

# THE INDIAN THEOSOPHIST

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**Editor**

**PRADEEP H. GOHIL**

## A STEP FORWARD

On 18 February 2017, as I took my first step forward in my journey as the General Secretary of the Indian Section, I would like to thank all our members of the Indian Section Council for giving me this opportunity to serve the Theosophical Society. At once my thoughts go out to my predecessor, Mr. S. Sundaram, who served as the torch bearer of the Indian Section for a long and glowing period of about 13 years. He had also groomed me very well over the past 18 months so that there would be a smooth transition. I am thankful to him for having accepted my request and agreed to continue to work with me in our Section Office, guiding me in the day-to-day work and helping me in editing *The Indian Theosophist*, where he has demonstrated excellence and sustained perfection in the past.

Another step forward was taken in the Theosophical World when our International President Tim Boyd and Vic Hao Chin, Jr., conducted a Strategic Planning and Brainstorming meet at the International Theosophic Centre at Naarden, The Netherlands, from 4 to 8 March 2017. This was a very thought-provoking meeting because it involved planning for the future of the Theosophical Society.

The purpose of the meet was to look at the original Aims and Objects of the Theosophical Society, see what our goals should be today and what we must do in this changing world to further those Aims and Objects. Discussions took place on what should be the vision of the Theosophical Society for the next 50 years, how influential it can be in the moulding of the next generation and how it can produce qualified volunteers to do its global work while spreading the philosophy and work of the organization in many more countries.

It was decided to have an Annual Strategic Planning Meeting to set the goals for the year, deciding the timetable for its achievement, finalizing the names of the people in charge and the budget. These goals will be reviewed after one year when further goals will be established.

I am sure that with this constructive step of methodical planning, Theosophy will become more effective.

## THE EFFECT OF THE FUTURE

The premise on which this talk is based is that there is something that could be called “an ever-present future”, that in some way is continually reaching into our lives and world, shaping and guiding them in ways of which we may not be aware.

Simply by virtue of being human we are future-oriented beings. One of the discoveries of recent genetic research has been that within each of us there is genetic material that has yet to be expressed. Genetically, biologically, there is a future unfoldment that awaits us. In the theosophical tradition we are familiar with our Third Object, which speaks of powers that are latent within us. These powers are not yet awakened, but the assurance is that in time they *will* awaken, make their presence known, and expand our capacity.

All of us think about the future, and it seems that for most people who give any thought to future matters, there is a sense that right now we are on the cusp of something great. Depending on our habits of thought, the way we see that greatness can vary substantially. For many people who have been raised on a diet of media news and broadcasted reports, the vision of the immediate future could be a bit disturbing. Based on what one sees in the news, the fearful response that so many have about what lies ahead is justified. Something great is ahead, but greatly to be feared, is a current that seems to be sweeping through our world today.

The fearful response is the basis of the nightly news, of the violence, wars, and limitations that we witness. That is one way of responding. There are others who base their vision of the future on something different. In the Theosophical Society (TS) we have this idea that has been expressed in one of the three Truths in *The Idyll of the White Lotus*: “The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.” To the mind that embraces this vision of the future, the greatness that we have yet to see is of a different order.

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Public talk delivered at the International Convention, Adyar, on 4 January 2017.

In the founding of the TS, the founders, and particularly H. P. Blavatsky (HPB), were keenly aware and in tune with what she had been brought to India to do. She had no illusions about it. She said that she had no expectations that during her lifetime, and even into the next century, the teachings that she was introducing as the modern form that we know as Theosophy could be understood or clearly implemented until sometime in the future. It was remarkable work that she did and a very lonely position to have been in.

At that time, the language did not exist in the Western world to even discuss the rich seeds of thought that she was planting in human consciousness. There was no language with which to discuss this radical form of Oneness, or the multidimensionality of being. There was no language in the Western world to consider the ever present intelligence in the Universe, or about self-responsibility toward our own spiritual unfoldment and evolution. These were ideas for which the language and the thinking were not yet prepared. That was the labour that was put to her and her co-workers.

The science of HPB's day had not yet evolved to a point where it could reach effectively into unseen worlds. Today is a very different time. I was most impressed when Dr Sangeetha Menon spoke to us during the international Convention about consciousness and the scientific research into it. It was illuminating because my scientific thought was stuck maybe ten years earlier. There was a time in the very recent past when academic scientists who wanted to study consciousness would damage their career. This unmeasurable thing called consciousness as a subject for scientific research was off limits in the academy. For me it was fascinating to hear that the academic approach to science had evolved beyond that point.

When the TS came into being in 1875, it was deliberately directed toward the future. The Maha Chohan's letter speaks about two currents of human thought and behaviour that the reintroduction of Theosophy and the TS needed to address. They were spoken of as "degrading superstition", that is, the effect of bad religion on people's minds, and "brutal materialism", or the materializing effects that the science of that day was so keenly focused upon. To the mind of the scientist of that time it was solely a material universe. It was felt that unless some more profound way of appreciating the universe, genuine religion, and the

potential depths of science of the day was introduced, the future of humanity and the planet would be badly affected. Into this milieu, Theosophy and the Theosophical Society come on the scene.

In *The Key to Theosophy*, HPB describes the purpose of the TS quite distinctly as showing to humanity "that such a thing as Theosophy exists". This is a clear statement, but I would hope that it would lead us to ask a further question: "What is the effect of showing that Theosophy exists? What changes with this awareness? What is it about Theosophy that its mere presence and the recognition of it by the minds of people like us would have some effect?" In the remaining portion of the quote from *The Key to Theosophy* the thought is extended. After noting the first part of the TS's purpose she goes on to say that it is also intended "to help them to ascend towards it (Theosophy) by studying and assimilating its eternal verities". It does seem, initially at least, that certain concepts needed to make their way into people's minds. Powerful ideas which, given even casual thought, have the power to affect our thinking and behaviour. The process could be compared to a bar of iron, a cold piece of metal, which when placed near a fire becomes warm and takes on some of the characteristics of the fire near which it is placed. Theosophy seems to have a similar effect. It reminds us of deep but sometimes forgotten truths. Like the fairytales, it points to buried treasures hidden within us.

Theosophy as a guide to the exploration and unfoldment of the inner life is much like a map of the geography of our inner world. But even the best map will not get us to our destination. A map can describe, but it does not transport. There is quality information which can influence our thought and behaviour, but neither low- or high-quality information has the capacity to transform. So what we find in the Ageless Wisdom tradition, is that there are many ways that the Great Ones have chosen to try and communicate these deeper messages to us.

The Buddha, at the time of his experience of enlightenment, made the initial decision that he was not going to make any attempt to teach about it, because it transcended the possibilities of language. His resolution was that he would experience enlightenment, but retreat from the role of the active teacher. Fortunately for all of us, that decision changed, and he went on for the remaining fifty years of his life to communicate in a variety of ways: through meditation, through dharma teachings, and also through stories.

Regardless of what our spiritual tradition may be, one of the most profound avenues by which these deeper truths are communicated are not in intellectually formulated teachings, but by means of great stories. In *The Stanzas of Dzyan*, the basis for *The Secret Doctrine*, we find: “The eternal parent, wrapped in her everinvisible robes, had slumbered once again for seven eternities.” These words resemble the fairy tales we heard as children. This fact does not diminish its power. In the simplest of language it speaks about a time prior to manifestation, where there are no parents or robes, and even no universe to contain them.

The beauty of stories and their ability to communicate profound insights is that, just like when we read a bedtime story to our children, it fuels our imagination. In that process they enter into the life of the story. Much like climbing a ladder, these Wise Ones lead us step by step to follow these great stories. This method of teaching has been with us all the time. The holy books of the great religions are story books, which does not diminish, but perhaps exalts the wisdom and brilliance of the way Teachers have tried to instruct us. In spite of our unearned high opinion of ourselves as an evolved and highly civilized humanity, the Great Ones recognize what we do not, that we are in fact a child-like, immature, and often even childish humanity. And so they give us stories — grand stories.

There are many common themes that run throughout the great stories of the world’s religions and Theosophy. Often these stories describe grand cycles such as the ones of outgoing and of return. There is a beautiful story told in many different traditions. The simple version of the story is the basis of “The Prodigal Son”, “The Hymn of the Pearl”, the Râmâyana, even the Mahâbhârata.

An example is a story about a young prince, born in a palace, but who as an infant was taken away. He was lost to his kingdom and royal home. He was raised with an extremely poor family. As he grew up, somebody brought him to work in a servant’s position in the palace. After some time, somebody became aware that this lowly young man working in the palace was, in fact, the prince who had been gone for so long. When this was discovered, immediately his status changed. He was moved to his royal room and provided with all the princely articles that he was supposed to have. When his food came, he was served on golden plates, as was the custom in this wealthy kingdom. But the prince

was of a mind that all of this was too good to be true. He had been raised in poverty, and he believed that this sudden opening of wealth and access to the highest things would soon end. So he would hoard the plates, candelabras, and jewels — his own possessions as prince; he would hide them in the closet for that day when this illusion would come to an end. In the story, his mind eventually changed because of the continual kindness, love, and compassion from his kingly father.

The common theme of this story is presented to describe the nature of the cycle of existence in which we are involved — cut off from the palace, the state of union with our source, perhaps on this journey of return to an exalted, but doubtful, state, doubtful because our conditioning and habits are such that we cannot accept a reality in which we are royal and divine. In the story the royalty of the prince was not something that he gained through effort, or developed through wise methods, or that was given to him. His royalty, just like our divinity, was simply by virtue of his birth. Our divinity is by virtue of our emanation from the one undivided consciousness.

We are familiar with a variety of these kinds of stories, but their message is very similar. It is the story of consciousness: how it becomes limited, how it becomes involved in matter, how progressively it frees itself from its limitations, and how it returns to its pristine nature — a state of unity. No matter which tradition, or which images and symbols are used, it is really one story being told over and over again.

It is also the story of the drop of water and the ocean. An ocean is a vast body of water. Water evaporates from that ocean continually; it gets carried far away by the wind, and somewhere it rains down to earth. The drop of water is cut off from its origin, and goes through many experiences on its journey of return. From being a drop of water, it finds its way into the root of a plant, which may then be eaten by an animal. Living within its body, the drop’s experience is shaped by the life and processes of that particular animal. At some point it leaves the animal’s body. Maybe it is again taken up by the wind and dropped in some new place with a new range of experience. Eventually, the drop finds its way to a river, reuniting with the ocean. In the beautiful words of Edwin Arnold’s poem, *The Light of Asia*: “The Dewdrop slips into the shining Sea.” In whatever way this story is framed, it is a story of consciousness, one and undivided, learning its nature and powers through involvement with realms of limitation.

These are the types of stories from which the theosophical message has been derived in order to present the radical form of unity that was described in the First Object of the Theosophical Society as “Universal Brotherhood”, the human solidarity that is the nature of who *we are*. Towards the end of HPB’s life she made this statement about the future: “If you could foresee what I foresee, you would begin heart and soul to spread the teaching of universal brotherhood. It is the only safeguard!” An awareness of unity brings healing, power, and peace to daily life.

Some years ago I was in Tibet. Everywhere we went we encountered signs of the great 8th century Indian Buddhist master, Padmasambhava. He was the one who brought Buddhism from India to Tibet. He was quite a mystical and magical personage. When traveling to religious sites in Tibet, it is not uncommon to be in a place where Padmasambhava had been, and there we saw a footprint or a handprint in the stone which had been impressed by his step or his touch. He was also deeply involved in the Dzogchen tradition. He suggested an approach to meditation that is profound in its simplicity. It involves four steps.

(1) “Do not follow the past.” As we sit, when thoughts might arise and engage us in past things, we recognize them for what they are, and allow them to go their own way. We do not follow them. (2) “Do not anticipate the future.” Just as thoughts of things past arise in the mind, so do projections of an as yet non-existent future. The meditation advice is that as these thoughts arise, observe them, and withdraw from them. (3) “Live fully in the present moment”, which is self-explanatory. And (4) “Leave the mind alone.” This step may be the most fascinating of them all. Do not do anything with the mind; allow it to revert to its pristine nature, an enlightened nature from the perspective of Dzogchen, and allow this ever-present future possibility to express itself.

St Francis said something that relates to this same idea: “What you are looking for is what is looking.” We find our senses and attention turned outward continually, always looking, hunting, trying to find that next thing which might bring some satisfaction and ease, but the consciousness that is capable of turning outward, is the very thing that we are ever in search of. It is hidden in the last place we think to look — inside of us. As the poet Rainer Maria Rilke wrote, “Inside of man is where God learns.”

The outgoing path is best described in terms of confinement, limitation, separation. This is a description of the path of deepening involvement in the world and in matter. The path of return, which necessarily we find ourselves involved with, could be described by openness, freedom, union. So we ask ourselves: “How do we open?” What can be done to bring us to a state where we are actually open to express the higher possibility that is ever available to find its way into the world through us.

As a Theosophical Society, and as members, from time to time, each of us has the experience of being open, still, aware. This experience finds us in different ways, perhaps when we least expect it. One of the purposes of meetings like our international Conventions, is to create the conditions for such an experience. During the course of our time together, there are moments when we become quiet, our mind becomes still. We find that we feel enlarged, more expansive, perhaps more connected to one another. These are moments that we recognize and are the ones for which these meetings are intended.

It is a wonderful thing to be exposed to new ideas and different thoughts, but probably the moments that are most fulfilling for us occur when we are most quiet and connected, the still moments. It is at these times that the Inner Founders of this Theosophical movement, those Great Ones, have an opportunity to radiate their light and presence through us as a body into a world so deeply in need. So particularly during the time of this Convention, the practice of stillness is of supreme value for the future that lies just beneath the surface. It is a thin membrane of consciousness that separates us from union. To thin and dissolve *that*, is the emphasis of our practice.

(Courtesy: *The Theosophist*, March 2017)

## SELF-PREPARATION : AN ESSENTIAL PREREQUISITE OF THEOSOPHICAL WORK\*\*

Theosophy comes from the Greek word Theosophia. Theo. stands for God and Sophia for Wisdom, meaning 'Divine Wisdom'. Its very universality makes it of vital interest to everybody. The benefits of Theosophy are within the reach of all. This requires to follow simple rules of simplicity, which, in fact, are inherent in all of us. For instance, speaking the truth is our true nature right from birth which nobody has to teach us but we learn to tell a lie and that goes on multiplying which eclipses our original nature. Self-Preparation is to bring us back to our original state.

A great thinker was asked, What is the meaning of Life? He replied, LIFE itself has no meaning, but it is an opportunity to create a meaning.

Friends, Life is a long journey between *Human Being* and *Being Human*. There is a need to cover this distance. Life is a breathtaking journey - but it is also an experience that we master as time goes on. When the most unexpected moments appear in our life, they are there with a purpose - and deep down, we should all accept them as beautiful blessings, whether they have brought happiness or pain. Here, I would prefer to deal with a few things that will provide the right amount of energy to face this phenomenal journey.

Once a person went to Lord Buddha, and said, "I want happiness." Lord Buddha said, "Okay, very easy. Please drop 'I' which is a symbol of Ego and then drop the word 'want' which signifies Desire; you are left with 'Happiness'. Friends, people are unhappy because of

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\* Member, Noida Lodge, Noida, U.P.; and President, Noida Sanatan, TOS Group.

\*\* Talk delivered in the Indian Section Convention-II on 3 January 2017.

their wants. Egoless and free from the sense of mine, he is balanced both in pain and pleasure. Heaven or Hell are states of consciousness arising from our right or wrong way of life.

Most of us suffer, not for want of right knowledge or wisdom, but for want of exercise of that wisdom in our daily life. **Faith-Love-Selflessness** have to be exercised. **Charity-Dispassion** have to be practiced. **Devotion** has to be cultivated. These virtues do not arise in us overnight. They have to be cultivated before they can become a natural and integral part of our being.

If you hate others, injure others, abuse your servants or taunt your children or ill-treat your wife at home and subordinates in office, cheat people in business; and still expect peace of mind, you are asking for the impossible. A man who disturbs the peace of mind of others has no right to expect peace of mind for himself. So mend yourself and grow spiritually.

Talk only with purpose. Abstain from all unnecessary talk. Speak measured words, speak without ego and mind your own business. Never argue. Love without intentions, care without expectations and pray without selfishness. Expectation leads to anxiety and often to disappointment. Believe utterly in the Unreality of the world and the Reality of the pure consciousness.

People generally think and say regretfully, "There is so much misery in this world. We have prayed so much to God but still there is no end of misery." In the Indian epic, the Mahabharata, it is written that "All beings revel in pleasure; all shrink greatly from pain". But despite all efforts, there is none who can say that unalloyed pleasure has been his lot in life.

Pain cannot be natural to man. If it were so, there would be no possibility of our ever freeing ourselves from it. For, any attempt to get rid of what is natural to oneself is to destroy one's own individuality. Hence, it follows, that pain is not natural but only accidental. "The *Atma* is undivided, blissful, formless and wonderful." As mentioned in Gita, "kjhlFkksvfi dkkrs u djkr u fyl; rs\*" "This real self though dwelling in the body neither acts nor gets contaminated".

How then is misery caused, if bliss is the very nature of the *Atma*? It is only through embodiment. Non-existence never is and existence is never non-existent. So long as the Self is in the body, there is misery. It will be universally admitted that there is no such thing as unmixed happiness in the world. In other words, no happiness, at all, is enjoyed by anybody. It is only pain which appears, through delusion, as happiness. For example, a coolie who has got accustomed to carry heavy loads, is seen to sing and laugh as he trudges along with his burden. Hearts at peace alone can create peace in the world.

If misery is the result of embodiment, what is the difference between a spiritually wise person and one who is not? The difference lies in the mental attitude of the two. Pain is inevitable but suffering is my choice. Having known that pain is due to embodiment and that the *Atma* is of the nature of *Sat-Chit-Ananda* (Absolute Existence, Knowledge and Bliss), the knower of Truth is free from all miseries. He does not identify himself with the body and knows no distinctions of class, nationality, etc. Although, through the connection with the body, he may seem to suffer, but he remains unaffected, knowing the impermanent and illusory nature of the world. Face your trials cheerfully; don't shrink from them. For trials are like dogs. They lose heart when we confront them, but give eager chase the moment we turn and flee. Therefore, remain established in the Self and do not move with the moving objects.

The state of dreamless sleep is the nearest approach in our experience to the disembodied condition when we feel no misery. Hence, it must be known that embodiment is the cause of pain.

What is the cause of this embodiment? It is *Karma*, the result of past actions, good, bad and mixed, giving rise to the manifold differences in birth.

Karmas are performed by the three organs - mind, speech and body (*mansa, vacha, karmana*) - impelled by various motives, good and bad. Lust, hatred, anger, arrogance, envy, etc., lead to evil actions and must be subdued. Do not develop ill-feeling inside your heart. This is worse than open anger.

The only way to retain your peace is to *Forget and Forgive*. Do not aspire for worldly glory or recognition. This is the sure way to mental and physical restlessness. Jealousy often disturbs peace of mind. Remember, nobody can make or mar your career. Your career and life are shaped by your previous Karma. Purify yourself. As you do this, even the environment which has remained bad for you, may be for years, will mysteriously begin to change for the better. The more you grow in purity, the more congenial and harmonious the environment will become. Do not ask me, "How". Try and experience.

A prime cause for losing one's peace of mind is dependence on others. *"y jk/khu l i us l qk ulgh"* - Dependence is pain. Independence is bliss. Become self-reliant. Beautiful things happen to those who maintain distance from all negative things. Always keep on doing something positive, something worthwhile. Even a few careless moments can pull you down in life. Time is life. Value your time and spend it most profitably. Even if you are resting physically, do not keep the mind vacant as you know the idle man's brain is a devil's workshop. All havoc starts in the mind. Harsh words and evil deeds originate in the mind. Keep the sources clean. The river of your life will flow as crystal. Occupy yourself in healthy reading or mental prayer. Faith in the sacred scriptures and Devotion to Supreme Consciousness lead to good actions and must be cultivated. Thus the mind must be cleared of all evil and made pure.

Therefore, exhale the Past without any regret, inhale the Future without any expectation and hold on to the Present with joy.

The motives and desires arise through attachment. Attachment attracts all kind of diseases whereas Pride necessitates repeated births and deaths. Therefore, the Indian fundamental is DETACH ATTACHMENT. Attachment is caused by non-discrimination between the Real and the Unreal. This want of discrimination is the result of *AGYANA* "(*vKlu*) or ignorance of the true nature of the Self. Thus ignorance is the cause of Pain.

Ignorance is removed only through understanding. Renouncing all other understandings, one must devote himself entirely to enquiry into

the nature of the *Atma* through the three methods of *SHRAVAN*, *MANAN* and *DHYAN* i.e. learning literally by hearing, reflection of the mind, and continued meditation. Whoever pursues this line of enquiry, is released even in this life from all bonds of mundane existence, and becomes emancipated in an embodied state and, afterwards, in a disembodied one.

By knowing these laws of nature through **Theosophical study**, a man is enabled to work with nature in hastening his own evolution. As the Theosophical truths become realities to the consciousness, a man begins to see and feel his power over circumstances, to comprehend that his fate is in his own hands.

“Without work-life, all life goes rotten, but when work is soulless, life stifles and dies.” When I read this thought for the first time, it silently made me realize that so-called ‘journey of life’ can become very zestful and euphoric if one does what he or she likes and that offers ‘real happiness’.

This can only happen if we first religiously listen to our heart and mind and discover ourselves and our hidden talent. Sadly, many of us fail to discover ourselves as we are most of the time more curious to know and follow others, our neighbours, relatives, friends, and end up being part of the same crowd rather than making efforts to make a unique mark in life. In this race, we do not even pause for a minute to ask ourselves, if the path we are following or want to follow is compatible to our interests or can keep us elated and make us taste success.

Lao Tzu, a renowned philosopher of ancient China once said, “*Knowing others is wisdom, knowing yourself is enlightenment.*” That is why success, along with happiness in life, knocks only on the doors of those who have explored themselves and do what they best like. A musk deer running all around for the fragrance coming out of it, at last finds that it is hidden *within*. Man running here and there in pursuit of pleasures and pastimes finds that it is all within and not without.

Sushmita Sen, after she was crowned Miss Universe in 1994, expressed - “Happiness comes only when we listen to our heart and

mind and not when we follow what the crowd does”. Letters from the Masters of Wisdom (second series, letter 22, p. 46) reveals, “Brother mine, he who cares for the opinion of the multitude will never soar above the crowd.” If we are happy, we can achieve anything in our life and can live successfully. Therefore, we should neither interfere in the affairs of others, nor criticize anybody or anything and be humble in every situation.

Nature remains a great mystery. It is like a mother who never fails to take care of you and keeps inspiring you. It gives you a sense of hope that all is well with the world. My recent escape from the scorching heat of Delhi to be in the lap of the Himalayas at Bhowali, proved this in a variety of ways.

We can thrive only if nature thrives. Mother Teresa said, “God is the friend of silence. See how nature — trees, flowers, grass — grow in silence; see the stars, the moon and the sun and how they move in silence. We need silence to be able to touch souls.” H P Blavatsky said, “On the tree of silence hangs the fruit of peace”.

Nature shows you the way to the soul. You can see the kind of vales and daffodils that Wordsworth made famous in his poems, describing nature and its pristine glory, giving you peace of mind and soul.

One can listen to the music of the soul in nature. It has a tremendous power to light up even the worst of the depressed. When the sun sets, we look forward to see the beauty of the twinkling stars in the depth of darkness; and when the night is over, we look forward to see the benevolent sunrise to give us energy and strength and light so that we dispel the darkness within ourselves.

Only when human beings try reverently and humbly to become disciples of nature and cooperate with her plan, instead of fulfilling their own aims, nature’s blessings shower down on them. As someone said, let us remember, always, the earth does not belong to us, we belong to the earth.

When Universal Brotherhood and Compassion for all creatures become the law of our life, when self-discipline purifies the body, mind

## NEWS AND NOTES

### Bombay

At the support convention on 3 January 2017 an appeal was made for Medical Aid for Shri Ganpat Jadhav's emergency surgery expenses. Ganpat, as a Blavatsky Lodge attendant, has served for 50 years. The Aid collected was enough to pay his surgical expenses of Rs. 38,096. Blavatsky Lodge thanks all the members who spontaneously responded to the appeal for helping Ganpat to meet the expenses.

Talks on Zoroastrianism at Vimadalal Bilia Lodge- Compiled by Bro. Ninoo Master: Sis. Meher Contractor speaking on 'Hormuzd Yasht' on 15 November 2016, said that the Avesta Literature is divided into 5 groups viz. *Yasna*, *Vispred*, *Vanidad*, *Yasht* literature and *Khordeh Avesta*. *Yasht* literature includes 22 *Yashts*. The word *Yasht* means worthy of being worshipped and *Yasht* is a litany praise to a particular *Yazata* Holy one.

There are seven *Amesha Spentas* (AS), CWL refers to them as Planetary Logi) and 26 *Yazatas* are Helpers of the 7 AS. *Hormuzd Yasht* is a litany to *Ahura Mazdaa* (AM) praising His Glory and His luster. *Hormuzd Yasht* consists of 32 paras, but really ends at para 23, the remaining being fragments of *Bahman Yasht*.

On 18 January Bro. Rustom C. Chothia spoke on "Evil" at Vimadalal Bilia Lodge. He said that we have to fight and overcome all the internal evils we have: 1. Selfishness (*Swarthipanu*), 2. Vanity, Pride (*Abhiman*), 3. Envy, Jealousy (*Adekhaai*), 4. Wrath, Anger (*Gusso*), 5. Lust (*Vishya Vasna*), 6. Greed (*Lobh*) 7. Hatred (*Dhikkar*), 8. Grudge (*Vair*), 9. Deceit (*Thagai*), 10. Ungratefulness (*Nagunnai*).

### Gujarat

A camp was organized by Rewa Lodge of Vadodara on 11 and 12 February 2017 in which Madam Blavatsky Vyakhyan Mala was held. The two classics by HPB- *The Secret Doctrine* and *Isis Unveiled* were chosen for the purpose of having an insight into the most mysterious origin of Man and Universe. The speaker was Mrs Ranjanaben Vaidya a prominent educationist, trainer and administrator.

and the whole of our nature, and when our daily life expresses the supreme principle of **harmlessness**, then grace descends. No one needs to ask for grace, it dawns upon all who live the right kind of life. (ftfe l fjr k l lxj egff tkfga tnnfi rklfg dkeuk ukghj frfe l f k l a r r fcu f g a c y k ; s / k e z' k h y i k f g t k f g l g k , ½

There is only one Reality, one Divinity which never changes whereas everything in this world changes. The only permanent thing in this world is CHANGE. *Light on the Path* says, "Stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal, can aid you." Self in each of us is Brahman. Self only exists – no birth or death, nor pain nor misery, nor good nor bad. All is Brahman. The mystery is that we take rope for serpent, the error is ours. Are we only the combination of few molecules to be disintegrated sooner or later or are we All Existent, All Knowledge and All Bliss. Essence of Vedas is that the Self in each of us is Brahman". "I am He - there is not the least doubt in it". (l k r r k l f g r k l f g u g h a h k n k )

tlx ylsftutlxuk] vc tkxu dh clj] fQj D;k tkxs ukudk] tc NMM+pys l d kj - Wake up now! The only time to get out of slumber is now. How will you wake up when you get out of this mortal frame? This was the clarion call given by Sikh Guru - Guru Nanak Dev Ji, about four hundred years ago, in *Guru Granth Sahib*.

The Real Knowledge is not a mental but a spiritual state, implying full union between the Knower and the Known. You are constantly going to sleep and wake up. All you can do is keep searching for the clarity and quietness amidst the confusion of your life. When this natural process of watching turns inwards, towards our inner world - it is called 'meditation'.

The members themselves must be inspired to live Theosophy, not merely study and profess it. True religion exists only on the plane of consciousness. There are the powers of all nature before you, take what you can.

A special programme was organized at C.N.Vidyalaya on 16th February 2017. Bro Harshavadan Sheth, editor of *Theosophic Jyoti*, was invited to speak on Giordano Bruno. This programme was arranged by the GTF Secretary Darshanbhai Modi. The Principal of the school Mr. Bhaktibhai welcomed the guests. The students assembled in the Hall of the school. Some students recited the prayer and rendered some devotional songs. Then a group of some girls performed a dance -a selected *garba* dance; which was enjoyed by the students and the teachers.

Then the principal welcomed Bro. Harshavadan Sheth and Bro. Darshanbhai Modi on behalf of the School Management, teachers and the students. Darshanbhai introduced the speaker to the audience.

Bro. Harshavadan Sheth spoke about the importance of Adyar Day celebration. Then he described the life and work of Giordano Bruno; and how and why he was burnt alive. The whole incident was explained so effectively that the students got engrossed in the whole narration. They listened to the speaker very sincerely and solemnly. The sacrifice of Bruno is a remarkable incident of the history which was realized by all the teachers and the students. At the end of the speech Bro. Harshavadan Sheth was acclaimed by the audience. The principal thanked the speaker and Darshanbhai for arranging such inspiring and thought provoking programme.

Gujarat Theosophical Federation held two study camps at Aglod Jain Temple Complex from 5 March to 8 March '17. The first was a one-day youth leadership *shibir*. It was held on 5 March'. Young members from various T.S. Lodges took part in it. They talked about the GOLDEN STARIS. Ten Young members expressed thought on the different stairs. They were encouraged by the audience. Parents were also present to encourage them. All the participants were given a set of 10 books, a certificate and note pad and a ball-pen. The *shibir* was conducted by Dr. Varsha Patel, the chairman of the Youth committee, G.T.F. She was helped by Bro. Mukesh Kaka.

The Second meet was a study camp on the *DHAMMAPAD*. It was held from 6 March to 8 March. The study comp was conducted by Bro. H.K. Sharan of Delhi Federation. Seventy-four members actively participated in it. It was a lively study camp in which all the members actively participated. Interaction between Bro. Sharan and the audience

was a very heart-warming one. The participating Lodges were given one set of the *DHAMMAPAD* and other books. Some Jain monks visiting the temple also joined the camp for some time. Gujarat Theosophical Federation felicitated Bro. Sharan and presented him an idol of Lord Buddha and a shawl.

Bro. Nareshbhai and Bro. Darshan Modi, President & Secretary of G.T.F., were all the time there taking care of all the arrangements.

Two members of Ahmebad Lodge- Sri Jankbhai B. Kantharia (Diploma No. 88401) and Sri Kaniyalal M. Shah (Diploma No. 99100) passed to peace on 10 September 2016. Two members of Bhavnagar Lodge- Mrs. Jyotsnaben H. Mehta (Diploma No. 36794) and Sri Kant B. Rawal (Diploma No. 82168) passed to peace on 10 October 2016 and 8 Feb. 2017, respectively.

### **Kerala**

The Adyar Day Celebrations and South Zone Conference of Kerala Theosophical Federation were held at Sri Sankara Lodge, Ernakualm on 17and 18 February 2017. Prof. C.A. Shinde, National Lecturer of the Indian Section was the Chief Guest. The book taken up for study was *Self Culture* by I.K. Taimni. The programme commenced on 17 February at 5.00 p.m. with Universal Prayer. Dr. M.A. Raveendran, President K.T.F., presided. Dr. T.P. Babu, President Sri. Sankara Lodge, welcomed the delegates. Federation Secretary Bro. K. Dinakaran read out greetings received from Bro. Pradeep Gohil, General Secretary of the Indian Section, Shikar Agnihotri, National Lecturer, Federation Secretaries of other Federations and various members from different parts of India. Then greetings were conveyed from various delegates attending the conference from various Lodges in Kerala. Dr. M.A. Raveendran in his presidential address stated the importance of Adyar Day and its relevance today. Prof. Shinde in his inaugural address briefly described the importance of Adyar- The Masters' Home and reminded us the statement of J. Krishnamurti that "One can become either a God or a pitiful sinner at Adyar. It is a wondrous spot, and it must be maintained as though it were a holy temple".

Short talks were delivered by Sis. A.V Seethalakshmy on Giordano Bruno, Bro. K. Dinakaran spoke on H.S. Olcott , Bro. T.S. Usman on

C.W. Leadbeater and Dr. Ajithkumar K.R. on J. Krishnamurti. Delegates also contributed to the Adyar Day collections which were later on sent to Adyar. Bro. P.G. Nixon conveyed the vote of thanks.

On 18 February the programme commenced with *Bharat Samaj Pooja* conducted by Sis. Lakshmi Bai. The first session started at 9.30 a.m. with Prayers of all Religions followed by Universal Prayer. Bro. B.N. Nair of Trivandrum spoke on the subject 'Evolution in the light of Occultism'. Bro. M.G. K. Nair of Kollam spoke on 'The Total Constitution of Man'. The subject of the talk of Bro. S. Sivadas of Alleppey was 'Self Culture: A Science'. Bro. Madhusoodanan Pillai, Treasurer K.T.F. presided.

The second session commenced with the talk of Dr. M.N. Sasikumar of Alleppey with the subject 'The Development of the Higher Mind'. Sis. Shoba, N. Zone Secretary, spoke on the topic 'The Development of Spiritual Power'. Adv. Jayaprakash of Ernakulam presided over the session.

In the third session Bro. M.B. Priyakumar, S. Zone Secretary, spoke on 'Self-Discovery: the Real World Waiting for us'. Bro. K. Dinakaran, Secretary, K.T.F., spoke on 'The Question of Guidance'. Dr. Ajithkumar presided over the session.

An Open Forum was held in the afternoon in which delegates clarified their doubts and the group consisting of the speakers of the various sessions elaborated the subject. Prof. Shinde delivered the valedictory address in which he said that Self Culture is a very important thing for an aspirant who wish to tread the path of spirituality. Bro. P.G. Nixon proposed the vote of thanks. A book exhibition of the books of TPH and Krishnamurti Foundation was also arranged.

Sis. Soumya, Secretary of the newly formed lodge in Kerala- **Aradhana Lodge Vaikom**, reports that the lodge organized the 53<sup>rd</sup> meeting of the lodge and it has 19 active members. They are also planning to construct a *Parnasala*- a separate place for lodge meetings.

The website of the K.T.F. [www.keralatheosophist.org](http://www.keralatheosophist.org) is being visited by various people and they are enquiring about Theosophy and Theosophical activities in Kerala which is very encouraging.

## **Rayalaseema**

Bro K S Ramachandra Rao, President of Telugu Federation, visited the Lodge at Secunderabad on 20 January and gave a talk on 'Objects of TS'. He explained in detail the importance of study. The lodge honoured him with a memento and presented to him some pamphlets printed by the Lodge.

Adyar Day was celebrated with enthusiasm. This year three young members viz, Bro Dhananjay, Kanaka Satya and Varsha gave three different ways informing the importance of Adyar for all theosophical world. Rs 5000/- was given by members as Adyar Day contributions and the same was sent to the International HQ at Adyar. From this month onwards on every Sunday from 1030 am to 1230 pm a study is directed by Bro A Krishnamohan Rao on the subject: YOGAVASISTHYAM' in the light of Theosophy. Even many non-members are attending the study.

Apart from the aforesaid study the lodge conducts study on *At the Feet of the Master*, JK's Philosophy on every Monday, Wednesday and Friday.

## **Uttar Pradesh**

The following talks were organized by Dharma Lodge, Lucknow, in February : 'Universal Brotherhood –a challenge' by Bro. B.L. Dube; 'Sacred Trees' by Bro. B.B. Lal; 'Self-Transformation' by Bro. U.S. Pandey; and 'Open and Free Mind' by Bro. B.P. Shukla. Besides, Adyar Day was observed on 17 February and Homage was paid to Col. H.S. Olcott. His life and work were discussed.

The following talks were held at Nirvan Lodge, Agra, in February: 'Spirituality' by Bro. Shyam Mohan Kapoor; 'Projecting Consciousness' by Bro. Rakesh Jain and 'Soul and its Goal' by Bro. H.K. Upadhyay. Besides, a seminar on 'Universal Brotherhood' was held on 2<sup>nd</sup> February in which Dr. Pratibha Sharma, Bro. S.K. Sharma, Bro. U.C. Verma, Dr. Malhotra and Bro. Harish Sharma expressed their views.

Bro. U.S. Pandey Fed. Secretary visited Orai Lodge on 11-12 February. He delivered talks there on "Self-Transformation" and "Practical Theosophy" respectively. A Question and Answer session on "Theosophy and its teachings" was also conducted with a group of persons. He discussed the administrative matters with the lodge officials.

A study camp on the book “*A Study in Consciousness*” written by Annie Besant was conducted on 25-26 February. The camp was managed by Satyamarg Lodge with the assistance of other two Lodges Dharma and Pragma at Lucknow. About 30 members from Lucknow, Kanpur, Sitrapur and Gorakhpur participated. The camp opened on first day with recitation of prayers of all religions followed by Universal Prayer. Bro. Ajai Rai, Secretary of Sarvahitkari Lodge of Gorakhpur, gave an introduction of the subject and the book. Bro. Vipul Narayan, Secretary of Satyamrg Lodge covered the theme ‘Formation of matter, planes, seven streams’; Bro. Shikhar Agnihotri, National Lecturer, covered the theme ‘Monad, Permanent Atom, group soul and Individualization’; Bro. S.K. Pandey, National Lecturer, covered the theme ‘Mechanism of consciousness, states of consciousness’. On the second day morning Bharat Samaj Pooja was performed. Thereafter Sis. Preeti Tiwari of Kanpur Lodge covered the theme ‘Desires-origin, vehicles and their purification’; Sis. Vasumati Agnihotri, Federation Lecturer, covered the theme ‘Emotions-origin, training and control’ and Bro. U.S. Pandey, Federation Secretary, covered the theme ‘Memory and Will’. It was followed by an interactive session with the participants. Bro. M.P. Singhal former international Vice- President made few suggestions. Bro. Vipul Narayan proposed vote of thanks.

Smt. Uma Bhattacharyya spoke on ‘Changing the world through Love’ in a meeting organized by Kashi Tattva Sabha on 3 March 2017.

### **National Lecturer**

Bro. Shikhar Agnihotri was actively involved in the following activities between October 2016 and January 2017: He gave a short introduction about Dr. Annie Besant and Theosophical Society given during the International Day for Elders function held at Child Friendly School at Chandbal Village, Barabanki, on 1 October 2016.

A public lecture was organized on 5 October 2016, TS, Lucknow, at Rai Umanath Bali Auditorium on 5 October. The topic was “Allegory in Durgasaptshati” based on the book “Introduction to Hindu symbolism” by I.K. Taimini. About 100 delegates including many non-members attended the programme in which theosophical literature were distributed.

He delivered lecture on the subject “Spiritual Life, Bhagvat Gita and Theosophy” during the annual convention of Rajasthan/ Madhya Pradesh TS Federation held at Jodhpur on 5-6 November 2016.

Delivered lectures on the following subjects during the National Seminar held at Amravati on the theme, “The Mahatmas: The Real Guide to Humanity”.

- i) History of Humanity: Key to the mystery of Nature.
- ii) Preparation, Probation and Discipleship.
- iii) Different Paths to the temple of Divine Wisdom.
- iv) How the Masters guide the TS for the benefit of Humanity.

A session of introduction to philosophy of theosophy in daily practical life followed by Bharat Samaj Pooja and Meditation was conducted for the inmates of the District Prison of Barabanki. This was held on 21 January 2017. It is expected to be a regular activity in future.

A Live Phone in radio programme was conducted by Bro. Shikhar and Mrs. Vasumati Agnihotri, UP Federation lecturer on the subject ‘Theosophy, Theosophical Society’ and Thought Power. It was held on 31 January 2017.

### **TOS**

On 24 January, the TOS group of Secunderabad led by Bro K. Ramesh along with K Seshubabu, DVK Gupta and D. Ashok Kumar visited Amma Nanna Anaathashram near Choutuppal and donated 3 new wheelchairs for the orphanage. Our TOS group takes up one activity every month. For February we have planned to give Slippers to Deaf & dumb children of a school.

### **Indian Section Headquarters**

The National Executive Committee of the Indian Section elected Bro. V. Narayanan as Treasurer till December 2017, in place of Bro. P.S. Panchakshari who wished to be relieved on health grounds.

A farewell party was organized at the Section HQ on 22 February in which the members and workers spoke highly about Bro. P.S. Panchakshari’s various contributions during his stay at the HQ for more than 15 years.

The members and workers were very appreciative of Mrs. Lalitha Panchakshari as well, who very devotedly supervised and took care of Bhojanshala at the Section Headquarters.

## IMPORTANT CHANGES

The Indian Section Council in its meeting held on 29.12.2016 at Adyar, Chennai, adopted following resolution, which was approved by the International President.

<b>Existing</b>	<b>Amendment</b>		
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 to the General Secretary of the Indian Section for a duplicate diploma, which will be issued on payment of Rs.50/- or as fixed by the Indian Section Council from time to time.	5. II 12 (g)
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.50/- or as fixed by the rules of International Theosophical Society from time to time.	6. II 14 ( b ) (iv)
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.50/- or as fixed by the rules of Indian Section from time to time.	7. II 47
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 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.	8. III 02 (a) Line 5
			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.
			Election at least once in three years of the Federation Council, the Federation Secretary and other Office-bearers as provided by the Federation Rules.
			Election at least once in three years of the Federation Council, the Federation President, Secretary, Treasurer and other Office-bearers. The term of office shall not exceed three years from the date of election, after which they shall be eligible for re-election.
			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 at the time and place in India where the International Convention of the Theosophical Society is held,
			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.[15 %], Federation [10 %] and the Lodge [75%] The income

from any property obtained by Lodges or Federations should be used only for propagation of Theosophical activities or maintenance of its property, besides payment to the Indian Section.

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 where such value is Rupees twenty five thousand (Rs.25,000/-) or less.

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 five lacs (Rs.5,00,000/-). The sanction of the Executive Committee alone shall be sufficient where such value is Rupees five lacs (Rs.5,00,000/-) or less.

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 Headquarter is located there.

11. III 07 (d) .....

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 redressal channels of hierarchy of our organization.

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. 100 or as fixed by the Indian Section Council from time to time.

13. IV 05 Annual dues shall be paid in the month of October every year *in advance*.

Annual dues shall be paid in the month of October every year *in advance*. 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, (Com-muted 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) — — — — R s 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 thereafter will be fixed from time to time by the Indian Section Council.

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 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 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

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

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

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

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.

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, a letter by the Section office will be sent to him/her 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 Section<sup>1</sup>.

All immovable property of the Lodge 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 shall execute with all convenient dispatch the necessary documents in favour of the Indian Section.<sup>1</sup>

<sup>1</sup> For the management of said property there shall be a property committee constituted by the Indian Section. The President, Secretary and Treasurer of the respective Lodge/Federation will be consulted before making final decision.

<sup>1</sup> For the management of said property there shall be a property committee constituted by the Indian Section. The President, Secretary and Treasurer of the respective Lodge/Federation will be consulted before making final decision.

The amendments sent earlier to the members of the Council were discussed and the members present unanimously adopted the amendments. The International President of the Theosophical Society in his letter gave his approval to the amendments made by the Council, with some modifications. The amendments in the Constitution shall be effective from 1-10-2017.

The following poem was written by Annie Besant in 1875 and published in *The Theosophist*, October 1932, Vol. LIV, Part I.

**PRAYER**

Who pants and struggles to be free  
Who strives for other's liberty,  
Who, failing, still works patiently  
He truly prays

Who, loving all, dare none despise,  
But with the worst can sympathize,  
Who for a truth a martyr dies  
He truly prays

Who when a truth to him is known,  
Embraces it smile or frown  
Who dares to hold it, though alone,  
He truly prays

In musing strength must come to dare,  
Petition are but empty air  
Brave action is the only prayer  
Thus learn to pray

**LIST OF NATIONAL LECTURERS- 2017**  
**Indian Section, The Theosophical Society**

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**HIMALAYAYN STUDY CENTRE, BHOWALI**  
**SUMMER PROGRAMME OF**  
**STUDY CAMPS — 2017**

	Dormitory 6 persons	Old 24	Deluxe 20
1. 20 April to 26 April-2017 Indian Section's Study Camp on <b>'Self-Realization through Love'</b> <i>[Narad Bhakti Sutra]</i> of I. K. Taimni By Prof. C A Shinde	3100	3450	3800
2. 29- 30 April and 01 May -2017 ES Retreat by Prof. C A Shinde	1500	1650	1800
3. 03 May to 12 May 2017 Karnataka Federation's Study Class on <b>'The Teachings of J. Krisnamurti'</b> Director B. V. Thippeswamy and others	3900	4350	4800
4. 15 May to 19 May -2017 Indian Section's Study class on <b>'Wisdom of Upanishads-</b> from <b>'A Theosophical Perspective'</b> By Dr. Chittaranjan Satapathy	2300	2550	2800
5. 22 May to 28 May- 2017 Telugu Federation's Study Class on <b>'Treading the Occult Path'</b> in Telugu <i>[AadhyaathmikaPrasthaanaPravesam</i> <i>Prayaanam]</i> The Camp will be jointly conducted by Dr. PLN Prasad and KVL KanthaRao.	3100	3450	3800

6. 31 May, 01,02 June 2017 EST Retreat by Prof. R C Tampi	1500	1650	1800
7. 04 June to 06 June 2017' <b>TOS</b> — <b>WORKERS'</b> Training Camp Organized by the TOS India, Director Bro. B L Bhattacharya National Director TOS India	1500	1650	1800
8. 10 -11 June 2017 Uttarakhand Lodges' Study Camp, Book for Study- ' <b>At the Feet of the Master'</b> Director Bro. S.K. Pandey, National Lecturer, Indian Section, TS.	1100	1200	1300

- a) This programme will enable you to reserve train tickets.
- b) Members are requested to remit the above mentioned amount in February-2017 by cheque/ or deposit in the name of Indian Section, Theosophical Society. Varanasi, in Vijaya Bank, SB Account no.718301010005045, IFSC Code- VIJB0007183.
- c) Accommodation in [i] Dormitory- 6 persons, [ii] Old Rooms -24 persons, [iii] Deluxe Rooms- 20 persons.
- d) Accommodations will be on 'first come first basis' for each of the categories.

# THE INDIAN THEOSOPHIST

*Statement about ownership and other particulars*

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(See Rule 8)

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

**Pradeep H Gohil**

Dated: 1 April, 2017

Signature of publisher