for the *Kosmos* itself, and for the human being. In the cosmic context, she explained that the lotus seed contains within itself the perfect miniature of the future plant, the spiritual prototypes of all things hitherto existing in the immaterial world before they become materialized.

*Mrs Linda Oliveira is the National President of the TS in Australia and editor of their magazine, *Theosophy in Australia*.

**Lecture delivered at the TS International Convention, Varanasi, on 1 Jan. 2020.

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Some Properties of the Lotus

Some interesting information exists about the lotus flower, which enriches this exploration further. Long before the advent of humanity, lotus flowers were said to be distributed widely across the globe. When temperatures were low during the Ice Age, most plants in the northern hemisphere did not survive; and yet the lotus flower did so. These flowers have even been referred to as “living fossils”. From this we derive a sense of that which is ancient and that which is precious.

There is another correspondence, too. There was a notable instance in 1954 in which lotus flowers disappeared in one area due to a catastrophic flood. However, remarkably, three years later, water receded to normal levels and in the shallow part of the lake concerned, the plants began to grow leaves again in great density. Two years later, the abundance of lotuses in that particular place returned. The lotus therefore has a great tenacity in the face of natural disasters. Lotuses can endure the scorching sun, but when dormant can even resist cold temperatures. So the lotus also symbolizes resilience in a very real sense. These natural qualities of the lotus flower are a thing that we humans can relate to.

The Lotus as Symbol of the Universe

HPB wrote:

This mysterious and sacred plant has been considered from time immemorial a symbol of the Universe, in Egypt as well as in India. There is hardly a monument in the Valley of the Nile, hardly a papyrus, on and in which this plant did not have a place of honour. From the capitals of the Egyptian columns to the thrones and the coiffures of the god-kings, the lotus is found everywhere as a symbol of the Universe. It became of necessity an indispensable attribute of every creative god and goddess.

(*Collected Writings*, vol XII, “The Legend of the Blue Lotus”, p. 177)

She continued that the conditioned Cosmos came from “*Padma-yoni* — ‘the bosom of the lotus’ — from the absolute Space of the Universe, outside of space and time”.

THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS.

The Secret Doctrine, Stanza III, sloka 1, p. 62

The golden egg (or matrix) from which Brahma came forth was often referred to as the celestial lotus. Hence this flower is also associated with the depiction of various deities. Vishnu floats in sleep during the nights of Brahma, on the primordial waters, stretched on a lotus flower.

The Hindu Trimurti is personified in the world of ideas by Creation, Preservation and Destruction, or Brahmâ, Vishnu, and Siva; in the world of matter by Earth, Water, and Fire, or the Sun, and symbolized by the Lotus, a flower that lives by earth, water, and the sun. The Lotus, sacred to Isis, had the same significance in Egypt, whereas in the Christian symbol, the Lotus, not being found in either Judaea or Europe, was replaced by the water lily.

(*Collected Writings*, vol. 14, p. 100)

Clearly, therefore, the lotus has a profound association with all that is Sacred.

The Lotus in Ancient Egypt, Buddhism, and Hinduism

In **ancient Egypt** there were two main types of lotuses — the white and blue — the blue variety being scientifically a water lily (*Nymphaea caerulea*), but symbolically a lotus. Later on, the pink lotus flower was also introduced into Egypt. However, it is the blue flower that tends to be the most commonly portrayed in Egyptian art, such as paintings and carvings in walls of temples and in tombs.

The ancient Egyptians noted that the lotus opened in the day and closed during the night, therefore associating the flower with the cyclicity of rebirth, and also with the Sun. For the Sun also has its own cycle, appearing during the daytime and disappearing from view at night.

In this tradition we also find the lotus associated with resurrection. The following passage is found in the “Papyrus of Ani”, *Egyptian Book of the Dead*:

As if I'd slept a thousand years underwater I wake into a new season. I am the blue lotus rising. I am the cup of dreams and memory opening — I, the thousandpetalled flower. At dawn the sun rises naked and new as a babe; I open myself and am entered by light. This is the joy, the slow awakening into fire as one by one the petals open, as the fingers that held tight the secret unfurl. I let go of the past and release the fragrance of flowers.

I open and light descends, fills me and passes through, each thin blue petal reflected perfectly in clear water. I am that lotus filled with light reflected in the world. I float content within myself, one flower with a thousand petals, one life lived a thousand years without haste, one universe sparking a thousand stars, one god alive in a thousand people.

If you stood on a summer's morning on the bank under a brilliant sky, you would see the thousand petals and say that together they make the lotus. But if you lived in its heart, invisible from without, you might see how the ecstasy at its fragrant core gives rise to its thousand petals. What is beautiful is always that which is itself in essence, a certainty of being. I marvel at myself and the things of Earth.

I float among the days in peace, content. Not part of the world, the world is all parts of me. I open towards the light and lift myself to the gods on the perfume of prayer. I ask for nothing beyond myself. I own everything I need. I am content in the company of god, a prayer that contains its own answer. I am the lotus.

Buddhism

In Buddhism the lotus is associated with purity, with spiritual awakening and detachment. It is associated with the white Tara. The flower is considered pure because it is able to emerge from murky waters and be perfectly clean. The fact that water can easily slide off its petals can be equated with detachment, and the opening petals can be equated with spiritual awakening.

Not unsurprisingly, the lotus also symbolizes the awakening of the Lord Buddha, and serves as a reminder that all beings have the same potential to attain Enlightenment. The flower grows out of mud and rises to the water's surface to bloom in beauty and purity; similarly, humans have the potential to rise above desire and attachment so that the true nature is revealed.

The lotus flower itself represents the stages on the spiritual path. This is because a closed bud is regarded as synonymous with the beginning of the journey. When the flower is partly open, then one is walking it. And a fully blooming flower signifies the end of the journey — Enlightenment.

We can find the lotus throughout Buddhist art and literature. One of its most important representations in literature is the *Lotus Sutra*. Lotus flowers come in many different colours, each one having a different meaning as we shall see now:

White Lotus: This symbolizes Bodhi, the state of total mental purity and spiritual perfection, and the pacification of our nature. It generally has eight petals corresponding to the Noble Eightfold Path of the Good Law. It is the lotus found at the heart of the Garbhadhātu Mandala, being the womb or embryo of the world. It is characteristic of the esoteric sects, and the lotus of the Buddhas.

Red Lotus: This symbolizes the original nature of the heart (*hrdaya*). It is the lotus of love, compassion, passion, activity and all the qualities of the heart. It is the lotus of Avalokiteśvara.

Blue Lotus: This is the symbol of the victory of the spirit over the senses, of intelligence and wisdom, of knowledge. It is always represented as a partially opened bud, and (unlike the red lotus) its centre is never seen. It is the lotus of Manjusri (a Bodhisattva associated with prajñā, wisdom), and also one of the attributes of Prajñāpāramitā, the embodiment of the “perfection of wisdom”.

Pink Lotus: This is the supreme lotus, generally reserved for the highest deity; sometimes confused with the white lotus, it is the lotus of the historical Buddha.

Purple Lotus: This is the mystic lotus, represented only in images belonging to a few esoteric sects. The flowers may be in full bloom and reveal their heart, or in a bud. They may be supported by a simple stem, a triple stem or a quintuple stem. The eight petals represent the Noble Eightfold Path and the eight principal acolyte deities of the central deity on the mandalas. The flowers may also be depicted as presented in a cup or on a tray, being a symbol of homage.

It becomes very clear how appropriate White Lotus Day is in remembrance of HPB, as a lotus of this colour represents mental purity and spiritual perfection, and given the fact that she took Pañcha Āla. Despite her personal imperfections, she was a spiritual giant.

Hinduism

We now come to the Hindu tradition. The term *padma* is translated as “lotus”. In Hinduism it has various expressions.

By reproducing from its own matrix rather than the soil, the lotus symbolizes spontaneous generation (*svayambhu* in Sanskrit). It can use either seed dispersal *or* its root system for reproduction. It grows in mud, yet rises in immaculate purity to the surface and opens to the sun. Therefore its evolution begins in the mire of *Samsāra* but it rises to full Enlightenment and purity, of which it is the quintessential symbol. Purity is also one of its main associations in the Buddhist tradition, as we have seen. The

unsullied lotus arising from the depth of the waters and far from the shore is associated with the idea of purity, but also with *sattva* — balance and harmony. Not only does the lotus represent purity of mind, but also purity of body and speech.

The closed lotus symbolizes potential; open, it symbolizes actualization. Furthermore, water splashed upon a lotus leaf never remains, but immediately slips off. In the same way the dirt of worldliness never stains the Enlightened Being.

Lakshmi is usually depicted as seated upon a lotus, representing the enlightened and pure mind that has already been mentioned. Also, flowers such as the lotus (*padma*) and the blue lily (*nilotpala*), are generally to be seen in the hands of the images of goddesses, especially in the hands of goddesses Lakshmi and Bhumidevi. The lotus is therefore one of the “attributes” or “accessories” of such deities.

Like Lakshmi, the goddess Saraswati is often depicted as seated on a white lotus which symbolizes light, knowledge, and truth. Also, from the cosmic point of view, the lotus in Vishnu’s lower right hand represents the manifested universe, the flower that unfolds in all its glory from the formless and infinite waters of causality.

The Lotus and the Human Being

Turning now to the unfoldment of the human being, as has been seen, the lotus has a beautiful meaning. It follows the whole trajectory of human unfoldment, from the mire of the mud of the earthly realm, all the way to a state of Divinity. The flower grows up through the water, with its roots in the mud, which represents the material realm. The stalk which passes up through the water is related to existence in the astral world. The leaves sometimes float on the surface of the water. And the lotus flowers themselves are found on thick stems, usually sitting several centimetres above the water. The flower which eventually opens its heart to the air above, is emblematic of the spiritual being, open to the freedom and vastness of the air, and the light of the sun.

This richly allegorical flower symbolizes various qualities pertaining to the human journey, the human spiritual unfoldment, such as resilience or tenacity (remember the qualities of the plant itself); also purity of mind, calmness, serenity; *sattva*; spiritual perfection; knowledge, wisdom and love; the original nature of the heart — compassion, passion and, again, love; the highest deity; the Noble Eightfold Path; beauty; nonattachment, spiritual being; and, last but not least, Enlightenment.

It is deeply uplifting to consider that within each of us dwells the “Jewel in the Lotus” — which can be thought of as Padmapâni, Krishna, Buddha, Christ, or whatever name we give to our Divine Self. Indeed, our Quest of many lifetimes is to become, and fully realize, our divine potential, despite the fact that this may be forgotten at times amidst the many demands of physical life in this material realm. HPB observed:

Enough has been said to show that while for the Orientalists and profane masses the sentence, *Om Mani Padme Hum*, means simply “O, the Jewel in the Lotus”, esoterically it signifies “O, my God within me”. Yes; there is a God in each human being, for man was, and will rebecome, God. The sentence points to the indissoluble union between Man and the Universe. For, the Lotus is the universal symbol of Kosmos as the absolute totality, and the Jewel is Spiritual man or God.

(*Collected Writings*, vol. XII, p. 561, “Hierarchies”)

All in all, the symbology of the lotus is truly sublime and inspirational, imbued with deep meaning. For the cycle of the lotus holds, allegorically, the potential of universes and of the Self-realized human being.

Let us finish by dwelling upon these inspirational words:

He who perceives the world
With truth, purity, and vast knowledge,
And with benevolence and compassion,
Should be ever longed for and looked up to.

He is a spotless pure ray of light,
A sun of wisdom that destroys the darkness,
A flame that withstands the winds of calamity.
He brilliantly illuminates the entire world.

The Lotus Sutra, Chapter XXV,

“The Gateway to Every Direction Manifested by Bodhisattva Avalokiteśvara”

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— The Lotus Sutra, Ch. XXV.

NEWS AND NOTES

Bombay

The Support Convention organized by Bombay Theosophical Federation (BTF) and Blavatsky Lodge was opened on 1st January 2020 in Besant Hall decked up with Christmas & New Year decorations by Sis. Navaz Dhalla. After lighting the lamp, Brethren recited Prayers of All Religions and the Universal Prayer. Bro. Navin Kumar in his Opening Address said that the Sixth Root Race which is gradually evolving in places like Western Coast of USA and New Zealand will be the Seed for the Future Races, about 800 years from now. TS membership though small in number has spread over many countries, so one should not be disheartened. One should continue to live and spread Theosophy.

Bro. Navin Kumar screened the Opening of the 144th International Convention held in Varanasi, Spiritual Capital of India, after 30 years, which he had kindly downloaded from the Live Telecast. It was heart-warming to see about 1500 Delegates in heavy winter clothes gathered in Radha Burnier Amphitheater at the Indian Section TS HQ. Welcome by the Indian Section's President and Greetings by General Secretaries of the Sections around the world reflected the warm Bond of Brotherhood. International President Mr. Tim Boyd's pictorial report covered activities of the Indian Section including photos of earlier Conventions, of Sections around the world and of TS, HQ, Adyar. It was very interesting, informative and inspiring. Then to see photos of originally painted Thought Forms, which were exhibited at the Convention, was a rare opportunity. The programme ended taking home President Tim Boyd's message '*to lead life of altruism*' with recitation of a Sanskrit Prayer.

Sis. Aban Patel, Master of Ceremonies, after recitation of the Universal Prayer on 3rd January, welcomed Brethren to an evening to understand the Convention's theme through varied cultural presentations. Speaking on the theme she said: In today's turbulent times which the entire world is facing, with too many forest fires, melting of the glaciers, rising

of the sea levels, and Global warming, one wonders whether it is again the time for Mother Earth to call out to the Universe, to the Almighty Creator - *Dharti Ma pookar rahi hai*. We humans on this earth are with a spark of Monad or God within us, which we need to nurture, so that it grows into a Bright Light & Spirit capable of taking care of our Environment and our lower brethren like minerals, vegetation and animals along with humans.

Maitreya Round Table Group with other Brethren sang the opening song of their ceremony – Meerabai's *Bhajan 'Mane Chakar Rakhoji'* to offer oneself in Divine service.

Bro. Arni Narendran spoke about how the Founders Madam H. P. Blavatsky and Col. H. S. Olcott were directed to come to India and how they had founded the very first Lodge in India – Blavatsky Lodge TS. Initially it was called Bombay Lodge and had shifted to many premises before the magnificent building of Blavatsky Lodge was built with donations of Brethren. Bro. Arni also mentioned about Col. Olcott's speech on 'Zoroastrianism' in the Town Hall, where he had urged the community to live according to the essence of the Teachings of their religion.

Sis. Mahazaver Dalal added that Blavatsky Lodge's Charter is dated 20th February 1880 and is signed by Col. H. S. Olcott as President and Madam H. P. Blavatsky as Secretary. In the year 2020, Blavatsky Lodge should celebrate its 140th Anniversary.

Bro. Berthram Redwood sang a famous Hymn '*Here we come, Here we go*' to convey what one should do in life.

Dr. Rajam Pillai spoke in Hindi on '*The Saint Poetesses of India: Their Concept of Divine Love*'. In this context she mentioned about the Poetesses of 6th Century to 16th-17th Century such as Andal, Karaikkal Ammeyar of Tamilnadu, Akka Mahadevi of Karnatak, Mirabai of Rajasthan, Lallede of Kashmir and Mahadansa, Muktabai, Janabai, Bahinabai and Venabai of Maharashtra. They in a way stood out from the Traditional Social Life & Customs, but did not disrupt the social structure. In spite of their strife and struggle they gave positive thoughts and values to society. They are our Collective Heritage.

Bro. Navin Kumar lilted everyone by singing a sentimental song he used to sing in his younger days - '*Lena hoga janam hamen kai kai bar*'.

Sis. Shernaz Vatchha with demonstration, inviting all to try it out, spoke about '*Acupressure*' to align the body through chakras and flow of energy. She gave many useful tips for improving health.

A surprise item was, a song by Bro. Rustom Dalal, again a song of yester years – '*Your eyes are the eyes of a woman in love*'.

It was then Magic Time. Bro. Navin Kumar with his Rope, Page & Word and Dice Tricks enthralled everyone.

Sis. Navaz Dhalla & Sis. Shernaz Vatchha, with their Teacher Sis. Freny Paghdhiwala of Crystal Corale, sang inspiring songs (1) It's a Small World after all (2) Tumb-Balalaika (3) Born Free and (4) Side by Side.

Our Guest Artistes, Former Director of Police Mr. Tukaram Chaudhari and his wife Rajeshwari Chaudhari regaled all with their lilting mesmerizing songs like '*Mere dukh per koi daya na karo, Mujhe mujse juda na karo*'

Sis. Zeena Rastomjee with her dancing shoes and sweet voice singing song '*LOVE*' inspired Theosophists to radiate 'Love'.

Finale was highlight of the evening: The Live dance choreographed by Sis. Zeena Rastomjee and performed by her and talented young in spirit Brethren Arni Narendran, Navin Kumar, Berthram Redwood, Sisters Kashmira Khambatta, Jasmine Cawasji, Aban Amroliwalla & Ruby Khan. With *the Climate Song* the dancers echoed the message of Greta Thunberg, the Swedish 16-year teenager, who became the Voice of Conscience for a generation facing the Climate Emergency. She was announced as Time Magazine's 2019 Person of the Year.

Sis. Mahazaver Dalal thanked all talented performers for heralding New Year 2020 in an artistic way to convey the message '*Nurture the Divine Seed*'.

The evening ended with the recitation of a Sanskrit Prayer.

A symposium on the theme 'Nurturing the Divine Seed' was held on 4th January 2020.

Sis. Aban Patel graced the Chair and meeting was opened with recitation of the Universal Prayer.

Sis. Mahazaver Dalal in response to a question '*What is the Divine Seed?*' explained how the Divine Seed originates with The Three Outpourings and evolves through Mineral, Vegetable & Animal Kingdom to Human Kingdom. To understand '*Why*' to nurture Divine Seed she requested Sis. Aban Patel to share her thoughts on today's turbulent times and devastation of environment leading to climate change, which will once again make Mother Earth to cry out for the saviour. Sis. Mahazaver in continuation spoke about need to nurture the Divine Seed in each kingdom as it progresses to Human Kingdom. Man is blessed with intelligence and is climbing Jacob's ladder where, as he receives helping hand from above has to help his younger Brethren from Mineral up to Human Kingdom. For '*How*' to nurture the Divine Seed, an individual has to first nurture his own Divine Seed living the Spiritual & Theosophical Teachings. With study, meditation and with awareness he has to prepare himself for selfless service, thinking with his heart and not just by mind.

Bro. Berthram Redwood said that today even Corporates are caring about human development and environment protection. Shivling and coconut symbolize ever present Divine Seed. When Trinity manifests as Monadic Spark it is '*The word was made flesh.*' Nature is the best Teacher. It is important '*to know Thyself*' and to *develop Christ Consciousness*. For action, use deep feelings relaised by your heart.

Sis. Aban Amroliwalla shared her observations & experiences of her family life of nurturing Divine Seed of child by mother; caring for plants on home balcony as children; seeing from Toronto that the family dog in Mumbai is taken care of; Mr. Amroliwalla touching Mother Earth after landing from flight in Mumbai or Toronto and nurturing fellow Brethren of Lodge with love & compassion.

Dr. Rajam Pillai said '*O! Hidden Life*' indicates that seed is hidden in a shell and vibrating with hidden energy it germinates and sprouts. The seed of Dr. Annie Besant had gone through tormenting experiences, but when it surfaced it reached out to humanity with her love, compassion and greatness. Be grateful to parents and teachers who nurture you.

Sis. Shernaz Vatchha, a teacher of Yoga said: in Yoga, Trinity of Body, Mind & Soul is aligned through Chakras to raise consciousness from Atma to Parmatma. When we bow down, we respect Divinity in each other and raise the consciousness of other with his own. Yoga is universal and so brings people together. We have to start with nurturing children. Every child is a leading soul.

Shri Tanmay Mhatre mentioned that in Jainism, to progress on spiritual path one has to overcome negativities like anger, ego, greed etc. With Yoga and Brahmacharya divine energy rises from Kundalini to Sahastra Chakra. One must nurture divine spark - inner consciousness with spiritual practice.

The meeting ended invoking inner-self with the recitation of '*O! Hidden Life*'.

The Ritual of the Mystic Star was held on 5th January 2020 with Sis. Jasmine Cawasji doing the main office of 'Power' and Sis. Freny Paghdwala played Hymns on piano. In between the ceremony where there is a pause, Bro. Berthram Redwood explained the '*Purpose of the Ritual of the Mystic Star*'. The Ritual ended with the Hymn giving a message at the Closing of the Support Convention.

IMPRESSIONS OF THE 144TH INTERNATIONAL CONVENTION

Meeting in Green Room on 10th January 2020

BTF's President Bro. Vinayak Pandya with PP presentation made Brethren feel that they were part of the Convention. East & Central Africa General Secretary Shri Narendra Shah and his wife graced the meeting. They and other delegates of BTF- Sis Malti Pandya, Sis. Thrity Dalal, Sis

Meenaben Chawda and Bro. Bhavesh Pandya- had gone one week in advance in order to serve as volunteer. They all shared what they experienced and what touched their heart during the convention at Varanasi.

The study of HPB's *The Secret Doctrine* was conducted by Bro. Arni Narendran on 14 January. The study started with the lighting of lamp and recitation of HPB's 'The Golden Stairs' by all. Years ago Late Bro. Rustom Aria had conducted study of this classic and later Sis. Yasmin Kapadia had conducted study of G.A. Barbork's *The Divine Plan* based on *The Secret Doctrine*. As Bro. Arni said, *The Secret Doctrine* is not merely a book just to read, it is a spiritual journey to be experienced. The members of Blavatsky Lodge are blessed to study this book sitting round the carved table of HPB and her other carved furniture in Green Room, which is from 'Crow's Nest', her residence in Bombay.

OBITUARY

Sis. Mani Rustom Patel, a member of Blavatsky Lodge with membership of 69 years passed away on 23rd December 2019. A very dedicated TS member and a Co-Freemason of high degree, she was always ready to help with her expertise in stitching and making of Parsi Beaded Torans. Despite her leg problem she used to climb to attend ES & Masonic meetings. In later years when she was in an Infirmary in Navsari, she wanted her BTF Bulletin regularly.

Sis. Khorshed Pherozshaw, a member of Blavatsky Lodge with membership of 46 years passed away in early 2019. Unfortunately, despite making many inquiries about her well-being, we learnt only a few days back that she had passed away a year ago. She was Secretary of Blavatsky Lodge and used to conduct meetings of the members regularly for Vimadlal Bilia Lodge of Dadar, sharing her deep understanding of Theosophical Teachings.

Stalwart Theosophist of Bombay Bro. Khurshed P. Sanjana, a Life Member of Shanti Lodge and Associate Member of Blavatsky Lodge, passed away to light eternal at the age of 98 years on 11th January 2020. He dedicated 70 years of his life to Theosophy. He was a former President of

Shanti Lodge. He served BTF as Secretary and Treasurer and was a very supportive member of the Managing Committee of Blavatsky Lodge. He was a teacher of Theosophy for all age groups with his talks and personal guidance. He conducted study camps and motivated Brethren to attend International Convention and even study camps conducted under the auspicious of the Indian Section at Bhowali. He groomed members to be proficient in performing Ritual of the Mystic Star and Masonic Ceremonies. He was a Co-Freemason of High Degree.

May their souls blessed with Eternal Peace continue their noble work on Higher Planes.

Utkal

Study class on the book *The Key to Theosophy* is conducted by Bro. Ashok Pattnaik on every Sunday at Bhubaneswar Lodge.

Study of the book *Man and His Bodies* written by Annie Besant is held on every Sunday for the new members. This is conducted in the morning session at Cuttack Lodge. Besides, study classes on “Dialogue on the Art of Listening based on JK’s Teachings” are conducted in the afternoon on Sunday. Public meeting is organized by the Lodge in the evening on the last Sunday of the month.

“Geeta Jayanti” was celebrated in the Federation Hall, Bhubaneswar, on 10 December 2019. Bro. Sudhansu Sekhar Pati, Secretary, Cuttack Lodge, delivered lecture on this occasion on “Srimad Bhagabat Geeta in the light of Theosophy”. Prof Sahadeb Patro, President, UTF, read out the 2nd and 11th Chapter of Srimad Bhagabad Geeta and also delivered a talk on the significance of the teachings of Geeta. Maru Lodge hosted this programme.

Study Classes on ‘*Sri Gurucharane*’ were conducted in the months of December 2019 and January 2020 by Sis. Purnamasi Pattnaik and Sis Mitalini Mahapatra for the residents of Vivekananda Vihar Apartment, Bhubaneswar. These study classes were organized by Sis. Swarnalata Das of Bhubaneswar Lodge.

“Geeta Jayanti” was celebrated at Barabati Lodge on 10 December with recitation of the second chapter “Sankhya Yoga” that speaks of Karma Yoga as well. The essence of the chapter is to discharge one’s duty sincerely and willingly without expecting the fruits thereof. It also speaks of equality and equanimity of life which is also the key to Theosophy.

Barabati Lodge organized another meeting at Ramadevi Sishu Vihar, Cuttack, for the propagation of Theosophy among general public. Prof. Sahadeb Patro, President, UTF, spoke on this occasion on “Geeta O Brahmpolabधि”. Bro Ashok Pattnaik attended the meeting and distributed “An Outline of Science of Peace” that he has edited. Jt Secretary Bro Kalyan Kumar Bose delivered the welcome address and the meeting ended with a vote of thanks proposed by Sis Kumkum Bose.

A souvenir namely “*Balijatra Cuttack Utchhab*” published by Cuttack District Cultural Association was released on 5 November 2019. The souvenir has been edited by the UTF President Prof. Sahadeb Patro and it contains articles with relevant allusions to Theosophical literature. It was released in a congregation of thousands in the Baishnab Pani Mancha, Cuttack.

Bharat Samaj Pooja is performed at Siddarth Lodge on every 1st and 3rd Monday. It is followed by study organized for the new members and the book taken up for this purpose is “*Srigurucharane*’.

U.P. and Uttarakhand

Nirvan Lodge, Agra, organized the following talks in December 2019: ‘Path of Devotion’ by Bro. Devendra Vajpayee, ‘Brahm Vidyas’ by Bro. Hari Om Tewari, and the subject of Sis. Pratibha Sharma’s talk was ‘Annie Besant’. Besides, a seminar on ‘Teachings of Theosophy’ was held at the Lodge on December 12 in which Bro. Nihal Singh Jain, Bro. U. C. Verma, Bro. Hari Om, and Bro. Gyaneesh K. Chaturvedi expressed their views on the aforementioned theme.

During the weekly meetings held on 01, 08 and 29 December 2019, Bro. S. S. Gautam conducted study on “*Light on the Path*” at Chohan Lodge, Kanpur. Besides, Bro. S. K. Pandey delivered a talk on ‘Ram and Bhagavad Gita’ on December 15.

The following talks were organized by Dharma Lodge, Lucknow, in January 2020: 'Thought Power' by Bro. B. P. Shukla, 'Freedom from self' by Bro. B. K. Pandey, 'We are all fragments of the Divine' by Bro. Atulesh Jindal, 'Art of Living is Art of Loving' by Bro. A.P. Capoor'. Bro. U.S. Pandey delivered two talks, one on 'Nurturing the Divine Seed within' and the subject of his other talk was 'Theosophy and Individual'.

A Certificate Course and Introductory Programme: Kashi Tattva Sabha and Vasant Kanya Mahavidyalaya (VKM) PG College jointly organized a certificate course for a group of students on "Self- Realization through Theosophy" at the Indian Section HQ, Varanasi, on 16-18 January 2020. The aim and objective of the course was to acquaint the students with the concept of Theosophy, its significance in the contemporary chaos in promoting confidence and strength in meeting the challenges of life, and obtaining harmony and peace sustaining humanity. It was an intensive and comprehensive 15 hours course. Bro. V. Narayanan taught students how to practice meditation to achieve inner peace in order to develop concentration and overcome stress. Sis. Uma Bhattacharyya, Prof. Rachana Srivastava, Dr. Kumud Ranjan, Dr. Tripti Rani Jaiswal delivered lectures on Theosophy as source of value education. Dr. Bina Singh made the students read J. Krishnamurti's book "*At the Feet of the Master.*"

On the concluding day (18 January 2020) about 10 newly inducted members, some other persons and teachers joined for an introductory programme. Bro. U.S. Pandey, President of U.P. and Uttarakhand Federation, welcomed all and thanked KTS for organizing the programme. Bro. Pandey during his talk mentioned about historical events, background and purpose of founding the Theosophical Society, background of two main founders H.P. Blavatsky and Col. H.S. Olcott, the Masters of Wisdom being the real founders who had inspired Blavatsky and Olcott for the work, three objects of Society, what is Theosophy?, its main points of teachings of Oneness, hierarchies, evolution etc., Theosophical practice being a Raj-Yoga- having three components of study, meditation and service, its relevance in daily life, literature available, organizational structure of T.S. etc. Bro. Pradeep H. Gohil, President of the Indian Section, in his valedictory

address expressed his appreciation for the programmes of certificate course as well as for the introductory programme for new members and mentioned about the motto of the T.S. - "There is no Religion higher than Truth," significance of 'Truth' and how to progress spiritually by study, meditation and service. He congratulated the participating students and new members.

Students having participated in the certificate course on self-realization were given appreciation certificates by Bro. U.S. Pandey and Bro. Pradeep H. Gohil.

The programme concluded with vote of thanks given by Dr. Bina Singh, President of Kashi Tattva Sabha.

Bro. S.K.Pandey, Secretary of U.P. and Uttarakhand Federation and National Lecturer, delivered a talk on "Mystery of Reincarnation" at Shankar Lodge in Delhi on 18 January 2020. There was a close interaction with the participants. He also interacted with Delhi Federation's office bearers namely, Dr. Rajiv Gupta - President, Bro. Rajiv Mathur - Secretary and the Treasurer- Sis. Meena Thakur, regarding revival of some dormant lodges of the Federation.

Bro. S.K.Pandey visited Muradnagar Lodge on 19 January and delivered a public talk there on the theme "Theosophical Society and Basics of Theosophy." Many young persons who participated in it were curious to know more about the subject. Bro. Pandey also discussed administrative matters like payment of dues and increasing the number of members with the Lodge's Secretary Bro. Madhukar Gupta.

Bro. S. K. Pandey visited Besant Lodge in Ghaziabad on 21 January and delivered a talk there on "Evolution of Man in the perspective of the Three Great Truths". It was followed by close interaction with the audience. Lodge's President Bro. S. L. Goel introduced the speaker and welcomed all the participants. A verse from Ch.18 of the Bhagavad Gita was recited and explained by Bro. R. A. Goyal before the talk.

Bro. S. K. Pandey during a meeting with Mr. Sanjay Agrawal, CEO, and Mr. V.S. Solanki, President of Hindustan Latex Ltd., had discussion on

the topic “Destiny and Free Will” when a brief introduction of Theosophical Society was also given by him. This meeting was held on 23 January.

Bro. Pramil Dwivedi organized a public talk of Bro. U.S.Pandey on the theme “Positive Thoughts” before a gathering of the members of Rotary Club, Lucknow, on 29 January. Before the talk, Bro. Dwivedi gave a brief introduction of Theosophy and Theosophical Society, its three objects and Universal Prayer and then introduced the guest speaker.

Bro. U.S. Pandey in his address covered in simple words the topics like-nature of thought, its creative function, its effects on self and others, man being thought made, characteristics of positive and negative thoughts, need for positive thoughts, science of thought-culture, transforming oneself and one’s worldview by conscious thinking, strengthening positive thoughts by discrimination and discernment, importance of concentration and meditation by awareness, need for detachment, helping others by thought power, telepathy etc.

The audience showed lot of interest in the subject and there was close interaction between the speaker and the audience. This programme helped in exposing a group of citizens to basic ideas of theosophy.

EASTER CONFERENCE THE THEOSOPHICAL SOCIETY ADYAR, CHENNAI - 600 020, INDIA

The 97th Easter Conference will be held at the International Headquarters, Adyar, Chennai from 10-12 April 2020. The conference will be based on the THEME “The Life and Teachings of J Krishnamurti”. Members of the Theosophical Society[TS] in good standing are welcome to attend as delegates, and are requested to study the following books:

- 1- *The First and Last Freedom*- By J Krishnamurti
- 2- *Freedom From The Known* DO
- 3- *The Book of Life* DO
- 4- *Krishnamurti On Education* DO
- 5- *Why Are You Being Educated?* DO
- 6- Any other book on ‘life and teachings of J K’

The Charges per delegates are as follows:

1. Registration fee for the Conference is Rs.200/-. Delegates wishing to register are requested to fill in the attached application form and send a cheque for Rs.200/- favouring “The Theosophical Society” Adyar at Chennai-600 020. This registration fee should be paid in advance and the cheque should be received by TS Adyar latest by March 31, 2020. All registered delegates will have to provide their arrival and departure dates as well as their mobile numbers in the application form.

2. Accommodation can be arranged at upstairs of Bhojansala, upstairs of some buildings in TS campus and also in Youth Hostel situated outside TS campus for all registered delegates and no extra charge for accommodation will be levied for their stay during the Conference from 10 April to

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12 April, 2020. The delegates will be provided with transportation facilities to attend the Conference as well as return back to the Youth Hostel.

3. Breakfast, lunch and dinner will be arranged at Bhojansala's dining hall. These meals will be on payment basis as follows – Breakfast [Rs. 60], Lunch [Rs.80] and Dinner [Rs.80]. For other items like Curd, etc, extra charge will be made.

4. All correspondence regarding registrations and registration fee should be addressed to the EASTER CONFERENCE OFFICER, C/O The International Secretary's Office, The Theosophical Society, Adyar, Chennai – 600 020. For any clarification or for booking accommodation through email, one may write to the following email id:acco.hq@ts-adyar.org. or peekem0277@gmail.com.

5. Last date for receipt of the application at Adyar is 31.3.2020.

6. In the event of cancellation, there would be no refund of registration fee.

7. For any further information contact Bro. Pradip Mahapatra, Conference Officer, Mobile No. 9437697429, 7978119174/ email-peekem0277@gmail.com

**97th EASTER CONFERENCE
THE THEOSOPHICAL SOCIETY
ADYAR, CHENNAI 600 020, INDIA**

1. Name: Mr/Mrs.....
 2. Nationality:.....3. Date of Birth.....
 4. Address (in home country):.....
 5. E-Mail:.....
 6. Phone/Mobile Number:.....
 7. TS Member – Yes / No?

Section / Federation / Lodge to which attached

8. Proposed duration of stay in Adyar:
 From:To:

9. Details of person(s) accompanying:

Sl. No.	Name	Age	Member (Y/N)	Relationship

10. Accommodation
 - Indian style (free of charge): Yes / No

11. Special Request, if any:

12. Recommended by

Signature

Signature of applicant:

Date:

GOALS FOR — 2019-2020

Indian Section Headquarters

- | | |
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| 1. To conduct a goal setting meet at Varanasi for the Presidents and Secretaries of all the Federations. | 100 |
| 2. To organize the 144 th International Convention from Dec. 31 to Jan.5. | 100 |
| 3. To organize five workers' training camps in the North, East, South, West and Central India. | |
| 4. To conduct three-day Youth Camp at Varanasi from 04 to 06, September, 2020, with free board & lodging. Rs 500 for food and Transportation will be borne by the Federation. Every Federation will send at least three youth for this camp. | |
| 5. To reprint at least ten more Theosophical Books after the six done last year. | |
| 6. To construct Amphitheater with a capacity of 1200 for our four educational institutions. | 100 |
| 7. To increase the rate of generation of a surplus from Rs 1 Crore to Rs 1.5 Crore by October, 2020. | |
| 8. To organize to translate the book " <i>The Hidden Side of Lodge Meetings</i> " by C.W. Leadbeater in Hindi and Kannada. Get 200 copies printed in each language for the functioning of lodges as requested by the Federations. | |
| 9. To organize a day-long National Level Orientation Seminar on Theosophy – Science and Occultism for Presidents and Secretaries of all the Federations, just before the goal setting meet. | |

Assam Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
3. To conduct a study camp at Bhowali with about 15 members from the Federation.

4. To arrange visits of good speakers to four schools & four colleges.
5. To organize 12 essay competitions at school and college level.
6. To organize two one-day orientation camps for new members.
7. To conduct 15 study camps at Federation & Lodge level for the better understanding of Theosophy.
8. To organize five public talks for exposure of general public to Theosophy.
9. To translate and publish two Theosophical books in Assamese.
10. To increase **NET** membership by **10** members.
11. To organize a National Conference on 15-16 February 2020.

Bengal Theosophical Federation

- | | |
|--|----|
| 1. To increase NET membership by 10 members. | 50 |
| 2. To open one new lodge during this year. | |
| 3. To increase number of members attending our weekly study classes by 30 to 40. | |
| 4. To translate, publish and distribute two theosophical books in Bengali. | 50 |
| 5. To conduct 4 study classes by National Lecturers. | |
| 6. To activate one dormant Lodge/Centre by visiting and motivating workers & old members. | 50 |
| 7. To send at least 15 members for Bhowali study camp to be conducted by Bengal Theosophical Federation. | 25 |
| 8. To conduct a goal setting meet for the President & Secretary of every Lodge. | |
| 9. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges. | |

Bihar Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To participate in Theosophical meet in Assam with at least 10 members.

3. To arrange visit to 11 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
4. To conduct a four-day study class at Bhowali in the last week of May-2020 with at least 20 members.
5. To conduct at least two public meetings to introduce theosophy to the people in order to attract new members.
6. To revive and activate at least two dormant Lodges.
7. To conduct 4 study classes of two or three days at Federation & Lodge level.
8. To publish & distribute 500 copies of pamphlets on two Theosophical subjects in Hindi.
9. To publish a book in simple Hindi on basic Theosophy for non-members & new members.
10. To increase the **NET** membership by 15 members.

Bombay Theosophical Federation

1. To increase **NET** membership by 5 members.
2. To create and commission an E-Lodge network through efforts by Bro. Taral Munshi.
3. To ensure that Ananda Lodge will meet at least once in a month.
4. To encourage 20 Young & New Members to speak on Red Letter Days, Annual Session. 40
5. To conduct two “reach out programmes” with students of schools and colleges on Theosophical themes. 100
6. To groom three second line workers. 100
7. To raise Rs 15 lakhs for TS activities from CSR funds.
8. To send at least ten members for study camp at Bhowali, along with Gujarat Federation.
9. To organize one Study Camp by National Lecturer.
10. To arrange visit to 8 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Delhi Theosophical Federation

1. To publish 1000 pamphlets on introduction to Theosophy in Hindi for general public.

2. To arrange at least 6 lectures on Theosophical subjects at various schools and colleges of Delhi.
3. To increase **NET** membership by **10** members.
4. To organize two study classes of two days’ duration at the Lodge and Federation level.
5. To arrange a visit to 4 individual Lodges separately by Dr. N.C. Ramanujachary and Bro. U.S. Pandey.
6. To conduct a goal setting meet for the President & Secretary of every Lodge.
7. To conduct a 3-day study camp at Bhowali in the month of June, 2020, with at least 10 members.

Gujarat Theosophical Federation

1. To organize one workers’ training camp where delegates from lodges in western part of India (Marathi, Bombay and Gujarat) will participate.
2. To conduct a goal setting meet for the President & Secretary of every Lodge.
3. To organize one 3-day study camp for at least 70 members at one location in order to activate members of the Lodge.
4. To reactivate two dormant lodges/centers by visiting and motivating workers and old members.
5. To publish one thousand pamphlets and two books each on five Theosophical subjects in Gujarati and distribute them to lodges and members.
6. To organize one youth camp, one elocution competition and three essay competitions to encourage youth activities.
7. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
8. To increase **NET** membership by **10** members.
9. To conduct a three-day study camp at Bhowali in the last week of May, 2020, with at least 35 members.

Karnataka Theosophical Federation

1. To popularize Theosophy amongst students through members who

are in Teaching line; organize one 4-day teachers' training camp according to syllabus relevant to students.

2. To organize ten lectures on Theosophical themes in schools and colleges.
3. To organize two 3-day Youth Camps at different places.
4. To conduct a goal setting meet for the President & Secretary of every Lodge.
5. To organize 2- day Workers' Training Camp for President and Secretary of all the Lodges in order to conduct uniform activities in their respective Lodges.
6. To activate two dormant Lodges.
7. To set-up libraries in five lodges and provide them books published by the Federation, free of cost.
8. To visit 25 Lodges individually by the President, Secretary and EC Members in order to strengthen the activities of the Lodge.
9. To conduct 8-day study camp at Adyar with 50 members.
10. To establish a Rs 2 lakhs Lodge Activity & Development Fund made out of voluntary donations.
11. To reprint and publish three Theosophical books in Kannada.
12. To sort out all discrepancies between the membership records of the Indian Section and Karnataka Federation by 15.01.2020.

Kerala Theosophical Federation

1. To organize one 'Wake Up India Youth Camp' in January 2020 with at least thirty students.
2. To organize two 'Reach Out Programmes' on Theosophical themes for interaction with the teachers and students.
3. To organize one Workers' Training Camp with at least thirty members.
4. To organize two Theosophical book exhibitions for 10 days each with the co-operation of public libraries & academies.
5. To publish one Theosophical book in Malayalam during this year.
6. To organize two Retreats/Study Camps in Kerala and Bhowali with at least 30 members in a camp.
7. To celebrate the 125th Birth Anniversary of J. Krishnamurti at two

places in Kerala by exhibiting books on J.K. and Theosophy.

8. To publish one pamphlet on J. Krishnamurti and Theosophical Society in English.
9. To conduct a goal setting meet for the President & Secretary of every Lodge.
10. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
11. To increase **NET** membership by **10** members.

M.P. & Rajasthan Theosophical Federation

1. To increase **NET** membership by 25 members.
2. To arrange at least 4 orientation sessions for NSS and Scout students at Lodge level.
3. To arrange at least 6 "Yoga and Meditation Camps" at different lodges.
4. To conduct one study camp at Bhowali.
5. To conduct 5 Study Camps/Seminar at different lodges (for 1 day or 2 days as the case may be).
6. To form at least two youth groups.
7. To conduct a goal setting meet for the President & Secretary of every Lodge.
8. To Create a Website of M.P. & Rajasthan Federation.

Madras Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To organize two study camps on Theosophy at Adyar.
3. Increase **NET** membership by 25 members.
4. To organize visits to 5 colleges by good speakers in order to attract young generation towards Theosophy.
5. To form two new Theosophical Lodge.
6. To organize one Workers' Training Camp in Adyar.
7. Dissemination of information in the print media about TS and Theosophy. (Two Special Days like Annie Besant's Birthday.)
8. To arrange visit to 10 Lodges either by the President, Secretary, or

a knowledgeable member for the better functioning of Lodges.

9. Guided tour to International Headquarters at Adyar for all the members of all the Affiliated Lodges, in a phased manner.

Marathi Theosophical Federation

1. To organize 5 one-day seminars on Theosophical Subjects.
2. To conduct 5 essay competitions /debate competitions/ book reviews based on Theosophical books for Higher Secondary and College level students.
3. To publish 5000 copies of leaflets on two topics of Theosophy in Marathi and distribute them to lodges, schools and general public.
4. To introduce one 3-day vacation study camp on Theosophical subject for at least 20 students of schools and colleges.
5. To increase the **NET** membership by 10 members.
6. To conduct two 1-day introductory camp or workshop for new members.
7. To establish Theosophical Study Resource Centre in Federation and to prepare at least 5 trainers (resource persons) to propagate Theosophy in the society.
8. To conduct a 3-day study camp at Bhowali in the third week of May 2020, with at least 20 members.
9. To conduct goal setting meet for the President & Secretary of every Lodge.
10. To promote Inter-Federation Theosophical Study Meetings by organizing one-day seminar either at Belgaum or at Mumbai.
11. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Rayalaseema Theosophical Federation

1. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
2. To activate 4 dormant lodges.
3. To form one study centre and 3 new lodges.
4. To increase the **NET** membership by 25 members.

5. To conduct a study camp at Bhowali during the last week of April, 2020, with participation of 30 members.
6. To visit 2 colleges/schools at least once in every two months for popularizing Theosophy.
7. To conduct a goal setting meet for the President & Secretary of every Lodge.
8. To start Theosophical Libraries in 4 lodges of the federation.
9. To conduct 3 training camps in order to train members to become federation lecturers and resource persons.
10. To print and distribute 4 Theosophical books (500 copies) and 6 Theosophical pamphlets (1000 copies) each in Telugu.

Tamil Theosophical Federation

1. To organize 6 study classes in different lodges.
2. To publish 500 copies each of 10 pamphlets in Tamil on Theosophical subjects for lodges and general public.
3. To increase **NET** membership by **10** members.
4. To conduct a goal setting meet for the President & Secretary of every Lodge.
5. To organize 10 debate/essay competitions at school and college level.
6. To conduct a study camp at Bhowali with at least 10 members.
7. To organize at least six Lectures by Tamil speakers on Theosophical subjects in six schools/colleges.
8. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Telugu Theosophical Federation

1. To increase **NET** membership by 20 members (including women and youth).
2. To revive and activate two dormant lodges.
3. To arrange visit to 20 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
4. To popularize Theosophical literature in 4 colleges and 1 University.

5. To conduct two study camps.
6. To conduct a study camp at Bhowali with about 25 members from the Federation.
7. To conduct at least two public meetings to introduce Theosophy among the people in order to attract new members.
8. To publish the book “*Invisible Helpers*” by C.W. Leadbeater in Telugu language.
9. To conduct a goal setting meet for the President & Secretary of every Lodge.
10. To create a new website for Telugu Federation.

Utkal Theosophical Federation

1. To form one new lodge and one new centre and revitalize two dormant lodges.
2. To increase **NET** members by 15 members.
3. To invite four National Lecturers for conducting study camps of three days’ duration.
4. To impart Theosophical education once in a month in two different schools.
5. To publish one translated Theosophical book and two reprints in Odia.
6. To participate in the National Book Fair in Bhubaneswar for 7 days to sell books and distribute 500 Odia pamphlets on Theosophy.
7. In order to popularize Theosophy, three public propagation meetings will be held in school/college and in a University through lectures, books and handouts.
8. To arrange visit to 7 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
9. To conduct a 5-day study camp at Bhowali in June 2020 with 15 members.
10. To conduct a goal setting meet for the President & Secretary of every Lodge.

100

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U.P. & Uttarakhand Theosophical Federation

1. To develop a website for U.P. & Uttarakhand Federation. 100
2. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges. 67
3. To organize five programmes/talks on Theosophy for students/youths. 100
4. To organize ten public talks/sessions for exposing general public to Theosophical teachings. 80
5. To conduct six study camps of 2-3days’ duration. 50
6. To organize seven 1-day Study Camp/Seminar. 28
7. To organize five sessions on Guided Meditation. 40
8. To organize a 5-day study camp in Bhowali in June 2020 (Jointly with M.P./ Rajasthan Federation) with participation of 20 members. 0
9. To publish two books on Theosophy in Hindi. 100
10. To conduct a goal setting meet for the President & Secretary of every Lodge. 100
11. To distribute 100 books & 500 pamphlets on Theosophy among the students, youth and general public. 100
12. To increase **NET** membership by 5 members. 0

HIMALAYAN STUDY CENTRE
Indian Section - The Theosophical Society
Summer Study Camp - 2020

S. No. Fed.	No. of days to be charged	Deluxe Room 24 persons (Rs 350 +300) 650/- day	Old Room 24 persons (Rs350 +250) 600/-day	Dormitory Room 6 persons (Rs 350 +150) 500/- day
1. Rayalaseema Fed. 20-24 April 2020	6 Days	3,900	3,600	3,000
2. TOS India 27-28 April 2020	3 Days	1,950	1,800	1,500
3. Kerala 08-12 May 2020	6 Days	3,900	3,600	3,000
4. Bihar Fed. 17-20 May 2020	5 Days	3,250	3,000	2,500
5. Marathi Fed. 23-25 May 2020	4 Days	2,600	2,400	2,000
6. Gujarat, Bombay Fed. 27-30 May 2020	5 Days	3,250	3,000	2,500
7. Utkal Fed. 1-5 June 2020	6 Days	3,900	3,600	3,000
8. U.P. & UK, M.P.- Raj, and Delhi 10-14 June 2020	6 Days	3,900	3,600	3,000
9. Telugu Fed. 18-21 June 2020	5 Days	3,250	3,000	2,500
10. Assam & Bengal Fed.	Awaited			
11. Karnataka Fed.	Awaited			
12. Youth Camp VKM	Awaited			

Note:

1. The rate includes afternoon Lunch, Tea and Dinner on the day prior to the camp and breakfast on the day after the camp. All participants should leave the camp after breakfast on the next day after the camp. The Charges are based on: Deluxe Room Bed per Night per person Rs. 300, Old Room Bed per Night per person Rs.250, Dormitory Bed per Night per person Rs.150. Food will be charged at Rs.350 per day.

2. All expenses of the resource persons are to be met by the respective Federations.

3. Accommodation will be on "First Come-First Served" basis.

4. The Federation Secretaries shall collect the charges from members of their Federation and send to the Headquarters the list of participants along with the amount.

5. The amount should be send by cheque or Transfer the amount to:

Account Name : "The Himalayan Study Centre"
Account Type : "Current Account"
Account No. : 718300301000103
Bank Name : Vijaya Bank (Now Bank of Baroda)
Branch : Kamachha, Varanasi
State : U.P
IFSC : VIJB0007183

6. The Last date for receipt of the list of participants and the amount is 15 April 2020.

7. No cancellation of participation after 15 April and no refund shall be applicable.

V.Narayanan
Treasurer
Mob. No. 9793888596

There is the time-honoured idea, at least in India, that even without going round to various places, without making any great noise or splash, without ostensible activity, one can help the world potently from where he is, by his thoughts and by an attitude of mind in which his attention and interest are centred in the good of his fellow human beings and upon those truths which are fundamental and essential for our living, which spell out that good. In the old days there were people who, it is said, performed *tapas*, which means austerity, for the world's welfare, sometimes in order to accomplish a specific great deed. I feel it would be well for all of us to live and work in that spirit of selflessness and dedication, a life of beautiful and sweet simplicity, not self-mortification. We need to concentrate on those things which are really worthwhile, and not fritter away our energy and interest on all kinds of matters which are essentially of trivial significance.

If all of us in the Society prepare ourselves in that way for whatever work we may be able to do, if we strive to live a life of greater purity, more light and sweetness, more brotherliness in a very real sense, not sentimentalism, we will be better and more effective Theosophists. A Theosophist is a man who has a feeling of friendliness in his heart, who seeks truth, and does not chase nor is satisfied with illusions. He is a person whose real interest in life is to make life more beautiful, better and happier for all concerned. Anyone who satisfies these conditions is a real Theosophist, whether he is a member of the Theosophical Society or not.

N. SRI RAM

“THEOSOPHISTS IN TRUTH”

The Theosophist, July 1962