

# THE INDIAN THEOSOPHIST

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DECEMBER 2016

VOI. 114

NO. 12

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**S. SUNDARAM**

Cover Page : **Bust of Dr. Annie Besant in the Hall of the Indian  
Section Headquarters, Varanasi, installed on the  
occasion of her 100<sup>th</sup> Birth Anniversary (1-10-1947).**

Courtesy : **Dr. B. Arun**, Member Kashi Tattva Sabha.

## THE FIRST OBJECT OF THE THEOSOPHICAL SOCIETY

The Theosophical Society has three declared Objects of which the first is the most important: “To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.” The second and third are also important, but they both relate to the first. The emphasis seems to be placed on various ways of understanding Oneness. When the first Object was first expressed in 1875, the times were very different from now. If we think of the context of the time in which these ideas appeared, Universal Brotherhood was a revolutionary concept.

In 1875 when the Society was founded in New York City it was just ten years after the abolition of slavery in the United States. Ten years earlier the laws of the land allowed someone to buy another person of African descent, and treat them like any other piece of property — no different from a horse, a cow, or a pig. It was a challenging time to introduce an idea that said: “Regardless of race or religion, there is a human Universal Brotherhood.” Part of the role of the reintroduction of Theosophy and the beginning of the Theosophical Society was to prepare the ground for a future moment.

H. P. Blavatsky was very clear that the wisdom she came to share could not possibly be understood during her lifetime. In fact, she said that it would not be for another hundred years until the ideas could begin to be intelligently discussed. Some advancement in human knowledge and consciousness was required. Someone had to plant seeds for this future growth, and this was the role that HPB was “unfortunate” enough to have been chosen to play. It was unfortunate at the personal level because of the normal pattern that takes place whenever any new idea is introduced.

Whether it is in the sciences or any other field, the first response to any new idea and the person(s) who present it, is that initially it is

simply dismissed. The prevailing ideas or methods are so entrenched, that initially there is no doubt that this new idea is mistaken; no need to even talk about it. But as the idea starts to prove its worth, the next response is also always the same. It becomes resisted and attacked, sometimes violently. The final stage in this process is again always the same. Once the idea has proven itself and has taken root in the popular consciousness, everyone discusses it as so obvious that there is no need to even question it. We see this in every field.

Albert Einstein was a genius who developed the theories of general and special relativity, which completely changed the thinking and scientific view of humanity. It took a while for it to be understood, and a while for it to be accepted. But it was so clear and undeniable, that this new pattern took hold relatively quickly.

During the course of Einstein’s life, another new scientific paradigm was introduced with the seemingly strange ideas of quantum physics. Today its theories are probably the most tested and verified scientific ideas of all time. Because it speaks about the basic building blocks of the universe in ways that do not conform to our logical mind and normal way of seeing, it challenges the way that we view the world. Particularly the idea of randomness was something that Einstein could not accept. He was a brilliant man — a genius — but he could not accept this new wave of thinking which conflicted with his habitual manner of seeing the universe.

In a famous debate between Einstein and Neils Bohr, one of the leading quantum physicists of the time, Einstein made the famous remark: “God does not play dice with the universe.” It was an expression of his dismissal of the possibility of inherent randomness in what he believed to be an ordered universe. We are less familiar with Neils Bohr’s equally witty response to Einstein: “Who is Mr Einstein to tell God what to do?”

H. P. Blavatsky found herself in the position of introducing ideas that were in such stark contrast to normal beliefs that she paid the price for it during her lifetime. Now it is the law in countries around the world that people cannot be discriminated against for race, religion, caste, and so on. In 1948 the United Nations adopted the Universal Declaration of Human Rights, which uses the language of our first Object. Movements

for human and civil rights have become codified in laws. The idea, if not the reality and deeper understanding of brotherhood, is in place. This necessary change, at least at the superficial level, makes it possible for the consideration of a deeper level of the first Object. It is about more than laws, or the simple awareness to treat somebody nicely because their skin color or religion is different. However, until there is a development at the superficial level, it is difficult to explore the deeper aspects.

The two gentlemen who received most of the letters from the Mahatmas, A. P. Sinnett and A. O. Hume, were British and very much of their time. They felt they knew the world much better than the Mahatmas. In their minds there were clearly superior and inferior peoples in the world; and of course to them British civilization and culture were superior. Even so, these two men were used to try to deepen the understanding of the theosophical movement. The deeper meaning of a Universal Brotherhood of Humanity was difficult for them to grasp. We all look differently, have different sets of desires, speak different languages — where is the unity? Radha Burnier once said: “The reason that I believe I am different from you is because if I tell my hand to move, it moves, but if I tell your hand to move, nothing happens.” This and so many other factors confirm our conviction of separation.

Later in HPB’s life she made an interesting statement about the TS and its work. She said two things. The first spoke to the seeding of humanity with these theosophical concepts. HPB said that since its founding the TS had been “a stupendous success”. If we think about it, it is remarkable how deeply ideas which the TS presented to the Western world such as karma, reincarnation, unity of life, and the multidimensional nature of being have penetrated into global awareness. In the US one can be standing in line at a grocery store and hear people talking about karma, reincarnation, and so on. Today those words are in dictionaries in countries around the world. Because of the influence of the TS there is now a shared language to consider these deeper matters. In this sense the TS has been a stupendous success.

The second thing that HPB said about the TS and its work was that it had also been “a dead failure”. Outwardly, successful, but in terms of the focus of the first Object — to form a nucleus of those who can see more deeply the spiritual nature of Brotherhood — in this sense

she felt the TS had failed. As people, we tend to cling to those things that make us comfortable; and the most comfortable delusion that we carry is the idea that HPB described as “the heresy of separateness”. Somehow, we cannot let it go. It is completely understandable. Why? because everything at every moment, seems to confirm that, in fact, we *are* all separate from each other.

Albert Einstein made the statement that “there is no problem that can be solved on the level of consciousness where it was created”. In the world today, there are approximately 60 wars being fought in different places around the globe. Organized violence is a worldwide phenomenon. What solution have we applied to the problem of violence throughout history? The approach has been to apply a greater violence capable of suppressing the lesser violence.

We address the problem from the same level of consciousness that created it, and we get the same result. When the war ceases because of the application of a greater capacity for violence, we call this condition “peace”. It is hard to imagine that parents who have lost children to violence feel at peace, or that whenever this temporary suppression of violence ceases, it will not surface again. The slogan that sent people to war during World War I was: “This is the war to end all wars!” Clearly this was not true.

Our behaviour is similar even in our attempts to study the Ageless Wisdom. Many people drawn to pursue a spiritual path acutely feel that conventional study is inadequate. There must be something deeper. In response to this problem, what is it that we do? When we realize that there are other teachings that seem to supply other forms of knowledge, we change the books we read from one kind to another. We then change our ideas from one type to this other type, believing that in some way the shifting of the form of knowledge will answer the problem that we feel inside. At the level of mere knowledge, one knowledge is not a solution. Again we find ourselves attempting to address the problem with the same level of consciousness that created it.

Something else has to enter into the process, which was the direction that Blavatsky and the Objects of the TS were pointing toward. The Objects speak of a possibility that there is a level of experience beyond mere knowledge. Very often we are attracted to something like the theo-

sophical teachings, because at a very deep level it causes us to remember — something deep inside each person's heart that has a way of being covered over and temporarily forgotten. When we do remember, something powerful ignites within us that propels us along what we come to call the spiritual path.

Brotherhood as an idea is powerful. Brotherhood as an experience is profoundly different from any mere idea. Due to the force of habit during this and previous lifetimes, we associate understanding and wisdom with the lesser knowledge. In many ways we are spiritually immature and our appreciation of the difference is still undeveloped. This deeper appreciation that moves us from idea to experience is the direction in which the first Object points.

(Courtesy: *The Theosophist*, Oct.2016)

The objects of the Society cannot be unrelated to each other, for they are all related to the question of human progress and perfection, to regeneration. If we think of them as separate, each one having its own independent purpose, they may not help to fulfil the goal of the TS. It is probably necessary for members of the TS throughout the world to enquire into what these objects signify in terms of regeneration, the upliftment of the human mind- whatever one likes to call it.

The Theosophical Society could become a wonderful force in the future, surpassing the accomplishments of the past, provided we dedicate ourselves to the task. If we wait for miracles, nothing may happen, but if we offer ourselves unselfishly to a life of pure service, help may come from higher levels.

**RADHA BURNIER**

P.S. PANCHAKSHARI\*

## THEOSOPHICAL MOVEMENT IN INDIA 1879-1907

It is interesting to know about the working of Theosophical Society, the Founders Col. H.S. Olcott and Madam H.P. Blavatsky came to India in 1879 and the 1<sup>st</sup> Theosophical Lodge was formed at Bombay in 1880. The Founders toured length and breadth of India and sowed the seeds of Theosophy by opening Lodges at many places. The permanent Headquarters of International Section was established at Adyar, Madras in 1882. Besides, the first occult centre was also started at Adyar, Madras. HPB made plans to write 'The Secret Doctrine' and a student of occult wisdom, Swami T. Subba Row, joined the Society.

President Founder issued an Executive Order on 17<sup>th</sup> Nov. 1890, Constituting Indian Section. In the initial years Section functioned from Adyar. Mr. Bertram Keightly was its First General Secretary, from 1<sup>st</sup> Jan. 1891 and nearly 127 Branches/Lodges were chartered in India. The Indian Section was registered under Societies' Act on 31<sup>st</sup> Aug. 1903. The need to reach out people of North India was felt and it took shape with the coming of Dr. Annie Besant in late 1893 and she was joined by Countess Wachtmeister and both decided to make future home in India at Benares, which was chosen as Indian Section Headquarters. The first convention was held at Benares on 19,20,21 Oct. 1896. Bertram Keightly was assisted by Babu Upendra Nath Basu, the joint Secretary and Babu Purnendu Narayan Sinha presided over the Convention.

The initial problems and difficulties in organizing the Indian Section were made out by Bertram Keightly in *Prasnottara* of Oct. 1894, the Section's journal and by Upendra Nath Basu in "*Theosophy in India*" of 1907. The name was changed by Editor G.S. Arundale in 1904. Both these Articles have been reprinted in '*ATTRIBUTES*' 2016, a special issue brought out on the occasion of 125<sup>th</sup> year of the Indian Section.

*Theosophical study & work at branches:* Study is in two ways 1) Branch (Lodge) work & 2) *Prasnottara*, these two formed the basis of

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task taken up by the General Secretary in India in Jan. 1891. Let us examine in brief— Branch Work; as already mentioned that 127 branches existed in India in Jan. 1891. There was inadequate Theosophical literature. The members who joined were not familiar, so it was the duty of the Indian Section HQ i.e. General Secretary to feed necessary Theosophical material to conduct study class. We come across Branch- Work papers of 16 pages sent to each branch every month, that was arranged in 1891 & 1892.

Reference is made to branch work paper no. 8 of Nov. 1890, appearing in 'Doctrine of Heart', of W.Q. Judge. Guidelines are given to branches covering following aspects: 1) Branch is to be open to public; 2) To hold Regular meetings for the members; 3) To establish library with important books; 4) Received articles to be read & discussed ; 5) Members to grasp the Theosophical Doctrine; 6) To find out Truth by Concurrence of investigation; 7) Members to show patience with the system of Theosophical idea and carry forward the message of the Master, who guides and inspires the members.

Bertram Keightly points out that the Indian members' responsibility was greater than the members of West as there is ancestral literature of spiritual wisdom and knowledge to study in both Sanskrit and vernacular. The additional task is given below:

1) Translation of books & manuscripts from Sanskrit and vernacular into English 2) Collection of books & un-published manuscripts for the Adyar Library 3) Encourage Sanskrit Learning 4) Establish Sanskrit Schools to express theosophical ideas in the education imparted to subjects. 5) Study of Hindu Religion & Philosophy in the light of Theosophy.

Following Topics were given to Branches for study in the 1891 & 1892, issues:

1. The Religious ideas and practices of India and their growth by P.N. Sinha
2. An Indian Branch of T.S. and how to work by C.L.P.
3. The Hindu Theory of Metempsychosis by P. Baijnath.
4. The Influence of Theosophy, J.H. Connelly, Paper II of American Branch work.

5. On the Higher Aspect of Theosophical Studies by M.M. Chatterji
6. Theosophical work in East and West by Bertram Keightly and S. V. Edge.
7. Karma & Free will by Annie Besant
8. Some Considerations on the study of Occultism by S. V. Edge.
9. Modern Science and Occultism by Bertram Keightly
10. Modern Sanskrit Research by S.E. Gopalacharlu.

This in short is the content of Branch Work paper undertaken in parallel to *Prasnottara* which was the official journal of the Indian Section from 1891 to 1903.

*Prasnottara* was evolving and the members were curious to know the equivalent terminology used in Theosophy and in Vedanta, Purana & Yoga Literature.

Following are some of the questions framed on the topics i.e. Ascetic Life, Caste System, Cyclic Law, Devachan, Elementals, Jivas, Karma- Reincarnation, Mantras, Meditation, Occult Knowledge, Temples, Vedic Commentators, Yagna Ceremony, Zorastranism, Religion etc.

Initially section staff and panel of pandits and intellectuals answered questions for discussion and clarification.

Over a period the system ran into trouble, as the panel members were overburdened and there was stagnation & repetition from enquirers.

*Prasnottara* was renamed as '*Theosophy in India*' in 1904 by the editor G.S. Arundale. By this time abundant Theosophical literature was available from Annie Besant, C.W. Leadbeater, G.S. Arundale, C. Jinarajadasa and many more contributors like Swami T. Subba Row, Dr. Bhagwandas. P. N. Sinha etc. Regional Branch inspectors were given charge of propagation and visit to Lodges.

Following articles started appearing giving a variety of topics:

Agastya, Atlantis, India's Debt to Theosophy, some problems of Metaphysics, monthly branch work reports and activities taking place at branches. Notifications of annual convention and few questions & answers.



1907, was a crucial year as the Founder President passed to peace in harness, on 17 Feb. 1907 and Dr. Annie Besant was nominated as President and ratified by the General Council. Thus Olcott era ended and Besant era started and Theosophy established in India on a sound footing.

The regime of General Secretaries in India started with Bertram Keightly, from 1890-1901. He was sent to British Section and European Section as General Secretary. Babu Upendra Nath Basu was Gen. Sec. from 1901- 1907. The Indian Section secured its Headquarters building at Varanasi, gifted by Dr. Annie Besant along with Shantikunj & Gyangeha Compound. She took over the reins of Presidency after Col. Olcott at Adyar.

It is worthwhile to quote a few words expressed by Sydney Cook, General Secretary of the American Section, in his Keynote address to Theosophists:

Every member as Server  
Every Lodge an Influence  
Every Section a Power  
Adyar a world Blessing

Annie Besant's advice given to Dr. G.S. Arundale:

'Study, Work, Action, Friendship', these were the main purpose for which a Lodge exists..... to draw the young men to Theosophy'.

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1. Branch Work Papers 1891 and 1892.
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3. *Theosophy in India*, 1904.
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\* SAHADEB PATRO

## TOWARD A NEW WORLD: A THEOSOPHICAL PERSPECTIVE

There was never any more inception than there is now,  
Nor any more youth or age than there is now,  
And will never be any more perfection than there is now,  
Nor any heaven or hell than there is now.<sup>(1)</sup>

Human species embody successional and transcendental contents of evolutions that are unfolding from within. Every human being is in his essence a bridge between heaven and earth. Transformation has a truly religious significance. Scientific knowledge can be conjoined with spiritual activity to create peace and goodwill in the world through an unmanifest field. The future, the time to be, is still so much bigger than the past, the time gone by, the present being the divider. And hence there is the scope of getting progressively perfected as against all the imperfections gone through. Neurologists say that past and future only exist as ideas in the mind, as mental events occurring only in the present moment.

Recall and revisit, recreate and revitalize the key to the Renaissance of human values as postulated by HPB in the 'Golden Stairs'. "A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instructions, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts", are the golden stairs up the steps of which we as learners may ascend to the temple of divine wisdom as the right step toward a new world. Let every moment be perfect in itself and a beautiful prelude to the next, wrote N Sri Ram. Life is not about what you have – it is about what you learn. Humanity

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needs to go beyond the analytical, fragmented mind, always dissecting, comparing, evaluating, to another kind of perception. If everything behaves exactly as they do, nothing would change. In the ultimate analysis human beings are more nebulous than we anticipate.

“The mind is the great slayer of the Real. Let the disciple slay the slayer.<sup>(2)</sup> Restrain the mind until it dissolves in the consciousness. This is wisdom, this is meditation. You must weed your mind as you weed your garden. If passion drives you, let reason hold the reins. No matter who you are, no matter what you did, no matter where you come from, you can always become a better version of yourself. You are worth more than what you do, but less than what you think, annotated the Tamil poetess Avvaiyar. If you do a good deed the result will come ‘like the water poured at the feet of the coconut tree returned as coconut water from its head’. “Thou shalt not let thy senses make a playground of thy mind”<sup>(3)</sup>.

How wonderful it is that nobody need wait a single moment before starting to improve the world. Whatever we are doing, believing, thinking, desiring, understanding, feeling – if we are not aware of them while aware of ourselves in the present – we are asleep, and all are but embers of a dream. Nobody is here forever. You have to live for the moment, each and every day... the here, the now. We must have both inspiration and intuition. Ponder about the universe inside us. The universe inside is very much similar to the universe outside. All evils are only expressions of the ignorance of spiritual knowledge. A narrow vision is divisive; a broad vision is expansive, but a spiritual vision is all-inclusive.

Behold I make all things new, asserts the Bible. Newness is not in the time but in the mind. If we can drop the useless stuff of our minds, we too can proceed like Jesus who could say, ‘My Yoke is easy and burden is light’. Don’t think of a New World as a far away goal. When the sun shines wondrously in the morning, don’t see the shadows falling across; even the shadows in our mind start running away. Keep your face always towards the sunshine – and shadows will fall behind you. Your vision will become clear only when you look into your own heart. There is a subtle magnetism in Nature. Look at the colours of the sky and how the sun lights the clouds more so ever at dawn and dusk!

Mother Nature has got fantastic graphic software. Knowledge includes knowing all the aspects of absolute value like truth, beauty, and bliss. We suffer from ignorance of not being in a natural state of bliss; don’t know the nature of Nature, to be in harmony with all things. *The Secret Doctrine* can only lead us towards the truth for it awakens something that is deep within us.

Man is the messenger who forgot the message. Think clean, work clean, and live clean in order to get the message right back. Slow down and everything you are chasing will come around and catch you for speed is not always sign of progress. Acknowledge like a wise person that there can be some good in your enemy and some bad in yourself. Understand that failure is not the opposite of success; it’s a part of success. We don’t face problems; invariably we are the problem. The cure is in the cause; the external challenge is a product of the internal one, which arises in the psyche. We need to be prophylactic instead of seeking therapeutics outside. Basically the world has not changed in spite of Gandhi or Marx, Tolstoy or Tagore, Newton or Einstein; it is as if it was a millennium ago obviously because we have not gone to the root of the problem; we have only looked outside. The history of mankind has been pretty much the same since the Indus Valley Civilization, technological progress notwithstanding. What we call problems are real opportunities. Ups and downs in life are very important to keep us going. A straight line even in an ECG means we are not alive.

*The word ‘Education’* has all the five vowels, the components of syntax and semantics, literary creation, and civilizational circumvention, or cultural accretion, and rightly so for all human values are contained in right education necessary for a new world, a world, possibly better than all that has gone by. All human beings search for either reasons to be good or excuses to be bad. All that counts in life is intention. Fortune delights in constant change. Everyone thinks of changing the world, but no one thinks of changing himself. Everyone wants to transform, but nobody wants to change. Be the change you want to see in the world, said Gandhi. Even if you do not seek change, change will find you. Why wait for change? This time we will be the change! Grant me the serenity to accept the things I cannot change; the courage to change the things I can, and the wisdom to know the difference.

Aldous Huxley's *Brave New World* is a nightmarish vision of a future society that expresses his distrust in politics and technology. It carries a clairvoyant warning reminding us of a great adage that poets and litterateurs are the unacknowledged legislators of the world. The dream of another world, a Brave New World, might not be all that utopian after all, particularly with the fillip provided by Theosophy, for it elicits us to examine ourselves in the light of goodness than in the weight of goods we acquire and possess. "We look before and After,/ And pine for what is not";<sup>(4)</sup> The skylark's music is a model of flawlessness and excellence. Spiritual wisdom is the experience of extraordinary moments of prime existence. Theosophy helps us gain an exalted state of heightened consciousness. The crux of the matter is youth today are living in the '**dead present**'; and the old in the '**living past**'. The greatest living legend, Noam Chomsky, has very rightly diagnosed the ailment of modern society the world over is the recusancy, disobedience and defiance of the youth today to their parents, teachers and elders.

In those who cannot be happy while others are miserable; in those whose meals are rendered bitter by starvation of the poor; in those whose luxury is a burden because of the wants of the miserable, in those will you find the builders of the new civilization, those who shall sacrifice that others may be happy, averred Annie Besant. Make no mistake I am because you are; you are because we are! – speaks of the unity of all existence. The Universe is, in some sense, meaningless without each of us. 'Brotherhood' without distinction, is universal in its nature, an awareness of the inner nature, the beauty and significance of life – is '**a reflection in action of right perception**'.

Let us unite, not in spite of our differences, but through them for differences can never be wiped away, and life would be so much the poorer without them. *The Gita* urges us to free ourselves from the **three gates of darkness – desire, anger and greed**. Anger and greed are mutations of desire. When desire is fulfilled it leads to greed; when desire is obstructed we get angry. If we can rise above desires they will be fulfilled. The doors to your soul are kept shut and you live and die without so much as a glimpse of your own power and magnificence imperative for the re-creation of a New World – a real Renaissance of human values, the right channel for *theosophia* nay theosophos. **Let us not get so late so soon toward a New World.**

The evolutionary process – a doing without doing – has gone through the millennia, from mineral to plant, to animal, to human being accompanied by the awakening of consciousness. Evolution is the creative advance to novelty. A Sufi poet, let alone Theosophy, referred to this by saying that life sleeps in the mineral, stirs in the plant, dreams in the animal, and awakens in the human being. Minerals, plants, and animals do not need to do anything about bringing about change, but we do. At a certain time, there is the stepping from the sphere of time into timelessness, the eternal Time, that's the dimensional change, a paradigm shift; it's a new creation from inside. We survive after death and achieve a vicarious immortality in so far as our words and deeds, consciously or unconsciously, influence the course of future generations. Life is the most difficult exam. Many people fail because they try to copy others, not realizing that everyone has a different question paper...! The universal spirit teaches us that we cannot live alone; there has to be a continuum and relationship with everything around us – a concatenation. The impossible is often the untried.

'Truth shall make you free' stated Alcyone in *At the Feet of the Master*. He explains thus the one who has a glimpse of the Plan, the splendour behind the process of life, stands for the good, resists evil, and works for evolution; and use your thought-power every day for good purposes; be a force in the direction of evolution, he iterated. The Divine Plan is for us to participate in great movements towards perfection, in full awareness and freedom. The Hall of Ignorance i.e. Avidya, Hall of Learning, Hall of Wisdom beyond which stretches the shoreless waters of *Akshara*.<sup>(5)</sup> As for the digitally progressing world today it is no more the sense of 'emotion' but the savvy web of '**e-motion**' that clicks towards a New World of instant connection and communication at the wink of an eye to keep all of humanity in touch with one another as one great family of humanity. The future belongs to those who give the next generation reason for hope, notwithstanding a good reason or the real reason.

As always, our answers are tentative, alluding finally to a Supreme Power. But question we must, and always have. We dimly perceive that all the answers will never be found, yet we question on. A few people with their abounding affluence and richness have created poverty for the rest of the multitude while still saluting Gandhian paragon of sim-



licity and Marxian societal equality & economic well-being for all. Whither the lofty holistic socialistic ideology of 'from each according to his ability, to each according to his need.' When greed has become the be all and end all of human life notwithstanding the plights of poverty of the brothers and neighbours? Realise that all our wants are bound to end in frustration. Insatiable greed is the characteristic of our modern consumer society.

There are changes in life at all times; many of them are imperceptible. Every one of us undergoes changes during different incarnations. Without change there would be no evolutionary process. The process implies progressive march towards future perfect. Change is for growth, growth is for change. Both are for helping us become aware of our divinity that inspires us to move into higher realms. Man's most noble condition is a permanent state of transition. Much of the incredibly complex human brain in the complex human body still remains unused. *Tao* is the boundless energy in man which is yet to be tapped and used. Complexity implies increasing sensitivity. From the Theosophical perspective there is the unfoldment of consciousness. The ability to perceive more and respond in accordance is developed over pretty long periods of time. Man is the only free agent in Nature, aspouses HPB in *The Secret Doctrine*.

Shankar's *Vivekachudamani* and the *Dhammapada* containing the Buddha's words point to a special position for the human beings. We are what our thoughts are and the world is what our deeds are. Hence, only New Man can work towards a New World; and by New Man I mean men indoctrinated presently into the Wisdom Religion of Theosophy in letter and spirit actualizing Universal Brotherhood enabling to see others in him and him in others. Brotherhood in action implies a deep psychological revolution. It is a realisation of spiritual kinship. Brotherhood is said to be a fact of Nature. 'We' live on in 'others' as 'others' live on in 'us'. It is this inextricable interweaving of consciousness that is the underlying reality behind the metaphor of reincarnation. The human consciousness is capable of awareness of its own position in relation to everything else. Each must pass through the stage of conscious cooperation with the "divine will" which is in accordance with the laws of Nature. Our own egoistic 'will' has nothing to do with the universal 'Will'. There are no external facts in suffering; it is the result of our

egoism. The change must be in the direction of universality of outlook. Everything in Nature has a purpose, value and meaning in itself and not what we attribute to it. The purpose in life is to find a purpose in life.

The term Universal Brotherhood is no idle phrase... It is the only secure foundation of universal morality, states the Mahatma Letters. It is neither Nature nor an imaginary deity that has to be blamed, but human nature made vile by selfishness (*ibid*). Try and create a nucleus of universal brotherhood. A nucleus is a living thing, so it will grow; other people will come into the brotherhood. A change from selfishness to altruism; from strife, inside and outside, to peace; from ugliness to beauty and harmony, is a change from a state of ignorance to wisdom. C Jinarajadasa spoke about the new humanity of intuition. If you have any intuition you will work out 'cause' and 'effect' and perhaps realise whence the difference, expounds Master KH.

From an atavistic point of view, humanity has not advanced much; it is still near the borderline of the animal kingdom; the animal urges are still strong in men. We are still very conditioned by animal reflexes, but we are human enough to rationalise and justify them. Commonsense is so uncommon now a days that it needs reconnaissance. We are making our life unnecessarily overcrowded, suffering from information overload. We need really to apply our intelligence towards a New World. When there are enough intelligent people at the crest-wave of civilization who are altruistic, the New Man will be born with a radiant New Mind. Evolutionary process does not stop at the stage of man as he is today.

All religions though more or less true, are imperfect human instrumentality. 'Physician, heal thyself', is more true in matters religious than mundane. 'As with the self, so with the universe' – know the self and you know the Universe. Religious superstition, dogmatism and fundamentalism have become crux of the matter today to which the only best possible answer is provided by Theosophy. Intercultural dialogue and interreligious discourses are the best guarantee of a more peaceful, just and sustainable world that Theosophy aims at striking. There is no religion higher than Truth. Gandhi would say: "There is no religion other than Truth; Truth is God." We only accumulate '*tathya*' which are just facts and are averse to '*tattva*' which means 'what a thing actually is; facts are not truths'. What we actually are inwardly is the 'truth' and

not at our outer physical level. One should read the **'Book of Life'** which opens before us every day and examine with an open mind.

Every human being is entitled to a new and glorious beginning. One has just to be honest to one's faults. A nascent mind is the new mind, a fresh mind. Act as if what you do makes a difference; it does; for all humans have moments of epiphany in their lives. We want a quantum leap in our consciousness... The best way to make your dreams come true is to wake up. All men who have achieved great things have been great dreamers. Great dreams of great dreamers are always transcended. Dreaming is a journey through wonder, surprise and freedom.

Life can only be understood backwards, but it must be lived forwards. When we are no longer able to change a situation, we are challenged to change ourselves. Such a 'new world' may not be utopic, but it isn't dystopic either. Higher ideals help you tap into sources of energy you never thought you had. It is not enough to stare up the steps – we must step up the stairs. New age healers like Paula Haran and gurus like Andrew Cohen see the much-touted portend of cataclysm as something that points, not at all to the physical world, but to the one that is to be played out in the human consciousness. There could be a consciousness revolution that would lead to revolutionary enlightenment, paving the way for a new world order. Look forward to the time when the 'Power of Love' will replace the 'Love of Power' in order to know the blessings of peace. Humanity is a single people with a common destiny. The task of creating a peaceful and just global society must involve all.

As long as you're moving it's easier to steer. How wonderful it is that nobody need waste a single moment before starting to improve the world. Intellectual dialogue is the best guarantee of a more peaceful, just and sustainable world. If we have hundreds of problems, we have millions of solutions too. All problems are just an "illusion of the mind"; every problem is an opportunity in disguise. We need to keep running in order to remain at the same place said Alice. What Alice told in *'The Wonderland'* is the need of the time today. The world is round and the place which may seem like the end may also be the beginning. The 'New World' is called into existence to redress the balance of the old. When the underlying spirit of humanism is extended to everything animate and inanimate in this universe it's called neo-humanism which can effectively proclaim the song of human triumph.

Embark on a journey to transform your life from one of mediocrity to that of excellence – an Epiphany of ideas. "... make thy vices impotent, ere the first step is taken on the solemn journey"<sup>(6)</sup>. Everything material must cease to become a necessity, if we would really advance spiritually, she avers. That age will be rich indeed when those relics which we call Classics, and the still older and more than classic but even less known Scriptures of the nations shall have still further accumulated, when the *Vaticans* shall be filled with *Vedas* and *Zend-Avestas* and *Bibles*, with *Homers* and *Dantes* and *Goethes* and *Shakespeares*, and all the centuries to come shall have successfully deposited their trophies on the forum of the world. By such a pile we may hope to scale heaven at last.

Human beings invent just as many ways to sabotage their lives as to improve them. Man is a unique super-predator. We are lutes. While we're still watching the TV that all relates to the past, the world has advanced much into the future. The modern belongs to a popcorn generation. Equality has invariably been interpreted as "treating likes alike" instead of "treating unlikes alike". Men have become the tools of their own tools. Criminals so easily come together for a bad cause and that becomes their strength; the gentle citizenry cannot come together for a good cause and that becomes their weakness. A wealth of information creates a poverty of attention. Modern man is gradually moving from *Prakriti to Vikriti* – from nature to perversion. People are generally neophobic; they dread novelty.

How do we reconcile the panegyrics on youth with the fact that they have apparently lost their way in the haze and maze of modern materialistic education? We have indoctrinated the younger generation into believing that their happiness is commensurate with the marks they get, the number of degrees they acquire, or the wealth they accumulate. We are living in times where hedonistic needs of mind are given priority over everything else. We created youth without heroism, age without wisdom, and life without grandeur. What we call sin as an acronym is Self Insulting Action. It is time for a paradigm shift.

Luck is not future that comes by chance but luck as an acronym is *'Labour Under Correct Knowledge'* Carl Sagan would aver that our species needs, and deserves, a citizenry with minds wide awake and a basic understanding of how the world works... for small creatures such

as us, the vastness is bearable only through love. Love transcends anguish. World is a divine play. At the beginning and at the end, we are the same.

“The Kingdom of God is spread upon the earth, and men see it not”, says Christ (*The Gospel of Thomas*). Born on the same planet, covered by the same sky, gazing at the same stars, breathing the same air, we must learn to happily progress together, or miserably perish together. We’re our own dragons as well as our own heroes, and we have to rescue ourselves from ourselves. We should not be conservatives who believe that nothing should be done for the first time. The wind and waves are always on the side of the ablest navigator. What is genius but the power of expressing a new individuality?

Faith is the substance of things hoped for and the evidence of things not yet seen, says the *Bible* (11.1). The International Headquarter of TS at Adyar – a numerous and united body of people is ready to welcome the new torch-bearer of Truth. The Augustine poet would assuage:

What future bliss, He gives not thee to know,  
But gives that hope to be thy blessing now.  
Hopes springs eternal in the human breast:  
Man never Is, but aways to be blest<sup>(7)</sup>.

#### References:

1. Walt Whitman, *Song of Myself*, lines 40-43
2. H.P. Blavatsky, *The Voice of The Silence* (1889) Fragment I, 4,5
3. *Ibid.* Fragment III, 218
4. P.B. Shelley, *To a Skylark*, lines 86, 87
5. H.P. Blavatsky, *The Voice of The Silence* (1889) Fragment I, 24, 26, 27
6. *Ibid.* Fragment I, 70
7. Alexander Pope, *Essay on Man*, lines 93-96

## NEWS AND NOTES

### Bengal

Mayfair Lodge celebrated its 36th Anniversary on 1 October. Pradip K. Mahapatra, Asst. General Secretary of the Indian Section, was the chief guest. Bro. B.L. Bhattacharya presided over the meeting.

Bharadwaja Lodge celebrated 48<sup>th</sup> Anniversary on 2<sup>nd</sup> October in BTS Hall. Bro. Bro. B.L. Bhattacharya and S. Ravindra Singh graced the occasion with their presence.

### Bombay

A meeting on the occasion of Dr. Annie Besant’s birthday was jointly organized by BTF and Blavatsky Lodge on 1<sup>st</sup> October 2016 at Besant Hall. It started with recitation of the Prayers of All Religions and the Universal Prayer and opening words by Blavatsky Lodge President Bro. Navin Kumar attuning Brethren for the reverential meeting.

Sis. Navas Dhalla speaking about sterling qualities of Dr. Annie Besant covered many facets of her Diamond Soul. Annie Besant did not hold back anything in her power, but did not go for power. For her ‘there is nothing which cannot be conquered’. She was a great leader, an orator, a teacher and a friend full of understanding and compassion. She was an epitome of courage and integrity always in the search of Truth. She was the Mother of Modern India.

Sis. Mahazaver Dalal sharing an article ‘The Messenger of Hope’ of Sri Iqbal Narain Gurtu, General Secretary of the Indian Section, TS (1923-1924), drew the attention of Brethren to the words, ‘With her (AB) matchless eloquence she proclaimed the great message that if Indians, who formed almost the last hope of the spiritual uplift of man, yielded to the lure of exclusive material advancement and power then in their “spiritual death humanity shall find its grave”. She added that these words mean that as Indians, and more so as Members of TS in India, we have a great responsibility. With thought, words and actions of daily life, we as small pebbles have to start the ripples of spiritual life.

Sis. Aban Patel said that as a 12 year old girl she had taken part in Inter-House Elocution Competition and the topic given to her was ‘Annie

Besant's speech as President of Indian National Congress of 1917'. At that time she had no idea that she would have a great opportunity to share her study of Besant's and Leadbeater's books with Brethern. Luckily she came across her speech only a few days ago, which speaks of the magnanimity of AB. Annie Besant's speech was: "For the first time in Congress history, you have chosen as your President, one who when your choice was made, was under the heavy ban of Government displeasure. And who lay interned as a person dangerous to public safety. While I was humiliated, you crowned me with honour; while I was slandered, you believed in my integrity and good faith; while I was crushed under the heel of bureaucratic power, you acclaimed me as your leader; while I was silenced and unable to defend myself, you defended me and won for my release; I was proud to serve in the lowliest fashion, but you lifted me up and placed me before the world as your chosen representative. I have no words with which to thank you, no eloquence with which to repay my debt. My deeds must speak for me, for words are too poor. I turn your gift to service to the Motherland; I consecrate my life anew, to her worship by action. All that I have and am, I lay on the altar of Motherland and together, we shall cry, more by service than by words. Vande Matram."

Sis. Kerman Patel shared a quote of Annie Besant: "What is the fundamental truth of a religion? It is, without challenge, the Unity of the Self. One Life in all, one Life in every separate form. And understanding Unity amid a superficial diversity; that is the Fundamental Truth of religion and that is the basis of the Brotherhood of man".

Bro. Satya Prakash Agarwal fondly remembering early years of his life spoke about the rare opportunity he had as a 9 year boy to study in Rajghat School of Banaras. It was an exposure to brotherhood not only of students, but while learning about agriculture, forestry, carpentry and other fields it was with other creations also. There were no examinations and J. Krishnamurti used to spend a month with students. The values learnt at Rajghat have helped him in his work and life over 60 years. He urged us to give opportunity to children to study according to AB and JK's Teachings.

Bro. Navin Kumar informed the gathering that currently the Brethern at Blavatsky Lodge are studying two books authored by AB and CWL. The books are "Man.. Whence, How & Whither" and "Lives

of Alcyone". During the studies they learnt that both AB and CWL were in touch with Master Maurya and KH life after life. Bro. Navin Kumar showed a video about Annie Besant's life from her early years of inner turmoil and fight for the cause to making India her Motherland, her search for Truth and mission to spread Theosophy as Second International President of TS. The video also had some live clips showing AB in action. The meeting of paying homage to Annie Besant ended with recitation of a Sanskrit Prayer.

## **Delhi**

Mr. P Bhattacharya discussed the ideas of the first twelve General Secretaries of the Indian Section printed in **ATTRIBUTES**, in a meeting of Besant Lodge on 3 and 17 November, 2016

A brief presentation was made by Bro. Satish Varma on The Why of TS. Excerpts from the Inaugural Address delivered by Col. Olcott on Nov. 17, 1875 were presented. The points were: Do not worry if TS started with a small number; Christianity and Islam started with small groups but their numbers grew enormously; We are backed by the tremendous power of Truth behind us; Theosophy is God's wisdom and we have to free human mind from prejudice, superstition and dogmas; and we have to provide concrete proof regarding the existence of Immortal Soul. The meeting ended with a *bhajan* rendered by Sis. Anjana Varma.

A meeting to observe the Foundation Day of the TS was organized on 17 November in which the President and Secretary of Delhi Federation and some members participated.

## **Karnataka**

Sis. Lakshmi Govind, South Zonal Organizer, conducted a meeting at Nittur on the occasion of Dr. Annie Besant's birthday. Sis. N. Saraswathamma delivered a talk on life history of Dr. Annie Besant.

Sis. K. Parvatham, Secretary KTF, delivered a talk on Dr. Annie Besant and Mahatma Gandhi on 1<sup>st</sup> October 2016 at the Hospet Besant College and also delivered a talk at Bellary Theosophical Lodge on Dr. Annie Besant's contribution to India.

Bro. M. R. Gopal, Central Zonal Organizer, conducted a programme in connection with Dr. Annie Besant's birthday celebrations at Hiriyyur on 2 October. Bro. H.C. Jagadheesh and Bro. Parameshwarappa

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participated in it and spoke on Dr. Annie Besant's personality and her life. Sis. G. S. Lalitha organized a programme at Bangalore City Lodge on 2 October.

Sis. K. Parvatham directed study camp from 24-26 September 2016 at Hasanamba. The book studied was *The Voice of the Silence*. Bros. H.C. Jagadheesh, K.L. Nanjunda Shetty, B.C. Narasingappa, A.V. Vastrad, Sis. D.J. Premaleela, participated and spoke on various topics of the book. One hundred members attended the camp.

The 107th Annual Conference of Karnataka Theosophical Federation was held from 15-17, October 2016, at Huliya along with Golden Jubilee Celebrations of the Sanmarga Theosophical Lodge. The theme of the conference was "Universal Brotherhood".

The Golden Jubilee Celebrations of the Lodge was inaugurated by the International Secretary Sis. Marja Artamaa. She spoke on the theme of the conference.

The Annual Conference of the Federation was inaugurated by Prof. C.A. Shinde. He delivered a talk on "Unity is Fact of Nature". One book translated in Kanada and two reprinted books were released by the International Secretary.

Dr. L. Nagesh, National Lecturer, led the panel discussion on "How Universal Brotherhood is relevant and possible in the present world". Bro. G. Dakshinamoorthy, Vice President, Karnataka Theosophical Federation, Bro. G.B. Nagan Gowdar, Secretary of Kottur Lodge, Bro. H.C. Jagadeesh of Huliya and Bro. M.R. Gopal, ex-President, Huliya Lodge, participated in the discussion and expressed their valuable opinions.

Bro. B.V. Thippeswamy, President, Karnataka Theosophical Federation, delivered a talk on 'Universal Brotherhood 6<sup>th</sup> Root Race'. Bro. G.B. Nagan Gowdar's public lecture was on "Universal Brotherhood is achieved by Practical Theosophy". Sis. K. Parvathamma, Secretary, KTF, conducted the symposium in a women's programme on "Fundamental Unity of all Existence". Sis. P. Bhuvanewari, Sis. D.J. Premaleela and Sis. Lakshmi Govind spoke on the theme of the symposium.

Bro. B.V. Thippeswamy presided over the General Body Meeting of KTF, T.P.S.S. and the valedictory session.

Memorable and inspiring message was given by the International Secretary and Prof. C.A. Shinde in the valedictory session. About 250 delegates from 43 Lodges participated in the conference.

### **Rayalaseema**

The following activities were organized at Secunderabad Lodge. On all Wednesdays and Fridays study of *At the Feet of the Master* was conducted by Bro. Dhananjay. On every Monday a video presentation was on subjects like Education, Health, Environment etc followed by discussion. Many non-members are participating and a lively atmosphere of enquiry and discussion is created. Bro N. C. Ramanujachary visited the Lodge in July and August and gave talks on Theosophy which was well attended. Bro. N. C. Krishna, present Secretary of the Federation, conducted a study camp on 28-10-2016 in the Lodge premises. The subject of study was *Punarapi Maranam Punarapi Jananam*.

Bro Ramakanth of Bellary Sanmarga Lodge gave talk on *Swabhava* and its implications in particular. In the recently held Annual General Body meeting of the Lodge Bro. P. Parasuram, G. Durgarao and G. Dhananjay Yadav were elected as Secretary, President and Treasurer respectively.

Get together of all family members of the Lodge is organized on the last Saturday of every month in which talks are given to encourage young people.

### **Uttar Pradesh**

Bro. B.P. Shukla spoke on 'Essence of Theosophy' at Dharma Lodge, Lucknow, on 5 October. Bro. U.S. Pandey gave three talks on 'The Dream of Ravana'.

A special study of the book *Philosophy of The Bhagavadgita* was conducted by a group of members of the Dharma Lodge at Lucknow during additional weekly meetings in October.

A public talk on 'Allegory in Durga Saptashati' was organized by Bro. Vipul Narain, Secretary, Satyamarg Lodge at Lucknow on 5 October. Bro. U.S. Pandey introduced the general concept of Symbolism in religious teachings and especially in Hinduism. Bro. Shikhar Agnihotri, National Lecturer, as the main speaker, dealt at length with the matter on



allegory in Durga-Saptashati based on Dr. I.K. Taimni's book *An Introduction to Hindu Symbolism*.

Noida Lodge celebrated Annie Besant Day on 1st October in Om Foundation School. The Director, the Principal along with all the Teachers & Students and also Lodge members actively participated in this function. It started with Universal Prayer led by Bro JK Khanna, the Secretary of the lodge, followed by the students who spoke about the "Biography of Dr Annie Besant" and "Dr Annie Besant's Contribution to the Society". Interactive lectures by Sis Suvralina and Sis Pranshee Mohanta were highly inspiring and were followed by interactions with the students, the central theme of the programme being 'education'. The programme was summarized by Bro Col B K Kailash.

A study camp was organized on 22-23 October by Sarvahitkari Lodge, Gorakhpur. Bro. U.S. Pandey delivered talk on 'Symbols and Allegory in Religions' on 22 October and on 'Deva kingdom-its hierarchy and functions' on 23 October. The talks were followed by interaction with the participants.

Bro. Pandey delivered a talk on 'Human Happiness' before a group of senior citizens on 23 October. Earlier Bro. S.B.R. Mishra, President of Sarvahitkari Lodge, introduced the speaker. There was close and lively interaction between the speaker and the audience.

Dr. Anshu Shukla of Vasant Kanya Mahavidyalaya spoke on *Tamsa Ma Jyotirga Maye* in the meeting organized by Kashi Tattva Sabha on Nov. 4. Dr. T.K. Nair's public lecture on 11 November was on the theme 'Significance of Bharat Samaj Pooja'.

Shri S.C. Sharma (Dip. 93608) of Anand Lodge, Ghaziabad, passed to peace on 12 October, 2016.

### **North India Study Camp**

The North India Study Camp was held at the Indian Section Headquarters, Varanasi, from 15-17 October 2016. Prof. R.C. Tampi directed the study of the book *An Approach to Reality* by N. Sri Ram. The Chapters covered in the study were 'Appearance & Reality'; 'Completeness in Thought & Reality' and 'The Path of Spiritual Reality'. It was attended by 64 delegates of 11 Federations.

A cultural programme for the delegates was presented by the students of Annie Besant School. The way the children performed the

prayers was very much appreciated by the delegates. It was followed by a superb play on 'Turning points in the life of Dr. Annie Besant'. The small children performed their respective role in a very dignified and elegant way.

A programme of Indian Classical Music was organized for the delegates on 16 October. It was held in collaboration with Kala Prakash.

### **General Secretary's Visits**

Bro. S. Sundaram was the chief guest of the Annual Conference of Marathi Theosophical Federation held at Nagpur on 23-25 September 2016. He delivered the inaugural address on the theme of the conference 'Open Mind'. His public lecture in the evening was on 'Morality is the Foundation of Spiritual Life'. Besides, he spoke in the concluding session on how to strengthen and promote the work of the TS.

The GS delivered the inaugural address in the 92<sup>nd</sup> Annual Conference of M.P. & Rajasthan Federation, held at Jodhpur on 5-6 November 2016. He spoke on the theme of the conference '*Gita evam Adhayatmikta*'.

### **Study Camp at Lucknow**

A two-day study camp on "A Study in Consciousness" is being arranged at Lucknow on 25-26 February, 2017. The study will be conducted in Hindi.

Members of U.P.Federation and also of other Federations are welcome to participate in the study camp.

The persons coming from outside Lucknow will be provided board and lodging from 24 February (evening) to 26 February (AN), for which each such participant will pay a contribution of Rs.300/- on arrival at Lucknow. However, each such person may inform his/her name to any of the following contact persons latest by 10 February, 2017.

Bro. Vipul Narayan, Secretary Satyamarg Lodge, Lucknow,  
Mob. No. 9415864998.

Bro. Shikhar Agnihotri, Secretary, Pragya Lodge,  
Mob. No. 9839912070.

U.S. Pandey  
Secretary, U.P. Federation  
Mob. No. 9451993170

## Study Camp at Gwalior

M.P. & Rajasthan Federation and U.P. Federation are jointly organising a study camp on “Philosophy of the Bhagavadgita in the Light of Theosophy” on 24-26 March 2017 at Gwalior.

Members of all Federations are welcome to participate in the study camp.

The persons coming from outside Gwalior will be provided board and lodging from 23 March (evening) to 26 March (afternoon), for which each such participant will pay a contribution of Rs. 300/- on arrival at Gwalior. Those willing to participate may advise his/her name to any of the following contact persons latest by 5 March, 2017.

Dr. H.S. Dwivedi Secretary M.P. & Rajasthan Federation- Mob. No. 09425119409.

Bro. U.S. Pandey, Secretary, U.P. Federation – Mob. No. 09451993170

## Discount of 20% on purchase of TPH books

It has been decided to give 20% discount throughout the year to all the members of the TS on TPH books purchased either in person or by order sent through post or email on furnishing the details given below:

- 1 Name with Diploma Number and address.
2. Name of Lodge and Federation along with Copy of Receipt of latest annual dues paid.

S.M. Umakantha Rao  
Manager  
The Theosophical Publishing House  
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