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CONTENTS

A STEP FORWARD	279-280
<i>Pradeep H. Gohil</i>	
THE USES OF THIS WORLD	281-286
<i>Tim Boyd</i>	
IMPLEMENTING THE AGELESS WISDOM	287-293
<i>Tim Boyd</i>	
NEWS AND NOTES	294-320

Editor

PRADEEP H. GOHIL

A STEP FORWARD

After many months of work by the subcommittee formed by President Tim Boyd to create a mission statement of the Theosophical Society, followed by many hours of discussion on many occasions, in three separate meetings of the General Council (GC), spread over last two years, the final wordings have been unanimously passed by the GC on 4th July 018 at Naarden, The Netherlands. It reads as follows:

Mission Statement of the Theosophical Society

“To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life”.

A mission statement is the roadmap to achieve the objects of the organization. The key questions to answer in a mission statement include:

1. What does the organization plan to do?
2. Whom will the organization serve?
3. How will the organization do it?
4. What benefit is provided by the organization to people?

Let me give you an example of mission statement of an organization called Toyota Motors. It says:

1. To attract and attain,
2. Customers,
3. With high valued top quality products and services and
4. Achieve most satisfying ownership experience through performance of both.

See how the “What, who, how and what benefit” are all covered in their mission statement. Let us now see how well are these covered in our mission statement:

1. To serve
2. Humanity
3. By cultivating

4. An ever-deepening understanding and realization of the Ageless Wisdom, spiritual Self-transformation and the Unity of all Life.

I think the mission statement will serve us in the present and the future very well. Our 5th International President, Mr. N. Sri Ram, said in his presidential address to the 95th Annual Convention in Adyar on 26 December, 1970 : “The Divine Wisdom we call Theosophy is not meant to be mere head-learning; in its true nature it is soul-wisdom, a distinction clearly made by H.P.B. in ‘*The Voice of the Silence*’. It is as much the science pertaining to the nature of the knower, that subjective being which suffers so many transformations, a nature which remains for the most part concealed as an unexplored and unperceived ocean. It is as much Atma Vidya, as it was called of old, as it is the science of an occult universe extending far beyond the bounds of what modern Science can reveal with its present methods and implements”.

It is heartening to see that our Mission Statement falls in line with the words of Mr. N. Sri Ram. The mission specifically talks about serving humanity (which includes ourselves also) by cultivating or nurturing a few things, making a special effort to develop them. It talks of cultivating an ever deepening understanding where the words ‘ever deepening’ are very significant. It acknowledges that perfect understanding may only come in perfected beings, which we are not. However, an ever deepening understanding is possible for us. The understanding has to be of the realization of the Ageless Wisdom, which indicates that the wisdom will not change with time. Self-realization often leads to spiritual Self-transformation which is also covered in the mission. The ‘unity of all life refers’ to our first object which talks of Universal Brotherhood of Humanity. The second object is covered by the words “ever deepening understanding and realization of the Ageless Wisdom” that can only be achieved by a study of comparative Religion, Philosophy and Science. The third object is covered by the words “realization of the Ageless Wisdom and spiritual Self-transformation” which can only be achieved by investigation of unexplained laws of nature and the power latent in man. In this way the mission statement covers all the three objects of the Theosophical Society.

It is so encouraging to have a mission statement that is in line with the thoughts of N. Sri Ram and satisfies all the three objects of the Society. Having such a mission statement is indeed a step forward in the right direction.

THE USES OF THIS WORLD

*How weary, stale, flat, and unprofitable seem to me all
the uses of this world!*

William Shakespeare
Hamlet, Act 1, Scene 2

I WOULD like to give some consideration to this world in which we live. A great deal of emphasis on the theosophical path is largely related to what we sometimes think of as inner states; but they all seem to take place against a backdrop of the world. In the scriptures and spiritual traditions throughout history, there is frequent reference made to our world. It is variously described, but most often it is seen from the spiritual perspective as a place in which trials are experienced and the soul finds its field for growth.

In the Bible there are a number of ways in which our world is described, but one of the predominant themes is expressed in the 23rd Psalm: “The Lord is my shepherd.” At one point the description of the world is given as “the valley of the shadow of death”, implying that the individual’s experience takes place beneath an ever-present shadow of death and impermanence. It is also described as “the valley of tears” or “the vale of tears”.

The Buddha, after his enlightenment, first spoke about the Four Noble Truths and the Eightfold Path. But his third sermon was “The Fire Sermon”, in which the description he makes of the world is brief and direct. He says that the world is on fire. Then he goes on to describe the nature of this continual blaze that is taking place.

Another one of his teaching stories is called “The Burning House”, about the role of spiritual teachers in the world. In it a wealthy man sees that his house is on fire and his children are inside, but so engrossed in the games they are playing that when he calls them to come out of the house, they do not pay him any attention. The fire is blazing all around

them, but they are locked into the games that they are playing with each other. In order to rescue his children from the blaze he lures them out of the house by promising to give them the little carts that they always wanted to play with — carts pulled by goats, carts with horses, and so on. When they hear that, they joyfully run out of the house, but he provides them with a cart of a different nature, symbolic of the teachings leading to enlightenment.

The story points to the idea that great Masters come into this world and, in order to deal with the very childish humanity that we are, they develop teachings. In many ways we are attracted to them because, like toys for children — they draw our eye, our attention, our participation, and gradually we are led toward a deeper insight about the meaning and nature of life in this world.

H. P. Blavatsky described the world in a number of ways. The Christian concept of heaven and hell was completely ridiculous to her: If one is good during one life on the planet, one goes to a heaven forever; if one is bad, then one goes to a blazing hell forever. In answer to that sort of thinking, her description was that if we are looking for hell it can be found on any human-bearing planet. Anywhere there is a humanity of a similar development to ours, does not require the invention of other types of hells. We are continuously inventing it day after day, for ourselves, for the ones around us, for the animal kingdom, and for the natural world.

While writing *The Secret Doctrine*, she was in England during the last days of her life, and she gathered around herself a group of students. She had occasion to talk to them about *The Secret Doctrine*, its writing and meaning, and Robert Bowen was one of those present at that time. We have the good fortune of having his notes passed down to us from those meetings. They are titled “Madame Blavatsky on the Study of *The Secret Doctrine*”. In talking to this group of students, she said that *The Secret Doctrine* contains *all* of the knowledge of the inner side of life that *the world* is capable of understanding for the next one hundred years, and that this was all that our capacity to understand would permit.

One of the questions asked of her in those group discussions was: “When you say that this is all that the world is capable of comprehend-

ing, what do you mean by ‘the world’?” Her response is worth our consideration because she said very specifically that the world is humanity living in its *personal* nature. The domination of the personality en masse by each and every one of its human participants in this world, describes what this world is. So the knowledge that would be available at a time, when our attachment to this personal nature was such as it was then, was all contained within *The Secret Doctrine*.

What then is our experience of this world? HPB describes it, so does the Buddha, and the Bible. How do we experience it? We are living in the world from moment-to-moment, day-to-day, and it is our every-day, every moment experience. How could we describe that? Great teachers have come and it is always very good to reference what they have given to us, but it is also good to reference our own insights.

Many people have spoken about our conditioning. J. Krishnamurti particularly talked about the nature of our conditioned minds and hearts. Conditioning meaning that there is a certain pattern that is set up, so that certain things are accepted and others are deflected from our awareness. So our experience from moment to moment is necessarily conditioned by what has been described as desire.

Every single thing that enters the field of our awareness is either something to which we find ourselves attracted, or from which we find ourselves repelled. There is a whole range of neutral items but, generally, what is described as “alive” in the normal sense is the movement that occurs from the period of birth to the period of passing away from the body, which takes us through a range of experiences, pleasurable as well as painful.

The way we try to orchestrate our living is that we try to maximize the pleasurable experiences and eliminate the painful ones, which, just by the nature of the way things are set up in life, is an impossibility. It is a futile attempt that we are continually engaged in, that in some way we will live a life filled with pleasurable experiences and without the painful ones. It is just the nature of this or *any* world that nothing exists that is purely one or purely the other.

As a *very* young person, when I was in high school, I had a summer job working in the office of a manufacturer of soda pop — carbonated beverages. My morning routine at that job was to fill up the coolers

in the office with various types of soda pop that was manufactured by this company. As a sixteen-year-old, it seemed like I had landed in a heaven world, because I could choose the drinks that would fill the cooler and could drink all of the soda I wanted.

I thought it could not have been a better situation, but it took me all of one week to drink so much soda pop that I became ill. Pure pleasure for the first two or three days, but give it a week and what I had associated with all that was good, perhaps in terms of feeling, turned out to be the *very* thing that made me ill.

There is nothing in life that is wholly pleasure-producing or pain-producing. And we find this in many ways, because our control over the cycles of life has limitations. However healthy may be our diet or appropriate may be our exercise, ultimately the body degrades, although we may be able to slow the process. Ultimately, the vehicle becomes ill in one way or another. No matter how we try to avoid people who are coughing, or try to clean our hands every time we touch something we deem impure, it is just the way things work with these cycles that occur.

Theosophical literature and classical theosophical teachings emphasize what they describe as very important moments in the awakening of the spiritual consciousness, described as initiations or initiatory experiences. We know little about them, but they are described as sudden expansions — or extensions — of consciousness that occur at specific moments when an inner seed is prepared to sprout.

We are told that these experiences have occurred throughout history in the mystery schools of Egypt and ancient Greece, and all around the world in different cultures. But the experience as best we understand it is one where, perhaps by virtue of certain rituals that are performed, the inner self is taken away, is parted from the outer, for a period, so the inner consciousness is relieved from its attachment to its body and the personality elements that we cling to. In that state, this expansion of awareness takes place, and then the initiate is said to function at a new level of consciousness.

One of the people in history who had this experience was St Paul, whom Blavatsky describes as, without any doubt, a high initiate. His initiatory experience involved him being struck blind through a vision of 284/ THE INDIAN THEOSOPHIST, August./ 2018

the Master as he was going on the road. During this period when he was blinded to the world he had been accustomed to seeing, this experience happened to him, and out of it he became Paul, whereas before, his name had been Saul.

Another example of this type of experience happened to Muhammad, who said that he never received a revelation — the revelations that became the Koran — without feeling that his soul had been torn from him, that it was an experience which had great value, but which no intelligent person would seek again. Five initiations are often depicted in the life of Jesus on his way to becoming the Christ, and his crucifixion is one of these initiatory symbols.

The Buddha, prior to his enlightenment, experienced near-starvation and death. So it is through these dramatic experiences that the personality becomes quelled or, in some of these examples, crucified, starved, blinded, and the person becomes blind to the personality. HPB had said that in order to experience the spiritual life we must first “paralyze the personality”. The paralysis of the personality permits some deeper level of experience. It is well and good when we hear it described as the initiations that occur to great historical people. Always it is *our* work to try to find out how, in fact, that applies to us, to our living.

During the course of everyone’s life will come some unsought experience which when it comes and visits with us, will not be sought again. Some of the greatest moments, the things that have had the greatest impact and have propelled me in terms of growth, have been events or occurrences that produced a precious or even a priceless outcome, but for which I would give nothing to repeat. All of us have had those experiences, the death of teachers, of loved ones, the very losses we might experience during the course of normal life — loss of job, mate, child — all of these things which, given enough time and distance, when we look back, we can see that they propelled us into some new level of understanding, often a new capacity for compassion.

There is an experience that can occur during the course of our lives, which we hope does not reoccur — the experience of despair. When we despair, we find ourselves in a condition where we recognize fully that a condition or situation is completely beyond our capacity to control. At some point, something like this visits us. It is often some-

thing that can seem to be a shattering experience, but also has the capacity to catapult us to new levels of awareness, because the very process of recognizing that there is no personal agency, that there is no personal control that can be exerted, provides, at least for a moment, a certain release. Again, HPB described it as “the paralysis of the personality”. At those moments the personality is powerless and of no use to us.

The boat that has carried us across the waters, that we have depended on so much, is useless on this new shore and it must be abandoned, even if momentarily. These experiences are on a different level, but are the same sorts of experiences that have broken like waves upon the Great Ones. The opportunity that it provides is one that we can avail ourselves of as our *daily* initiation, in the face of the day-to-day routine and demands that come our way every time we awaken.

In this example of a personality that is quietened, the admonition to be still is spoken of as: “Be still and know.” With a stilled personality, a certain knowledge necessarily breaks upon us. To be still, to hear, in hearing to know, and in knowing to obey. Blavatsky said that there were two voices that she would *always* obey, one was the voice of her Master, and the other was the voice of her higher self; to obey, to act. At our level of development, we are talking about momentary experiences, where the personality drops away, where the desperate moment creates a condition of openness, of stillness.

Ultimately the desperate moment passes and the personality reasserts its influence. But having seen, heard, and experienced the stillness and silent communication of this intuitive mind — this higher self — even though the personality necessarily reasserts itself, its grip is looser than before. Experience by experience, step by step, we can find ourselves loosening the grasp of the personality, coming more under the influence of the counsel of the Great Ones, the Masters of the Wisdom, who have continually advised in so many ways, that our role and task is to step out of our world — to leave our world — and to enter theirs. These are a few things that we can ponder in our consideration of and necessary uses of this world — the ways in which we can put this world to use in this process of unfoldment.

Implementing the Ageless Wisdom

(A Summary of the General Council Planning Meeting,
ITC Naarden, The Netherlands, July 2018)

Tim Boyd

Mission Statement

To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life.

SINCE its founding in 1875 the Theosophical Society (TS) has grown into an organization with membership, branches, and sections in more than 70 countries worldwide. The scope of TS activities has similarly grown and changed over the years, with publishing, education, programmes, lectures, TS centers, communication, and meetings assuming new forms to suit ever-changing times. One of the recognized features of our time is the rapid nature of change. Unlike the recent past, no nation, culture, or geographical location is unaffected by the currents of change sweeping the planet. This condition places strong demands on all of us. More is required of us than mere repetition of past formulas or insistence upon “staying the course” in maintaining the forms of previous activities. With all of its uncertainty, this is a powerful moment in which we are living. It is a time that cries out for the depth of understanding and potential for harmonious living that the Ageless Wisdom can provide. The question for the TS now, as in the past, is “How can we communicate this wisdom to the world in a usable way?”

Historically, the General Council (GC) of the TS has met for a few hours once each year — on the day before the opening of the annual International Convention at Adyar. This approach has placed severe limitations on the ability for heads of national Sections to share necessary information, and allowed little or no time for meaningful dialogue on long range plans for the international organization. In an effort to provide an opportunity for more extended planning, in 2015 a second meeting specifically devoted to strategic planning was added immediately following the close of convention. At the GC meeting in December 2016 it was determined that a 5-day planning meeting would be held in March

of 2017 at the International Theosophical Centre in Naarden, The Netherlands. That meeting was primarily focused on brainstorming-allowing the space for all manner of ideas to come to light and be considered. Mere ideas were not enough, and each of the more than 40 projects proposed at that meeting had people assigned to make them real.

During the course of the year the progress and difficulties of the various projects were monitored by a small coordinating team, charged with both reporting and helping to keep the work on track. Special attention was given to 11 priority projects. In the beginning of July this year we met again at the ITC in Naarden, this time as an official GC meeting. In all, 30 members (20 GC members and 10 invited participants) attended from a variety of countries: The Netherlands, England, Belgium, India, the USA, Kenya, Finland, Sweden, New Zealand, the Philippines, Spain, Germany, Italy, Brazil, and Argentina. It is the intention to formalize this extended meeting as an additional annual meeting of the GC. The report which follows is a summary of this year’s gathering.

1. The policy paper includes the mission statement of the TS

The policy paper discusses the direction of the work of the TS, and will frequently be updated. All policies are, of course, subject to approval of the GC. A major feature is the mission statement included above, which emphasizes the TS role in and for the world, the reason why it exists. It is extremely important, as it clarifies the task or role of the TS in the world, not only for TS members, but also for people at large. It also refers to the three Objects of the TS. For internal use it may have a strong impact, with a greater focus on our work, on what members and people can/should expect, such as our Lodge work. It clarifies that we are not to please the spiritual ambitions of our members, nor a New Age style of organization. As a statement, it can be considered “the other side of the coin” of our Freedom of Thought statement, being the practical implication of our three Objects. *Sections are requested to include the mission statement in all TS publications, while TS writers are encouraged to write articles, giving their view on the statement.*

2. Introductory books lowering threshold for people at large

Many of the introductory books we continue to reprint are over

100 years old. While pearls of wisdom in these books are timeless, communication has changed considerably since, as has our approach to theosophy. Many recently published books are for “seasoned” TS members, whereas some of the introductory books deal more with the interest of the writer, rather than the reader. The public at large spends little time reading complex books to meet with initial interest. The plan is to publish a range of contemporary low-cost introductory publications (books, brochures, and other communication channels) with special emphasis on the spiritual life of the beginning reader, where possible making links with practical daily life. Thus theosophical concepts become recognizable for the reader in a modern, undogmatic way, thus raising interest, triggering further contacts, and deeper study. The publications, if possible translated in all major languages, can also be used for introductory courses in theosophical lodges.

3. Make TS Publishing Houses future-proof

The publishing world has been undergoing very rapid ranges due to the popularization of ebooks and the rising cost of printing and distribution. The different theosophical publishing houses are also undergoing difficulties in sustaining their operations. It has been deemed desirable that publishers explore areas where they can cooperate with each other, adapt to new approaches in publishing and distribution, and seek ways to increase the reach of theosophical literature in the world. The team on this project has proposed that there be one global e-bookstore for all theosophical books, taking advantage of the present capability of Quest Books USA to sell ebooks on their site. This is now being explored.

4. Meditation Course for a broader public

One of the services that the TS can offer is a meditation course for the general public — those seeking inner peace or equanimity. The team is now gathering time-tested practices that have been used within and outside the TS, and a few options will be recommended to the different Sections.

5. Establishing theosophical schools

A major project that had been agreed upon is establishing theosophical schools in various parts of the world. As a specific initiative, the General Council has approved founding a theosophical school in Adyar up to high school level to start mid-2019. In addition, new initia-

tives are now going on for new schools in the Philippines, Argentina, and Brazil.

6. Theosophy World: An online theosophical resource centre

<theosophy.world> is an interesting website to explore all important theosophical resources, an exciting development in the promulgation of theosophy and spreading the message of the ancient wisdom teachings. There is a large diversity of material ranging from articles to videos, ebooks to photo galleries, early publications, quotes, poems, audio archives and much more. It also links to other useful like-minded websites, resource libraries and theosophical centres, becoming a truly central place to start searching from. New content is being added almost daily so students are advised checking it out by entering <theosophy.world> into the web browser. It is freely available to the general public and TS members alike. We hope the site continues to be a growing shared resource, valued by all theosophists and other truth seekers. It is currently in English but plans are afoot to make content available in other languages soon. Key questions are: how to enrich the current site, what are reliable sources, how to take the current site forward, and get more support from Sections and members. If you have any content you would like to share or would like to improve, please email <content@theosophy.world>.

7. Internal site-sharing best practices within the TS

Around the world many Sections have already developed many practices that have proven successful and effective in many aspects of theosophical work, such as membership record and lodge management, establishment of retreat centres or communities, dissemination methods, online courses, seminars, nurturing new members, and so on. Sections which have difficulties in these areas can learn from their experiences, difficulties, and successes. They do not have to start from scratch. A team is now compiling best practices on theosophical work from Sections around the world and this will be uploaded in a theosophical resource site. This will have restricted access and will be limited to certain officers of the TS.

8. TS Centres

The Theosophical Centres that have been established around the world are some of the unique gems of the TS. While every centre is unique in its own right and often autonomous in its governance struc-

ture, they also have much in common. Several have been in operation for generations and have rich histories. The centres can be regarded as theosophical laboratories, where activities and programmes are intended to make manifest the mission and objects of the TS. The intention of this project is to implement strategies that will enhance the strength and vitality of these valuable resources in the 21st century. The emphasis of the project is on volunteering, programming, information-sharing, and collaboration. Minor Lile has been appointed as TS Centres Coordinator to facilitate this project. Minor and his wife, Leonie Van Gelder, were managers and residents at Indralaya, a theosophical centre in the US, for nearly twenty years. He can be contacted by email at <mlile@theosophical.org>.

9. Harmonizing core teachings

For the past one hundred years, certain basic theosophical teachings that have been popularized in the TS have internal contradictions or have terms or nomenclatures that have different meanings and have caused confusion among new students of theosophy. Examples of these are the use of the words Monad, astral body, Logos and the different versions of the principles of the human being, life after death, etc. While it is not the intention to make final definitions, which would contradict the freedom of thought declaration, recommendations for initial use for new students can be useful. A team has been tasked to solicit the opinions of writers, leaders and scholars to hopefully come up with proposed harmonization of basic teachings for introductory theosophical literature. Whatever recommendation the team proposes will not be taken as an official position of the TS.

10. List of international speakers

The list of international speakers is aimed to create an authorized list of international speakers, who are competent and available to be invited to give lectures or seminars, or conduct schools or workshops. The list would be updated yearly by a team at Adyar, and introduced at the December Council meeting. Recommended criteria for an international speaker has been created. These criteria are very important, as each speaker acts as a representative of the international TS. The aim is also to create a policy for funding the travels. Travels should generally be covered by the inviting Section, possibly supported by the regional Federation. Overseas travels may be considered to be funded. Aim is

also to support Section or Federation for weaker areas to encourage theosophical study.

11. Self-Transformation Seminars

The Self-Transformation Seminars have been conducted in about 20 countries and facilitators have been trained in 10 countries. It has been found to be useful and effective as a seminar offered by the TS, both for members and the general public, for personal development and spiritual growth. The plan is to encourage more Sections to conduct this seminar and to train more facilitators who can transmit this to the public.

12. Animal Rights and Welfare

Nowadays many animals are being bred solely for production, therefore society accepts factory-farming as a means for producing meat. Humankind should know by now that animals do have emotions, can feel pain, and that some animals even have a level of self-awareness and a remarkable sense of justice. Knowing this, the TS should not remain silent about the indescribable suffering that is inflicted on our younger brothers and sisters. Although the TS as an organization cannot align itself with any movement, it is imperative that we help cultivate an informed awareness of this issue. A working group created a concept manifesto dealing with this theme: "A society without any animal products would be ideal." Primarily because of the appalling suffering caused to animals, a vegan diet is what we strongly propagate, with its obvious environmental considerations and benefits.

Future outlook

The Theosophical Society is part of a movement that is planetary in scope. As we learn to move toward a collaborative approach in our work, our effectiveness and relevance will grow. Now, as in the past, our greatest resource is our committed members. We look forward to an exciting development within the TS, where teams all over the world are working together across a range of projects to fulfil the Theosophical Society's mission of serving humanity. New projects will be added in due time. This most important process will be coordinated, followed, and approved by the General Council.

NEWS AND NOTES

Assam

Adyar Day was observed by almost all the Lodges of ATF on 17 February. The Federation's President Bro. N.C. Dutta presided over the meeting held at the office of the Federation Headquarters. Bro. R.N. Choudhury presided over the meeting held at Pragjyotishpur Lodge in which Bro. Ramesh Mahanta explained the significance of the day.

A study class on Clara M. Codd's book *The Teachings of Spiritual Life* was held at the ATF's building on 28-29 March. It was directed by Bro. Shikhar Agnihotri, National Lecturer. Bro. Agnihotri conducted the Bharat Samaj Pooja in the morning. In all, 29 members of different Lodges attended the study class.

The Sree Charan Baruah Memorial Lecture was organized by Pragjyotishpur Lodge on 30 March at Sonaram Higher Secondary School. The subject of the talk was "Finding the homing signal within". In all, 98 persons attended it. A booklet containing the aforementioned talk and some other news in English and Assamese regarding the theosophical activities was released on this occasion by the Federation's President Bro. N.C. Dutta. Dr. C.P. Bhuyan, Federation Secretary, also spoke in the meeting. The guest speaker Bro. Shikhar Agnihotri planted a few saplings in the school's compound. The Principal and staff of the school also attended the programme.

Bro. Bipul Sarmah, National Lecturer, conducted a study class at Sunderpur Lodge on 31 March. The subject studied was *At the Feet of the Master* and was attended by all the members of the Lodge as well as by some members of ATF.

Buddha Poornima was observed in most of the Lodges of the Federation and by the Coordination Committee of Nalbari and Jorhat on 30 April. Bro. Prasanna Phuken was the chief guest at ATF's office and in his talk he highlighted the Eightfold Path of Lord Buddha.

A large number of members attended the meeting organized to observe the White Lotus Day at ATF's office on 8 May. Federation's President presided over this meeting in which Sis. Arunima Baruah and

Dr. C.P. Bhuyan spoke on the significance of the day. Some lodges of the Federation also observed the day and paid homage to HPB.

Pragjyotishpur Lodge, in collaboration with ATF, organized the 18th Nagendra Narayan Chowdhury Memorial Lecture on 18 May. The talk was delivered by Dr. Pradip Jyoti Mahanta, a Professor of Royal Global University, Guwahati. The subject he spoke on was 'Philosophy of Socio-religious culture and its spiritual significance'. The talk along with other theosophical activities was published in a booklet and it was released by Dr. Bipul Sarmah. A copy of the booklet was presented to all the members and the guests. Bro. R.N. Chowdhury, President of the Lodge, presided over the meeting.

Dr. J.K. Baruah, one of the donors of the aforementioned lecture and now staying in USA, also attended the meeting. He spoke highly about the Lodge's activities for promoting theosophy and service work for the last so many years.

The members of Pragjyotishpur Lodge assemble three days in a week to study Theosophical literature.

Theosophical Order of Service:

Dr. Patgiri of Pragjyotishpur Lodge explained about the work of the TOS being carried out in and around Patsala in Barpela district of Assam. An animal welfare camp was successfully organized by Prag Group and Jyoti Group of TOS near Patsala. The Regional Office of TOS provided medicines. Besides, the office bearers of the Veterinary Department also helped in it.

Bombay

WHITE LOTUS DAY's MEETING was jointly organized by BTF & Blavatsky Lodge on 8 May 2018 at Besant Hall: The Meeting was opened with recitation of Prayers of All Religions and the Universal Prayer. Blavatsky Lodge's Treasurer Bro. Arni Narendran welcomed all and remembering Madam H. P. Blavatsky he spoke in brief about the life of and the work done by HPB. In his short talk he mentioned about the first editorial published in the magazine 'Lucifer' in which HPB elaborated 'Doing Good' "and the outcome of which is Compassion and Service - this is one of the purposes for having founded the Society. Let every member prove his own work within the Society she echoed in her mes-

sage. Last week, as though with a purpose, a letter arrived at the Lodge and it contained a withering page from an archaic Book – an appeal by Bro Jinarajadasa imploring members, as Madam Blavatsky wanted, to seek and connect with the Masters who are the architects of Theosophy and the Society. It was for this purpose that the ES was formed. May we on the White Lotus Day pay our Obeisance to HPB as well to the Masters of Wisdom who have been instrumental in showing us the – Light on the Path.”

Sis. Jasmine Cawasji read out on this occasion from *The Light of Asia* the verses about Prince Gautama’s birth and prophesy about his becoming a Great King or Great Sage.

Sis. Ruby Khan read out from *The Voice of the Silence* stanzas about ‘There is but one road to the Path; at its very end alone the Voice of the Silence can be heard.’

Bro. Navin Kumar recited Shlokas from ‘The Bhagavad Gita’ having the Teachings: As a man casteth out old garments, he casts out his old body and wears a new one The Truth is ultimate. In life one must take sorrow & happiness, pain & peace, success & failure as one. One should not worry about fruits of karma When man abandons all pleasure, has no desires and is free from passion, fear & anger, he is called a Sage.

Bro. Berthram Redwood read out Three Fundamental Truths of *The Secret Doctrine*. White Lotus also signifies that all colours together become white. In *The Secret Doctrine* HPB has explained the Trinity & Divine Consciousness. Nature, e.g. a tree teaches the cycle of Life & Death. When one comes to Theosophy he understands Brotherhood, One Soul, Reincarnation, Laws of Karma and Love for all beings. The Masters guide to live a better life and to advance to higher planes.

The Meeting ended with offering of white flowers to the portrait of HPB.

Gujarat

A study camp was held at Haripura from 10 May to 12 May 2018. It was held in the campus of Radhe B.Ed College Haripura Tal. Vijapur Dist. Mahesana.

The book taken up for study was *The Path of Discipleship* writ-

THE INDIAN THEOSOPHIST, August./ 2018 / 295

ten by Dr. Annie Besant. In all, 42 members from various Lodges of the GTF attended it.

Bro. Yogendrabhai Desai and Bro. Narsinhbhai Thakaria conducted the study. The first two chapters were taken by Bro. N. Thakaria and other two chapters by Bro. Yogendrabhai Desai. Members enthusiastically participated and even discussed the points arising out of the study.

This study camp was held at Haripura at the request of the senior most member Bro. Chandubhai Pandya of Kodoli Lodge. The Federation President Bro. Naresh Trivedi and the Federation Secretary Bro. Darshan Modi were there with all the office bearers of the Federation. Pamphlets on Theosophy were published and distributed to the Lodges for the propagation of Theosophy. A cap bearing the symbol of the T.S. was also distributed among the members.

The Principal Sis. Anandiben Patel and Bro. Jaldeep Pandya - a prominent social worker, were felicitated by the Federation on this occasion.

Kerala

Aradhana Lodge, Vaikom, Kerala, celebrated its 2nd anniversary on 3rd June 2018. The programme commenced with *Bharat Samaj Pooja* conducted by Sis.Laxmibai. Before the pooja, Dr. M.A. Raveendran explained the inner meaning of the pooja and its effects in the subtler worlds.

Dr. N.N. Radhakrishnan, Lodge’s President, presided. Dr. M.A. Raveendran, President of K.T.F., inaugurated the programme by lighting the lamp. He spoke about the relevance of the Theosophical Society in the present day world. Dr. T. Krishnankutty Nair spoke on the life of H.P. Blavatsky. Bro. K. Dinakaran expressed views on the basis of *Mahatma Letters to A.P. Sinnett*. Sis. Sitalakshmi, Bro. Priyakumar and Bro. Sriram also spoke on this occasion.

In the post-lunch session Bro. S. Sivadas spoke on *Yogasatra*, followed by a discussion. Meeting came to a close at 4.00 p.m. with *Santi Mantra*.

Royalaseema

Study on theosophy is conducted regularly at Raya Durgam Lodge on every Sunday. Recently, RTF’s Joint Secretary Bro. M. S. Raghu 296/ THE INDIAN THEOSOPHIST, August./ 2018

Nath visited the lodge and inspired the members and gave talks on basics of theosophy. These were held on 10, 17 and 18 June. He addressed the school children of Kasturba girls high school as well. It has given us new enthusiasm for theosophical work. The members are planning to start a new TOS Group as well.

Bharata Samja Pooja is performed on every Sunday at Secunderabad Lodge from 08:45 a.m. Many new people are attracted to this activity. One of the members is sponsoring for breakfast for all. It is followed by study of theosophy and discussion from 10 a.m. 12:30 p.m. A contributory lunch is provided to all.

Theosophical study is conducted on every Monday, Wednesday and Friday. The Lodge has planned to invite speakers from other Lodges and Federations to give talk on innovative subjects like usage of technology, presentation of subject in dialogue, discussion and videos connected to theosophy, sponsoring children in schools for creative thinking and giving mementoes etc.

Telugu

Olcott Theosophical Lodge at Machilipatnam conducted a condolence meeting for late T. Paduranga Rao (89 years). It was followed by a talk on *Good Health by Acupuncture*. The speaker was a healer Adusumalli Prasanth. This was followed by question and answer session. Twenty members attended this meeting.

Uttar Pradesh

The following talks were organized at Dharma Lodge, Lucknow, in June: 'Meditation on Gayatri' by Bro. B.K. Pandey, 'Heart's Wisdom' by Bro. B.P. Shukla, 'My Promise' by Bro. B.K. Pandey, 'Impressions about Inter-American Convention and salient points of its theme "Theosophy in the 21st Century"' and talk on "The Third Object" by Bro. U. S. Pandey, 'Reincarnation' by Bro. U.S. Pandey, 'Truth' by Bro. B.B. Lal and on 'Karma' by Bro. Rajesh Gupta.

During the weekly lodge meetings held in April and May, the chapters on Mental Plane, Devachan, Buddhi Loka, Nirvana Loka and Reincarnation of the book *The Ancient Wisdom* were studied, by the members of Barabanki Lodge.

A study camp was organized on 16-17 June at Lucknow. The

book studied was *Mystic Experiences- Tales of Yoga and Vedanta from the Yogavasishta* by Dr. Bhagvan Das. About 30 persons participated. The study camp started with recitation of prayers of all religions followed by the Universal Prayer. On behalf of three lodges at Lucknow, Bro. J.N. Sharma - President of Satya Marg Lodge welcomed the participants and speakers. Bro. U.S. Pandey, Federation Secretary and National Lecturer, welcomed the participants on behalf of the federation and directed the study. He introduced the book, outlining its importance in Vedantic philosophy and its esoteric nature of teachings. During further sessions Bro. K.K. Srivastava, Secretary of Barabanki Lodge, covered book I-Rama's Vairagya, Bro. Shikhar Agnihotri, National Lecturer covered book II- the qualifications of those who desire deliverance. The contents of book III- The world illusion and the real Self were covered by Sis. Vasumati Agnihotri. Bro. S.K. Pandey, National Lecturer, dealt with Ch. IV and V and Bro. U.S. Pandey explained Ch. VI to XII. This was followed by an interactive session with the participants and then the concluding session. The vote of thanks was proposed by Bro. K.K. Srivastava on behalf of the Federation and by Bro. Vipul Narayan on behalf of the host lodge.

A day-long study camp on 19 June was organized in Gorakhpur on the theme "Self Transformation by Awareness". About 15 persons participated. After reciting prayers of all religions and Universal Prayer, Bro. S.B.R. Mishra, President of Sarvahitakari Lodge, Gorakhpur, welcomed the participants and the speaker. Bro. U.S. Pandey conducted the study. He explained the dual nature of man, need of self-transformation, stages or processes of self-transformation, reviewing map of reality, clarifying values, self-mastery and transcendence. Process involving abdominal breathing and awareness, scanning, formation of push buttons in sub-consciousness and their dissolution, healing physical and emotional disorders by processing, worries, effects of awareness, nurturing awareness, developing intuition etc., were covered in his talk. Processing was also practiced by the participants. During the interaction all the participants expressed their impression about the programme being very useful to them. Bro. Ajai Rai, Secretary of the Lodge, proposed vote of thanks.

A study camp on "Essence of *The Secret Doctrine*" was also conducted on 20 and 21 June. After reciting the Universal Prayer Bro. S.B.R. Mishra introduced the subject highlighting importance of *The Secret*

Doctrine. Bro. U.S. Pandey, the director of the camp, gave brief introduction regarding the history of writing *The Secret Doctrine*, its contents and recommended method for its study. He covered the topics like Proem including Three Fundamental Propositions and Summing Up of Vol.I: Preliminary notes and Conclusion of Vol. II; Summary of Stanzas in Cosmogogenesis and Anthropogenesis; Fohat; Seven Sacred Planets; the Sun; and Cycles. Bro. Pandey also explained the practical use of the contents of the book in fostering Universal Brotherhood, in removing superstitious religious practices and in better understanding of nature of man and universe, etc. There was close interaction with the participants who evinced keen interest in the subject matter.

The following talks were held at Sarvahitkari Lodge between April 4 and 13 June: 'Heritage of Gorakhpur' by Dr. K.K. Pandey, 'Path of Knowledge' by Bro. S.C. Tripathi, 'The Key to Theosophy' by Bro. Ajai Rai, 'The Voice of the Silence' by Bro. S.B.R. Mishra, 'Buddhism' by Bro. A.P. Srivastava, 'White Lotus Day' by Bro. Ram Achal Singh, 'Evolution of Man' by Bro. S.B.R. Mishra, 'Universal Brotherhood' by Bro. S.C. Tripathi, 'Man and Environment' by Dr. C.P.M. Tripathi, 'Evolution and Creation' by Bro. Ajai Rai.

Shri Dhyani Singh (Dip. No. 72665) of Gorakhpur passed to peace on 14 May, 2018.

National Lecturer

Bro. Bipul Sarmah and the Secretary of Dergaon Lodge, ATF, visited Dimapur on 3rd June in the state of Nagaland and discussed with some interested people there, about Theosophy and the Theosophical Society. Dimapur is the largest city in Nagaland. This was their second visit. The discussion was quite fruitful and those assembled have shown eagerness to form the first Theosophical Lodge at Dimapur.

Then, both of them visited 'Bokajan' a town in Karbi Anglong district in the state of Assam. This too was their second visit with the same purpose of propagating the teachings of Theosophy as well as forming a new Lodge there. An ad-hoc committee has been formed there.

TOS camp at Bhowali

A TOS camp was organized at the Himalayan Study Centre of the

THE INDIAN THEOSOPHIST, August./ 2018 / 299

Indian Section in Bhowali from 29 to 31 May 2018. In all, 36 active members of TOS from different regions of India participated in it. It was a good gathering including Mrs. Deepa Padhi, International Vice President; Nancy Secrest, International Secretary, TOS; Marja Artamaa, International Secretary, TS, along with two members from Adyar- Dr. Revathy and Sis. Sudha. Bro. V. Narayanan, National Treasurer, participated and took care of the entire programme.

The theme of the camp was "Working towards Future". The meeting started with Universal Prayer and was followed by the welcome by Bro. Sivaprasad, National Secretary, TOS, India. He read out kind and encouraging messages from Bro. Tim Boyd, International President, Bro. B.L. Bhattacharya, TOS National Director, Bro. Pradeep Gohil, General Secretary, Indian Section, Freny Toddywala (Mumbai), Adyar Lodge, Telugu region and Karnataka region.

In the inaugural address Sis. Deepa Padhi emphasized that "You need to give more service." Service is really a journey of awakening because by rendering service to all forms of life, human and non-humans, one realizes the Unity of all beings, and gets connected to the source.

Sis. Nancy Secrest, International Treasurer, TS, gave detailed picture of theosophical efforts in support of education from the time of TS founders. Children have to be nourished with right kind of education for free thought, values, self-reliance and to lead a life holistically and not merely to earn their livelihood.

Sis. Marja Artamaa, International Secretary, TS, spoke about the Finland Sections' TOS support for Adyar Olcott School. She expressed that in each individual there is compassion, TOS is an avenue for Theosophical livelihood.

Bro. V. Narayanan extended warm welcome to all the delegates for attending this TOS camp. In the charity people may feel that they are giving but it is also important to observe the opportunity provided by the served community.

Bro. Basavaraja Reddy enlightened the delegates with the topic 'Spiritual Evolution and Service'. He explained in detail that how individualization of soul takes place from the divine spark in the journey of

300/ THE INDIAN THEOSOPHIST, August./ 2018

human evolution.

During the pre-lunch session the participants had the opportunity to view the video lecture shared by Bro. Luke Michael Ironside from Philippines on the topic “Universal Brotherhood Practice”.

In the afternoon, Prof. Lambodar of Varanasi explained the importance of Art and Craft.

Representatives attending the camp from the regions of Tamilnadu, Maharashtra, Uttar Pradesh (East), Chennai, Telugu, Rayalaseema, Odisha, NOIDA, Rajasthan and Karnataka presented their respective Action Plan for the Next Five Years (2018-2022). In the next session, brief talks on themes related to TOS were given by Col. Kailash, Bro. A.P. Lokhande, Dr. Revathy, Bro. B.L. Kandoi, Bro. Pradip Mahapatra and Smt. Mithalini. The afternoon session was on “Past Life Regression Therapy” by Sis. Lipa Rath whose grandfather Late Dr. Ramachandra Rath was founder of Theosophical Society in Odisha.

In the concluding session Bro. Sivaprasad presented the Action Plan for the next five years. All the delegates gave valuable inputs to make the list of interventions at group level, regional , national and at all levels.

A cultural programme was presented in the evening by local ‘Kumaon Cultural Association’. All the participants were happy to see this local traditional folk dances of this region.

Study Camp

1). Bro. Bipul Sarmah, National Lecturer, will conduct a study class from 8-10 September 2018 at Bhubaneswar, on the book “*Life Your Great Adventure-A Theosophic View*” written by Eunice and Felix Layton. For details contact : Sis. Purnamasi Pattnaik, Secretary, Utkal Theosophical Federation, Mob. No. 09437276204.

2). BiharTheosophical Federation is organizing a study class at Motihari on "The Path - Inner Freedom in the light of Theosophy", from 22 to 24 September-2018.

Reference Books are:

1. *At the Feet of Master* by Alcynoe.
2. *The Master and the Path* by C.W Leadbeater

THE INDIAN THEOSOPHIST, August./ 2018 / 301

3. *The Voice of the Silence* by H P Blavatsky.

4. *Light on the Path* by M. Collins

5. *The Way of Disciple* by Clara M. Codd

6. *The Path of Discipleship* by Annie Besant

Resource Persons-

1. Bro. Chitaranjan Sinha Kanak

2. Bro R. K. Prasad & Others

Bro. Pradip Mahapatra, a member of the Executive Committee of the Indian Section, TS, will be the chief guest and Bro. Bipul Sarmah, National Lecturer, will be a special invitee.

Members of all the Federations under the Indian Section are welcome to participate in the study class.

The delegates coming from outside Motihari, Bihar, will be provided board & lodging from 21-09-18 to 25-09-18 for which each delegate will pay Rs.300/= as fee on arrival at Motihari . Those who are willing to participate may kindly send their names to Bro Raj. Kishore Prasad by 16 August 2018.

For details contact Bro. Raj Kishore Prasad, Secretary, Bihar Theosophical Federation, Mob. 9835643048; 9113174507.

3). A study camp will be conducted by Bro. Pradip Kumar Mahapatra at Guwahati on 14 & 15 September 2018. The theme is "Spiritual Journey as defined in the Mahatma Letters". Two public lectures at Nalbari and Guwahati will also be delivered by him on 13 and 16 September 2018.

4.) U.P. Federation is organizing a study camp at Kanpur from 24 to 26 August 2018. The Subject for study is “Occult Powers in Nature and in Man”.

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

The persons coming from outside Kanpur will be provided board and lodging from 23 August evening to 26 August A.N. for which each such participant will pay a contribution of Rs.400/- to the lodge official on arrival at Kanpur. Each such person may advise his/her name to any of the following contact persons latest by 20 August, 2018.

302/ THE INDIAN THEOSOPHIST, August./ 2018

Bro. S.S. Gautam - Secretary, Chohan Lodge, Kanpur, Mob. 8005187037

Bro. S.K. Pandey - Vice President, Chohan Lodge, Kanpur, Mob. 9839817036

5.) U. P. Federation is organizing a study camp on "Letters from the Masters of the Wisdom" (series I and II) compiled by C. Jinarajadasa from 14 to 16 September, 2018, at **Allahabad**. The camp will be managed by the lodge at Allahabad

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

The persons coming from outside Allahabad will be provided board and lodging from 13 September A.N. to 17 September morning for which each such participant will pay a contribution of Rs.400/- to the lodge official on arrival at Allahabad. Each such person may advise his/her name to any of the following contact persons latest by 01 September, 2018.

Bro. K. K. Jaiswal- Treasurer, Anand Lodge, Allahabad, Mob. No. 9839019657

Sis. Sushma Srivastava Secretary, Anand Lodge, Allahabad, Mob. No. 9451843915

National Seminar at Gwalior, MP

MP and Rajasthan Federation and Gwalior Theosophical Lodge are jointly organizing a NATIONAL SEMINAR on "SATYAM SHIVAM SUNDARAM in the light of THEOSOPHY". It will be held on 26-28 October 2018 at Gwalior. Reference Books:

- 1- *Truth, Beauty and Goodness*, by Radha Burnier.
- 2- *Self- Culture*, by I. K. Taimni.
- 3- World around us, *Collected writings from the Watch Tower of Radha Burnier* and other books of different religions.

RESOURCE PERSONS - 1 Bro. Ashok P. Lokhande, Chairman, West Zone Propagation Committee.

Bro. Sikhar Agnihotri, National Lecturer and others

THE INDIAN THEOSOPHIST, August./ 2018 / 303

Members of all Federations under the Indian Section are welcome to participate in the seminar. The delegates coming from outside Gwalior will be provided Board and Lodging from 25.10 [AN] to 29.10 [FN] for which each delegate will pay Rs.500/- as fees on arrival at Gwalior. Those who are willing to participate are requested to send their names to the following persons by 31.08.2018

Persons to be contacted 1) Bro. D. Dubey, Mob. No. 8890969696, 9352421213; 2) Bro. Sanat Ku. Vyas, Mob. No. 8226007650, 9406635550; 3) Dr. Hari Shankar Dwivedi, Secretary, MP & Rajasthan Federation - 9425119409, 07512626733.

International Youth Convention at Adyar

With the approval of the International President an International Youth Convention at Adyar, Chennai, India, is being planned. The details are as follows:

1. Dates : 27(Thu), 28(Fri) & 29(Sat) December 2018.
2. Venue : The Theosophical Society, Adyar, Chennai-600 020, India.
3. Format : Group discussions
4. Age : 18 - 45 years
5. Subject : Yogic life through *Bhakti Yoga* (Devotion), *Jnana Yoga* (Knowledge), *Raja Yoga* (Meditation) and *Karma Yoga* (Action).

Further details are awaited.

304/ THE INDIAN THEOSOPHIST, August./ 2018

THE INDIAN SECTION MANAGEMENT SYSTEM (ISMS)

Important information for all Presidents/Secretaries of Federations

ISMS is a custom designed Software management & Information System dealing with all membership details of the Section. It is a professionally designed Software and is hosted in the INTERNET. We have already dispatched the ID & Password to each of the Federation Presidents/Secretaries enabling them to access ISMS on the Internet. We give below a step-wise procedure to access the same on the Internet. Please follow the same:-

1. You should be using a Computer (a Laptop/PC/Desk Top)
2. You should connect the computer to the Internet
3. In the browser enter the address www.indiansection.org
4. Press ENTER & You will land in the home page of ISMS
5. On the Right Side top menu, there is the "Search" menu, CLICK it.
6. Next Screen will provide for searching all Lodges
7. You may open any Lodge Membership List and verify all details
8. Please send an email as a feedback/queries etc. for further clarification

Alternatively, training can be arranged at Bhowali on 5th October, 2018 or on 22nd November, 2018 at Varanasi, before the Indian Section Study Camp to be held on 24-26 Nov. 2018.

Any further communication in this matter may be addressed to me.

V. Narayanan
Treasurer

Proposed Amendment of Memorandum of Association and the Constitution of the Indian Section, the Theosophical Society, Varanasi, 2018

I. Purpose of the Amendment of the Articles and Rules of the Indian Section Constitution- 2016.

1. To be done as a consequence of the change in the International Constitution.
2. To enable the Indian Section to run educational institutions and hostels directly when required.
3. To clarify and emphasize to some people who believe that Besant Education Fellowship is a body independent of the Indian Section, that it is not so.
4. Many activities, prejudicial to the interests of T.S. are being carried on by Lodges and Federations and directions from General Secretary are not being carried out. Administrative discipline has to be imposed on them.
5. Office bearers are not quitting their positions for many, many years which does not give a chance to others of leading the Lodge or Federation.

II. Proposed Amendments

Sr. No.	Page No.	Rule No.	Proposed Change in Bold and Deletion with a striking off line	Justification
1)	1	1	<p>The objects for which the Association is established are:</p> <p>Main Objects</p> <p>(a) To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.</p> <p>(b) To encourage and promote the study of comparative Religion, Philosophy and Science, propagation of</p>	<p>This has to be done as a consequence of the change in the International Constitution and to enable the Indian Section to run educational institutions and hostels directly when required.</p>

		<p>Theosophy and to found and maintain Libraries and Reading Rooms for general use among the members.</p> <p>(c) To investigate unexplained laws of Nature and the powers latent in Man and to diffuse all useful knowledge obtained from such investigation.</p> <p>Subsidiary Objects</p> <p>(i) To own/promote/manage educational activities, institutions, hostels and other allied activities</p> <p>(ii) The holding and management of all funds raised for the above objects.</p> <p>(iii) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property or any rights or privileges necessary or convenient for the purposes of the Indian Section, the Theosophical Society.</p> <p>(iv) The sale, improvement, management and development of all or any part of the property of the Indian Section of the Theosophical Society.</p> <p>(v) The doing of all such things as are incidental or conducive to the allotment of above objects or any of them, including the founding and maintenance of a library or libraries.</p>	
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2)	3	2	<p>An institution like Besant Education Fellowship has to be a constituent or integral part of the Indian Section and work under its control even if it is separately registered under the Society Registration Act.</p>	<p>This is just to clarify and emphasize to some people who believe that Besant Education fellowship is a body independent of the Indian Section.</p>
3)	4	3	<p>The names, addresses and occupations.....</p>	
4)	7	...	<p>Amended by the Indian Section Council on 26th December, 1988.....on 28th December 2003 at Adyar; on 29th December 2016 at Adyar; and as revised at the special council meeting held at Adyar on 29th December 2016 and as revised at the extraordinary meeting of the Council held at Bhowali on 8 October 2018.</p>	
5)	8	Art. I	<p>The Indian Section of the Theosophical Society was chartered on 17th November 1890 effective from 1st January 1891. The Indian Section of the Theosophical Society was registered on 31st August 1903 with its Headquarters at Varanasi. It is the National Society for India, to carry out within its jurisdiction the objects of the Theosophical Society. These objects are: following objects of the Indian Section of the Theosophical Society:</p> <p>Main Objects</p> <p>First: To form a nucleus of the Univer-</p>	<p>People have often questioned how we can run schools and colleges without having education as one of our objective. The change has to be done as a consequence of the change in the International Constitution.</p>

		<p>sal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.</p> <p>Second: To encourage and promote the study of comparative Religion, Philosophy and Science, propagation of Theosophy and to found and maintain Libraries and Reading Rooms for general use among the members.</p> <p>Third: To investigate unexplained laws of nature and the powers latent in man and to diffuse all useful knowledge obtained from such investigation.</p> <p>Subsidiary Objects</p> <p>(i) To own/promote/manage educational activities, institutions, hostels and other allied activities</p> <p>(ii) The holding and management of all funds raised for the above objects.</p> <p>(iii) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property or any rights or privileges necessary or convenient for the purposes of the Indian Section, the Theosophical Society.</p> <p>(iv) The sale, improvement, management and development of all or any part of the property of the Indian Section of the Theosophical Society.</p> <p>(v) The doing all such things as are incidental or conducive to the allotment of above objects or any of them, including the founding and maintenance of a library or libraries.</p>	
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6)	9	II, 4	<p>A member of the Indian Section may join any number of Lodges or Centres as an Associate Member. Such a member, however, shall be registered with the Indian Section as a member of only that Lodge or Centre through which he pays his annual dues of the Indian Section and which he may transfer to another Lodge or Centre after approval from the General Secretary of the Indian Section.</p>	<p>The wordings make it possible for a member to transfer from one Lodge to another in the same Section.</p>
7)	13	II-12(c)	<p>Every Lodge and Centre shall keep proper records and accounts which has to be maintained as per the requirements of the Indian Section like cash book and payment vouchers and may be checked, when deemed necessary, by the General Secretary or his authorized representative, or the Federation Secretary. It shall also get the accounts of each year audited and send copies of duly audited statements of accounts each year to the General Secretary, and Federation Secretary, failing which the Lodge or Centre can be dissolved.</p>	<p>The wording make it mandatory for Lodges and Centres to maintain accounts as required by the Indian Section.</p> <p>Most lodges simply do not keep or maintain proper records and accounts.</p>
8)	13	II-12(e)	<p>The Executive Committee through the General Secretary may issue directions to a Lodge or Centre to ensure that no activities prejudicial to the interests of the Society are carried on, that its administration and management are carried on properly, and that properties are not misused or wasted. On receipt of any such directions from the General Secretary the Lodge or Centre, as the case may be, and its office-bearers or</p>	<p>Many activities, prejudicial to the interests of the Society are being carried on by Lodges and Federations and directions from General Secretary are not being carried out.</p>

			those concerned with its management shall carry out the same, failing which the Lodge may be dissolved/de-chartered by the Executive Committee of the Indian Section on the recommendation of the General Secretary or the Federation may be de-chartered by the Indian Section Council on the recommendation of the General Secretary and the Executive Committee.	This will continue to happen unless discipline is imposed.
9)	13	II-12(f)	Every Lodge and Centre shall hold each year its annual business meeting and shall elect office-bearers when due for the next term. The existing officers are eligible for re-election provided they have not completed three one year terms in office	There is a demand from members of many-many Lodges and Federations that office-bearers are not quitting office and are hanging on to it. The members feel they have no chance to get that position. Many members including new members resign because of this.
10)	14	II-12 (g)	Every Centre and Lodge and Federation should have President, Secretary and Treasurer with the same person not holding more than one office. The same person should not hold the same office for more than 3 terms of one year each, or any lower	It is also found that a President becomes Secretary and a Secretary a Treasurer to cling to power.

			office after functioning in the higher office for three years, except being a member of the Executive Committee. The President, Secretary and other officers including Committee members of the Centres and Lodges or Federations shall have been members in good standing for not less than 24 consecutive months immediately prior to their elections. In the case of newly formed Centres and Lodges or Federations or in other special circumstances, the General Secretary shall have the power to waive the requirements of this rule.	They then dominate the president. Their experience can help in the Executive Committee of a Centre or Lodge. The word Federation is removed from here since this part deals only with Centres or Lodges.
11)	14 & 15	II-13	A Lodge or Centre having less than required number..... In case a Lodge fails or refuses to carry out the direction issued by the Executive Committee under rule 12(e), the General Secretary shall report the matter to the Executive Committee which can recommend to the Indian Section Council to cancel the charter of the erring Lodge or Certificate of Centre..... In a similar case, in regard to a Centre the General Secretary shall report the matter to the Indian Section Council Executive Committee with a request to cancel the charter.	To empower the Executive Committee of the TS to dissolve Lodge or Centre, if necessary to maintain discipline.
12)	16	II-14(b) (iv)	Election at least once in three years of the Federation Council, the Federation President, Secretary, Treasurer and other Office-bearers. The term of the office shall not exceed three years from the date of the	To give others a chance and for the organization to get new thoughts of leadership.

			election, after which they shall be eligible for re-election for a maximum of one three year term.	
13)	22	II-22(c)	The General Secretary and Treasurer elected under any of the foregoing provisions will be entitled to re-election for a maximum of two 3 year terms and they shall be ex-officio members of the Indian Section Council.	To give others a chance and for the organization to get new thoughts of leadership.
14)	22	II-23	The Council shall elect a Chairman for each meeting. The chairman can vote only when there is a tie in the election outcome.	It would not be democratic for a chairman, who is elected from the membership of the Council, to vote twice. Normally, he does not vote. He votes when there is a tie to resolve the matter.
15)	23	II-26	The quorum of the Council shall be nine members or one fourth of the total strength of the Council, whichever is less. Any meeting adjourned for lack of quorum can be reconvened after 30 minutes provided there are at least 7 members.	This is to ensure that a meeting is held even though 1 or 2 members are short of the quorum. This has happened in the past and has created difficulties.
16)	23	II-28	The business of the Council shall be transacted either in meeting or by circulation to members. In both cases a majority is required of the valid votes cast except in the case of	This is just for clarification.

			voting on constitutional amendment, where 50% of the strength of the Council members is required to pass the amendment.	
17)	23	II-33(a)	The quorum for a meeting of the Executive Committee shall be five including the General Secretary and the Treasurer.	
		II-33(b)	Any meeting adjourned for lack of quorum can be reconvened after 30 minutes provided that there are at least 3 members of the Executive Committee present.	Not holding a meeting of the Executive Committee can have many negative consequences as many approvals are required by an active Indian Section administration.
		II-33(c)	The business of the Executive Committee shall be transacted either in meeting or by circulation to members.	This is to ensure that important decisions do not have to wait for the Executive Committee meeting.
		II-33(d)	A majority is required of the valid votes cast for the resolution to pass.	This is to clarify that a resolution does not need the majority of EC members but majority of valid votes cast.

		II-33(e)	Any member of the Executive Committee may attend the EC meeting through video conferencing and the same member can be considered as if he was present in the meeting for attendance, quorum and voting.	All meetings of the Board of directors of companies now have a provision that any director can attend the same by video conferencing except he/she should be physically present in at least one meeting per year.
18)	25	II-45	The General Secretary shall not be absent from the territory of the Section for a period of more than three months in a year except with the sanction of the Section Council.	This provision was brought for a specific case in the past. The change is just to clarify that the G.S. cannot go abroad for more than 3 months in a year without the permission of the Section Council.
19)	30	III-2(a)	Immovable properties outside the Indian Section Headquarters, since acquired or to be acquired by gift, purchase or otherwise, shall be managed on behalf of the Indian Section by committees of members duly authorized by the General Secretary. 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 Lodge must pay property tax on behalf of the Indian Section, electricity, maintenance and	A few years back, the Indian Section Council decided that income from properties owned by the Indian Section through gifts given by donors and managed by the Lodges or Federation must be shared 15% by IS, 10% by Federation and 75% by Lodge. With such a large amount going to Lodges they must

			water charges and lease to local government, if any, on any such property, out of the 75% share of the income it receives from such property.	pay all the taxes and do the necessary repairs. At present the cost of all this often work out more than the 15% amount earned by the Indian Section.
20)	38	V-3	At least two months' notice of any proposed alteration or amendment shall be given to each member of the Council through the General Secretary, and the proposed alteration or amendment shall be published in the Section's journal, one month before the Annual Convention related Indian Section Council meeting called for the purpose.	One has to provide for the possibility of the Indian Section Council meeting called specially for a purpose at any time in the year.
21)	39	VI-1(e)	If a Lodge does not have a constitution, duly approved by the General Secretary of the Indian Section before registration, then the model constitution will be applicable.	There are many Lodges that have a constitution that is not approved by the Indian Section.
22)	40	VI-2(v)	To own, promote or manage educational activities and institutions, hostels, etc. after approval from the Indian Section.	This is required to be added in the Aims and Objects as education is added in the third object of the Indian Section.

23)	41	VI- Note-3	It is recommended that the same person does not hold a particular office for more than three consecutive years. There should be elections in the Lodge every year. No person will continue in a position of the President or Secretary for more than three years or hold any lower office after functioning in the higher office for 3 years except being a member of the Executive Committee.	This is to ensure that elections take place every year and a President and Secretary cannot remain in the position for more than 3 years and not exchange positions either. They may be in the Executive Committee to guide the new President and Secretary.
24.	To use the word President in place of General Secretary and the word Secretary in place of Joint Secretary at all places in the Indian Section Constitution and at every other place the designation is used.	This is required as many government offices have not considered the General Secretary to be the top position. They require a lot of justification and proof.

THE 143rd INTERNATIONAL CONVENTION

Theme: *Truth and Beauty: A Field Beyond*

The 143rd International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2018 to 5 January 2019**. All members of the Society in good standing are welcome to attend as delegates. **Non-members** may send **requests** for permission to attend, together with a recommendation from an officer of the Federation or the Section, **to the Convention Officer (CO) before 25 November**.

Package rates from 29 Dec. 2018 to 6 Jan. 2019, inclusive. One-day rates are not available.

LEADBEATER CHAMBERS (LBC) Registration with full board

Overseas delegates US\$ 360/ 310 EUR / 490 AUD

Indian and Less Developed Countries' delegates Rs.9,300

- Includes registration fee, sharing room, mosquito nets, sheets, no blankets, all meals at LBC dining hall. No reimbursement, if one eats at the Canteen.- *Note: half rate for children of 3-10 years.*

INDIAN STYLE Registration with full board

Indian and Less Developed Countries' delegates Rs.2,000

-Includes registration fee, mat/cot or mattress, sheets, all meals at the Canteen.- *Note: half rate for children of 3-10 years*

CANTEEN Only meals

Canteen from 30 Dec. (dinner) to 5 Jan. (lunch) Rs.1,200

- Includes breakfast, lunch, snacks, dinner-

Canteen will be run by the Karnataka Theosophical Federation.- *Note: half rate for children of 3-10 years*

ACCOMMODATION

All Indian style accommodation is dormitory accommodation – that is, shared accommodation, multiple beds within the same room or

hall; no attached bathrooms or toilets; and, no kitchen. No special facilities can be provided for members who are ill or for women with babies. Ordinary medical attention will be available for minor complaints and there are no facilities to treat serious illness. Since accommodation is limited, especially ground floors, preference will be given for very elderly delegates who register early. Accommodation availability will be confirmed by the Convention Officer by email. Specific building / room allotment requests cannot be entertained.

REGISTRATION AND PAYMENTS

Last date for registration: 1 December 2018

Cancellation: last date 15 December 2018; payment will be refunded, except the Registration fee of Rs.300 or USD 70. After 15 December there will be no refund of any amount.

Delegates from India: Send the Registration form with the details (available at <www.ts-adyar.org>), along with the package charges, to the Convention Officer before 1 December 2018. Remittance by crossed **cheques or bank drafts** should be **made payable to The Theosophical Society**. If making online transfers, it is essential to communicate by email to CO, the following details: delegate(s) name, Bank name, amount, date of transfer and transfer reference number.

Delegates from other countries: Make sure you take travel insurance. Send the Registration form (available at <www.ts-adyar.org>) by email. Payment on arrival in foreign currency is accepted. Master Card and Visa credit cards are also accepted. If payment is being made by online bank transfer, then make sure that the purpose of payment is marked “donations” and an email is sent to CO with the following details: delegate(s) name, Bank name, amount, date of transfer and transfer reference number.

Contact Convention Officer by email:
tsadyarconvention@gmail.com or

By Post: The Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, India

Marja Artamaa, *International Secretary*

THE INDIAN THEOSOPHIST, August./ 2018 / 319

THE THEOSOPHICAL SOCIETY, Adyar, Chennai 600020, India International Convention 2018-19 REGISTRATION & ACCOMMODATION FORM

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

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

Name:.....Nationality:.....Email:.....
Address (in home country) Phone/Mobile:Sec-
tion/Federation/Lodge Special Request:

PACKAGE RATES:

A. LBC: Overseas delegates USD 360*, Includes registration fee, meals at LBC Dining Hall, accommodation sharing, sheets mosquito nets
B. LBC: Indian delegates, Rs.9,300, Includes registration fee, meals at LBC Dining Hall, accommodation sharing, sheets mosquito nets
C. INDIAN STYLE: Rs.2,000, Includes registration fee, meals at Canteen, accommodation - sharing/dormitory, mat/cot or mattress, sheet

Note: half rate for children of 3-10 years For customizing board and lodging, contact the Convention Officer by email* or 310 EUR or 490 AUD

No.	Name	Age	Gender	Member	Package	Payment	Amount	Remarks
			M/F	Y/N	A/B/C	Mode		

Date of Arrival: morning/afternoon Date of
Departure: morning/afternoon

Signature of applicant:Date:

For all delegates:

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

Last date for registration: 1 December 2018. Last date for cancellation: 15 December 2018 (by email or by post received at TS Adyar)

For online payments and any clarifications, contact Convention Officer at email to tsadyarconvention@gmail.com or visit www.ts-adyar.org for details.

320/ THE INDIAN THEOSOPHIST, August./ 2018

NORTH INDIA STUDY CAMP

Theme : Self –Transformation

The North India Study Camp on “**Self-Transformation**” will be held from Friday, 23 November, 2018 to Sunday, 25 November, 2018 at the Indian Section Headquarters, Varanasi. It will be conducted by Mr. Vicente Hao Chin Jr (Vic).

Members are required to remit an appropriate amount based on the type of accommodation they select, latest by 15 October, 2018:

1. Deluxe Room- Rs. 1350/-
2. Special Room- Rs. 1150/-
3. Ordinary Room- Rs. 1050/-

The amounts include registration fee, accommodation charges and meal charges. The accommodation will be provided from the evening of Thursday, 22 November to the afternoon of 26 November 2018. Dinner will be provided on 22/11 and breakfast and lunch will be provided on 26/11/2018.

The accommodation is limited to 29 in Deluxe Rooms, 22 in Special Rooms and 44 in Ordinary Rooms. It will be provided on a first come first serve basis.

If you cancel your registration before 5 November, 2018, only Rs. 100 will be deducted and the refund will be made after 15 December 2018.

For the members of Varanasi and those who do not require accommodation or food, there will be a registration charge of Rs. 200.

Remittances are to be made to Vijaya Bank, Kamachha Branch, Varanasi, Account No. 718301010005045 IFSC Code VIJB0007183 in the name of the Indian Section, The Theosophical Society. You must inform Mr. A.N. Singh (Accountant, Indian Section, The Theosophical Society, Varanasi; email – theosophyvns@gmail.com; Phone No. 0542-2400773) giving details of your transfer amount, date and mode of payment without which you cannot be registered. You may pay by cash or draft as well.

Please give details of your arrival & departure date and time and your mobile no. and email address.

Pradeep H. Gohil
General Secretary