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Editor

PRADEEP H. GOHIL

A STEP FORWARD

The human life in this world has changed to such an extent that people now work on their computers and cell phones, eat fast food, watch television and sleep. They do not realize the health risks that they are taking every day when they do their daily tasks. There is very little physical effort involved in the course of their day. Technology does make activities uncomplicated and genuinely makes life easier but how can a person stay physically fit and healthy when very little physical work is done during the day?

Haeckel has defined ecology as “the study of the interdependence and interaction of living organisms”. In short it is the relationship of mutual love and care between all living beings and the environment. Technology encompasses essentially three meanings- tools and instruments to enhance human ability to shape nature and solve problems; knowledge of how to create things to solve problems; and culture.

The great contribution of technologies to the improvement of living conditions is acknowledged with gratitude. However, it gives those with the knowledge and especially the economic resources to use them, an impressive dominance over the whole of humanity and the entire world. It is the mentality of technocratic domination that leads to the destruction of nature and the exploitation of people, especially the poor and vulnerable populations. Modernity has been marked by people taking self-centred position, focused exclusively on themselves and on their own power. This results in a “use and throw away” logic that justifies every type of waste, environmental or human, that treats other people and nature as simple objects and leads to a mentality which leads to exploiting children, abandoning the elderly persons, forcing others into slavery, practicing human trafficking and throwing away unborn babies because they do not correspond to what the parents want.

On the one hand technology has offered the promise of a better world through the elimination of disease and material improvements to standards of living. On the other hand, resource depletion, emissions of

dangerous materials and pollution of air, water and soil have created conditions of unprecedented environmental catastrophe and caused irreversible damage to the biosphere. Despite the ongoing technological revolution, the majority of population still lives in abject poverty with inadequate food, housing and health, all of which can be changed if the benefits of technology are evenly shared by everyone.

In such a situation, what is the solution? Well, practice of sustainable development by everyone and implementation of efficient, environmentally friendly technologies which are adapted to local conditions is one way out. The other is focusing on the spiritual side, realizing the oneness of human life, practicing universal brotherhood, community service and meditation. This is where Theosophy comes to our help. If Theosophical literature is read, understood and practiced in life it can eliminate most of the evils we see around us.

We can say that modern technology has both helped and harmed the environment. Although human choices are the ones that determine the effects of technology on the environment, we can put forward a case for modern technology and say that we must strive to minimize the impact on ecology. However, it is still responsible for the impairment of the environment, it does owe ecology an apology. On the other side, because ecology has been helped by technological innovations it should forgive modern technology and work hand in hand to complement each other. Still, we must work on conserving the environment first as it is the most pressing issue at hand. A proverb says, ‘where there’s a will there’s is a way’. Let us hope that we all develop a will to conserve. All our efforts to conserve the environment will be a step forward in the sustenance of God’s greatest blessing on mankind - mother earth.

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

ANNIE BESANT

11th WORLD CONGRESS OPENING ADDRESS

All Theosophical World Congresses by their very nature are important events. At a superficial level they are wonderful: we meet with fellows from around the world, some of whom we have known over many years. Always there are new acquaintances and friends that we make at these events. This time it is being held in Singapore with all of its many interests and activities. But, these events have a deeper significance.

This is the 11th World Congress to be held during the Theosophical Society's 143-year history. The first one was in 1921, in Paris, France, and was addressed by Annie Besant. Since that time, nine other Congresses have taken place all around the world: in Europe, North America, South America, Nairobi, Kenya, Australia, but never until today, have we had a Congress that has taken place in the largest, most populous continent in the world — Asia. So our presence here is not just important, it is historic.

Almost everyone in the world today is aware that Asia's star is rising. How that rise takes place is of great importance. Every impetus toward a sense of universality, a recognition of the oneness of the human family, that can be instilled into this movement does not go unmerited; it is not lost. To have this Congress in Asia is significant. But we are not just anywhere in Asia; this is a specific place with a very unique character — we are in Singapore.

Since taking on the position of TS international President, I discovered a number of things that I did not previously know. One such piece of information was that by virtue of being TS president, I was also the head of the International Theosophical Centre (ITC) in Naarden, the Netherlands. One result of that fact has been that every year, at different times, I find myself in Naarden at that centre, participating in various international activities and aspects of the work.

The Netherlands is a remarkable country for many reasons, but perhaps most remarkable because it is a country that should not even

exist. The dictates of Nature would say that any country that is on the seashore that is below the level of the sea, should not exist! But for whatever reason, the consciousness of the people of that nation, for more than 1,000 years, has said that Nature will neither dictate their survival, nor their proven capacity to thrive as a nation. So 1,000 years of learning to work with Nature, to understand the ways of water, have created dry land where, there was none and fresh water where previously there were salty seas.

Singapore is a very young nation; in fact on 9 August we are going to be here to celebrate the 53rd anniversary of its founding. Though for different reasons, much like the Netherlands, this is a nation whose viability has been extremely unlikely. This is not just my personal opinion. In the words of the founding father of this nation, Lee Kuan Yew: "Singapore, as a nation, should not exist."

None of the factors for the founding of a viable nation were present when Singapore began. It was a country whose population was not homogeneous, composed of different ethnic backgrounds — Indian, Chinese, European, the native Malay people, all mixed together, with different religions and no common language. A little island with very limited natural resources in 1965, saying "We are going to be an independent nation", was an idea fraught with danger and most likely a prescription for failure.

Winding the clock forward 53 years, we are here for our World Congress in a nation that has become a model to the world not only of the heights of financial success, but of the possibilities for religious tolerance and cooperation, harmony among different races, cultures, and people — a people who adopted a common working language so that *everyone* could begin on the exact same page. It is remarkable!

For the TS, whose focus is the recognition of the unity of the human family, it is appropriate that our Theosophical World Congress is taking place in a nation that has become a model of that focus. In the Netherlands they overcame the *forces of Nature* that seemed to doom that nation's survival. In Singapore it was the forces of *human nature* that would have spelled failure for what we now know to be a glowing success.

There are many people in the world today who would say that the possibility of the Unity, or Brotherhood of Humanity, is also such a doomed and unlikely idea. Fortunately there is an ever-increasing mi-

nority of those who have a vision of something that does not yet exist in the world except in very small pockets, and who have committed themselves to the persistent, long-term work required to make it the reality, in this material world, that it always has been in the inner world. As participants in this Theosophical movement, this is the work that is before us. We are the sixth generation since the beginning of this Movement, so a new emphasis for this work falls to us.

In ancient times there was a great figure in the spiritual history of humanity — Appolonius of Tyana. He lived around the time that Jesus is said to have lived. He was a great man in many ways, but he was known for his capacity to take objects —stones, talismans, amulets— and charge them with a spiritual energy. It is said that he placed these talismans in a variety of places around the world in order to activate a consciousness in those areas. Sometimes it would be placed in anticipation of a future time. J. Krishnamurti did similar things at Adyar and elsewhere.

In many ways our task is similar — to magnetize the thought atmosphere of this place and plant it here as an ongoing active force. Our time together to do this work is brief — only five days. During this time, if we are fortunate, alert, and aware, there is something we have the potential to accomplish. It is not something that we can force, but we can *allow* for that which is always in the background to make its presence known, we can allow for a harmony to arise among us.

To the extent that we can cultivate this openness with each other and with those Great Ones who *always* stand behind this Movement ready to make their presence known through any avenue that is made available to them, we have the opportunity for such a presence to pervade this gathering. We have the potential to invite a future, radiant with their energies, here in Singapore, and within each one of us, something that can last when ultimately we part, and go our, only seemingly, separate ways.

These are thoughts that we should keep in the background of our minds during our time together. The way that it has been expressed before is that wherever there are even two or three people that gather together in the name of a deeper, more resonant presence, then that presence makes itself known, in ways that we do not need to control, or even to know. Our task is to focus on the harmony that is already present, and allow it to appear during this time to influence our comings and goings, and the life of the Society.

(Courtesy: *The Theosophist*, Nov. 2018)

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DEEPA PADHI*

SAINT SAI OF SHIRDI AND THEOSOPHY

India is a holy land of saints, spiritual masters, adepts, and avatars. In the mid- 19th and early 20th century, there lived a fakir in the remote unknown village of Shirdi, in the Ahmednagar district of Maharashtra, India, who later came to be known as Saint Sai of Shirdi, affectionately called Saibaba. Sai denotes “saintly father” or “divine father”. Saint Sai became a *paramukta*, the perfected one, transcending the barriers of time, space, and human limitations—the highest stage of spiritual evolution. Those “who out of infinite compassion, make the greatest renunciation of not enjoying the blissful state of Godhood, but choose to incarnate in a human body on Earth to serve suffering humanity, are called Sadgurus (Perfect Masters)”. (*The Age of Shirdi Sai* by Dr C. B. Satpathy, p. 2.)

His origins, like date and place of birth, parentage, even his name, were unknown to the people of Shirdi. He was first seen as a young boy around sixteen, meditating under a neem tree (medicinal tree) in Shirdi. Then he disappeared for a while and reappeared when he was twenty, and stayed on in Shirdi for sixty years till he left his mortal coil in 1918.

He was a spiritual revolutionary, considered the greatest social reformer of his time. He was an embodiment of simplicity and humility, his belongings being a *kafni* (long coat), headwear, a tin pot, a *jhula* (shoulder bag), and a short stick. He used to sleep on the floor of a temple and later shifted to a ruined masjid (mosque). Numberless people were attracted to him when he was alive, and even today, because of his simplicity. There are many similarities between the precepts of Theosophy and the teachings of Saint Sai, as listed below.

Oneness

The key principle of Theosophy is the essential Oneness of all beings. Life or consciousness is everywhere throughout the cosmos because all originate from that One and the same Divine Source. It is an

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Absolute Principle, Eternal, Boundless, and Immutable, transcending the power of human conception. It is one, but manifested as many. “The whole of existence, all of life, is an indivisible unity or wholeness. Some call it God, others intelligence.”

Saint Sai’s well-known epigram was *sabka malik ek*, or “God is one for all”, call it Krishna, Allah, Jesus, Jehova, Nanak, Buddha, or by any other name. He believed in Oneness of God, the Supreme Power. To him all religions are only different paths leading to one single destination. A person is free to practise any religion or faith, but, socially and morally, not free to disrespect other religions or faiths. He never professed that he was a Hindu nor did he ever claim that he was a Muslim, while both Hindus and Muslims revered him. He was above all religions, sects, and cults.

Sai had realized the oneness of life and had identified himself as one with all life forms — human and non-human. It was said that when his horse Shyamakarna was whipped, Sai felt the lashes falling on his back. Many times he was seen sharing food with dogs, cats, crows, and pigeons from the same plate. One day, Mrs Tarkhad, one of his devotees, fed a hungry dog with bread who was barking at the gate during lunchtime. In the afternoon, when she came to the mosque to meet Sai, he thanked her for feeding the dog with bread and said: “The dog to whom you gave that piece of bread, is one with me, so also other creatures (cats, pigs, cows, flies, and so on) are one with me. I am roaming in their forms. So abandon the sense of duality and distinction, and serve me as you did today.” (*Shri Sai Satcharitra* by Hemadpant, p. 56.) He saw everything as being in him and himself in every being and thing. So he served everyone without any differentiation, as if he was serving himself.

Universal Brotherhood

Another significant meeting ground of Sai’s teaching and Theosophy is Universal Brotherhood. The first Object of the Theosophical Society is to form a nucleus of the Universal Brotherhood of Humanity, irrespective of race, creed, sex, caste, or colour. He also believed in universal brotherhood, never discriminating in the treatment of individuals on the basis of any of the above, and social status in addition. For him there was no barrier between rich and poor, literate and illiterate, healthy and diseased, ruler and beggar, saint and thief. “All, being the children of one God, should be treated with dignity”, was his teaching. He had taught the art of living together in a world of differentiation.

Unintelligent Asceticism

Theosophy does not support unintelligent asceticism, as it is simply self-torture for selfish ends, particularly, to gain psychic power. This does not help in spiritual development. What is necessary is moral asceticism. It is a means to an end; that end being the perfect harmony of the inner nature of the human being and the attainment of complete mastery over the sense organs. Similarly, Sai did not encourage fasting and self-torture. He often said that one should not pray on an empty stomach, as the mind cannot be focused when one is hungry.

Sai had made reason and faith interdependent, meaning thereby that without the highest level of reasoning, faith cannot sustain and, at the same time, a person cannot evolve with mere reasoning, without having faith in a supreme power, call it God or anything else. This led to a healthy togetherness among different groups living in Shirdi.

Reincarnation and the Law of Karma

Theosophy believes that we are responsible for our own lives. No divine Being or Power can take away the results of our actions, good or bad. “As you sow, so shall you reap”, admonishes the Bible. As H. P. Blavatsky (HPB) says:

It [is] the *ultimate law* of the universe, the source, the origin, and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, at the physical, mental, and spiritual planes of being. . . . Karma is that unseen and unknown law which *adjusts wisely, intelligently, and equitably* each effect to its cause, tracing the latter back to its producer. Though itself unknowable, its action is perceivable. (*The Key to Theosophy*, ch. 11.)

Saint Sai also believed in the Law of Karma and stated that the reactions (results) of actions of past lives are bound to come back in future lives; not necessarily in the next life. Those with whom one had good relationships in the past life will be friends and those with whom one had strained relationships, will become enemies in the next life. The laws of Nature, through unseen ways of working, will bring these people together and precipitate the good or bad events as ordained from the past. Sai categorically made the statement that “. . . no one develops any kind of relationship with another person unless the relationship has been brought forward from previous lives. Unless something is done in the present life of the individual to end this continued state of antagonism, it

will spread over many more lives.” (*The Age of Shirdi Sai*, p. 170–71). Therefore, Sai preached the principle of “forgive and forget”. As it is said: “Forgiveness ought to be like a cancelled note: torn in two and burned up, so that it can never be shown against one.”

Altruism

Great theosophists have said that mere intellectual knowledge is not Theosophy. In the words of HPB:

Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. It has to find objective expression in an all-embracing code of life, thoroughly impregnated with its spirit — the spirit of mutual tolerance, charity, and love.

True Theosophy is Altruism. “It is the Great Renunciation of the Self, unconditionally and absolutely, in thought as in action.” Altruism is the opposite of “selfishness”. It is the principle or practice of selfless concern and service for others. Annie Besant states:

While we are still consciously separate, altruism may rightly be regarded as the Law of Life, based on a common origin in the divine, based in . . . the pilgrimage which every soul must tread.

Theosophy teaches that through the practice of love and compassion, Universal Brotherhood can be established. Compassion can transform individuals and thereby, society. Sai was an epitome of these qualities, going to no temples, following no rituals or religion, only loving his people and sacrificing for them. He used to give his devotees loving assurance, putting his hands on their heads and saying: “Why fear when I am here?”

In 1910, on Diwali day, he was warming himself while placing wood into the fireplace, which was burning brightly. After some time, instead of pushing the log of wood, Sai pushed his hand into the fireplace. This was noticed by his close associate Madhavrao Deshpande, who forcibly dragged him away.

Baba then came to his senses and said that the wife of a blacksmith at some distant place was working the bellows of a furnace. When her husband called out to her, forgetting that her child was on her lap, she got up hastily and the child slipped into the furnace. Then she cried out to Sai to save her child. So he immediately thrust his hand into the furnace and saved the little one.

Later the couple visited Shirdi with the child and paid their gratitude to Sai. He was the famous doctor of all doctors who never cared for himself, but worked for the welfare of others, himself suffering unbearable pain in the process. This incident demonstrates his all-pervasive and compassionate character.

In another incident, a woman told Sai about her son’s illness, who was suffering from plague, with buboes on his body. With very soft and kind words Sai said: “The sky is beset with clouds; but they will pass off and everything will be smooth and clear.” So saying he lifted his coat up to the waist and showed to all present, four fully developed buboes as large as eggs, and said: “See, how I have to suffer for my devotees; their difficulties are mine.” (*Baba: The Devotees’ Questions* by Dr C. B. Satpathy).

Although he had acquired various kinds of supernatural powers, he never exhibited them for his own self. His performances of miracles were as natural as his routine activities and were always for the benefit and well-being of others in distress. His whole life was a life dedicated to altruistic service.

Mysticism

Mysticism plays a large part in Theosophy. HPB was a clairvoyant and practical mystic, and many theosophists had occult powers. Annie Besant writes:

It is the realization of God within, that makes the Mystic strong. . . . He realizes that Omnipotence living within himself which makes all difficulties easy and all burdens light; . . . he is content because he is seeing God in everything.

Saint Sai of Shirdi was also a mystic. Mysticism is realizing wholeness within the “ground of all”. As a mystic, he felt that the world is intrinsically and undoubtedly connected, and because of his connection with everything and all beings, he felt a need to serve others in order to help guide them through their difficulties, obstacles, and critical decisions.

Reading the minds of others is one of the yogic abilities (occult powers) that Sai possessed. He had the power to penetrate the minds of all living beings through the use of his subtle intuitive powers. It was a direct mind-to-mind connection which did not require the medium of language. To Sai every person was like an open letter, but he never disclosed anything about others.

NEWS AND NOTES

Those who went to Shirdi to meet him with an intention of testing him, came back as his followers. Once a theosophist from Bombay (Mumbai), went to Shirdi with the intention to find for herself whether Sai belonged to the school of black or white magicians. As she entered the mosque, the all-knowing Sai, before being asked, clarified that he did not belong to any of the white or black magician schools. He was sent by God to serve people and guide them to attain their highest spiritual goal.

Saint Sai could know the past, present, and future of those who visited him and see what happened at distant places as he possessed clairvoyant powers. There are plenty of experiences about Sai appearing in physical form in different and distant places, while he was actually in his human form at Shirdi. He would manifest himself in different forms whenever required for his devotees, who in many instances recorded these incidents in their diaries.

His performance of “miracles” were not considered by him as supernatural events, as he knew that nothing could happen beyond the laws of Nature. He had knowledge of all the laws of Nature and, therefore, full control over them. Although he had a body, he had attained such a state of purification to the point that his soul was not bound by the physicality. As a result, he could produce whatever he desired or willed. As his will was tuned with that of God, it was meant only for the good of others. His will had a creative force, so whatever he used to say, happened.

He was considered a mystic not because he exhibited such supernatural, mystical phenomena, but because of his constant union with the Absolute Consciousness, the source of everything. He was much above a mystic. Not all mystics are self-realized, but Saint Sai was both. The saying that “a mystic is not the knower of Truth, but *is* Truth itself” was true of him. His devotees considered him as an omniscient, omnipresent, and omnipotent god. He proved that when he was alive and, even now, people are experiencing the same after decades of his leaving the body.

It is no wonder that today, as always, he is revered and worshipped by millions of different religions across India and abroad. He did not leave behind any cult, ashram, or institution. He had nothing, no belongings when he left his mortal form. His life was a brilliant example of Theosophy in action.

(Courtesy: *The Theosophist*, Oct. 2018)

Bombay

BTF President Bro. Vinayak Pandya and Sis. Malati Pandya attended the inaugural and concluding session of the Annual Conference of Marathi Theosophical Federation held at District Thane from 28-30 Sept. 2018. Special Invitee Dr. Ajay Hora and Sis. Urvi Hora attended the conference on the second & concluding day. Dr. Hora delivered a talk in the conference. Sis. Mona & Bro. Nilesh Mehta and Bro. Bhavesh Pandya attended it on the concluding day.

A meeting to celebrate Dr. Annie Besant’s birthday was jointly organized by BTF and Blavatsky Lodge. Bro. Vinayak Pandya, President BTF, delivered the inaugural address.

Bro. Navin Kumar speaking on Annie Besant’s Vision for India read out extracts of the section ‘*The Coming Aryan Empire*’ from the book ‘*Annie Besant - Builder India’s Magnificent Future*’.

Sis. Aban Patel with her lucid speech enacted the scene of Dr. Annie Besant meeting Madam H. P. Blavatsky. Sis. Ruby Khan speaking about ‘Diamond Facet Soul - Dr. Annie Besant’ conveyed her messages for Spotless Action, Love & Brotherhood.

Sis. Navaz Dhalla spoke about Dr. Annie Besant’s life; her greatness as Orator, Author, Clairvoyant, Crusader for upliftment of women & grooming of youth and Visionary for India – her Motherland;- and starting institutions like Son & Daughter of India, TOS, Co-Freemasonic Order and Scouts movement in India.

Sis. Zeena Rustamji said that ‘Four Beautiful Lines’ speak of the sensitivity and encompassing love of Dr. Annie Besant. Sis. Zeena explained the inspiring Four Lines of The Universal Prayer ‘O! Hidden Life’ composed by Dr. Annie Besant.

Bro. Vinayak Pandya rendered Late Sis. Bana Mehta’s favourite *bhajan* ‘*Bhajan Hari nu Gao*’. The meeting came to a close with the recitation of Sanskrit Prayer.

Bihar

A seminar was organized by the Lodge at Bhagalpur on 25-26 August '18. The topic was *Relevance of Theosophy in Modern Times*. The President of BTF, Bro. Chitaranjan Sinha "Kanak" and the Secretary of BTF, Prof. Raj Kishore Prasad, participated in it along with Bro. Suresh Prasad Srivastava, Vice-President, BTF, Bro. Arbind Panjiar, Bro. Sadanand Prasad, Bro. Amrit Priyadarshi, Bro. Bhola Prasad, Bro. B.B. Sinha & others.

The 113th Annual Convention of Bihar Theosophical Federation was held on 1 - 2 September 2018 at BTF Headquarters Hall, Dr. Annie Besant Road, Patna. The Chief Guest of the function was Bro. Pradeep H. Gohil, General Secretary, Indian Section and the Guest of Honour was Bro. H.K. Sharan. After the prayers of all religions followed by universal prayer; welcome address was given by Federation's President, Bro. Chitaranjan Sinha "Kanak". Then, Bro. Raj Kishore Prasad, Secretary, BTF, read out the greetings received for the occasion. Bro. Pradeep H. Gohil inaugurated the conference and delivered a talk on the theme of the convention—"Human Pleasure." On 1st September short lectures on "Human Regeneration" were organized under the chairmanship of Bro. Chitaranjan Sinha "Kanak" and the speakers were: Bro. S.P. Srivastava, Vice-President, BTF, Prof. S.C. Prasad (Motihari), Bro. B.B.Sinha, Joint Secretary, TOS, Bihar Region & Dr. B. N. Prasad, Vice-President, TOS, Bihar Region.

Mahendra Prasad Memorial Lecture was delivered by Dr. B.N.Prasad and Bro. H. K. Sharan. In the evening, a public lecture on "*Self Realization*" was delivered by the Chief Guest Bro. Pradeep H. Gohil.

Bro. H. K. Sharan spoke on "*The Light of Asia*" in the morning session on 2 September. Short talks under the chairmanship of Dr. B.N. Prasad were organized and the speakers were Bro. Brij Kishore Prasad, Bro. Manoranjan Kumar Sinha, Bro. Sharda Charan, Treasurer, TOS Bihar Region & others.

Bro. Sharda Charan, Treasurer, TOS Bihar Region, and Bro. Raj Kishore Prasad, Secretary, BTF & TOS Bihar Region spoke on—"Meditation" in the post-lunch session. Sharda- Madhusudan Memorial Lecture was delivered by Bro. H.K.Sharan on the topic—"Dhammapad". Then

the vote of thanks was given by Prof. Raj Kishore Prasad, Secretary, BTF.

In the general body meeting of Bihar Theosophical Federation the election of office-bearers was held in which the following persons were elected as President, Secretary and Treasurer of the Federation for the period 2018 to 2021.

1. Bro. Chitaranjan Sinha "Kanak" - President,
2. Prof. Raj Kishore Prasad - Secretary, and
3. Bro. Sadanand Prasad - Treasurer.

A study Class was organized by Bihar Theosophical Federation at Motihari, East Champaran, Bihar, from 22 to 24 September 2018. The theme of the study was—"The Path – Inner Freedom in the Light of Theosophy". Resource persons were- Bro. Pradeep Kumar Mahapatra, Sister Mitalini Mahapatra & Bro. Chitaranjan Sinha "Kanak." On 22 September, after the prayers of all religions & universal prayer, Lodge's President, Prof. Suresh Chandra Prasad welcomed the delegates. Then, Federation's President, Bro. Chitaranjan Sinha "Kanak" delivered his welcome address. Prof. Raj Kishore Prasad, Secretary, BTF, read out the greetings received. The inaugural address was delivered by the chief guest Bro. Pradeep Kumar Mahapatra. The name of the speakers and the subjects they spoke on the first day of the seminar were:

Sister Dr. Joysri Das spoke on 'Qualifications for Spiritual Journey'; Sister Mitalini Mahapatra's subject was 'To become a disciple an inner unfoldment is necessary'; and Dr. Sharda Charan explained that 'Illumination must come from within'.

On the second day of the camp the speakers were: Sister Mitalini Mahapatra- spoke on 'Obstacles in the spiritual Journey'; Bro. Nihar Roy- expressed her views on 'Life of the Disciple'; Bro. Pradeep Kumar Mahapatra's theme was 'A member of the TS: Lonely traveller on the Path'; and Prof. Raj Kishore Prasad's topic was - 'Why should I travel on the Path?'

On the last day of the study camp: Bro. Manoranjan Sinha spoke on 'First step in the spiritual Path'; Bro. Chitaranjan Sinha "Kanak" expressed his views on 'Journey from Known to Unknown'; and Bro.

Pradip Kumar Mahapatra's subject was 'No other path to go'.

The vote of thanks was given by the Lodge's Secretary, Dr. Sachchidanand Patel and also by Prof. Raj Kishore Pasad, Secretary, BTF.

Gujarat

Bro. Narsinha Thakkariya delivered three talks at Ahmedabad Lodge in the 1st week of October 2018. The subjects he spoke on were: a) Bhagvadgita (chapter 10 and 15); b) Make the world a peaceful centre; and c) How to lead a stress-free life.

Uttar Pradesh

The following talks were organized at Dharma Lodge, Lucknow, in the month of October.

'Mysterious Sun' by Bro. B.K. Pandey; 'Guided meditation was practiced'. 'A Theosophy for Tomorrow' by Bro. B. P. Shukla; 'Thought and Motives are wonderful powers' by Bro. Ashok Gupta, and two talks were delivered by Bro. U.S. Pandey – the topic of one talk was 'Meditation and its practice' and the other talk was on 'Astral Body'.

Bro. Shikhar Agnihotri delivered a public lecture on 'Holistic Health', with special emphasis on Mind/Thought Power, as per theosophical teachings. It was held at GB Pant Inter College at Bhowali, Uttarkhand on 5th October 2018.

A day-long study camp was organized at Lucknow on 13 October. The matter given under the title "Some Practical Suggestions for Daily Life" in the book *Practical Occultism* by H.P.B. was studied. About 30 members from Lucknow, Barabanki, Kanpur, Agra and Varanasi participated in it. After invocation of the Universal Prayer, Br. U. S. Pandey introduced the theme- elaborating the meaning and nature of occultism and of practical occultism. He covered part I of the matter. Thereafter Sis. Vasumati Agnohotri, Br. Kirtiman Singh, Br. S. S. Gautam, Bro. K. K. Srivastava, Bro. Shikhar Agnihotri and Bro. S. K. Pandey covered the content of part II, III, IV, V, VI and VII respectively. At the end an interactive session was held.

A goal setting meeting with lodge representatives was held on 13 October. Bro. U. S. Pandey briefed about the deliberations of the goal

setting meeting organized by the Indian Section at Bhowali with Federations' representatives on 06 and 07 October. On similar lines goals for activities to be undertaken by the lodges during the year 2018-19 were worked out.

The 99th Annual Conference of U.P. Federation was held at Lucknow on 14 October, 2018. It started with the recitation of all religions' prayers and the Universal Prayer. Bro. J.N. Sharma, President of Satya Marg Lodge, Lucknow, presided over the inaugural function. He welcomed the Chief Guest Bro. Pradeep Gohil, General Secretary of the Indian Section, and the delegates on behalf of all the three lodges at Lucknow. Bro. U.S. Pandey, Federation Secretary, welcomed the delegates and the chief guest and offered his greetings and then read out the greetings received from Bro. Tim Boyd, International President, Prof. C.A. Shinde and from the Presidents/Secretaries of other Federations.

Thereafter Bro. Gohil delivered the inaugural address and he complimented the organizers for selecting the theme of the conference as "Thoughts and Motives are wonderful Power". He highlighted the power of thoughts in sequential relations of speech, actions, habits, character and ultimately the destiny of man. He touched upon many important aspects like thoughts travelling in manas plane at much faster speed and influencing other people, recording of thoughts in Akasic records, thoughts being living things and everlasting, pure food affecting thoughts to become pure and the tremendous power of such pure thoughts, power of thoughts in injuring and healing, the device made by Nerosky and other companies in controlling computer games by thoughts, Thought-control being an exact science, experiments regarding power of thoughts in improving one's performance even in games like basketball, importance of cultivating thought power for good purposes, the quote from Mahatma Gandhi, "A man is but the product of his thoughts", power of a monk or Sanyasin in doing anything merely by his thought power and their thought being incapable of getting checked/impeded by anything, need to let go of fixed point of view and move fluidly through life, ability through thought to influence another man without any audible language, science of telepathy, thought-world being more real than this physical universe, advantages of properly controlling one's thoughts in life situations and also in spiritual growth, meditation on noble thoughts, using thoughts in reforming one's life,

power of holding to certain thoughts being as intense as that of a laser beam, need of paying attention to thoughts at conscious and unconscious levels, both the conscious and unconscious thoughts impressing the sub-conscious level of mind where real power comes to create something in one's life, our mind being a powerful generator of our thoughts and a wonderful resource to create for oneself the life one chooses. Bro. Gohil compared the human mind with a piano whose keys are our thoughts and life being creative and beautiful depending upon the keys of one's thoughts. The inaugural session concluded with the vote of the thanks given by Sister Vasumati Agnihotri.

The annual general body meeting of the Federation was held after the inaugural session. It was presided over by Bro. Pramil Dwivedi. Before starting the deliberations all delegates observed one minute's silence paying homage to 10 members having passed to peace during the year 2017-18. Thereafter Bro. U. S. Pandey, Federation Secretary, presented the annual report highlighting the activities conducted during the year 2017-18. Bro. K. K. Srivastava, Joint Secretary, read out the full report. Bro. Shikhar Agnihotri presented the annual statement of income and expenditure of Federation and Bro. S. K. Pandey presented annual statement of income and expenditure for the Federation's journal *Dharm Path*. All the three reports/statement were unanimously accepted by the general body. The delegates expressed their appreciation on the contents of activity report and the details shown in the statement of accounts.

Thereafter the amendments proposed to the Federation's Constitution and Rules were considered, discussed and approved unanimously by the general body. In the afternoon, a seminar on the theme "Thoughts and Motives are wonderful Power" was held in which three members namely, Smt. Shaily Singh, Bro. Shyam Kumar Sharma and Bro. Vipul Narayan expressed their views. Bro. S. K. Pandey presided over this session and presented a summary of the points made by the speakers and also added his views regarding the importance of this theme.

A public talk on the theme "Source of Spiritual Energy" was delivered by the chief guest Bro. Pradeep Gohil. In this talk Bro. Gohil explained the meaning of spirituality, source and energy. He said that spirituality refers to the evolutionary process as it drives us forward, eventually to perfect wholeness. He also elaborated on real difference be-

tween being religious and spiritual, the source of spiritual energy being within oneself, practices for drawing out this energy in one's conduct, being receptive to spiritual ideas, not to waste energy in struggle and conflicts and conserving such energy, importance of disengaging from body and sensations, importance of going to a retreat, being open to love. He also quoted many valuable statements from the writings of N. Sri Ram, Radha Burnier, Krishna ji and a Sufi Saint Hazrat Inayat Khan while explaining the source of spiritual boundless energy, importance and utmost need of living a truly righteous or ethical life, primary energy crisis on Earth being the spiritual energy crisis, need of love dimension in science, invoking spiritual energy by any true spiritual or humanitarian motive and genuine service which is a natural process.

In the concluding session, delegates expressed their appreciation for the deliberations and also for the arrangements made for the event. Bro. K. K. Srivastava and Bro. B. K. Pandey gave vote of thanks on behalf of federation and the host lodges respectively.

Pragya International Trust at Lucknow organized a symposium on 25 October. The theme was "Role of Spirituality in reducing poverty and hunger". Bro. U.S. Pandey, National Lecturer and Federation Secretary, was invited to speak before an audience of social workers, political workers, academicians and government officials. He spoke about the root cause of all social problems including poverty and starvation being absence of spirituality in human psyche, meaning of spirituality, difference between religion and spirituality, true spirituality being a feeling of *oneness* with all beings and acting with that feeling, following universal ethical principles like compassion, love, and sympathy for all, reducing our consumption and needs and sharing our possession with needy people. He also mentioned that sincere efforts of reducing corruption, reducing inequality and other social evils based on divisive mindset, working for preventing environmental degradation and selfless service for welfare of others in any position is spirituality. Such spiritual practice by oneself and inspiring others for the same will help in solving the problem of hunger and starvation and also any other social problem on lasting basis.

A talk on 'The Political, the Sacred, the Popular: National Thought in India' was delivered by Dr. Banibrata Mahanta, Associate Prof., Dept. of English, BHU. This was held at the Indian Section HQ, under the

auspices of Kashi Tattva Sabha on 28 October.

K.T.S. organized a *Kavya Sandhya* on 2 November in which a number of teachers of Vasant Kanya Mahavidyalaya recited poems.

Bro. Sri Raman (Dip. No. 70574), a member of Kashi Tattva Sabha (KTS) Varanasi, passed to peace on 16 October 2018. He was President of Annie Besant Youth Lodge during 1958-59 and helped the organization even during later years - especially during the International Conventions held at Varanasi.

Sri Gulab Chand (Dip. No. 97525) passed to peace on 9 November. He was a member of KTS and also working in the Membership Department at the Section HQ, Varanasi. Besides, he was helping in the work of TOS as well.

National Lecturer

National Lecturers Bro. Shikhar Agnihotri and Bro. Ashok Lokhande conducted a two-day seminar on the theme "Satyam-Shivam-Sundaram-In the light of Theosophy". It was organized by TS lodge at Gwalior on 27-28 October 2018. The response was very encouraging.

Study Camp

Shrikrishna Theosophical Lodge, Amaravati, Maharashtra, is organizing a study camp on "Glimpses into Secret Doctrine", from 16 to 22 February, 2019. Bro. U.S. Pandey, National Lecturer, will direct the study. There will be a Registration charge of Rs. 500/-. Board and Lodging will be provided by Shrikrishna Theosophical Lodge.

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

For details please contact Bro. Kajale on Mob. No. 9822804477; Bro. Wankhade Mob. No. 9309455714; Bro Raut Mob. No. 7057676080.

The School of the Wisdom The Theosophical Society Adyar, Chennai 600 020 Session of 2018-2019

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

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

Meditation in the Light of Theosophy

Jan 10, 2019 to Jan 26, 2019

Although meditation covers a wide range of methods, in the essentials they aim at one direction: to master the mind, at first. Understanding and practicing meditation would further lead to modify one's own paradigm, and thus to transform one's way of living. Through awareness, one can heal oneself and the world. This would lead to the thorough assimilation of the entire process of meditation, and particularly of HBP Meditation Diagram.

Ms. Tran-Thi-Kim-Dieu post-graduated in pharmaceutical technology. She has been exploring Eastern philosophies and religions in parallel with scientific ideas. She is most drawn to the philosophy of Nagarjuna and Krishnamurti. She is a member of the TS since 1972 and has been the General Secretary of TS France. She is also the Chairperson of the European Federation since 1995. She has travelled and lectured all over the world and regularly conducts meditation retreats in Europe.

Applying to the School

Application Form you find as an attachment from the Session's description. Students may register for all or some of the School of the Wisdom sessions in one form, and are expected to attend all the classes in the session chosen. The form should be sent to:

email: study.hq@ts-adyar.org

or
The Theosophical Society
Secretary's Office The School of the Wisdom
Adyar, Chennai 600 020, India Tel: (+91 44) 2491 2474 and 2491 7198
Accommodation

If you need accomodation, please specifically say so in your application, or send the accommodation needs to acco.hq@ts-adyar.org. There are two styles:

LEADBEATER CHAMBERS (LBC), Western style accommodation, basic amenities

Member rates: Single Rs. 500/- per day per person

Sharing Rs. 400/- per day per person

Non-member rates:

Single Rs. 1000/- per day per person. Sharing Rs. 800/- per day per person

NEW QUADRANGLE, Indian style accommodation, bathrooms outside, is basically for Indian participants. Rates are given on request.

Meals

All meals (breakfast+lunch+dinner) will cost Rs.190-220/- per day, according to what you order. Taking only lunch (Rs.70) must be informed the day before. Tea/coffee at 4 pm is Rs.20.

Other information

Scholarships, full or partial, may be provided for some deserving TS workers. Applications should be made well in advance, providing full details and suitable recommendation.

Those members who wish to stay for the International Convention are requested to register separately.

**THE SCHOOL OF THE WISDOM
THE THEOSOPHICAL SOCIETY
ADYAR, CHENNAI 600 020, 1INDIA**

Please fill in BLOCK CAPITALS and send this form to the Assistant Director of the School of the Wisdom, after obtaining the recommendation of the General Secretary or main Officer in your country of residence. You may send the Application by emailtostudy.hq@ts-adyar.org or by post: The Theosophical Society, Secretary's Office, School of the Wisdom, Adyar, Chennai600 020, India.

Name:() Ms () Mr.....
Nationality.....Date of Birth.....

Address (in home country):
Email.....Telephone:Occupation
(if retired, former occupation):

Date of Joining the T.S.....Diploma No.....
Section/Federation/Branch to which attached:

Brief History of Activities in the T.S.....

Mention briefly any other Activities..... (allied movements or any humanitarian work):

Duration of stay in Adyar: Do you need accommodation in Adyar: () Yes
() No email-contactacco.hq@ts-dyar.org

Applying for the following Session(s):

Date of Application:

Recommended by:

Those members who wish to stay for the International Convention are requested to register separately at the Convention Office and book accommodation separately.

Applicant's Signature

Recommendation Signature

GOALS FOR — 2018-2019

Indian Section Headquarters

	%
01.To conduct a goal setting meet at Varanasi/Bhowali for the President and Secretary of all the Federations.	100
02.To organize one workers' training camp in Varanasi and one in Adyar.	0
03.To strengthen the administrative set-up of the Indian Section by hiring at least two administrative officers and two volunteers.	0
04.To make a pilot project/camp for combined study, meditation and service at Varanasi.	0
05.To reprint at least six Theosophical Books which are out of copyright period.	0
06.To develop a syllabus and start a course on Theosophy at Vasant Kanya Mahavidyalaya (VKM).	100
07.To initiate generation of a surplus at the rate of Rs. 1 Crore per year before the end of the year at The Indian Section and grant a reasonable amount to each federation that qualify for work on propagation of Theosophy.	25

Assam Theosophical Federation

01.To organize visits to 4 schools and 6 colleges by good speakers to attract young generation towards Theosophy.	0
02.To form two new Theosophical lodges.	0
03.To revive four inactive lodges.	0
04.To conduct 6 study classes at federation and lodge level for the better understanding of Theosophy.	0
05.To translate two English books on Theosophy in Assamese.	0
06.To conduct a study camp at Bhowali in which at least 10 members will participate.	0
07.To publish 500 copies each of 10 pamphlets in Assamese on Theosophical subjects for lodges and general public.	0
08.To organize 10 debate/essay competitions at school and college level.	0
09.To publish Quarterly newsletters in Assamese for the members.	25
10.To increase net membership in the federation by 10 members.	20
11.To conduct a goal setting meet for the President & Secretary of all the Lodges.	

Bengal Theosophical Federation

01.To increase net membership by 16 members.	40
02.To open two new lodges during this year.	0
03.To increase the number of members attending our weekly study classes by 25%.	0
04.To popularize Theosophy amongst students through the members who are in teaching profession and induct at least two new student members.	0
05.To translate, publish and distribute four books on Theosophy in Bengali.	0
06.To conduct 4 study classes by National Lecturers.	25
07.To make the Federation's library facility available to the public.	0
08.To reactivate two dormant lodges/centers by visiting and motivating workers and old members.	0
09.To send at least 10 members for the Bhowali study camp.	0
10.To conduct a goal setting meet for the President & Secretary of all the Lodges.	0

Bihar Theosophical Federation

01.To organize a two hour talk on a Theosophical topic in each of the 11 lodges.	0
02. To organize a two-day study class in each of the 11 lodges.	0
03.To organize a three-day study class by Bihar Theosophical Federation.	0
04.To organize a day-long seminar in each lodge on a social topic related with Theosophy in which chairperson will be a reputed person other than a member of the TS.	0
05.To revive four defunct lodges.(Hajipur, Patna Maurya, Patna Bodha and Patliputra)	0
06.To organize one talk on basic theosophy in two schools and two colleges.	0
07.To achieve a net increase in membership of 30 members.	0
08.To develop a website of Bihar Theosophical Federation.	0
09.To conduct a five-day study camp at Bhowali in the first week of May/June, 2019, with at least 15 members.	0
10.To conduct a goal setting meet for the President & Secretary of all the Lodges.	0

Bombay Theosophical Federation

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| 01. To increase net membership by 5 members. | 0 |
| 02. To start an E-Lodge as a pilot project in Mumbai. | 0 |
| 03. To ensure that the members of Anand Lodge meet at least once in a month. | 0 |
| 04. To encourage participation and presentation by young and new members in at least three meetings. | 15 |
| 05. To have at least two reach out programmes at schools and colleges. | 0 |
| 06. To prepare at least three Second Line Workers to take more responsibility for the administration of the lodge and federation. | 0 |
| 07. To organize funding for one Indian Section Educational Project (Library Upgradation). | 0 |
| 08. To send at least five members for the study camp at Bhowali. | 0 |

Delhi Theosophical Federation

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| 01. To publish 1000 pamphlets on introduction to Theosophy in Hindi for general public. | 0 |
| 02. To arrange at least 6 lectures on Theosophical subjects at various schools and colleges of Delhi. | 0 |
| 03. To achieve an increase of 10 members in net membership. | 0 |
| 04. To organize 6 study classes of two days' duration at the Lodge and Federation level. | 0 |
| 05. To organize a workers' training camp. | 0 |
| 06. To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 07. To conduct a three-day study camp at Bhowali in the last week of May, 2019, with at least 30 members. | 0 |

Gujarat Theosophical Federation

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| 01. To organize a workers' training camp. | 0 |
| 02. To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 03. To organize a three-day study camp for at least 70 members at one location in order to activate the members of the Lodge. | 0 |
| 04. To reactivate two dormant lodges/centers by visiting and motivating workers and old members. | 0 |

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| 05. To publish one thousand pamphlets and two books each on five Theosophical subjects in Gujrati and distribute them to lodges and members. | 50 |
| 06. To organize one youth camp, one elocution competition and three essay competitions to encourage youth activities. | 0 |
| 07. To celebrate Foundation Day, Adyar Day, Dr. Annie Besant's Birthday and White Lotus Day at different schools and colleges. | 50 |
| 08. To increase net membership by 20 members. | 50 |
| 09. To conduct a four-day study camp at Bhowali in April/May, 2019, with at least 35 members. | 0 |

Karnataka Theosophical Federation

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| 01. To set up a school of Theosophy at Bengaluru to imbibe standard practices of learning and dissemination of Theosophical wisdom for the benefit of different classes of membership-basic, intermediary and higher | |
| 02. To set up a cadre of at least 20 teachers of Theosophy and supplementary staff as resource persons and enabling staff, at all events for propagation of Theosophy. | |
| 03. To set up a committee of 10 core members to prepare a common plan of activity for all lodges and oversee its implementation. | |
| 04. To lend a characteristic identity of Theosophy to all lodges in the state by enforcing uniform pattern of activity in the lodge's programmes for at least five days in a week. | 100 |
| 05. To establish a Lodge Activity and Development Fund (LADF) made up of voluntary donations, sponsorship and endowments worth at least Rs. 3 lacs. | 0 |
| 06. To set up libraries, one each, in at least 10 lodges and provide them with free supply of books stock, journals, pamphlets for the benefit of the members and interested general public. | 100 |
| 07. To achieve an all-around progress in number of general activity by + 20%. | 0 |
| 08. To conduct a ten-day study camp at Bhowali in the first week of April, 2019, with at least 45 members. | 0 |
| 09. To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 01. To organize visit to ten schools. | 0 |

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| 02. To organize gift books on TV programmes (Chandana) – That Antha Heli. | 100 |
| 03. To organize 130 one-day camps. | 50 |
| 04. To organize 10 two-day camps. | 10 |
| 05. To organize 9 three-day camps | 10 |
| 06. To organize 10 four-day camps. | 40 |
| 07. To organize a ten-day study camp cum-workshop. | 0 |
| 08. To organize 313 half-day study classes. | 0 |
| 09. To organize 365 Bharat Samaj Pooja. | 10 |
| 10. To publish five Theosophical books in Kannada. | 100 |

Kerala Theosophical Federation

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| 01. To organize two “Wake Up India Youth Camps” with at least thirty students in each camp. | 50 |
| 02. To organize two “Reaching Out” programmes for interaction with Teachers and Students. | 0 |
| 03. To organize one workers’ training camp with at least thirty members. | 0 |
| 04. To organize two book exhibitions for ten days with the co-operation of public libraries and other institutions. | 0 |
| 05. To publish two books in Malayalam, this year. | 0 |
| 06. To organize two Retreats/study camps in Kerala and Bhowali with at least thirty members in each camp. | 50 |
| 07. To celebrate four Red-Letter Days of T.S., like October 1 st by organizing competition for school and college students in their respective school and college followed by the final competition at the lodge. | 25 |
| 08. To celebrate the 125 th anniversary of Dr. Besant’s arrival in India with a public function on 16 th November 2018 at Trivandrum. | 100 |
| 09. To publish 500 copies of pamphlets on two Theosophical subjects in Malayalam on Theosophy. | 0 |
| 10. To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |

M.P. & Rajasthan Theos. Federation

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| 01. To increase membership by 20 members. | 15 |
| 02. To arrange at least four Theosophical orientation sessions for | 25 |

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| Scouts and N.S.S. students from college. | |
| 03. To arrange at least four “Yoga and Meditation” camps at different lodges. | 0 |
| 04. To form four groups and clusters of lodges for better communication and better documentation. | 0 |
| 05. To conduct one study camp at Bhowali in June with at least 20 members. | 0 |
| 06. To organize five study camps/seminars at different lodges. | 20 |
| 07. To form at least two Youth Groups at lodge level for Theosophical activity. | 0 |
| 08. To conduct a goal setting meet for the President & Secretary of all the Lodges. | 15 |

Madras Theosophical Federation

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| 01. To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 02. To improve attendance by 25% through dissemination of information in the print media. | 0 |
| 03. To organize two study camps on Theosophy at Adyar. | 0 |
| 04. To publish two books in English on Theosophy. | 100 |
| 05. To publish 500 Theosophical pamphlets on five aspects of Theosophy for wider circulation amongst the public. | 0 |
| 06. To prepare a concise book on political role of Dr. Annie Besant in India and have it printed with support from the Indian Section. | 0 |
| 07. To increase the net membership by 10 members. | 0 |

Marathi Theosophical Federation

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| 01. To organize five one-day seminar on Theosophical Subject. | 0 |
| 02. To conduct five Essay competitions and Debate competitions, based on Theosophical books, for Higher Secondary and College level students. | 0 |
| 03. To publish 1000 copies of a book on five topics of Theosophy in Marathi language and to distribute them to lodges and also in schools. | 0 |
| 04. To introduce one three-day vacation study camp based on theosophy for 30 students of Higher Secondary Schools at Akola. | 0 |

05. To increase the membership by 10 members.	30
06. To conduct three one-day introductory camps for new members.	0
07. To arrange three guided meditation sessions for the members and also for general public.	0
08. To conduct a five-day study camp at Bhowali in the first week of May, 2019, with at least 25 members.	0
09. To conduct a goal setting meet for the President & Secretary of all the Lodges.	20

Royalaseema Theosophical Federation

01. To develop a website of the federation to popularize Theosophy and present Theosophical ideas to members and to outsiders.	100
02. To activate four dormant lodges.	0
03. To form three study centers and one new lodge.	0
04. To enhance the net membership by 25 members.	20
05. To conduct a study camp at Bhowali during the last week of April, 2019, with participation of 40 members.	0
06. To visit two colleges/schools at least once in every two months for popularizing Theosophy.	15
07. To conduct a goal setting meet for the President & Secretary of all the Lodges.	0
08. To start Theosophical Libraries in 4 lodges of the federation.	0
09. To conduct three training camps to train members to become federation lecturers and resource persons.	0
10. To print and distribute 500 copies of four Theosophical books, and 1000 copies of pamphlets on Theosophical subjects in Telugu.	25

Tamil Theosophical Federation

01. To organize 6 study classes in different lodges.	0
02. To publish 500 pamphlets on 10 Theosophical subjects in Tamil for lodges and general public.	0
03. To increase net membership in the federation by 10 members.	60
04. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

05. To organize 10 debate/essay competitions at school and college level.	10
06. To conduct a study camp at Bhowali with at least 10 members.	0
07. To organize at least six lectures in Tamil on Theosophical subjects in six schools/colleges.	50

Telugu Theosophical Federation

01. To increase net membership by 50 members including 10 Women and 10 Youth members.	100
02. To revive and activate three dormant lodges.	0
03. To popularize Theosophical literature in three colleges and one University by providing 500 pamphlets on basic Theosophy.	0
04. To conduct a five-day study camp at Bhowali with at least 40 members during May, 2019, and a two-day study camp at any lodge of the Federation.	0
05. To conduct two meditation classes at different lodges.	0
06. To conduct at least two public meetings to introduce Theosophy to the people in order to attract new members.	0
07. To publish two sets of 500 pamphlets on basic Theosophy in Telugu language.	0
08. To conduct a goal setting meet for the President & Secretary of all the Lodges.	0

Utkal Theosophical Federation

01. To form two new lodges and revitalizes four dormant lodges.	0
02. To increase net members by 20 out of which five shall be women.	0
03. To invite four National Lecturers for conducting study camps of three-day duration.	0
04. To impart Theosophical education once in a fortnight at two different schools.	0
05. To arrange two study classes of two-day duration for non-members at Bhubaneshwar and at Cuttack.	0
06. To publish three translated Theosophical books and one reprint in Odia.	0

07. To distribute 500 Odia pamphlets and 100 books in schools, colleges and social functions.	4
08. To organize a two-day youth camp at Bhubaneswar.	0
09. To use electronic and print media to popularize Theosophy among general public through three TV interviews/talks and three newspaper articles.	0
10. To conduct literary competitions on Theosophy for Youth at two different colleges and schools with incentives.	0
11. To conduct a five-day study camp at Bhowali in the last week of May, 2019, with at least 20 members.	0
12. To conduct a goal setting meet for the President & Secretary of all the Lodges.	25

Uttar Pradesh Theosophical Federation

01. To conduct 6 study camps of two to three days in different lodges.	0
02. To organize 8 sessions/public talks of one to two hours each for exposure of Theosophy to general public.	37
03. To conduct 6 one-day seminars on Theosophical subjects.	17
04. To organize three programmes for students on integrated development/self-transformation at college level, higher secondary level and school level.	33
05. To organize two introductory camps for new members	0
06. To arrange four guided meditation sessions.	25
07. To increase net membership by 5 members.	0
08. To conduct a three-day study camp at Bhowali in June, 2019, with at least 20 members.	0
09. To set goals for all the 22 lodges.	100
10. To print Hindi translation of one Theosophical book.	0