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Editor

PRADEEP H. GOHIL

AN APPEAL

Date 21.03.2020

Dear Brothers and Sisters of the Indian Section,

You all are aware of how the world is facing the unprecedented and ongoing Corona Virus Crisis for the last few weeks. We have taken action at the Indian Section Headquarters to limit the transmission of the virus. We have not ordered or instructed but persuaded Federations and Lodges to refrain from conducting any programmes like Lodge meetings, seminars, workshops, etc. We have cancelled the meeting of our Executive Committee which were to be held on 26-27 March, 2020, at Varanasi, and 26-27 June, at Bhowali. We have cancelled the BEF meeting on 27 June the BTS Management Committee Meeting (MCM) on 26 March and the VKIC (MCM) on 27 March. All the study camps at Bhowali from April to June 2020 stand cancelled. All the delegates will get full refund of any amount paid towards it. The colleges and schools within our premises have been closed until further notice. All the 275 girls living in our hostels have been sent home. The civil contractor has been instructed not to have more than 20 workers against the 200 odd people who worked on different projects within the campus. We have stopped the morning walkers as safety of our people is my highest priority.

I once again plead with all Federations and Lodges to cancel any gathering they had planned. Please refrain from any kind of meetings until the 'all clear' siren blows. All this will undoubtedly be painful. Still, we must stay united and rock solid to do our part in this crisis. As theosophists, we must set an example to obey the government advisories like 'Janata Curfew'. All the troubles will soon be over. We can then hold our head high as theosophist.

This may be the best time to spend with your family, living happily and peacefully. We have to be an example to others. We cannot remain

complacent at this time. It is a matter of our survival. Let us all together dig deep within, remaining interconnected and interdependent.

Let us not be involved in panic buying or excessive hoarding. Theosophists cannot be selfish as we must keep in mind about the oneness of life. Be observant, alert and aware. Do what you think is correct in the circumstances surrounding you. We live in scary times today and we need to let our faith win over fears as Lord Krishna showed to Balram by not being scared of a demon who had caused Balram to faint. Remember, the demon will always be the size of your fear.

The bad times will pass as the darkest hour of World War-II also passed. The dark days of Dunkirk changed to the brightest shores of Normandy and end of World War II. Churchill made a profound statement at that time when he said, "never let a good crisis go waste". Nature is reminding us to acknowledge with humility our quintessential equality and interdependency. May be human beings are the virus to this earth and Carona is the vaccine. We will learn a lesson at a big price but it will help us to fight global challenges of climate change and the environment. Relax, meditate, keep calm. Positive energy will improve your immunity. Hear, speak and listen to good things. Stay safe but be kind and loving, be ready to help anyone in need and pass time with people that uplift you rather than bring your down. Remember, nature discards the species that does not support the whole as it did to the Dinosaurs.

I am sure all will be well in a few weeks. Until then, thank you for bearing with me and your understanding of this difficult situation. Please be safe as you continue to do good for the world from Your home.

With warm wishes,

Pradeep

A STEP FORWARD

The pursuit of empirical knowledge about spiritual mysteries took place in Gnostic tradition. They developed a school of ideas and systems for the pursuit of empirical knowledge related to spiritual mysteries. A method was developed by them that helped them communicate with a more visionary reality for a direct experience by people. Hermes Trisnegisus is credited with tens of thousands of highly esteemed writings with a shared cultural tradition of Egypt and Greece. He is most likely the person who has given the 7 Hermetic Laws, which held immense value to the people around the first century A.D. They acted as a catalyst to creative renaissance, revolutions and cultural regeneration.

These seven laws were written thousands of years ago before any modern science verified their unusually accurate esoteric claims. They broadened the horizons of people and helped them pursue fuller, happier, more meaningful and longer life.

1. The Principle of Mentalism:

The All is Mind; The Universe is Mental: When one views everything he thinks and does, as an interaction of thought with thought, it allows him to grasp the laws of mental universe and apply them for his well-being and personal advancement. The Mental Universe can be explained as an infinite intelligence and the nature of consciousness itself.

2. The Principle of Correspondence

As above, so below; as below, so above. As within, so without; as without, so within.

Observing this principle, we can come to know the whole of the universe by exploring the higher and lower nature of things. And likewise, discover more of ourselves, by experiencing and studying the world we are

integrally a part of. The micro is in the macro, and macro is in the micro.

3. The Principle of Vibration

Nothing rests; Everything moves; Everything vibrates: Knowing this, it is believed that in order to have mastery and control over self and environment, even thoughts have their own rate of vibration, and can be controlled like tuning an instrument. As one's understanding of vibration, frequency, harmony and resonance increases, so too shall his power over himself and his world.

4. The Principle of Polarity

Everything is dual; everything has poles; everything has its pair of opposites; like and unlike are the same; Opposites are identical in nature, but different in degree; extremes meet; all truths, are but half-truths; All paradoxes may be reconciled.

The true nature of this principle is that opposites are the same, only varying in degree. It explains that opposites are really only two extremes of the same thing, the difference being only in degree. For example, we can consider hot and cold - both being temperature, varying only in degree. There is no clear crossover moment when we cross from the realm of cold to hot and hot to cold, with no absolute on either end. The same can be said about soft and hard or light and darkness. All these are merely the perceptions of the degree. This principle suggests that we can change the polarity of a degree of emotion, by recognizing it as the same and choosing the degree which best suits our needs and by use of our will-power for the betterment of one's life and that of others.

5. The Principle of Rhythm

Everything flows, out and in; Everything has its tides; All things rise and fall; The swing of the pendulum manifests in everything; The measure of the swing to the right is the measure of the swing to the left; Rhythm compensates.

An example of this principle is the rise and fall of the tides, ebbing and flowing and never truly sitting still. Never stopping, always changing.

Knowing, one is experiencing a high and realizing that the state is unsustainable, he can prepare for transition to keep himself from crashing, knowing that the Principle of Rhythm will affect him. Know that the things one loses will come back, and that things one owns now will disappear later. Knowing when to retreat and when to return is a key to self-mastery. Through heightened awareness gained by understanding this principle, one can experience transcendental states of consciousness to rise above the swing of the pendulum. The rhythm will affect every person in one way or another, but with awareness he can use it to move forward and ride it back to recovery.

6. The Principle of Cause and Effect

Every cause has its effect; Every effect has its cause; Everything happens according to law. 'Chance is but a name for law not recognized'. There are many planes of causation, but nothing escapes the law.

The empowering use of this principle is to make the conscious choice to rise above the plane of thought one currently occupies to become one's own cause, and not just an effect of others and the situations one finds himself in. In other words, be your own first mover as opposed to someone who merely reacts to circumstance. Remember, nothing merely happens for no reason and that there is no such thing as chance. One is out of alignment of this principle, when he finds himself reactivated and stressed, waking up only to handle and deal with the things that come his way. Instead one should go out of his own way to determine and create what he desires to experience. One should put into action the first move, which will bring him the result one desires, not as a surprise, but because of his well-planned and calculated move.

7. The Principle of Gender

Gender is in everything; Everything has its masculine and feminine principles; Gender manifests on all planes.

This principle represents the fact that both the masculine and femi-

nine exist in all things. It is not just in sex, but in the creative nature of all things, on all planes – physical, mental and spiritual. The masculine is the penetrative, assertive, progressive, congesting, explorative energy that drives progress. The feminine is the receptive, sacred, treasured, protective energy, that maintains tradition and honours the priority of what is most important, while nourishing that which is most essential to life. Too much masculine energy, without a balance of feminine, leads to a growth of power to the extreme reckless freedom of manner. While too much feminine energy, without a balance of masculine, leads to a life grounded so deeply in the present that our lives become determined by the cycles and external circumstances. The most potent use of this principle is how Gender is responsible for creation, generation and regeneration on the physical, mental and spiritual planes. True progress is possible through the balancing of the two energies of Gender in oneself, in relationships and environment.

They key to using all the seven Hermetic laws to full effect and achieving lasting self-mastery is to choose the middle path between these extremes of the present feminine and future driven masculine and seek balance in all things. If one does this, it will be a step in the right direction.

(These observations are based on an article entitled “An outline of Science of Peace” by Bro. Ashok Pattanaik of Utkal Theosophical Federation).

All T.S. activities must have a direction, and that direction must be one of inner change towards unity, co-operation and affectionate relationship.

Radha Burnier

“The Essential Work of the Theosophical Society”
Theosophy and the Theosophical Society
The Indian Section, TS, Varanasi, 1991.

TIM BOYD

**ADDRESS TO SRI SANKARACHARYA
SANSKRIT UNIVERSITY FACULTY AND
STUDENTS
(In Kaladi, Kerala, India, on 22 January
2019)**

I AM deeply honoured to be in the presence of the faculty and students of a University of this caliber. It is a wonderful thing that is happening here at your University. I am especially hopeful about the linking of our Adyar Library and Research Centre with your institution that we will undertake today.

First of all I would like to thank the Professor for his generous introduction. I think his study of the Theosophical Society's (TS) background almost exceeds my own, although I have been associated with it for a while. Everything that he said today speaks to the purpose and the way that the TS has functioned within India since its arrival on these shores.

Although for most people the TS is strongly associated with India, it was actually founded in New York City in 1875, then migrated to India in 1879. It was from this place, that the message of Universal Brotherhood radiated out into the world along with a studied appreciation for the value of *all* of the world's religions, combined with science and philosophy. Each of the world's religious expressions has come into being at a particular time, in a particular place, and has generally focused on a particular people. While each of these expressions speaks to the one truth, it is necessarily limited because it draws on the symbols and language of a specific culture, place, and time. These are limitations which are human-created, but which can be exceeded. The type of work that you do here at the Sanskrit University is focused on those great beings who have realized truth and tried to communicate it in every way possible.

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The greatest challenge for these Great Ones has been that *we* have been their students. Because of our limitations and prejudices, in generation after generation we have found ways to limit these limitless teachings that have been given. Throughout the ages this has been the human response to wisdom. It is unfortunate, but it has never deterred the Wise Ones in their attempts to elevate us. The work that you do here has enormous value, taking the teachings and example of Sankaracharya, one of the greatest teachers in human history, and trying to explore as deeply as possible the subtleties of his message.

An additional requirement is to explore in terms of experience. This is another emphasis within the theosophical approach. The idea that the teachings from the Great Masters are things to be apprehended intellectually can only take us to a certain limit. If we are to deeply experience the power that gives a benefit to the world, a practical application of these great teachings is needed. This dual focus is what has always been at the core of the theosophical movement.

The TS is active in around 70 countries in the world today, and part of its attraction has been that it is intended to speak in terms understandable to any of us on the planet. This is something that has interest for many. There is more that I could say, but in imitation of the wisdom that was shown by the Professor in his introduction, I will stop talking before I reach the range of things that I know nothing about. I would be happy to respond to questions you may have.

Q: I have a simple question: Science and technology have advanced so much, whereas Vedanta and Theosophy belong to a different old age. How are the latter relevant to today's technological and scientific world?

A: I should say it is always simple questions that are the most challenging. As has been noted, there are many pressing issues that we are facing as a human family in the world today. The idea of escape to another planet is being put forward as some sort of hope for the devastation that *we* are creating on this one. At this moment, here at the University, we sit in a peaceful environment, yet around the world there are around 60 different 198/ THE INDIAN THEOSOPHIST, April / 2020

wars being fought. As we sit, our environment is very pleasant, but the planet's environment, soil, water, air, *all* of them are being polluted in ways that are going to have powerful consequences. At this point no matter how we respond, some of these consequences cannot be averted.

In terms of human knowledge we do not need a new technology or theory to address each and every one of these problems. The knowledge that we have now is sufficient. Yet the problems persist and grow. What this says to me is that knowledge in and of itself is insufficient. What is it then that is required? This is where the value of the actual experienced teachings of a Sri Sankara, of an Ageless Wisdom tradition, become increasingly valuable. They show themselves in the activities of inspired individuals. So in the absence of some deepening, we plan for escape routes from the harms that we are continually creating. But there is no escape from our own unenlightened minds.

It is an unfortunate feature of human behaviour that sometimes our greatest learning takes place in the face of crises. The uncultivated mind responds in ways that create problems. The cultivated mind, whether it is of a young or older person, responds in those ways that are needful to this moment. The exposure to the Advaita teachings, philosophy, and practice, the exposure to *any* of the Ageless Wisdom traditions, is necessary now. As crises arise we necessarily reach for depths that we did not before consider were worthy of our time. Thank you for your question.

The Memorandum of Understanding that we are signing today provides for students of this institution to utilize the resources we have at the TS headquarters in our Adyar Library and Research Centre, and there are numerous palm-leaf and other manuscripts, many of which have yet to be translated. We can also provide accommodation. Our campus is in the heart of Chennai. When it was founded in 1882 it was on the southern outskirts of the city, surrounded by paddy fields. Now Chennai stretches 35 kilometers beyond the TS campus, yet still we have maintained a peaceful environment at our place.

Our campus is 260 acres in the center of a city of 7 million people, and it has a peaceful and powerful atmosphere. For those who come to study, they can do so in a way unique for today's world. Fully a half of our campus is forested land, so the benefits of the stabilizing influences of the natural world are there. Yet if you step outside of the walls you can have all the honking of horns and everything that comes with city life. These are some of the things that will be available to students and professors with the institutional linkages we are establishing today.

(Courtesy: *The Theosophist*, March 2020)

Once we become conscious, even dimly, of the Atman [our essential nature], the Reality within us, the world takes on a very different aspect. It is no longer a court of justice, but a kind of gymnasium. Good and evil, pain and pleasure, still exist, but they seem more like the ropes and vaulting-horses and parallel bars which can be used to make our bodies strong. Maya [illusion of the physical world] is no longer an endlessly revolving wheel of pain and pleasure but a ladder which can be climbed to consciousness of the Reality.

Adi Sankaracharya

Crest Jewel of Discrimination

(Vivekachudamani)

TRANSFORM THE SELF: TRANSFORM THE WORLD**

A great soul of India, Mahatma Gandhi once said, “Be the change that you wish to see in the world.”

If we wish to remove gender inequality in the world, if we want to end corruption and poverty, if we want to stop environmental degradation, if we want to see every child of the country educated, we must be the instruments of that change. To be powerful instruments, we must first touch that spark deep within ourselves. Reaching within, one can find everything in abundance – love, compassion, empathy and all the capacities we need for the change.

“In oneself lies the whole world”, says J.Krishnamurti, “and if you know how to look and learn, the door is there and the key in your hand. Nobody on earth can give you either the key or the door to open except yourself.” The world is not separate from you and me. The world is the projection of ourselves and to understand the world we must understand ourselves.

Spiritually speaking, the world lies within each individual but from the phenomenal point of view, we are all parts of the world –the whole, and stand interrelated to one another and integrated to the whole at the same time. Any violence to the part has its inevitable repercussion on the rest of the integral constituents and therefore, on the whole. This is because whatever is there in the outer world is nothing but the manifestations of that one consciousness, the ultimate source of everything. HPB used to say that each

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one of us connect with and carry within ourselves the whole of things and beings.

Each human consciousness or self-consciousness is an expression of this all pervading universal consciousness. Though consciousness is what we are, but when consciousness gets connected with our body and mind, it becomes limited and distorted. With the complete identification of the mind, a false sense of self (Ego) comes into existence and we start identifying ourselves as Mr. X and Mrs. Y. And by constantly trapped in the egoistic state, we get alienated from our true selves as well as from others and the world around us. It is aptly said, “The suffering depends, not upon the factual happenings, but upon the texture of each one’s mind.” Mind is the main culprit. HPB describes the mind as the ‘Slayer of the Real’ (the true self). Mind distorts facts by its projection. Therefore she says – ‘Slay the slayer.’

Self-transformation and world-transformation have a symbiotic relationship. But the problem is that self-transformation which involves an individual’s changes in the mindset and perceptions, is difficult to achieve. It requires an open mind, a sharp intellect and a compassionate heart to take a journey within.

Mind is very powerful instrument of man. It can either make or mar a man. We are prisoners of our own prejudices, narrow selfish ideas and traditional mindsets. Our senses, sensibility, emotions etc play vital roles when we attempt at self-transformation. But mind can be controlled by controlling our thoughts. Most people’s thinking is involuntary. In fact most of us don’t think rather thinking happens to us. Therefore, most people are mind-possessed. We need to learn to control our mind by the conscious choice of thoughts and meditation. We can dissolve our negativities like resentment, jealousy, hatred, violence etc which are possessed by our lower self and adopt positive thought patterns strengthening our higher self. When we come to know our true self by diving deep within, we realize the oneness of life. This oneness is fundamental in theosophical thoughts which extends to the realm of universal consciousness in which as HPB said, ‘we

live and move and have our being.' But very few attain this state. In fact, theosophy is all about the realization of the relation between the underlying unity and its manifestations.

Every thought is creative of which most people are not aware. In Theosophy we believe that individual thoughts and actions can create what is called a ripple effect. The ripples turn into waves and powerful waves have the capacity to affect and change the mental attitudes of numerous people.

When a person is transformed, he becomes eligible to transform the world. As Annie Besant says -“It is impossible to help others till you have obtained some certainty of your own. If you want to lift a person out of stormy waters, your own feet must be on the rock.”

In today's world, there are so many burning issues like abuse of human rights, education, crime against women, terrorism and many other issues upon which we need to think seriously because these are expressions of corruption of our inner world. Only cribbing and protesting for few days on the street holding placards will not change the world. Values cannot be taught superficially, but their depth and practical utility must be well understood and demonstrated. There cannot be universal transformation without individual transformation and transformation doesn't happen overnight. Unless these issues are addressed at the root level, nothing can change. Our focus must be on treating the ailment where it first takes shape- the human mind – and tapping into the inherent goodness of all individuals.

Therefore, it is time we must now think of our children- the new generation- and give them transformative education from the very beginning in the schools to make them more inclusive and empathetic human beings who would certainly value love, compassion, non-violence, social good more than hatred, cruelty, violence and selfish attitude.

If every parent thinks in this way and co-operate, the world will be different within a decade.

The world, therefore, can change only when each one of us changes by a revolution within ourselves. In fact, each individual is endowed with

great power and great deal can be achieved by each one of us. As it is said, “If you effect a basic transformation in yourself, then you will affect not only those close to you but the whole consciousness of the world.”

There was only one Buddha, one Vivekananda, one Annie Besant one Mahatma Gandhi, to bring about tremendous change in our religious, social and world view. The touch of a great personality who has transformed himself, can wake up innumerable sleeping hearts and thereby, transform the world.

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. SRIRAM

The Theosophist, July 1962

Awakening the Heart-Mind**

THE exploration of processes to awaken our spiritual potential incorporates the development of a perception that has a heart-mind focus. Below are some of the practical steps to the operation of awakening the heart-mind.

According to Theosophy, the Mind and the Soul *are the same thing*. The Soul is also referred to as our *permanent individuality*, in contrast with our *present personality*. It is this Mind- Soul-Ego which incarnates and reincarnates, from life to life and body to body, on a long journey of progressive evolution and inner unfoldment.

WHAT IS OUR SOUL



H. P. Blavatsky's *The Voice of the Silence*, Fragment II, "The Two Paths", draws attention to differences between the "Eye" and the "Heart". "

***Mr John Vorstermans** is National President of the New Zealand Section of the Theosophical Society.

**Lecture delivered at the International Convention of the TS held in Varanasi, India, on 1.1.2020.

The Dharma of the "Heart" is the embodiment of Bodhi, the Permanent and Everlasting. "

The Dharma of the "Eye" is the embodiment of the external, the non-existing.

Eye = Head Learning; Heart = Soul Wisdom; Bodhi = True Divine Self.

The Eye reflects the nature of the outward-turned Mind, focused on knowledge, the external, the impermanent. It has strong passions, desires and attachments which it finds itself immersed in and conditioned by. The human Mind is associated with our inherent animal nature. The Heart represents the Mind which is turned inwards, associated with the *buddhi*, our spiritual Soul, and is free from the attachments of the human self or personal ego. Ultimately, we need both fully developed, with our awareness focused on the Soul.

At this stage of our human evolution, the challenges we face are at the level of the Mind. There is a battle between the lower and the higher mind, or between the conditioned and unconditioned mind. It is referred to by many names and is the most significant battle we have before us. As we move our attention from the outward-turned mind to the Soul, a more accurate reality is revealed.

J. Krishnamurti talks about the Heart and the Mind as follows:

... when the heart enters into the mind, the mind has quite a different quality; it is really then limitless, not only in its capacity to think, to act efficiently, but also in its sense of living in a vast space where you are part of everything.

Meditations, Shambala Publications Inc., Boulder, 2018, p. 10.

A complete change of perception or awareness takes place where you truly experience the unity of life that lies at the very core of the Soul.

How does the Heart enter the Mind, how do we move awareness to the Soul?

By moving awareness to the Soul, we can see what is true and real. This step requires the *development of discrimination*, a willingness to question everything that presents itself to us that we take for granted — our views, perceptions, and beliefs. To develop a perpetual awareness of everything that is happening, both externally and internally, is part of this process.

Much of the illness we suffer from in today's world is the result of inner disharmony or conflict, where our actions in this world do not align with universal values. For example, through the process of the comparative study of the great religions, we learn that "harmlessness" (*ahimsa*) is a universal value. Living a life of harmlessness is noted as the first step to be taken in all the great religions. To cause harm by our action or thoughts creates a psychological imbalance. This imbalance results in "dis-ease" or ill-health, physically, emotionally, and mentally.

Therefore, observing our thoughts, actions, and speech, endeavours to keep them in balance with universal values such as harmlessness and results in the realignment to universal values and removal of harmful habits. By adopting this practice, we experience greater respect for life, become non-judgmental, have a healthier lifestyle, and develop a more compassionate nature.

Life itself has a way of teaching us if we would be present to what is happening every moment.

When we disagree with someone, or someone pushes our button, causing a reaction within us, then is an excellent time to reflect on what underlies such a response. A disagreement often happens when a conditioned belief confronts us. If we look at what is going on, we may find we are holding onto an idea that is not true, but a part of our incorrect view of reality.

Such triggers are valuable moments allowing us to look at ourselves and reflect on our perceptions. Life experiences, especially fears, create emotional patterns that affect and condition our responses to specific events.

For the heart to enter the mind, these conditioned patterns we have created must be released.

As H. P. Blavatsky says in the "Golden Stairs" we must have an open mind. To know our self is to drop or let go of what is not-Self. Consider for a moment that *humanity is living in ignorance*. We live in reality as perceived by our senses, which has created this make-believe reality. In the movie called *The Matrix*, everyone is trapped in a collective dream which they believe is real. One of the dreamers begins to see inconsistencies in the dream, at first not understanding and therefore ignoring them. After a great deal of struggle, he is able to awaken from the dream illusion to a new reality. The "Matrix" story is not far from the truth of our existence.

Take a look at the dream (illusion) where we find ourselves. Personal desire is strong; the acquiring of possessions is the hallmark of success in this dream world. We see ourselves as distinct, separate beings, another apparent distortion of reality. We have lost touch with our inner awareness, our heart-mind. In this reality, we exploit the planet to gratify desires, to outdo our neighbours, even though we can see the world's resources running out, the effects of climate change, and so on. Millions of people live in poverty and sickness in this dream.

At the same time, a small percentage collects all the wealth and manages food supplies and medicines, where corporate profit is more important than social well-being. Is it time to wake up from this dream of the lower mind and awaken to our Heart, our Soul? When will we wake up from this dream?

How do we grow our awareness to awaken from the dream and perceive reality?

The first step required is one of simple observation. It is often described as meditation, of reflecting on the thoughts which arise in the Mind. It is not about trying to inhibit these thoughts; instead, to become aware of them. If we are willing to look at our reoccurring thoughts, we begin to identify conditioned thinking, thought patterns or thought-forms which fil-

ter our perceptions of reality. Once we become aware of these patterns of thinking, we have a choice of giving them energy, or letting them go and eventually dissolve.

Meditation, one of our most significant methods of developing self-awareness, is invaluable in the development of the right kind of awareness. Through observation of the mind and in the creation of mindful awareness, we develop an understanding of mind-nature and inner awareness. We might start a meditation practice for 10 minutes a day which allows us to connect with the inner watcher or witness who watches over everything we do, think, or desire. It is this watcher who is aware of our thoughts during meditation, reminding us that we have lost our focus and become distracted by some thought pattern.

We note the distractive thought pattern to reflect on later, to try and identify the pattern or conditioned thought, then bring our attention back to the observation. Once we connect with our inner watcher, meditation moves from a short daily process to constant observation of our thought, speech, and actions. This process is called “choiceless awareness” — always aware. We are unconscious *pilgrims on a soul journey*. As we awaken to the reality of the journey centred in choiceless awareness, the road to Self-discovery has begun, opening and centring ourselves in the heart-mind. We then awaken from the dream to the true heart connection.

Pilgrimage stories are often allegorical, and hold valuable clues to our awakening. The ancient wisdom suggests there are seven keys to interpret sacred texts such as the biblical stories or parables. The first key and most obvious is the story itself which often depicts a historical event such as the life of Jesus or, in the *Bhagavadgītā*, the battle taking place before Arjuna.

You can also read these stories as an allegory for our pilgrimage. In this case, the main character of the story, such as Jesus or Arjuna represents the spiritual journey we take to awaken our heart or soul awareness. Other characters in the story represent qualities that we must develop to be

able to complete the journey. Thus the biblical story of Jesus is our own story. We learn to master our lower passions and desires, represented by the crucifixion, not literally, but symbolically. The same for Arjuna — the battle he is facing is the battle of righteousness we are all facing.

The Prodigal Son

In this biblical story the metaphysical meaning of the “two sons” of the Bible (Luke 15:11) describes the two aspects of the Soul or consciousness. The son who stayed at home is the religious or moral son; the son who went into the far-off country is the human incarnation of the Soul into all the pleasures of the senses and passions. Going to a “far country” is separating the consciousness from its parent source. The first step in being able to return to the father’s house is repentance and confession. If we are truly repentant, the father will forgive; he will have compassion, and the bounty of the Divine Mind will be poured out upon us.

When there is unity between the outer sense and the inner Spirit (the return of the younger son to his father’s house), there is great rejoicing; vitality and understanding awaken. The “fatted calf” is the richness of strength always awaiting the needy Soul. When all these relations have been established between the within and the without, there is rejoicing. The dead man of sense is made alive in the consciousness of Spirit; the lost is found.

The story of *The Wizard of Oz*, written by Frank Baum, a notable theosophist, is an allegorical tale of the Soul’s path to illumination. This is the story of Dorothy’s awakening. The Yellow Brick Road represents the evolving self. Silver shoes represent the silver cord — the link between the material and spiritual selves. The Scarecrow, the Tin Man and the Cowardly Lion, who are respectively searching for a brain, a heart, and courage, are qualities required to be developed on the pilgrimage. The cruel wizard in the emerald city is a personification of the personal God of Christianity. In the final part of the story Dorothy is awakened on her return to Kansas in her heart-mind.

The Pilgrimage, by Paulo Coelho, recounts his spectacular trials and

mysterious mentor, Petrus, and a journey across Spain in search of a sword. This fascinating parable explores the need to find one's path. In the end, we discover that the extraordinary is always found in the ordinary and simple ways of everyday life. Paulo is on a quest for his sword, which he is told he will find at the end of the Camino Trail. Along the journey, he is beset by one challenge after another that slows him in reaching the sword, his goal. Eventually, he has the realisation that it is each challenge we meet in everyday life that is our teacher. Paulo eventually learns the valuable lesson of being present to the learning every moment on the journey and recognises that the destination (the sword) is simply a distraction.

We can see the same allegories playing out in many modern movies. For example, in *The Lord of the Rings*, Gollum epitomises our dual Mind, and Frodo, on his transformational journey with his companion Sam, exemplifies the qualities he needs to complete the journey. In *Star Wars*, Yoda is the Master we will all become, and The Force, the universal intelligence. The Skywalkers, Anakin, Luke, Ren, and so forth, represent the challenge we all face between the light and the dark forces.

Light and dark are not separate; they are two aspects of the whole which we must integrate to be complete. In *Harry Potter*, the innocent, curious child depicts qualities we must all possess on our journey. Harry faces the light and shadow within, epitomising our journey. Harry and Voldemort are part of each other, just like we all have the light and the shadow within ourselves. We like to show our light and hide the shadow; however, to become whole, the two must be integrated, processed, just as we need to process our conditioned nature to awaken in the Heart.

It is vital to observe, to be aware of what is passing through our Mind. Through the study of the sacred texts, reading the stories as if they are our own journey provides us with valuable insights. An allegoric view is a fascinating tool we can apply to our own lives, with constant reflection and mind-awareness.

The journey is not about the destination. It is about the challenges we face along the way. The Soul's journey, taken through many incarnations as

a human life is consciously trying to reconnect with the Soul and move beyond simple mental /emotional awareness, to become aware from a Soul perspective.

Living Deeply is a book published by the Institute of Noetic Sciences (IONS) based on a decade-long research programme into the transformative process experienced by many people. IONS was founded by the NASA astronaut Dr Edgar Mitchell, who had a life-changing transformative experience on his return journey from the Moon to Earth. Of all the people interviewed in the research, no one formula, or religious or spiritual practice was found to induce transformative experiences. However, the research also included interviews with many well-known people who had these experiences, who shared essential aspects of their journey of transformation.

Various spiritual practices, such as meditation, do not directly bring about transformative changes. However, such methods are often helpful in creating the fertile ground to enable such experiences to happen. Other elements in a practice that is considered necessary are the importance of right intention, attention, repetition, and guidance.

Realisation isn't something we can do; it's only something we can be ready for. Practice isn't the cause of realisation, but it helps you to be more open and ready to receive what the universe has to offer.

Zenkei Blanche Hartman (2003)

Means of developing Heart-Mind

Each of us must find our own means or way of developing heart-mind, or Soul, awareness. Some possible ways that may be helpful are:

1. A close and careful examination of the world in which we live. Considering the advice of Great Teachers alongside our own experience, reasoning, and research, such as what modern science has to say.
2. Working carefully and with dispassion on exploring what is real and unreal, and being open to questioning our understanding of what

we discover. We will quite possibly find that things that are not what they appear to be are the ones that will bring changes to our actions.

3. Creating a 24-hour, choiceless mindful awareness.
4. Preparing a fertile ground for transformative experience by setting up our awareness practices.

This is helpful for every individual who wishes to develop spiritual intuition or Self-discovery — *a heart-mind*. One of the adepts said: “Come out of your world into ours.”

The Meditative Mind

A meditative mind is silent. It is not the silence which thought can conceive of; it is not the silence of a still evening; it is the silence when thought — with all its images, its words and perceptions — has entirely ceased. This meditative mind is the religious mind — the religion that is not touched by the church, the temples, or by chants.

The religious mind is the explosion of love. It is this love that knows no separation. To it, far is near. It is not the one or the many, but rather that state of love in which all division ceases. Like beauty, it is not of the measure of words. From this silence alone the meditative mind acts.

J. Krishnamurti

NEWS AND NOTES

Bihar

A Study Class on “Lord Buddha and His Teachings” was organized by Bihar Theosophical Federation at Motihari, East Champaran. It was held from 11-13 January 2020 in which 25 members participated. The following office bearers of Bihar Theosophical Federation spoke on the theme of the study class: Bro. Chitaranjan Sinha “Kanak”, President; Bro. Raj Kishore Prasad, Secretary; Bro. Sharda Charan, Treasurer, TOS Bihar Region; and Bro. Brij Kishore Prasad, Joint Secretary. Besides, Prof. S.C. Prasad- President of Motihari Lodge, Dr. S.N. Patel, Secretary of the Lodge and a member of the Lodge Bro. Prem Kumar Verma also expressed their views on the aforementioned subject.

Members from Bihar Theosophical Federation participated in the National Conference on 15-16 February 2020. It was held in Nalbari, Assam. The subject of talk of Bihar Federation’s Vice-President Bro. S.P. Srivastava was ‘Theosophy- The Road to Freedom’. Bro. Rajkishore Prasad, Secretary of the Federation, spoke on ‘Awakening of the Divine Spark within’ and ‘Right of Animals’.

Bombay

GOOD BEGINNING FOR ANAND LODGE

Anand Lodge Secretary Sis. Zenobia Khodaiji’s call to gather on Adyar Day at 5.30 pm was well responded by Brethren of Juhu Theosophical Colony. BTF President Bro. Vinayak Pandya’s informative and inspiring PPT on ‘Theosophy and Education’ inculcating Theosophical Values at First Theosophical School ‘Adyar Theosophical Academy’ had enthused Brethren to meet every month on First Monday at 7.00 pm in Anand Lodge’s premises.

ADYAR DAY MEETING AT BLAVATSKY LODGE

A Joint Meeting of BTF and Blavatsky Lodge was held on 17 February 2020 in the Besant Hall. It was organized to observe Adyar Day.

The Meeting started with the Prayers of All Religions and the Universal Prayer. Bro. Navin Kumar spoke in brief about the significance of

Adyar Day and Col. H. S. Olcott's major role in creating the Theosophical Society in India and revival of Buddhism in Sri Lanka.

Bro. Berthram Redwood paid tributes to Giordano Bruno, who was born on February 17 in 1548, when the Christian Church was having a lot of authority. He joined Franciscan order but with curiosity asked many questions to which the Church had no answers. He was imprisoned, tortured and burnt alive for The Truth he had realized. He became Martyr of New Thinking rising up in the Chariot of Fire.

Sis. Ruby Khan spoke about Multifaceted Personality of Dr. Annie Besant. The part she had played for India's political freedom, in the field of Education, preparing youth for leadership and for social reforms.

Sis. Aban Amroliwalla highlighting the life events of TS Founder & First President Col. H. S. Olcott reminded the Brethren that 'Olcott was an American, who made his home in India and became a Citizen of the World.'

Sis. Kashmira Khambatta shared a rare letter of J. Krishnamurti of 7th January 1924, addressed to members, in which he writes 'Adyar Day exists to remind the members of the glorious place and to urge them to do their best, to make Adyar a worthy and dignified Shrine for the Masters'.

Bro. Navin Kumar read out a letter written to Madam H. P. Blavatsky and Col. H. S. Olcott by Vice-President Dr. Pandurang Gopal, dt. 16-12-1882, i.e. on the eve of their departure to Madras. There was a touching reply by Col. Olcott on behalf of himself and Madam Blavatsky to this letter which he concluded with a wish that *the Bombay Branch would show activity during his absence.*

The meeting came to a close with the recitation of a Sanskrit Prayer.

ADYAR DAY AT VASANTA LODGE

Dr. Ajay Hora shared J. Krishnamurti's letter of 1924 with the members and explained the significance of Adyar Day.

COMMEMORATION MEETING FOR STALWART LATE BRO. KHURSHED P. SANJANA at Blavatsky Lodge on 24th January 2020:

The meeting started with the Universal Prayer and lighting of lamp

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near the photo of Late Bro. Khurshed Sanjana, who passed away to light eternal on 11 January at the age of 98. Dr. Ajay Hora (with 60 years experience of TS in Mumbai) in his message said Bro. Khurshed Sanjana was one of the Architects of Bombay Theosophical Federation and one of the most senior members, who was responsible for many unforgettable memories in past decades.

Sis. Meherangiz Baria, who as a President of Blavatsky Lodge had the privilege to present a Scroll of Honour for over 62 years' service to Theosophy to Bro. Khurshed Sanjana in 2012, said: He influenced the next generation with Theosophy.

Bro. Vinayak Pandya, President of Bombay Theosophical Federation, fondly remembered seeing him in Adyar with Brethren from Bombay at the TS Centenary Convention. At the Conventions in Adyar, people do remember him. It was his greatness that he used to devote time even for a single member. *He was a Living Theosophist.*

Bro. Ram Kalra, Ex-Secretary of BTF, said: 'One thing I learnt from him was say what needs to be said, but say it lovingly, peacefully so that the other person does not feel hurt.' Besides, Sis. Manjulaben, Sis. Kashimra Khambatta, Sis. Mahazaver Dalal, and Bro. Navin Kumar also spoke on this occasion and paid their homage to the departed soul.

Kerala

GOAL SET MEET FOR LODGES IN KERALA FEDERATION

A Goal Set Meet for the Lodges in Kerala was organized on 15 February 2020 at Annapoorni Lodge Alleppey - the headquarters of Kerala Theosophical Federation. The meeting commenced at 11.00 a.m. The Presidents, Secretaries and Councilors of the various lodges in Kerala attended it. Federation President Dr. M.A. Raveendran presided and explained the relevance of Goal Setting Meet. Federation Secretary Bro. K. Dinakaran explained the various goals set by the Federation at Varanasi during the Goal Set Meet of Federation Presidents and Secretaries in October 2019. He also explained that Kerala Federation could achieve nearly 65% of the Goals set for the year 2018-2019.

Presidents and Secretaries of various Lodges and representatives of
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the lodges presented the Goals for 2020 which include, Inter-lodge Meetings, Forest Camps, Outreaching programmes, Competition for Students, Enrollment of New Members, Publication of Books, Youth Camps, Book Exhibitions etc. The meet concluded at 1.30 p.m.

INTER-LODGE MEETING AT ANNAPOORNI LODGE ON 15 AND 16 FEBRUARY 2020:

Under the auspices of Annapoorni Lodge an Inter-lodge Meeting was organized at Alleppey on 15 and 16 February 2020. The theme of the meeting was “Fundamental Principles of Ancient Wisdom.” The meeting commenced at 4.00 p.m. with Prayers of Religions followed by Universal Prayer. Bro. S. Madhu, Secy. of the lodge, welcomed the members. Bro. S. Sivadas, Lodge’s President, presided. Federation President Dr. M.A. Raveendran inaugurated it. The subject of his talk was “Nurturing the Divine Seed”. He stated that Theosophy is not syncretism. The message of the Oracle of Delphi “Man Know Thyself” is the timeless message of Divine Wisdom. The *Ashtanga Yoga Marga* of Patanjali explains the various steps one has to go through before attaining the higher state. J. Krishnamurti explained it in another way, in terms of the Observer, Observation and the Observed. We have to nurture the Divine Seed and there is no other way than constant practice and dispassion. Bro. G. Moni, Jt. Secretary of the lodge, gave vote of thanks.

In the first session of the meeting which commenced at 5.00 p.m. there were three speakers. Bro. M.G.K. Nair presided. Bro. T.K. Nair spoke on “The Science of evolution in the light of Theosophy” Sis. P. Lekshmi Bai spoke on the subject “Reincarnation and human evolution”. Dr. V.P. Viswakumar spoke on “Human Will, Discrimination and Law of Karma”.

The second session commenced at 6.15 p.m. It was a symposium on the subject “Evolution from Man to Superman”. Dr. M.A. Raveendran presided. The speakers were Dr. M.N. Sasikumar, Bro. K. Dinakaran and Bro. S. Sivadas. There was a question and answer session followed by the talks.

On the second day, the programme commenced with *Bharat Samaj Pooja* led by Sis. Lekshmi Bai.

Dr. M.N. Sasikumar presided over the 4th session in which Bro. M.G.K. Nair spoke on “Theosophical Life” and Dr. M.A. Raveendran spoke on “Theosophy- The Future Religion”

Bro. K. Dinakaran presided over the concluding session in which the topic was Adyar Day. There were four speakers to commemorate the leaders of Theosophical Society. Bro. T.K. Nair spoke on Col. H.S. Olcott founder President of TS. Dr. V.P. Viswakumar expressed his views on Bishop C.W. Leadbeater, Bro. S. Sivadas on Giordano Bruno and the subject of Bro. Moni’s talk was J. Krishnamurti. Members also contributed to the Adyar Fund. Bro. S. Madhu proposed vote of thanks and then the meeting came to a close.

Bro. R.S. Nair (Diploma No. 78261) went to the higher planes on 16 Feb. 2020. He was a former Secretary of Kerala Federation and President of Anantha Lodge, Trivandrum.

M.P. & Rajasthan

Vikram Lodge (Ujjain) of M.P. & Rajasthan Federation organized a study camp on the theme “Self-transformation by awareness”, from 21 to 23 February 2020. The study was based on the book *The Process of Self-Transformation by Vicente Hao Chin Jr.* and it was conducted by Bro. U. S. Pandey, National Lecturer & President of U.P. and Uttarakhand Federation. It started with the prayers of all religions and recitation of the Universal Prayer. Bro. A. C. Gulati, President of Vikram Lodge presided and welcomed the participants and the speakers. In all, there were 30 participants and they were from the Lodges of Ratlam, Ujjain, Surat, Varanasi and Lucknow.

During his talks Bro. U.S. Pandey covered points like need of self-transformation, map of reality, values, self-mastery, dual human nature, push buttons, abdominal breathing and awareness, processing for curing bodily and emotional disorders, meditation, nature of awareness and its effects, intuition and how to develop it, transcendence, goal of human evolution etc.

Bro. N.A. Thakaria, National Lecturer, spoke on “Fundamentals of Theosophy.”

Guided group meditation was conducted by Bro. U.S. Pandey in the morning on all the three days.

An interactive session was held on 23 February in which the participants raised many questions concerning theosophical teachings and these were answered by a panel consisting of Bro. Ashok Kabul, Bro. U.S. Pandey and Bro. N.A.Thakaria.

The Secretary of the Lodge, Bro. Arvind Narware, proposed vote of thanks in the closing session on 23 February.

Vikram Lodge , Ujjain, organized a public talk of Bro. U. S. Pandey on the theme “Self-management for a happy, successful, peaceful and healthy life”. It was held on 22 February.

Besides, an exhibition on ‘Beauty without Cruelty’ was also arranged for the delegates.

Utkal

The Barabati Lodge organized a programme in order to make people familiar with the teachings of Theosophy. The theme was ‘Oneness of Life’ and it was held on 22 January, 2020 at AMRTI Devi women’s College, Cuttack. Bro. Pradip Kumar Mahapatra, National Lecturer, delivered a talk in this meeting on ‘Love’ which was attended by 300 students and teachers. Bro. Mahapatra’s other talk was organized by Cuttack Lodge on 29 January in which he spoke on ‘ Progress of Divine Seed’.

Uttar Pradesh and Uttarakhand

The following talks were organized by Dharma Lodge, Lucknow, in the month of February 2020: ‘Buddhist Meditation’ by Bro. Pramil Dwivedi, ‘Divine Wisdom of Upanishads’ by Bro. B. K. Pandey, and ‘What is God and what is man?’ by Bro. U. S. Pandey. Besides, Adyar Day was observed at the Lodge on 17 February in which Bro. B.K. Pandey spoke on ‘Life and Works of Col. Olcott’.

A two-day camp on the theme “Selections from the Upanishads and *Tao Te King*” was organized at Ghaziabad on 31 January and 01 February 2020. Members of the lodges at Ghaziabad and Noida and also from Delhi Federation participated in it. After reciting the Universal Prayer, Sister

Suvralina Mohanty, Secretary of Prayas Lodge, Ghaziabad, welcomed the participants and the speaker Bro. U.S.Pandey, President of U.P. and Uttarakhand Federation. Bro. Pandey explained the points of insight into teachings of the Upanishads and covered some portions from Brihadaranyaka Upanishad, Katha Upanishad, Prashna Upanishad and Chhandogya Upanishad. Then he covered the main points of the teachings of Tao-Te-Ching* and commented on similarities of many points in teachings of the Upanishads and those of Tao-Te-Ching.

On the second day, a guided group meditation was also practiced. An interactive session with the participants was held before the closing session.

Bro. S.K. Pandey, Secretary of U.P. and Uttarakhand Federation and National Lecturer, delivered Swami Anand Memorial Lecture on the theme “ Obligatory journey of Humanity”. It was organized by Pragya Lodge, Lucknow, on 02 February 2020.

National Lecturer

Delhi Federation organized a study camp on the theme “Trust Yourself to Life” on 02 February. The study was directed by Bro. U.S.Pandey National Lecturer. After reciting the Universal Prayer Bro. Rajeev Gupta, President of Delhi Federation, welcomed the participants and the speaker. The study was conducted in close interaction with the participants.

Bro. Pandey also discussed the administrative matters of Delhi Federation with Dr. Rajiv Gupta, Bro. R. K. Mathur (Secretary) and Sis. Meena Thakur (Treasurer) regarding action plan for the revival of dormant lodges and starting new lodges in Delhi Federation.

Bro. U. S.Pandey visited Bhopal (M.P.& Rajasthan Federation) on 05 February 2020. There he addressed the students of Theosophical School on “Thought Power and its uses.” He also delivered a talk on the theme “Theosophy and the Theosophical Society” before a group of teachers of the same school. Before commencing the programme Bro. Vijay Singh,

* The title of the book in English is "*Tao Te King*".

It is pronounced as "*Tao Te Ching*" in Chinese Philosophy.

Secretary of Bhopal Lodge, introduced the speaker and welcomed him and the participants.

On invitation of Visakhapatnam lodge (Telugu Federation) Bro. U.S.Pandey visited that lodge on 07 and 08 February 2020 and delivered talks on the following themes: “Applied and Practical Theosophy” and “Insight into teachings of the Upanishads.” Before commencement of the programme on 07 February, Bro. Harsha, Secretary of the lodge, introduced the speaker and welcomed him and also the participants.

On invitation of Bro. K.S. Ramachandra Rao, President of Telugu Federation, Bro. U.S. Pandey visited Rajahmundry Lodge on 09 February and delivered a talk there on “The Secret Doctrine.” During his talk Bro. Pandey mentioned about importance of the book *The Secret Doctrine* and its study, its purpose and for whom written, summary of some main points covered therein, proper method of its study etc. Participating members showed much interest and a suggestion was made by them to have a study camp on this book.

On invitation of Bro. Sanjeev Rao, President of Rayalaseema Theosophical Federation, Bro. U. S. Pandey visited Guntur on 10 and 11 February. There Bro. Pandey delivered two Annual Endowment lectures on the themes “Siva in the Secret Doctrine” and “Heart and Eye Doctrine”. These talks were held in Shri Krishna Lodge.

Bro. U.S.Pandey visited Bangalore, Karnataka Federation, and there he delivered the following talks: (i) He spoke at Vijayanagar Lodge on the theme “Siva in the Secret Doctrine”, on 13 Feb. (ii) While participating in a day-long conference on “Holistic Education for struggle-free living” organized by Bangalore City Lodge, on 16 Feb. He addressed briefly the participating trainee- teachers on relevant points of Holistic Education. (iii) At Malleswaram Lodge he spoke on 17 February on the theme “Idolatry and Animated statues.” (iv) The subject of his talk at Bangalore City Lodge was “Paramitas”, and it was held on 18 Feb.

Indian Section Headquarters

A meeting to observe Adyar Day was held at the Indian Section Headquarters on 17 February, 2020. The meeting started with the prayer of all

faiths followed by Universal Prayer. Then, Smt. Uma Bhattacharyya briefly apprised students and guests about relevance of Adyar, where the International headquarters is located. She also explained why our founders chose Adyar to be the International Headquarters.

The students were also shown a documentary which explored the International Theosophical Society, Adyar, and unfolded its natural beauty. Rare film footage and archival photos along with appearances by leading members of the Society, including former International Theosophical President, Dr. Radha Burnier, Theosophical Scholar and Historian Michael Gomes, which were really fascinating.

The programme was attended by the members of the Theosophical Society and a good number of students of Vasant Balika Vihar. It concluded with vote of thanks given by Dr. Bina Singh, President, Kashi Tattva Sabha.

Theosophical Order of Service

Bro. K. Shiv Prasad joined Theosophical Society at Hyderabad Lodge in 2002. He served as Secretary of the Lodge, Joint Secretary, member of the Council and EC of Rayalaseema Federation. Besides, he was actively involved as Regional Secretary of TOS since 2009 and became National Secretary of TOS in India in 2017. Now, he has been appointed as Director of TOS in India by the International President Bro. Tim Boyd w.e.f. 1st March 2020.

Obituary

Dr. H. S. Dwivedi (Dipl. No. 43206), a former Secretary of M.P. & Rajasthan Federation passed to peace on 13 March 2020. He became a member of the TS on 15 Sept. 1958 and was its Life Member since 20.9.2018. The poor health of Dr. Dwivedi, did not weaken his determination and passion to contribute to the promotion of society’s work and welfare of the fellow brothers and sisters. Because of his sincere efforts Bharat Samaj Pooja was performed once a week at the Lodge in Gwalior; It was followed by study class which provided opportunity to the members to come together and work towards common goal.

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 Amphitheatre 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 the 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 the **NET** membership by **10** members.
11. To organize a National Conference on 15-16 February 2020.

Bengal Theosophical Federation

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| 1. To increase the 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. | 50 |
| 8. To conduct a goal setting meet for the President & Secretary of every Lodge. | 100 |
| 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 the 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 the non-members & new members.
10. To increase the **NET** membership by 15 members.

Bombay Theosophical Federation

1. To increase the **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” on Theosophical themes, with students of schools and colleges. 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 the 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 the **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 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 the **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 the 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 the **NET** membership by **10** members.

M.P. & Rajasthan Theosophical Federation

1. To increase the **NET** membership by 25 members.
2. To arrange at least 4 orientation sessions for NSS and Scout students at the 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 the **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 the **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 the **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.

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| 5. To conduct two study camps. | 50 |
| 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 “ <i>Invisible Helpers</i> ” by C.W. Leadbeater in Telugu language. | |
| 9. To conduct a goal setting meet for the President & Secretary of every Lodge. | 100 |
| 10. To create a new website for Telugu Federation. | |

Utkal Theosophical Federation

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| 1. To form one new lodge and one new centre and revitalize two dormant lodges. | |
| 2. To increase the NET membership by 15 members. | 100 |
| 3. To invite four National Lecturers for conducting study camps of three days’ duration. | 25 |
| 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. | 100 |
| 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. | 100 |
| 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. | 70 |

U.P. & Uttarakhand Theosophical Federation

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| 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 the NET membership by 5 members. | 0 |

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

In view of the prevailing situation of Corona Virus health problems, it is decided to cancel the Bhowali study camp of summer – 2020 which was slated to be conducted from 20th April to 21st June 2020.

All Federations are requested to take appropriate action in this matter and inform the members accordingly.

V.Narayanan
Treasurer
Mob. No. 9793888596