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CONTENTS

A STEP FORWARD <i>Pradeep H. Gohil</i>	113-114
PEACE <i>Tim Boyd</i>	115-118
THEOSOPHY & ECOLOGY - PRACTICAL WISDOM FOR LIVING IN THE CONTEMPORARY WORLD <i>Pradeep H. Gohil</i>	119-126
NEWS AND NOTES	127-142

Editor

PRADEEP H. GOHIL

A STEP FORWARD

There are two ways to look at expectations. On the one hand expectations can be a stumbling block in the spiritual progress of a person. Expectations lead to many kinds of attachment which can prevent one from thinking and believing that everyone in the world is a divine spark. Expectations are like a coating on the divine spark which prevents one from thinking and acting like a glowing divine spark. On the other hand, expectation and goals can focus all the attention of the person get priority in the work. Expectation can drive you to success.

If one enters the material world without cultivating the self-knowledge of who am I, the person can get more and more entangled into various matters. One can be overwhelmed with its danger, its grief, its sorrows. And the more one thinks of worldly things, the more one will be attached to them.

Someone said “first rub your hands with oil and then break open the jack-fruits, otherwise they will be smeared with its sticky milk”. First secure the oil of divine knowledge and then set your hands on the duties of the world which may include expectations. To obtain the divine knowledge one must go into solitude. To get butter from milk, one must let it set into curd in a secluded spot; if it is too much disturbed then the milk won't turn into curd. Next, one must put aside all other duties and expectations, sit in a quiet spot, and churn the curd. Only and only then one can get butter.

Further, by meditating on thoughtlessness in solitude, the mind acquires knowledge, dispassion and devotion. But the very same mind goes downward if it dwells in the world with all its expectations. The world is water and the mind milk. If you pour milk into water, they become homogeneous and one will not be able to find pure milk any more. But turn the milk into curd and churn it to collect the floating butter. Then when that butter is placed in water, it will float. So, practice spiritual discipline in solitude by avoiding all expectations and obtain the butter of spiritual growth. Even if you keep that butter in the water of the world, the two

will not mix. The butter will float. Similarly, one's spiritual growth will ride over the worldly expectations.

Along with the meditation and spiritual discipline one must practise discrimination. After all the expectations of making money, one should think what will a man get with money? Food, clothes, a dwelling place and luxuries that are not really needed on the spiritual path. One cannot achieve self-realization with its help. So worldly expectations like wealth can never be the goal of life. This is the process of discrimination.

This answers the question on how one ought to live in the world without any kind of expectation. Do all your duties but keep your mind without any expectation. Live with all-with wife and children, father and mother-and serve everyone. Treat them as if they were very dear to you, but know in your heart of hearts that they do not belong to you. This will ensure that one's mind will be devoid of expectations. It will certainly be a step forward for one's spiritual progress.

“Theosophy, the Divine Wisdom, teaches us to look at the heart and not at the outer appearance, to look at the Divine Life and not at the outer material differences. Possibly, in that will be found the final solution of our many difficulties.”

ANNIE BESANT

PEACE

THE word “peace” describes a state of being that is much like happiness; everybody wants it, but our behaviours and actions seem to cut us off from fully experiencing it. In the words of the song, we keep on “looking for love in all the wrong places”. The idea of peace suggests certain things. When we think of peace, ideas arise in our minds such as tranquillity, calm, quiet, freedom from violence, and fear. Lao Tzu gave another way of looking at this: “If we are depressed, we are living in the past; if we are anxious we are living in the future; if we are at peace, we are living in the present.”

In our times the word peace has focused on the absence of war and violence. I have not had the experience of living through a war, but I know people who have. Images that come to mind of this massive, organized system of destruction are of damaged bodies and of generations of human effort to build and create. I am told by people who have been involved that in war zones it is a surreal experience. Natural sounds we are accustomed to hearing are silent. Birds stop singing; crickets and other insects do not make a sound. Everything that can, flees in the presence of this basest of human endeavours.

In the world today there are approximately 200 countries. Of those there are 39 that do not have their own standing armies prepared for war. If we look a bit closer, among those 39 there really are only 3 that are completely demilitarized. The others have treaties with entities like NATO, China, or the US to call upon their militaries in times of need. Three nations out of two hundred have it in their minds and practice that it is possible to exist without diverting finance, human creativity, and mental energy in the pursuit of “peace” through violence.

In 1948 Costa Rica abolished their army. To prove that they meant it, they gave the army barracks to their University. I remember being with the Dalai Lama in California in 1987. He had just come from Costa Rica. In his typical humorous manner he said: “As the Dalai Lama, everywhere I go I talk about peace, but in this nation of Costa Rica, they have actually abolished the army! I talk. They act.”

There is a popular, but strange, expression about peace: “If you want peace, prepare for war.” This has become the thought atmosphere we live in and accept. Most countries in the world have a Department of Defense. They used to simply be called Departments of War, but now the protective aspect is emphasized.

As a child, I grew up in the midst of the Cold War conflict between the Soviet Union and the US. The “wisdom” of the time was that if you want peace, you have to build the strongest possible deterrent to aggression, the nuclear deterrent. The result was that both sides had thousands of nuclear weapons, enough to destroy all human life on the planet multiple times.

During that time my older brother told me about the Atom Bomb that was dropped on Hiroshima and Nagasaki, Japan. He thought he was merely telling me something historical, but it sank into my four or five-year old mind. For more than a week I was terrified! Although I was not brought up in a strong religious environment, I knew about prayer. I remember praying in my room every day: “Please, God, don’t let them drop the atom bomb on me!” This concept that instilling the maximum fear can in some way lead to peace is a distorting influence on our approach to life. The problem is that sometimes these concepts go unquestioned.

The scriptures of the world present a profoundly different view of the meaning and experience of peace. At one point in the Bible Jesus is talking to his close disciples, those who had followed him and weathered the storms that came with their devotion. Jesus is aware that soon he is going to be killed, but he talks to them about peace: “Do not let your hearts be troubled; my peace I give to you; it is not as the world gives that I give to you.” This is a profound statement, but, like all such statements we need to ask some questions. A problem for us is our unthinking acceptance of words. Who can give us peace? A person? A person can give us a place to stay at night, a meal, or a job, but not peace. So, “Who is talking?” is the question.

From a deeper perspective, in what he knew to be this final stage of his life, Jesus was trying to wean his disciples away from their attachment to him as a person. Jesus was also known as Jesus the Christ, so he was trying to turn their attention toward the source of peace, not the person Jesus, but the Christ principle. From a theosophical point of view

we might think of it as *âtma*, the universal, ever-present, all-pervading spirit, the only thing capable of giving peace.

We have talked about the gifts of the world in terms of peace — the “maximum fear leads to minimum war” line of thought. “My peace I give to you, not as the world gives” seems simple enough, but is not easy to understand. We hear the words; we have an awareness of the existence of such a thing as *âtma*, or the Christ principle. But still, our tendencies and habits are the same — we look toward the familiar, what we can see, and talk to, and do not allow ourselves to be drawn into trusting in the unseen. It asks a lot of us.

Saint Paul tried to refine the peace message. He talks about that peace as “the peace that passes all understanding”; it is intended as another description to deepen our sense of peace. The peace that passes all understanding is the peace that flows from the connection with the Christ principle. The peace that goes beyond any capacity of a mental grasp, beyond understanding, is what he is pointing toward. We cannot reason our way into peace, we cannot study or buy our way into it. It is not as the world gives.

There is a real difficulty for anyone who is a genuine teacher or who has had the experience of an elevation, enlightenment, or illumination of their consciousness. The problem for such a person is that having “seen” something of such depth and splendour, they are obliged to attempt sharing it. Intelligible communication of the experience itself is impossible. “Ineffable” is the normal word used for the attempt. But they use the means available — words. Imagery, stories, poetry are invoked in an attempt to elevate the hearing of the words beyond the level of the analyzing, intellectual mind. It is like trying to describe colour to a man who was born blind.

We can say all we want about red, or green, or blue to someone who has never had the experience of seeing them, and it is just suggestive. The advantage of the great ones — and even those who have only briefly entered this realm of peace — is that even though they are aware that words are ineffective, what they know is that the Christ presence resides in its fullness in every person. All of their teachings, sermons, and sayings are intended to awaken that sleeping presence. Their great gift is that they provide a ladder, a practice, a means that can lead one to the actual experience.

Going back to the Three Absolute Truths, one of them says: “The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the person who desires perception.” To the person who has that intense aspiration, the perception of this invisible, omnipresent spirit is a possibility. The beauty of it is that even though it is described as an exalted state of being, it is in fact something that all of us have at some time experienced. It is not foreign to us. At the very least we have touched the fringes of the sort of peace that they try to describe. Maybe it is only in deep sleep, but even in waking consciousness many of us have had that type of experience. It changes us. So, part of the practice is to try to remember, not add more content to our mind, but remember. Remember a time, an experience that brought peace into our lives and minds, where the grasping stopped for a moment. Let us remember and reconnect with that peace that has been our experience and inspiration — sometime, somewhere.

(Courtesy: *The Theosophist*, March 2023)

What the Theosophical Society is attempting to do is to bring about changes in our perception of relationships—a change from conflict and self-interest or *svârtha* to *parârtha* or awareness of the need for harmony and universal brotherhood, based on the truth that life is a whole. This work must be taken up on a large scale as part of the education of humanity. Although it is necessary to bring about reforms in all the areas of the social structure, most of all, the need is for change in human heart. This is not as difficult as it may appear. It can be achieved by a new thrust in education which inculcates respect and sensitivity to the needs of others. The future world culture must necessarily embody an ethos of compassion and a concern for peace.

RADHA BURNIER

(From the talk delivered on 1 February, 2004, at Global Convention on ‘Peace and Non-violence’, organized by Gandhi Smriti and Darshan Samiti, New Delhi. The talk was published in *The Indian Theosophist*, June 2004.)

THEOSOPHY & ECOLOGY - PRACTICAL WISDOM FOR LIVING IN THE CONTEMPORARY WORLD

An attempt has been made in the following pages to focus on practical ways in order to broaden and deepen our sense of self beyond the narrow ego to an identification with all divine beings, reflecting on our convention theme of “Our responsibility in the Interconnected World”.

So, at the very beginning I would like to define some important words. ‘Wisdom’ is an all encompassing word and is defined as the body of knowledge, experience, understanding, common sense, insight and good judgement that develops within a specified society and a given period. The religious definition of ‘wisdom’ is ‘the capacity of the mind that allows us to understand life from the spiritual perspective’. The ‘contemporary world’ is ‘what is belonging to or occurring in the present-day world’. The definitions of ‘Theosophy’ and ‘Ecology’ will take some time to explain.

It is almost impossible for a person like me to define Theosophy. The word Theosophy has come from Greek words ‘Theo’ meaning a ‘Divine Being’ or ‘God’ and ‘Sophia’ meaning ‘Wisdom’. Hence, Theosophy is divine wisdom or wisdom concerning God or things Divine. Others say that Theosophy is teaching of God and the world based on medieval mysticism and a mystical insight. It is the teachings of a modern movement which is following Buddhist and Brahminic theories, especially of pantheist evolution and reincarnation. Still others say that Theosophy is any of various religions or philosophical systems claiming to be based on, or to express an intuitive insight into the divine nature, but denying the existence of any personal God.

Madam H.P. Blavatsky says that Theosophy is Divine Knowledge or Science. It is Divine Wisdom, or the Wisdom of the Gods. It is not “Wisdom of God”, as translated by some, but Divine Wisdom such as that possessed by the Gods. The origin of the word Theosophy comes to us from the Alexandrian philosophers, called lovers of truth. Hence, also the motto adopted by the Theosophical Society: “There is no Religion higher

* Talk delivered during the International Theosophical Convention, Adyar, on 3.01.2023.

than Truth”. The chief aim of the Founders of the Eclectic Theosophical School, Ammonius Saccas and his disciples was one of the three objects of its modern successor, the Theosophical Society, namely, to reconcile all religions, sects, and nations under a common system of ethics, based on eternal verities.

Dr Annie Besant says that a man is truly a Theosophist who has direct knowledge of God, which he has obtained through any religion or his own unaided efforts. Theosophy proclaims the possibility of such knowledge, as the inevitable result of immanence of God. Man is a spiritual being, his self or spirit, being an emanation from God just as a ray of light is emanation from the sun. Hence, to know himself, his deepest self, is to know God; he can sink in consciousness into the depths of his own being, beyond the body, the passions, the motions, the mind, the reason: these are all his but they are not him; he can pass beyond them all, and realize himself as separate from them; the pure “I”; pure being. Out of his experience, repeated for everyone who becomes a Knower of God, or Theosophist, are built the two fundamental truths of Theosophy: 1) To dwell in the experience beyond the normal or physical level of God; and 2) the solidarity or brotherhood of all living beings. The realization of the first truth, man’s identity of nature with God, as a fact in consciousness, and the subsequent realization of the second truth, his identity of nature with all around him, by a blending of his self with their self, a conscious dwelling in their forms as his own. These sum up Theosophy in its fullest and deepest sense. The man who has thus reached self-realization in God, and in all beings is a Theosophist; those who deliberately aim at such self-realization are also generally called Theosophists.

The word “Theosophy” has further historically, a second meaning; it denotes a body of truths, or facts, concerning God, man and the universe; and these may conveniently be classified under three heads: religion, philosophy and science. On these truths is based its system of ethics, rational, inspiring and compelling. In considering this body of truths we are not studying a system invented and published in modern days; we have to do with what has aptly been termed the Wisdom-tradition, handed down in all civilized countries, ancient and modern, by a long succession of prophets, teachers and writers.

The Theosophical Society has three objects related to Theosophy. The first is to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The second is to encourage the study of comparative Religion, Philosophy and Science.

The third is to investigate unexplained laws of Nature and the powers latent in man. Finally, the Mission Statement of the Theosophical Society is “To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life”.

We have now looked at what is Theosophy and so let us look at the other part of our subject today- Ecology. The Oxford Dictionary defines Ecology as the study of the relation of organisms, plant, animals and human beings - all living creatures, to each other and to their environment, especially as shown by natural cycles and rhythms and interactions between different kinds of organisms. The word ecology always takes your mind to the environment. And the moment we think of environment our thoughts will invariably go to the impending ecological disaster that humanity has created on our planet. Most of us are aware of this and have started to do what we can to reduce the damage. The young generation is very much aware of this and doing their bit to mitigate the damage. The theosophists would be more interested in the definition of Merriam-Webster Dictionary which defines ecology as the branch of science that focuses on “the interrelationship of organisms and their environment as shown by natural cycles and rhythms and interactions between different kinds of organisms”.

These two definitions also make us believe that there is not only a physical ecology, which we can see, but also a hidden or unseen ecology, which we may call esoteric ecology. It is relatively simple to gather information about physical ecology but it is not easy to learn about the hidden components of esoteric ecology. These components involve our relationships with others and our environment in imperceptible ways.

Theosophy has taught us that human beings and other living creatures have an etheric double. The earth has something comparable to the etheric double which Madam Blavatsky calls as astral light and which is periodic in occurrence. It is intended to share perspectives about esoteric ecology and how our relationships with one another and the world in which we live physically can impact us metaphysically. Theosophy teaches us that all that happens on the earth is recorded in the astral light. The thoughts, feelings and actions of human beings are inscribed in this medium and frequently pollute it. The astral light then reflects what it has received back to the earth and its inhabitants. Writing about the astral light HPB mentions that it ‘gives out nothing but what it has received; that it is the great terrestrial crucible, in which the moral and physical vile emana-

tions of the earth upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming moral, psychic and physical epidemics’.

Having seen how the Theosophical teachings talk about astral light and its role in both receiving and emitting all of the occurrences on earth, there are some good thoughts about esoteric ecology and the interrelationship between ourselves and this aspect of our earthly environment shared by Elena Doval Santos at the 145th On-line International Convention of the Theosophical Society in December 2020. She said “with us in the midst of a global pandemic, one might suppose that an accumulation, or a great accumulation, of human immoral and unfair behaviour in the astral light have now returned as global karma”. Elena then referred to the many thoughts, feelings and behaviours that must have been recorded in the astral light, including divisiveness, wars, greed, cruelty to our fellow humans and to animals, the destruction of our environment and so on. Just as we are responsible for the pollution of our planet, we are also responsible for the pollution of the astral light which seems to be causing dire consequences. Clearly, what we are seeing is what humanity has fed into the astral light and it is being radiated back intensified.

Just as we have seen the three objects of the Theosophical Society, we have four laws of Ecology-

1. The first law states that “Everything is connected to everything else”. The ecosystems are complex and interconnected. Stabilizing relations are built into an ecological cycle. Let us look at the fresh water ecological cycle of algae-fish-organic waste and nutrients. Suppose that due to unusually warm summer weather there is a rapid growth of algae. This depletes the supply of inorganic nutrients so that two sectors of the cycle, algae and nutrients, are out of balance. But excess in algae increases the ease with which the fish can feed on them. This reduces the algae population, increases fish waste production which increases the level of nutrients when the waste decays. Thus, the level of algae and nutrients tend to return to their original balanced position. An ecosystem can lose species and undergo significant transformations without collapsing due to its self-compensating properties, but if overstressed can lead to a dramatic collapse. The ecological system is an amplifier so that a small disturbance in one place may have large, distant, long-delayed effects elsewhere. This is seen in unprecedented storms, heat, snow, etc at many places.

2. The second law of ecology states that “every thing must go somewhere”. It restates the first law of Thermodynamics that says “energy or matter can neither be created nor destroyed, only altered in form”. What is excreted by one organism as waste is taken up by another as food. Animals release carbon dioxide which is an essential nutrient for green plants. Plants excrete oxygen, which is used by animals.

3. The third law of ecology states that “Nature knows best”. It means that any major man-made change in a natural system is likely to be detrimental to that system. During 5 billion years of evolution, living things developed an array of substances that together constitute the living biosphere. However, the modern chemical industry has created many substances that do not exist in nature. But these compounds are frequently destructive to life, leading to mutations, cancer and many different forms of disease and death. The absence of a particular substance from nature is often a sign that it is incompatible with the chemistry of life.

4. The fourth law of ecology states that “There is no such thing as a free lunch”. It means that the exploitation of nature always carries an ecological cost. The global ecosystem is a connected whole, in which nothing can be gained or lost and which is not subject to overall improvement. Anything extracted from it by human effort must be replaced. Payment of this price cannot be avoided - it can only be delayed. The present environmental crisis is a warning that we have delayed nearly too long.

Now let us look at Ecology in a Theosophical Perspective. The concept of ecology is widely known in the modern world. But not everyone knows very precisely what is meant by it. A scientific ecologist mainly studies the human beings and the minerals. The relation between the plant kingdom and the mineral kingdom is obvious: Plants take Carbon Dioxide from the air and give back Oxygen to the air. They take minerals, water, the soil and so on. The relation between plants and animals is also well known. Animals eat plants, some carnivorous plants eat animals, plants use mineral materials, animals eat other animals and so on.

As you see, all these relations which modern science studies, are material relations. About eating and being eaten, about procreation and destruction. The scientists teach us a lot about classifications and nutrient cycles, but nothing about nature as a living experience, or about life itself.

Besides the scientists, there is a second type of ecologists. They are the one who may not be interested in the first place in all detailed facts of the nature and environment, but are very much involved in concern for the environment. They see the destruction of tropical forests, the pollution of air and water, the acid rain and many other problems. And they want to do something about it. They form working groups, action groups, societies to protect nature, to protest against many forms of human behaviour, or to produce educational material to educate people and make the general public aware of the precariousness of the situation.

They use scientific data from research and give them a practical application. They may work out alternative forms of technology that are less polluting and destructive. Because of their own awareness of the awkward situation and fear for the future of humanity they become compassionate. Nowadays, a number of people the world over spend a lot of their available time for the betterment of plant, animal and human life, often as volunteers without asking for money. These people feel themselves connected in an invisible network that covers the whole earth. They may not phrase it that way, and they may not be perfect, but they form a real practical brotherhood in their compassion for the earth, the same kind of brotherhood Theosophy also has created.

Many people think about the atmosphere in terms of chemicals, but they are not always aware that there is also such a thing as a mental atmosphere, and mental pollution which lies behind and is the cause of the actions that lead to environmental pollution and destruction, as well as to other problems with which mankind struggles. There is however a growing group of people who call themselves eco-philosophers or Eco-sophists, who see all the manifestations of life as one interpenetrating and cooperating wholeness. Nothing can be done without, in some way affecting all other things. We cannot harm nature without harming ourselves. Research shows that algae in the sea produce chemicals that influence the ozone layer. If this ozone layer is too thick, plants would not grow; were it too thin, we would get skin cancer. Some tiny organisms in the sea take care of the ozone balance in the atmosphere. All this point to the fact that the earth itself is a living being with a soul.

I think it is one of the most important tasks we theosophist can do for the world — to spread the thought that consciousness and intelligence in some forms of manifestation are omnipresent in the universe. As long as theosophy is a living philosophy, we have the great responsibility to be an example in practicing in daily life the highest ethics we are able to,

based on the deepest philosophy which is available for mankind in this time. This applies to the little things we encounter in daily life as everyone knows.

The definition of Ecology that I gave earlier gives us more room than the limitations of formal science. This definition allows us to investigate all kinds of relations between all kinds of organisms. According to theosophy there are many more types of living beings than only humans, animals and plants. And there are many more types of interaction than those of eating and being eaten.

We will now touch briefly on the fundamental theosophical teachings and bring them in relation with ecology and see what the consequences of these thoughts are in the light of five doctrines.

The first is the Doctrine of Hierarchies. It deals with the hierarchical structure of the universe and all forms of life in general, which are all intimately related. There is the hierarchical classification of the kingdoms of nature. Science recognizes only the plant, animal and human kingdom. The rest is non-living matter. Theosophy recognizes several kingdoms of living beings below the plant kingdom and above the human kingdom and theosophy recognizes no absolute dead matter.

Below the plant kingdom is the mineral kingdom and below it the elemental kingdom, which is unrecognized by science because they are invisible. The human kingdom also has the highly evolved men who do not commonly make themselves of physical bodies as we do, and are therefore invisible and unrecognized by science. But they are more important to us than the plants or animals that feed us, because they represent our future and our purpose of evolution. The higher nature is fully awakened in them and they are filled with compassion. If the time is right, they even descend to the human kingdom and teach us. So, if you really care for ecology, live in harmony with nature's constitution and laws in the most spiritual sense.

The second doctrine is the Doctrine of Cycles or the Doctrine of Re-embodiment. Ecology studies the natural cycles and rhythms of nature we see everywhere—day and night, the seasons, the movement of celestial bodies and atoms. The Hindus, Buddhists, Jains, ancient Greeks and Egyptians, all taught reincarnation or re-embodiment as theosophy does. Everything in nature goes through cycles of involution into matter and then evolution from matter.

That brings us to the third Doctrine - the Theosophical Doctrine of Evolution. All creatures are interconnected, helping each other in the evolution. Let us compare these thoughts with Darwinism, which says that the force behind evolution is struggle for life and the survival of the fittest. In other words, "utter selfishness". The force behind evolution according to Theosophy is compassion: "utter unselfishness". Sometimes it is difficult to separate the Doctrine of the Cycles from the Doctrine of Evolution.

The fourth doctrine is the Doctrine of Karma. Karma means action. In ecological phrasing we speak about interaction, thus expressing that every event taking place in an ecosystem affects other components and therefore the whole ecosystem at the physical level. But it is the human mind which as the part of the spiritual ecosystem has the widest impact.

The fifth doctrine is that the ecosystem has the inbuilt possibility to know itself. Because the mind is inherent in nature, man can be the carrier of mind to study itself. And the individual human being can unify itself with the highest essence of nature which is compassion.

In reality there is no difference between ecology and theosophy. It is all about oneness of, and interrelations between conscious beings. In fact nature itself is our greatest theosophical teacher, if we only have eyes to look and ears to hear. Even if one cannot read or write, if one is prepared to listen and to look, the book of nature opens itself and can teach us at all levels of being. We can learn to cooperate in harmony. This will evolve our intuition, and we will learn to feel devotion for something that is greater than ourselves. We should have the greatest reverence for ecology and nature- our teachers.

Now I would like to sum up my points in the following way:

PHILOSOPHY is like being in a darkroom and looking for a black cat;

METAPHYSICS is like being in a darkroom and looking for a black cat that is not there;

THEOLOGY is like being in a darkroom and looking for a black cat that is not there and shouting "I have found it";

ECOLOGY is like being in a darkroom and looking for a black cat using a flash light; and

THEOSOPHY is like being in a darkroom and looking for a black cat with the light of one's own consciousness.

NEWS AND NOTES

Bombay

As per our BTF Pre-Pandemic Goals the achievements are in Five Areas: (1) Bro. Taral Munshi with Tuesday TRIVENI Meet has started E-Jyoti Lodge which with Meetings now conducted in 8 languages encompasses about 7 Federations; (2) Membership Drive of President Bro. Vinayak Pandya has crossed the target with 33 New Members; (3) Dani Inter-School and Mullan Inter-College Elocution Competitions with distribution of Theosophical Books have introduced Students & Youth to Theosophical Values. TRIVENI has given Virtual Platform to Youth as Speakers / Translators; (4) President Bro. Vinayak has enthused prospective members to Re-Activate Jamshed Mehta Lodge, Colaba with Convener Bro. Noor Baig, and Ghatkopar Lodge with Convener Bro. Subhash Goswamy; and (5) Propagation through Books: At Elocution Competitions Theosophical Books were given to Students & Judges. Dhammapada Volumes compiled by Shri H. K. Sharan were distributed to 30 College, University & Public Libraries and Adyar Lodge Booklet for New Members were given with Diplomas.

Adyar Day was celebrated jointly by BTF & Blavatsky Lodge on 17th February 2023. The Meeting started with the Prayers of All Religions and the Universal Prayer in Besant Hall with photos of the Founders and Annie Besant prepared by Sis. Navaz Dhalla kept near a Table.

BTF President Bro. Vinayak Pandya welcomed all and spoke about the significance of Adyar Day and “The Masters’ Home Adyar”. He added that ‘No Religion is higher than Truth and Truth is Pathless Land’. Being in TS is a Journey of Self-Development. What we listen or read about Theosophy, we have to contemplate on it and imbibe the Teachings for self-development.

It was a unique occasion for BTF to present Diplomas to 33 New Members of 8 Lodges of BTF. The Diplomas were presented by Bro. Vinayak Pandya, Sis. Kashmiri Khambatta, Bro. Navin Kumar, Bro. Arni Narendran & Sis. Aban Patel. The presentation envelope along with the Diploma had International President Tim Boyd’s Welcome Letter and Adyar Lodge Booklet for the New Members. Brethren right from Ghatkopar had come to receive Diplomas in person.

Gujarat

The 92nd *Adhiveshan* of Gujarat Theosophical Federation was held from 25 to 27 November 2022, at Vadtal, Dist: Anand. The theme of the *Adhiveshan* was ‘Theosophy -a perfect pilgrimage’. It was hosted by the Purnanand Lodge, Petlad. In all, 137 members from different Theosophical lodges participated in the conference. The chief guest was Sri Pradeep H. Gohil, the President of the Indian Section, TS. On the first day, Bharat Samaj Pooja and the prayers of all religions were followed by the lighting the lamps by the Chief Guest, GTF President, the Swaminarayan Sant Vallabh Swami and Vakil Swami.

President of the Purnanand Lodge Sri Suryakant Patel welcomed all. The Secretary Shri Girish Nilgiri reported about the history of the lodge and its activities. Thirty-seven new members were registered. The morning session became vibrant with the welcome speech by the GTF President Shri Nareshbhai Trivedi and the inaugural address delivered by Bro. Pradeep H. Gohil. He delivered his talk on the theme of the conference and expressed that the members of the Petlad Lodge would come forward to work harder for Theosophy. He was honoured with the Citation, prepared by Sanatan Lodge, Surat, and the Bouquet and Shawl offered by the President and the Secretary of the Gujarat Theosophical Federation.

In the post-lunch session, the Gujarati version of the book ‘*The Key to Theosophy*’ entitled ‘*Brahma Vidya ni Kunchi*’ translated by Shri Yogendra Bhai Desai was launched by the chief guest.

Then the session of the short lectures was arranged which was presided over by Bro. Uday Pakawala, President of Sanatan Lodge, Surat. A public lecture on ‘Theosophy and The World of Art’ was delivered by the former Vice-President and the National Lecturer Shri Mansukhbhai Rajyaguru. After the dinner a cultural programme of Raas Leela and Devotional Songs was enjoyed by the delegates.

On the Second Day, the morning began with the Yoga and Om chanting technique performed by Gulam Farid Vohra from Surat Lodge. Then there were different lectures by renowned Theosophists. Narsinhbhai Thakaria, National Lecturer, spoke on ‘Divya Chetna’, Harshavadan Sheth, the Editor of *Theosophic Jyoti* expressed views on ‘Our responsibility in the world of the Reciprocal Relations’. This session was chaired by the Vice-President of GTF Bro. Kantibhai Patel.

The Ladies' session was chaired by Mrs Rajeshwariben Dave and Mrs Rajeshriben Pankaj Shah, the President of the Rohit Lodge, spoke in this session on 'Progress in Adversity'. Mrs Kailasben Rathod from Harjivan Ashram Lodge, Kadoli, expressed views on 'Understanding of Life through Theosophy', The topic of Dr. Deepika Pathakaji from Sanatan Lodge, Surat, was 'The Art of Living' and Mrs Damini Modi from Rohit Lodge spoke about 'Bhaktiyog'.

Miss Keshwar Dastur, former International Treasurer, presided over the post-lunch session in which Dr Pratixaben Shah of Petlad Lodge, spoke on 'Theosophy and World Religion', Mrs Deepaliben Shah from Petlad Lodge, explained 'Science and Adhyatma', and Miss Varsha Patel from Rohit Lodge, expressed her views about 'Theosophical Work in Universal Progress'.

In the evening, Professor Harivadan Chhinkniwala of Ahmedabad Lodge distributed his Translated book '*Geetanjali*'. He also spoke on 'Geetanjali and Theosophy'. Shri Raturaj Pandya of Rewa Lodge, Vadodara, spoke on 'The development of Science in the perspective of Theosophy'.

On the Third day, after the Yoga practice by Gulam Farid Vohra in the morning, the programme continued with the lectures delivered by Bro. Kantibhai Patel on 'Inner transformation through Theosophy' and Harshad Dave, Rewa Lodge, on 'The Essence of Theosophy'.

The President Bro. Nareshbhai Trivedi spoke on the subject 'First Principle of the Theosophical Society', and Shri Yogendra Bhai Desai expressed views about 'Madame Blavatsky's Contribution to Theosophy'.

Miss Keshwar Dastur and Shri Sureshbhai Bhatt from the Shihor Lodge, who have completed 50 years of their membership, were specially honoured in the concluding session. Then the *Adhiveshan* ended with vote of thanks.

A day-long Veeraben Dastur Smruti Shibir was organized on 19 February by Rohit Lodge, Ahmedabad, at the 'Stuti' bungalow of very renowned Theosophist Couple Shri Arun Chaturvedi and Mrs Usha Chaturvedi. The GTF President Bro. Harshavadan Sheth presided. He is also the Vice-President of Rohit Lodge. The guest of honour was the past president of the GTF Shri Chandubhai Pandya from Mumbai. The Book '*The Key to Theosophy*' translated in Gujarati entitled '*Brahma Vidya ni*

Kunchi' by Shri Yogendra Bhai Desai was taken up for study. The purpose of the Shibir was to enhance the study of the Theosophic books and prepare the new comers to study and listen to lecture on the given chapters.

The Shibir started with the recitation of Universal Prayer by the GTF President Harshavadan Sheth. The President of the Rohit Lodge Mrs Rajeshri Shah welcomed the guest and 97 participants from different lodges.

Sis. Keshwar Dastur, former International Treasurer and the Treasurer of the Rohit Lodge, and the main regular donor of the Shibir delineated about the life and work of Veeraben Dastur who lived and worked for the Theosophical Society. She had inspired and encouraged many youths, devoted her life to the GTF activities and remained a true Theosophist until her last breath.

Bro. Girish Nilgiri from Petlad also spoke about Veeraben and her care for the youths. The Chief Guest Chandubhai Pandya shared his experiences with Veeraben and declared the Shibir open.

The Secretary of the Rohit Lodge- Dhaval Sheth conducted and compered the whole programme. Fifteen speakers spoke very vividly on 15 chapters with the allotted 10 minutes time limit with one break after chapter no. 8.

The moderators, National Lecturer Bro. Narsinhbhai Thakaria and Pratik Shrimali, President of the Young Brigade of the GTF, concluded the study with their additional remarks stating that such Shibir and the prescribed study would enable the new members to take up the responsibilities of the Lodge in various forms.

Bro. Arunbhai Chaturvedi also congratulated the speakers and the delegates to carry out the work of Theosophy with great enthusiasm. He extended invitation to hold such programmes in his premises in future as well. The Shibir ended with vote of thanks followed by lunch.

Karnataka

Karnataka Federation is conducting on-line lectures on Zoom App on every Sunday & Thursday. Bro. B. C. Narasingappa gave a talk on 'Meditation' on 3.7.2022. He continued the talk on 10, 17, 24 July 2022. Bro. Veeranna gave a lecture on "Obstacles to the Meditation", Sis. B.

Sandhya Rani spoke about 'The Fourth Entrance' (*Mahadwara*) on 7 July 2022, Sis. Premaleela gave a talk on 'Sixth Entrance' on 21 July 2022. Sis. G. S Lalitha's lecture (on 28 July) was on "Seventh Entrance" and Bro. M. Reddappachar gave a talk on "*Aryapatha*".

Sis. Vani Vasudeva explained Ramana Maharshi's "*Upadesha Saram*" at Bengaluru City Lodge on 3 July 2022. Sis. B. Sandhya Rani talked about "*Nishkama Karma*" and "*Harsha Chittha*". City Lodge Charted day was observed on 20.7.22. Bro. M Reddappachar and Bro. M.S. Sridhara gave talks on the founding & development of the City Lodge in Bengaluru. Dr. L. Nagesh gave a talk on "Theosophic life" on 24 July 2022 and Sis. Jyothi Nagesh expressed her views about "The Golden Stairs".

Bro. M.S. Sridhara delivered a lecture at Bengaluru Vijayanagar Lodge on "Creative Silence" (*Srujanatmaka Mouna*) on 2 July 2022. Bro. Sridhara Chakarabhavi's topic on 23 July was '*Sangharsha*'. Bro. Venkatachalapathi explained "The Path of Yoga for Perfection".

Bro. M.R Gopal directed a day-long camp at Davangere. He talked about J.K.'s views on "Choiceless Awareness". Bro. C. G. Dinesh gave a talk on 'Health'.

Sis. G. S. Lalitha Nataraj directed a day-long camp at Satyakama Theosophical Lodge, Srinivaspura, on 3 July 2022. She gave a talk on '*Thrisaranas*'. Bro. A. Venkata Reddy also spoke on the same theme.

Bro. A. Shantha Kumar's subject of talk at Kotturu Lodge was 'Occult Science' and it was held on 2 July 2022. Bro. M. Nagaraj gave a talk on "The message of Sri.Shankaracharya".

Bro. Dhananjaya spoke about Bro. John Coats and Bro. B. Hanumanthappa's topic was "Yoga Vignana".

Bro. H. Billappa directed a day-long camp at Hosadurga Lodge and he spoke about "The Eightfold Path". Bro. H. C. Narayanappa spoke on "The formation of Solar system".

"*Ashadha Poornima*" was observed at Govirangapura on 13 July 2022. Bro. Jogappa gave a lecture on this occasion on "*Jodi Vagga - Dhammapada*" and Bro. M. R. Gopal spoke on "*Vipashyana Dhyana*".

Bro. M. A. Venkataswamy directed a study camp organized by

Chinatamani Lodge at Raghava Mandira on 14 July 2022. Sis. Leela and Sis. Ambujakshi spoke about 'Ashala'. Bro. M. Nagaraj delivered a lecturer on "Why do we need Theosophy". It was held on 17.7.22.

Federation President Bro. B. V. Thippeswamy directed a study camp at Universal Success Lodge, Bangarpet, from 7 to 9 of August 2022. The subject selected for the study was Holistic Education. The camp was especially held for teachers. The director spoke on "Holistic Education". Sis. K Parvathamma's talk was on "The Need of Holistic Education for Our Students". Bro. M.S. Sridhar explained "How the Brain waves work on the mind of the learners in their studies". Bro. M. Reddappachar spoke on "What is Education" & "The Great Educationists and their contribution in the field of Education". The subject of talk of Bro. Venkata Reddy and Bro. Rajashivashankar was "The Need for Holistic Education".

Federation President Bro. B. V. Thippeswamy directed another study camp on "Holistic Education" at Srinivaspura from 26 to 28 September 2022. The director gave lecture on "The Introduction of Holistic Education".

National Lecturer Bro. R. V. Vastrad, gave a talk on "The Great Educationists". Bro. Rajashivashankar talked about "Ideal Teachers". Bro. M. S. Sridhara spoke on "The Brain Waves and the Mind". Sis. K. Parvathamma explained "How to bring about the practice of Holistic Education". Sis R. Madhavi, President of T.S. Lodge, Srinivaspura, spoke about "The New Holistic Educational schools and their Characteristics". Bro. A. Venkata Reddy gave a talk on "The Components needed for Establishing Holistic Educational Institution". Bro. B. C. Narasingappa delivered lecture on "Vipashyana Dhyana". Fifteen departmental officers & 125 teachers participated in the camp.

The Federation conducted on-line talks on "The Hints on the study of Bhagavadgita". Sis. N. Shashikala gave a talk on "The Great Unveiling" on 7 August 2022. Then, on the remaining three Sundays Sis. M.Yamunavathi spoke on "Geetha: A Yoga Shastra" on 14 August 2022, Bro. A. Venkata Reddy gave a lecture on "Bhakthiyoga" on 21 August and Sis. A. N. Puttamma gave a talk on "*Gunatraya Vibhaga Yoga*" on 28 August.

The following talks were organized in the month of September 2022 at the same venue: Sis. G. S Lalitha gave a lecture on "The Light on the Path" on 4 September 2022. Sis. N Saraswathamma gave a talk on the

same theme on 11 Sept., Bro. H. C Jagadish & Sis. K. Parvathamma explained the content of “*Light on the Path*” on 18 and 25 Sept. 2022 respectively.

Bangalore City Lodge organized Sis. Vanivasudev’s talk on “Ramana Maharshi’s *Upadesha Saram*” which was held on 7 August 2022 Bro. G. Dakshina Murthy gave talk on “*Jnana Meemamse*” on 21 August. Then, a day-long camp was held on 12 August in the commemoration of Madam Blavatsky’s birthday and G. S. Arundel’s “*Svasthana*”.

Bro. M. S. Sridhara gave a talk on “Creative Silence” on 6 August 2022 at Bengaluru Vijayanagara Lodge. Bro. Venkatachalapathi spoke on “Yoga Patha for Perfection”. Sis. B. A. Chandrakalavathi delivered a lecture on ‘Bhagavadgita’ on 27 August 2022.

Bro. H. C Jagadish directed a study camp on 23 and 24 September 2022 at Tumkur Lodge. The theme selected was “Dhammapada”. Bro. Jogappa gave a talk on “*Jodivagga*” and Bro. Narasingappa spoke about ‘*Appamadavagga*’. Bro. M. Reddappachari gave two talks on “*Chittavagga*” and “*Arhantavagga*”. The director Bro. Jagadish spoke on “*Malina Vagga*”. Sis. Navarathamma and Sis. Premaleela expressed views on “Dhammapada”.

Kerala

The Lodge Secretary of Anantha Lodge, Trivandrum, reports that regular meetings are held and are well attended by the members and the public. The Lodge has a very old Library consisting of valuable books on Theosophy and other Spiritual subjects. They are under digitalization process with the help of Calicut University and an agreement has been signed with the University authorities.

Bro. S. Sivadas, former Secy. K.T.F., addressed a meeting of the new members (nearly 12) and emphasized the need to acquire the knowledge of Theosophy for higher spiritual growth. This programme was covered by the television channels and Press.

The Lodge conducted Navaratri Pooja in October and a few young ones were initiated to wisdom. Books of Clara M. Codd “*The Technique of Spiritual Life*” and HPB’s “*The Key to Theosophy*” were discussed in the regular meetings.

Adyar Day Celebration

Adyar Day was celebrated on 17 February at Sri Sankara Lodge, Ernakulam, presided by Dr. T.P. Babu. He spoke on Giordano Bruno, the apostle of Theosophy in the 16th Century. Bro. T.S. Usman Welcomed the gathering.

Dr. V.P. Viswakumar spoke on the importance of Adyar Day and on C.W. Leadbeater. He recalled his sixty years of long experience with Adyar and its wonderful magnetism. He also spoke on the books written by C.W. Leadbeater like “*How Theosophy Came to Me*”, “*Chakras*”, “*Man Visible and Invisible*” etc.

Bro. K. Dinakaran, Federation Secretary, spoke about H.S. Olcott and his contribution to Theosophical Society and to the world. He spoke on H.S.O.’s contribution for making TS a very powerful organization with numerous Lodges and Sections around the world. H.S.O. was instrumental for the revival of Buddhism in Sri Lanka, Burma and Siam. He brought together the disagreeing groups of Buddhist Religion under a common flag designed by him. He started schools in and around Adyar for Harijan students and organized Swadeshi Exhibition in Bombay. H.S.O. slowly built up the Adyar Library which is now a pilgrim centre for scholars around the world. He also helped H.P. Blavatsky in editing her book “*Isis Unveiled*”. Besides, he was also a scholar of Islam and Zoroastrianism. His funeral pyre was lifted by Brahmins, Christians, Buddhists and Parsis together in the Garden of Remembrance at Adyar.

Dr. Ajithkumar spoke about J. Krishnamurti and said that for nearly sixty years he travelled all over the world and declared his mission “To set man unconditionally free”. He also read his speech at Omman in 1929 dissolving the Order of the Star in the East. Bro. Raju, gave vote of thanks.

Utkal

The 21st National TS and TOS Conference and the 58th Annual Conference of the Utkal Theosophical Federation (11 - 12 February 2023)

The 21st National TS and TOS Conference was hosted this year at the Theosophy House, Cuttack in Odisha during 11-12 February 2023. Assam, Bengal, Bihar and Utkal Federation participated in it. There were 107 delegates including some from Bangladesh, Maharashtra, and Karnataka. Bro. B. D. Tendulkar was the Chief Guest. As many as Four National Lecturers participated in the conference and chaired various sessions.

At the outset, Dr. Chittaranjan Satapathy, President of the host federation introduced the main theme and the other topics for discussion as follows:

The main theme and the other three topics selected were from Madam Blavatsky's little book *The Voice of the Silence*, considered to be one of the three gems of theosophy. The last two topics selected were especially of great interest to the members of TOS.

The main theme was '**The way to final freedom is within thy Self.**' This is a profound statement meant to guide us on the spiritual path. It points to the need for an Inner Journey. This truth is expressed differently in different traditions. *Light on the Path* says it succinctly, "Seek the way by retreating within.' The Kathopanishad says: A wise one sees the inner *Atman* with eyes closed. It also describes the highest state as one where the five senses and the mind are still and even the *buddhi* is effortless. Looking within is needed, outward search is futile. This truth is beautifully illustrated in the Bhaagavata. At one point during *Raasaleela*, Krishna disappears from the scene. The Gopis desperately look for him here and there, in the village, in the forest, in the mountain, near the river bank and not finding him anywhere, they are desperate and decide to give up their lives jumping into the river Yamuna. Then suddenly Krishna appears before them and tells them why are you looking for me here and there? I have been and I am in your heart all along.

The second topic was '**The Self of Matter and the Self of Spirit can never meet**'. It is followed by the statement: 'One of the twain must disappear, there is no place for both.' The esoteric Truth contained in these statements is expressed in different words in different spiritual traditions. Jesus Christ says, "whoever would save his life would lose it, but whoever loses his life for my sake, will save it," (Mathew 10.39). *VOS* says: "Give up your life, if you would live" and "Eternal life's pure and crystal clear waters cannot mingle with the muddy waters of a monsoon storm." (I.21 & 52). Perhaps saint poet Kabir Das says it most aptly, "*Jab mein tha Hari nahin, ab Hari hai, mein naahin*".

The last two topics correct the erroneous impression that a spiritual journey is an inner journey for one's selfish desire for one's own salvation. They declare: "**To live to benefit mankind is the first step. To practise the six glorious virtues is the second**" and "**Can there be bliss when all that lives must suffer?**" Compassionate service to all

mankind is a sine-qua-non for a successful inner journey.

Bro. B. D. Tendulkar gave the keynote address on the main theme. As per the programme, the sessions were chaired by Bro. P. K. Mahapatra, Dr. Bipul Sarma, Dr. P.S.P. Sarangi, Bro. S. S. Pati, Sis. Sandhya Rani, Dr. Chandraprabha Bhuyan and Sis. Mitalini Mahapatra. At each session, representatives of four federations spoke and there was also audience participation in the special discussion sessions. Bro. R. K. Prasad gave the Theosophy-Science lecture on the topic "The Duality of Matter and Energy." A special session was addressed by Justice Sashikant Mishra on the topic "The Yoga of Bhagavad Gita and its relevance in daily life" which was much appreciated by one and all.

During the conference, a monograph was published on the theme of the conference containing summary of talks delivered by the main speakers along with related articles. The annual issue of the *Theo-scientist* was also released as also an Odia translation of *Dhammapada* stories by Bro. J. K. Sahoo.

Sis. Sandhya Rani performed Bharat Samaj Pooja before the conference started on the first day and on the second day, Bro. B. B. Patra conducted a devotional prayer session. The students of Bro. Guru Ashis Das performed a series of Odishi Dances at the end of first day and Bro. Subrat Routray held a spiritual music session at the end of second day which were highly appreciated. The conference concluded after a vote of thanks given by Sister Purnamasi Patnaik, Secretary, UTF.

In between, the 58th Annual Conference of the Utkal Federation was also held. Apart from conducting the usual business relating to budget etc., elections were held to elect office bearers of the UTF for the next 3 years. The officials elected include the following:

1. President: Dr. Chittaranjan Satapathy
2. Vice-President: Bro. P. K. Mahapatra
3. Secretary: Sis. Mitalini Mahapatra
4. Treasurer: Bro. Satyabrata Rath
5. Joint secretary: Bro. Patanjali Tripathy

U.P. & Uttarakhand

Bro. B. K. Pandey spoke on 'Highlights of the 147th International Convention' in the meeting of Dharma Lodge, Lucknow, held on 11 January. Then, he delivered talks on the topics 'Raging of the Storm' and

'The State of Aloneness' based on the book '*Seek out the Way*' by Rohit Mehta. These two talks were held on 18 and 25 January 2023. Besides, Bro. Pandey continued the study of the same book on 01, 08, 15 and 22 February respectively. The subjects covered in the study were of the chapters, 'Surrender to the Unknown', 'The Discovery of the Path, 'The Fighter and the Warrior', and 'The Creative Silence-The Whisper of the Soul'.

Sis. Vasumati Agnihotri conducted group study of the book '*At the Feet of the Master*' in the meeting of Pragya Lodge, Lucknow, held on 05, 19 and 26 February. Besides, the members of the Lodge attended a joint lodge meeting with Satyamarg Lodge on 19 February.

In the meetings of Nirvan Lodge, Agra, held on 5, 19 and 26 January, talks were delivered on the topics '*Kathopanishad*', 'Importance of Love in Christian Spiritual Tradition', and '*Ananda*', by Bro. Vinod Sharma, Bro. S. P. Singh and Bro. C. R. Rawat respectively. Bro. Praveen Mehrotra spoke on 'Impressions of Adyar Convention' on 12 January.

A symposium on the topic '*Astha aur Purvagrah*' was organized at Nirvan Lodge on 2 February. During the meetings held on 09 and 16 February talks were delivered on topics '*Uddhav Gita*' and 'Decode your Brain' by Bro. H. V. Pandey and Bro. Vijay Prakash respectively. 'Significance of observance of Adyar Day on 17 February' was discussed by the members on 23 February.

Bro. A.P. Srivastava delivered talks at Sarvahitkari Lodge, Gorakhpur, on 1 and 25 January. The subjects of his talks were 'Hindu Darshan' and 'Varna system in Hindus' respectively. Bro. Ajai Rai spoke at the same venue on 'Ecology' and 'Cosmogenesis' on 8 and 18 January respectively. Then, in the meeting of the Lodge held on 2 and 23 February Bro. Arvind Rai delivered talk on the topic 'Practical Science of Meditation'. Talks were delivered on the topics '*Nishkam Karmyoga*' and 'Theosophy and Religion' by Bro. S. C. Tripathi and Bro. Ajai Rai on 09 and 16 February respectively.

Bharat Samaj Pooja was performed at Prayas Lodge, Ghaziabad, on 15 January. Sis. Suveralina Mohanty, Secretary of Prayas Lodge delivered talk on the topic 'The Universal Law of Life' in two sessions held on 22 and 29 January. Besides, Sis. Suvralina Mohanty conducted a meditation session on 12 February at Prayas Lodge. Then, on 26 February she

conducted book reading, giving an introduction of *The Secret Doctrine*. Sis. Sandhya Rani delivered a talk on "Reincarnation" on 19 February. Copies of the books "*At the Feet of the Master*" and "*I Promise*" were distributed to new members.

Sis. Suvralina Mohanty met the President of India Smt. Draupadi Murmu, in Rashtrapati Bhawan, on 7 March and presented to her the following Theosophical books: (1) *At the Feet of the Master*, (2) *The Voice of the Silence* (3) *Light on the Path* and (4) *Education and Service*.

Bro. S. S. Gautam, Bro. Shiv Baran Singh, Bro. S. K. Pandey and Bro. Rohit Brijpuriya spoke on the topics, 'Vivek and Vairagya', 'Good Conduct', 'A Parliament in the caves of Himalaya' and 'Love' respectively. These talks were held at Chohan Lodge, Kanpur, on 01, 08, 15 and 22 January. A group study of the book "*Gods in Exile*" was conducted by Bro. S. S. Gautam on 29 January. This study continued on every Sunday in the month of February as well.

A shadow convention was organized at Anand Lodge, Prayag Raj on 01 January. Besides, talks were delivered by Bro. Ambar Kumar, Sis. Archana Pandey and Bro. K.K. Jaiswal on the topics 'Adyar the Heart of T.S.', 'Impressions of 147th International Convention' and 'At the Feet of The Master-Love' respectively. These talks were delivered in the meetings held on 08, 15 and 29 January.

A talk on 'Theosophical Symbol' was delivered by Sis. Sushma Srivastava at Anand Lodge, Prayag Raj, on 12 February. The Lodge observed Adyar Day on 17 February and held meeting of its executive committee on 26 February.

Study of the Bhagavad Gita-Ch. 8 was conducted by Bro. Sharad Chandra at Noida Lodge on 5 February. In the meeting held on 19 February, Bro. J. K. Khanna talked about significance of observing 'Adyar Day on 17 February'.

During the prayer sessions in Vasant Kanya Inter college held on 28 December 2022 and 22 January 2023, talks were delivered in the assembly of students on the topics '*Yog ki Neev*' and '*Divya Gyan: Bhagya - Rassi ke Teen Dhage*'. The speakers were Km. Juhi Gupta (a student of class 9) and Km. Nimra Tabassum (a student of class 11). These talks were organized by Kashi Tattva Sabha, Varanasi.

Varanasi- Kashi Tattva Sabha Lodge: Adyar Day was observed on 17 February when Sis. Bina Singh, President of the Lodge, welcomed the participants and introduced the topic and then, the Adyar Geet was rendered by Sis. Annapurna and Sis. Bharati Chattopadhyay. Thereafter Federation President Bro. U.S. Pandey delivered a talk on significance of the Adya Day as thanksgiving event to three stalwarts of Theosophy. He narrated some key points from the life and work of Col. Olcott the founding President of T.S. who left his mortal body on this day. He also briefly mentioned about some salient points from life and teachings of Giordano Bruno, a 16th century Italian Philosopher who was burnt as heretic on this day. Then, Bro. Pandey, spoke about C.W. Leadbeater who was born on this day and also about J. Krishnamurti who left his mortal body on this day. Two minutes silence was observed for paying homage to all these four great souls. Thereafter, the session concluded with thanks given by the President of the Lodge.

A talk was given by Bro. U.S. Pandey on 18 February (the day of Shivratri festival) on the topic “Shiva-Allegories and Symbols”. This talk was addressed to a group of hostel students of VKM.

Annie Besant Lodge, Varanasi, in collaboration with Priyadarshi Foundation, conducted an essay writing session on the topic “Relevance of Religion in Human Life”. It was held on 11 February in philosophy department of Mahila Mahavidyalaya of BHU in which 43 students participated.

A seminar on the theme ‘Constitution of Man and Reincarnation’ was organized on 17 February. Bro. Divakar Maurya, Secretary of the Lodge, introduced the theme and speakers; Dr. Atul Bhatnagar gave an introductory talk on the topic and also on theosophy and Bro. U.S. Pandey spoke in detail on the theme. Participants consisting of research scholars and faculty members showed keen interest in the subject. President of the Lodge Dr. Sarita Rani thanked the speaker and the participants.

Thereafter the participants in the essay writing were given certificates for excellence. and Bro. Pandey handed over the Charter of the Lodge to its President.

Contribution in other Federations

Sis. Suveralina Mohanty and Sis. Kritika Goel participated as speakers in the meetings held on 10 and 17 January and spoke on the topics ‘How we get influenced by Sun’ and ‘Light on divine gift’ respectively.

These talks were held under the auspices of Joint Lodge meetings of Rewa and Rohit Lodges of Gujarat Federation and Jyoti Lodge of Bombay Federation.

Contribution to the Indian Section Work/ Programme

Bro. S. S. Gautam translated the Section’s journal “*The Indian Theosophist*” of February 2023 and March 2023 in Hindi.

Sis. Kritika Goel moderated two sessions on the topic ‘Outer Court (part 4)’ held on 14 and 21 January.

Contribution in the events of other Forums

Bro. S. B. R. Mishra delivered a talk on the theme ‘Brahm-Darshan’ in a meeting of Maravri Seva Samiti, Gorakhpur, on 08 January.

On invitation by Shankar Lodge, Delhi, Bro. S. S. Gautam delivered an on-line talk on 07 January on the topic ‘Duty of TS towards world’.

Sis. Vibha Saxena delivered an on-line talk on the topic ‘Keep the link unbroken’. It was held on 24 January.

Nagpur: Bro. U. S. Pandey delivered talks in Dhantoli Lodge, Nagpur, (Marathi Fed.) on 21 and 22 January (Forenoon). He spoke there on the topics ‘Essence of Theosophical Teachings’ and ‘Theosophising our lives’ respectively. On specific request of some members of the same Lodge Bro. Pandey spoke briefly on ‘Coming Race’ and ‘Moon’ on 22 January (Afternoon).

Bro. U.S. Pandey conducted a study camp in Shri Krishna Lodge, Amravati, from 25 to 29 January. The book taken up for study was “*Esoteric Instructions*” by H. P. B. Then, he delivered a talk at Akola Lodge on 30 January. The subject he spoke on was ‘Shiva in the Secret Doctrine’.

Sis. Vibha Saxena conducted on-line study of Mahatma Letter No. 67 (cr.ed.) in three sessions on 13, 20 and 27 January.

Adyar Theosophical Academy (ATA): During an interaction with grade 4 students of ATA on 06 January, Bro. U. S. Pandey gave them tips on ‘Practicing Concentration and Simple Meditation.’

Public Talk: Bro. U. S. Pandey delivered a public talk before officers and staff of Integral Coach Factory in Chennai on 14 January. The theme

of the talk was “Self-management and Self-transformation by Awareness”. During the talk the basic points of theosophical teachings were brought out.

National Lecturer

Bro. Shikhar Agnihotri and Sis. Vibha Saxena spoke on topics ‘Realizing the Responsibility’ and ‘Knowing, Being and Doing’ respectively in a ‘Symposium on Responsibility’ held on 01 January during the 147th Convention.

Bro. Shikhar Agnihotri delivered an on-line talk on ‘Hindu Symbolism and Shivlinga’ on 14 February.

Bro. N.C. Krishna toured, Karnataka Federation in January 2023 where he visited Chintamani Lodge on 15 January and gave a lecture on the subject “Evolution of Life” at 11 a.m. at the Lodge Premises. Besides, he addressed the members of Srinivasapuram Lodge on the same day where his subject of talk was “Study, Meditation and Service”. And then, addressed the members of Bangalore City Lodge on 21 January where the subject he dealt with was “Theosophy, Life and Freedom”.

Bro. N.C. Krishna addressed the non-members at Ambathoor, Chennai, on 25 January. He told them about the History of the Theosophical Society. Then, on 26 January he explained to them ‘What is Theosophy’.

Bro. N.C. Krishna addressed Triveni Dhara of Jyothi Lodge, Ahmedabad, on the subject of ‘The Art of Living’. It was held on 31 January.

On-line study of the book ‘*The Study in Consciousness*’ by Dr. Annie Besant was completed on 23.02.2023. The study was conducted by Bro. N.C. Krishna on behalf of the Rayalaseema Theosophical Federation,

SOW: During the programme of the School of Wisdom (conducted by Prof. Ravi Ravindra from 09 to 20 January), Bro. U. S. Pandey made a presentation on ‘Parabrahman’ on 12 January.

Bro. U. S. Pandey delivered a talk on 2 February before a group of students of the school run by Bhopal Theosophical Lodge (M.P. & Raj. Fed.). The topic of this talk was ‘Concentration and Happiness’. In another session on the same day, he spoke to some teachers of the school

about ‘Theosophy and Theosophical Society.’

On invitation by Shankar Lodge, Delhi, Bro. S. K. Pandey delivered an on-line talk on ‘Our social and political responsibility’. It was held on 04 February.

Bro. U. S. Pandey delivered an on-line talk on the topic ‘*The Secret Doctrine- An Overview*’. It was held on 04 February.

Bro. Shikhar Agnihotri delivered a talk on the theme “Adyar- the Master’s Home” on 17 February-Adyar Day. Bro. Shikhar Agnihotri conducted on-line study of Mahatma Letter No. 68 in two sessions held on 10 and 24 February. He moderated and delivered an on-line talk on ‘Significance of Adyar Day’ on 17 February.

Besides, Bro. Shikhar Agnihotri was the Chief Guest of the annual conference of Telugu Federation held at Tadepalligudem, West Godavari Dist. He delivered two talks there on the themes ‘Division -Illusion or Reality’ and ‘Realizing the Relationship’. Both the talks were held on 25 February.

On the request of Chapra Lodge, (Bihar) Bro. U. S. Pandey conducted a study camp there on 25-26 February. The topic for study was “Basics of Theosophy”.

Talk to Students/Youth/Teachers: Bro. Amrit Priyadarsi of Chapra Lodge organized a public talk in Rajendra College, Chapra, on 25 February when Bro. U.S. Pandey spoke on the theme “Self-management for Wholesome Living”. It was held before a large group of graduate and post-graduate students and their teachers. There was close interaction with participants. Before his talk on the theme, Bro. Pandey also gave a brief introduction of theosophy and the theosophical society to participants. During the talk, he brought out relevant points of theosophical teachings which helped in propagation of theosophy among youth and intellectuals who are not yet members of T.S.

Mr. Srivastava, Principal of the college, in his closing remarks commented on usefulness of the talk and thanked the organizer and the speaker.

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I, Pradeep H. Gohil, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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Pradeep H Gohil
Signature of publisher