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**Editor**

**PRADEEP H. GOHIL**

## A STEP FORWARD

Madam H.P. Blavatsky had said that a prayer is an ennobling action when it is an intense feeling, an ardent desire rushing forth from our very heart, for good of other people, and when entirely detached from any selfish, personal object. It is said that prayer is a state of mind, where an amazing exchange happens. We handover our worries to God and He handsover His Blessings.

Theosophy does not believe in prayer taught in so many words and repeated externally, if by prayer one means the outward petition to an unknown God as the addressee, which was initiated by the Jews and popularized by the Pharisees. A theosophist acts instead of talking. They call it 'will-prayer', and it is rather an internal command than a petition. A Theosophist addresses his prayer to his "Father" which is in secret. It is not to an extra-cosmic and therefore finite God. That 'Father' is in a person himself or herself.

For theosophists, the inner spark is the only God of whom they can have cognizance. It is believed that God is a universally diffused, infinite principle. Then how can man alone escape from being soaked through, by and in, the Deity? How can this be otherwise? We call our "Father in heaven" that intrinsic nature or indispensable quality of Godliness of which we are having knowledge and awareness within us, in our heart and spiritual consciousness. This has nothing to do with the anthropomorphic conception we may form of it in our physical brain or it's fancy. We must know that we are the temple of God, and that the absolute spirits of God dwell in us. So let me never attribute human characteristics or behaviour to that essence in us. A Theosophist, if he would hold to divine, not human truth, would not say that this "God in Secret" listens to, or is distinct from, either finite man or the infinite essence – for all are one. So a prayer cannot be considered as a petition.

Madam Blavatsky says:

"a prayer is a mystery rather; an occult process by which finite and conditioned thoughts and desires, unable to be assimilated

by the absolute spirit which is unconditioned, are translated into spiritual wills and the will; such process being called 'spiritual transmutation'. The intensity of our ardent aspirations changes prayer into the 'philosopher's stone', or that which transmutes lead into pure gold".

She further adds that prayer is an occult process bringing about physical results. Will-power becomes a living power. Unfortunately, some theosophists, who, instead of crushing out the desires of the lower personal ego or physical man, and saying, addressing their Higher Spiritual Ego, "your will be done not mine", send up waves of will-power for selfish or unholy purposes! For it is learned rather than intrinsic witchcraft.

Madam Blavatsky says:

"Prayer has several other meanings besides that given to it by the Christians. It means not only a pleading or petition, but in days of old, meant far more an invocation and incantation. The mantra, rhythmically chanted prayer of the Hindus, has precisely such a meaning, for the Brahmans hold themselves higher than the common Devas or "Gods". Theosophists believe in 'communion' and simultaneous action in unison with 'Father in secret', and in our moments of ecstatic bliss, in the mingling of our higher soul with the universal essence, attracted as it is towards its origin and centre; a state, called during life Samadhi, and after death, Nirvana."

In reality, prayer means different things to different people, cultures, and belief system. However, it is an indisputable fact that every religion believes that prayer is a tool for spiritual worship, communication, and an avenue to receive answers to request, needs and problems. It is indisputable that prayer gives confidence, gives a sense of morality and better understanding of what is right and wrong, brings peace in life, helps in healing your body and mind and encourages people to stay optimistic in life, imparts wisdom and maturity, helps to forgive, boosts energy of a person, creates empathy, reduces stress, anxiety and disappointment and makes a person more responsible. So if one performs prayer regularly, it will be a step forward in the right direction.

TIMBOYD

## A LIFE WITHIN A LIFE

(Continued from page 124 of *The Indian Theosophist*, March 2022)

There are people who become parents for the first time, and the world, pre-parenthood and post-parenthood, is very different. Different demands are placed on your way of seeing and behaving in the world. Once you see, you cannot unsee. For someone who refuses to accept and change, their sole option is trying to deny through distraction. I have known a number of people who have had near-death experiences in which, from a medical point of view, the body had died. But the consciousness has a life independent of the body, and it experiences a variety of things. Those people return changed — their priorities are reordered.

In the theosophical, and other spiritual traditions as well, there is the idea of initiation — profound spiritual experiences of a deepening nature, where for a time one is exposed, and lives within a different dimension of being. There is an exposure to a wisdom; there is the absorption, and then there is the return. We can walk up the mountain, but we always have to come back down. There is an expression, “after the ecstasy, come the dishes”. All of our mundane affairs, the household chores, do not just go away with a change in perception.

How do we bridge these alternative realities? How do we bring them together? For people who have had these other levels of experience, there is great difficulty in trying to communicate it to others. There is the need to communicate, but there is difficulty for one who has seen to be able to speak in ways that can be received and understood by those who have not. We are all at various, different stages of our unfoldment.

For those who have seen more deeply there is the possibility of a fear arising, preventing a deeper exploration. The main fear is that our changed level of experience will not be understood, or will not be acceptable to those around us. Krishnamurti made the statement that

“it is no sign of health to be well adjusted to a profoundly sick society.” For our purposes we might paraphrase him as: it is no sign of health to deny or suppress the reality of our own experience. There is no one who has not at some point, probably early in life, felt that there was some deeper dimension that needed to be explored, and asked the questions: “Who am I?” “What am I here for?”

If that fear does not prevent us from moving more deeply into it, then often people will develop some approach to remaining in connection with this Inner Life. What we describe as study is one of the means for deepening this connection. We connect ourselves to an ever expanding ladder of thought. We utilize the mind at that level by moving it to consider things that are initially beyond its reach — abstractions. In that way, we move to the limits of our mentality, and in so doing, provide ourselves the opportunity of taking that next step into the world of intuitive insight.

As this practice develops, we connect with, and find the need to maintain that eye in the centre of our individual storm. We experiment with quiet, and with all of the benefits that can come from stilling the mind, and allowing its contents to settle — the possibility of going from quiet to ever-deepening states of stillness, and ultimately even of silence, where all of the clamouring of the various levels of mind and senses drop away.

As part of this practice there is the necessity for it to flow. It is not just a stagnant pond of thought and experience that we are trying to accumulate. Everything must flow. For many people, the practice of service to others — conscious compassionate activity — becomes an outlet, as well as a tool in deepening our connections.

There is the idea from the field of nutrition that we are what we eat. That what we feed our body is what determines its condition. There is genetics. But then, there is also how we deal with those genetics. So, if we eat junk food, we have no reason to expect vibrant health. If we eat quality food, we can have the expectation that whatever bodily disadvantages one might have, even genetically, that it can limit and suppress those, and lead to some sort of vibrancy.

We all have dull spots in our make-up. But we try to behave in

ways that will magnify the qualities that are beneficial, and limit the ones that are not. We take on the qualities of not just the physical foods, but of everything we consume at every level of our being. What is it that we look upon? Is our world, and our place, disordered? Is it something that does not speak to beauty? These are things that we feed ourselves, such as ideas and emotions. That is why we turn on the TV. We may tell ourselves we are turning it on just because we have a moment and we just want to relax, but all the while, we are being fed images and thoughts that are created and marketed for us. Consciously or not, these are choices we make.

We choose to expose ourselves ever more deeply to our Inner Worlds, knowing that our embrace of the Inner Life is, as yet, not perfect. I have frequently given the example of “How is it that you make a friend?” We all have friends. None of us were born with them. Along the way we developed friendships. We met someone; there were things that we saw in them that we admired or liked, and we repeatedly put ourselves in their presence. Through that process of continually putting ourselves in the presence of that which we admire, that which feeds us at our deepest levels, we become linked.

With a good friend we can look at their face and know what their mood is. With this Inner Life we can associate ourselves with it in such a way that we can become transparent to it, we can become linked to it. For those who have had some experience of a deep quiet, of a profound peace or happiness, of an altered reality from the norm of our day-to-day living, what do you do? How is it possible to make this altered reality something that becomes an actual presence in your life, and the way you work and live in the world? It is the challenge of the ages.

For most of us, there is a sense that there is something we have which we need to give. I came of age in the United States at a time of great social upheaval. There were powerful movements of thought and activity going on at the time, for civil rights, for greater extension of human rights, for an end to war — what was called a peace movement, but which often degenerated simply into an anti-war movement — the same violent mind where there was a battle being fought with an enemy. For the “peace” movement it was a different

enemy, not the Viet Cong, but the enemy became the ones who were waging war, even if it was friends and colleagues who had been sent off into these battles.

It was also a time of an influx of Eastern spirituality. Teachers from India and elsewhere were suddenly arriving on the shores of the United States with a message about a different possibility for living. It was a moment in which it was strongly felt by many young people that we were on the cusp of a major change, that some deeper realizations of peace, love, brotherhood were on the horizon.

An aspect of the process of living is that everything seems to be immediately possible when we are fresh to this world. Wordsworth’s poem says, “By trailing clouds of glory do we come” into this world from a very different home. We come into this world with a different vision of what is real, then we learn, are trained in how this place functions. The movement toward deeper states of unity often comes too slowly.

This can be frustrating. It can cause difficulties. From the perspective of the Ageless Wisdom this is just one of many lives. This does not mute the fact that we are here to bring a more wholesome reality into being. This is another, our most recent, opportunity to do that. Many people who were involved in the various movements at that time of my youth became disillusioned and angry. Some felt that because change was not coming quickly enough, they needed to resort to the means of this world. So, they chose violence in its various forms, to try to move toward their ideals.

For others, there was a dawning understanding that because these things do not appear immediately does not make them less real. Their energies were channeled toward a deepened commitment to compassionate service, to finding those areas of life, and of livelihood where service can be done to express this unity that has yet to be realized. Part of the difficulty of seeing something profound is that you cannot unsee it. It does not go away. So it is not just a matter of seeking the truth or finding the truth, but having learned a truth, we have to suffer that same truth, hopefully with some patience.

Everyone is here for something, regardless of education, finance,

or any of the countless ways we have devised to separate ourselves from each other. The nature of that “something” may be unclear to many. But even if a person’s vision is as simple as, “I am here to be happy”, the universal wish of every living being, it is a start. In our often misguided search for happiness we find countless ways to create unhappiness for ourselves and others. It is our deepest experiences of happiness that shape our lives, because along with these moments there is a sense of peace, a sense of not being divided from others. There is a sense that, this self that we cultivate, and which absorbs our constant attention, is actually an obstacle to our deepest desire.

Nothing of what we do, or say, occurs in isolation. Each of us has an intuition of our universality. Although we are continually working toward that deeper possibility, the world around us does not necessarily move as quickly. This cannot be allowed to hamper our coming together with others who share this vision, and our efforts to alleviate some of the self-induced suffering that we see in the world.

Whether our activity takes place within a Theosophical Society, where there is the view of a possibility to form a nucleus of a universal kinship of the human family, or whether it is in other fields — religion, science, philosophy, art, healing — all of these are avenues to magnify our understanding of a shared world. Will this happen today? The possibility is there. As enough minds come together, as there is enough clarity of vision, and shared understanding of the unity of all life, then at this very moment, things can change.

But if it does not, the work for us remains the same, day after day, life after life. The pledge of the Bodhisatva is one that bears some scrutiny. “May I gain enlightenment for the benefit of all beings.” I am here to become fully rooted in that place in consciousness that recognizes that we are one, that all life is one. And based on that realization my life and actions can serve others at their deepest level of need. That is the purpose of a life along this particular path, and it is unending. We do our part, and we are thankful for it.

(Courtesy: *The Theosophist*, February, 2022)

U.S. PANDEY \*

## DIVINITY WITHIN AND WITHOUT

**Divinity mentioned in the texts:** The Third Fundamental Proposition in *The Secret Doctrine* asserts the fundamental identity of all Souls with the Universal Over-Soul, the latter itself an aspect of the UNKNOWN ROOT.

During the evolutionary process Spirit first descends into matter or it involutes or materializes and the matter ascends into spirit or it evolutes or spiritualizes. So Spirit is matter *on the seventh plane*; matter is Spirit-on the lowest point of its cyclic activity.

Three great absolute Truths mentioned in *The Idyll of the White Lotus* and also in *Light on the Path* are: (1) The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit; (2) the principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception; and (3) each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

The *Catechism* quoted in the commentary to Stanza V, verse 4 of *The Secret Doctrine*-I, is:

“Lift thy head, O Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?”

“I sense one Flame, O Gurudeva, I see countless undetached sparks shining in it.”

“Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?”

“It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, ‘Thy Soul and My Soul.’”

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Thus the disciple sees one Flame and countless undetached sparks shining in it and that this spark-light burning within him is in no way different from such lights burning in Brother-Men, though through bondage of karma and bodies create delusion of separateness.

Whole manifested universe is the Out Breathing of the Absolute Principle, hence Divine and man is its integral part.

One of the four great statements in the Upanishads is; *Aham Brahmasmi, tadvva tum asi* meaning that I am Brahman, you are That (Brahman).

In *Brahadarnayak Upanishad* (Ch. 2 sec. 4 m. 5.): The sage Yagyavalka teaches his wife, Maitrayi, that one loves his son, wife, family, and others, gods, not for these beings or things but for the sake of the self (*Atman*). Therefore only the Self has to be realized by meditation and by detachment from all things like son, family, wealth, etc.

*The Upanishads* declare that all is *Brahman*. It is thus rightly said that God, Universe and Man are one Whole and not separate entities.

It is said in the Bible, “In Him we live, move and have our Being.”

Christ as all the great Teachers have also proclaimed, the Divinity of man. “Ye are gods”, quoting King David who sang: “Ye are ‘gods’; you are all sons of the most High.” (*Psalms* 82.6)

The human spirit is an expression of the One Life that supports and maintains our universe; when perfected it is in fact the most complete expression of that Life within our system, for it can become fully conscious and creative. Man is not a creature, a created being; he is a spirit, a direct emanation of the Divine Word or *Shabda-Brahman* or Logos.

“Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come.” (*Isis Unveiled*-Preface, p.vi)

There is only Power, Life, and Law...There is an utterly impersonal Divine Principle, and if you want to give a name to it, you must simply say Life or Law, or Life—Law... Manifestation is just

eternity made manifest in time under Law. God, then, is Law.

According to *Astavakra*, there is but one Reality, the infinite, indivisible self which is knowledge absolute, Bliss absolute. The realization of the Self is the only *summum bonum* (the highest good) and in this alone does life find its fulfilment.

The great scientist Albert Einstein was well aware of the unity behind the many and the liberating power of that conviction. He wrote:

‘A human being is part of the whole called by us “the universe,” a part limited in time and space. He experiences himself, his thoughts and feelings, as something separate from the rest— a kind of optical illusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free from this prison by widening our circle of understanding and compassion to embrace all living creatures and the whole of nature in its beauty’. (*Albert Einstein His Human Side* - Swami Tathagatananda)

G.S. Arundale in his book “*The Lotus Fire*” gives following quote on page just next to title page.

“For God created Man  
to be immortal  
And man made him to be an  
image of his own eternity.”

- Wisdom of Solomon, II:23

Man is certainly no special creation. He is the product of Nature’s gradual perfective work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution— is the ‘Eternal Pilgrim’, the Protean differentiation in Space and Time of the One Absolute ‘Unknowable.’ (*SD* II, 768)

All Monads are formed of the One Spiritual Fire, are Breaths of the One Breath, are components of the composite Monad which is the Logos. At Monadic level, therefore, all intimately share in all activities, all fruits, all attainments and all delays.

Such Units are called technically Monads (Selves). These are

the Sons, abiding from everlasting, from the beginning of a creative age, in the Bosom of the Father, who have not yet been 'made perfect through sufferings'; each of them is truly 'equal to the Father as touching his Godhead, but inferior to the Father as touching his manhood' [Athanasian Creed], and each of them is to go forth into matter in order to render all things subject to himself; he is to be 'sown in weakness'; that he may be 'raised in power'; from a static Logos enfolding all divine potentialities, he is to become a dynamic Logos unfolding all divine powers; omniscient, omnipresent, on his own second plane, but unconscious, 'senseless,' on all others, he is to veil his glory in matter that blinds him, in order that he may become omniscient, omnipresent, on all planes, able to answer to all divine vibrations in the universe instead of to those on the highest only.

Yet is the Monad very near to us, our SELF, the very root of our being, the innermost source of our life, the one Reality.

The central doctrine of the religion of the ancient Egyptians was that the divine power dwelt in every man, even the lowest and most degraded, and they called that power "The Hidden Light."

Man is that being in the Universe in which highest spirit and lowest matter meet in Mind or Intelligence.

Since in man abides his very Self, who shall forbid him to pass the Veil, and to see with open face the glory of the Lord?

**Constitution of man and purpose of evolution:** So Man is essentially Divine. The man has seven principles and seven bodies. The seven principles are: Atma, Buddhi, Manas, Kama, Prana, etheric double, and physical. Manas is further divided into two distinct parts—Higher manas and lower manas. Atma, Buddhi and Higher Manas constitute the immortal part and is the real man—the Reincarnating Ego, also called Individuality. Lower four principles i.e., Physical, etheric double, prana and kama combined with lower manas (kama-manas) constitute the personality which is perishable, hence transient. First two principles viz, Atma and Buddhi constitute what is called 'monad' which lasts from eternity to eternity and is called the eternal pilgrim. The whole purpose of reincarnations under Law of Karma is to make spiritual unconscious monad into spiritual conscious monad so that it becomes a force in aiding the evolution as per the Divine plan.

This spiritual Triad as it is often called, Atma-Buddhi-Manas, [Will, Wisdom-Love, Activity] is described as a seed, a germ of divine life containing the potential of its own heavenly Father, its Monad, to be unfolded into powers in the course of evolution. This is the 'manhood' of the divine Son of the first Logos, animated by his 'Godhead,' the Monad—a mystery truly, but one which is repeated in many forms around us.

This is true human being, called in theosophical terminology the Ego which is triple in nature, having the powers of choice (will, *atma*), insight (intuition, *buddhi*), and abstract thought (higher *manas*)

Out of the invisible into the visible, like the growth of a plant, comes man, the man-plant of eternity. Beginning in one life on earth as a human seed, man grows to maturity, and evolves forth what is locked up within. The golden thread of self-*sutratman*- passes through both time and space.

The attributes of holy loves, aspirations, and visions belong to the spirit, which is immortal and deathless, and are transmitted through its intermediate nature or human soul, which human beings ordinarily call "I", much as the sunlight streams through the pane of glass in the window.

The inner god is forever within you, surrounding you, overshadowing you, waiting for you, brought out in manifestation only through the aeons through self-directed and self-devised evolution. During such evolution is the thinning of the thick veils of mind and matter occurs, so that the light in the holy temple which is the human heart may illumine man in full splendour.

This illuminating is prevented or inhibited by the personality—the small, mean, petty, restricted, limited things which form a close and compact atmosphere around our being, and which scarcely anything except immortal selfless love can ever penetrate.

**The Way to nurture the seed:** Universe and every being/thing in it is ever becoming. Within the seed lies the future of a giant tree, flower and fruit; and within the soul of man lies the future God, the Perfect Man. It is man's destiny that one day he must learn to plunge into the mysterious depths of his own glorious being, for only there is to be found true wisdom and the real power to help.

To understand the technique of this great road we must understand ourselves and the constitution of our soul, and the person that we really are...It may suffice for our purpose if we think of ourselves as a threefold being—body, soul and Spirit...

The Spirit in us is the Word made flesh, that which the Creative Intelligence spoke to express His Thought, and whilst the “heaven” and “earth” of our inner and our outer selves, psyche and physical, will pass away and be re-created again and again, the Word in us will never pass away or cease to be. This is our “Higher Self”. The thinking, feeling and acting selves, with their planes of being and expression, are but the instruments of that Higher Self, the means by which he gathers experience and growth. That higher plane of being is where we are all “Sons of God”, for there is no son of man, however abandoned and degraded, who has not this spark of Beauty and Eternity in him, deeply buried. It is a heritage he cannot forego.

How to visualize this greater Self in us? This is where poetry of religious scriptures comes in. By figure, glyph, analogy, symbol, the scriptures indicate the indescribable, the incommensurable. The first chapter of *Genesis* states that God made man in His own image...The Spirit in man, like the Source from which it came, is perfect Wisdom, Love and Power...The Spirit in man grows (unfolds) like flowers grow, from a seed or possibility. At first that seed must “fall”, die, be lost in the dark mire. But growth goes on in darkness. It is only observable when a tiny shoot appears above the ground; and even then to us “is doth not yet appear what we shall be.” But nourished by the rains of heaven, the rain of tears, sorrow and loss, strengthened by its winds, expanded by the sunshine of joy and rightness, the divine plant grows upwards, until at last the flower, for which all that went before was a preparation, appears and fills the air with its beauty and scent.

So grows the Spirit in man. For many lives it germinates in the dark womb of Nature. But one day it begins to influence “human nature”, in a man’s highest moments of inspiration, selfless love, or sacrifice; in ecstasies of response to beauty and truth. The Way is glimpsed, and, in one life, the soul elects to follow it until, after many lives, the Day comes when the full glory of the inner Divinity blossoms and fills that soul’s surroundings with the aroma of unutterable bliss and peace.

The soul of man is described like the sacred lotus flower—having its roots deep in the mire of the pond, putting up through the water, growing until its lovely blossom opens to the sun on the surface of the water. This is the Real, the Eternal, in us, the “man for whom the hour will never strike”, the true Source, even in the darkness of earth, of all that is beautiful, lovely and true.

Christ called it the “pearl of great price”, the Kingdom of Heaven within, and He said that if a man only knew where it was hidden, he would sell all that he had to buy that spot or field and dig for it. Truly it will not be found except at the price of *all* that we, the personality, have here.

The field is our human nature, Mother Nature, the great *mare* of sea of the noumenon of matter, called *Mulaprikriti*, Mother Matter, in whose dark womb, the “Son of God”, our divine Self, gestates, and is one day born to full self-consciousness. Christ said: “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God...Ye must be born again” (*John*, 3, 3-9). “Born again”—into the spiritual consciousness, the “twice-born” or *Dvija* of the East; “born of water”—the symbol of matter, ever dropping downwards: and “of the Spirit”—whose symbol is fire, ever soaring upwards, and never diminished, however often it lights another fire. So the spiritual nature in us is born of a human mother and a hidden divine Father. We can draw ever nearer to Him but never finally touch His immeasurable infinitude.

The way by which to nurture the seed within and grow the plant to flower is to shed the personal in order to become impersonal; to shed, to cast aside, the limited in order to expand. The chick can come out of egg only by breaking the shell of lower selfhood. The god within- your own divine consciousness- can manifest itself only after the imperfect, the small, the constricted; the personal has been surpassed, cast aside.

We may picture that Pure Divinity within us as a Living Flame of God, and our threefold self of thought, emotion and body as the globe around it. What therefore should we do but slowly-it may take more than one lifetime—purify and make clean the globes, and search out the Flame that it may glow and shine more and more for the blessing and comforting of all men.

How to find our Divinity?

One must first of all recognize one's own immortal principle, and then only can one conquer, or take the Kingdom of Heaven by violence. The very thought of it is beginning, for we can never find that in which we do not believe. So the first step is "faith", which has been described as "soul's unlearned knowledge."

When a man has become cognizant of the divine within, has set It free by giving up the petty personality of ordinary life-his own personal selfhood- and thus has broken the bonds fettering and binding the transcendental powers of the divine within, then the messiah, the risen Christ, Krishna or Buddha, the saviour of each one, can manifest its sublime faculties and powers. Then man brings out his divinity from within without-having evolved the Buddhic consciousness already in his soul.

The will is the factor of supreme importance in all occult work and in spiritual growth. The magical creative power of *Kriyashakti* is the power of "concentrated thought and will." Will-power not only means ability to choose, but also to keep to the chosen path, to persevere.

When man learns that Divinity lies hidden within himself, and that nothing that is fleeting can satisfy the God within; that only union with the ONE, the perfect, can still his cravings. Then there gradually arises within him the will to set himself at one with the Divine. The birth of Christ or Krishna within man means the willingness to throw all walls of separation and the stature of Christ or Krishna within him means that the man has accomplished it.

As we have climbed, so shall we climb; as we have come upwards from the dust, so shall we ascend to the stars; for the Spirit of God within us knows no limitation either in time or space, and the evolution of the future should be million-fold more splendid than the evolution which has made us what we are.

When the Self is found, when a man realizes, however imperfectly, his unity with the Supreme, when he begins really to break the bonds of the heart, then it is that, seeking liberation intent upon the welfare of the world.

**Twin Processes:** There is no part of man, as there is no part of the cosmos, which has not emerged from the unitary source. Within us and around us we experience nothing but aspects of divine consciousness; but if we wish to arrive at a knowledge of the source of all things, we have to search in the one place where we can have knowledge at first hand, and that is within ourselves. Around us in the macrocosm, within us in the microcosm, each in its own way gives us knowledge of the other in that divine interplay of subject and object which is the source of all knowing and all being.

Two processes will be involved in realizing our true Self and unity of our Self with Selves of all—Inward and Outward or Contraction and Expansion or Negation and Affirmation.

In inward process a man affirms successively that he is not his physical body, not his passions and feelings, not the emotional body, nor the thoughts, not his mental body- he peels off layers of his personality, then concludes that he is nothing which can be perceived by senses but a Unit of consciousness and that is the Real man. By deeper thinking this also brings to him the realization that all others are identical units of consciousness.

Then in outward process he becomes compassionate to each and every being and thing in contact of which he comes in life. This brings him realization that the real he is One with all others outside, he realizes Oneness of all and that is also the realization that Divinity is everywhere and in every being/thing.

**Process of spiritual development:** In another way the whole process of realizing Divinity or spiritual development/fulfilment can be expressed as:

To secure supremacy to the highest, the spiritual element of man's nature by; The entire eradication of selfishness in all forms; control/subordinate all fleshy appetites and desires, all lower, material interests; careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law; and absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and incessant striving to an ideal end.

What is to learn, is to be content, or, rather, resigned to ourselves

and our limitations even while striving to get over them.

To live as a conscious entity in the Eternity, the passions and senses of man must first Die before his body dies. “To live is to die and to die is to live’ . (SDI, 459 fn.). Perfect victory is to triumph over one’s self. Strive to be ruler of your actions instead of the slave of your passions.

In *The Cloud of Unknowing*, a great simplicity characterizes the doctrine of the soul’s attainment of the Absolute. There is but one central necessity: the perfect and passionate setting of all the will upon the Divine, so that it is “thy love and thy meaning, the choice and point of your heart.” Not by deliberate ascetic practices, not by refusal of the world, not by intellectual striving, but by actively loving and choosing, by that which a modern psychologist has called “the synthesis of love and will” does the spirit of man achieve its goal.

From first to last glad and deliberate work is demanded of the initiate; an all-round wholeness of experience is insisted on...A favourite theme of the great English mystics, “Love cannot be lazy,” said Richard Rolle. So too for the author of *The Cloud of Unknowing* energy is the mark of true affection.

“Do forth ever, more and more, so that thou be ever doing ..Do on then fast: let see how thou bearest thee, Seest thou not how He standeth and abideth thee?”

“For He is thy being, and in Him thou art; not only by cause and by being, but also, He is in Thee both thy cause and thy being.”

Life is everywhere; it is to be discovered in all living things and no part of the universe can be conceived without it, if that universe is regarded as a coherent whole.

This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence. All separation which exists between individuals, between worlds, between the different poles of universe and of life, the mental and physical fantasy called space, is heresy and a nightmare of the human imagination.

### **Study, Meditation and Selfless Service is the way.**

He must distil the truth from exoteric teachings in order that their

esoteric meaning may be perceived. He must develop himself as a ‘knower’ of truth. By study of the external expressions of truth he is led to the discovery of truth within. “What a man thinks of that he becomes” says *The Upanishads*.

The ultimate purpose of meditation is same as that of yoga—to allow the individual self to experience the greater Self, the Oneness which we can think of as God or Nature or Ultimate Reality and to become one with THAT. The personal nature should be able to reflect and express its relationship with the Universal Self.

Regarding selfless service *The Voice of the Silence* makes profound statements:

‘Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.’ (v.59).

‘To live to benefit mankind is the first step. To practise the six glorious virtues is the second.’ (v.144).

**Conclusion:** By deeper study of Theosophy, the Divine Wisdom we get glimpse of true knowledge, the super science of life; by meditation and contemplation in the light of this knowledge we move towards realization of Reality and thus get transformed. By selfless service we realize the same Self in all. Together these three aspects of Raj Yoga- Study, Meditation and Service help us in realizing the Divinity within and Divinity without-One Divinity or ONENESS.

### **References:**

1. *The Secret Doctrine* -Seventh (Adyar) Edition 1979 (3Vols.),1st Reprint 1987.
2. *The Pathway of Perfection* -Clara M Codd
3. *The Teachings of the Spiritual Life* -Clara M Codd
4. *A Study in Consciousness*-Annie Besant
5. *Through the Gates of Gold*-M.C.
6. *The Hidden Side of Freemasonry*-CWL
7. *The Cloud of Unknowing*

## NEWS AND NOTES

### Bombay

Congratulations to Dr. Rajam Pillai on Felicitation with Vaghdhara Navaratna Samman- 2022: The award was conferred by VAGHDARA RASHTRIYA MANCH and the award was announced by the President of the Manch Dr. Vageesh Saraswat. The award was presented at a ceremony on International Women's Day on 8th March 2022 in Mumbai. Dr Rajam Natarajan Pillai, a member of Blavatsky Lodge and its Managing Committee and a long time Gandhian activist, has been conferred the prestigious Award along with eight others for their contribution to Hindi Language in various fields.

Dr. Rajam Pillai retired as the Head of the Department of Hindi from SIES College in Mumbai. She was associated with Mani Bhawan for many years and was the editor of the Hindi journal '*Gandhi Prawah*'. She is the Chairman of the Synergy Foundation and Editor of the *SYNERGY* Journal - a Global Magazine with articles in English & Hindi dedicated to Theosophy, Arts and Poetry. She has written many articles in Hindi, Urdu and Marathi and published a book on '*Woman Saints of Maharashtra*'; Has translated the works of His Holiness Shankaracharya of Kancheepuram and that of Mata Amritanandamay into Hindi. Bombay Theosophical Federation joins Blavatsky Lodge in recording their Felicitations to Dr. Rajam Pillai.

### Secret Doctrine Research Project, Moscow

Bro Arni Narendran, participated as a panellist in the 'Secret Doctrine Research Project' which is being globally organized by the Adamant Lodge of the Theosophical Society of Russia, based in Moscow. The President and Secretary of the Lodge, Bro. Vladimir Yari and Sis. Evgeniya Shaburnikova, have embarked on an ambitious project on a Global scale engaging Theosophists of long standing and scholars from various universities of the world.

Congratulations Bro. Arni Narendran for being invited by Moscow Lodge to participate in their Global Project.

Sis. Keshwar Dastur organizes Annual Study Camp – '*Shibir*'

in memory of her Dear Aunt and a Great Theosophist Late Veeraben Dastur. A day-long Virtual Shibir in Gujarati was hosted by Sanatan Lodge of Surat on 6 October 2021. BTF President Bro. Vinayak Pandya presided and in his talk on '*Briham Vidya nu Karya*' he shared inspiring incidents from the life of Late Veeraben Dastur and spoke on how to live Theosophy for the good of humanity.

### Triveni Tuesday Meet

Triveni Tuesday Meet is spreading its wings from Three Lodges of Gujarat & Bombay Federations to speakers and participants from all over India. From January 2022, with the Talk of Bro. Vick Hao Chin Jr. of Philippines, Lecturers from other parts of the world are also going to be invited once in a month. Indian Section's President Shri Pradeep Gohil in his Report at the Indian Section Convention during the 146th International Virtual Convention acknowledged the work done for the propagation of Theosophy by Triveni Tuesday Meet. Lately there have been sessions on understanding of Vedanta Philosophy. Thanks to innovative networking of both Bro. Taral & Sis. Archana Munshi.

### Virtual Meetings of Blavatsky Lodge

Blavatsky Lodge has Study Classes on every Monday. Bro. Arni Narendran conducts the study of the book '*Theosophy Explained in Questions & Answers* – by P. Pavri'. Sis. Aban Patel conducts the study of the book '*Inner Life - II*' by C.W. Leadbeater. These meetings are attended by 20-25 Brethren of Mumbai and also members from Varanasi to Adyar.

### 'Gurudev Goshthi'- Virtual Thursday Meetings of Vasanta-Ganesh- Jyoti Lodge

Vasanta Lodge conducts study of Gujarati books with interactive understanding of the Teachings of the Great Ones, Founders & Stalwarts of Theosophy and Spiritual Teachers. The study class is held on every Thursday and in the light of their study the members have named their meetings as *Gurudev Goshthi* – [*Discourse with Gurudev*]. The last book they studied was '*Apana Sanyogo nu Rahasya*' [Hidden Purpose of Our Circumstances] authored by Shri Venishankar G. Bhatt of Bhawnagar, Gujarat.

## Adyar Day Celebration

The TRIVENI TUESDAY MEET on 15 February 2022 had a talk by Sis. Keshwar Dastur on '*Sharing her Reminences of Adyar*'. Radhaji had asked her to serve Adyar. She was hesitant, but with her aunt Veeraben Dastur's encouragement she went to Adyar initially for two years, but she ended up serving Adyar and Radhaji for over fourteen years. She also spoke about what Adyar unfolded in her life. The content of her talk was translated in Gujarati by Shri Harshad Dave and Keshwarben's inspiring experiences of Adyar were conveyed in Hindi by Shri Harshvadan Sheth.

A virtual meeting of BTF & BLAVATSKY LODGE was held on 17 February 2022 in which Sis. Ruby Khan paid homage to Giordano Bruno. Dr. Ajay Hora spoke about how his mother Mugdhaben wrote '*Adyar Song*' and taught him about 'Karma' when he was only 6 years old. Dr. Rajam Pillai read from HPB's article in which she says, '*Without Col. H. S. Olcott there would not have been worldwide Theosophical Society*'. Sis. Archana Munshi spoke about how J. Krishnamurti was spotted by C. W. Leadbeater and how with the Masters' guidance he wrote '*At the Feet of the Master*'. Bro. Navin Kumar related incidents of C. W. Leadbeater's life leading from one stage to the other from his book '*How Theosophy came to Me*'. Sis. Jasmin Cawasji read inspiring passage from C. Jinarajadasa's book '*Letters from the Masters of the Wisdom*'. Dr. Sushma Shrivastava said that 17-2-2022 is the Centenary Day of the official announcement of 'Adyar Day'. *Adyar Song* lead by Bro. Vinayak Pandya was sung by all. Bro. Taral Munshi sang his composition of '*Pyara Adyar Tera Mera*'. Sis. Mahazaver Dalal shared her experience of Adyar and Sis. Armaity Tirandaz said that Theosophy is the backbone of support in her life. Bro. Vinayak Pandya said that as a gesture of our Love & Gratitude for Adyar we must give donations, which are used for the causes dear to Col. H. S. Olcott.

## Karnataka

Karnataka Theosophical Federation has been organizing on-line (Zoom) classes on every Sunday & Thursday at 6.55 p.m. since October 2021.

Deepak Chopra book *The Seven Spiritual Laws of Success*

was taken up for the study class in the month of January 2022. Bro. M.S. Sreedhar, West Zonal Organizer, spoke on 'Laws of Pure potentiality' on 9 January. Bro Y.A. Vasudeva, South Zonal Organizer, spoke on 'Law of giving' on 16 January. The subject of Federation Lecturer Dr. K.N. Joythi Nagesh was 'Law of Detachment' and it was held on 23 January. Sis.K. Parvathamma, Federation Secretary, explained about 'Law of least effort' on 30 January.

On-line study class on I.K. Taimni's book *Science of Yoga* was conducted on every Thursday. Federation's President Bro B. V. Thippeswamy spoke on '*Kaivalya Pada*' on 6 & 13 January. Sis. Yamunavathi, a member of City Lodge, gave two talks on '*Thoughts for Aspirants*' on 20 & 27 January.

The book '*The Voice of the Silence*' was selected for study class held on Thursdays in February. Sis. K Parvathamma gave a talk on preface of the book on 3 February. Sis. N. Saraswathamma, Federation Lecturer, spoke on 'Higher & Lower Powers' on 10 February. The subject of Federation Lecturer Bro. H. C. Jagadeesh's talk was 'Mind is the Slayer of the Real' and it was held on 20 February. Sis. Madhavi Rathnakara, President of Sathyakama T S Lodge, Srinivaspura, expressed her views about 'Real & Unreal' on 24 February.

On-line (Zoom) study class on *Thought Power: its Control & Culture* was taken up in the month of February in which the Central Zonal Organizer Bro. M.R. Gopal spoke about 'Introduction & Character of the Thought' on 6 February. Sis. D. J. Premaleela, Federation Lecturer, explained 'Illusory Mind' on 13 February. The theme of Bro. H. C. Jagadeesh was 'Transference of Mind' and it was held on 27 February.

The Theosophical Lodge of Huliya Sanmarga is conducting on-line study class (Google Meet) on *Study in Consciousness Part II*. This programme is organized by Bro. M.R. Gopal in which Sis. Indira Swamy conducts the study-cum-discussion classes on all days except Thursday & Sunday.

## Off-line Classes

Bro. M. S Sreedhar directed a day-long study class at Sanmarga Theosophical Lodge, Srinivaspura, on 3 January. The theme for the

study was “Evolution of Man” and Bro. Shreedhar spoke on Cosmogogenesis; Bro. Reddappachari’s subject of talk was ‘1<sup>st</sup> to 5<sup>th</sup> Root Races’; and Bro. C. Rajashivashankar explained about the 6<sup>th</sup> Root Race. Bro. Vemanna welcomed the speakers & members. Bro. N. S. Bramahia gave vote of thanks. About 90 members participated and availed the benefit of the camp.

Bro. N Sanjeeva Reddy directed a day-long study class on ‘*Manku Thimmana Kagga* in the light of Theosophy’. It was held under the auspices of TS Lodge of Gowribidanur. The camp was sponsored by Sis Seethlakshmi. Bro. M. L. Ganga Reddy welcomed the gathering and Bro. N. A. Sadashiva Reddy gave vote of thanks. About 60 members participated in it.

Bro. Y. A .Vasudeva Reddy directed the study camp at Bodimpalli TS Lodge on 26 December 2021. The book selected for the purpose was *A Textbook of Theosophy*. Bro M. A. Venkataswamy spoke on ‘What is theosophy? & Objects of the T.S.’ Bro. Y. A. Vasudeva Reddy’s subject of talk was ‘Man from Divine’.

The following programmes were organized by Bangalore City Lodge: Bro. Udyakumar conducted study class on ‘*Reach out the Soul*’ written by late Sis. Rukmini Krishnamurthy. It was held on January 2 in the Youth Wing. Sis. B. Sandhya Rani gave a public talk on ‘First Step’ and it was held on 3 January.

Bro. G S Arundale’s birthday celebration was organized on December 1<sup>st</sup> 2021 by Bellary Theosophical Lodge. Dr. Basava Raja Reddy spoke on this occasion on ‘Dr. Arundale’s Service to the World’. Besides, the 139<sup>th</sup> T S Lodge Charter Day was celebrated by the Lodge on 5<sup>th</sup> December 2021 and Adyar Day was celebrated on 17 February 2022.

Sis. B. Sandhya Rani, Federation Lecturer, gave a talk on ‘Significance of Adyar Day celebrations’ on 17 February.

Bro. Ashok and Sis. Manjula spoke on the significance of Adyar Day in the meeting organized by Sanmarg Theosophical Lodge on 6 February. About 80 members attended the meeting which was presided by the Secretary of the Lodge, Bro. A Venakata Reddy.

A meeting to celebrate Adyar Day was organized on 20 February

by the T S Lodge of Hiriyur. Bro Gopalkrishna Setty was the chief guest who explained the significance of the day; Bro. R Ranganath spoke on Giordano Bruno and Bro H S Olcott; and Bro. Onkarappa expressed his views about J. Krishnamurti. Bro. Ananda Setty, President of the Lodge, welcomed the gathering and Sis. Seethamma, Secretary, gave vote thanks. About 50 members participated in the programme.

## **Kerala**

An on-line meeting was arranged to celebrate Adyar Day on 17 February 2022. Members from various lodges of Kerala attended it. The programme commenced at 7.00 p.m. with Universal Prayer. Bro. K. Dinakaran, Secretary, K.T.F., welcomed the members and spoke in brief about the importance of Adyar Day this year. “The Flaming Centre” as described by the Great Ones is celebrating its Centenary this year. And then, he read out a poem written by Isabel Foulkes on Adyar.

Federation’s President Dr. M.A. Raveendran presided and said that since 1922 Adyar Day is celebrated to commemorate the martyrdom of Giordano Bruno, death anniversary of H.S. Olcott, birthday of C.W. Leadbeater and since 1986 the death anniversary of Jiddu Krishnamurti.

Dr. Beena T.D from Sri Sankara Lodge, Ernakulam, spoke about Giordano Bruno and narrated the contribution of Bruno in the field of science and philosophy. He was the first scientist who challenged the Aristotilian geocentric theory. Bro. N. Bhaskaran Nair, Vice-President, K.T.F., spoke about Col. H.S. Olcott and his valuable contribution for the Theosophical Society, Buddhist Religion and Swadeshi. Besides, he founded the Adyar Library and Olcott Schools for the education of the Panchamas outcastes of India. Dr. V.P. Viswa Kumar of Alleppey expressed his view about C.W. Leadbeater and remembered his contribution in the field of Occult Chemistry and Clairvoyant investigations. Bro. E.V.G Nambiar of Gautama Lodge, Cannanore, mentioned in his talk about the unique philosophy of J.Krishnamurti which is beyond nationalism, class, creed and regionalism. Bro. Harihara Raghavan from Adyar said that each of the founders and leaders contributed in their own way to build Adyar into the present state of an International Centre which stands

for Universal Brotherhood. Then, the meeting ended with *Shanti Mantra*.

Thalassery Lodge, which has been named after Bishop Leadbeater, celebrated Adyar Day on 17.2.2022 in the Lodge's Hall, observing Covid Protocol. Bro. N.K. Pradeep Kumar, Secretary, welcomed all the members. Bro. K. Bhaskaran Nair presided. Sis. Syamala Pattath spoke about Giordano Bruno, Col. H.S. Olcott, C.W. Leadbeater and J. Krishnamurti. Bro. N. N. Ramankutty spoke regarding the three-day study camp held at Adyar and shared his experiences with the members. The Lodge decided to contribute towards Adyar Fund and collected the amount.

### U.P. & Uttarakhand

The on-line meetings of Dharma Lodge, Lucknow, were held on all the four Wednesdays of February, 2022. Talks in these meetings were delivered on the topics 'Universal Brotherhood', 'Man is his own maker', 'Reincarnation by Karma' and 'Yoga: Kriya-Yoga and Yama'. The speakers were Bro. S. S. Gautam, Bro. Pramil Dwivedi, Bro. Ashok Kumar Gupta and Bro. U. S. Pandey respectively.

Dr. C.R. Rawat delivered a talk on '*Vanprastha*' in the on-line meeting of Nirvan Lodge, Agra, held on 3 February. Then, Bro. Ashok Lokhande spoke on 6 February on 'How Theosophy Unveils Secrets of Life?'; and the subject of Dr. Neelam Bhatnagar's talk on 24 February was '*Dhai Akshar Prem Ka*'. The Lodge observed Adyar Day on 17 February when Bro. Praveen Mehrotra presented matter on 'From the Caves and Jungles of Hindustan' - a work of HPB. Bharat Samaj Pooja was performed by Bro. Gyanesh Kumar Chaturvedi on 13 February.

A question and answer session was organized in an on-line meeting of Pragma Lodge, Lucknow, on 13 February. The subject for discussion was 'A cup of tea-osophy with the President' in which 120 delegates interacted with the International President Bro. Tim Boyd and Mrs. Lily Boyd. Few short artistic presentations were also made by the participants. Besides, a talk on the topic 'Devotion: A sublime path towards the Absolute' was delivered by Sis. Patrizia Calvi of TS, Italy, in the meeting of Pragma Lodge held on 27 February.

Sarvahitkari Lodge, Gorakhpur, organized the following talks in

the on-line meetings in February: Bro. L.S. Shukla spoke on 'Eye Doctrine and Heart Doctrine' and the subject of the talk delivered by Bro. S.B.R. Mishra was 'Paramitas'. These two talks were held on 6 February. Bro. Ajai Rai spoke on the topic 'Sleep Disorder' in the meetings held on 20 and 27 February respectively.

Short talks on "Four Qualifications" as indicated in *At The Feet of The Master*, were organized by Prayas Lodge, Ghaziabad on 6 February. These talks were given by four young members namely, Shruti, Vans, Panshree and Smtuti Sagar. Then, in the meetings held on 13, 20 and 27 February, Sis. Suvralina Mohanty spoke on the topics 'Ch.14 and 15 of the book *Commentaries on Living*', 'Significance of Adyar Day', and 'Ch.16 of the book *Commentaries on Living*' respectively.

Sis. Suvralina Mohanty conducted on-line study class for children and youth on every Sunday at 9.30 a.m. The subjects covered by her in February were 'Forming Good Habits' and 'Pure Love.'

Study of the book "*The Voice of the Silence*" was continued by Sis. Lalita Khatri in the on-line meetings of Noida Lodge on 6 and 20 February.

Bro. S.S. Gautam continued group study of the book '*A Study in Consciousness*' at Chohan Lodge, Kanpur, on 6 and 20 February. Talks on the topics 'Odour and Organism' and 'Spiritualism and idealism in the behaviour of Ram' were delivered by Bro. S.K. Pandey and Bro. Shivbaran Sigh respectively. These were held on 13 and 27 February.

Anand Lodge, Allahabad, organized meetings on every Sunday through WhatsApp and the members listened to the pre-recorded talks, on the topics 'Psychological Revolution', 'Path of Discipleship', 'At the Feet of the Master', and 'Seven Rays'. Matters for talks were recorded by Bro. Sudeep Mishra, Sis. Ranjana Srivastava and Sis. Sushma Srivastava respectively.

Kashi Tattva Sabha, Varanasi, organized on-line meetings in which a talk on the topic 'Naturopathy: Health is Wealth' was delivered by Bro. Sanjay Ramdas Kambekar on 4 February. Prof. Molley Joseph (from Kerala) spoke on 11 February about 'Life's lessons that last (with reference to Covid pandemic times)'.

**U.P. and UK Federation's Programme:** In the Federation's plan of a series of on-line talks on "Basics of Theosophy", Bro. S.S. Gautam delivered talks on the topic 'Seven Principles, Bodies and Planes'. These were held in two sessions on 13 and 27 February, 2022, and were followed by close interaction with the participants.

**Programme for students/teachers/ youth:** A course on 'Self-realization through Theosophy', was started in November 2021 for the students of UG and PG levels in Vasant Kanya Mahavidyalaya, Varanasi. In this connection two sessions were conducted on the topic 'Self-Awareness' by Bro. V. Narayanan and these were held on 07 and 10 February respectively.

### **Contribution in other Federations:**

Sis. Vasumati Agnihotri delivered a talk in Hindi on the topic 'Evolution of Life'. This was held on 08 February in a joint programme (Triveni) of three lodges - Jyoti Lodge of Mumbai Federation and Rewa and Rohit Lodges of Gujarat Federation

A talk on the topic "Zoroastrianism in the light of Theosophy" was delivered in English on 22 February 2022. Sis. Kritika Goel translated and summarized the content of this talk in Hindi.

### **Contribution to the Indian Section's Work/ Programme:**

Bro. S. S. Gautam translated the Section's journal "*The Indian Theosophist*" of February 2022 in Hindi and it has been published by the Indian Section.

Sis. Kritika Goel moderated sessions on "I Promise - chapters 1 and 2" on 12 February and on 'Reincarnation' on 20 February. She also made a presentation on "Knightly Deeds" on 13 Feb 2022.

Sis. Vasumati Agnihotri delivered a talk on the topic 'The Astral Plane'. It was held in two sessions on 19 and 26 February 2022.

### **Contribution in the events of other Forums:**

Suvralina Mohanty conducted sessions on 'Karma: chapter 9' from the book *The Ancient Wisdom*. It was organized for the Young Indian Theosophists' Group on 06 and 13 Feb 2022. Then,

Sis. Kritika Goel moderated sessions on 'Karma: chapter 9' from the book *The Ancient Wisdom* on 6 and 13 February. Besides, she moderated sessions on 'Law of Sacrifice: chapter 10' from the same book on 20 and 27 February.

Participation in Adyar Day programmes: About 12 members of the Federation participated in the Adyar Day programmes organized by the International Headquarters and also by the Indian Section on 17 February 2022.

### **National Lecturer**

On invitation of Bombay Federation, Bro. U.S. Pandey participated as a speaker in the webinar organized by Blavatsky Lodge, Mumbai, on 25 February. The theme was 'Why was TS hqs shifted from USA to India?'

On invitation of Shankar Lodge, Delhi, Bro. S. K. Pandey delivered a talk on the topic 'Odour and Jiva'. It was held on 26 February.

### **Contribution in International Programmes**

International Seminar on *The Secret Doctrine*: Bro. U. S. Pandey joined as panellist in the on-line international seminar organized by 'Adamant' Lodge, Moscow of the Theosophical Society in Russia. The theme was "Sloka 2, of Stanza II of *The Secret Doctrine-Cosmogogenesis*". It was held on 26 February and several members from some other countries also participated in this seminar.

### **Indian Section's Programme**

An on-line meeting to celebrate Adyar Day was organized by the Indian Section, TS, on 17 February 2022. Sis Kritika Goel, Moderator, welcomed the delegates and the speakers. Bro. Pradeep H. Gohil, President of the Indian Section-TS, spoke in brief about the significance of Adyar Day and said that it is a day of realization of truth, oneness of life, unity and brotherhood. It was followed by the following three talks: Sis Pooja Gole spoke on 'Theosophy and Truth: The role of Col. H.S. Olcott'. Sis Streeyashi Ojha's subject of talk was 'Theosophy and Truth: The role of C.W. Leadbeater and G. Bruno'.

Bro. Dakshina Moorty expressed views on 'Theosophy and Truth: The role of J. Krishnamurti'. Then, the Adyar Song was rendered by two members of Kashi Tattva Sabha- Dr. Annapurna and Smt. Bharati Chattopadhyay. The programme ended with the vote of thanks given by Smt. Uma Bhattacharyya.

### Obituary

Bro. P. K. Jayaswal (Diploma No. 38220), former General Secretary of the Indian Section, passed to peace on 5<sup>th</sup> March 2022. He was M.Sc. from Patna University – a Gold Medallist and topper in Mathematics. He served SBI in different capacities and then retired as Deputy Managing Director – SBI, Bombay.

Bro. Jayaswal became a member of the TS at a very young age. He being a serious student of Theosophy, Philosophy, Science and Vedanta was appointed as a National Lecturer of the Indian Section in the year 2000. Besides, he was very active in the work of the Theosophical Order of Service (TOS) and was the National Secretary of TOS for a few years. He was the General Secretary of the Indian Section from 2002 to September 2003. Later on, he served the Section as Director of Studies and contributed articles on Theosophical subjects for the journals in English as well as in Hindi.

Bro. S.M. Amarnath Rao (Dip. No. 37831) joined TS in 1950 and was a Life Member of the Bangalore City Lodge from 2003. He worked for the Karnataka Theosophical Federation holding positions of Addin. Jt. Secretary, Treasurer and was a member of the Council of the Federation. Then, he moved to the International HQ of TS, Adyar, in 1980 to work there and served the organization in various capacities, such as Head of the department of Housekeeping, Garden, Bhojanasala, Leadbeater Chambers etc., during different years. He was a Co-Freemason and held a high position in the Supreme Council of Indian Administration. His health started deteriorating a fortnight before he was admitted to Hospital on 5.2.22 and then he passed to peace on 7.2.22.

Sis. Ruxan Homi Messman of Blavatsky Lodge, Mumbai, passed away on 28 September 2021. She was a member for the last 13 years. She, along with her husband Homi Messman, used to attend the programmes organized by Blavatsky Lodge.

### EST STUDY CAMP

An EST study camp has been organized on 11 & 12 June 2022 at the Himalayan Study Centre, Bhowali, Nainital. It will be conducted in Hindi by Bro S K Pandey- Secretary, EST, UP & BIHAR DIVN. The EST members belonging to any division and having a **valid EST card** and **covid vaccination certificate** are invited to attend the camp. Members have to arrive one day prior to the camp and may leave on 13<sup>th</sup> morning. Accommodation charges and meal charges can be paid on arrival.

Accommodation charges per day per person:

Deluxe- 300/- ; Ordinary- 200/- ; Dormitory- 100/-  
Meal charges - 450/- per day per person

Total accommodation charges and meal charges for three days:

Rs 2250/- deluxe room; Rs 1950 /-ordinary; Rs 1650/- dormitory

Material for study:

1. Candidate's discipline;
2. Aspirations; Christmas 2015; Vaisakh 2015; and 2018;
3. Dhyana for Shrivaka

Members who are interested in attending the camp must register themselves before the commencement of the camp by sending Rs 100/- per person to the following Bank Account: UNION BANK OF INDIA, INDIRA NAGAR, LUCKNOW A/C HOLDER, UP & UTTARAKHAND FEDERATION SB A/C NO. 520101207879423, IFSC UBIN0905674.

The members must bring the **valid EST card** and **covid vaccination certificate** along with them.

With regards,

S K Pandey,

Mob. 7905515803; WhatsApp 9839817036

Email - sheo\_2010@rediffmail.com

## **INTERNATIONAL GATHERING OF YOUNG THEOSOPHISTS**

An International gathering of young theosophists has been organized from 3rd to 7th June 2022 at the International Theosophical Centre (ITC) Naarden (The Netherlands). A team of young members from Europe are coordinating the event which is being organized under the auspices of the ITC and the EFTS and sponsored by both, together with a number of Sections in Europe.

The gathering will focus on the theme “Treading the Path to Self-Transformation”, a relevant topic that deals with the process of self-awareness and the spiritual life. During this conference, young members will have the opportunity to discuss and share their views with the guest speakers Bro. Tim Boyd, International President, and Bro. Vicente Hao Chin Jr., former President of the Philippines’ Section and Indo-Pacific Federation. The programme includes lectures by guest speakers, youth talks, workshops, study groups, yoga or meditation and volunteering activities at the Centre.

The event is meant to create, build and strengthen bonds of friendship and brotherhood among the young members of the TS, with the hope that many young theosophists from around the world will participate in the gathering.

Find more information at the Adyar website: [www.ts-adyar.org/  
event/international-gathering-young-theosophists](http://www.ts-adyar.org/event/international-gathering-young-theosophists)