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Editor

PRADEEP H. GOHIL

A STEP FORWARD

The mission statement of the Theosophical Society wants us “to serve humanity by cultivating the unity of all life”. This clearly indicates that the Theosophical Society would like all the members to exist for others. Giving help has a stronger association with mental health than receiving it. Studies have shown that volunteers have fewer symptoms of depression and anxiety, they feel more hopeful and feel good about oneself. While it has long been known that helping and giving something to others leads to greater happiness, only recently it has started to be scientifically proven. Another study revealed that the participants who were given \$20 to spend on others or donate to charity experienced greater happiness than those who spent the same amount on themselves. Interestingly, the amount of money did not affect the level of happiness generated. And there is now evidence that this leads to a virtuous circle – happiness makes us give more, and giving makes us happier, which leads to a greater tendency to give and so on. This effect is consistent across different cultures. Indeed, “Real Happiness is Helping Others”.

The *Light on the Path* asks us to grow unconsciously like a flower, and yet to press forward to open our soul to the Eternal. In this context unconsciously means without any selfish motive or without any desire for growth. The growth should not be for personal benefit or stature but for the good of all. Bro. Surendra Narayan puts it nicely in his book *Leave your World and Come into Ours*. He says “the lotus rises from the mud at the bottom of a pond, presses upward through the slush and then, growing up above the water, puts forth a glorious bloom. Not only the flower, even its leaves do not get wet, since the falling raindrops immediately slide down, like quicksilver”. Such a state is described as ‘being in the world but not of

it’. Total self-abnegation has to come about. One is advised to rise above ‘I’ consciousness and to outgrow even the desire or aspiration for one’s own spiritual development.

Even when one is existing for others without a tinge of selfishness, care should be taken that no harm is caused in one’s action to help others. If a lodge president helps one group without any selfishness but hurts the other group then the person is not acting like the lotus flower because this flower does not hurt anyone while blooming. This has been explained very nicely by Bishop Leadbeater who mentions in his *Talks on the Path of Occultism* that a flower does not exist “for the sake of obtaining fruit for itself, because the fruit does not come until the flower is dead. Its entire growth is not for itself but for other plants yet to come”.

An excellent message is given to us in *At the Feet of the Master* where it refers to the study taken up by any person and advises us to “work patiently at your studies, not so that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful”.

Light on the Path also says “desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world.... Yet in even this thought there lurks a great danger.... A man may refuse to allow himself to think of reward. But in that very refusal is seen the fact that reward is desired”. Dr. Radha Burnier once said “a gardener cannot make a plant grow, but can assist in creating conditions which facilitate growth, making it easier for the divine qualities already in the depth of our being to manifest in all their splendour”. Let us help others selflessly without causing harm to others and exist for others. Then, and only then, shall we be taking a step forward in our life.

YOU ARE THE WORLD

*(At a Krishnamurti Foundation Retreat, Rajghat Fort,
Varanasi, India, 29.12.19)*

SOCRATES made the statement that “the unexamined life is not worth living”. Today we will take some time together to examine the subject of this retreat: “You Are the World”. There are three things to consider: there is “you”, there is “the world”, and there is the relationship that links the two together.

When we think in terms of “Who I am”, “Who is this ‘I’”, there are many ways in which it is described. Our view depends largely on where we are born in the world, what family, what religion, what view of science, what culture we are born into. Beginning from that way of seeing the world we start and try to find our way toward something that is more true or accurate for ourselves.

Most of us have been exposed to some variation of the thought that we are a spark from a divine flame. In Western spirituality we might speak in terms of “You are a child of God”. Some traditions describe us in terms of the components that comprise the consciousness through which we function. So we hear people talk about the aggregates and the *gunas* (*rajas*, *tamas*, *sattva*). A good deal of “Who am I” is filtered through the very narrow points of view of culture, religion, and so on. Those are the very agents that cause us to accept certain narrowly defined limits for our consciousness. We call these limits our identity.

For most of the people who are here, if someone were to ask you in normal conversation, “Who are you”, your response might begin with “I am an Indian”. Always we tend to point toward the body, so there is this bodily

component that we identify with, that we spend so much of our energy and time feeding, promoting, grooming, all the things we do to the body to make it usable in the world. In addition to the body we find ourselves deeply committed to multiple identities that we have been assigned. The assignment process begins at birth.

At the moment of birth we are told that we are a boy or a girl. That is the first announcement that is made about our identity when we first appear in this world. Based on that, the clothing that we will wear, the habits that we will cultivate, the thoughts that will be permissible to us are strictly determined. In the United States to be born a boy means that you can be a great baseball player. If you are born a boy, the games that are typical for young men are those where you are shooting someone with a gun. If you are born a girl, then dolls and home-making toys are the ways in which you are cultivated to accept and express this cultural identity.

These are the initial steps that we are very familiar with, but perhaps we are not, because over time they become so deeply ingrained that this “I” becomes completely unaware of its totally conditioned nature. That is the initial aspect of becoming who is this “I” that is the world. However, there is a point at which this process becomes accelerated. This means that while we are initially told this is who we are, there comes a point that not only do we accept it, but we proclaim it, “I am _____”, and then we fill in our personal list of the attributes we will say compose our identity.

The great teachers who have been among us have made an effort to point our attention in the direction of this core limitation of consciousness. In a sense, there really is one truth. No matter what tradition, or who the great teacher was, there is one truth that they have all tried, in various ways, to communicate. This is the one truth that we have consistently resisted throughout history; it is not just typical to our time. The fundamental idea expressed in many ways is that there is one Life, one Consciousness, a Unity in which we participate.

The effort has been made to try and point our attention in the direction of this Unity, because it is what has been called the great alchemical

agent. It is the agent that has the capacity to dissolve some of these rigid boundaries we build in terms of this accepted identity process.

So, “Who am I?” At the deepest level I am an expression of a universal consciousness. The Great Ones speak from a level of having moved beyond those boundaries, or are able to traverse those boundaries as necessary. When they speak, it is from a level with which we have little familiarity. Obviously, one of these Great Ones in recent times has been J. Krishnamurti. He attempted for more than seventy years to communicate what is in essence a simple message.

Often we think that simplicity is something easy, but probably it is the opposite. The simplest things are perhaps the most difficult because we resist them. As much as we say otherwise, we desire complexity at every level. Krishnamurti spent a lifetime trying to get people to see something that is continually right in front of them. To find that at the end of a life, not even the people who are the closest to you could fully grasp what you spent a lifetime sharing, would be a cause of frustration — to an ordinary person.

In human history these Great Beings come again, and again, attempting to awaken us. And always they use terms that describe us as if we are asleep. The Buddha was “the awakened one”. He was awakened from the sleep in which we are deeply engaged at this moment. So He became something special. The great difficulty is that we put these Great Ones on a pedestal. We go to them, look to them for leadership, when the only message they have ever given has been “Don’t look to me!” The very process of “looking toward me” takes you away from what it is that you are looking for.

So “Who am I?” Who is this “I”, the thing that we have to discover. The “I” that is projected on to the world is the “I” that we have come to accept. Perhaps we find ourselves feeling that “this is the best I can do for right now”. In those places where there is the belief in multiple lives, “there’s always another life coming, so if I don’t get it now, I have future opportunities”.

One of Krishnamurti’s ways of describing reincarnation was that it is

a fact, but it is an untrue fact [Laughter]. It is a very interesting statement, but try to figure that one out! There are many things that we accept as true that induce in us a sense of laziness, that there is no immediacy required with this process: “There is no need to wake up because if I don’t wake up now, I can be in rapid eye movement sleep during this lifetime, not deep sleep, just rapid-eye movement. So I can have some nice little dreams.” But with the process of awakening, it is very understandable why that is something that we would *not* want to undertake.

Who is this “I” and what is “the world”? When we say “You are the world”, what does that even mean? In normal thinking the world is enormous. When we think about the world in which we live right now, it is governed by certain laws. Just like me, there are more than seven billion others thinking, moving, attempting to find a better way for themselves. When we say “the world”, maybe a picture of the globe comes up in our mind. Or maybe a picture of an infinite number of people comes to mind. Is that the world?

In my background my first acquaintance to this sort of thinking came through the Theosophical Society (TS), which provides a very broad palette from which to work. There was an expression used by one of its founders, Helena Petrovna Blavatsky (HPB). Apparently somebody asked her about this topic of “the world”. She made this statement: “The world means Man [humanity] living in the personal nature” — that is, the compound of all our desires, all of our wishes for ourselves and others, of all our antagonisms toward those we do not care for, all of the things that are attractions, repulsions, desires, *is* the world.

As a collective, humanity’s living from its personal nature results in the expression of this thing that we call “the world”. So, what do we see when we look at that world? I just arrived from the United States. Coming here to India, I picked up a newspaper and there are things going on in Hong Kong, there are environmental issues in other places, economic issues in another place, turmoil in India itself — the world. Humanity living from its personal nature is the world which we inherit, become conditioned to, and then magnify.

What is an ocean? The coming together of an infinite number of drops of water could be said to constitute this infinite body that we call “the ocean”. The world as we experience it and the world as we create it has been described in a number of ways. A gentleman by the name of Charles Tart speaks of something called a “consensus trance”. From this trance state there is a mirage or a projection that is the product of a consensual mingling of all the minds that participate in the shared ocean of consciousness. In this sense this world is a collective creation. But each of us also has our own individual world, so there is one world, and also seven billion worlds.

Each one of us sitting here now has a whole range of sensations and experiences. As much as we may be trying to listen, the seat is uncomfortable, my fingertips are cold, in *my* world, there is the sensation of cold. The person next to me might be fanning themselves; their sensation is heat. In *my* world, when I see the person sitting across from me, there is a sense of attraction; the person next to me might be angry at the exact same person. All of these things coming together constitute “the world”.

The essential problem is that we have become completely convinced that all of us are separate from one another, separate from Nature, that there is a possibility of separation. We are completely convinced of it, and this is the one thing that is really a total impossibility. Separateness is only possible in our intent or motive — an aspect of the “consensus trance” we share.

“You are the world” is a statement of fact, and of our responsibility in creating the world. In the Theosophical Society there is this idea of self-transformation, and the reason why we seek out people who have had an unfoldment of consciousness is so that we, too, might be able to transform.

One of the many difficulties with self-transformation is that it takes place in two different ways. The way we are most familiar with is a process that we engage in of purification of our thoughts. There are many people who practise meditation; many people take on a purer diet in order that they can become susceptible to transformation. These are the ways we know,

these are the things that are taught in the spiritual traditions of the world. But the actual experience of transformation seems to be something that goes beyond the process, the methods, beyond the teachings; it cannot be taught.

Perhaps this is a good time to take questions.

Q: You spoke on one or two perspectives about “You are the world”. Since the basic traits of our nature are the same — greed, selfishness, and all that — can we say that we are human beings functioning from our personal identity?

A: That would be an exactly correct statement. The limitations that we described as identity are the limits of our capacity to function. Very often we find ourselves resisting certain sorts of behaviours because “that is not who ‘I’ am”, or “because that is not ‘me’ “. So we have a definite sense of who we are, although the way we function indicates that we have a limited awareness of this “me”.

The awareness of it is what gives us the liberation. In a sense, once we can *see* these limitations, then there is really nothing we have to do. They are dissolved in the act of seeing. Others have tried to communicate this to us, and that is why we engage in the process of *trying* to see. Then, of course, the problem is always that in making an attempt we interfere with the actual seeing, because we have a goal, it is not about seeing what is, it is about accomplishing that goal of transformation.

Q: You said that the Great Ones always try to help us, that there is one Life, and one Consciousness. Also that the real separateness is the intent and motivation. So how do we understand that?

A: A statement has been made that while many things are important, our motive is *everything*. Everything that we do arises out of some motivation, even if it is just personal survival. There are certain intents that are very deep within us of which we are largely unaware. Every personal intent is just a further hardening of these limitations, the boundaries that I use to define myself. If we could ever really become aware of our motivations:

Why did I eat that food, why did I enjoy the food that I ate? Why do I seek out that particular experience? There are certain conditionings behind all of that.

In this process of trying to unravel these boundaries we become progressively aware. The mind is everything. Spiritual traditions point us toward spirit, but spirit is largely unknown to us. We do not know what spirit is. We see its effects, or what we say are its effects, but the only way those things are seen is through the stream of the mind. To the extent that we can become aware of the movements of that mind, to that extent we find some sort of freedom. This is the nature of intent, motivation, and its complete involvement in this process of separateness.

Q: The ego and the “I” are related. So how can we be free of this ego, “I”? Also, they say Krishnamurti is a person not of this world. Is he not of this world?

A: I know there is a great deal of discussion or analysis about Krishnamurti’s consciousness. I do not know that I would be qualified to comment on his consciousness or his nature. First, I never met him personally. My exposure to him has been what has been passed on via his writings, audios, videos, and through the people that I have met who knew him. What is of more value to me is what he gave that can assist in this process of liberation. Always it is a matter of the ego.

Everyone who feels oppressed and afflicted by this ego, desires some sort of freedom from it. Then the challenge is what to do? A lot of what passes for a spiritual practice is a variety of refinements to that same ego. I want happiness; everyone wants happiness, and yet I find unhappiness. So we try to adjust our behaviours, so that we will have a happy, comfortable ego. And then if the ego is comfortable enough, very often we can make ourselves feel as if to some degree we become free of it. It is still there, but it is just manipulating forms of comfort.

So the only freedom that really comes is in *seeing* it. The attempt that was made by Krishnamurti was to help us to see. Somebody once asked him to give his entire life’s teaching in one sentence. He said: “Attempt

without effort.” If you look in a dictionary, to attempt *is* literally to exert effort. So here is the mindbending advice that is given: “Attempt without effort (attempting), to live with death.” I told this to a friend and my friend laughed because he thought I was telling him a joke: “Attempt without attempting, to live with the opposite of life, in futureless silence.”

What Krishnamurti spent more than 70 years of his life teaching is found in this: we make an attempt, but any attempt involving personal effort defeats the purpose, so it must be effortless. To attempt without effort appears outwardly the same as the attempts of others who do not see. But for those who *do* see, it is an effortless process. In a sense, to fulfil this, we could say, requires a certain extension of our consciousness *before* we can do it. So the whole idea of process flies out the window. We are committed to process, which is part of the reason why we remain in bondage.

We are committed that if we do “A”, it leads to “B”, which leads to “C”, which leads to liberation. But, of course, it does not work that way. “Futureless silence”, what could that possibly mean in our normal language, in our normal thinking? We say “quiet”, “stillness”, “silence”, as if they were the same thing, and they are not. They are qualitatively different states of being.

When we are quiet, we narrow the field of the many things pulling on our attention. When we are still, it becomes possible for only one thing, to be our total focus. When we are silent, self disappears; there is no past or future. Silence is necessarily futureless, but it is a strange and mind-boggling expression because we are never, ever, silent. The best most of us do is quiet or stillness, and that is all still part of the process.

Krishnamurti was not teaching us a process, he was not talking about the improvement of the ego. The freedom from the ego comes when we drop the process and somehow have the experience; and that is not describable. The best that one can do is to create an atmosphere, and the tools that we have at our disposal are things like words. We “create” an atmosphere through words that allow for a sense of openness. For a moment we can drop our defences against the things that we disagree with or are unable to

understand; and somehow in those moments is when we have our experience. That is where silence becomes a possibility, and we have micro experiences of that.

Those micro-experiences make it possible when we encounter someone who lives fully in that realm, to become aware that, “Ah, there is something here.” Why? because I may not be *fully* expanded in that way, but I have connected with this experience of silence, freedom, free from ego constraints, even if it was for just the blink of an eye.

Q: You say that we are in bondage because the turmoil is there in me. I want to be free of that, which cannot be effortless, because the craving is always there. Craving cannot be effortless. The tendency of craving is to survive. What is the root of that craving, and what is wrong with that craving?

A: There is a root to the sense of craving, of dissatisfaction, of the many things that pass through our normal experience. Perhaps there are a couple of ways that we can approach this. The first is becoming aware; many people are craving but they could not really say that they are. They have not given it any thought. They have not noticed that this tendency creates patterns in their lives. Once this awareness is there, that is when the real problem starts for us. Then what do I do? There is *some* value to effort, which is why it is said: To be effortless really does not make sense for us at certain stages of our unfoldment.

As much as the experience of silence, transformation, enlightenment, illumination is not something controllable by us, still it becomes rather clear that some process of refinement or awareness brings us a little bit closer to the potential for that experience. The two (refinement and awareness) are different. I know people who have spent years studying and meditating, yet they have very little experience of freedom. There is an expression that enlightenment is an accident, but practice makes you accident-prone. Process makes you prone to the experience of unfoldment, of silence. They are not necessarily linked, because the two are very different things. That is one of the difficulties with someone like Krishnamurti.

He spoke from the level that was beyond the practice, and so that makes it difficult for those who are involved in a process. Within the life of every single person, *everyone* has had the experience of this unfoldment, this illumination, everyone. It is not the Buddha-type or Krishnamurti-type of unfoldment. But everyone has had moments when, for whatever reason, we have become free from our obsession with our self. Oftentimes it is in appreciation of Nature, or in play. There are those who say that we are most human when we are at play. Just look at children!

We have all had those moments when the self has dropped, when this covering of the self drops away; that is when we say there is the egolessness, the freedom, the illumination, but then it covers us back again. Just as soon as we start to notice that we feel free, in that moment, when the “I” is recognizing our freedom, the freedom has ceased. But then it creates yet another craving to reach that unselfed state again, so we are attempting *with* effort to be free. This is the kind of wheel that we are caught in.

Q: You said to create an atmosphere, and you also said just now that the process leads only to some potential. So I want to ask you, this awareness, is it a different space? And this thought process, is it a different stream? Are these two different, or are they interrelated?

A: If you think in terms of there being one Life, one Consciousness, it is impossible to separate them. If we are talking about an awareness, it functions at many levels, so that one which extends beyond the personal nature is the one we are talking about. For example, for anyone who has been near the seaside, as you walk along the beach you see little puddles of water that have formed — small puddles of water that just lie there. They have a certain shape, a certain depth, and appearance of constancy. But then a wave comes in, and that wave washes across the little seaside puddle, and for a moment that puddle is no more.

If we think in terms of consciousness, we are that little puddle of water, it is small, unchanging, it has very distinct boundaries, and that is the way it will live and die unless something washes across it. The puddle has absolutely no capacity to command the ocean to send a wave across it, but

in that moment when that action has occurred is when that limited puddle takes on a consciousness that is the ocean itself. There is no distinction. It is a momentary experience. Then the wave withdraws.

Once the wave goes away the puddle is there, apparently just like it was before, except everything is now different. It is not the same water. It looks the same, but it is not the same, because now it has an awareness of what it is like to be the ocean, not merely of what the universal consciousness is like, but that there is this possibility where that which is universal, and that which I have experienced as separate, are in fact one. The memory, or awareness of this experience does not go away, and that is the thing which I believe plagues many people into pursuing something they would call the spiritual path — the fact that there is nothing that can exceed the All, the One. Anyone who has had some taste of that pursues it. But, again, that is the phase of attempting *with* effort.

Q: We as individuals also have glimpses of that experience of self-realization, or enlightenment, so it is not as if we are totally unaware of what Mr Boyd has been talking about. Sometimes we have a feeling of what he has been saying. Krishnamurti often talked about “freedom from the known”. We are all conditioned by knowledge, by what we have known all these years. There is no possibility that we will end all this conditioning. So where do we meet?

A: What “freedom from the known” demands from each of us is to try to understand what it might mean to end our conditioning by knowledge. Our normal perspective is: “Okay, I might have to do some work, and I need to get myself together so that I can put an end to that.” We spend a great deal of time and effort in that process with no results. So perhaps we have to look at it another way, and I cannot tell you what that way is. Krishnamurti was unable to do it for us, and I am certain that my set of skills might be a little bit less than his.

(Courtesy: *The Theosophist*, May, 2020)

HIS HOLINESS THE 14TH DALAI LAMA

KEYNOTE ADDRESS AT J. KRISHNAMURTI’S BIRTH CENTENARY*

FIRST of all, I would like to express my great happiness and thanks to be able to come here on this inaugural function of the birth centenary of Krishnaji. By attending this function and by hearing the talks delivered by the former speakers, it reminded me once again of my meeting with Krishnaji. The views, philosophies, and thinking that are left behind by great thinkers and philosophers like Krishnaji are immortal, irrespective of whether that great being is alive physically or not.

In the talk of Pupul Jayakarji she mentioned Krishnaji’s thinking about the importance of *self-discovery and self awareness* without effort. This is the exact tongue that we find in the Buddhist and Zen Buddhist scriptures.



Radha Burnier, former international president of the TS Adyar, greeting His Holiness the 14th Dalai Lama, July 1981.

*Delivered at Vasanta Vihar, Krishnamurti Foundation India, Chennai, on 21 January 1995, with His Excellency Mr R. Venkataraman, former President of India, and Mrs Pupul Jayakar, writer, on the dais.

Some kind of self-awareness without effort, without thinking or the thinking process, simply, with some kind of deeper awareness, some kind of spontaneous deeper experience. But such experience, I should say, does not occur easily. The special or exceptional cases of such deeper experience *can* develop. And then once that kind of deeper experience develops, *all* the phenomena outside and within oneself appear as a little bit different than what they appear to ordinary people. I think the negative emotions become reduced, increasing the positive emotions, such as compassion. And also in Pulpulji's speech she mentioned that Krishnaji had said that we should rely on the teachings rather than the teacher. This is a very important point.

When a great teacher, Dromtonpa, [11th century] was near to passing away, some of his disciples asked him: "Now while you are here, we can ask you and get your guidance; but when you are no more, what are we to do?" Then the great teacher replied: "Your teacher should be the book, not the person. Also you yourself be your teacher and do your own investigation or experiment."

When these things are mentioned it reminds me of my experience with Krishnamurti. At times when I communicated with him he was quite sharp, and at times quite blunt, but in any way, my memories are very positive, subtle, pleasant, and no doubt he was one of the greatest teachers, thinkers, and philosophers. Sometimes new ideas or concepts are developed, but they are not much relevant to daily practice; but this was not so in his case, his concepts were very accurate and important.

Now my talk is about *non-violence, compassion, and interdependence*. The latter is referred to as *pratityasamutpâda* in Sanskrit. I believe the very purpose of our life is happiness, satisfaction. It is quite simple, because our very existence, I think, is very much based on our hope. Once hope is lost, our existence is automatically shortened. Sometimes this happens in some societies. So hope means hope for something good. Therefore, it is quite clear, the very purpose of our survival, life, or existence, is for something better.

At the same time, a human being, firstly because of the body, and secondly, particularly because of the intelligence or brain, is bound to face a lot of problems. Actually, many problems are of our own creation. Cer-

tain problems we cannot avoid, but certainly those which are of our own creation, if we develop a certain mental attitude, can be reduced, and in some cases it is possible to eliminate or drop them.

How to tackle this problem? I believe that the method is *non-violence*. It is the most effective and closest to basic human nature. There are a few reasons for this: Firstly, basically, I believe human nature is gentleness, and affection. Of course, hatred, jealousy, and fears are also part of our mind, but certainly these are not the dominant part of our mind. The *main* forces that dominate our mind are mostly compassionate.

Another reason: If we look at our health, according to medical science, even during the period that the child is in the mother's womb, the mother's calm mental attitude or peaceful mind is a very positive and important factor for the unborn child. If during pregnancy, the mother's mind has many disturbances, it is very harmful. Also, for a few weeks after birth, the physical touch of the mother is one of the crucial factors for proper development of the baby's brain. And then for their whole life, those children who are under compassionate care, with love and affection, will have much better physical as well as mental health.

In our daily life, when our mind is constantly disturbed by hatred, jealousy, and fear, eventually it will spoil our physical condition. Of course, disturbances due to sudden news or some event occasionally happen, but basically our mind should remain steady, without too many ups and downs. Too much happiness and too much unhappiness are not healthy. The very nature of the structure of our bodies is closer to a peaceful mind, not a disturbed or agitated mind. Therefore, basic human nature is mostly gentle.

Of course, if we look at human history, there have been lots of disturbances, a lot of wars and killings and bloodshed — even today. But if all the hatred and desire for killing were in the majority, then we would not need to worry about overpopulation. But since it is a fact that the world population keeps increasing, overall I think compassion, affection and gentleness, in other words non-violence, is much closer to the basic human nature.

Another way to look at non-violence is that violence very often creates more problems or harmful side effects, and no solutions. But through

non-violence, in the spirit of reconciliation, we may not achieve 100% of what we want, but that achievement is a true one, without side effects. Thus the non-violent way to solve or tackle human problems is more effective in the long term. In our daily experience non-violence is *really* effective and very beneficial.

Let us take the example of the agreement between the Israelis and the Palestinians, and also the developments in South Africa and other places. I believe that these are really positive signs. Now, in the political field or in certain conflicts, people have begun to really believe that non-violence, in the spirit of reconciliation, is now not only appropriate, but effective. So I think these are healthy signs.

Sometimes I tell my Indian audience a half-joke: At the time when the outside world was not paying much attention to ahimsa (non-violence), it was very much alive in India. Now that more and more people from outside India begin to believe in the value of ahimsa, I find that it is a little bit reduced here in India. So you see, too much export, not much left! We have to think seriously about it.

I am glad to notice that Indian philosophy and other great thinkers' philosophies are getting revived, and I think this is very important. On one occasion in Delhi I expressed that there is a new huge statue of Gandhi in front of Parliament, so I hope that the Members of Parliament, when they pass in front of the statue, are reminded of his philosophy, because this is very important. In many places in India we can find big pictures of Gandhi, and his name is used in many statements, but I have my doubts whether they *really* seriously implement Gandhi's philosophy. I think this is a serious matter.

Non-violence is not only a noble idea, but practically it is very useful and effective, if properly implemented. Then the question is: What is non-violence? It is not just a mere absence of violence — then indifference also can be non-violence, but it is more than that — it is related to motivation. It is a question of compassion, love, and respect with a sense of concern for others, and restrain from harming others. In other words, I believe that nonviolence is compassionate action, or the manifestation of compassion.

Since violence and non-violence are linked with a sense of motivation, now in some cases people may give a nice speech, use nice words and gestures or expressions, like a smile. If it is verbal and physical action motivated by a selfish desire, this could be essentially violence! On the other hand, with a sense of motivation, responsibility, and involvement, if we tell someone something bluntly, with harsh words, it may appear a little violent, but in reality it is non-violence. Therefore, in order to promote ahimsa, non-violence, first we have to make every effort to promote human compassion.

Sometimes people get the wrong impression or understanding that compassion is a feeling of pity without the feeling of concern, but this is not genuine compassion. Genuine compassion is not only a feeling of closeness, but also the sense of respect and concern for others. This genuine compassion has no boundaries, it includes not only friends but also enemies. When I say that the root of non-violence is compassion, we have to promote an *unbiased* feeling of closeness. Everybody, even animals, have a sense of closeness to their own close friends. But that is biased, that is actually attachment, not compassion.

Compassion is not based on friendship, because the other person has the *same* right to being a happy human being; it is based on a sense of concern, of responsibility. So that kind of mental attitude can be developed even with our enemies, even if their intent is to harm us. As far as those persons are concerned, they also have every right to be happy and overcome their suffering. So there are bases for developing genuine concern for your enemy. That is why I say that genuine compassion is unbiased. As I mentioned before, since basic human nature is more compassionate than not, there is a possibility, a seed, or potential, to develop such kind of compassion.

Sometimes when we talk about compassion, love, and forgiveness, people usually consider that this has a religious aspect, but I think that is wrong. All major world religions carry the peace message and emphasize the importance of love, compassion, and forgiveness, but even without faith or religion we *can* develop these virtues. In fact, I believe that when we are born we are free from any religious faith, or ideology, but we are not free from human compassion. Therefore, even *without* religious faith, we must

develop some kind of deeper spirituality. That I think is very important. But today we are lacking *that* kind of spirituality, the goodness of the human being, which is basic spirituality without necessarily developing any particular faith.

As far as religion is concerned, it is an individual right; whether we accept a religion or not — it is totally up to each individual. But I believe that as long as we are members of the human family — a human being on this planet — we *must* cultivate genuine compassion and affection. Without that, there is no way to develop a sense of universal responsibility, of global responsibility, of involvement, of commitment. Without them, how can we solve our world problems? That is a crucial factor.

In reality, the world has become much smaller and heavily interdependent, and there is no independent “my future”, “my interest”. “My future” is very much linked with the future of the world. If humanity is happy, I will be happy, if humanity suffers, I will suffer. Sometimes I describe the genuine trust, or concern towards others, as actually a “wise selfishness”. It is better to be selfish with wisdom rather than foolish and selfish. There is no reality in seeking one’s own interest for one’s own future; it is a total illusion.

If the future of the world is for more peace and harmony, with a compassionate atmosphere, then *we* get the benefit. It is wrong to expect something to come from the sky or as a blessing from somewhere. *We* have to make the effort. So the responsibility for the future of humanity lies on our own shoulders. We cannot blame politicians or individual people. The entire humanity has the responsibility. The initiative *must* come from each individual human being.

Now I will say something about the nature of *interdependence*. The phrase “dependent arising”, or “interdependence”, has three levels of meanings: (1) Dependent arising, or when things come into existence depending on causes or conditions. (2) Things are dependent on their parts or on their branches. (3) Things are dependent on the terms or names that are being used to designate them. The first two meanings of this word “interdependence” are applied in economics and many other related fields in the world and can also be applied to the relation between human beings, and between humans and Nature, the environment and animals.

When we talk about the third meaning of interdependence, that things come into existence through mere designation, through mere terms and names, through the mind, or thought, this means that if you try to analyse and investigate and try to find the object being designated but are not able to find it, it may be due to two causes: (1) non-existence of the particular object, because the naming comes from imagination, so one cannot find it; or (2) the nature of the object is *different* than the one we thought. If in this second case we say that the object does not exist merely because we cannot find it, or because we are looking for the wrong thing, then that would contradict daily experience.

Here we can clearly understand the discrepancy between appearance and reality. Normally we try to run after mere superficial appearances, and we are not able to understand the reality. Because of that, we are confused and bewildered. How do we remove this confusion or ignorance? We have to go beyond appearances and understand and realize what the reality is. Therefore, it is in this context that in the Madhyamika philosophy we find terms like *sunyata*, which has been translated as “emptiness”.

What do we mean when we use the term “emptiness”? It usually means “empty of inherent existence”. But the equivalent term used for it is “madhyamika”, or “middle way”. This is because it is a path free from the two extremes; it is the actual reality. The two extremes are: permanence and nihilism. *Permanence* here means that we tend to think of objects or phenomena as completely independent, or existing themselves, and this is a mistake of apprehension, falling into one extreme. The other extreme, or *nihilism*, happens when we do not find an absolute existence, and tend to think that things do not exist *at all*. Madhyamika is the middle path.

The apprehension of *independent existence* can be removed by search and investigation. When you are unable to find that things exist, themselves or independently through search and investigation, this clearly removes the extreme of permanence. The extreme of *nihilism* can also be refuted, because if we accept that things have no existence at all, then that evidently contradicts our daily experience. When daily experience clearly demonstrates that things exist, but at the same time, we know that things do not exist independently, then we can clearly come to the conclusion that the way of existence is not independent, it is something else. Thus we come to

the conclusion that things exist through mere designation. That is the meaning of “dependent arising” — from things being designated.

Understanding this philosophy is quite important, because once we are able to understand it, we will be able to eliminate many negative mental attitudes generally from our own mental fabrications. Many negative emotions are essentially developed on the basis of wrong conceptions. Once we realize these are baseless then we will develop some kind of realization of the possibility of the cessation of negative emotions. This ultimately brings genuine compassion. Now though you see a lot of suffering and problems, there is the possibility of ending it, of cessation of all this suffering. Yet, due to ignorance, we deliberately indulge in these negative emotions. So some kind of infinite compassion *will* develop on the basis of realization of that kind of nature. This is why in the Buddhist scriptures we find statements like “an emptiness whose essence is very much influenced by the practice of compassion”.

As far as I understand Krishnaji’s philosophy, he is making the same point on the level of emptiness, or *sunyata*. Unless we are able to identify the object of negation and, having eliminated that object of negation, we are able to develop a strong experience, it will be difficult to express or explain the state of that reality. That is why I do feel that when Krishnaji laid much emphasis on this aspect of negation, it is actually touching on the essence of emptiness.

Likewise, when we talk about self-awareness or self-discovery, in the case of consciousness, there are many different levels of consciousness. Normally, our ordinary level of consciousness is very much invaded by many conceptual thoughts, and so we do not get a chance to glimpse the reality of our own consciousness. Once we can do away with the invasion of conceptual thoughts, then we may be able to use our subtle consciousness to become aware of itself. This is very much related to our explanation of the nature of emptiness, or *sunyata*. But this is another level of one of the ten levels of consciousness. It is from this perspective that I do see the close interconnection between the implementation of non-violence, compassion, and interdependence.

Finally, as I mentioned, each individual has the responsibility, and the initiative has to come from the individuals themselves. Here it is *very im-*

portant that each person, whether rich or poor, uneducated or educated, as long as we have a human brain and heart combined, each of us has a great potential to make a contribution. It is really a failure if one feels or thinks that one is just a simple person and cannot do much. The sense of helplessness is a huge problem. That is the source of failure. But in another way, it is fortunate, there is a challenge, there is the opportunity to utilize the human potential effectively.

Now, we are almost ending this 20th century, the greatest century of human history. I think that during this period we experimented with all sorts of thoughts or activities. Now I think we are eventually returning to the basic human nature. We have really utilized *all* artificial means, but they have not solved human problems. We have much relied on external means, and now they have shown their own limitations. So now we have to think, to return to our inner, deeper motivation of consciousness. The prime mover is not a machine, but *here* [pointing to his heart]. Unless some proper perspective, view, or attitude is developed *here* [same], it will be very difficult. Unless there is genuine peace developed *here* [same], how can there be genuine lasting peace in the world? Therefore, the source of a good future is *here* [same] and *here* [pointing to his head]. We sometimes use the brain too much, and use the good heart less.

A lot of conflict and competition in the human mind and society exist because of human vested interests, imagination, and lack of effort. But the human mind and imagination can also overcome these conflicts, provided there is sincere motivation and determination — human will. So now let us *try* to develop these kinds of mental qualities and make *every* effort. With effort, even failure does not matter. If something bad happens due to lack of effort, that is really unfortunate. But if we make *every* effort and fail, again and again, it does not matter; no regrets.

So that is my personal belief, and I myself am *trying* according to this belief. This may not solve the real problem, but at least this gives me inner peace and strength. So you will also have the same experience!

(Courtesy: *The Theosophist*, May, 2020)

J. KRISHNAMURTI, THEOSOPHY, AND THE THEOSOPHICAL SOCIETY**

*(Answering questions from young Theosophists
at the San Rafael Theosophical Centre, Argentina, April 2004)*

Q: *MANY people say that, when he left the Adyar Theosophical Society (TS), J. Krishnamurti betrayed the TS and the Masters who instructed him. What do you think about this?*

Not many people, but some say this. I think it is a wrong idea. There was no question of Krishnamurti betraying the TS or the Masters who instructed him. In the TS at that time, there was a group of people who claimed to have contact with the Masters, and who assumed authority for themselves. They believed they were in a position to declare: “You have been put on probation; someone else has become a pupil of the Master”, or “Now you are an Initiate”. But it could be seen by the behaviour of these people that they did not fulfill the qualifications which are described in *The Masters and the Path* and other books about what a true disciple of the Master or Initiate would be like. So it became like a drama, a farce, and Krishnamurti disliked all this very much.

Dr Annie Besant was old [in her 80s], and Krishnamurti himself said that for many years she had worked too much — constantly working for the TS, for India’s political freedom, and for many other causes, such as women’s upliftment, the antivivisection movement to protect animals, and scouting. The number of causes she championed was amazing; nobody else could have done it. Krishnaji said that when the body became old, she failed to

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have the same kind of intellectual power that she had previously. So, when this group of people around her was saying all these things, she neither interfered nor put an end to it.

My father [N. Sri Ram, fifth international President of the TS], who was Annie Besant’s secretary for some time, and who knew her well in the last years, said that she had a very trustful nature. She trusted all people who worked with her — that may have been one reason why she did not oppose these beliefs. Although Krishnaji felt that the Society was going in the wrong direction, he was not able to stop this trend, and therefore left the Society. I believe Annie Besant was not so much upset as deeply concerned about how he would look after himself, for he had not been prepared to do so in the turmoil of the world. So she advised some members of the TS to look after him and work for him.

I think the idea that he betrayed the Masters is ridiculous. My personal opinion is that he was in constant touch with the Masters. He knew far better what the Masters were than most of the people who talked much about the Masters and claimed to be their agents. According to Krishnaji, the mistake made in the TS at that time was that the sacred and holy were brought down to a personal and material level. Swami T. Subba Row objected even to H. P. Blavatsky (HPB) [co-founder of the TS] talking as much as she did about the Masters, because of the danger of degrading the concept of the Masters.

God is said to be made in the image of man; similarly people attribute to the Masters what is familiar to themselves, but it has little to do with what they actually are: very holy, pure, wise people. Madame Blavatsky also made it clear that those who want to contact the Masters must rise to their level, it being impossible to bring them down to the worldly level. But the bringing down was what was happening. Krishnaji rejected the ideas about the Masters, but not the existence of liberated ones.

According to Pupul Jayakar’s account of Krishnaji’s life, when the “process” was taking place, he sometimes said: “They are here.” That “they”

were doing something to his brain, and so on. Who were the “they”? Even just before he died, it is reported that he remarked: “I am ready to go. They are waiting for me.” Another side to the matter was that in the TS too much was made about where the Masters lived, what kind of colour of hair each one had, and that kind of thing. These details, even if accurate, concern only the outer appearance; the Master is really a state of consciousness. He may wear a certain body at some time, and another body at another time. Thinking of the appearance and the physical body of the Master is completely wrong.

HPB wrote that the people who say they want to contact the Master do not know what they are talking about, because the body is only a mask, not the real thing. This is true even in our case; the body is a mask, concealing a different reality. In the case of the Mahatmas, the reality is a certain level and quality of consciousness. Perhaps Krishnaji did not like reducing the Masters to these details, and thinking about them as being somewhat like ourselves.

Q: *Did Krishnamurti keep in touch with the TS in some way?*

After he left the TS, there were people in the TS who felt he was creating a disturbance, but there were also people in the TS who felt he was saying something profound and valuable. It is because of the latter that the ambience was created for Krishnaji to come back much later into contact with the TS. He himself told me that Mr [C.] Jinarâjadâsa (whom he called Râjâ) [fourth international President of the TS] was always very nice to him. They did not have the same ideas; Bro. Râjâ’s conventional Theosophy and Krishnaji’s new presentation did not agree on many things. But he told me that Râjâ was always so affectionate, he would take books and other things for him, send his car and give him money. In those days, Krishnaji was not so well known. When my father became President, he deftly brought a change within the Society in favour of understanding what Krishnamurti was talking about.

Q: *Did Krishnamurti deny the Mahatmas? Did he deny the path of discipleship?*

He used a vocabulary which is not the traditional one. He did not use such words as “the path”. In fact, he said “Truth is a pathless land”, and many people are still puzzled by it. But from the theosophical point of view, every monad [referring here to the human spiritual individuality that reincarnates] is unique and, entering the material plane, follows its own unique path. The development that takes place in every individual is unlike any other — the whole of Nature is like this. Some years ago they said the thumbprint of every one of the millions of human beings is different and identifiable. Now they say they can identify a person by the teeth, the vocal cords, the hair, and so on. Thus that kind of uniqueness exists even at the physical level. So each person has to proceed through his own understanding to the truth. Nobody else can say “This is the path you must tread”.

Krishnaji did not talk about either the path or discipleship, because a disciple is supposed to obey; and obedience, particularly if it is blind, is a barrier to the development of true intelligence and intuition for which he used the word “insight”. People get set ideas about the meaning of words, and perhaps he used different words to encourage listeners to examine the meaning afresh.

Q: *Some members of the TS say that Krishnamurti’s work is not related to occultism, which was a word used by HPB and the Mahatmas.*

What is occult is what is hidden. There are innumerable things which are hidden from our eyes, ears, and other senses which have a limited range. A few hundred years ago, if you had turned the knob of an instrument in order to hear music flow from two thousand miles away, they would have called it magic, but now it is science. When you understand Nature and her laws, more and more of the occult ceases to be so.

But the so-called occult may also be what people do not know for themselves, yet think they know. They may disseminate wrong information or falsehoods for the sake of gain. Therefore, in the TS we do not encourage too much interest in so-called occult things. Alice Bailey writes about the Rays. How many people know what they are and whether what she says is correct? It is best to keep an open mind on these questions. The same

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thing applies to C. W. Leadbeater, or Madame Blavatsky. We need not reject or accept what is said, but keep an open mind. Holding one's judgment in suspense is very important.

The Buddha's illustration of a poisoned arrow piercing a person's flesh must be recalled. Should he be discussing from what direction the arrow came, who was the carpenter who made it, and at what velocity it flew? That would be absurd. He must first remove the arrow and heal the wound. So the Buddha did not talk about abstruse or occult things. Krishnamurti's approach was similar. He said, "Your house is burning", meaning the world itself is in great danger. Should not attention be directed to this, rather than talking about the occult? He did not allow people to distract themselves. But he was an enlightened person who knew many things not known to us about the depths and mysteries of life.

Q: *What do you think Krishnamurti's feelings were towards the TS?*

I think his feeling was friendly, which does not mean that he agreed with what TS members in general said and thought, because, as you know, there are all sorts of varying ideas since the TS stands for freedom of thought. Some people hold Theosophy is what Blavatsky wrote and nothing else. This is not different from the Muslim idea that Muhammed was the last and only prophet: "After Muhammed, there is nothing further." Anything other than Blavatsky is not Theosophy, or should be called pseudo-Theosophy.

But others maintain that the wisdom that is Theosophy can come from many sources, in many ages. Even people who are not enlightened may say some things which are wise. So the only reasonable attitude is what HPB described as "the open mind, the pure heart". This needs to be encouraged. Krishnaji spoke of unconditioning the mind. The TS works for universal brotherhood — without distinction of race, religion and all that divides people, every form of conditioning — the universal mind, the unconditioned mind. I think — I cannot of course speak for Krishnaji — that he appreciated some fundamental approaches of the Theosophical Society. On one occasion, he said to me with a smile: "You know, I like the TS."

Q: *In your opinion, were the foundation of the TS and Krishnamurti's work part of the same plan of the Mahatmas, or were these two different things?*

When C. W. Leadbeater saw Krishnaji for the first time, there were several people on the Adyar beach. Krishnaji was with his younger brother, and — probably due to malnutrition — he looked dull, some people even thought subnormal in intelligence. His younger brother was brighter and got good marks in school, which Krishnaji could not. He may have been too sensitive to bear what is called the brunt of life. But when Leadbeater saw him, he unhesitatingly said: "This is a highly evolved soul, untainted by selfishness and in many incarnations he has had contact with the Masters."

After Leadbeater wrote to Annie Besant that the two motherless boys were not properly looked after, she made arrangements for them to be taken care of. She and Leadbeater felt that he would be the vehicle of the World Teacher. Even earlier, Annie Besant had been lecturing on the coming of the World Teacher. Before Krishnaji was discovered, another boy had been identified as the vehicle, so some said Leadbeater did not really know, which may not be true; he may have simply realized that he had made a mistake. But when he saw Krishnaji he was absolutely certain and so was Annie Besant, and they did everything they thought fit for Krishnaji.

One common idea which many people have is also wrong — that they [CWL and AB] said Krishnaji was the World Teacher. They did not say that. He was to be the vehicle of the World Teacher, and at some point his consciousness would blend with that of the World Teacher. On 12 January 1910, Annie Besant wrote to Leadbeater: "It is definitely fixed that the Lord Maitreya takes this dear child's body. It seems a very heavy responsibility to guard and help it, so as to fit it for Him, as He said, and I feel rather overwhelmed . . ." (Mary Lutyens, *Years of Awakening*, ch. I). In 1926, Krishnaji wrote to Leadbeater: "I know my destiny and my work. I know with certainty that I am blending into the consciousness of the one Teacher, and that he will completely fill me."

On one occasion Mrs Jayakar asked Krishnaji: “If Theosophists had not discovered you, what would have happened to you?” He answered: “I would have died.” She replied: “No, you would not have died. You would have been like Ramana Maharshi, and people would have come to you.” Krishnaji said: “No”; it sounded as if there was a plan and purpose according to which his father was brought to Adyar. If Krishnaji had remained in the circle of an orthodox Brâhman family, he may not have been able to feel at ease with the whole world nor, outside the TS, would he have had the necessary international contacts. I am inclined to think that the course of his life was part of the Plan. It is said all the details of the Plan are not fixed in advance, but the general Plan was worked out.

Krishnaji had great admiration and love for Dr Annie Besant. She looked after him and spoke of him as somebody who would be a great teacher even when people laughed at her or upbraided her. Some of her friends in India told her: If you want to sponsor somebody, there are better boys than Krishnamurti. They were angry with her, but she did not change. Krishnaji himself related that at an important banquet in England, where liberal politicians like Lord Lansbury, who supported India’s freedom, were present, Bernard Shaw taunted Annie Besant, who had taken Krishnaji with her. Shaw, who always made fun of everything, said: “Annie, is this your little Messiah?”, and everybody laughed. But she did not flinch. She did not care what other people’s attitude was, because she was so certain that a great message would be given to the world through Krishnaji. He mentioned this particular incident and said she supported him unflinchingly until the end.

(Courtesy: *The Theosophist*, May, 2020)

GABRIEL BURGOS*

ABOUT PANDEMICS

(Response to a concerned member of the Spinoza Lodge, Theosophical Society in Bogotá, Colombia, requesting a Theosophical approach to pandemics.)

IN Theosophy there are no absolute answers for anything in particular, like “why a pandemic?” With our own and theosophical lights we must try to deduce the teaching through the various events that present themselves day-to-day. Each event, action, and situation is different, motives are different, but the inevitable results operate wisely according to the Law. It is the Law of cause and effect, the law of karma. Nothing happens by chance. The causes are many and also very different, and we must try to see in the result, in what is happening, in the effect, in the pandemic, the lesson that karma wants to teach us.

But we are not able to see the lesson in an event because usually we assume as a cause what is actually the result of previous actions, which, in turn, had as their cause something possibly more important and more remote. If we do not see the lesson in an event, there will be other experiences that will lead us to open our eyes and see, what once understood, will be obvious. We do not know how to cooperate with the eternal natural laws that govern everything with infinite wisdom.

If we feel ill, we go to the doctor who checks our symptoms and examines us. He interprets the symptoms with his knowledge and experience that lead him to find the cause and to prescribe a remedy for the illness. The doctor does not seek to eliminate the symptoms, but to know them to find the cause, tackle it, and eliminate it.

At the moment we are not sure what is causing the coronavirus pan-

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demic; there are only hypotheses. One of them, which some consider viable and to which I adhere, without ruling out others that are also possible, is the transmission of the virus through an animal that carries it.

Theosophy teaches that all matter and all forms in all concrete or subtle states are permeated with life. Our planet Earth is a living organism as Theosophy shows us and as some scientists recognize it through ‘the Gaia theory’. If some organisms that inhabit the Earth become massively ill, the planet also falls ill, and one of the symptoms may be a pandemic, as is currently the case, which affects us all. It is a warning that something serious is happening. We can no longer continue to think that if one belongs to a developed country one is safe from catastrophes or can get out of them alright, or that if one belongs to a developing country “I should manage as I can”.

The virus does not distinguish between economic, social, or religious classes, nor does it take into account race or skin colour. With our own lights we are already seeing that the pandemic, beyond fear and confinement, is giving us lessons in unity, service, generosity, and brotherhood. Although these lessons are not always well understood, especially by political leaders, banks, and economic multi-nationals of the world that see everything in terms of money and power, at least we see that if we go on as we are, we will all be seriously affected. The world cannot be the same after the pandemic.

On almost all occasions, the main propagator of the pandemic has been ignorance of its cause. On some occasions, in ancient times, the lack of hygiene made people live in crowded conditions with rats carrying the virus. Rats were ridden with fleas, which, when biting individuals, contaminated them. The latter, in turn, contaminated other human beings, and so on, leading to the pandemic. Later, with improvements in hygiene, the advancement of medicine, and the production of vaccines, diseases which appeared as recurrent epidemics have practically disappeared, such as the bubonic plague, cholera, and smallpox.

With the widespread establishment of single-family homes, potable water, and sewage services, rats and fleas disappear from the environment and hygiene becomes a habit in almost all homes and workplaces. Certainly, there is much that remains undone, and, while there is poverty, there

will be danger of new outbreaks of apparently extinct viruses.

In the current coronavirus pandemic, according to the hypothesis that we are examining, the cause seems to be different, and for the time being, while it takes thousands of lives, the world is primarily concerned with controlling and eliminating it. But once it is over, we will have to look for its cause and origin, and once known, a resurgence can be avoided.

As in the case of rats and fleas, in which pandemics occurred, passed, and reappeared until hygiene was established as a habit, as long as we do not recognize that the corona virus is caused by carrier animals that contaminate those who consume them as exotic dishes, we will forget to look for the cause and the virus will reappear. These animals coexist with viruses that infect humans, but do not affect them.

Theosophical teachings emphasize the principle of “ahimsa”, or harmlessness, which naturally includes the animal kingdom. Bats, for example, may seem disgusting to our eyes, but they can be attractive to palates looking for novelties, as is the case in some regions of China. The divine life is everywhere and has a purpose in the evolutionary path. Naturally, it has a purpose in the bat, which, not having developed self-consciousness, which is only possible for the human kingdom, does not ever seek to hurt, but to advance driven by the instinct of its group in the animal kingdom. It also plays an important role in the ecological balance of Nature.

Human beings have committed countless acts of cruelty against the animal kingdom throughout millennia. Apparently, through the bat (or through whatever animal may be transmitting the virus) the animal kingdom is justly retaliating against us. Our attitude towards animals must fundamentally change. For this, Theosophy, through its study, shows us the role of the different kingdoms of Nature — one of them the animal kingdom — their purpose, their growth and development, always towards higher heights of spiritual consciousness.

Theosophy goes much further when it shows us that Great Beings, who are far ahead of us in evolutionary development, see at a distance the goodness of permanent results of painful events at a given moment that most of us are not able to see. We do not see that the tragedy of the moment can be a transition to a better world.

Let us look at some examples, not the same, but similar to pandemics. The abuses of the wealthy and upper classes of the monarchical, despotic, and absolutist dynasties in France for several centuries, led people desperate from poverty to a revolution, where atrocities, beheadings, and terrifying disorders were committed. The Great Beings make the best of even the worst events to benefit the world. The mobs and revolutionary leaders sought revenge for the abuses — and to a great extent they did — but the Great Beings, who always seek the welfare and spiritual elevation of humanity, inspired some among the victors to establish the ideals of “freedom, equality, and fraternity” in a new world order. Despotic monarchy disappeared forever in France, and those ideals reached the hearts of many individuals and nations in the world, although we are still far from fully achieving them.

Later in Russia something like this happened, but some great writers like Chekhov, Gorky, Pushkin, Dostoevsky, Tolstoy, and others wrote their novels where they showed the abuses of the Tsars and the landowners of the nobility. This was carried in newspapers in instalments, within reach of the public that did not have money to buy books.

These idealistic writings led to the revolution, after which things were never the same again. Count Leon Tolstoy, for example, endorsed the ideal of an American philosopher, Henry David Thoreau, of “civil disobedience” when laws are unfair. These kinds of ideas are inspired from high levels of consciousness that we do not see, but they work through minds prepared to receive and spread them.

Later, Gandhi learnt about Thoreau’s thinking, put it into practice, inspired millions of Indians, achieving the unimaginable: India’s freedom from British rule — by following the “non-violence” policy based on Thoreau’s essay on “civil disobedience”.

In the case of pandemics, there are deaths and tragedies, but the Great Beings continue to inspire us, through people and organizations, to come out of them, like the present one, strengthened, more united, with the sense of a single humanity in which individuals are an integral part. What happens to one affects us all for better or for worse. My best wishes for a better world from the painful lessons of the pandemic.

These are personal ideas of a theosophist who in no way claims that

what has been said is the only reality on the matter. Surely there are other illuminating approaches to it. These reasonings have been very useful to me personally, but they are not the only ones. As they can serve other fellow students, I will share them with members of the Theosophical Society.

Annex as Conclusion: The Real Cause of Pandemics according to Theosophy

I concluded my article about pandemics above, saying that it is the result of my personal reflections, but that there are other points of view on the matter that we should examine and consider. Returning then one more time to my usual study of H. P. Blavatsky’s (HPB) *The Secret Doctrine*, I found in the first volume, in her commentaries on the third Stanza, many useful notes for the student, such as the importance of the concept of the “Astral Light, or Akâsa, or universal Soul”, that, among other things, shows us, upon consulting the *Theosophical Glossary*, the following:

... the Astral Light gives out nothing but what it has received; .
... it is the great terrestrial crucible, in which the vile emanations of the Earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics — moral, psychic, and physical.

According to this definition, the apparent cause, the viruses, are just the expression in the world of the real cause: “the bad emanations of the Earth” produced by us human beings. We well know how much greed, selfishness, anger, corruption, deception, injustice, abuse of all types, ambition, and so on, are our daily bread everywhere. They are the cause that, accumulated over long ages, has to explode and produce the corresponding result; it is karma, put into action by humanity as a whole. Each one of us, to a greater or lesser extent, has contributed to the current tragedy. It is, as a result, a collective karma of humanity that we all have to suffer through, face, and resolve. We have made mistakes, placed the obstacles and established the conditions in which we find ourselves. It is we, and only we, who have to change things for the good of all, and to build a better world.

GABRIEL BURGOS

(Courtesy: *The Theosophist*, June, 2020)

NEWS & NOTES

Bombay

Wesak Poornima Blessings : Under COVID 19 Lockdown, Wesak Poornima Blessings meeting of 7th May 2020 could not be held in the Green Room of Blavatsky Lodge with an Alter Table near the Statue of Lord Buddha. Members were asked to be in tune with Wesak Poornima Blessings Ceremony in their own homes.

White Lotus Day 8th May 2020 Attunement : Under pandemics for Corona Virus – COVID 19, BTF & Blavatsky Lodge jointly organized an Hour of Attunement with audio presentation on TS Mumbai WhatsApp Group on 8th May 2020. The Server Group of Blavatsky Lodge with their pre-recorded audios presented recitations as under :

Significance of White Lotus Day by Blavatsky Lodge's President Sis. Kashmira Khambatta. Chanting of the Universal Prayer by Sis Aban Patel. Readings from '*The Bhagvad Geeta*' with explanations by Sis. Dr. Rajam Pillai. Readings from *The Light of Asia* by Sis. Navaz Dhalla, Bro. Arni Narendran spoke on 'Last Four Years of H. P. Blavatsky's Life in London'. Sis. Ruby Khan read '*The Three Absolute Truths*' from *Light on the Path*. Readings from *The Voice of The Silence* by Sis. Aban Patel about '*The Three Halls*'. Readings from *The Voice of The Silence* by Sis. Jasmine Cawasji on '*Path with Seven Gates*' leading to '*The Buddha of Compassion*'. Sis. Aban Amroliwalla read an article on '*Life of Madam H. P. Blavatsky*'. The programme concluded with a Sanskrit Universal Prayer recited by Bro. Navin Kumar.

Listening to audio clips was a beautiful uplifting experience. Each well-articulated recitation was with devotion and feeling to pay tribute to *Light Bringer H. P. Blavatsky* on White Lotus Day.

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BTF President Bro. Vinayak Pandya and Brethren of Bombay were sorry to learn from Bro. Bhupendra Vora about passing away of Ms. Mary

Anderson to Light Eternal. During her first visit to Bombay Federation she graced BTF's Annual Session as the Chief Guest. On her second visit to Bombay, she had given a talk to an informal gathering of Brethren on the verandah of Besant Villa at Juhu Theosophical Colony. May her soul blessed with Eternal Peace continue noble work on Higher Planes.

Sis. Mehru Engineer of Blavatsky Lodge with TS Membership of over 50 years passed to peace on 12th May 2020. She was Associate Member of Vimadalal Bilia Lodge, Dadar. She was one of the senior Co-Freemasons of Higher Degree with deep understanding of Masonic Teachings. Besides, she participated in the Ritual of the Mystic Star. May her soul be blessed with peace in her heavenly abode.

Rayalaseema

Because of the lockdown the Skype study continued in the month of May as well. The book taken up for study was *The Key to Theosophy* conducted by Bro. N.C. Krishna and monitored by Sis Mamatha of Hyderabad TS. Though it started with 6 people, now nearly 50 members are participating in it. The study is followed by discussion. Besides, Bro N.C. Krishna is conducting Skype study on *Isis Unveiled* on Wednesday and Saturday.

Bharat Samaj Pooja was performed by some members at their residence. These members were of the following Lodges -Rayadurgam, Amarapuram, Amuguda, Hyderabad and Secunderabad.

Uttar Pradesh & Uttarakhand

On-Line Theosophical Study and talks in Hindi: In view of continuing lockdown restrictions due to COVID-19 crisis, regular lodge meetings/study camps were suspended from last week of March, 2020. This Federation took initiative to organize on-line theosophical study and talks in Hindi thrice in every week- on Wednesday, Saturday and Sunday. These on-line talks started in the first week of April.

The themes covered during such on-line study and talks held during April and May, 2020, were: The Science of Soul, Law of Karma, Reincarnation and Life after Death, Living Theosophy, Applied Theosophy, and Practical Theosophy.

Besides the members of this Federation, some members from various other Federations of the Indian Section like those of M.P. & Rajasthan Gujarat, Delhi, Marathi, Bombay, Bihar, Utakal and Telugu Federation also joined in this on-line programme.

Healing meditation: Some members are practicing healing meditation three times a day sending thoughts for healing of Corona virus affected persons all over the world.

Joining in on-line Global Silence Meet: In face of worldwide Covid-19 crisis, a global on-line meet of five minutes silence and healing messages from leaders of prominent spiritual organizations such as Theosophical Society, Brahma Kumaris, Art of Living and some others, was held on April 16, 2020. Some members of this Federation joined in this on-line meet.

National Lecturer

Seminar on Reincarnation: ‘Adamant’ Lodge, Moscow of the Theosophical Society in Russia, organized an on-line seminar on “Law of Reincarnation.” on 31 May, 2020. On invitation from this Russian lodge, Bro. U.S. Pandey joined as one of the speakers and panellists in the seminar. Several members from countries like Russia, Finland, Greece, New Zealand, Philippines, Singapore and India participated in this seminar.

Obituary

Ms Mary Anderson passed to peace on 14 April 2020. She was International Vice-President of the TS from 1996- 2001 and then was the International Secretary till 2008. She directed the study at the Indian Section HQ, Varanasi, from 22 to 25 October, 2001. The book selected for the study was *Yogic Practices & Niyama* by S.S. Verma and 76 members from 10 Federations of the Section had registered themselves for this camp. Besides, she presided over the Indian Section Convention on a few occasions at Adyar.

May her soul rest in peace.

DONATIONS RECEIVED BY THE INDIAN SECTION Between 1-4-2019 and 31-3-2020

General Donations	in Rs.
IBOR Santa Cruz Lopes London	1,080/-
Sri Pratik R. Mehta & Nani Daman	1,01,000/-
Manuela, the General Secretary	1,271/-
Sri Satyavir Tyagi	1,360/-
Smt. Arun Bhatia	1,600/-
Shanti Lodge, Bombay Theosophical Fed.	1,000/-
Sri Govind Narayan Singh, Thane	30,000/-
Sis. Arati Nandi & Sis. Chandana Nandi	200/-
Ms. Sunayana Bhargava, Bombay	750/-
Sri Ashwin C. Shroff, Bombay	15,00,000/-
Roofing India Private Ltd, Ramnagar Chandouli	1,540/-
Moh. Lakkaih Hassan	1,000/-
Mr. J.K. Khanna, Delhi	2,100/-

Indian Section Corpus

Smt. Manju Sundaram, Varanasi	72,000/-
Sri Lambodar Nayak, Varanasi	25,000/-
Sri Chandradev Theosophical Lodge, Bihar,	25,000/-

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

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| 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. | |

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| 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

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| 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/centres 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.

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

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

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.	86
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.	90
5. To conduct six study camps of 2-3days’ duration.	83
6. To organize seven 1-day Study Camp/Seminar.	43
7. To organize five sessions on Guided Meditation.	60
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

OFFICIAL NOTICE

INTERNATIONAL CONVENTION 2021

In accordance with the Rules and Regulations of the Theosophical Society, the 145th International Convention will be held online, hosted by the International Headquarters at Adyar, Chennai, India, from 2 to 5 January 2021. The Convention theme is “Cycles of Awareness”.

Marja Artamaa

International Secretary