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Editor

PRADEEP H. GOHIL

A STEP FORWARD

The world we live in today is faced with a variety of problems. It has violence and violence causes immense suffering. It has hunger and starvation which is known to cause a lot of suffering and death. It has serious health problems caused by the environment, the life style and the like. It has immense psychological problems of human relationship which are increasing day by day.

The human mind alone will never be able to solve the plethora of problems with which the civilization is faced with today. The mind needs to be illumined by something mystic from above. It is then and only then that we will be able to find a lasting solution to all the problems which confront us today. For this to happen, the arrogant mind must put on robes of humility and realize its serious limitations. It is in this surrender of the mind that one can have a spiritually significant experience, the descent of Grace from above in the light of which man will be enabled to rise to a higher dimension of living.

But the Grace from above comes only when the consciousness of man is rendered intensely sensitive. Narsinh Mehta, a mystic who lived in Gujarat, in one of his songs, made famous all over the world by Mahatma Gandhi, speaks of the characteristics of a truly spiritual man whom he calls Vaishnava Jana. The first characteristic of such a person, according to him, is a sensitivity of consciousness so that he feels intensely the pain of the other person. He says:-

The Vaishnava Jana- the Spiritual man is he
Who feels the pain of another,
And even when he relieves the suffering of the other
Does not feel even for a moment a sense of egoism.

The techies of this era often ask as to what is the relevance of mystics like Narsinh Mehta in the present-day world of science and technology? Ours is a world where we have perfected technique in various walks of life along numerous lines. Unfortunately, even the liv-

ing of a life is sought to be made into a technique. We have developed techniques of communication so much so that the language that we use in our relationship between man and man is surcharged with techniques. Now a technique of language is its grammar. However, surely language is not just grammar!! It has to have the content of one's experience. It is this that is completely lacking. No wonder our communication is dry. It does not touch heart of the other, and it is from this that complex problems of human relationship have arisen in modern civilization. We have mastered techniques of communication, but we are strangers to the experience of communion. Mystics like Narsinh Mehta bring to us a message that is intensely relevant, for, to the languages of the mind, they add the language of the heart.

It is clear to us that mind alone cannot solve the many problems with which we are faced today.

The mind needs to be illumined by something from above, for it is only then that we will be able to find a lasting solution to the immense psychological problems of human relationship which confront us today. For this the arrogant mind must put on robes of humility, it must realize its limitations. It is in this surrender of the mind that one can experience a spiritually significant experience, the descent of Grace from above in the light of which man will be enabled to rise to a higher dimension of living. It will be truly a step forward in the right direction.

It is important that we know the direction in which we have to travel- this being nothing less than the Supremely Divine. If we travel in every direction according to our physical circumstances, we will be lost. So we must consciously decide which way to go. If we go in the wrong way, we will be a long time, searching and struggling. The Theosophical Society exists in order to prepare the mind to find the way and to show which direction the people who are clear should take.

RADHA BURNIER
The Theosophist, April 2009

WHY DO WE SERVE?

Why do we serve?

Conventional Darwinian thinking emphasizes the survival of the fittest. From such a selfish, or evolutionary sense, service could be seen as a questionable activity. What is the advantage of serving, of being the one who bestows an advantage to another? Yet, it seems that we are hardwired with an inescapable urge to be compassionate. We cannot help it. Otherwise, why would it be that so much of our attention and effort is put into helping or aiding the very weakest among us? This is what we do instinctively, naturally.

As we age and become weak and infirm, or as we become sick, the evolutionary advantage would seem to be to look out for yourself and move on, but that is not what we do. Our energies, our attention, are inevitably focused on the weakest among us.

In Buddhist terms, the word used is “compassion”. It has become a buzz word in the world today, and it should be. In Buddhism there is a very specific definition of compassion. They would say that it is “the desire to alleviate the suffering of others”. So when we are behaving in compassionate ways we are working toward alleviating the suffering of others.

H. P. Blavatsky’s *The Voice of the Silence* presents another way to look at compassion. In that short book we find the enigmatic word: “Compassion is no attribute. It is the Law of laws”. This is a very broad statement which seems to be clear and unambiguous, but what does it mean?

What is the compassion that rises to this level, superseding every other law we are aware of — gravity, thermodynamics, karma? Clearly this is not limited to a behaviour in which we are attempting to alleviate suffering. Conscious compassionate activity, which we name “service”, is a subset of this great compassion.

It may be helpful for us to examine the inner dynamics of what is going on when we behave compassionately. For the normally self-centered individual it is as if they operate within a shell or bubble. There is an intense focus on those sensations, circumstances, and activities that benefit the self. What lies outside of the personal shell is of less concern. However, in those compassionate moments when we witness and feel a desire to help with the suffering of another, this shell of self-concern enlarges. It expands to embrace the needs of the suffering “other” in much the same way one addresses their personal need. This is the dynamic of compassionate activity.

When we are compassionate toward an individual, our circle increases to that extent. When we feel compassion for our loved ones or friends, it increases even more. Carried to its extreme we find that there are no limits to that circle — *all* beings fall within the range of this compassion. This is the example of all the great beings that come to earth — the Buddhas, Jesus, Krishna. Compassion as the Law of laws is nothing less than the Law of Unity, the recognition of the indivisibility of All Life.

So why do we serve? Mainly because we do not really have a choice. We live in a world where *all* things are interdependent. To the extent that we awaken, open our eyes, and *look*, then our options become few. Then compassion becomes an attractive pathway because it is *necessary*.

The Theosophical Order of Service (TOS) has a motto: “A union of those who love in the service of all that suffers.” What is it that makes theosophical service different from other service organizations — the Red Cross, feeding the hungry, or animal protection? In essence, nothing, except it is theosophical. What makes it theosophical is the recognition of union in the act of serving — the Union, the Oneness, the Unity of those who love.

Love as a word is understood in many different, sometimes strange, ways. Here Love is the expression of Oneness, of spirituality. We link ourselves in bonds of love. We serve because in some phase of our unfoldment we become awake, aware of certain undeniable facts of existence, the most obvious and immediate being that we are One, and our service and life flows from that.

But what is service? The dictionary will say something like action done in order to help others. There is always a focus on the idea that we are acting on behalf of the other. There are infinite ways in which we can serve, but not all service is equal. There is a core idea in theosophical teachings that “motive is everything”. Our motivation completely colours the actions that we take, so much so that the same action taken by someone with a different motivation is a very different service than the action taken by another.

For example, in the United States, whenever a political election is being held, a very common experience is that politicians who are seeking to be elected to office, want every opportunity to appear in front of a camera, so that they can be seen by potential voters. Politicians will engineer a photo opportunity, where they will come to a homeless shelter. On the other 364 days of the year, they will not be seen there. But when the cameras and the media announcement go out, they are right there in line at the “soup kitchen” seeming concerned about feeding the hungry and the poor. Yet standing next to the politician will be someone who is there regularly because their motivation is: “I’m here because I witness suffering and I want to do my part to try to alleviate it.” So day after day that person serves.

Each hungry person gets his plate of food, each one eats and satisfies his hunger. To the person who receives the food from the politician, the effect on his appetite is no way different from the effect of the person who is giving it with love and compassion. For all those people the tightness in their stomach relaxes and they have a sense of satisfaction, of their hunger being ameliorated. From the point of view of the hungry man the same act produces the same result. The food from one man is no less filling than the other’s. The difference is the impressions that are developed in consciousness by acting in a certain way, predisposing us to act that way again.

For the person of compassion each bowl of soup and interaction expands the sense of connection with others. It influences their life in terms of how they will touch the world. In the person who is there purely for a political motive, the tendency toward selfishness is strengthened. Motive is everything. So there is a motivation that is theosophical.

How do we serve?

As human beings, one of the things we gain from the theosophical approach is the clear recognition that we are multidimensional beings. We function on many levels. We are able to serve on multiple dimensions. One of the beauties of Theosophy is that it addresses the cause of all human problems. That cause is our conviction, confirmed in every moment, that we are all fundamentally separate from one another. HPB called it the “heresy of separateness”. We believe it for very good reason. I remember Radha Burnier used to say: “If I tell my hand to open or close, that is what it does. If I tell your hand to do it, nothing happens.” This exemplifies the moment-to-moment confirmation that we are separate.

However, our deeper experiences confirm something quite different — that our separateness is an appearance, superficial, whereas the reality beneath the surface is one of interconnection. At the level of thought and emotion we find a shared thought atmosphere. In the presence of people who are depressed or down, our energy is affected. When we are with uplifting, inspired, enlightened people, we are similarly affected. The scriptures of the world talk about this. In Christian scripture it says: “If I be lifted up, I will raise all people to me”. That is what we do from the theosophical point of view.

We also work at other levels. When we work together, as a group, things happen that many would describe as miraculous or as impossible. It is not just an arithmetic multiplication of our potentials; it is far beyond that. Learning to work together is a training, even though we do not yet resonate with everybody equally. We have to come together in these groups that constantly challenge us to develop the capacity to unite. First we recognize, then submerge those aspects of our nature that we may feel are so important, but which only serve to divide us.

This is the prescription for the future, based on a certain principle. The fact that groups have the capacity to do things that no individuals can, is rooted in a spiritual principle. It has been stated in various ways, but perhaps the one we are most familiar with is: “Wherever two or more are gathered in my name, there I am in the midst of them.” When we are gathered with a certain focus, one of the results is we find that there is something more around us, a presence; we feel ourselves ex-

panding. It is one of the principles of the work that we do, and it is able to create changes of a remarkable kind.

It does not matter so much what it is that we do, but *how* it is that we do it is all-important. Any consistent service is a basis for profound self-transformation. Gandhi's words: "To a hungry man, a piece of bread is the face of God." On whatever level that hunger operates, to the degree to which we are able to help quiet it, allows for something hidden to make itself known; something greater.

As multidimensional beings the type of transformation we talk about in the TS world can take place from two directions: from the bottom moving upward, or from on high moving downward. I have known people who stopped eating meat because they read it was good for their personal health, that it could help them lose weight, and have more energy. Basically their reasons for adopting a vegetarian diet were self-centered. Often these people, upon starting their new diet, felt an upsurge in their energy making it possible to connect with others more actively. They found that their participation in a wider life increased. This started them thinking more broadly about the universal and divine. So, a piece of food led them to a dimension of spiritual awareness. I have also seen the reverse happen. Where someone had a spiritual experience and it filtered down to their physical behaviours and habits. It is *all* interconnected, and to the extent that we try to divide it, we are mistaken. We are engaged in only one thing always — one life undivided and everywhere present in its fullness. Unity is the one thing we keep in front of our minds.

What do we do?

What is it that each one of us does when we find ourselves in this world with a whole palette of issues to choose from? What is our calling? There was a story in one of the world scriptures about a very poor woman who had really little or nothing, and she heard that there was a great master who was coming her way, and she thought: "With this great being who is coming, what do I have to give? What do I have in my house?"

That is the question for us: What physical possessions do we have, or what do we have in the house of our consciousness? No one is so poor that they have nothing. Then how do we learn to give? Whether

we give of our thought, of our food, or our experience that might be helpful to another, *all* of those are gifts that we have to give to this world, which if we choose not to give, not only do the gifts die with us and do not pass on, but our potential to enhance the world also withers.

There is power in a very simple word that we say every day, some of us more than others, so much so that we ignore it and its capacity and power, its potential for good. The word is "Yes". It is not just a word. At its deepest level it is a state of being that we can embrace. The mind that utters to this world, "Yes, I will; yes, I am open", is connected. There is a greater life which we *sense*, but somehow cannot realize. In saying "Yes" to a suffering fragment of that greater life, we connect ourselves. We have to learn the openness, the freedom, and the *power* that comes from a spirit that can say "Yes".

These are just a few thoughts in terms of the work that we are here to do, and, more importantly, the work that we are actually *capable* of doing.

(Courtesy: *The Theosophist*, March 2019)

The whole test of wisdom lies in whether a person is acting according to the truth of things or according to various fancies, imaginings, illusions that he may be cherishing. If he acts in conformity with the actual facts, whether at the physical level or the psychic or any higher or deeper level, then he is acting wisely.

N. SRI RAM

'The Real Work of the Theosophical Society'

THEOSOPHICAL ACTION AND TRAINING**

In his inspiring book *Principles of Theosophical Work*¹, Dr. Taimni shows that a really transformational action must deal with the essential cause of the problems we want to change in order to bring about a regeneration of the world. In his own words: “This is the spiritual way of dealing with evils of all kinds – to trace the evil to its source and stop it there.”²

In fact, even in the history of western thought, from Plato and Plotinus on to St. Agustin, and particularly with Origen of Alexandria, it is very clear that “it is certain that to be evil means to be lacking in good.”³ It seems that there is evidence that all ancient Masters of the past, like Plato, Buddha, Krishna, Shankara, Patañjali, Plotinus and so many others agree at least on one point – that ignorance is the cause of evil. It even seems that this is implicit in the wise words of Christ, that “Ye shall know the truth, and the truth shall make you free.”⁴ As it is wonderfully summarized in *The Idyll of the White Lotus*: “The principle which gives life dwells in us, and without us, is undying and eternally beneficent”⁵, and we see it also in the Mahatma Letters, that “Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim.”⁶

Dr. Taimni, therefore, considering our most important aim in connection to the guiding principle of brotherhood, gives us an example that the Red Cross was chiefly created to mitigate the enormous sufferings resulting from the wars, “but it should be easy to see that if wars could be abolished altogether, this humanitarian work will not only become unnecessary but all that tremendous amount of suffering which the activities of the Red Cross are unable to prevent will also be avoided.”⁷ Even UNESCO seems to have understood that ignorance is the cause of evil, as can be found in its constitution: “Since wars begin in the minds of

men, it is in the minds of men that the defences of peace must be constructed. That ignorance of each other’s ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war.”⁸

So, what is our main work? Dr. Taimni considers that “it is not sufficiently realized in the Theosophical Society that we have to concern ourselves primarily with the causes in dealing with evils of all kinds. The Theosophical Society is definitely an organization with a spiritual basis [...] It is not a philanthropic body in the ordinary sense of the term although it exists exclusively for promoting the welfare of humanity. It is not, for example, our business, as a Society, to open hospitals, orphanages, night schools and other charitable institutions of a similar nature”⁹, though he considers that as human beings the members, in their individual capacity, should be associated with, and take an active part in all kinds of philanthropic activities.

The Mahachohan’s letter also expressed a concern about making clear, even to its members, the objectives of the Theosophical Society (T.S.): “In a word, how, once that the main objects of the T.S. are misinterpreted by those who are most willing to serve us *personally*, are we to deal with the rest of mankind, with that curse known as the ‘struggle for life’, which is the real and most prolific parent of most woes and sorrows and of all crimes? [...] Teach the people to see that life on this earth even the happiest is but a burden and an illusion, that it is but our own *Karma*, the cause producing the effect, that is our own judge, our Saviour in future lives, and the great struggle for life will soon lose its intensity.”¹⁰

The functions of the T.S. in the Divine Plan are briefly given by Dr. Taimni, as follows: “(1) To give to humanity certain deeper truths of life which are needed for taking the next step in human evolution. (2) To instil certain universal guiding principles like Brotherhood into the minds of people in general, so that it may become possible to usher in a better world order. (3) To provide agents in the outer world who understand the Plan in a general way and can thus consciously cooperate with the Elder Brethren in the work which They are doing for the betterment of the human race.”¹¹ The first function is related to the Second Object of the TS which is “to encourage the study of Comparative Religion, Phi-

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**Lecture delivered at Olcott, Wheaton, Ill, USA on 29th May, 2014.

losophy and Science.” The second function is related to our first object of Brotherhood. And the third function is related to the third object of the T.S. and the work of E.S.T. The latter was very well defined by H.P. Blavatsky in her work *The Key to Theosophy*. Referring to it as the Inner Section of the T.S., she wrote:

“...practical occultism is far too serious and dangerous a study for a man to take up, unless he is in the most deadly earnest, and ready to sacrifice *all, himself first of all*, to gain his end. But this does not apply to members of our Inner Section. I am only referring to those who are determined to tread that path of discipleship which leads to the highest goal. Most, if not all, of those who join our Inner Section are only beginners, preparing themselves in this life to enter in reality upon that path in lives to come.”¹² Also, in the *Preliminary Memorandum*, she adds basic information about the Inner Section saying that “its general purpose is to prepare and fit the student for the study of practical occultism or Raja Yoga.”¹³ The Inner Section and the historical letters of the Mahatmas seem to be related to Dr. Taimni’s expression in his *Principles of Theosophical Work*: “But the large majority of its members [of the T.S.] have a definite conviction based on well-authenticated facts that the Theosophical Society is not a mere academic body but a direct instrument of the Elder Brethren through which they expect to bring definite changes in the world, with the knowledge and co-operation of its members.”¹⁴ In fact, that seems to be the theosophical action *par excellence*, as the Mahachohan states: “[It is] the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist. [...] For our doctrines to practically react on the so-called moral code [...] we have to popularise a knowledge of theosophy.”¹⁵

On the other hand, Dr. Taimni alerts us: “There is a real danger in the case of a Society like ours of allowing ourselves to be sidetracked and becoming content to play a lower role than what is destined for us, of turning ourselves to a lower key in the search for comfort, ease and spectacular results...”¹⁶ Perhaps, greatest results will come, according to the foresight of Dr. Besant and Bishop Leadbeater in *Man: Whence, How and Whither*, only in the founding of a community related to the beginnings of the sixth root race in California in the XXVII century¹⁷. This will be preceded by the Federation of Nations and consequently the

end of wars in our century¹⁸ (nearer to May of 2029, with Pluto in Aquarius¹⁹, according to my astrological calculation²⁰). Our work is only of a preliminary preparation to persevere and maintain the T.S., keeping the theosophical ideals alive until such an important event in the Divine Plan. This can only happen if we can popularize “a knowledge of theosophy”. Thus, only six centuries are left to complete a gradual popularization probably without “spectacular results”... This conscious co-operation of humanity with the Divine Plan and the Elder Brethren, according to Dr. Taimni, “can become a definite reality and a force in the direction of progress only as the truths of the Ancient Wisdom permeate world thought and bring about the required fundamental changes in the life and outlook of the average man.”²¹

Anyway, to be really useful, a human being must first liberate himself from the sufferings and illusions of life. This was also considered by Dr. Taimni in another article, stating that those who are trying to tread the path of yoga “are trying to liberate themselves not only because no one who has become aware of the illusions of life can possibly be content to remain in those illusions, but also because it is only an individual who has at least partially freed himself from these limitations who can effectively help others. That is why the Elder Brethren who guide the evolution of humanity from behind the scenes are so eager to help all earnest aspirants who want to tread the path and possess the necessary qualifications.”²²

The need for training becomes clearer in the simple words found in *At the Feet of the Master*: “You must study deeply the hidden laws of Nature, and when you know them arrange your life according to them, using always reason and common sense. [...] Any rich man can feed the body, but only those who know can feed the soul. If you know, it is your duty to help others to know. [...] Study then, but study first that which will most help you to help others [...] However much you wish to help, if you are ignorant you may do more harm than good.”²³

Therefore, in his *Principles of Theosophical Work*, Dr. Taimni discussed subjects such as the needs for: efficient methods, an agreement between ends and means, experimental attitude, training, and the importance of planning. For example, he says: “A Section goes on, year after year, merely collecting the annual dues from its members and doing other routine work, and does not make any kind of plan for the

expansion of its work in different directions, has no scheme for the steady propagation of theosophical ideas. Result: stagnation, lack of vitality, stationary figures of membership, huge blank spaces in the theosophical map of the country which should have been filled up long ago. Who is to blame? Nobody – only absence of planning.”²⁴ Dr. Taimni is gradually showing us the absolute need to have a theosophical training centre in each Section, and he gives a complete chapter to this subject. And do not we see such an important need also at the international level? Do not Federations have the same need? What about a world theosophical training centre at the International Headquarters?

Perhaps it could be useful to give, as an example, our experience in Brazil. There, the Section gives to each new member, a complimentary copy of Dr. Taimni’s *Principles of Theosophical Work*, along with the Diploma. We try to put its suggestions into practice by working accordingly, particularly in reference to the subchapter *Technique of Opening a New Lodge*. We adjust them to our local reality as follows: We can give a course preferably based on an introductory theosophical book such as Annie Besant’s *Ancient Wisdom* or H. P. Blavatsky’s *The Key to Theosophy*. Thus, the students have the material already issued for their study. It seems to be important to have a planned sequence of basic theosophical subjects, as those classical books can offer in order to give the students a panoramic view of theosophical thought. In fact, in Brazil we give an *Introductory Course on Theosophical Thought* based on a book entitled *The Wisdom-Tradition*, written especially by Pedro Oliveira and myself for such a purpose. It tries to give a panoramic theosophical view updated with modern science discoveries, perhaps not so abstract but more centred on human experience. There are nine chapters as follows: (1) The Human Contradiction, (2) What is Theosophy?, (3) Consciousness and its Vehicles, (4) The Cycle of Life and Death, (5) The Law of Action and Reaction, (6) The Law of Evolution, (7) The Universal Laws, (8) The Path of Spirituality, (9) Regeneration and the Significance of Life. The plan is to give nine lectures in sequence, one each month, in order for the public to have time to assimilate the theosophical main ideas and concepts. But also we encourage the students to have an independent meeting in the interim, i. e. fourteen days after the lectures. Finally, nearly at the end of the nine months, we invite the students to join the T.S. Our goal is to get at least three new members during this time to be able to found a TS Study Group, and we generally reach more than that. Once this goal is reached, the last lec-

ture is purposely given by the General-Secretary of the Section, who takes the opportunity to officially present to them the new TS Study Group Charter, with which the group is then founded. With this method almost one new group each year can be formed in each region.

It is simpler that it seems, but demands some prior arrangements. First we have to organize a team of at least nine trained lecturers, preferably living in a region nearby, available to travel to the destination, one each time. Otherwise some of the lecturers will need to go there more than once, and that demands more sacrifice and availability of that lecturer. We found it easier to ask this small sacrifice once a year of each lecturer. We have some autonomy based on our Rules that delegate power to the Coordinators of the five regions in Brazil. This makes it easier to create the local team of lecturers for their training. These rules were based on the idea of decentralization suggested by Dr. Annie Besant in her book *The Ideals of Theosophy*, modelled after the *pañchayats*²⁵ or local councils of ancient India.

Another important point, which is generally the main difficulty, is to have at least one member or sympathizer living in the chosen city and available to arrange the particulars to secure a place, classroom or auditorium for the lectures. We try to solve this problem by selecting the cities where there is already an interest from the list of sympathizers off our web site (trying to slowly find a possible local leader along the process). This obviously demands a previously organized and attractive web site for the T.S. Section. If needed, we ask the public for a voluntary and suggested contribution to pay the expenses for renting the place or the travel of lecturers, but so avoiding any possibility to exclude anyone for lack of money, as the contribution is not obligatory. That habit could also prepare the new group to manage its own economy and naturally stimulate it to organize their members to become financially self-sufficient from the very beginning.

In his chapter *Working of a Lodge*, Dr. Taimni also emphasizes the importance of organizing at least two separate kinds of work - one for the public and another for the members. The work for the public would have similar guidelines as given above, emphasizing the aspects of the esoteric philosophy which have more of a relationship to the problems of the common man, inspiring the mind of the audience moving gradually from the known to the unknown. As Dr. Taimni adds:

“The sudden impact of a new set of ideas confuses the average man and he feels automatically repelled from those ideas however true, reasonable or beneficial they might be.”²⁶ The Mahatma K.H. similarly also said: “We cannot consent to over flood the world at the risk of drowning them, with a doctrine that has to be cautiously given out, and bit by bit like a too powerful tonic which can kill as well as cure.”²⁷ This idea of a gradual presentation is also mentioned by the Mahachohan as the way to popularize a knowledge of theosophy: “Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science.”²⁸ Moreover, in order to make the lecture interesting to the public Dr. Taimni suggests: “A liberal use of diagrams and illustrations, a clear presentation of ideas, a keen interest in the subject dealt with, and appeal to the emotions where this is possible, an earnest and dignified bearing and sympathetic understanding of human nature and its problems – these are some of the things which arrest the attention of an audience and produce a deep impression on the minds of the people present.”²⁹

Another important part of the work is the study in Lodge meetings exclusively for members, because in such an atmosphere with others earnestly interested the study can come to depth, and obviously that is not so easy in public meetings, as Dr. Taimni considers: “The best results are obtained when the subject of each meeting is previously notified, all members study and think it over at home and come prepared to contribute their thoughts or to resolve their difficulties, the discussion being initiated by one person and kept within proper bounds, instead of becoming desultory or irrelevant.”³⁰ In Brazil, we develop a list³¹ of more than one hundred and thirty recommended books divided in fifteen categories with progressive difficulty in each area. In this way that if a person reads at least one book from each area he will get a panoramic view of theosophical thought.

All these results of research could be exchanged in an international training centre, or at least on a web site created for such interchange (Please, send your questions or share also your contributions through our site www.theosophicalcentre.com). In this regard Dr. Taimni emphasizes three general objects for a training centre: “(1) To provide systematic and graded teaching of Theosophy for workers and other members of the Society who may wish to avail themselves of the facilities;

(2) To provide systematic and graded training of different kinds for workers who want to do public work in accordance with the theosophical ideals; (3) To provide instruction and practical guidance on scientific lines for those who want to build a strong and pure character and to unfold their spiritual faculties with a view to becoming more efficient instruments in the working of the Great Plan.”³²

Dr. Taimni concludes on our challenging task with: “The necessary knowledge has been given to us and more will be given to us according to our needs in the future. Let us apply this knowledge to the best of our ability in the spiritual regeneration of the world with firm faith in Those who are our Eternal Guides.”³³ As the Mahatma K.H. also said: “It is esoteric philosophy alone, the spiritual and psychic blending of man with Nature, that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism, and finally lead to the alleviation of human suffering.”³⁴

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NEWS AND NOTES

Bombay

Impression about the 143rd International Convention shared by Bro. Vnayak Pandya with Brethren of BTF at Blavatsky Lodge on 13 January 2019: BTF President Bro. Vinayak Pandya with PP Presentation including pictures of beautiful, peaceful, inspiring Adyar made Brethren of Bombay feel like being at Adyar for the 143rd International Convention with the Theme “*Truth and Beauty: A Field Beyond*”.

This year it was a bigger group from Bombay with Dr. Ajay Hora, Sis. Urvi Hora, Bro. Vinayak Pandya, Sis. Malti Pandya, Sis. Gulbanu Merchant, Sis. Thrity Dalal and Bro. Bhavesh Pandya.

Sis Thrity Dalal participated in the Ritual of the Mystic Star as Beauty. She represented Maitreya Round Table of Mumbai at the Round Table Meeting with ‘Flower Ceremony’. They paid rich tributes to late Chief Knight of India, Rusi Toddyawalla.

Shri Narendra Shah, General Secretary, East & Central Africa, visited Blavatsky Lodge on 18 January 2019. Sis. Kashmira Khambatta, President of Blavatsky Lodge, welcomed the distinguished visitor and Sis. Deepa Kapoor introduced him.

Bro. Narendra Shah in his gentle voice unfolded the *Journey of Humanity* starting with Big Bang, One to two, two to many, from One Consciousness One Chetna to go back to It. Each one is a spark of Divine Consciousness awakening slowly from Mineral Kingdom to Vegetable Kingdom to Animal Kingdom to Human Kingdom and evolving further to be Super Human – Perfected Man. Each kingdom has five entities from which consciousness moves to the next kingdom. Up to Animal Kingdom there are group souls developing emotions, instincts & thinking. When consciousness enters Human Kingdom, though still with animal instincts, it is an Individualized soul with Intellect. After many lives humanity has come to present stage. Mr. Shah with concern added that as human beings with intellect we have the ability to think and act sensibly, but we are polluting and endangering other Kingdoms, environment and even killing human beings. As Theosophists we should realize direction for our lives. We have not come together by accident.

We have met in earlier lives and will meet again in next lives.

Mr. & Mrs. Shah were touched with hospitality of Bombay Brethren. He fondly remembered stalwarts of East & Central Africa, like H.D. Shah, Jayantibhai Shah, Amubhai Raval, Manjulaben and Tribhovandas Kanabar, who were originally from India. He extended invitation to the members of BTF to Centenary Celebration of Nairobi Lodge and wished that we continue together with altruistic life.

Karnataka

The Karnataka Federation could successfully accomplish the scheduled Teachers' & Workers' Training Camp (2019) and identify 30 members and train them effectively to function as Educators -cum-Workers at the various Study Camps, Conferences and Seminars in the various Lodges of the State. As against the target of 24 the Federation was able to accommodate 30 Trainees. The message of the General Secretary of the Indian Section was read out and placed on record. The Trainees did enjoy the programme as they were taken through the event that comprehended theoretical instruction in theosophical study combined with practice of meditation.

Bro B.V. Thippeswamy, President of Karnataka Federation & Dean of the School, directed the camp assisted by Bro. A.C. Sriramaiah Setty, President of the Bangalore City Lodge. Bro. G.Dakshinamoorthy, Vice President of the Federation and Director of Academics, designed the course and conducted with the lively coordination of Bro. S.G Sanathkumar, Secretary of the Bangalore City Lodge & Secretary of the Trust Board and Bro. Srinivas, Secretary of Malleswaram Lodge of the Theosophical Society. The Executive Committee of the Malleswaram Lodge was kind enough to keep the Lodge premises and Auditorium open for conducting the Training Course which was organized over 7-days of in-house training activity. Whole of this ambitious programme was sponsored by the Board of Trustees that offered to the Trainees participation, accommodation and food arrangements *absolutely free of charges*.

The participants gave their impressions in the valedictory session and voiced their resolve to keep with the spirit of the School.

Adyar Day was celebrated at Hospet Theosophical Society on 17

February. Shri Arali Kotrappa, Joint Secretary of Hospet Theosophical Society, conducted the meeting. Shri Bhupal Raghavendra Shetty, a senior member, inaugurated the function. Shri Raghavendra Rao, a retired principal, gave a talk on this occasion on the significance of Adyar Day.

Kerala

National Book Festival at Trichur, Kerala, from 2-11 February 2019:

The Kerala Theosophical Federation participated in a National Book Festival organized by Kerala Sahitya Academy at Trichur, Kerala. It was from 2nd February to 11th February and attracted book lovers from all over Kerala. The exclusive stall for the Theosophical Books was visited by many people and a good number of Theosophical books were sold out. Dr. T.K. Narayanan, Vice-Chancellor of the Kerala Kalamandalam visited the stall and ordered books for the library of the Deemed University. Dr. M.A. Raveendran - President K.T.F., Secretary - K. Dinakaran and Bro. Ajeesh were present at the stall and explained to the enquirers about Theosophy and the Theosophical Society. We are thankful to the Theosophical Publishing House, Adyar, for providing books for the exhibition.

Goal Setting Meet and Workers' Training Camp at Alleppey:

As per the direction of the Indian Section a Goal Setting Meet was held at Alleppey -Federation Headquarters on 16 and 17 February, 2019. Presidents, Secretaries, Councilors and invited members attended it. On 16th morning Federation's President Dr. M.A. Raveendran inaugurated it and explained the purpose of the meet. He spoke on the Mission Statement of TS. In his short talk Dr. V.P. Viswakumar dealt with the subject 'How to let people know about Theosophy'. Bro. S.Sivadas spoke on What kind of goals to be set for the Propagation of Theosophy.

The SWOT Analysis was conducted in which all the delegates actively participated. Bro. K. Dinakaran spoke on the importance of setting SMART GOALS for the success of our work. In the afternoon session every Lodge presented the Goals set by it.

Dr. M.A. Raveendran inaugurated the Workers' Training Camp at 4.00 p.m. in which a detailed discussion on the topics given to the delegates was held.

A function was organized to celebrate Adyar Day on 17 Feb. in which Bro. Bhaskaran Nair spoke on Giordano Bruno, Bro. Mohandas on H.S. Olcott, Sis. Lekshmi Bai on C.W. Leadbeater and Bro. Nixon P.G. spoke on J. Krishnamurti.

After a break, the discussion on the topics given on the previous day continued and the delegates actively participated in it. A practical session for the workers to face the various questions raised by the public on Theosophy and the Theosophical Society was held. Delegates were asked to speak on a given topic/question for 5 minutes. The questions were on *What is the aim of the Theosophical Society*, *Three Declared Objects*, *The Principal Founders of TS*, etc. There was also a feedback session and the camp concluded at 2.30 p.m.

The Booklet published by the Adyar Lodge entitled “The Theosophical Society- Information and Inspiration for New Members” and a copy of the Malayalam book “*Brhamavidyasangavum Kerala Navodhanavum* (The Theosophical Society and the Renaissance of Kerala) written by Bro. K. Dinakaran, Federation Secy., was given for reference. The book has been published by Kerala Sahitya Academy.

Dr. T. K. Nair was awarded a Diploma in Theosophy by the Theosophical Society in England. He was awarded this Diploma on 24 January, 2019, for having successfully, completed the required ‘2018 Course of Study’.

Marathi

A study camp on *The Secret Doctrine* was organized by Srikrishna Theosophical Lodge at Amravati from 16 to 22 February, 2019. It was held under the auspices of Marathi Theosophical Federation. The study was directed by Bro. U.S. Pandey, National Lecturer. About 30 delegates from Marathi Theosophical Federation and U.P. participated in it.

The Lodge’s Prayer and the Universal Prayer were recited in the morning session on 16 February and then Bro. Madhukar Wankhade, Secretary of Amravati Lodge, welcomed the Director and the participants. Bro. N.N. Raut, President of Marathi Theosophical Federation, introduced the speaker and welcomed the participants. The study was conducted daily in four sessions with morning and evening meditations.

Bro. U.S. Pandey covered the topics like Introduction of *The Secret Doctrine*, How to study *The Secret Doctrine*, Proem, Fundamental Propositions and summing up (vol. I), then Preliminary notes and conclusion (vol. II), Summary of stanza in Cosmogogenesis an Anthropogenesis, Commentary on some stanzas, On the hidden Deity, its symbols and glyph, The Days of Nights of Brahma, *Daemon est Deus Inversus*, The myth of Fallen Angels, The cross and the Pythagorean Decade. The Mystery of Hebdomad and atoms; Fohat, Seven Sacred Planets. The Sun, Cycles and the Shiva in *The Secret Doctrine*.

The study was interactive throughout. In the concluding session, Bro. Pandey gave a summary of the topics covered in the camp. Some participants expressed their appreciation of the contents and their presentation. Bro. Raut and Bro. Wankhade thanked the Director and the participants.

During the period of study camp, “Adyar Day” was also observed on 17 February, 2019. Bro. Wankhade explained the importance of this day in the history of the Theosophical Society and mentioned that Col. H.S. Olcott, the Founder President, left his mortal body on 17 February in 1907. Thereafter, Bro. U.S. Pandey highlighted important points in the life & work of the Founder President and his tremendous contribution for the revival of Buddhism in Sri Lanka. Bro. Pandey also mentioned some matter from Olcott’s books *Applied Theosophy* and *Old Diary Leaves*.

Bro. C.A. Shinde, National Lecturer & Librarian, The Theosophical Society, Adyar, Chennai, visited Srikrishna Theosophical Lodge on 20th February and participated in the camp.

On the invitation of Bro. N.N. Raut, President of Marathi Theosophical Federation, Bro. U.S. Pandey visited Akola lodge on 23 February, 2019, and delivered talks on ‘Meditation- it’s percepts and practice’ & “Human Happiness” respectively. During the talk on Meditation, a Guided Meditation Session, under Strategic Planning of Goals of Marathi Federation was also practiced by all the delegates. About 25 members and non-members were present during the session.

Rayalaseema

Bharat Samaj Pooja is performed at Gurukrupa TS Amarapuram Lodge on every Sunday in which about 80 students of schools from the

nearby areas participate. Breakfast is served to all and then from 9 am onwards study is conducted on theosophical texts. Recently, Bro. Jagadeesh from KTF organized a study camp. As the lodge is at the outskirts of the town, the members assemble daily at some vacant place to study theosophical literature. TOS programmes are conducted regularly.

CHINTANA TS organizes regular meetings in Malkajgiri on every Thursday. New members and members from other lodges also attend it. Bro. NC Krishna conducts study there on *The Key to Theosophy*.

Hyderabad TS organizes regular study class on Sunday morning and on Tuesday evening.

Study of *Theosophy Explained in Questions and Answers* by P. Pavri (Telugu translation) is conducted and plans are drawn for more activities by Jnanabharathi TS Ammuguda.

Satyavichara TS Lodge at Warangal was dormant for many years but now it is doing very well with Secretary Bro. K. Srinivas taking good initiatives along with other young members like Bro Ravikanth and Kiran. Study class is held on some Theosophical book on every Sunday. Besides, every morning they are doing study and meditation from 7 am to 8 am. Federation's office bearers visit this lodge regularly. Efforts are being made to get the documents of TS property.

Members of Secunderabad TS Lodge meet four days in a week. Bharat Samaj Pooja is performed on Sunday followed by study on meditation. On Monday, study is connected with theosophy through video programme on education, environment, science and interactive sessions are organized through discussion. Many young people participate in it. Study of *At the Feet of the Master* is conducted on every Wednesday and Friday. Innovative programmes are organized to nurture members to give short talks and to participate in symposiums, etc. The Lodge collected a donation of Rs 5000/- from the members on Adyar Day and the same was sent to the International HQ at Adyar. All members who visited Adyar shared their experiences. Later Bro. Shivprasad and Bro. Deepak J. Anand gave short talks on theosophy which were well received. This lodge organizes a get together every month for all members and their families. Lodge's Secretary Bro. P. Parasuram, President

Bro. K. Ramesh and their dedicated team are organizing lot of activities. Bharat Samaj Pooja's procedure, chanting, etc are practiced on other days. Every month they conduct one TOS activity. Recently in Adyar, they donated sports and educational items to Olcott High School on 4th Jan. 2019.

Shamballa TS; on every first Sunday of the month they conduct study on some theosophical theme in their lodge which is about 40 km from the city. They continue the study at their respective places on other days. Bro. M. Narayan Rao, Secretary of the lodge is doing great job telling members to attend the study in nearby lodges.

The members of Vasishta Lodge study *The Key to Theosophy* on every Saturday.

Members of the Lodge at Rayadurgam study theosophical literature on every Sunday and Thursday. Lodge's President Sis. G. Gayatri Devi is continuing activities of the lodge at her residence. This is the only lodge which is in the residence of a member where the members assemble to continue the study. Recently they formed a new TOS group and it is conducting welfare activities.

Members of Srikrishna Lodge at Guntur study Theosophical literature and also conduct TOS activities.

Royalaseema Federation organized a meeting of the Secretaries/ Presidents of all lodges. It was well organized and Goal Setting given by Indian Section was thoroughly and widely discussed. In the afternoon session, office bearer of each lodge spoke about how to improve study and various ways to revive dormant lodges etc. Bro. N.C. Krishna emphasized the need of making RTF stronger by more activities. Secunderabad Lodge hosted the meet.

Uttar Pradesh

The following talks/activities were organized by Dharma Lodge, Lucknow in February: Bro. Ashok Gupta spoke on 'Doctrine of Heart'. Bro. U.S. Pandey's subject of talk was 'Deva Kingdom'. Two talks on 'Essence of Theosophy' were delivered by Bro. B.K. Pandey.

A day-long study camp on the book "Trust Yourself to Life" was organized at Barabanki on 09 February. The study camp started with

invocation of the Universal Prayer. Bro. C. B. Mishra, President of local lodge, welcomed the participants and the speaker. Bro. U. S. Pandey, Federation Secretary and National Lecturer, conducted the study. Members from lodges at Barabanki and Lucknow and also some students and teachers participated in it. There was close interaction with the participants. Bro. K. K. Srivastava, Secretary of the lodge, in his concluding remarks highlighted some main points of the study and then proposed vote of thanks.

A camp was organized at Sitapur on 10 February in which Bro. U.S. Pandey delivered two talks. After reciting the Universal Prayer, Lodge's Secretary Bro. Ravi Ratna, welcomed the participants and the speaker. Bro. U. S. Pandey delivered talks on "Angelic Kingdom" and "Allegory of Churning the Ocean" respectively. Members from lodges at Sitapur and Lucknow and some non-members participated in the programme. It concluded with the vote of thanks proposed by Bro. Ravi Ratna.

Bro. U.S. Pandey, along with Bro. Pramila Dwivedi and two other members from Lucknow visited Kabir Shanti Satsang Ashram in village Kamalapur (near Sitapur) on 10 February, 2019. A short programme for children and adults from poor families of local village was held in the Ashram. About 80 children of the age group 6 to 14 years and 20 adults participated in it. After lighting the lamp, chanting of holy word 'Om', raising slogan of 'Bharat Mata ki Jai' and a short devotional song liked and sung by Mahatma Gandhi was rendered. Then Bro. Dwivedi told children about five sutras regarding prayer, study, service, cleanliness, and love. Thereafter Bro. Pandey addressed the gathering and explained the meaning of slogan 'Bharat Mata ki Jai'. He said that just as a mother nourishes children and takes care of the members of her family, such nourishing faculties i.e. capacity for helping the needy people is in all of us. Such faculties/ capacities in all residents of Bharat collectively is Bharat Mata. When we say 'Bharat Mata ki Jai'-it means that all of us awaken our nourishing and helping faculties/capacities in service of all beings. In the same light he explained the meaning of "Mother Earth," adding that earth produces everything needed for sustenance of all its inhabitants. Then, Bro. Pandey explained the meaning of '*Ishwar-Allah tero nam*' recited in the aforementioned devotional song. He said that Ishwar means 'The Lord' and Allah means 'The Great' and entire life

pervading in universe is that power by which the world and its all beings are sustained. That Ishwar or Allah power is pervading all beings and things-so each of us should be respectful, considerate and helpful to all others. After that some children rendered songs. The programme concluded with distribution of fruits to all the participants.

A study camp was organized at Brahmailydia Lodge, Orai, on 24 February. Bro. U.S. Pandey delivered two talks there on "The Sun" and "The Shiva in the Secret Doctrine", followed by interactive session with the participants.

A talk on 'Total Health: Peaceful Living' was delivered by Dr. Neeraj Khanna, Consultant Diabetologist, Trustee- Pushpa Khanna Memorial Nirog Gram Charitable Trust. This talk was held under the auspices of Kashi Tattva Sabha on 1 March. Besides, a talk on '*Annie Besant ka Rashtriya Chintan*' was delivered on March 15 by Dr. Ashish Kumar Sonkar Assistant Professor, Political Science, Vasant Kanya Mahavidyalay.

Indian Section Headquarters

A meeting to observe Adyar Day was held at the Indian Section HQ on 17 February, 2019, to commemorate the 'Nirvana Day' of Col. Olcott and J. Krishnamurti and birthday of C.W. Leadbeater. The meeting started with the prayer of all faiths followed by Universal Prayer. On this occasion the students of Vasant Balika Vihar presented Adyar song, under the guidance of Smt. Manju Sundaram. The song written by Smt. Mugdha Ben Hora, unfolded the unsurpassable natural beauty and relevance of Adyar, which houses the International HQ of the Theosophical Society. The meaning of the song was beautifully explained by Dr. Bina Singh, President, KTS.

Dr. Pushpalata Pratap, a very senior member of Kashi Tattva Sabha, spoke on this occasion. Dr. Pratap in her talk explained the significance of theosophy and its motto "There is no Religion higher than Truth", in the contemporary world. The need to follow truth and to imbibe it in one's character is the utmost need of the hour. She explained how our former theosophists were noted for their truthfulness and are still looked upon with great veneration. In this degenerating age full of deceit and pretense, their truthfulness and honesty give us the motivation to absorb the virtue of truthfulness, thus paving our path to become a real theosophist.

The programme concluded with vote of thanks given by Smt. Uma Bhattacharyya.

The Indian Section of the TS organized a three-day workshop on the theme 'Regenerating practical Brotherhood through study-meditation-selfless service'. It was held on 23-24-25 Feb 2019 at Varanasi. About 40 students attended the workshop. The workshop was directed by Bro. Shikhar Agnihotri. Mrs. Vasumati Agnihotri took a session on TS introduction and Bharat Samaj Pooja and Mrs. Uma Bhattacharyya took a session on meditation.

THE THEOSOPHICAL WORKERS' TRAINING CAMP

THE THEOSOPHICAL SOCIETY, ADYAR, CHENNAI- 600 020

The International President of the Theosophical Society has constituted the following as members of the Committee:

Ms Marja Artamaa, International Secretary,

Mr J Ramakrishnan, Member and

Dr N C Ramanujachary, Convener.

The Committee met and decided to organize the Workers' Training Camp, 2019, at ADYAR from 12 May to 26 May 2019(both days inclusive). The Camp will be directed by Dr N C Ramanujachary, former Joint General Secretary and Director of Studies of the Indian Section.

The Federations in the Indian Section are requested to depute two to three candidates from their jurisdiction to attend the Camp and derive the benefit of the studies. The candidates must be having working knowledge of English, as the proceedings and transactions will be in that language. They must have studied the basics of theosophical knowledge and working. **The candidate's applications need be countersigned and endorsed by a Federation Officer and sent to Dr. N. C. Ramanujachary (Besant Gardens, The Theosophical Society, Adyar, CHENNAI- 600020) before 15 April 2019.** The confirmation of admission will be sent to the applicants and Federations by 25 April 2019, to facilitate their travel arrangements. The Federations can also send 1 or 2 candidates in addition, if they feel the need for it, but the cost and stay for such candidates will have to be met by the sponsoring Federations.

The candidates (three of each Federation) will be reimbursed the cost of their travel (from the station of their stay to Chennai, by second class sleeper train and back) once they complete the course. Their accommodation during the dates of the Camp (one day before and one day after) will be freely provided at rooms in New Quadrangle on the campus. So also the cost of their board (food, tea etc.) will be met by the Trust of the Camp Committee.

It is hoped that the Federations will avail this opportunity so that the work of the Federations/Lodges of the Society will be revitalized and strengthened.

List of books recommended for study:

The Key to Theosophy by HPB;

Text Book of Theosophy by CWL; and

To Form a Nucleus by Theosophical Work by Dr I K Taimni.

U. P. Federation is organizing following study camps in July, 2019:

1. At Varanasi: A study camp under the auspices of Kashi Tattva Sabha Lodge at the Indian Section Headquarters from 05 to 07 July, 2019:

The book selected for study is "**The Voice of the Silence**". The study will be conducted by the National Lecturers Bro. U.S. Pandey and Bro. S.K. Pandey. The camp will be managed by the officials of the Kashi Tattva Sabha. Members of Kashi Tattva Sabha and from other lodges of U.P.Federation are welcome to participate. Each participant coming from outside Varanasi will pay an amount of Rs.300/- towards registration charges which should be paid on arrival at Varanasi. Board and lodging to such members will be provided from 04 July evening to 07 July evening. Members desiring to participate should inform to any of the following contact persons latest by 20 June 2019:

Smt. Bina Singh, Mob. 9918201588

Ms. Annapurna, Mob. 9452856130

Smt. Bharati Chatterjee, Mob. 9648344336

Bro. A.N. Singh, Mob.9935395712

2. At NOIDA: A study camp under the auspices of NOIDA lodge will be held from 12 to 14 July, 2019, at NOIDA. The theme of the study is “Rejuvenation and Self-Transformation by Awareness.” The study will be conducted by Bro. U.S. Pandey and S.K. Pandey. The camp will be managed by the officials of NOIDA lodge. Members of U.P.Federation and also from other federations are welcome to participate. Each participant coming from outside NOIDA will pay an amount of Rs. 300/- on arrival there towards board and lodging charges from 11 July evening to 14 July afternoon. Members desiring to participate should inform to any of the following contact persons latest by 25 June, 2019:

Bro. Prabhat Saxena, President, NOIDA Lodge Mob.8527511996

Bro. B.K. Kailash, Treasurer, ,, 9971590456

Smt. Sunita Gahrotra, Secretary, ,, 9971494788

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

Dated: 1 April, 2019

Pradeep H Gohil
Signature of publisher

GOALS FOR — 2018-2019

Indian Section Headquarters

	% Ach.
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.	25
04. To make a pilot project/camp for combined study, meditation and service at Varanasi.	100
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.	50

Assam Theosophical Federation

01.To organize visits to 4 schools and 6 colleges by good speakers to attract young generation towards Theosophy.	20
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.	20
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.	30
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.	100
11.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bengal Theosophical Federation

01.To increase net membership by 16 members.	100
02.To open two new lodges during this year.	50
03.To increase the number of members attending our weekly study classes by 25%.	50
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.	100
08.To reactivate two dormant lodges/centres by visiting and motivating workers and old members.	50
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.	100

Bihar Theosophical Federation

01.To organize a two hour talk on a Theosophical topic in each of the 11 lodges.	10
02. To organize a two-day study class in each of the 11 lodges.	100
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.	100
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.	100

Bombay Theosophical Federation

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.	50
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.	33
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

01.To publish 1000 copies of pamphlets in Hindi on introduction to Theosophy 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

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/centres by visiting and motivating workers and old members.	0

05.To publish 1000 copies of pamphlets and two books in Gujarati, each on five Theosophical subjects and distribute them to lodges and members.	100
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.	75
08.To increase net membership by 20 members.	100
09.To conduct a four-day study camp at Bhowali in April/May, 2019, with at least 35 members.	0

Karnataka Theosophical Federation

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.	0
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.	0
03.To set up a committee of 10 core members to prepare a common plan of activity for all lodges and oversee its implementation.	0
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-round 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

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

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.	100
03.To organize one workers’ training camp with at least thirty members.	100
04.To organize two book exhibitions for ten days with the co-operation of public libraries and other institutions.	100
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.	75
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.	0
10.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

M.P. & Rajasthan Theos. Federation

01.To increase membership by 20 members.	15
02.To arrange at least four Theosophical orientation sessions for Scouts and N.S.S. students from college.	25

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

01.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100
02.To improve attendance by 25% through dissemination of information in the print media.	30
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.	50

Marathi Theosophical Federation

01. To organize five one-day seminar on Theosophical Subject.	20
02. To conduct five Essay competitions and Debate competitions, based on Theosophical books, for Higher Secondary and College level students.	20
03.To publish 1000 copies of a book in Marathi language, covering five topics of Theosophy, then 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.	50
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.	33
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

Rayalaseema 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 centres and one new lodge.	0
04.To enhance the net membership by 25 members.	25
05.To conduct a study camp at Bhowali during the last week of April, 2019, with participation of 40 members.	40
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.	25
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.	50
02.To publish 500 copies of pamphlets in Tamil on 10 Theosophical subjects for lodges and general public.	10
03.To increase net membership in the federation by 10 members.	100
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.	20
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.	33
03.To popularize Theosophical literature in three colleges and one University by providing 500 copies of 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 copies of pamphlets on basic Theosophy in Telugu language.	0
08.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Utkal Theosophical Federation

01.To form two new lodges and revitalize four dormant lodges.	20
02.To increase net membership by 20 out of which five shall be women.	65
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.	50
05.To arrange two study classes of two-day duration for non-members at Bhubaneswar 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.	60
08.To organize a two-day youth camp at Bhubaneswar.	100
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.	80

Uttar Pradesh Theosophical Federation

01.To conduct 6 study camps of two to three days in different lodges.	33
02.To organize 8 sessions/public talks of one to two hours each for exposure of Theosophy to general public.	87
03.To conduct 6 one-day seminars on Theosophical subjects.	83
04.To organize three programmes for students on integrated development/self-transformation at college level, higher secondary level and school level.	100
05.To organize two introductory camps for new members	100
06.To arrange four guided meditation sessions.	75
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