

THE INDIAN THEOSOPHIST

OCT. & NOV. 2016

VOI. 114

NO. 10 & 11

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Editor

S. SUNDARAM

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

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

A STEP FORWARD

Regeneration is the key of theosophical work. The dictionary meanings of the word 'regenerate' are to make a radical change for the better, to reform completely, to generate anew. Similarly, 'regeneration' has been explained as spiritual renewal; 'a radical spiritual transformation in which the centre of one's life is shifted under the action of a divine agency (as the Holy Spirit), from a self-centred ultimate concern to a God-centred ultimate concern'. So, we can say that the emphasis is on thoughts, values and actions which go beyond one's self for the betterment of society. It is self-surrender with mind, action and speech. It has to be lived in our daily life.

All the ideas and work of the TS attract one's attention towards the inner transformation so that this transformation may inspire and encourage us to tread *the path* and proceed in the direction of unity, cooperation and love. For all this study, serious thinking and meditation with an alert and awakened mind is very *essential prerequisite*. Perhaps this is why Radhaji once mentioned that 'Self-preparation is an important aspect of theosophical work.' If one would take up all these in a sincere way and with full commitment for the cause then even if he happens to come across some unpleasant and adverse situation he would not say that 'I was not prepared for it.' Because his serious study, understanding and commitment for the cause would provide him strength.

In order to spread the message of Theosophy and to promote and strengthen the work of the TS we should gather strength and courage to show our disagreement with thoughts and actions which would cause social, moral and spiritual harm to the individual, group or society and at the same time earnestly put our effort to work out and present an effective alternative based on love, compassion, concern and cooperation.

Very often we find that people are asserting their rights through various struggles, but the growing awareness regarding duty and responsibility seems to be missing. It is pertinent that we, the members

actively get involved in fulfilling our duties and responsibilities towards society. Mrs. Besant emphasized on the performance of duty and observance of morality. Bishop rightly observes:

Dharma to her also included the notion of duties, the view that one should be more concerned about fulfilling his obligations than asserting his rights. A society in which people accept the notion of duties is more apt to be stable and enduring. Annie Besant saw serving as another aspect of Dharma, and she taught that one should be more concerned about how he can serve his fellowmen than what he can get out of them.*

As mentioned by Hugh Shearman in his book *Modern Theosophy*: "An external law is generally the indication of a lack of growth in ourselves". So, unless we look into our own-self, unless we are true to our real-self, unless we pay attention to and are guided by our conscience — change or transformation in our own-self will not be possible. As such, one must listen to his 'inner voice'. The pioneers and scholars of Theosophy have laid great emphasis on change within. Then only one can think and work in terms of Human Regeneration. And in this regard, the Motto of the TS, the Three Declared Objects and Principles of Theosophy show *The Path*. The deeper one reflects and thinks on these lines greater will be the possibilities of working for one's own evolution, for the welfare of society and for the Human Regeneration at large.

* D. Bishop, *THINKERS OF THE INDIAN RENAISSANCE*, (Edited by Donald H. Bishop), Wiley Eastern Ltd., New Delhi, 1982, p.147

ON UNITY

THERE are a number of ways in which we can apply the principle of Oneness. Very often the example used is that of a doctor who gives a prescription. If we were to go to see a *good* doctor, he would first examine us, and would then give a diagnosis. However, someone who was *truly very good* as a doctor probably would function at different levels. He would examine our condition and prescribe things that function at other levels as well, such as exercise, change of diet, and so on. He might even be so far-reaching as to tell us that we need to consider the quality of our thinking, so he may recommend something to read, and even a practice of prayer or meditation.

When we think in terms of our spiritual condition, we need to apply a similar approach in our own thought, because the habit that we have adopted over so many lifetimes of profound conviction of separation, functions at every level of our consciousness. So we need to address it at many levels. Obviously the best cure is to directly address the root cause, but sometimes that is difficult for us. There are a couple of avenues along which we might be able to address this symptom of separateness that places us away from a realization of the fact of Oneness.

It is no accident that in the theosophical world there is an emphasis on service. If we could name it differently, we would describe service as conscious compassionate activity. The important part is *conscious* activity. There is a direction of the mind toward this extension beyond our own limited self, which often involves thought, our feeling nature, and even the movement of our bodies in this expression of compassionate activity. It addresses the sense of separation at the levels of the base personality. This is one of those avenues which is always available.

I often tell people that if we have a headache, or have had a bad day at the office and feel emotionally drained, sometimes the best cure

that we can have for that is to do something for someone else. We can cook a meal and invite a person to share it with us. When we are sweeping in front of our house, also sweep in front of the neighbor's house, if our motive is good. These activities can have immediate effects in terms of our personal condition through extension beyond our limited self.

On other levels, much of this work is done within, at a deeper level. During H. P. Blavatsky's lifetime she shared many things in her writings about meditation and its value. But she had very little to say about *how* to meditate. She did have the wonderful diagram that she dictated just a few years before her death: Diagram of Meditation. In theosophical circles we place great emphasis on meditation, and it would be good if we were to discuss sometimes what meditation is, and what it is not. This is because very often we may be labouring under the belief, when we sit for twenty or thirty minutes or longer in the morning, that we are meditating. Perhaps we are, but perhaps ninety-nine percent of the time we are not.

When many years ago I first realized that meditation was important, I read books and talked with people to find out what meditation was. Everywhere I looked, there would be a description of a method or technique, but not of what *is* meditation. Even such things as the theosophical quotation, "Meditation is the inexpressible longing of the soul for the infinite", has some poetic beauty that points in a certain direction, but "what do we do with that?" was my question. Probably the best quotation about the meaning of meditation I have found is from a theosophist and Tibetan Lama born in Germany who wrote many books, Anagarika Govinda. At one time he was asked what "meditation" is, and his answer is the one I like the best — "Meditation is not what you think" — short, but to the point! Any time that we are seated and engaged in a process of the nature of thought, of the mind, we are not meditating. Meditation begins at that point where thought ends.

Thoughts never end, that plane is always active, but at the point in which our consciousness moves beyond its involvement in the mental movement, and *only* at that point, meditation begins. Everything else, all of those fifteen, twenty, thirty minutes we spend sitting, would more accurately be described as "the practice of meditation", not as "medita-

tion”. Similarly, when practising the piano, we are not *playing* the piano, we are practising. The wonderful thing about meditation is the common experience that we all have had — the momentary absence of self. This is a moment when we are not on a cushion, that is, we are having a genuine meditative experience. It does not require sitting with the legs crossed with the breath flowing in a certain way. Probably the most profound meditation experiences we have had have been at times when we would not say that we were technically meditating. But the practice is vitally important, much like a farmer prepares the earth for the seed to make itself known.

In Blavatsky’s Diagram of Meditation the very first point that she emphasizes is that, in meditation, we must make an effort, we must try to conceive of Oneness: “First conceive of UNITY by Expansion in space and infinite in Time.” In our imagination we try to expand ourselves into all space — it is an imaginative act at first. One of the things that is said to be eternal is space. Whatever our conception may be of the Divine, of God, and so forth, necessarily has the nature of limitless space. HPB asks us to conceive of Unity, and, knowing full well that Unity cannot be grasped in any conception, we are asked to try. This is the beginning of her Diagram of Meditation. It is an abstract approach, and by virtue of it being so abstract, it will necessarily not be appealing to any and all people.

But there are many other forms of meditation that do exactly the same thing, using different methods. In Buddhism there is the familiar form of *metta*, or loving-kindness meditation. There is also a meditation on the four immeasurable minds. These meditations essentially involve the aspiration that all beings may be happy and free from suffering. At the superficial level it is just a statement of a wish, and it could end there. But at a more profound level the meditation is actually taught beginning with a visualization, to the extent that we are capable, of all beings being before us, and of this good wish flowing toward all of these beings that we have seen in our minds situated in front of us.

This is the way to incorporate a visual component into the same suggestion made by Blavatsky, trying to come to an understanding of Unity by expansion in space. In this case it takes place by expansion to

the limitless number of beings before us. Because the beings are unlimited, the wish for their happiness also has the quality of being without limitation, without personal attachment. If the abstract approach is appealing, then simply the expansion is in space and infinite in time — the Blavatsky way. If we require some level of imagery in order to activate the imagination and stimulate the aspiration, there are other methods that accomplish the same thing. These are some ideas on how we can have some practical application of the principle of Unity.

(Courtesy: *The Theosophist*, September 2016)

Insincerity is among the greatest of all hindrances on the Occult Path. Insincerity corrodes the integrity of the Soul, destroys the new growth as rapidly as it is made and mars the beauty of the opening bud, of which as canker it eats away the heart. Insincerity also bars the passage of pure reason as it seeks to illumine the brain.

Half-heartedness renders occult development impossible; for only with his whole Soul, with every part of his nature, and with all his will applied to the great endeavour, may the aspirant attain the heights in advance of the normal time.

The Pathway to Perfection

Geoffrey Hodson

Mystic heights of THE VOICE OF THE SILENCE

“Where is thy individuality, Lanoo, where the Lanoo himself?

It is the spark lost in the fire, the drop within the ocean”

I certainly do not profess to be the author of this Article, for I have drawn its content, totally, from the work and words in the preface to Section II of the *Talks on the Path of Occultism* rendered by revered Bishop C.W. Leadbeater. I have chosen to do that just in my earnestness to impress upon my younger brethren setting on to read the book, *The Voice of the Silence*, its mystic heights of this most remarkable of the occult works in Theosophical Literature.

A century-and-a-quarter since *The Voice of the Silence* has been informing and lifting up our personalities on the path of human evolution. Isn't it time to pause and see if, in each of us, it is heard as the voice of the triple spirit and, the 'my self' is merged in 'that Self'? That is the Goal of this book. The test of understanding it is, whether to one self his form has appeared unreal -

“For then the Soul will hear, and will remember.

And then to the inner ear will speak -The Voice of the Silence.”

These and the other aphorisms of the book, handed out to the world by our great founder and clairvoyant investigator, Madam H.P. Blavatsky, have, despite their rhythmic style and musical content, keeping our minds puzzled, ever. The reason, we immediately see to ourselves, is that the instructions fall in the arena of the *Occult*, which the common level of human consciousness is yet to attain. Where then is the question of approaching the *Goal*?

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Here is the true test laid by the author:

“If thy Soul smiles while bathing in the sunlight of life;

If thy Soul sings within her chrysalis of flesh and matter;

If thy Soul weeps inside her castle of illusion;

If thy Soul struggles to break the silver thread that binds her to the Master; Know, O disciple, thy Soul is of the earth”

Bishop Leadbeater has explained the aphorism thus: ‘The Voice of the Silence for any one is that which comes from the part of him which is higher than his consciousness can reach, and naturally that changes, as his evolution progresses’. So, let us get it clear, that the voice of the silence is heard when one becomes indifferent to objects of perception. So it is, that the disciple is exhorted to *kill the Mind* in order that the Voice of the Silence be distinctly heard -

“The Mind is the great slayer of the Real;

Let the Disciple slay the slayer”

The book presents itself in three parts – the highlighting aspects of Part I are the Voice of the Silence, the two paths and the seven portals; and of Part II, the two doctrines - of the Eye and of the Heart; the way of the Arhat (the fourth of the *Initiations* upto which these instructions are supposed to guide the personality).

“ Before thou takest the first step,

learn to discern the real from the false,

the ever fleeting from the everlasting;

Learn above all, to separate

head-learning from Soul-wisdom;

the ‘eye’ from the ‘heart’ doctrine”

And of Part III, the *Paramitha* Heights, the six qualities or virtues that are to be cultivated by the disciple to tread the Path; and the Arya Path, the path that ultimately leads upto *prajna* which is translated some-

times as consciousness, sometimes as intelligence, sometimes as discernment or simply wisdom. (*Prajna = jna* that is moving forth)

“Calm and unmoved the pilgrim glideth
up the stream that to Nirvana leads;

He knoweth that the more his feet will bleed,
the whiter will himself be washed;

He knoweth well that after seven short and fleeting births
Nirvana will be his”

The method of instruction, although, is peculiarly plastic; every-one of it applies to the various stages at which each one’s personality is attained beginning from the development of the ego, through the Monad, and still higher, to the Planetary Logos – ‘*The star whose ray thou art*’. It is useful to recall that men fall into seven great types, or seven rays. Teaching in *The Voice of the Silence* is adapted to each type separately and even within the same type, to individual values. The presentation is said to work like an algebraic formula by which the individual results can be obtained by supplying the variables at their current value.

This account may justify the fact that for many of us the Voice of the Silence makes but little sense. Simply put, through human evolution man’s consciousness grows *very naturally*, on its own, from the stage of the personal-ego to that of the Divine ego (of the Monad and further still of the Solar Logos). In the preliminary comment on the *Light on the Path* Bishop Leadbeater tells us of what Mdm Blavatsky had told him, thus:

“*Those who become the pupils of the Master will one day in due course be lead by the Master up the Path which leads to Initiation, and then they must face the One Initiator, not indeed at the first step, nor even at the second, but at the third and fourth. But before that comes they will have had so many experiences on the way to it that probably they will be to a great extent prepared*”.

So goes a teaching from Part II:

“To hear the Voice of the Silence is to understand
that from within comes the only true guidance;
to go to the Hall of Learning is to enter the state in which
the learning becomes possible”

Going, however, by the measure of time taken by man since mind was bestowed on him in the latter half of the Third Root Race uptill his march, onward, to the sixth sub-race of the Fifth to attain to self-awareness, we have less reason to be disturbed about our difficulty to understand the teachings in their intricacy, This appeals at first, to be the difficulty presented to a large section of us. But there are yet other factors that account for that ‘*the mystic sounds of the akashik heights*’ are not reaching our ears, as yet and they are built into the very construction of the Teachings, which we ought to know about initially before setting for the study of this unique deliverance.

These surround the aspects of how the book came to be written by Mdm Blavatsky. She says that she translated the original work forming one of the ninety distinct treatises picked from *The Book of the Golden Precepts*. She vouches for her this ability to translate to English, saying that she was familiar with the text as any Theosophist that had accepted the knowledge from *The Book of the Golden Precepts* as taught to mystic students of the East. She traces the source of her another magnificent work, *The Secret Doctrine* as a treatise of the same series. She also said she had got the verses to memory by heart and this made her work of translation easy. We can gather these from the comments rendered by C.W. Leadbeater in the Preface to the work, in the *Talks on the Path of Occultism*.

There is a further comment that while reading through *The Voice of the Silence* Bishop Leadbeater encountered some improbable statements, which he kept aside by dint of his reverence to the noble author who had profound knowledge in occult matters. Madame Blavatsky had the humility to express and admit to the presence of mistakes in *all* her works. CWL further recalls that such improbable statements were surprisingly found accurate, in later course of time, suggesting that the author had the capacity to know things by clairvoyant investigation. It

should thus be not strange if we, even as ardent readers, are unable to get at inner meanings by intellectual efforts. So, there is probably, some hidden meaning in what seems unintelligible at the levels of our individual consciousness. How to get at it, is bound to be curious yet admitting of no easy help. Depending on one's level of growth one may understand the process of mental reading.

Bishop Leadbeater shows by his own investigation that Mdm Blavatsky might not have written the Book by the ordinary process of reading a book in order to get at its meaning and translating it. Bishop Leadbeater explains, alternatively, a book can be read from one's mental plane and its meaning grasped without touching the book. Strange to believe, for ordinary persons like us, but not to any theosophist who has travelled in the *Occult*.

To give a full account of CWL's investigation is not necessary as whole account of it can be read from the preface to Section II of *Talks on the Path of Occultism*. But to give it in brief outline must be of practical help. The origin and source of the *Book of the Golden Precepts* is traced to Aryasanga renowned Buddhist preacher and great Reformer of Buddhism (known to Theosophists as Master Dwaj - Kul). He is supposed to have come in occupation of an age old monastery, which was founded in the early Christian era, in a building that was already in existence since atleast three centuries before Him. He got in there in the course of one of His great missionary journey and took his abode there temporarily for about a year. He departed from there leaving behind a rich tradition of organized religion and teaching the monks.

Aryasanga preserved many relics in the Himalayan monastery, of which the *Book of the Golden Precepts* is also one. This, it is said, began with the *Books of the Dzyan* and is supposed to be a book of extracts in which he wrote down whatever he felt could be useful to his disciples. Later His pupils added several abstracts of His lectures to the book, which formed the *little treatises*. Alcyone who was said to be deeply attached to Aryasanga was made the director of studies at the monastery.

Bishop Leadbeater has tried to relate Blavatsky's statements about the *Book of Golden Precepts* being put in the hands of mystic students in the East and the knowledge of it being made obligatory to them etc.,

was mistook by the team who took the school imparting that instruction to be the school of the Great White Brotherhood; that by later investigation and talks held with advanced occultists of the times (who they found never to have heard of the *Book of the Golden Precepts*) had not the true knowledge of the occult; that thereafter they learnt many things differently than they previously believed including about the *Book of Dzyan*.

It is said of their investigations revealing that the original of the *Book of Dzyan* was secretly kept in the custody of the Head of the Occult hierarchy and was seen by none. A copy of the earlier part of it, containing the first six stanzas observed to consist of a series of directions, it is said, is kept in the museum of the Brotherhood and that Blavatsky would have seen this copy. It is the description of these symbolic stanzas that is found in her work, *The Secret Doctrine*. It is said of this book as it contained no words, but only symbols, was so heavily magnitised that as a person took a page of it in to his hands, it showed a vision of events that it intended to portray while at the same time give to hear a rhythmic description in the reader's own language, limited only by the person's ability to grasp the idea behind the description.

About that *Book of Dzyan* found at Aryasanga's monastery it is said that although much of Aryasanga's teachings in these treatises there are found some verses here and there that do not share the sentiments that Aryasanga could have himself held. It is assumed that Aryasanga's could have been coloured by the pre-possession of the subsequent reporters and even some passages of Aryasanga were misunderstood and did not convey their real meanings. Thereby it is deduced that the *Stanzas of Dzyan* that Mdm Blavatsky chose for the source of her work *The Voice of the Silence* could be only the one that she has come across at the museum of the Brotherhood, and not the one collected by Aryasanga as collection of quotations to which his own instructions to his pupils were added.

When this duality about the authorship of the *Book of Dzyan* was noticed, the various biographies of Mdm Blavatsky were inspected and it was found that Mdm. Blavatsky had once stayed in Tibet for about some years; that she had attempted to penetrate into forbidden lands; that during one such adventure she had reached to a monastery in the

Himalayas whose head at that time was a pupil of the Master Morya; that that monastery was in Nepal rather than in Tibet as originally taken; that there she did some serious study and at this time she had learnt by heart the various treatises spoken of in the Preface; that it was in that monastery that learning of the treatises was obligatory on the students.

Thus it is said that Mdm Blavatsky had mentally read that magnetic version of the *Book of Dzyan* at the museum of the Brotherhood. Her claim that she translated the precepts would make strange reading in view of the obvious facts that she was acquainted to no Oriental tongue, except Arabic, and as the script of the *Book* was not any one used to write in any commonly known languages of the time, Mdm Blavatsky could not have seen or read the *Book* on the physical plane. It is said that she had developed considerable psychic faculty while at the Himalayan monastery. So it is deduced that the *Book of the Golden Precepts* adopted by Blavatsky was the copy of the original that she came across at the museum of the Brotherhood, which she could not have read physically. She had employed the magnetic charm of that copy and grasped the precepts and translated to English, which was relatively easier for her.

With this brief account of tracing authority of the *Book of Golden Precepts* as the source of Mdm Blavatsky's *The Voice of the Silence*, let me present in brief outlines the method of reading a book from the mental plane, when the original of the book is not physically available. This can be achieved by a person *who can function freely on the mental plane* by one or other of the three methods stated below:

- (i) to read from the mind of one who has read the book. This is the simplest but fraught with the malady of the reader not getting at the real meaning.
- (ii) to examine the aura of the book; an original manuscript written or engraved by the author word-by-word, letter-by-letter or the aura of the original manuscript that has been enriched from being read by a number of earnest readers, and by reading from the readers' thought-aura.
- (iii) to go behind the manuscript or book altogether and get at the mind of the author.

Mdm. Blavatsky is known to have possessed these essential qualifications for grasping the original ideas of the *Book of the Golden Precepts* by her psychic faculty, both by one or the other of these methods or by even benefitting from the magnetic charm of the copy of the original manuscript she found at the museum of the Brotherhood. This account should help us measure the mystic heights of *The Voice of the Silence* of the authorship of our great Founder and profound Occultist, Mdm. H.P. Blavatsky.

Now Brethren, let me conclude by reading the final Note from the Chapter on 'The Last Steps':

“..... But, O disciple, unless the flesh is passive, head cool, the Soul as firm and pure as flaming diamond,, nor will the mystic sounds of the akashik heights reach the ear, at the initial stage.”

Source: *Talks on the Path of Occultism*, Volume I (TPH Publication, 2nd edition, 1930).

The path to Reality lies in the transcendence of ourselves. Therefore each one must, by himself tread the path from where he is. When he seeks nothing with which to sustain his selfhood, yet acts without such seeking, he will find that which is equally in each and all, and manifest its nature, which is not of time but of Eternity.

N.SRI RAM
'The Path to Spiritual Reality'
An Approach to Reality

COLONEL OLCOTT- A GREAT EDUCATIONIST

Colonel(Col) Henry Steel Olcott was one of the founders and first International President of the Theosophical Society(TS). He was a model theosophist, an agricultural scientist, a lawyer, a social reformer, a brave and upright Army Officer, a reputed investigating journalist, a spiritual human psychologist, a master of writing constitution with far-sightedness, a fine administrator, a jovial, kind and universally friendly person, a very sincere and hard worker, a barrister specializing in insurance law and legal reform, an innovative fund raiser, an orator who had clarity and conviction, a fighter for social justice, a mesmerist with great Healing power, a great Applied and Practical Theosophist, one of the most avid traveller of the world, a practical visionary, a true altruist, a great leader decorated with the very best characteristics of leadership, a patriotic American, an Indian in spirit, a devout Buddhist and **above all a great educationist**. Let us see what all did Col. Olcott do in the field of education.

Col. Olcott's first educational work had been started soon after his arrival in the East. He and Madame Blavatsky visited Ceylon in May 1880, and the Col. was shocked to find how Buddhism was waning on the Island due to the apathy of the Buddhists in allowing their children to be educated in missionary schools, where constant propaganda was being made against Buddhism. He therefore immediately set to work to organize an educational movement, directed by the Buddhists themselves, though of course with the usual Government grants such as were given to all schools under whatsoever denominational management. This movement really developed by leaps and bounds.

In all his educational work Col Olcott was insistent on the value of religion, and that it must be the pupil's own religion that was taught; he considered the sense of one's religion "inherent in the present stage of human evolution". So he made no attempt to convert the Buddhists to

Christianity and later Hindus to anything but their own religion. He felt that youth should be educated to have proper knowledge of their religion and of the history of their forefathers.

It is, however, almost certain that no man of a more delicate mould could have stood what H.S. Olcott had to stand - it required a rough diamond and the sturdiness of a blunt pioneer to stand up against the countless difficulties and obstacles, the malice and derision which he had to face bravely during all those years. He was no scholar of Buddhism, no first-hand knower of its literature and yet his common sense Buddhist Catechism has been translated into 23 languages!!

During his early years in Ceylon, Col. Olcott realized that the future progress of Buddhism depended largely on enlightened women, but up to that time education for women was never thought of in the East. So he organized an inaugural meeting in Colombo on 24 March 1889 to establish a Buddhist women's association. They, started a Buddhist ladies' college, 'Sagamiththa' at Maradhana.

In Ceylon, Col. Olcott had inspired the starting of six Buddhist Colleges like Sangamitta and Musaeous for girls and Anand and Mahinda in Colombo, Rahula in Galle and Dharmaraja in Kandy. In addition, hundreds of schools were started in rural areas. Before he went there, one could not find a single Buddhist school in the island but later missionary schools started to close down for the boys would attend the schools where they had the advantage of learning their own religion. Not only did he start schools, but he also fought for Buddhism both in Ceylon and London. There was a law in Ceylon which prevented the founding of any school near an existing one. As there were missionary schools in every centre, it meant that Buddhist schools could not be found at all. So, he went to London and pointed out the iniquity of a law which denied to a nation the education of its own children in its own religion. The Government gave way to the cry for justice, the law was repealed in spite of all the efforts of the missionaries to prevent it. The credit for starting hundreds of schools in Ceylon must truly go to Col. Olcott.

On his second visit to Ceylon on 23 April, 1881, Col. Olcott came alone with the sole purpose of starting a 'National Education Fund' to promote the education of Buddhist boys and girls and rousing popular interest. In this connection, he records in '*Old Diary Leaves*(ODL)': "This scheme had - as HPB assured me - the full approbation of the Mahatmas, and her own concurrence had been strongly expressed". He

* Member of the Theosophical Lodge at Bhavnagar; a member of the Indian Section Council and the National Executive Committee of TS in India.

proceeded to Galle on the fourth day and was warmly received with much enthusiasm by the public and the pupils of the newly started Buddhist school in Galle.

From a tiny seed developed a great tree. After long discussions about the 'Education Fund', it was finally agreed to set one up for the propagation of Buddhism, managed by trustees. The money that was collected had to be deposited in the Post Office Savings Bank. Col. Olcott was appointed the collector and Migettuwatte was to accompany him on his tour. High Priest Sumangala consented to issue an appeal to the public to support the funds.

In the years from 1882 onwards, wherever Col. Olcott went on lecture tours in India, he formed a boys' club or society in every large town he visited. In 1894, a Boys' Association was formed uniting all these clubs and societies. On this subject Dr. Annie Besant says: "To Hindus the Colonel talked as a Hindu, and it was he who began the religious education of Hindu boys". He could not found Hindu schools, so he formed Hindu Boys' Associations. He then coaxed and scolded the leading wealthy men of the place and persuaded them to buy books for the boys belonging to very poor section of society. He was the pioneer of the revival of religious education amongst the Hindus. Dr. Besant attributed to these associations the paving of the way for her own great educational movement later on.

Col. Olcott noticed that the Panchamas or Pariahs, belonging to the Panchama or fifth caste, were outside the pale of Hindu social and religious organization. They were "Untouchables", that is, contact with them pollutes a caste man. There were 60 million of them in India living not only in great poverty but also complete social ostracism. The Colonel took intense interest in education of the Panchamas, later known as Harijans, for their overall upliftment. On 10th May 1894, he started a free school in a mud hut for imparting elementary education in Tamil, coupled with instruction in conversational English, to 45 Panchama children, near the TS Headquarters at Adyar. However, he was obliged to leave Adyar for Europe before the end of the month. Upon his return to India in September 1894 he found the school functioning in a proper way. His modest scheme was to take in hand a few hundred children in and near the city of Madras and show what could be done for their mental and moral improvement without asking or expecting them to give up their religion. The school grew in strength and soon a brick hut with a tiled roof was created. In June 1896, Sir Arthur Havelock, the

Governor of Madras Presidency, visited the school and appreciated it. This brought the sympathy of the Government and Col. Olcott managed financial and other support for his scheme among the public of India and abroad. In 1898, a second school, called the HPB School, in honour of HPB, was started at Kodambakam and soon there were five schools, the last being the Annie Besant School opened at Krishnampet in May 1906.

Col. Olcott was keenly interested in the setting up of Sanskrit colleges, and he and Madame Blavatsky, during an early tour in South India, founded one in Nellore, which is still functioning there.

In 1905, all the schools were brought under the management of a board of eight members. It was decided to call the schools "Olcott Panchama Free Schools". In 1907, there was a heavy deficit, and it was suggested that the school should be handed over to the Madras Corporation. But the Board of Management decided otherwise and sent out an appeal to Theosophists for financial assistance. In 1909 the municipality of Madras, on the request of the Board, built a brick shed extension to accommodate the growing number of students of Besant Free School and Damodar Free School. It is encouraging that the schools have been recognized as model elementary free schools by the educational authorities of the city. They were indeed worthy to be copied by other cities. In 1913, Lord Pentland, then Governor of Madras, visited the school and left an encouraging remark in the visitors' book. "It has been a great pleasure to me to visit this school and to see the energy and resource which characterize the management as well as the bright and happy pupils". The Panchama schools have been an abiding memorial to Col. Olcott's tenderness and sympathy for the down-trodden and the oppressed. His action in founding these schools for the "untouchables" has opened out to them new careers as English speaking employees to Europeans and to those Indian Theosophists for whom "untouchability" does not exist. He has thereby given them better economic status, and a self-respect gained from education.

The religion of Zoroaster also vibrated to his teaching and he stirred its followers into activity, showing them the lines of research that would justify their faith to the world. A Parsi paid high tributes to him on behalf of the Parsi community when Col. Olcott passed away. For Islam also he laboured, though not to the same extent. This was no fault of his; the difficulty lay with the Muslims themselves, who for the most part keep aloof from the Theosophical Society and resent the coming of a for-

eigner to preach their faith. Yet one of their own moulvis begged him to enter the faith, for none, he declared, could preach it as effectively as HSO- some of them also became members of TS. For Christianity, perhaps, he did least of all; but for that there was good reason. His work lay very little in the west. In the east, where he chiefly laboured, Christianity was, and is, an aggressive religion, and he made it his business to defend the faiths which it attacked. Yet he did some service for Christianity also. Thus, he spread the net of education across all religions of the world to demonstrate the motto of the society "There is no Religion Higher than Truth".

Another service of education for the members of the TS and for the students and scholars of Occult Science all over the world was his founding of Adyar Library and Research Centre in 1886 as a non-sectarian centre of research in Eastern Civilization, Philosophy and Religion. Its collection of old Tamil Manuscripts(MS) written on Palm leaves is not only vast but also absolutely unique. It has very costly and rare manuscripts in many languages. At present the library consists of 45000 Palm leaf and paper MS works and some 200, 000 printed volumes.

Mr. S.M. Jayatilleke, Presidential Representative of the TS in Sri Lanka, mentioned in his talk during the International Convention at Adyar on 27-12-2006 about the role Dr. Annie Besant played to promote Buddhist education in Ceylon. During one of her visit to Sri Lanka, Dr. Besant said that "the future of Sinhalese thoughts, life style, culture and the nation depends on Buddhism. It is Buddhism that needs to be taught in schools and all national goals and ethical behaviour should be based on it for the benefit of Ceylon and the entire world". Today, very few people know that it was Col. Olcott who motivated Dr. Annie Besant for her work in the field of education in Ceylon.

There is no better way to conclude this article on the noble services of Col. Olcott in the field of education, than by the whole hearted reaffirmation of the solemn pledge made by Dr. Besant at the funeral of Col. Olcott at Adyar, almost 110 years ago:

"We bid you no farewell, for you are unborn, undying, perpetual, and eternal. There is no such thing as death brave soldier of truth, striver for good, we wish you light and peace... we pledge you our faith to bear the standard of Theosophy, fallen from your cold hand, through life to death as you have

served it. So long as this society endures through years unmeasured in the future, so long shall your name live in and with it."

An educator is the one who personally educates people. But an educationist is the one who manages to have a number of educators to educate a very large number of people. Col. Olcott was much more than a mere educator. He was in the true sense a great educationist.

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NEWS AND NOTES

Bihar

A seminar on the theme, "Theosophy as a catalyst of World Peace" was organized by Chandra Deo Theosophical Lodge (of Bihar Theosophical Federation) on 24-25 Sept. 2016 at Chapra.

The seminar started with Universal Prayer followed by the inaugural address by the chief guest Bro. Shikhar Agnihotri. After welcome and inauguration Bro. Shikhar Agnihotri delivered a talk on the subject, "Theosophy and Regeneration: Key to world peace". In his talk Bro. Shikhar gave emphasis on the three pillars of Theosophic life which are Study, Meditation and Service. It was followed by lectures delivered by Bro. K.K. Dwivedi, Bro. Chitranjan Sinha, Prof. Mridul Sharan, Bro. Brij Kishore Prasad, and Bro. Hari Shankar Prasad.

The second day of the seminar started with the talk by Bro. S.S. Gautam on the subject, "The role of Theosophy in establishing peace in the present world scenario". Bro. Gautam emphasized on deep understanding of theosophical principles for world peace. Then Bro. Shikhar delivered a talk on the subject, "Theosophy, Brotherhood and Real Tolerance". In his talk Bro. Shikhar emphasized that the real tolerance can dawn upon only by realizing and practising brotherhood and in understanding how meditation is an integral part of life which helps in realizing unity. It was followed by talks of Bro. Raj Kishore Prasad, Bro. Manoranjan Sinha, Bro. Manzoor Ahmad. In the end, Bro. S.S. Gautam delivered a talk on "Theosophical Brotherhood". In this talk Bro. Gautam explained how the term brotherhood in theosophy is much deeper than a common day usage of the word.

With the above deliberations the seminar concluded and the vote of thanks was given by Bro. Suresh Chandra Srivastava.

Bombay

Asala Poornima Festival meeting was held at Blavatsky Lodge on Friday 15 July 2016 in the Green Room. Sis. Navaz Dhalla had prepared a traditional table with Diva near Lord Buddha's statue. The Meeting was opened with the Universal Prayer. Bro. Zinoo Master Conducted

the meeting starting with recitation of the Buddhist Prayer. He expounded on Lord Buddha's Teachings of the Four Noble Truths and the Eightfold Path. It was an inspiring and uplifting meeting ending with partaking of water from a bowl kept on the Asala Festival Table.

A meeting in memory of late Sister Bana Mehta was jointly organized by Bombay Theosophical Federation (BTF), Blavatsky Lodge and Shanti Lodge. It was held on 29 July at Blavatsky Lodge. In spite of heavy rains many members came for the meeting. Several of them paid high tributes to the departed soul and mentioned about her great qualities and devotion for the various works of the Lodge, Federation and the way she carried the responsibilities during the International Convention till 2010.

Marathi

The following programmes were held at Poona Lodge between June and September 2016: Bro. S.D. Burse conducted the study of the fifth theosophical manual 'The Astral Plane' by C.W. Leadbeater. In all, eleven classes were held on the aforesaid subject during these four months. Bro. B.D. Tendulkar gave three talks on 'Practical Occultism'. Theosophy Science Meet was conducted by 'Bro. S.S. Vaidya on 24 July and 21 August. Annual Business Meeting was held on 26 June. Hindu Congregational Pooja was performed by Bro. Kaustubh Bhadbhade. 'OM' recital was guided by Bro. M.A. Daftardar and Healing Ritual was conducted by Bro. Deshpande Arun. These three programmes were held on every Sunday.

English books worth Rs. 2952/- and Marathi Books worth Rs. 1710/- were sold during the aforesaid four months.

Telugu

Bro. K.V. Sastry and Bro. B. Sita Rama Rao gave talk on Theosophical themes at Gupta Vidya Lodge, Eluru, in September. Bro. B. Satyanarayan Rao spoke on Annie Besant and work done by her for the Theosophical Society. This talk was held on the occasion of Dr. Annie Besant's birthday on 1 October, 2016.

Uttar Pradesh

The following talks were held at Dharma Lodge, Lucknow, in

August: Bro. Rajesh Gupta spoke on 'Quest for Truth' and 'What is Theosophy'. Bro. Ashok Gupta's talk was on 'Struggle in Human Life' and Bro. B.L. Dube's subject was 'Karma'. Bro. U.S. Pandey spoke on the following themes: 'Principles of Meditation', 'Occultism, Semi-Occultism & Pseudo-Occultism' and 'Krishna Janmashtami- its significance'.

The Annual General Meeting of Dharma Lodge was held on 7 September. It was followed by a talk on 'Gods and their role in evolution' delivered by Bro. U.S. Pandey. The other talks held in September were 'To live in Eternal' by Bro. Ashok Gupta and 'Annie Besant: Her life & work' by Bro. B. B. Lal. Besides, the members of Dharma Lodge read and discussed the articles 'Journey, Challenges and Landmarks' by Bertrem Keightley and 'Janaka', 'The Raja Rishi' by Jehangir Sorabji, recently reprinted in **ATTRIBUTES** published by the Indian Section, TS.

Nirvan Lodge, Agra, organized the talk of Bro. H.B. Pandey on 'Knowledge of Brahman' and the other talk on 'Ram, Krishna & Shiva' by Bro. Devendra Bajpayee. Besides, two seminars were held there, one on 'Service the way of Theosophy' in which Bro. Harish Sharma, R.P. Sharma, H.B. Pandey and Gyanesh Chaturvedi were the speakers. The other seminar was on 'Theosophy' in which Bro. Quamar Iqbal, Harish Sharma, H.B. Pandey and Dr. R.M. Malhotra expressed their views.

Bro. U.S. Pandey delivered Dr. R.B. Srivastava Memorial Lecture organized by Satya Marg Lodge, Lucknow, on 14 August. The subject of the talk was 'Dreams'. It was followed by interaction with the participants.

A two-day study camp was conducted on *Meditations on the Occult Life* (a book by Geoffrey Hodson) on 27-28 August. It was held at Kanpur. The camp commenced with recitation of all religions' prayers followed by Universal Prayer. About 50 participants including members from the lodges of Lucknow, Kanpur, Gangaghat (Shuklaganj), Barabanki and Gorakhpur participated in it. Bro. R.L. Gupta, President of Chohan Lodge, Kanpur, welcomed the participants and speakers. Bro. U.S. Pandey, Federation Secretary, introduced the theme and inaugurated the camp. He also covered ch. I, II on first day and ch. XX and Peace & Beauty on second day. The other resource persons who covered vari-

ous chapters of the book were Bro. S.S. Gautam, Km. Preeti Tewari, Bro. Shikhar Agnihotri, National Lecturer and Bro. S.K. Pandey, National Lecturer.

In the evening of 27th August, a devotional meet was organized and facilitated by Bro. S.K. Pandey.

Before the concluding session an interactive session was held when many points raised by the participants on the matter of study were deliberated upon/ clarified by a panel consisting of Bro. U.S. Pandey, Bro. S.K. Pandey and Bro. S.S. Gautam. Thereafter some suggestions were made for the next study camps. Then Bro. S.S. Gautam proposed vote of thanks on behalf of Kanpur Lodge. The study camp was declared closed with a farewell song by Bro. S.K. Pandey.

A number of activities were held at Sarvahitakari Lodge, Gorakhpur, between June and August. Advocate Ram Achal Singh gave a talk on 'Life & Work of Lord Buddha'. Dr. Ajai Rai explained the importance of word 'OM' and the latent power of this *mantra*. His other talk was on 'Good Conduct'. Dr. Vishvambhar Dwivedi's subject of talk was *Kashmir Shaiva Darshan*. The other two talks delivered by him were on 'Anand Tattva' and 'Krishna Tattva'. Dr. Ishwar Das explained the advantages of yoga. His other talk was on 'Bliss'. Bro. A.P. Srivastava spoke on 'Ramjan' and Kazi S. Valiullah's theme was 'Jnana Yoga in Islam'. Bro. S.B.R. Misra's talks were on 'Seven Root Races'. Besides, he addressed 30 teachers of a Degree College at Basgaon. He explained wisdom before Vedas and with the help of diagram he explained the Divine Plan. Bro. Misra spoke on 'Man in life & death' in a seminar held at Lucknow. He spoke on the same subject at Sarvahitakari Lodge as well. In a day-long seminar Bro. U.S. Pandey explained Globes and root races etc. Dr. Abhai Jain gave a talk on 'Jain Darshan' and explained about Swetambar, Digambar, Triratna, Right Philosophy, Right conduct and Right knowledge. Dr. Satish Chandra Tripatar's talk was on 'Shiva Tattva'. Besides, he gave a talk on 'Shiva Tattva' in the light of Brahma sutra, Gita and Upanisad.

Dr. Ram Gopal Tandon, President of Kashi Tattva Sabha, delivered a talk on 'Introduction to Theosophy'. This was held on 2 September. Dr. Tandon explained Theos is a religion and Sophy is direct visualization (*Darshan*). When we observe scientifically everything is in a con-

tinuous process of transformation. To understand this vital process, it is necessary to understand the Three Laws of Society.

The human body consists of soil, air, fire, water and space, and its inter-relationship with whatever exists-which explains the First Law of Society i.e. Formation of the Nucleus of Universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour.

Observation is the inherent quality of human mind. When we study different religions, philosophy and science we find a common Goal, which will lead us to further realization. This describes the Second Law –study of comparative religion, philosophy and science.

Independent observations lead to realization (not understanding) of Nature and its secrets. It leads to awakening and birth of the inborn, inherent powers within the human leading to a fundamental unity of all souls!

Enlightenment is only possible in human form by following certain principles laid down by our philosopher pathbreakers- i.e. by following The Seven Steps described by HPB in her book-*The Voice of the Silence*, or the Eightfold Pathway by Buddha and Patanjali.

Thus the mission of trying to align the life, mind and actions to ideals will go on its never ending observational pathways.

The other talks organized by Kashi Tattva Sabha in September & October were: ‘TOS: Sensitivity & Service in Youth’ by Dr. Kumud Ranjan, ‘Sangit Gita’ by Dr. Swar Vandana Sharma, ‘Education in the context of Theosophy’ by Dr. Abha Srivastava and ‘Man, Nature and Environment’ by Prof. Kavita Sah of Banaras Hindu University.

All the aforesaid three talks were followed by interaction with the audience in which the students actively participated.

Bro. U.S. Pandey, Federation Secretary visited Gonda Centre on 9 September. On specific request by Smt. Rashmi Kapoor a member of the centre and a teacher, he addressed three groups of students of class, 9-10, 11 and 12 on “How to improve concentration and avoid distraction during study and also how to avoid stress during examination”.

Theosophical Meet at Basti: A two-day theosophical meet of the

newly formed lodge at Basti was organized in Praxis Vidyapeeth on 10-11 September. On first day the meet was presided over by Smt. Ashima Singh, President of the lodge. After recitation of Universal Prayer and introduction of participants, Bro. U.S. Pandey, handed over Diplomas to the seven new members and welcomed them as members of the Theosophical Society and also offered greetings to all participants. After giving a brief introductory talk on “Theosophy and Theosophical Society”, he explained about the contents of *The Key to Theosophy*. In the next session he delivered a talk on “Symbolism in Hinduism and Allegory in Durga-Saptashati”

In the evening, Bro. Pandey addressed a gathering of about three hundred students of class 6 to class 12 and gave tips on “How the students can improve concentration and memory”. He also talked about “Evolution of humanity on earth”

In the morning session on second day, Bro. Pandey explained principles of meditation and then he guided group meditation. Bro. S.B.R. Misra delivered a talk on “At the Feet of the Master”. Bro. Pandey delivered a talk on “Death and Reincarnation’ in the afternoon session.

A close and lively interaction with the participants followed after every session.

The 97th Annual Conference of U.P. Federation was held at Agra on 01-02 October, 2016. After the Prayers of All Faiths and Universal Prayer in morning of 01 October, members paid tribute to Annie Besant on her birthday. Bro. Gyanesh Kumar Chaturvedi and Bro. U.S. Pandey while welcoming the delegates spoke about life and contribution of Annie Besant in social, political, educational and spiritual field. Thereafter proceeding of annual conference began.

Bro. L.S. Sengar, President of Agra Lodge, welcomed the of delegates. Bro. U.S. Pandey, Federation Secretary, offered his greetings and read out the greeting & messages received from International President, Vice-President and Secretary, General Secretary- Indian Section, Prof. C.A. Shinde and others. Then the representatives of lodges of U.P. Federation and representative of Gwalior lodge offered their greetings. Dr. Hari Shankar Dwivedi, Secretary of M.P. & Rajasthan Federation and the Chief Guest inaugurated the conference. Dr. Dwivedi offered

his warm greetings and appreciated the theme of the conference “Duty is that which is due to Humanity”. He explained the principles of real duty involving selfless service of the needy without any distinction and without any desire for fruits. Bro. R.P. Sharma proposed vote of thanks.

The meeting of the General Body of the Federation was held in the afternoon which was presided over by Bro. Ashok Chaturvedi of Etawah Lodge. First of all homage was paid to the members who passed to peace during the preceding year.

Thereafter Bro. U.S. Pandey introduced annual report for the year 2015-16 and full text of the report was read by Bro. K.K. Srivastava, the Joint Secretary. Bro. S.K. Pandey presented ‘Income-Expenditure’ statements for the Federation and also for the journal “Dharm Path” for the financial year 2015-16. Both, the annual reports of activities and income-expenditure statements were accepted by the General Body.

The General Body elected Bro. L.S. Sengar and Bro. S.K. Pandey as representatives of U.P. Federation in the Indian Section Council and also elected seven members of Federation council for next term of three years (2016-17, 2017-18 and 2018-19).

In the evening a public talk on “Obstacles and Duty” was delivered by Bro. U.S. Pandey. Thereafter cultural activities were organized and coordinated by Bro. Gyaneesh Kumar Chaturvedi.

On 02 October, Bro. U.S. Pandey, offered tribute to Mahatma Gandhi on his 147th birthday. A seminar on the theme “Duty is that which is due to Humanity” was held and presided over by Bro. S.K. Pandey. Bro. S.S. Gautam, Bro. Gyanesh Kumar Chaturvedi, Bro. H.B. Pandey, Bro. S.B.R. Misra and Bro. H.K. Upadhyay spoke on the theme from different perspectives. Bro. S.K. Pandey while summarizing the views of the speakers presented his observations on the theme.

In the afternoon the newly elected Federation Council co-opted three additional members and elected Bro. U.S. Pandey and Bro. K.K. Srivastava as Secretary and Joint Secretary respectively for the next term of three years (2016-17, 2017-18 and 2018-19). Bro. U.S. Pandey will be ex-officio third representative of the Federation in the Indian Section Council.

The council also nominated Group Secretaries and Federation Lecturers.

Second meeting of the General Body was held in the afternoon of 02 October and was presided over by Bro. L.S. Sengar. The decisions of the council regarding co-opting additional members, election of Secretary, Joint Secretary, nomination of Group Secretaries and Federation Lecturers were informed. Certain suggestions for activities during coming year and centenary celebrations to be held in the year 2019 were made by delegates. Following this a concluding session was held when delegates expressed appreciation of the work done by the Federation Secretary during past years, and appreciated the arrangements made by Nirvan Lodge for the annual conference.

Bro. K.K. Srivastava and Gyanesh Chaturvedi proposed vote of thanks on behalf of the Federation and Agra Lodge respectively.

Indian Section Headquarters

The 169th birth anniversary of Dr. Annie Besant was celebrated on October 1 at 6 PM at the Indian Section, HQ of the Theosophical Society, Varanasi. This year October 1 has been of special significance in many ways. The Indian Section is celebrating 125th year of the Society and the Banaras Hindu University is celebrating its centenary year, the University which Annie Besant helped to create. The Vice-Chancellor of Banaras Hindu University, Prof. Girish Chandra Tripathi, was the Chief Guest on the occasion. Members of Besant Education Fellowship (BEF), eminent faculty members from the University, members from the Krishnamurti Foundation, Rajghat, the four institutions of BEF, dignitaries from the city of Varanasi and students of Vasant Kanya Mahavidyalaya were present. Prof. P. Krishna, Life Member of the TS and Trustee of Krishnamurti Foundation, India, presided over the function.

The function began with the Prayers of All Faiths. As a befitting prelude Smt. Manju Sundaram, member of BEF, presented two nazms composed and read on September 3, 1911 by Pandit Brij Narayan Chakbast, renowned patriot poet who wrote nazms and ghazals on Annie Besant, Pandit Madan Mohan Malaviya, themes of patriotism and various burning topics of his time. Pandit ji in an exemplary stance wrote

some portions of *Ramayana* in Urdu. Prof. Krishna in his inspiring address recounted the life and times of Dr. Annie Besant and said that Mrs. Besant's life continues to inspire the generations of students and countrymen because she lived a life of tumultuous experiences and suffering and transcended it. He highlighted her courage saying that she was the first woman to speak for women's rights including anti-abortion and stood for labour movement for which she was even sent to jail but she never deviated from the path of Truth and serving the cause of those who are treated with injustice in the society. Her life transformed when she got the opportunity to review *The Secret Doctrine* by Madam Blavatsky. Because of the torture she had to undergo at the hands of her clergyman husband Mr. Wood and the sham of the religion he practiced, Annie Besant became an atheist. This paved for her the path of understanding all religions of the world. She came to India, learnt Sanskrit, translated *Srimad Bhagwadgita* into English. Mahatma Gandhi once commented that after reading Annie Besant's translation of Gita he understood what Bharat is. Ever since she came to India, she championed the cause of women's education, established a women's college in 1913 and earlier a Central Hindu College in 1898. Annie Besant became the President of the Theosophical Society after Col. H.S. Olcott and moved to Adyar from Varanasi. An unparalleled orator and writer, Annie Besant wrote volumes of books on religion, education, nationalism and awakening of India. Her writing *Seven Great Religions* are a must read for all. She believed the true object of education is attaining *Prajna* (wisdom), with *Prajna* all differences vanish automatically creating universal brotherhood.

Smt. Manju Sundaram led the rendering of *Kulgeet* of VKM and was joined by Dr. Pushpalata Pratap, Dr. Rachna Srivastava and Dr. Meenu Pathak.

In his welcome address Sri S. Sundaram, General Secretary(GS), Theosophical Society and President, BEF, expressed his happiness and gratitude to the Vice-Chancellor Prof. G.C. Tripathi and said that the audience at the function are overwhelmed by his gesture that despite certain emergent difficulties at the University he could still make it to the Dr. Besant's *jayanti* function. He recalled that similar situation arose in 1982 during a lecture programme and the guests and members patiently waited long for the speaker Vimla Thakaar to arrive.

Sri Sundaram drew attention to the time when Dr. Besant brought Prof. P.K. Telang and on his advice Sri M.G. Kanetkar came to serve the cause of education at Varanasi. Sri Kanetkar came to the Theosophical Society in 1911 and for the next 42 years helped to promote education at the institutions of the Theosophical Society. He was a gifted poet and composer. People wondered that coming from Maharashtra how he could write so beautifully in Hindi. One of his songs relate to nature and how humans have to learn from nature. He also wrote songs on J. Krishnamurti's concept of education. Sri Sundaram referred to the colonial practice. Before Independence, 'God save our King' was sung at public meetings. Dr. Besant composed a song 'God save our Hind'. Sri Kanetkar translated this song into beautiful '*Hind Bal Balika Saharsh Garjana Karo, Swatantra Hind Rashtra Ka Sabhi Sada Vijay Karo*'. Sri Kanetkar wrote many songs. In the songs which he wrote for BTS, he focussed on truth and courage and emphasized on spiritual and moral values practised by Dr. Besant. The life teaching of Dr. Besant was to serve others on the path of truth. In 1948, Ms. Shubhada Telang, the then Principal of Vasanta College for Women, requested for a song for the College – a song which may highlight the salient features of Annie Besant's entire work. Sri Kanetkar wrote that song and since 1954, when VKM was established, became its Kulgeet. '*Naman Maa Vasant Devi Jagat Vandite*' outlines Dr. Besant's salient characteristics highlighting her idea of *Ishwar and Dharma*. Focussing on Kashi, Sri Kanetkar wrote that Dr. Annie Besant saw Lord Vishwanath in every living being and dedicated her life for serving the people. On 1st of October in her memory, Theosophical Society organizes functions at several places. With these words once again on behalf of the Indian Section of Theosophical Society and on behalf of all the distinguished guests, members and on his personal behalf the GS welcomed the Vice-Chancellor Prof. Girish Chandra Tripathi. So far, ten Vice-Chancellors of Banaras Hindu University have graced Theosophical Society's functions on different occasions. It is a historic moment that in the Centenary year of the University, Prof. Girish Chandra Tripathi ji will address us, he said. With these words he invited the honourable Vice-Chancellor to deliver his address.

The Vice Chancellor Prof. Girish Chandra Tripathi enthralled the audience with his erudite lecture as well as his humility and

simplicity. Addressing the Chair, Prof. P. Krishna, he apologized for the delay in reaching the function. In this context, he referred to two kinds of 'Saadhak' (devotees). The first kinds are those who desire personal salvation and they achieve it. The other kinds are those who take the entire creation as the manifestation of Ishwar. They don't differentiate between the self and God, the self is perceived as one with serving the other. They also get salvation. But the first kinds remain in their own time frame while the other transcends time and becomes timeless. Annie Besant was a devotee of the second kind who transcended the barriers of time. Likewise we have Swami Vivekananda, Malaviya ji. He expressed happiness that he has been associated with this function remembering Dr. Annie Besant. Prof. Tripathi proceeded to define 'Dharma' and referred to Mahatma Bhishma. When Yudhishtir put a question to Sri Krishna regarding Dharma, he was directed for the answer to Bhishma because Bhishma is manifestation of Dharma. Apparently, it is an irony because Bhishma was siding those who were against Dharma and he was fighting those who were with Dharma. It is strange that one who had vowed to kill at least 10000 warriors every day at Kurukshetra is considered a manifestation of Dharma. Prof. Tripathi asked whether they consider him a person devoted to Dharma. Do they consider him one who is defeated at the war? Bhishma was not defeated and that is why he chose his own death because there was no one on the side of Pandavas who could defeat him. He is manifestation of Dharma because he had great respect for women and he had pledged that at no cost he would allow outrage of the dignity of women. And that is why he was not defeated and that is why he is the manifestation of Dharma.

Amongst makers of Independent India we remember Annie Besant, he said, because she lived her life and worked for true Independence and this she wrought through education. Through education she worked towards creating sovereign nation and Independent nation. She knew the meaning of an Independent nation. That is why the nation that we have inherited - the foundation of that nation has been laid by visionaries like Annie Besant. He emphasized that the Banaras Hindu University is distinct in respect of its identity, philosophy, thought and culture. And Annie Besant's contribution in creating this University can never be forgotten. She lived for those principles and values which she brought into her idea of education. Not only she brought the idea but gave a

concrete shape to those ideas. Her ideas are as relevant today as were in her own time. The question of freedom and Independence is important. What kind of Independence we desire to have in our country? Freedom brings responsibility with it. How could a person who respects freedom can obstruct the same in the other person? He referred to the question of women in this context. Can we call our society an educated one, if women are not safe? Did Annie Besant envision this kind of Independent India? The responsibility is on the youth, he said. If he was wrong, he could be subjected to any type of modification or correction, he said. There are three important features of the youth of today – 'they want everything what we could get in 59 years, our sons and daughters want it immediately', they have no patience and they do not wish to work for it or give anything for what they wish to have. Today's educated youth does not accept any discipline from any one – not even from mother, father, teacher or the government. They don't wish to obey any rule. How long this kind of society can survive? Can we call that society a civil society where women are not safe or where we need laws to protect their dignity? The question arises now why was Banaras Hindu University established? Malaviya ji established this University for nation building. This University is the *tapasthali* of Mahamana. It is his manifestation. Therefore, the founding ideas and principles which are inherent in it cannot be taken away. The need of today is to follow the principles of education that Annie Besant imparted because only education is that weapon through which a person is made. Therefore, we need education and we need *Samaskar*. If a person has *Samaskar*, even if he does not have any degree, he is an educated man. Education and *Samaskar* are one and the same thing. Education and discipline are one and the same thing. As he said, an educated person need to be humble. '*Vidya Dadati Vinayam*' – Capability comes out of benevolence. Out of capability, a person can earn money and lead a happy life. He said that they are very fortunate who have the opportunity to live and work in the Theosophical Society, the campus created by Annie Besant. He expressed gratefulness that he was invited and associated with the *Jayanti* of Dr. Annie Besant.

Summing up the function, Prof. Sushila Singh briefly outlined Annie Besant's five fold ideals of education. She recalled Annie Besant's advice to the youth of India that they should not join politics because for

politics experience is required. And the youth having no experience acts without thinking. So, they should devote themselves fully to acquiring education. She also recalled Annie Besant's belief that women are at the centre of the Indian nationalism. The Chief Guest Prof. Girish Chandra Tripathi was felicitated and presented a set of books on theosophical literature. The function concluded with the vote of thanks proposed by Prof. Sushila Singh.

TOS: South Zone Conference 2016

Kerala, Tamilnadu & Puducherry, Chennai, Karnataka, Rayalaseema and Telugu regions come under the South Zone of TOS. The South Zone Conference of TOS was held on 10-11 September at Salem in Tamilnadu. The Theosophical Lodge at Salem which is more than 100 years old, was the venue for the conference in which 28 members of TOS were present. Representatives of Kerala & Karnataka could not come. Welcome address was extended by Bro. Narayanan, Regional Secy. of Tamilnadu & Puducherry region.

In the Inaugural address Dr. M.V. Rengarajan, President of Tamilnadu & Puducherry region of TOS appreciated the efforts made by Bro. Narayanan in organizing the conference. Dr. Rengarajan highlighted the need of TOS and members should involve in service without even asking by the person receiving service. He narrated the story of squirrel assisting Lord Rama in the construction of bridge to Srilanka by putting small stones. Help is to be rendered without asking by anyone.

Bro. L.P. Devarajan of Dharmapuri spoke on what is service? It is not to harm anybody by thought, words or action. He narrated one heart touching incident of running race for the Physically challenged persons, where one person fell down and all other participants stopped and attended to the person, finally all were declared as winners. In TOS also the same spirit is required. Tamil poets Avvaiyar, Bharathiar, Thiruvalluvar and others insisted that service should be performed in a humble way. Another interesting incident he narrated about a group of people walking towards the airport and somebody in a hurry touched the basket of a poor girl selling fruits and all the fruits were scattered on the ground. Another passenger noticed this and so came back and helped the girl. Besides, he gave her some money as well and in this process he missed the flight but had no regrets. Bro. Devarajan emphasized that Govt. of

India should recognize TOS network and include it in the schemes of social service as it has network throughout the country.

Bro. Raghurama Rao, Secretary of Telugu region spoke on the need of spreading the TOS activities to more places. There is immense scope for the C.S.R. funds which can be tapped for TOS activities and projects. He drew attention about the issue of exclusive website for TOS which can help in mobilising resources and also annual reports can be uploaded and this will reduce extra work of sending reports separately to the national HQ, Varanasi.

Bro. Arvind Ramanujan from Chennai expressed his views on how he joined TOS and is getting constant inspiration from other elder members at Chennai. He told that service can be of any sort and even in professional service if one works efficiently and helps the customer it is equal to our TOS service where customer gets satisfaction. In Jain community they gradually reduce eating as they grow old and stop completely at the end of their life showing their way of judicious depending on earth for survival. Bro. Sriram from Chennai group also spoke on how he is learning and contributing to the TOS work in his area.

Bro. K. Sivaprasad, Regional Secy. of Rayalaseema and National Committee member of TOS, conveyed greetings from Ms. Nancy, International Secretary TOS and Bro. B.L. Bhattacharya, National Director, for the success of this workshop. He shared the views on empowering of TOS. The major challenge facing by the TOS as an institution is the formation of TOS groups as many T.S. lodges have not formed TOS groups. This needs attention of all the members to inspire and work in this direction. At many places T.S lodges are dormant, so revival of such lodges is also a priority to spread theosophical teachings.

On behalf of Tamilnadu & Puducherry region Rs.10000 cheque was given to Vellore group to carry out the service programme for physically handicapped people in that region. Besides, another cheque for Rs.5000 was also given to Vellore group towards the construction of a new Buddha temple.

In the evening, the Annual General Body meeting of Tamilnadu & Puducherry region was held. New office bearers were elected and the resolution will be shared with National HQ. Day concluded with music in the hall with ambient space for mutual sharing of views.

On the second day of the meeting, Dr. Rengarajan extended warm greetings for the day and explained how Annie Besant wanted TOS as a separate body to render service. Bro. T.K. Nair, National Secretary, Varanasi, thanked Dr. Rengarajan and Bro. Narayanan for convening this event at Salem and also spoke about the impact and the significance of Zonal conference. Members should have feeling for desire to serve and our purpose is to minimise pain. Anywhere seven members together can form the group and large membership is required for a base to do more work. General membership fee of Rs25 is kept keeping in view of enrolling more students. Service can be of any kind, for example helping an old lady to get her old age pension can be done at individual level within their locality. Likewise small interventions can be attempted and if the problem is big group can undertake the task. In another example Bro. Nair shared the example of NOIDA in Delhi where an illiterate person working as cook with small salary helped for identifying donors for four heart operations. It is not that one can help only by donating money. Enabling role can be played for the service activity by networking and creating linkages. Dr. Nair, then read out the Bangalore's Annual Report as a model for others to know the wide spectrum of TOS activities undertaken and the role of region and active groups functioning throughout the Karnataka State. Each group should exercise their enthusiasm to do and they should not feel that they are less than others. On 1st October Annie Besant's birthday should be celebrated. Then he read out the NOIDA group activities covering entire west UP and also in Uttarakhand State. In Tamilnadu only five TOS groups are working whereas there are 25 Theosophical Lodges. It is to be noted that every T.S. lodge should have TOS group. How National Secretary is working at Varanasi without any paid supporting staff from TOS is to be observed as minimising expenses for the administration and money should be spent on service. Difference with other charitable organizations is that in TOS who donated is not important and so the 'I' feeling is not there. One new group was formed in J&K and one old school repaired in Uttarakhand with the support from International TOS section.

In the feedback session, Bro. K. Sivaprasad emphasized the need for revival of dormant T.S. Lodges and formation of groups in the region as priority role of TOS. Bro. Kumar from Vellore assured of their

team visiting some lodges within one month and they will form groups and inform the region.

At the end, a small group meeting was held by Bro. Nair and Bro. Sivaprasad with the newly elected regional committee and suggested that each E.C. member should take initiative to form TOS group in his/her area. Salem should have one group now (as it is now attached to Vellore). There is need to increase the membership. Members of the regional committee should go personally to form the TOS groups. Long term projects should be initiated.

On this auspicious occasion of South Zone Conference small booklets on TOS were distributed.

All the delegates appreciated the arrangements made and thereafter the conference concluded with thanks to the host lodge, Salem.

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. 9415864998

Bro. Shikhar Agnihotri, Secretary, Pragya Lodge Mob. 9839912070

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

PROPOSED AMENDMENT OF THE CONSTITUTION OF THE INDIAN SECTION, THE THEOSOPHICAL SOCIETY, VARANASI

I. Purpose of the amendment to the articles and rules of Indian Section Constitution

1. To provide for a change in current dues without making change in constitution.
2. To incorporate the changes already made in the articles and rules since 1998.
3. To make our rules factually correct, legally stronger and enforceable.
4. To give administrative clarity and improve efficiency.

II. Proposed Amendments

S.N.	Article & Section	Existing	Proposed
1.	II 06 (b)	Any member who has lost his membership diploma may apply for a duplicate diploma, which will be issued on payment of Rs.5/-	Any member who has lost his membership diploma may apply for a duplicate diploma, which will be issued on payment of Rs.5/- or as fixed by the Indian Section Council from time to time.
2.	II 09 Second Para	Every application for such an authority shall be accompanied by a fee of Rs.10/-	Every application for such an authority shall be accompanied by a fee of Rs.10/- or as fixed by the rules of International Theosophical Society from time to time.

3.	II 10	When a duly authorized Centre is made into a Lodge, a Charter shall be granted on payment of Rs.10.	When a duly authorized Centre is made into a Lodge, a Charter shall be granted on payment of Rs.10/- or as fixed by the rules of Indian Section from time to time.
4.	II 11	Any Lodge that has lost its Charter or authority shall apply for a duplicate, which will be issued on payment of a fee as fixed by the rules of the International Theosophical Society and any Centre that has lost its Charter or authority shall apply for a duplicate, which will be issued on payment of Rs.10/-.	Any Lodge that has lost its Charter or authority shall apply for a duplicate, which will be issued on payment of a fee as fixed by the rules of the International Theosophical Society and any Centre that has lost its Charter or authority shall apply for a duplicate, which will be issued on payment of Rs.10/-. Any Lodge or Centre that has lost its Charter or Authority shall apply for a duplicate to the General Secretary, which will be issued on payment of a fee of Rs.50/- or as fixed by the rules of the International Theosophical Society from time to time.
5.	II 12 (g)	The Presidents, the Secretaries and other officers including Committee members of Centres, Lodges or Federations shall have been members in good standing for not less than 24 consecutive months immediately prior to their elections.	Every Centre, Lodge and Federation should have President, Secretary and Treasurer with the same person not holding more than one office. The Presidents, the Secretaries and other officers including Committee members of Centres, Lodges or Federations shall have been members in good standing for not less than 24 consecutive months immediately prior to their elections.
6.	II 14 (b) (iv)	Election at least once in three years of the Federation Council,	Election at least once in three years of the Federation Council, the Federation President, Secretary, Treas-

	the Federation Secretary and other Office-bearers as provided by the Federation Rules.	<i>surer and other Office-bearers as provided by the Federation Rules.</i>		where such value is Rupees twenty five thousand (Rs.25,000/-) or less.	be sufficient where such value is <i>Rupees twenty five thousand (Rs.25,000/-)</i> <i>five lacs (Rs.5,00,000/-)</i> or less.
7. II 47	The Section shall meet annually in Convention in the month of December at the place in India where the Annual Convention of the (international) Theosophical Society is held,....	The Section shall meet annually in Convention in the month of December/ January at the place in India where the Annual Convention of the (international) Theosophical Society is held,....	10. III 07 (c) -----		For all suits relating to matters other than immovable property, the Varanasi(U.P.) Courts shall have jurisdiction since the Indian Section Head-quarter is located there.
8. III 02 (a) Line 5	A certain percentage of the income thereof, to be fixed by the Executive Committee of the Indian Section from time to time, shall be payable to the Indian Section.	A certain percentage of the income thereof, to be fixed by the Executive Committee of the Indian Section from time to time, shall be payable to the Indian Section. <i>The income from any property obtained by Lodges or Federations should be used only for propagation of Theosophical activities or maintenance of its property.</i>	11. III 07 (d)		<i>No suits, actions or other legal proceedings can be initiated by any member, Centre, Lodge or Federation against officials of and organizations of Centre, Lodge, Federation, Section and International Theosophical Society without first going through the channels of hierarchy of our organization.</i>
9. III 02 (c)	The General Secretary must obtain the previous approval of the Section Council on the Recommendation of the Executive Committee in all cases where the value of the immovable property exceeds Rupees twenty five thousand (Rs.25,000/-). The sanction of the Executive Committee alone shall be sufficient	The General Secretary must obtain the previous approval of the Section Council on the Recommendation of the Executive Committee in all cases where the value of the immovable property exceeds Rupees twenty five thousand (Rs.25,000/-). <i>five lacs (Rs.5,00,000/-).</i> The sanction of the Executive Committee alone shall	12. IV 03	Every application for admission to the Theosophical Society in the Indian Section must be accompanied by an entrance Fee of Rs. 10.	Every application for admission to Theosophical Society in the Indian Section must be accompanied by an entrance Fee of Rs.10 <i>100.</i>
			13. IV 05	Annual dues shall be paid in the month of October every year <i>in advance.</i>	Annual dues shall be paid in the month of October every year <i>in advance.</i> The revised schedule of the annual dues of membership is as detailed below: a) Entrance Fee(Indian Section Rs 60, Fed. Rs 40)—— —Rs 100.

b) Annual Membership Dues (IHQ Rs 22, Ind Sec Rs 64, Fed 64)——
——Rs 150.

c) Married Couple Dues per yr(IHQ Rs 33, Ind Sec Rs 96, Fed Rs 96) ——Rs 225.

d) Dues of Members below the age of 25 yrs. per year (IHQ Rs 11, Ind Sec Rs 32, Fed Rs 32)——
——Rs 75.

e) Dues of Unattached members (IHQ Rs 23, Ind Sec Rs 127)——
——Rs 150.

f) Dues of Life member, (Commuted Dues to Ind Sec)——
——Rs 3000.

g) Subscription for The Indian Theosophist: (i) Annual (for members)——
——Rs 30; (ii) Annual (for non-members)——Rs 50; (iii) Long term (15 years, for members)——
——Rs 300.

(iv) Long term (15 years for non-members)——Rs 500.

Only those members who will pay the annual subscription of the “The Indian Theosophist” in addition to the annual dues will be entitled to receive the journal.

h) Lodges will have discretion to fix the lodge fees.

i) The above mentioned rates shall be effective from 01/10/2017 and will be fixed from time to time by the Indian Section.

14. IV 06 For members attached to Lodges or Centres, the annual dues shall be Rs. 24/- per annum. For Unattached members the annual dues shall be Rs. 30/- per annum.

Members of the Indian Section below the age of 25 years may pay dues at a concessional rate of Rs. 12 per annum.

Only those members who pay the full annual dues are entitled to receive the Section journal free.

A married couple receiving only one copy of the Section journal may pay one and half times the dues payable by one member as annual dues for both of them.

The General Secretary may remit in part or in full the dues of any member.

15. IV 07 Members, whose annual dues have not been received by the Section by 30th September shall be deemed to be in arrears and not in good standing from 1st October. ‘
Members, whose annual dues for the next year have not been received by the Section in advance by 30th September shall be deemed to be in arrears and not in good standing from one year after the following 1st October, till their dues are paid

16. IV 09(i) Any person who has been a member in good standing for five years may apply for commutation of his annual dues to a sum of not less than Rs. 500 to be paid to the Indian Section, and, on his application being accepted, he will not be liable to pay any annual dues to the Section.
- Any person **who has reached the age of 60 years and** who has been a member in good standing for **consecutive** five years may apply for commutation of his annual dues to a sum of not less than Rs ~~500~~ **3000, or as fixed by Indian Section Council from time to time**, to be paid to the Indian Section and, on his application being accepted, he will not be liable to pay any dues to the Section **but may have to pay Lodge dues separately.**
17. IV 09 (ii) A member whose dues have been so commuted shall maintain contact with the Indian Section, through his Lodge or directly, by acknowledging once in a year in the month of October the receipt by him of *The Indian Theosophist* or in any other way convenient to him. If for three consecutive years the Indian Section fails to receive any communication from the member, his name shall be dropped from the list of members. He can, however, revive his membership at any time without any payment by writing to the Indian Section.
- A member whose dues have been so commuted shall maintain contact with the Indian Section, through his Lodge or directly, by acknowledging once in a year in the month of October the receipt by him of *The Indian Theosophist* or in any other way convenient to him. If for three consecutive years the Indian Section fails to receive any communication from the member, **he/ she will be sent a letter by the section office which should be acknowledged. If no answer is received within two months**, his/her name shall be dropped from the list of members.

18. VI Schedule Schedule A
19. VI 01 (c) All immovable property of the Lodge chartered by the Indian Section shall vest in and be held by the Indian Section as trustee for the benefit of the Lodge concerned, and for this purpose, the Lodge shall execute with all convenient dispatch the necessary document in favour of the Indian Section¹.
- All immovable property of the Lodge **or Federation** chartered by the Indian Section, **after September 1950**, shall vest in and be held by the Indian Section as trustee for the benefit of the Lodge concerned, and for this purpose, the **Lodge or Federation** shall execute with all convenient dispatch the necessary documents in favour of the Indian Section.¹
- ¹. For the management of said property there shall be a property committee constituted by the Indian Section. **The President and Secretary of the respective Lodge/Federation will be consulted before making final decision.**
- ¹. For the management of said property there shall be a property committee constituted by the Indian Section.

**The School of the Wisdom
The Theosophical Society
Adyar, Chennai 600 020, INDIA**

November 2016 – February 2017

The School of the Wisdom aims at bringing each student to survey life 'from the centre', which is intuitive awareness. An intense sense of Life must always accompany every true student. There can be no Wisdom without an ever increasing sense of Wonder.

Essential in the progress towards Wisdom is a growing intimacy with all aspects of Nature. The message which each tree, flower, animal, meadow, sea, sky, and cloud has, must be listened to and understood.

SESSIONS

The Neuroscience of Meditation

Directors: Dr Bhaskar Vyas and Dr Rajni Vyas

21 November to 2 December 2016

Theosophy and the Upanishads

Director: Dr Chittaranjan Satapathy

5 to 16 December 2016

Self-Transformation and the Spiritual Life

Director: Mr Vicente Hao Chin Jr.

9 to 20 January 2017

Live Quantum, Be Happy

Director: Dr Amit Goswami

23 January to 3 February 2017

Classes and Timings

Monday to Friday

Meditation: 8.00 to 8.30 a.m.

Classes: 8.30 to 11.00 a.m. and 3.30 to 5.00 p.m.

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Some afternoons will be reserved for presentations by the students, who may spend free afternoons doing research on their own or at the Adyar Library and Research Centre. Applications for Library reading/borrowing cards are available.

Additional Information

All sessions are held in Blavatsky Bungalow.

Applications, providing membership details and a recommendation from the General Secretary or main Officer in the applicant's country of residence, may be sent to:

The International Secretary
The Theosophical Society
Adyar, Chennai 600 020, India
Tel: (+91 44) 2491-2474
Email: study.hq@ts-adyar.org

The Application form may be downloaded from the TS website.

Students may register for all or some of the sessions and are expected to attend all the classes in the session chosen. Scholarships, full or partial, may be provided for some deserving

TS workers: Applications should be made well in advance, providing full details and suitable recommendation.

Attendance at the School of the Wisdom does not confer the right of residence at The Theosophical Society, Adyar. For accommodation in the Society's premises, please apply to the acco.hq@ts-adyar.org.

Those members who wish to stay for the International Convention (31 December 2016 to 5 January 2017) are requested to register, and book accommodation separately.

21 November to 2 December 2016

The Neuroscience of Meditation

Directors: Dr Bhaskar Vyas and Dr Rajni Vyas

5 to 16 December 2016

Theosophy and the Upanishads

372/ THE INDIAN THEOSOPHIST, Oct. & Nov./ 2016

Director: Dr Chittaranjan Satapathy

Recommended reading:

1. Theosophic Life and the Three Gems of Theosophy by Annie Besant, Jiddu Krishnamurti, Helena Petrovna Blavatsky, and Mabel Collins, TPH Adyar, 2016.
2. The Upanishads by Juan Mascaro, Penguin Books, 1994.
3. The Wisdom of the Upanishads by Annie Besant, TPH Adyar, 2012.
4. Wisdom of the Rishis by Sri M, Magneta Press, 2012.

9 to 20 January 2017

Self-Transformation and the Spiritual Life

Director: Mr Vicente Hao Chin Jr.

Recommended reading:

The Process of Self-Transformation by Vicente Hao Chin Jr.

The First and Last Freedom by J. Krishnamurti

The Key to Theosophy by H.P.Blavatsky

Mysticism by William James(The chapter on *Varieties of Religious Experience*)

Understanding Mysticism by Richard Woods

The Science of Yoga by I. K. Taimni

23 January to 3 February 2017

Live Quantum, Be Happy

Director: Dr Amit Goswami

Recommended reading:

Quantum Creativity by Amit Goswami

THE 141ST INTERNATIONAL CONVENTION

Theme: *Beyond Illusion: A Call to Unity*

The 141st International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, from 31 December 2016 to 5 January 2017. All members of the Theosophical Society in good standing are welcome to attend as delegates.

Non-members may attend by obtaining permission from the President. Requests for such permission, together with a recommendation from an officer of the Federation or the Section, should be sent to the Convention Officer (CO) before 22 November 2016.

REGISTRATION FEES

	India (Members)	India (Non-Members)	Other Countries
Delegates	Rs 150	Rs 300	US\$ 70 *
Delegates under 21	Rs 60	Rs 200	...

ACCOMMODATION CHARGES (SHARING)

(From 29 Dec. 2016 to 6 Jan. 2017 inclusive)

	India (Members)	India (Non-Members)	Other Countries
Leadbeater Chambers (LBC) (including service, furniture, bedding, & mosquito nets, no blankets). Meals for all in LBC: Rs 3,000 * (or Euro or Pound Sterling equivalent)	Rs 5,000	Rs 7,000	US\$ 200 *

Other accommodation

(including mat/ cot/or mattress).

Meals from 30 Dec.

(dinner) to 6 Jan.(breakfast).	Rs 350	Rs 500	...
Meals at the Canteen:	Rs 1,000		

(Half rates charged for children under ten. No charge for children under three. See Accommodation Considerations below.) Canteen will be run by the Karnataka Federation.

Food services at the 141st International Convention at Adyar, Chennai (31st Dec, 2016 to 05 Jan, 2017)

The Karnataka Theosophical Federation has volunteered to provide food services to the delegates attending the International Convention at Adyar. Arrangements for this are being made in the premises adjacent to the Bhojanashala.

They are requested to become part and parcel of this arrangement made irrespective of the number of days stayed during the Convention.

There will be no Outside-Contractor to run Canteen services.

Duration:

Food Service will start from **December 30th night(dinner)** and end on **January 6th morning (breakfast)**. The Daily Services will include breakfast, lunch and dinner. Coffee / Tea will be served along with breakfast in the morning, and also in the evening. Menu for lunch and dinner will have both Chapati and Rice.

The charges for the whole food package is Rs.1,000/- (Rupees One thousand only) for the entire duration mentioned above.

Delegates who wish to make use of the above special facility are requested to send the amount along with Registration and Accommodation charges before 1st December 2016.

Details of arrival and departure to be intimated along with other registration details.

Delegates arriving early would have to inform LBC –Superintendent for food or make their own alternate arrangements.

ACCOMMODATION CONSIDERATIONS

Factors considered in allocating accommodation are active membership, health, age, priority of registration, size of family, etc. Rooms and bathrooms cannot be made available for anyone's exclusive use. Non-members and young person's should be prepared to stay in dormitories. No special facilities can be provided for members who are ill or for women with babies. No kitchens are available. Ordinary medical attention will be available for minor complaints but there will be no provision for serious illness. Since accommodation is limited, especially ground floor, availability will be subject to confirmation by the CO.

REGISTRATION AND PAYMENTS

Registration period: from 5 September to 1 December 2016.
Cancellation: last date 15 Dec. 2016. There will be no refund of the Registration fees.

Delegates from India: Send both registration and accommodation charges together, along with the details as per the Registration form (available at <www.ts-adyar.org>), to the Convention Officer before 1 December 2016. Remittance by **bank drafts, duly crossed**, should be made **payable to The Treasurer, The Theosophical Society, Chennai**. For online bank transfers contact the Convention Officer.

Overseas Delegates: Contact, preferably by email, the Convention Officer about registration, accommodation, payments (particularly online fees remittance), and any other details.

Convention Officer, The Theosophical Society, Adyar, Chennai
600 020, India or email: <adyarconvention@gmail.com>.

Ms Marja Artamaa,
International Secretary

THE THEOSOPHICAL SOCIETY
Adyar, Chennai 600 020, India
International Convention 2016
REGISTRATION FORM

Registration: from **5 September 2016** to **1 December 2016**.

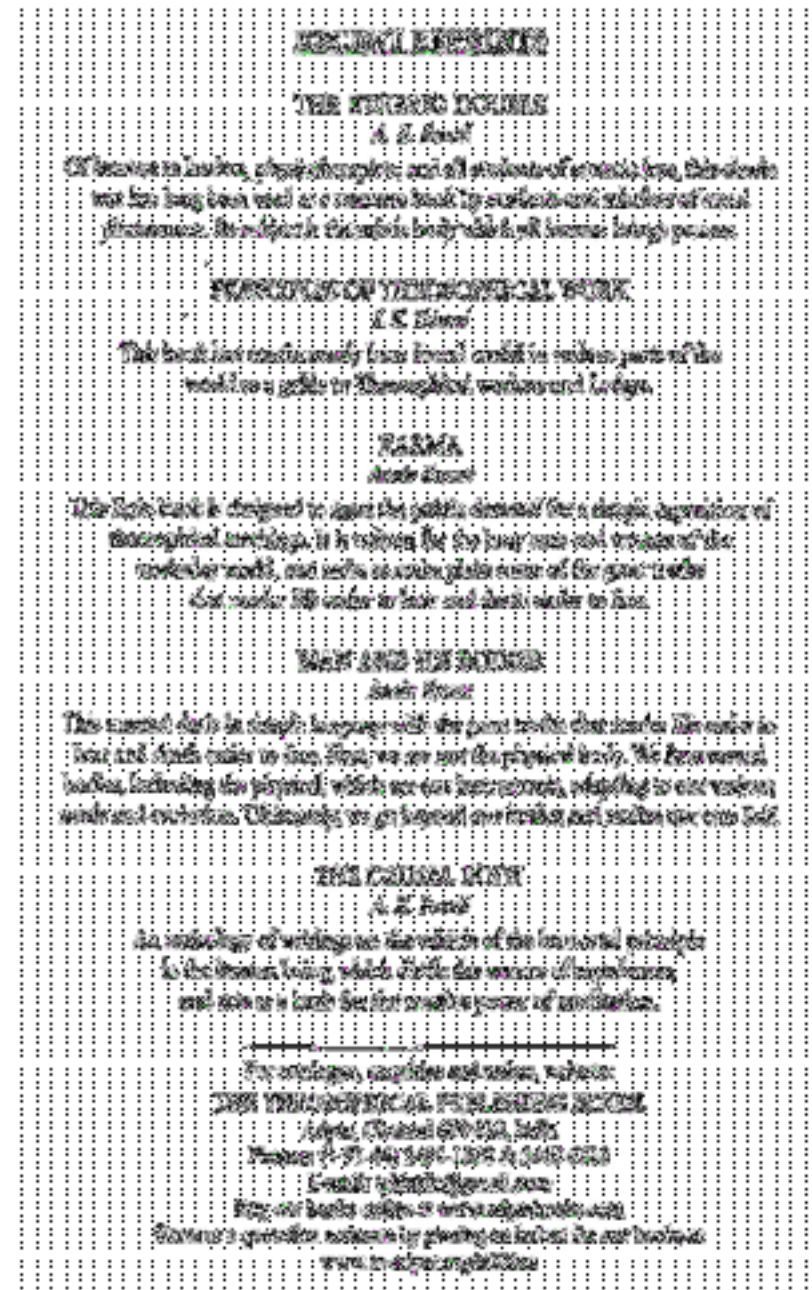
[To be filled in Block Capitals and sent to the Convention Officer (CO), preferably by email adyarconvention@gmail.com.

Non-members may attend by obtaining permission from the President. Request for such permission, together with a recommendation from an officer of the Federation or the Section, should be sent to the CO before 22 November 2016.]

1. Name (Ms or Mr):.....
2. Nationality:3. Date of Birth.....
4. Address (in home country):
5. E-Mail:
6. Phone/Mobile Number:
7. Occupation (if retired, former occupation):
8. Date of Joining the T.S.....9. Diploma No.....
10. Section / Federation / Lodge to which attached.....
11. Proposed duration of stay in Adyar: From: To:
12. Details of person(s) accompanying:-

Sl. No.	Name	Age	Member (Y/N)	Diploma No

13. Special Request, if any (f.ex. accommodation, subject to the Convention Officer):.....
 14. Date of Arrival:
morning/afternoon Date of Departure: morning/afternoon
 15. Recommended by Signature
- Signature of applicant: Date:



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