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Editor

PRADEEP H. GOHIL

A STEP FORWARD

J. Krishnamurti had laid great emphasis on the conditioning of the mind during our spiritual evolution. As far as the conditioning factors of the mind are concerned we are told that either they are a part of the nature and structure of the mind, or they have been acquired through a process of memory. We must therefore examine now what this MEMORY is, how it functions and what role it plays in the conditioning of the mind.

There are various theories of memory which can be broadly classified under physiological and psychological reasons. The first physiological theory of memory says that every experience through which we pass leaves its mark on our bodily organism. This mark is known as an engram. Thus when we say that we seem to be remembering some past incident, it is not the past event that we are remembering, but we are becoming aware of the present modification of the body which has been created by the past event. The second physiological theory of memory eliminates the notion of bodily modifications. When we are expecting a particular event to happen our nervous apparatus is in an expectant state or pattern and stimulates some centres of the brain such that whenever a hint is received of what is to come, we are immediately able to construct the whole incident. This is what we call memory.

Apart from the two physiological theories, there are also psychological theories of memory which base their conclusions on the existence of mind or consciousness. Any event that has happened in the past has left an impression on the mind in the form of an image. It is the seeing of this that is called by us an act of Memory.

As we study the nature and function of memory, we are led to the conclusion that memory is the conditioning factor of the mental life. Every experience has to pass through the censorship of memory. It is memory that sifts sensations, classifies them, moulds them, dresses them up and ultimately presents a finished product to the mind. It is this image supplied by memory which is projected by the mind outside and this projection is known as an act of perception. Thus the mind sees what it projects and it

projects what the memory supplies. We therefore see what memory desires us to see.

Rohit Mehta, a former General Secretary of the Indian Section, mentions in one of his articles that “ours is indeed a miserable plight. How can we hope to see the real objective world so long as we are ruled by the conditioning factors of memory? And so long as we cannot see in an unconditioned manner, how can we conceive of life as a whole? We thought it was the differentiating mind that was the cause of our suffering, but now we discover that it is the mind which is the slave of memory that is the cause of our suffering. Can we be free from the conditioning influences of memory, so that we may contact reality as it is and not as distorted by the operations of conscious or unconscious memory?”

HPB says that the doctrine of reincarnation cannot be invalidated because of the loss of memory in each of us of our previous incarnation. She added that “There is a great difference between the three accepted forms of memory – remembrance, recollection and reminiscence. Memory is simply an innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas principally suggested by objective things or by some action on our external sensory organs”.

She further explains the difference between the three accepted forms of memory – Remembrance, Recollection and Reminiscence. Memory is a faculty depending entirely on the more or less healthy and normal functioning of our physical brain; and ‘remembrance’ and ‘recollection’ are the attributes and handmaidens of this memory. However, ‘reminiscence’ is an entirely different thing. Locke, speaking of recollection and remembrance says: “when an idea again recurs without the operation of the like object on the external sensory, it is remembrance; if it be sought after by mind, and with pain and endeavour found and brought again into view, it is recollection”.

HPB has also said that “Reminiscence is no faculty or attribute of our physical memory, but an intuitional perception apart from and outside our physical brain. While memory is physical and evanescent and depends on the physiological conditions of the brain, reminiscence is the memory of the soul. And it is this memory which gives the assurance to almost every human being about conditioning of the mind”. Proper conditioning of the mind is then a step forward in the process of evolution.

REINCARNATION ITS CAUSE AND PROCESS *

As I glance around this august gathering, I find most of us are above 60 or even 70 years of age. It is very appropriate then that the European School of Theosophy has chosen this theme on reincarnation. During my younger days, I had not given much attention to the thought of reincarnation. But reaching the age of 70 years, here I am ready to talk to you on reincarnation.

In this world, is right rewarded and wrong punished? Observations tell us that it is not. We see so many cases where the innocent is punished and the criminal goes free. We also see that mediocre people get high ranks while worthy people get hardship and despair. Religious institutions trying to help mankind are slowly losing ground, people applaud the successful trickster and the strongholds of vice are apparently becoming ever more strongly entrenched. Goodness and transparency in a business is a handicap and in the market place a saint is a failure and the gambler supreme.

If all souls are equal at birth why are human destinies so terribly unequal? Is it all a matter of chance? Can we conceive of a divinely ordered universe in which such matters as human lives are left to the blind working of chance? Is it not significant that all other events in the physical universe are guided by natural law? In this world, human equality is a myth. We are unequal physically, mentally, morally and spiritually, while opportunity and limitation do not go as per our plans.

*Talk delivered at a Conference organized by European School of Theosophy at Hotel Negroponte in Eretria, Evia Island, Greece, from 13 to 18 Oct. 2019 with the theme- "Reincarnation, Science and the Ancient Wisdom Tradition".

Some men have strong and healthy bodies; others are frail and diseased. Some have grace and physical refinement; others are crude and rude. Some have quick and brilliant brains; others are dull and limited in thought. Think, too, how completely our standing in the world is affected by what we are physically. Is there even a trace of equality in nature? Religions have tried to blame the will of God for all this. It is not right because it makes God directly responsible for all the suffering in the world. These problems of the modern world seem impossible to be solved and because of that they make the teachings of religion ineffective and crush the hopes of people. A master key is needed to solve them, to make real again the life of the spirit, to make strong the faltering trust in the goodness of God and the purpose of life. In REINCARNATION that master key is found.

The human consciousness exists before birth and even before conception – this is the first fundamental fact of reincarnation. The second great fact of reincarnation is that the soul or conscious self of a human being is a growing thing, and that its development is extended over an enormous period of time. The third fact is that the chief purpose of reincarnation is education. Fourthly, all logical reasoning is in favour of the pre-existence of the soul, with the associated idea of reincarnation, for we can then explain that the differences between people are due to the difference in soul-age. Fifthly, Reincarnation brings with it the assurance that there is a moral law constantly operative in the universe by pointing out that our individual destinies are self made. Sixthly, Reincarnation brings the ideal of perfection within reach, for reincarnation means unlimited opportunity. Seventhly, those who hold that we live but once on earth seldom realize how lacking in purpose such a life would be in many millions of cases!! We all know that millions of children, instead of growing to maturity, die after a few months or even hours of life. Eighthly, our past actions are reacting upon us now in the form of physical environment and circumstances; our past thoughts build our character; our past desires determine our present opportunities.

It has been stated by some people that reincarnation ignores heredity. On the contrary, it explains many of its problems. Is it not obvious that in 504/ THE INDIAN THEOSOPHIST, Nov./ 2019

the short span of a single life on earth we can not repay all the physical and moral debts we have accumulated. On the other side, our innate faculties indicate the interests and activities of other incarnations. One of the most easily recognizable forms of the memory of past lives is genius. Another interesting form of memory is that revealed in sudden friendships. Two meet for the first time, and the moment they clasp hands or even catch sight of one another, a swift intuitive friendship springs up which time can neither diminish nor improve.

From the reincarnational point of view fears and phobias are half-memories of terrifying event which took place in a previous life. By a series of hypnotic experiments carried out many years ago, Colonel de Rochas, a distinguished scientist of Paris, apparently forced the consciousness of a woman back over four preceding incarnations. Young children remember parts of their past incarnations much more frequently than adults, probably because the child-brain is so much more plastic to impression. All these are facts of reincarnation.

So reincarnation gives perspective, a true sense of values and the feeling of eternity. It awakens wonder and stirs our imagination. It is an inspiration to a poet, a light to a philosopher, a joy to a saint, for it tells of the way to God. What teaching can most quickly bring humanity to the full realization that God does exist, and that there is a moral law, because whatever seeds of good and evil an individual sows in the field of life, the harvests grown must be reaped by him alone? REINCARNATION is that teaching and it is, therefore, the hope of the world.

Let us first look at the various definitions of reincarnation and then try to understand what it actually means. The noun reincarnation come from the Latin roots- 're' meaning 'again' and 'incarnate' meaning to make flesh. Reincarnation then means that after death, a person's soul transmigrates to or is reborn in another body. It is a second or new birth. It is the incarnation or embodiment of a soul in a new form or body after it has left the old one at physical death. The words rebirth, metempsychosis and transmigration of soul are synonyms of reincarnation.

There are some more definitions and explanations of reincarnation to further clarify its meaning:

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

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

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

Reincarnation is the perpetual progress for each divine soul in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the Divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle - such is the journey of every Ego. This is done through Reincarnation.

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

HPB says that the doctrine of reincarnation cannot be invalidated because of the loss of memory in each of us of our previous incarnation. She added that “there is a great difference between the three accepted forms of memory – remembrance, recollection and reminiscence. Memory is simply an innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas principally suggested by objective things or by some action on our external sensory organs. Memory is a faculty depending entirely on the more or less healthy and normal functioning of our physical brain; and ‘remembrance’ and ‘recollection’ are the attributes and handmaidens of this memory. However, reminiscence is an entirely different thing”. Indeed, as Wordsworth has it:

“Our birth is but a sleep and a forgetting,
The soul that rises with us, or life’s star,
Hath elsewhere had its setting,
And cometh from afar”.

The meaning of Reincarnation is very well explained by Dr. Annie Besant when she writes, “Let us start with a clear understanding of what is meant by Reincarnation. So far as the derivation of the word is concerned, any repeated entering into a physical, or fleshly covering, might be included thereunder. It certainly implies the existence of something relatively permanent that enters into and inhabits successive somethings relatively im-

permanent. But the word tells us nothing of the nature of these relatively permanent and impermanent somethings, save that the impermanent habitations are of ‘flesh’. Another word, often used as synonymous with Reincarnation, the word Metempsychosis, suggests the other side of the transaction; here the habitation is ignored, and the stress is laid on the transit of the Psyche, the relatively permanent. Putting the two together as descriptive of the whole idea, we should have the entry of a Psyche or ‘soul’ into successive ‘bodies’ of flesh; and though the word ‘soul’ is open to serious objections, from its looseness and its theological connotations, it may stand for the moment as representing in the minds of most people a form of existence which outlasts the physical frame with which it was connected during a life on earth.

“In this general sense, apart from any special exoteric or esoteric teaching, Reincarnation and Metempsychosis are words which denote a theory of existence, according to which a form of visible matter is inhabited by a more ethereal principle, which outlives its physical encasement, and, on the death of the latter, passes on, immediately or after an interval, to dwell in some other frame. Never, perhaps, has this doctrine, in its loftiest form, been put more clearly or more beautifully than in the famous encouragement of Arjuna by Krishna, given in the *Bhagavad-Gita*.

These bodies of the embodied one, who is eternal, indestructible and boundless, are known as finite..... He who regardeth this as a slayer and he who thinketh he is slain, both of them are ignorant. He slayeth not nor is he slain. He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered. Who knoweth him indestructible, unborn, undiminishing, how can that man slay, O Partha, or cause to be slain? As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away. Indivisible he, incombustible he, and

indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient, unmanifest, unthinkable, immutable, he is called; therefore knowing him as such thou shouldst not grieve.

“The theory of Reincarnation, then, in the Esoteric Philosophy, asserts the existence of a living and individualized Principle, which dwells in and informs the body of a man, and which on the death of the body, passes into another body, after a longer or shorter interval. Thus, successively bodily lives are linked together like pearls strung upon a thread, the thread being the living Principle, the pearls upon it are the separate human lives”. So we can define reincarnation by saying that it is a plan whereby imperishable conscious beings are supplied with physical bodies appropriate to their stage of growth, and through which they can come in contact with the lessons of physical life.

Having dealt with at length on what is reincarnation, let us now look at its cause. The main purpose of reincarnation is education. The fundamental cause of Reincarnation as of all manifestation, is the desire for active life, the thirst for feeling of existence. Some deep-lying essence of nature, obvious in its workings, but not able to be understood as to its origin and reason, shows as the “law of periodicity”. Madam Blavatsky mentions in *The Secret Doctrine* that “an alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to understand that in it we see one of the absolutely fundamental laws of the universe”. The ebb and flow everywhere, the rhythm which is the systole and diastole of the cosmic Heart, is seen on every hand. But the reason for it escapes us; we cannot say why things should be so; we can only see that so they are. And in the Esoteric Philosophy this same law is recognized as extending to the emanation and reabsorption of universes, the Night and Day of Brahma, the out-breathing and the inbreathing of the Great Breath.

So the first cause of reincarnation is the desires of the soul. Its unfulfilled desires bring it back. Now in each case, in each body, as desires

are fulfilled, it creates new ones. It must be absorbed into the self and thereby end rebirth. Only when the nature of the desire is realized by the student, he will understand why its destruction is necessary to the perfecting of the spiritual Man. Till the harvest of experience has been gathered, desire will remain. For only by feeding on that harvested experience, can growth be nourished and sustained. So while experience still is lacking, the thirst for it remains unslacked, and the Ego will return to earth again and again. But its fetters must fall off one by one as the Ego reaches the perfecting of its tabernacle, for desire is personal and therefore selfish – and when desire prompts action, the purity of the action is tainted. The condition of Arhatship is unceasing activity without any personal returns; the Arhat must “give light to all, but take from none”. Hence, in the upward climbing one desire after another must be unpicked, desire for personal enjoyment, personal pleasure, personal gain, personal loves, personal attainments, and, last and subtlest of all, desire for personal perfection, for the personal self must be lost in the ONE SELF, that is SELF of all that lives.

The second cause of reincarnation is that it still has lessons to learn. The experience and choices of a lifetime serve as lessons for the soul once the life is completed. After death, or to say after the soul exits from the physical realm, the soul and its guides review what happened during the life and what lessons can be learned from it. The soul not only reviews its own experiences and choices but also discovers the effects of its own choices on others during the life. For example, the decision to steal a sum of money at one point may have caused the victim significant hardship and anxiety. The soul learns that all choices have experiential consequences, not just for the self but for everyone involved. Thus one can see how reincarnation helps the souls to learn their lessons, improve and evolve.

The third cause of reincarnation is that the soul still has “karmic debts” which it needs to work off in order to further balance its Karma – when the soul is ready to cross the threshold of Devachan and pass to the plane of reincarnation, it is the law of karma that guides him unerringly towards the race and the nation wherein are to be found the general characteristics that

will produce a body, and provide a social environment, fitted for the manifestation of the general character built up by the soul in previous lives and for the reaping of the harvest he has sown.

As it is said in *The Key to Theosophy*, "... Karma, with its army of *skandha-s*, waits at the threshold of Devachan, whence the Ego re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now rested Ego trembles in the scales of just retribution, as *it* now falls once again under the sway of active Karmic law. It is in this rebirth... that the sins of the previous life of the Ego are punished. ...he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather round him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through and unconscious instrumentality, of the past personality."

The fourth cause of reincarnation is the building up of the perfect humanity. It is in this perfect humanity that positive and negative elements must find complete equilibrium. It is easy to see that the soul must develop these characteristics by experience to the fullest in their appropriate physical subjects. Therefore, an alternation of sexes is necessary. The strength, firmness, courage, etc. evolved along the male line are welded to the tenderness, the purity, the endurance, evolved along the female and we get humanity from the 'pairs of opposites' divorced for evolution are once more united for fruition. Meanwhile it seems likely that sex-experience constantly redresses the balance of the evolutionary process, and the qualities lacking at any given stage, and also that the karmic consequence of the infliction of wrong by one sex or another will be the drawing back of the wrong-doers to suffer in the wronged sex the effects of the causes they initiated.

The fifth cause of reincarnation is to balance the soul according to its deeds and its needs. In the words of the Upanishads, which are the foundational scriptures of Hindu philosophy, the nature of each body in which the soul reincarnates is "according to our deeds and our needs". Our deeds of the past have determined the body – the outer shell – which we have to put up with for this present lifetime and it is also the most fitting and suit-

able body to help meet the soul's needs for its inner evolution, development, and the learning of its lessons in this life.

The sixth cause of reincarnation is to adjust the balance of the soul in possessing bodies belonging to one particular gender. Some people feel as if they are woman trapped in a man's body or a man trapped in a woman's body. This tends to indicate or suggest that the soul has spent several of its most recent lifetimes in a continual succession of bodies belonging to one particular gender. The soul will therefore have become particularly feminized or masculinized, depending on which gender it was. We should remember that in reality the soul is neither male nor female. A very feminized soul will understandably hate finding itself in a male body, as it will seem very unnatural and foreign. But if the feminized soul is now in a male body or the masculinized soul now in a female body, it would apparently be 'to adjust the balance', since we can never make real or ongoing progress just by being solely a woman or solely a man in all our physical incarnations.

The seventh cause of reincarnation is to make the soul fully realize its own divine nature or its absolute oneness with the Divine and thus with all life and has not yet rebecome in consciousness THAT which it truly and really is. The soul is not just a myth or an illusion or a relic of scientific superstition. All human beings are a combination of physical, mortal body and non-physical, immortal soul. It is the absolute essence of a person – the only true answer to the question, "who am I?" It is who one always is, regardless of how one feels or what one believes or how one perceives oneself. From the body's perspective, the soul is the conscious, animating life-force within it. From the soul's perspective, the body is the vehicle for inhabiting the physical world and experiencing physical existence. The soul is pure consciousness, pure energy, pure being. It exists on a timeless, non-physical level of reality. It is a piece of Spirit or God or Source, a spark of divine light and love, a fragment of absolute perfection. The soul exists and reincarnation makes it realize what it is.

The eighth cause of reincarnation is the fact that for every soul, evolu-

tion is its goal. The soul evolves most effectively in physical form. Evolution of the soul comes about through individual experience and choice. A soul evolves most effectively by facing and making choices as a separate individual, making choices big and small, and experiencing the effects of each choice. To do so, the soul incarnates – that is, the soul fuses with a physical body for a whole lifetime, from birth to death. By doing so, the soul gets to experience being physically limited and physically separated from others and from all-that-is. This is actually an illusion, a trick of the senses, as the soul itself is never really limited or separate. But the illusion creates enough desire, fear and other pressures to cause the soul to experience conflicts and dilemmas and to make choices. It also puts the soul's own perceptions, feelings and decisions under the microscope, as it were. As has been said before, the experience and choices of a lifetime serve as lessons for the soul once the life is completed.

The ninth cause of reincarnation is the desire of the soul for active life, thirst for sentient existence. Hence the Hindus have pictured the God of Desire as the impulse to manifestation. "Karma, again, is in the Rig Veda the personification of that feeling which leads and propels to creation. It was the fast movement that stirred the ONE, after its manifestation from the purely abstract Principle, to create. Desire first arose in It, which was the primal germ of mind; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity". Karma is, essentially, the longing for active living existence, existence of vivid sensation, tossing turbulence of passionate life. When spiritual Intelligence comes into contact with this thirst for sensation, its first action is to intensify it. The Stanza says "From their own essence they filled (intensified) the Karma". Thus Karma for the individual as for the Cosmos becomes the primary cause of reincarnation. As Desires differentiates into desires, these chain down the Thinker to earth and bring him back, time after time, to rebirth. The Hindu and Buddhist Scriptures are filled with reiterations of this truth. Thus in the Bhagavad Gita we read: "He whose Buddhi is everywhere unattached, the self-subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from Karma". Madam Blavatsky has written about the factors that facilitate reincarnation in the

magazine. She says, "Karma. Tanha and Skandhas, are the almighty trinity in one, and the cause of our rebirth"*. Karma is physical action, both good and bad, which is rewarded or punished based on the law of retribution or the law of cause and effect. Tanha is the thirst for life, the desire to live and cling to life on this earth, which causes reincarnation. Skandha is the bundles or groups of attributes like form, perception, consciousness, action and knowledge and memory (remembrance, recollection and reminiscence).

The tenth cause of reincarnation is for the soul to undergo the full range of meaningful experience and choices. One lifetime is not enough to experience the whole gamut of life circumstances and to make all choices. For example, the soul needs to experience life as both male and female; as both victim and perpetrator; as both student and teacher..... Hence, the soul re-incarnates many times over in order to experience the full spectrum of life. Being human again and again, each time with a different body, different life circumstances and different relationships, enables the soul to experience the full range of possible perspectives and relationships and all the lessons that these entail. Through many different human experiences, the soul gradually becomes more self-aware, gradually discovers more of its true capabilities (love, power, wisdom) and gradually learns how to overcome the illusory limitations of being physical. Generally, the soul learns best through a "compare and contrast" process, not through blind repetition. Hence, any given lifetime may be completely different in some way from the previous one.

Each human lifetime is an opportunity to learn specific lessons. For example, one lifetime might focus on learning greater self-responsibility while the next might focus on being kinder to others. If in one lifetime the soul experiences being a man with a lot of power over women, say, it would then be of value to contrast that with the experience of being a powerless woman.

The eleventh cause of reincarnation of a soul is for it to enjoy the fruits of good karma.

*"Lucifer", Vol. III, No. 15, Nov. 1888, pp. 205-211.

After understanding reincarnation and studying the eleven causes, let us find out the process of reincarnation. Souls do not normally reincarnate instantly after death. It is not a case of the soul leaving one body and then instantly entering that of a body which is about to be born. Usually there is a period of several decades between one life and the next, during which the soul recuperates, considers the lessons learned from the last life and plans its next life. It is during this time when the soul experiences its own personal state of 'Heaven', created unwittingly out of its own consciousness and matching exactly the afterlife the person had believed in and expected, during the lifetime which just ended.

The teachings of Theosophy refer to this state under the Tibetan name of "Devachan". This lasts in exact proportion to the amount and force of good or positive Karma that the soul created during the lifetime just ended. When the soul has reaped the full fruit of this good karma in its blissful Devachanic experience, the process of reincarnation occurs. The rate at which this happens varies from soul to soul and depends on a number of factors like the amount of good karma from the last incarnation and how spiritual and pure the soul is. It can be with a few years or even thousands of years before it will reincarnate. One thing is certain that the human soul never reincarnates as an animal, tree, plant, stone or any other thing except a human being. Additionally, the soul does not consciously choose its parents nor any other thing like location, setting and circumstances. These are determined by soul's own karma, by causes that soul has previously set in motion when on earth before, the effects of which must now be worked out. Also the nature of each body in which the soul reincarnates is according to the soul's deeds and needs for its advancement at this particular point in its evolution. All human beings are, in reality, spiritual beings on a human journey. We reincarnate as human beings in order to evolve as souls.

The journey of a soul is really a process of evolving. This means growing in consciousness, steadily progressing through different levels or stages of consciousness by taking on challenging experiences in physical form. These cause us to make important "soul-searching" choices and call

upon us to discover our inner resources. This is how we learn who we are and how to become all that we are. Choice and the ramifications of choice provide the essential lessons of life. In a very real sense, one chooses to be here in order to make choices.

We go through five major stages of evolution through reincarnation. Within each stage there are seven levels to be completed. So we go through 35 steps of evolution through reincarnation. Each step usually requires more than one lifetime to complete. Typically, the entire journey of 35 steps takes well over a hundred lifetimes. Let us examine the five stages of soul evolution. Each of the five stages corresponds to a specific level of development in capability, mode of consciousness and self-awareness within the individual soul. As the soul goes through each stage, the focus changes, more experience is gained, and consciousness expands. As a result, the way of relating to others also changes.

Stage 1 - Infant Souls focus on immediate survival needs. They flourish in simple environments close to nature, such as remote tribes or rural, pastoral settings. Psychologically, infant souls are naive, impulsive and "pre-conventional", acting on impulse or habit with little or no thought for consequences. While they may lack the moral principles, social graces and cultural understanding of older souls, infant souls are in a sense completely innocent, being without pretence or agenda.

Stage 2 - Baby Souls think a great deal about the rights and wrongs of their actions in contrast to infant souls. Their lives are about safety, security, structure and order – rigidly so. They like to live in communities that are highly principled and civilized. They are strictly conventional and conformist. Both their beliefs and their actions are largely rule bound, so they are often ultra-conservative, traditionalist, orthodox, upright, moralistic, religiously devout, and mindful of law and order. They are acutely aware of the rights and wrongs of people's actions, including their own, though they have little insight into the motives behind them.

Stage 3 - Young Souls tend to be extravert, outward-bounds, worldly, frenetically energetic, brash competitive, political, ambitious and individu-

alistic. Life at this stage is about thinking for oneself and asserting oneself as an individual. They are generally attracted to some form of worldly success – fame, fortune, power, glory, etc. They are very aware of their own agenda but do not really question it.

Stage 4 - Mature Souls tend to be more effective than younger souls, with a growing understanding of self, growing empathy for others, and a desire for authenticity in both. Life is less about proving oneself, and more about exploring “right relationship”. Mature soul consciousness is no longer egocentric, in the sense of being limited to one’s own perspective and agenda, but is capable of accommodating multiple perspectives and different agendas. Mature souls tend to question everything, including their own motives, and are prone to do a lot of soul searching.

Stage 5 - Old Souls tend to exude some degree of depth and wisdom that is quite obvious. For having moved beyond the stresses and conflicts of the Mature soul, old souls have a growing sense of inner peace and freedom – the freedom to enjoy being very much in the world, but not of it. Compared to younger souls they are relatively calm, measured, untroubled and stable, unattached to social structures and cultural expectations, being sure of their own existence and inner strengths and their compassion for others. For old souls, the aim of life is to find true self-expression and fulfillment. Late-stage old souls find themselves consciously participating in the evolution of all-that-is, and often focus on teaching spiritual wisdom with great compassion.

Seven Discrete Learning Steps

Within each stage of reincarnation there are seven discrete learning steps to go through. For example, we begin the whole journey at step 1 as Infant souls, learn that lesson, then undertake step 2 as Infant souls, and so on. On completing the 7th step of the Infant stage, we then begin the 1st step of the Baby stage. The early steps in any stage are about experiencing life at this new stage of evolution, learning the essential lessons through appropriate experiences. The later steps are about expressing those lessons, demonstrating this level of consciousness in action. The first step of any stage is like putting a toe in the water; the final step or level of any stage is like teaching others how to swim.

The whole journey through 5 stages with 7 steps in each with a total of 35 steps is likely to take of the order of 7000-8000 years, but possibly a lot more if the population is low and opportunities to incarnate are few.

References:-

1. *How we remember our past lives*, by C. Jinarajadasa
2. *Death & After*, by Dr. Annie Besant
3. *The Life after Death*, by C.W. Leadbeater
4. “The Law of Karma - A Theosophical View”, by Chaganti V.K. Maithreya
5. “Reincarnation - Factor Fallacy”, by Geoffrey Hodson
6. *The Key to Theosophy*, by H.P. Blavatsky
7. *The Voice of the Silence*, by H.P. Blavatsky
8. *The Secret Doctrine*, by H.P. Blavatsky
9. *Reincarnation*, by Dr. Annie Besant
10. *ISIS Unveiled*, by H.P. Blavatsky

SUMMARY OF THE STUDY MEET**

A Study Camp on the theme ‘Teachings of Theosophy and J. Krishnamurti’ was held at the Indian Section Headquarters of the Theosophical Society, Varanasi, from 2 to 4 October 2019 around the Book “A Jewel on a Silver Platter”.

The book consists of two parts:

Part 1: About J. Krishnamurti: From Chapter 1 to 12 This part describes the personality of Krishnamurti as perceived by several close friends such as Achyut Patwardhan, Vimala Thakar, Radha Burnier, Mark Lee and Professor Krishna himself. This part being descriptive, was left to the participants to study by themselves. The second part of the book has 12 chapters numbered 12 to 23. These investigate different aspects of the teaching. Each day two chapters were discussed in the morning session and two in the afternoon. Professor Krishna described the essence of each chapter in 30 to 45 minutes and the rest of the hour was devoted to questions and answers based on that chapter.

The gist of each chapter is as follows:

Chapter 12: A brief summary of Krishnamurti’s Teaching:

Prof Krishna explained that the teachings are described in over 70 books based on the lectures and dialogues conducted by Krishnamurti but the entire teaching is based on certain fundamental truths which are the pillars of the entire teaching. He then elaborated on these truths as revealed by Krishnamurti.

* Life Member of the TS and Trustee of the Krishnamurti Foundation of India.

** Based on the content explained and discussed by Prof. P. Krishna, during the study camp held at the Indian Section HQ from 2-4 October, 2019.

(i) That the source of all human problems, big and small, lies in the psyche of the individual.

Therefore society cannot change in a fundamental way unless the individual transforms. All other reforms: political, legal, economic are superficial and cannot end the more serious problems of division, hatred, violence, ecological disaster etc.

(ii) The individual changes only when his consciousness transforms. Virtue cannot be practiced.

It is a state of order in consciousness. This state of order can be arrived at only by ending the disorder created by negative emotions like anger, jealousy, fear, hatred etc. These have their origin in illusions in our mind which can be dispelled through the quest for discovering what is true and what is false. Such learning is called self-knowledge and leads to wisdom. This quest for truth and virtue is the true religious quest.

(iii) Truth, liberation cannot be secured through another

The role of the Guru or teacher is only to point to the truth. One must discover the truth oneself since it lies at the level of perception and not ideation.

(iv) Intellectual understanding is not the realization of the truth

Analysis and logic can take us to a rational conclusion but that is not perception of the truth. It is perception that transforms consciousness, not the idea. That is why the professor of Buddhist philosophy is not a Buddha

(v) Choiceless Awareness and the learning mind.

So how to discover truth if one cannot get it from a book, a guru or through practice of a technique? For this Krishnamurti suggests watching one’s consciousness choicelessly, without judging, and live with questions, not conclusions or opinions. Such a learning mind has the possibility of having a deeper insight and freeing the mind of the false, which in turn brings order into consciousness. Such a learning mind is the true religious

mind, not the one that believes. Real change is a by-product of such learning and not due to the exercise of will and control.

Keeping these truths in mind, the participants investigated the following chapters:

Chapter 13: The pursuit of happiness:

Happiness is a by-product of right living by coming upon sensitivity and freeing the mind of illusions through discovery of the truth. It does not come through a process of acquiring pleasures, knowledge or possessions.

Chapter 14: The Scientific and Spiritual quests:

These are the two major quests for truth. Science reveals the cosmic order that manifests in the external world and the laws that govern that order. The spiritual quest is for discovering order in consciousness as virtue. They are two complementary quests and any feeling of antagonism between them is a product of misunderstanding. The most common misunderstanding is to regard spirituality as arising from belief and worship, which science does not accept.

Chapter 15. The Art of Dialogue

Krishnamurti gave to dialogue a deeper meaning as a means of discovering religious truths. In this all the participants post the truth as the unknown and explore all aspects of a question without taking sides with any view. If all of us have a learning mind and do not assert our knowledge we can discover together the deeper truths.

Chapter 16. Global Violence and Individual Responsibility

The global violence we see in a society is a combined result of the violence in each individual. Together we create a sea of violence in which storms arise in different places from time to time. We feel that only the people near the storm were responsible for it, not realizing that each one of us has contributed to it. Gandhi was killed by Godse but Godse was not born a murderer; he grew up in our society and became one, so the whole society is responsible for that murder. Similarly, we are all responsible for

the global violence. It is therefore our responsibility not to contribute to the violence in the world by freeing ourselves of the violence in our consciousness.

Chapter 17. Is there a path to truth?

Since truth is a creative perception of 'what is' namely the fact, there can be no mechanical path to it. The learning mind is the essence of the path since without it no learning can take place on any path. A path puts the human mind through experiences. What determines whether we shall pick up a truth or a prejudice out of that experience? Our conditioning distorts perception, so freedom from conditioning is a prerequisite for the perception of truth.

Chapter 18. Is the ego an illusion?

There is no ego anywhere in nature except in the human consciousness. Consequently it is created by our own approach to life. It is not like a part of our body which has an actual existence in Nature. Krishnamurti said, "Nature is unconsciously perfect, man is consciously imperfect and needs to learn what is conscious perfection ." The ego is the root cause of all disorder in our consciousness and it arises from a wrong use of the faculties of thought, memory and imagination. By learning the right use of these faculties, we can get rid of the ego, therefore it is an illusion.

Chapter 19. The Ending of Conflict in Relationship

Conflict arises in relationship because we are constantly seeking something for ourselves through it. If we can relate with everything like a true friend, without wanting anything other than the innate joy in that relationship, then there is no conflict. It is the desire to maximize pleasure and hold on to it that gives rise to conflict.

Chapter 20. What is right action?

The political and business definition is that which succeeds is right . The religious definition is not based on the result. It depends on the state of mind in which that action is performed. If it is out of love and compas-

sion it is right even if it fails and if it is out of selfishness (ego) then it is wrong action even if it succeeds.

Chapter 21. Is Krishnamurti's Teaching Practical?

Depends on what we mean by practical. Is the way we are living now, with so much disorder, war and violence, practical? If by practical we mean that which solves the immediate problem then it is impractical. If we want to end all conflict and all problems then it is the only way since it leads to greater wisdom. Without wisdom things will always go wrong.

Chapter 22. What is holistic living

So long as one is cultivating only one capacity and attached to a fragment of the whole, it is not holistic living. When there is a deep harmony between body, mind and spirit, there is no division. The ego creates division and therefore conflict. When that is eliminated there is holistic living.

Chapter 23 Right Education for the 21st Century

Present day education creates a lop-sided mind, highly developed in one professional direction and very ignorant about the rest of life. Right education must create a global mind which is not egoistic and includes knowledge as well as wisdom. Knowledge gives ability and power but without wisdom power is used to dominate and destroy. One must promote in education the spirit of inquiry, freedom from fear and self-knowledge which is the art of living.

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NEWS AND NOTES

Bihar

The 114th Annual Convention of Bihar Theosophical Federation and TOS Bihar Region with a Study Class on the book *The Key to Theosophy* was organized at BTF- HQ-Hall at Patna from 23rd Aug to 25th Aug 2019. The programme started with Prayers of All Religions followed by Universal Prayer. Then, Bro. Chitaranjan Sinha "Kanak", President, BTF, gave his welcome & inaugural address and Secretary Prof. Raj Kishore Prasad read out the greetings received for the occasion. Bro. Shikhar Agnihotri, National Lecturer, Indian Section conducted the study in two sessions on all the three days. The meeting of the Executive Committee of TOS was held in the afternoon. It was followed by General Body Meeting of TOS. and a meeting of the Property Committee. Bro. Pradip Kumar Mahapatra, former Jt. General Secretary of the Indian Section, delivered the following three talks during the camp: 'Theosophy is nothing but Altruistic Living', 'What is Theosophy', and one talk on 'The Key to Theosophy'.

Short talks were organized under the chairmanship of Bro. Pradip Mahapatra on the second day. These talks were on 'Charity' by Bro. S.P. Srivastava, 'Individuality and Personality' by Bro. Kishor Prasad; 'Principle of Reincarnation' by Dr. Sharda Charan, 'Duality in Nature' by Prof. Raj Kishore Prasad 'What a Theosophist ought not to do' by Bro. Umesh Rai and 'What is Theosophy' by Sis. Miridula Singh.

On the last day of the camp short talks were organized and the session was chaired by Dr. Sharad Charan, Treasurer, TOS Bihar Region. The talk on 'Truth is Life' was given by Prof. S.C. Prasad, 'Dimension of Space' by Prof. Rajkishore Prasad, 'Knowing is becoming' by Bro. B.B. Sinha and 'Only Truth Prevails' by Prof. S.C. Srivastava. The Annual Convention came to a close with the vote of thanks given by Prof. Rajkishore Prasad.

Bombay

SHANTI LODGE NAVROZE CELEBRATION MEETING on 29th August 2019: Sis Meher Contractor in her talk on '*Zend -A- Vohumana*' - '*Explanation to Good Mind*' said: Bahman Ameshaspand, One of the Seven Archangels of Ahuramazda, is in charge of Love, Peace & Harmony and Animal Kingdom. In Zoroastrian scripture Soul of Mother Earth is repre-

sented by Cow. This is the reason why in Zoroastrian calendar month of Bahman, Zoroastrians abstain from eating meat. Ahuramazda's Creations (both Material & Spiritual) were with the help of Bahman Ameshaspand. Zarthushttra after His revelation was taken to Ahuramazda by Bahman Ameshaspand so it is said Vohu Mana – Good Loving Mind - leads one to Ahuramazda. Thoughts lead to words and words turn into actions. Actions have to be good for entire world so thoughts have to originate from Vohu Mana for all levels of Consciousness. 'Zend-A-Vohumana' is a prayer with explanation of Vohumana and it tells about things to happen during four Ages (Golden, Silver, Copper and Iron) and union with the Creator.

Sis. Ratamai Peer had shared her personal experiences of how Vohumana – Good Loving Mind - helps.

Obituary: Dr. Jitendra Sanghavi, member of Vasanta Lodge passed away around June 2019.

Sis. Dolly Wadia of Ananda Lodge passed to peace on 28th August she was Montessori Educationist and dedicated TS member for 33 years. She was a Co-Freemason of High Degree. Lodge Concord is grateful to her for attending meetings regularly despite her leg problem. She had served as Treasurer for Juhu Masonic Lodge for many years. A commemoration meeting was held on 30th August. In which tributes were paid to the departed soul.

Madras

The Madras Theosophical Federation (Adyar) held a seminar on the theme "Mission Statement 2019" on 31st August 2019, at Blavatsky Bungalow, International HQ, TS. The seminar was well attended by all the members and some persons from the Headquarters. All the affiliated Lodges were well represented. (Adyar/Youth/Ladies/Kilpauk/Mylapore/Gandhi Nagar and Anna Nagar)

Federation's President Dr. N.C. Ramanujachary welcomed the audience and explained the Mission Statement formulated by the General Council of the Theosophical Society at its meeting held in July 2018 and aims (objects) of the society. He also spoke on the first phrase of the statement "Serving Humanity" and said service cannot be evidently done without any knowledge of the Humanity. Humanity consists of its needs and the purpose of human progression and perfection. Humanity needs to be divinized and the methodology is well explained in several sacred scriptures of the nation and elaborately explained in the Theosophical literature. Dr. R. Revathy, Prof. C.A. Shinde, and Ms. Sonal Murali explained the sub-clauses

of the statement, "Cultivating an ever deepening understanding", "Realization of the Ageless Wisdom" and "Spiritual Self-transformation". Then the "Unity of life" was emphasized based on the Finest Fundamental Law in Occult Science as detailed by Madam Blavatsky in her *The Secret Doctrine*. Ms. Nancy Secrets, International Treasurer, and Ms. Marja Artamma, International Secretary, respectively, who were also ex-officio members of the General Council which formulated the Mission Statement, summarized the proceedings with eloquent remarks.

It was suggested that the statement needs to be well publicized with appropriate explanation to the members and to general public and the Federations in India have a great role to play in this regard.

Mr. Raman, Secretary of the Madras Theosophical Federation, proposed vote of thanks to all the speakers and in particular to the august audience.

Utkal

Sis. Mitalini Mahaptra and Sis. Purnamasi Pattnaik addressed the residents of Vivekananda Apartment, Bhubaneswar, on 17th and 20th September. The subject of their talk was the content of the book entitled *Brahmavidya Byakhan*. It was organized by Bhubaneswar Lodge as a part of programme for the Propagation of Theosophy.

Barabati Lodge, under the auspices of UTF, conducted a public meeting on 14 September for the propagation of Theosophy. It was held in the premises of Ramadevi Sishu Vihar in Cuttack.

Prof Sahadeb Patro, President, UTF, delivered a talk on "*Satya Sodhanam and Brahma Sadhanam*". He said Morality is a basis of a thing and TRUTH is the substance of Morality. This was with reference to Gandhiji coming in contact with HPB and how Gandhiji was inspired by HPB and became an associate member of TS having gone through the book *The Key to Theosophy*. Teachers, parents of the children, general public, and members of Gandhi Smaraki Nidhi attended the meeting.

Bro Subhendu Pattnaik, a long standing member of KFI, gave a public talk on "Theosophy and Krishnamurti" at Cuttack Lodge, Cuttack, on 21 September.

Study class on Theosophical Classics is conducted once in a week at five Theosophical Lodges in Bhubaneswar, two Lodges of Cuttack and at the Lodges in five other districts.

Uttar Pradesh

In order to honour Sri Raghurajji, the senior most member (aged 93 yrs) of Sarvahitkari Lodge, Gorakhpur, a programme was organized by the Lodge on 3rd July, in which he was presented a shawl and a *Kalyan Ank*. The following talks were organized by the Lodge in July & August: Bro. S.B.R. Misra spoke on 'Brahma Vidya on the basis of *Isis Unveiled*', 'Trikaya i.e. Three Bodies' in *The Voice of the Silence*, 'Significance of Guru Poornima' and 'History of Theosophical Society' respectively. Besides, Bro. Misra addressed the members of Senior Eve's Welfare Association on the chapter 15 of Bhagawadgita' and spoke on 'Life After Death' before a gathering of 30 persons in Gemini apartment; and he along with Dr. Ajai Rai and J.B. Rai addressed the students of a Girls' Inter College during a flag hoisting ceremony on 15 August.

Sri Raghurai gave a talk at Sarvahitkari Lodge on 'Time'. The two talks delivered at the Lodge by Dr. Ajai Rai were on 'Moon Eclipse: its effect & precaution' and 'Science of Yoga'. Sri A.P. Srivastava spoke on 'Origin of Religion' and the subjects of Sri J.B. Rai, a devotee of Gayatri Pith, Haridwar, were 'Compatibility in married life' and 'Gayatri Mantra: Its significance & meaning'.

A talk on *dk"kh ds ty rhfk%egRo , oai kl fixdrk* was held at the Indian Section HQ on 20th September. It was delivered by Prof. Shanti Swarup Sinha of the Department of Visual Arts, BHU, and was organized under the auspices of Kashi Tattva Sabha.

The Annual Meeting of the General Body of Dharma Lodge, Lucknow, was held on 4th September. Bro. U.S. Pandey conducted a study on the subject dealing with 'Raj Yoga-Why, What and How?' It was held at the Dharma Lodge on 11 September. Besides, two talks were organized by the Lodge in September - one was delivered by Bro. Ashok Gupta on 'Epitome of Theosophy' and the other was on 'Human Reincarnation' given by Bro. U.S. Pandey.

Bro. K.K. Srivastava, Secretary of the Theosophical Lodge in Barabanki, conducted a programme for students from class 9 to 12 in Scholar's Public Inter College Barabanki on 6th August, 2019. The purpose was to acquaint the students with basic theosophy, its purpose, methods for its study and work of great leaders of theosophical movement. About 68 students participated. Some theosophical literature/books were distributed among participating students.

The Annual Meeting of Chauhan Lodge, Kanpur, was held on 1st September. Besides, the following eight talks were delivered at the Lodge by Bro. R.K. Singh (from USA) between 8 and 29 September: 'Integral Yoga', 'J. Krishnamurti and His Psyche', 'Devas and Men', 'Borrowed Knowledge v/s Original Wisdom', 'How not to die?' and 'What really draws Adept's attention and is trusted by Them?', 'Mini Enlightenment' and 'Mystic Musing with I. K. Taimni'

A discussion on 'Karma, Fatalism and Free Will' was organized by the Lodge on 15 September in which Bro. S.B.S. Chauhan, Smt. Shaily Singh, Bro. Kirtiman Singh, Km. Preeti Tiwari and Bro. R.K. Singh expressed their views on the theme of the discussion.

A special study of the Bhagavad Gita was conducted by a group of the members of Chauhan Lodge on Wednesdays and Fridays during the period from 13 to 27 September, 2019. Bro. S.S. Gautam, President of Kanpur Lodge, guided the study.

Shri V.S. Saini (Dip.64563) of Kanpur Lodge passed to peace on 16/06/2019 and

Rai Parmeshwari Prasad (Dip.93452) of Gorakhpur Lodge passed to peace on 05/09/2019.

Indian Section Headquarters

1. A Theosophical Workers' Training Camp was organized by the Indian Section at Varanasi on 28 and 29 September 2019. The camp was conducted by a National Lecturer Bro. U.S. Pandey. Fifteen Members participated in it. The camp started with recitation of the Universal Prayer on 28 September.

Bro. U.S. Pandey, during nine sessions spread over two days, covered topics such as- Outline of the Programme, Theosophy and Theosophical Society; Objects, Mission Statement and General Aim of the T.S.; Maha Chohan's Letter, Inaugural Address of the Founding President; Real work of T.S., Study, Meditation and Service; Divine Plan and T.S., Applied and Practical Theosophy; Qualifications and Preparation of a Theosophical worker; Working of a lodge, Hidden side of lodge meetings, study camps; Amended Constitution of the Indian Section-its highlights, Work of Lodge and Federation officials; propagation of Theosophy and Future of T.S.

The whole programme was conducted as interactive session.

2. A meeting to celebrate 172nd birth anniversary of Dr. Annie Besant was organized at the Indian Section Headquarters on 1st October. The speaker on this occasion was Bro. Sahdeb Patro, President of Utkal Theosophical Federation. The meeting started with the Universal Prayer and then Smt. Uma Bhattacharyya welcomed and introduced the guest speaker.

Bro. Patro spoke on 'Dr. Annie Besant's contribution to Theosophy'. After mentioning about her life and work Bro. Patro said that while in things essential there should be unity, in things non-essential, there should be liberty and in all things there should be charity. Quoting from Zoroastrianism Dr. Besant affirms: As through wisdom is created the world of righteousness, through wisdom is subjugated every evil and through wisdom is perfected every good. With multifaceted talents, she was the Diamond Soul who lived 'many lives in one'.

3. Indian Section Study Camp:

A study camp on 'The Teachings of Theosophy and J. Krishnamurti' was directed by Prof. P. Krishna, a Life Member of TS. The camp was held at the Section HQ from 2nd to 4th October 2019 and the reference book for study was 'A Jewel on a Silver Platter' by P. Krishna. The camp started with the recitation of Universal Prayer and then General Secretary of the Section welcomed and introduced the director of the camp. In all, 79 members of the Indian Section got themselves registered for the camp.

(For some details of the camp please see page 519-523 of this no. of the magazine)

A programme of devotional music was organized in the evening on 2nd October. It was organized by the Indian Section, TS, in collaboration with the Indian National Trust for Art and Cultural Heritage (INTACH), Varanasi.

Goal Setting Meet At Varanasi

A review of 2018-19 Goals for the Indian Section and the 16 Federations took place at the Indian Section HQ, Varanasi on 30th September 2019 in which the Presidents and Secretaries of all the Federation participated. The overall average consolidated achievement was 63%. The highest achievers were Indian Section (stand alone) (93%), U. P. and Uttarakhand (90%) and Marathi Federation (88%). Goals for 2019-20 were set for the Indian Section and all the 16 Federations on 1.10.2019.

Varanasi Sightseeing Tours for 144th T.S. Convention Delegates

Considering that the 144th International Convention is being held in Varanasi after about 30 years, most of the delegates will get a once-in-a-life time chance to see the spiritual capital of India - Varanasi. For this, two identical sight-seeing tours have been arranged on 29th December and 30th December 2019. The tour programme on either day will be as follows.

1. Alaknanda (River Ganga) Cruise. 7.00 am to 9.00 am

It is a 5-star air-conditioned Luxury Cruise operated by Nordic Cruise Line on river Ganga. If this does not operate, you will be taken on traditional small boats.

Delegates will be taken to Khirkiya Ghat from Indian Section Headquarters (I.S.HQ.) as buses are not allowed in this area. The double-decker boat built at a cost of Rs 10 million (Rs 1 crore) can carry 90 passengers and will visit all the 84 Ghats (embankments on river Ganga). The upper deck is a restaurant where you can order tea, coffee, snacks or breakfast at your cost. The cruise will take about 2 hours. This programme may be kept in the afternoon if there is excessive fog in the morning.



2. Rajghat and Besant School.

It is spread over about 350 acres along the bank of Ganga. It was founded by Dr. Annie Besant and developed by J. Krishnamurti, who regularly visited the place for 35 years. The serenity of the place is striking. Our delegates can meet Prof. P. Krishna who was in charge of Rajghat for several years and the Delegates attending J. Krishnamurti's 125th Birth Anniversary Commemoration.

9.00 am to 11.00 am



3. Sarnath.

It is located 13 kilometers north east of Varanasi, is a Buddhist pilgrim spot famous as the first place where Lord Buddha preached after gaining enlightenment. Later, King Ashoka built lot of stupas (structures) focused on Buddhism like the Ashok Pillar (India's National Emblem). One can also see the famous Bodhi Tree, an Archeological Museum, the Tibetan Temple and the large Tower temple where Lord Buddha lived. Lunch at Cantonment.

11.00 am to 02.00 pm



4. Ramnagar Fort and Temples of Varanasi.

It is 14 kilometers east of Varanasi. It was built by Maharaja Balwant Singh. Col. Olcott and Madam Blavatsky visited the place.

2.00 pm to 3.30 pm



5. Banaras Hindu University (BHU).

3.30 pm to 5.00 pm

This was started by Pandit Madan Mohan Malviya with the help of Dr. Annie Besant who gave her college to start the University. It has a lovely new temple of Kashi Vishwanath. The old temple is in a very congested area of Varanasi and not easy to reach. The campus is clean, green and beautiful. It also has a lovely Kala Bhavan Museum.



6. Evening Aarti at Dashashwamedh Ghat (Ganga Aarti).

It is a spectacular Hindu religious ceremony that takes place every evening attended by thousands of people. You will see it from the terrace of our friend's house.

6.00 pm to 6.45 pm



7. Return back to the I.S.H.Q.

7.30 pm

GOALS FOR — 2018-2019 Indian Section Headquarters

	% Ach.
01. To conduct a goal setting meet at Varanasi/Bhowali for the President and Secretary of all the Federations.	100
02. To organize one workers' training camp in Varanasi and one in Adyar.	100
03. To strengthen the administrative set-up of the Indian Section by hiring at least two administrative officers and two volunteers.	50
04. To make a pilot project/camp for combined study, meditation and service at Varanasi.	100
05. To reprint at least six Theosophical Books which are out of copyright period.	100
06. To develop a syllabus and start a course on Theosophy at Vasant Kanya Mahavidyalaya (VKM).	100
07. To initiate generation of a surplus at the rate of Rs. 1 Crore per year before the end of the year at The Indian Section HQ and grant a reasonable amount to each federation that qualify for work on propagation of Theosophy.	100

Assam Theosophical Federation

01. To organize visits of good speakers to 4 schools and 6 colleges in order to attract young generation towards Theosophy.	100
02. To form two new Theosophical lodges.	50
03. To revive four inactive lodges.	50
04. To conduct 6 study classes at federation and lodge level for the better understanding of Theosophy.	100
05. To translate two English books on Theosophy in Assamese.	100
06. To conduct a study camp at Bhowali in which at least 10 members will participate.	100
07. To publish 500 copies each of 10 pamphlets in Assamese on Theosophical subjects for lodges and general public.	100
08. To organize 10 debate/essay competitions at school and college level.	80
09. To publish Quarterly newsletters in Assamese for the members.	100
10. To increase net membership in the federation by 10 members.	0
11. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bengal Theosophical Federation

01. To increase net membership by 16 members.	100
02. To open two new lodges during this year.	50
03. To increase the number of members attending our weekly study classes by 25%.	80
04. To popularize Theosophy amongst students through the members who are in teaching profession and induct at least two new student members.	100
05. To translate, publish and distribute four books on Theosophy in Bengali.	50
06. To conduct 4 study classes by National Lecturers.	50
07. To make the Federation's library facility available to the public.	100
08. To reactivate two dormant lodges/centres by visiting and motivating workers and old members.	50
09. To send at least 10 members for the Bhowali study camp.	100
10. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bihar Theosophical Federation

01. To organize a two hours' talk on a Theosophical topic in each of the 11 lodges.	10
02. To organize a two-day study class in each of the 11 lodges.	100
03. To organize a three-day study class by Bihar Theosophical Federation.	100
04. To organize a day-long seminar in each lodge on a social topic related with Theosophy in which chairperson will be a reputed person other than a member of the TS.	50
05. To revive four defunct lodges. (Hajipur, Patna Maurya, Patna Bodha and Patliputra)	0
06. To organize one talk on basic theosophy in two schools and two colleges.	100
07. To achieve a net increase in membership by 30 members.	0
08. To develop a website of Bihar Theosophical Federation.	100
09. To conduct a five-day study camp at Bhowali in the first week of May/June, 2019, with at least 15 members.	100
10. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bombay Theosophical Federation

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|--|-----|
| 01.To increase net membership by 5 members. | 0 |
| 02.To start an E-Lodge as a pilot project in Mumbai. | 0 |
| 03.To ensure that the members of Anand Lodge meet at least once in a month. | 0 |
| 04.To encourage participation and presentation by young and new members in at least three meetings. | 100 |
| 05.To have at least two reach out programmes at schools and colleges. | 25 |
| 06.To prepare at least three Second Line Workers to take more responsibility for the administration of the lodge and federation. | 100 |
| 07.To organize funding for one Indian Section Educational Project (Library Upgradation). | 0 |
| 08.To send at least five members for the study camp at Bhowali. | 100 |

Delhi Theosophical Federation

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| 01.To publish 1000 copies of pamphlets in Hindi on introduction to Theosophy for general public. | 0 |
| 02.To arrange at least 6 lectures on Theosophical subjects at various schools and colleges of Delhi. | 0 |
| 03.To achieve an increase of 10 members in net membership. | 100 |
| 04.To organize 6 study classes of two days' duration at the Lodge and Federation level. | 0 |
| 05.To organize a workers' training camp. | 0 |
| 06.To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 07.To conduct a three-day study camp at Bhowali in the last week of May, 2019, with at least 30 members. | 0 |

Gujarat Theosophical Federation

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| 01.To organize a workers' training camp. | 0 |
| 02.To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 03.To organize a three-day study camp for at least 70 members at one location in order to activate the members of the Lodge. | 0 |
| 04.To reactivate two dormant lodges/centres by visiting and motivating workers and old members. | 0 |

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|---|-----|
| 05.To publish 1000 copies of pamphlets and two books in Gujarati, each on five Theosophical subjects and distribute them to lodges and members. | 100 |
| 06.To organize one youth camp, one elocution competition and three essay competitions to encourage youth activities. | 0 |
| 07.To celebrate Foundation Day, Adyar Day, Dr. Annie Besant's Birthday and White Lotus Day at different schools and colleges. | 75 |
| 08.To increase net membership by 20 members. | 100 |
| 09.To conduct a four-day study camp at Bhowali in April/May, 2019, with at least 35 members. | 100 |

Karnataka Theosophical Federation

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| 01.To set up a school of Theosophy at Bengaluru to imbibe standard practices of learning and dissemination of Theosophical wisdom for the benefit of different classes of membership-basic, intermediary and higher. | 0 |
| 02.To set up a cadre of at least 20 teachers of Theosophy and supplementary staff as resource persons and enabling staff, at all events for propagation of Theosophy. | 0 |
| 03.To set up a committee of 10 core members to prepare a common plan of activity for all lodges and oversee its implementation. | 0 |
| 04.To lend a characteristic identity of Theosophy to all lodges in the state by enforcing uniform pattern of activity in the lodge's programmes for at least five days in a week. | 25 |
| 05.To establish a Lodge Activity and Development Fund (LADF) made up of voluntary donations, sponsorship and endowments worth at least Rs. 3 lacs. | 0 |
| 06.To set up libraries, one each, in at least 10 lodges and provide them with free supply of books, journals, pamphlets for the benefit of the members and interested general public. | 0 |
| 07.To achieve an all-round progress in the number of general activities by + 20%. | 0 |
| 08.To conduct a ten-day study camp at Bhowali in the first week of April, 2019, with at least 45 members. | 100 |
| 09.To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 01.To organize visit to ten schools. | 70 |

02.To organize gift books on TV programmes (Chandana) – That Antha Heli.	100
03.To organize 130 one-day camps.	100
04.To organize 10 two-day camps.	30
05.To organize 9 three-day camps	100
06.To organize 10 four-day camps.	20
07.To organize a ten-day study camp cum-workshop.	0
08.To organize 313 half-day study classes.	0
09.To organize 365 Bharat Samaj Pooja.	01
10.To publish five Theosophical books in Kannada.	100

Kerala Theosophical Federation

01.To organize two “Wake Up India Youth Camps” with at least thirty students in each camp.	0
02.To organize two “Reaching Out” programmes for interaction with Teachers and Students.	50
03.To organize one workers’ training camp with at least thirty members.	100
04.To organize two book exhibitions for ten days with the co-operation of public libraries and other institutions.	50
05.To publish two books in Malayalam, this year.	0
06.To organize two Retreats/Study camps in Kerala and Bhowali with at least thirty members in each camp.	100
07.To celebrate four Red-Letter Days of T.S., like October 1 st by organizing competition for school and college students in their respective school and college, followed by the final competition at the lodge.	100
08.To celebrate the 125 th anniversary of Dr. Besant’s arrival in India with a public function on 16 th November 2018 at Trivandrum.	100
09.To publish 500 copies of pamphlets on two Theosophical subjects in Malayalam.	0
10.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

M.P. & Rajasthan Theo. Federation

01.To increase membership by 20 members.	0
02.To arrange at least four Theosophical orientation sessions for Scouts and N.S.S. students from college.	100

03.To arrange at least four “Yoga and Meditation” camps at different lodges.	100
04.To form four groups and clusters of lodges for better communication and better documentation.	100
05.To conduct one study camp at Bhowali in June with at least 20 members.	0
06.To organize five study camps/seminars at different lodges.	30
07.To form at least two Youth Groups at lodge level for Theosophical activity.	100
08.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Madras Theosophical Federation

01.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100
02.To improve attendance by 25% through dissemination of information in the print media.	100
03. To organize two study camps on Theosophy at Adyar.	50
04. To publish two books in English on Theosophy.	100
05. To publish 500 Theosophical pamphlets on five aspects of Theosophy for wider circulation amongst the public.	100
06. To prepare a concise book on political role of Dr. Annie Besant in India and have it printed with support from the Indian Section.	0
07. To increase the net membership by 10 members.	0

Marathi Theosophical Federation

01. To organize five one-day seminar on Theosophical Subjects.	100
02. To conduct five Essay competitions and Debate competitions, based on Theosophical books, for Higher Secondary and College level students.	100
03.To publish 1000 copies of a book in Marathi language, covering five topics of Theosophy, then distribute them to lodges and also in schools.	100
04. To introduce one three-day vacation study camp based on theosophy for 30 students of Higher Secondary Schools at Akola.	100

05.To increase the membership by 10 members.	0
06.To conduct three one-day introductory camps for new members.	100
07.To arrange three guided meditation sessions for the members and also for general public.	100
08.To conduct a five-day study camp at Bhowali in the first week of May, 2019, with at least 25 members.	96
09.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Rayalaseema Theosophical Federation

01.To develop a website of the federation in order to popularize Theosophy and present Theosophical ideas among the members and outsiders.	100
02.To activate four dormant lodges.	0
03.To form three study centres and one new lodge.	25
04.To enhance the net membership by 25 members.	0
05.To conduct a study camp at Bhowali during the last week of April, 2019, with participation of 40 members.	100
06.To visit two colleges/schools at least once in every two months for popularizing Theosophy.	100
07.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100
08.To start Theosophical Libraries in 4 lodges of the federation.	100
09.To conduct three training camps in order to train members to become federation lecturers and resource persons.	100
10.To print and distribute 500 copies of four Theosophical books, and 1000 copies of pamphlets on Theosophical subjects in Telugu.	50

Tamil Theosophical Federation

01.To organize 6 study classes in different lodges.	50
02.To publish 500 copies of pamphlets in Tamil on 10 Theosophical subjects for lodges and general public.	10
03.To increase net membership in the federation by 10 members.	0
04.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

05.To organize 10 debate/essay competitions at school and college level.	20
06.To conduct a study camp at Bhowali with at least 10 members.	100
07.To organize at least six lectures in Tamil on Theosophical subjects in six schools/colleges.	50

Telugu Theosophical Federation

01.To increase net membership by 50 members including 10 Women and 10 Youth members.	0
02.To revive and activate three dormant lodges.	33
03.To popularize Theosophical literature in three colleges and one University by providing 500 copies of pamphlets on basic Theosophy.	80
04.To conduct a five-day study camp at Bhowali with at least 40 members during May, 2019, and a two-day study camp at any lodge of the Federation.	100
05.To conduct two meditation classes at different lodges.	100
06.To conduct at least two public meetings to introduce Theosophy to the people in order to attract new members.	100
07.To publish two sets of 500 copies of pamphlets on basic Theosophy in Telugu language.	100
08.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Utkal Theosophical Federation

01.To form two new lodges and revitalize four dormant lodges.	67
02.To increase net membership by 20 out of which five shall be women.	100
03.To invite four National Lecturers for conducting study camps of three-day duration.	100
04.To impart Theosophical education once in a fortnight at two different schools.	50
05.To arrange two study classes of two-day duration for non-members at Bhubaneswar and at Cuttack.	100
06.To publish three translated Theosophical books and one reprint in Odia.	100

- 07.To distribute 500 Odia pamphlets and 100 books in schools, colleges and social functions. 100
- 08.To organize a two-day youth camp at Bhubaneswar. 100
- 09.To use electronic and print media in order to popularize Theosophy among general public through three TV interviews/talks and three newspaper articles. 0
- 10. To conduct literary competitions on Theosophy for Youth at two different colleges and schools with incentives. 100
- 11.To conduct a five-day study camp at Bhowali in the last week of May, 2019, with at least 20 members. 100
- 12.To conduct a goal setting meet for the President & Secretary of all the Lodges. 100

Uttar Pradesh Theosophical Federation

- 01.To conduct 6 study camps of two to three days in different lodges. 100
- 02.To organize 8 sessions/public talks of one to two hours each for exposure of Theosophy to general public. 100
- 03.To conduct 6 one-day seminars on Theosophical subjects. 100
- 04.To organize three programmes for students on integrated development/self-transformation at college level, higher secondary level and school level. 100
- 05.To organize two introductory camps for new members 100
- 06.To arrange four guided meditation sessions. 100
- 07.To increase net membership by 5 members. 0
- 08.To conduct a three-day study camp at Bhowali in June, 2019, with at least 20 members. 100
- 09. To set goals for all the 22 lodges. 100
- 10.To print Hindi translation of one Theosophical book. 100

HEADQUARTERS OF THE INDIAN SECTION, THE THEOSOPHICAL SOCIETY

THE 144th INTERNATIONAL CONVENTION AT VARANASI

Theme: *Nurturing the Divine Seed*

The 144th International Convention of the Theosophical Society will be held at the National Headquarters, of the Indian Section, Kamachha, Varanasi, **from 31 December 2019 to 5 January 2020**. All members of the Society in good standing are welcome to attend as delegates. **Non-members** may send **requests** for permission to attend, together with a recommendation from an officer of the Federation or the Section, **to the Convention Officer (CO) before 25 November**. Mr. Shikhar Agnihotri (Cell. Phone 91-8840926268, 9839912070) will be the Convention Officer.

Package rates apply from 29 Dec. 2019 dinner to 5 Jan. 2020 dinner. Please pay in package rates only.

A. SURYASHRAM BUILDING - (Only for G.C. & Overseas Members) **Registration with full board(twin sharing rooms with attached bathroom & toilet)**

Basis: US\$(1\$=Rs70), EURO(1€=Rs77), AUD (1AUD= Rs 47)
For extra days, \$35(Rs2450) per day per bed.

Western Food	Registration	Accommodation	Total Package
\$60(Rs 4200)	\$70(Rs 4900)	\$230(Rs 16,100)	\$360(Rs 25,200)
€5	€4	€09	€28
AUD89	AUD104	AUD343	AUD536

Indian Food	Registration	Accommodation	Total Package
\$25(Rs1750)	\$70(Rs 4900)	\$230(Rs 16,100)	\$325(Rs22,750)

B. MEHTA HOSTEL & BHOJANSHALA BHAVAN - **Registration with full board (single & double seated rooms with common bathroom & toilet)**

For extra days, \$35(Rs2450) per day per bed. Overseas delegates

Western Food	Registration	Accommodation	Total Package
\$60(Rs 4200)	\$70(Rs 4900)	\$85(Rs 5950)	\$215(Rs 15,050)
Indian Food	Registration	Accommodation	Total Package

\$25(Rs 1750) \$70(Rs 4900) \$85(Rs 5950) \$180(Rs 12,600)

Indian and Less Developed Countries' delegates

Food	Registration	Accommodation	Total Package
(Rs 1750)	(Rs 500)	(Rs 5950)	(Rs 8,200)

Includes registration fee, sharing room, mattress, cots, sheets, pillows with covers, blankets, all meals, etc.

C. INDIAN STYLE ACCOMMODATION- HARMONY BUILDING, ALL HOSTEL BUILDINGS, SOCIETY AND EDUCATIONAL BUILDINGS Registration with full board (Dormitory style)

For extra days Rs 150/day/bed

Indian and Less Developed Countries' delegates

Food	Registration	Accommodation	Total Package
Rs 1750	Rs 500	Rs 950	Rs 3200

Includes registration fee, cot, mattress, sheets, pillow with covers blankets, all meals etc.

Note: 1. Half rate for children of 3-10 years. 2. Charges for non-members will be same as for members.

D. PEOPLE NOT REQUIRING ACCOMMODATION- Only meals (Canteen from 29 Dec.2019 to 5 Jan. 2020)

Food	Registration	Total Package
Rs 1750	Rs 500	Rs 2250

E. BREAKFAST, LUNCH, SNACKS, DINNER FOR ONE DAY IS Rs 600, in addition to one time registration charge of Rs 500.

Note: half rate for children of 3-10 years

ACCOMMODATION

All Indian style accommodation is dormitory accommodation – that is, shared accommodation, multiple cots and mattress within the same room or hall; no attached bathrooms or toilets; and, no kitchen. No special facilities can be provided for members who are ill or for women with babies. Ordinary medical attention will be available for minor complaints and there are no facilities to treat serious illness. Since accommodation is limited, especially ground floors, preference will be given for very elderly del-

egates who register early, mention their age and request for it. Accommodation availability will be confirmed by the Convention Officer by email. Specific building / room allotment requests cannot be entertained.

REGISTRATION AND PAYMENTS

Last date for registration: 1 December 2019

Cancellation: last date 10 December 2019; payment will be refunded, except the Registration fee of Rs.500 or USD 70. After 10 December there will be no refund of any amount. Cancellation request must reach Indian Section, Varanasi by 10th December for refund consideration.

Delegates from India: Send the Registration form with the details (available at www.theosophy-india.org and www.ts-adyar.org), along with the package charges, to the Convention Officer before 1 December 2019. Remittance by crossed **cheques or bank drafts** should be **made payable to Indian Section, The Theosophical Society**. If making online transfers, it is essential to communicate by email to CO, the following details: Delegate(s) Name, Bank name and Branch, Amount, Date of Transfer and Transfer reference number. The online transfer can be made to Bank of Baroda (formerly Vijaya Bank), Kamachha Branch, Varanasi. Account No. 718301010005045, IFSC Code VIJB0007183 in the name of Indian Section, The Theosophical Society.

Delegates from other countries: Make sure you take travel insurance. Send the Registration form (available at www.theosophy-india.org and www.ts-adyar.org) by email. Payment on arrival in foreign currency is accepted. If payment is being made by online bank in Rs at the above mentioned account no., then make sure that it is in Indian Rupees and purpose of payment is marked “donations” and an email is sent to CO with the following details: Delegate(s) name, Bank name, Amount, Date of Transfer and Transfer reference number.

Contact Convention Officer by email: tsvnconvention@gmail.com or By Post: The Convention Officer, Indian Section, The Theosophical Society, Gurubagh, Kamachha, Varanasi - 221 010, India

Marja Artamaa
International Secretary

HEADQUARTERS OF THE INDIAN SECTION, THE THEOSOPHICAL SOCIETY, Kamachha, Varanasi 221 010, India

International Convention 2019-20

REGISTRATION & ACCOMMODATION FORM

[To be filled in Block Capitals and sent to the Convention Officer, preferably by email tsvnsconvention@gmail.com

Main applicant details to be entered below; the application should be completely filled up in all the fields.

Name: Nationality: Email:
Address (in home country)
 Phone/Mobile:

Section/Federation/Lodge Special Request:

PACKAGE RATES:

A. HARMONY: Overseas delegates USD 360* or Rs 25,200- Includes registration fee, ‘western’ meals, double occupancy accommodation with attached bathrooms, cots, mattresses, sheets and blankets.

B. MEHTA Hostel: Overseas delegates USD 180 (Rs.12,600), delegates from India and less developed countries Rs.8,200 – includes registration fee, Indian meals, double occupancy accommodation, cots, mattresses, sheets and blankets.

C. INDIAN STYLE:Delegates from India and less developed countries Rs.3,200 – Includes reg. fee, meals, sharing/dormitory type accommodation, cots, mattress sheets and blankets.

D. PEOPLE NOT REQUIRING ACCOMMODATION: Rs.2250 – Includes registration fee and Indian meals.

Note: half rate for children of 3-10 years

* EUR 328 or AUD 536

No.	Name (include the main applicant)	Age	Gender F/M	Member Y/N	Package (A/B/C/D)	Payment mode (cash, cheque, bank)	Amount	Remarks (blatant family group, medical condition if any)

Date of Arrival: morning/afternoon

Date of Departure: morning/afternoon

Signature of applicant:

Date:

For all delegates: Completing this Registration Form with all particulars is important – please do not send or submit incomplete forms.

Last date for registration: 1 December 2019. Last date for cancellation: 10 December 2019 (by email or by post) For online payments and any clarifications, contact Convention Officer at email to tsvnsconvention@gmail.com or visit www.ts-adyar.org for details.

RECENT REPRINTS

KUNDALINI – AN OCCULT EXPERIENCE

George S. Arundale

One effect of *kundalini* is to intensify the sense of unity. The author describes his personal observation that one can feel *kundalini* by the manner of one's living – physical, emotional, mental, and beyond. One can help others when one has discovered how to help oneself.

FORTHCOMING REPRINTS

CLAIRVOYANCE

C. W. Leadbeater

The author explores the nature of clairvoyance, partial and full clairvoyance as well as clairvoyance in space and time, plus methods of development. The style of presentation is simple and objective.

THE CHAKRAS

C. W. Leadbeater

The chakras, subtle organs in the body channelling psychic energies and vital forces, serve as a link between the physical, psychic, and superphysical states of consciousness. They are likened to many-petalled flowers and wheel-like vortices, appearing in vivid colours like blazing, coruscating whirlpools, and their nature and functions are described here with colour illustrations.

BOOKS ON DEVOTION

THE DOCTRINE OF THE HEART

A Compilation with a Foreword by Annie Besant

These are mainly extracts from letters received by Annie Besant from Indian friends. They contain thoughts that have been found helpful, and worth sharing with others. They are intended for those who seek to learn to separate head-learning from soul-wisdom and to live the higher life.

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