

THE INDIAN THEOSOPHIST

MARCH 2019

VOI. 117

NO. 3

CONTENTS

A STEP FORWARD	127-128
<i>Pradeep H. Gohil</i>	
A PATH TO BEAUTY	129-138
<i>Tim Boyd</i>	
THE STAGES OF SELF-TRANSFORMATION	139-144
<i>Vicente Hao Chin Jr.</i>	
NEWS AND NOTES	145-172

Editor

PRADEEP H. GOHIL

A STEP FORWARD

One of the essential qualities of theosophists is their helpful nature. True theosophists derive real happiness by helping others. They are not helping others for any personal gain or to seek that real happiness or as a duty of a theosophist. They are helping others naturally as if it is the nature of their being.

However, when we talk about helping others, we normally restrict ourselves to physical help or monetary help or psychological help and so on. There is also another very nice way to help others and that is by thoughts. If one has made the effort to train the body so that thought can, to some extent, be controlled and directed, it is only natural that one should want to use the power of thought for helping others. But it is a delicate matter to interfere in the life of another, for it always appears that the relationship between man's consciousness and the bodies it uses is not at all a simple one. Who really understands himself? Then it is obvious that it is much more difficult to fathom the spiritual needs of another person. One can offer what one has with humility and in the hope that it may be useful. Ultimately, it is the recipient who decided what use is made of the assistance.

This leads us to a question whether one human being can heal another? If so, how? The only way that real healing can be communicated is through that which all share- that is through the life of the spirit as indicated at the end of the first chapter of *At the Feet of the Master*. It is the underlying life in which all are rooted that makes ordinary communication possible; permits understanding to grow between men and women of different types and differing racial backgrounds; permits a sharing of consciousness to take place so that lonely people can be cheered by others, ideas and impulses passed from mind to mind. This same basic unity allows a flow of healing power to take place from one person to another. It is important to know that one never heals or helps by personal activity. It is life that heals; the healer merely opens channels for life to do its work just as a cardiologist opens the constricted

vein or artery by putting a stent and the body do the healing.

The basic principle that is involved in mental healing is inducing a change of consciousness on the part of the patient through a strong realization on the part of the healer of the power of life to heal and the projection of this released life around the patient, until he too responds to it, and consciously or unconsciously lets down the barriers that exist within himself. This is very similar to what I studied in physics known as induction. Two coils of wire can be properly set up, without contact with each other and when domestic current is sent through one coil, a current can be induced in the second. It is probably with this principle that Col. Olcott used to heal people or J. Krishnamurti healed Vimla Thakar of terrible pain in the ears which doctors could not cure. This is why it is said that thoughts are wonderful power. Helping others by thought can be a step forward in our life.

When the mind is truly free, inquiring, probing, examining, exploring the great ideas comprehended under that word 'Theosophy', when all the ways of knowing have melded into one luminous realization that for us, each one of us, truth is without any 'me' or 'mine' to limit it or make of it a dogma for others to stumble over, then our lives speak that truth in every moment of every day. When the mind is no longer shaped or conditioned by personal likes and dislikes, by egoism and selfish concerns, perception is clear and truth arises naturally, not as *a* truth or *the* truth, but the essence of truthfulness in all its beauty and wonder.

JOY MILLS

'The Nature of Our Freedom'
The Theosophist, March 2007

A PATH TO BEAUTY

Before going into the subject, it would be well and honest for me to issue something of a disclaimer: due to the vastness of the subject, beauty, like truth, being inexhaustible and ever present, I can guarantee that this narrative necessarily will be inadequate — an inadequate narrative about an inexpressible subject. The best approach would be for us not to regard beauty as something to be defined, but rather to treat our time together this evening as if we were going to take a walk together, much like taking a walk here in Adyar, where we have forested areas, with temples situated within those forests. We will take a walk around this subject of beauty, and perhaps during its course we will be able to catch a glimpse of the beautiful. If so, we will have done what we can do.

In 1880, one year after the Theosophical Society (TS) had moved its operations to India, Col. H. S. Olcott made a visit to the Maharaja of Benares (now Varanasi). He was joined by H. P. Blavatsky (HPB) shortly after his arrival there. During their stay they became acquainted with the family motto of the Maharaja: *satyānnāsti paro dharma*, or “There is no Dharma higher than Truth”, translated by us as, “There is no religion higher than Truth”. Very shortly after that visit the Founders adopted this as the motto of the TS.

Since that time, we have been keenly focused on Truth and the search for Truth. In reality it is the search aspect that occupies the greatest part of what we do, because Truth itself has a habit of being illusive or veiled to us. In our approach to this search for Truth, necessarily we have had to place a great deal of our attention on small “t” truths, and there are many of those.

Within the range of the teachings of Theosophy as we know it, there are a few categories that we address. Some of those lesser truths concern the multidimensional nature of our universe and of ourselves. The sevenfold nature of the human being and this universe has been one of the truths that has been elucidated. We have also focused on the fact

that this is a universe in which intelligence is omnipresent. There is no place where intelligence does not manifest itself. Whether we go from the mineral to the vegetable, animal, human, devic (angelic), to the higher unseen kingdoms of Nature, every aspect of it reveals a profound interconnected intelligence. That has been one of the truths we have tended to focus upon.

We have also given significant attention to our role within this universe in which we find ourselves. One of the things that we become aware of is that we have a certain responsibility. We are not merely a “fortuitous concurrence of atoms” idly passing through the world. In the immature phases of our unfoldment we are insufficiently aware to assume much direction. In the Fundamental Propositions of *The Secret Doctrine*, HPB describes what initially spurs our growth — as “natural impulse”. We are being pushed, impelled by Nature. Much like the wind blows fallen leaves, we are pushed by circumstance and environment.

But the time comes — and it is the most important time for anyone who finds the theosophical work meaningful — when the capacity to choose dawns upon us. Conscious choices have to be made. In that process of choosing, self-induced and self-devised efforts become the focus. So it is self-responsibility and the various ways in which we interact with the processes of unfoldment that become our focus. This is another one of these truths— the idea that every one of us is unfolding and are participating in that process, and that there is something magnificent that can, and ultimately *will*, be revealed. This is also one of those truths.

These small “t” truths that we have been given, and to which we continually expose ourselves are much like a ladder up which we climb, step by step. As we move through this process, we begin to become aware that these are not isolated facts or processes. The interconnection and interdependence of these many truths start to reveal a pattern to our inner eye that is imprinted upon the universe at every level we encounter it. The pattern is the same in all its parts. The relationship we begin to witness is expressed in the Hermetic axiom: “As it is above, so it is below. As it is within, so it is without.” The more deeply we delve, the more elements of that pattern become apparent to us.

This pattern describes the nature of the universe, of our experience within it. To those who have seen more deeply into it, there is a

way that they can describe it. The word they would use for this pattern would be “beautiful”. There is a profound beauty to the interconnection that exists, and it is everywhere. Confucius made the statement: “Everything has its beauty, but not everyone sees it.” This is the circumstance in which we find ourselves. Everything from the exalted expressions of the great masters and teachers, to the processes of decay, breakdown, even disease, has a beauty, an order, and a pattern that it operates within, and it is all part of this Oneness that has been continually emphasized.

In the TS we have spent much less energy in the appreciation or search for beauty than we have in the search for truth.

Several years ago, in what now seems like ancient times technologically, when I travelled my suitcase would always be loaded down with the books I was reading. Since the advent of e-books and iPads my travelling library consists of 300 to 400 books that fit in a device the size of a small pad of paper. One of those books I travel with is *The Secret Doctrine* [SD]. The other day, out of curiosity, I typed in the word “truth” to see how many times it appeared in SD; it appeared 519 times. Then I typed in the word “beauty”, and in the over 1,500 pages it appeared only 38 times. In *The Voice of the Silence*, a much smaller book, “truth” appeared 27 times, and “beauty” once. In *At the Feet of the Master*, basically a pamphlet, “truth” only appeared 4 times, and “beauty” 0 times.

This is just a small fact, but it indicates a predisposition within the TS. We are predisposed toward a focus on truth, with the primary means to approach Truth being through *lesser*, often intellect-bound, truths. So we tend to become fixated on our point of view about the lesser truths that we have encountered.

So what is beauty? Of course, this is a question that I cannot satisfactorily answer. What I *can* do is this. The Western world of Europe and America, and those places where the Western nations have left their footprint, are lands where the religious approach to the wisdom tradition draws on the Judeo-Christian tradition. So, the Bible is highly regarded. There is one particular Book within the Bible, the Book of Psalms which comprises of 150 psalms. Each one was initially written as a song. Some are songs of praise to the divine, some are petitions for help in times of need, others are songs of thanksgiving, and so on.

For anyone who was brought up in this Western environment, there is one particular psalm that every person was exposed to, probably even memorized — the 23rd Psalm. It is a psalm of trust in the Lord, trust in the protecting influence of the Divine. The 23rd Psalm begins: “The Lord is my shepherd; I shall not want.” The Lord is depicted as the one who leads and cares for the sheep (us). This psalm continues: “He makes me to lie down in green pastures; he leads me beside still waters. He restores my soul; He leads me in paths of righteousness for his name’s sake.” The psalm then goes on to describe other aspects of the divine protection and trust: “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.” Every child in the Christian tradition is exposed to this 23rd Psalm.

Many years ago I was at a function, and there was a well-known theatrical actor who was asked to recite the 23rd Psalm, which he did. It was remarkable, because his words were so perfectly formed: the way he projected the words could be heard throughout the room; his diction was flawless. It was quite an experience to hear this psalm pronounced so well. There was also a little old man there. He was a devout Christian and had experienced many trials in his life. He came and recited the same psalm and, in reciting it, his diction and pronunciation were not so good, his voice was soft and did not carry well, but the palpable sense of his union and complete trust in this divine shepherd was so profound, that the entire room fell silent. When he finished, some responded by crying, some by just shaking their heads, and the only word they could say was “beautiful”.

When we talk about beauty, I carry this as my best approximation of a definition. It does not define in terms of words, but in the sense that there is an everpresence around us and accessible to us from moment to moment. Those moments occur when we stand in that presence, and it is not a matter of thought. When this man spoke everyone present found themselves, at least momentarily, free from their normal cycle of thought. We had been lifted to a doorway, and through it shown beauty itself. This is the nature of the experience of beauty. Definition is secondary. The experience is based on an omnipresence. It is not in any way sepa-

rable from truth. With this recitation by the old man came a sense of power, of peace.

Often in our consideration of matters related to theosophical teachings, it is not just convenient, but necessary that we divide things into categories. So, for example, in *The Voice of the Silence* we have the sevenfold enumeration of the Buddhist *pāramitās*, or perfections (virtues): generosity (*dāna*), harmony (*śīla*), perseverance (*virya*), patience (*kṣānti*), indifference to pleasure and pain (*virāga*), meditation (*dhyāna*), and wisdom (*prajñā*). We tend to focus on them as if somehow they could be isolated the one from the other, but is it possible to have generosity and not have wisdom, or to be patient and not have perseverance, or to separate any of these from each other?

For our purposes as limited, unfolding human beings, this kind of categorization is necessary. As highly as we think of ourselves, probably we are not so advanced as we imagine. Similarly, with beauty. In today's world beauty is considered in many different ways, but a good deal of what we regard as beautiful has been instilled in us through our culture, families, and society. From the moment a soul occupies a body, there is a process of imprinting cultural views on to that consciousness.

Anyone who is born into a family becomes imprinted with the family genetics, religion, nationality, values, and so forth. Along with these views comes the perception of those things which are beautiful. These do not necessarily transfer to other cultures. For example, in the United States, for the past couple of decades, the sense of feminine beauty has involved extreme bodily thinness. In other parts of the world, fuller sorts of bodies are considered beautiful. For males in Korea these days, perfect whitened, flawless skin is a sign of the beauty of the moment. In other places this idea of masculine beauty looks odd.

All around the world, for various reasons, wherever you find the brown peoples of the world, there is always a huge industry selling products to lighten the skin, trying to make themselves whiter. The world standard largely projected in this particular time, tends to say that whiter is more beautiful. People in the northern climates try to get a tan. The standards of beauty are very flexible, and really irrelevant to beauty and perhaps destructive of our capacity to actually access the truly beautiful.

Socrates said: "By beauty, all beautiful things become beautiful."

Beauty itself, not the particulars of the form, is what gives the appearance of beauty to those things that we perceive. From the physical perspective beauty is something that is fragmented, where we are looking at people, places, and things, and determining according to cultural values what is beautiful.

In Western civilization we have something that has been called "the golden mean", or "the divine proportion", or "the golden ratio", which describes a mathematical proportion that defines beauty. Many feel that it is a universal and absolute standard. However, even this standard does not apply to all cultures. In Japan, drawing out of the Zen tradition, we have a philosophy of beauty called "*wabi-sabi*". Basically, what it identifies as the beautiful requires things that are necessarily impermanent, incomplete, and imperfect. The flower design that we have on our Convention programme this year is drawn from that flower-arrangement tradition of *wabi-sabi*. So with items that are worn through use, their impermanence creates a certain beauty that might not be there otherwise. In this tradition the strict symmetry of the Western "golden mean" does not translate as beautiful.

So how do we access the beautiful that appears in so many different ways? The most present and immediate access that is provided to us comes through our interaction with Nature. It is unfortunate that the natural world, for many people, is becoming more and more of a luxury. HPB wrote an article titled "Civilization, the Death of Beauty". The majority of people in today's world are living in urban settings that generally have been planned with little thought for the natural world. But there is something about the energetic patterns in Nature that are stabilizing. That is why we always find ourselves drawn to it.

If we were to look for a basic definition of Nature, it would be something like: "Everything except humanity and its creations." In the world of human creations the rhythms and patterns that are available in the natural world are subverted. They are irregular within the human-created world. We feel this, and it is becoming a growing influence in the world today. Additionally, from the theosophical point of view, we are aware that there are other levels of intelligence that associate themselves with Nature and natural settings. The *devic* kingdom lives and dwells in areas such as these, which make them suitable for the encounter with beauty.

Those who have had mystical experiences feel a union with the Divine. Most of those experiences have occurred in Nature in one way or another. In mystical traditions of the world, just as truth tends to be the focus for the Theosophical approach, love and beauty tend to be the mystical approach. The desire to become unified with the all-beautiful Divine is the goal of the mystic. In that process we have had many great people throughout history who have had that experience of union, who go on to become great healers and teachers for the rest of us.

There is a lovely small book of Christian mysticism written in the late 14th century — a book called *The Cloud of Unknowing*. In it the anonymous monk who authored it as a guidebook to the approach to the mystical union with the Divine, talks about two different phases of this process. One is that through love one directs oneself toward the Divine. In his words: “By love, God may be gotten and held, but by thought, never.” So by love one can approach the Divine, but thought can rise no higher than the planes of mental activity.

In this process of approaching the Divine, what this anonymous monk describes is the “cloud of unknowing” that we enter into. It is a cloud, an obscuring quality, that hides from us the presence of the Divine that we seek, but from the directing influence of our love we are transported into its presence. In order to actually have the experience of the Divine, he says that there is a second cloud that we must generate for ourselves, the “cloud of forgetting”. This second cloud is that of withdrawing ourselves from our involvement in our various thoughts, desires, friendships, and deeds that we have to do. In the yoga tradition this cloud of forgetting is referred to as *pratyāhāra* — the withdrawing of the senses from the objects of sensation. It is in this inbetween space where we encounter Beauty, or the Divine.

There have been great people who have worked along this line, both inside and outside of specific spiritual traditions. The method of approach can be made more practical. *The Cloud of Unknowing* is a handbook for mystics. Perhaps not all of us are drawn in that direction, but still *everyone* desires beauty in their lives. A great inventor by the name of Buckminster Fuller was always thinking something on the cutting edge. He made the comment that: “When I am working on a problem, I never think about beauty.” But he adds: “When I have arrived at a solution, if it is not beautiful, it is wrong.” Beauty must be a part of anything that is true; the two are inseparable.

During World War II, in Vienna, Austria, there was a Jewish psychologist. He and his family were separated and taken away to the concentration camps. He never again saw his family. During the four years that he spent in different prison camps he wrote a book that has been described as one of the greatest books of the 20th century. It is titled *Man's Search for Meaning* by Dr Victor Frankl. He was a psychiatrist and neurologist who developed an approach to psychology called logotherapy. It became the third wave in psychology after Sigmund Freud and Carl Jung.

The fundamental principle of his approach is that we human beings require a sense of meaning in our lives, and get that meaning in three ways, the first two of which are (1) from the work that we do, and (2) from our sense of place. To many people there are places that give meaning to their lives, such as their ancestral home or some sacred space.

However, in the situation in which Frankl found himself, these two sources of meaning were unavailable. Uprooted from his life and practice in Vienna, placed into the brutalizing and demeaning atmosphere of the concentration camps the normal range of choices was taken away — when to get up in the morning, what to eat, who he was going to see, or what profession he would pursue. In conditions such as these it is a third category, in addition to a sense of work and place, that gives meaning to life: (3) the freedom and will to choose, which never disappears. In whatever circumstance we find ourselves, we still have the inward capacity to choose.

He gives examples of how the will to choose carried him through his time in the concentration camps. One of the main things that enabled him to survive the horrific experience was his conscious choice to see beauty. He comments on how one day he was eating his daily ration of soup. It was far from nourishing and described by the prisoners as “dirty water”. Looking into the bowl he found a floating fish head. He contemplated that fish head, the beauty of the scales, the way the eyes reflected light, and the shimmering nature of the skin. Its beauty struck him as profound. He said that, as a prisoner in a concentration camp, the beauty of art and Nature struck him as never before. There are always choices we can make.

Mahatma Gandhi wrote an autobiography called *My Experiments*

with Truth. I like that title very much because it speaks to the experimentation we are all engaged in. In my own experience, I came to the Theosophical Society in Chicago because I met a man who was very much alive with Theosophy and able to speak to the younger generation (I was 19 years old). At that time a group of us young people from all around the country somehow found our way to this man in Chicago, and without being aware of it started a theosophical community.

Looking back at that experience that happened so many years ago, in many ways it was an experiment, not just with truth, but with beauty. This is because we found ourselves in a neighbourhood in Chicago that at one time was grand, but which had greatly declined over the years. Many people in the area were from dysfunctional families, many buildings had been abandoned, and one-third of the land had vacant lots where homes used to be. We had come to that area to study Theosophy, but we also had the advantage of youth, and the boundless energy that comes with it.

Our group pooled the little money we had and bought the building next door, which was in bad condition. The very first thing we did was we started to beautify: where there had been no grass, we planted it; where no flower had bloomed in years, we planted flower gardens. Then we took over some of the vacant lots; we started to grow vegetables. The younger people in the neighbourhood started to notice this activity and wanted to be a part of it. They would ask questions about this “Theosophy thing”. So we would work in the day, then at night we had classes on Theosophy with these younger people.

Any place we could find something that needed it, we took it upon ourselves to beautify it. In that process of beautification, many lives were affected. Many young people in the neighbourhood were having addiction problems, many suffered from a sense of depression that comes with an inability to envision a positive future. Many of these people would come to talk about depression and ask about what they could do. Often we would put a shovel in their hands and say: “Come with us, we’re going to dig up this garden! Later we can talk about depression.” It is surprising how a hard day of physical work helps one forget about depression! Many young people were affected and went on to have dramatic changes in their lives. And, really, it was all a result of the emphasis on beauty.

Beauty is attractive, powerful. Just like food, shelter, and love, it is an essential need. When we think about what we can do in the theosophical work, sometimes we limit ourselves unnecessarily. Often we feel as if clothing these truths in words and passing those words onto someone else is the basis of our work. Clearly, this has value, but the number of ways that we can impact this world are as limited as the number of things that we are capable of doing.

I very much liked what Dr James Tepfer said at the end of his talk when he was discussing Gandhi and Theosophy. He said that all over the world today small “ecocommunities” have formed —focused, magnetic groups which, consciously or unconsciously, are rooting a new consciousness on the planet by the example of their living. One of the features of any effort made to establish this coming higher order of being is that in various ways every such effort receives support and guidance from higher sources. Without seeking it out, we were such a community in Chicago.

If in our theosophical centres we do not have some focus on beauty, then we also limit our focus on truth. It is very easy to reflect the view, to call people’s attention to something beautiful that points to the beauty that is behind it. In today’s world there is a growing awareness of the encroachment of the non-beautiful, the harmful, the non-life-affirming. Many of us feel ourselves powerless in the face of these things: “What can I do? I’m just one small person!” But there is not a person among us who cannot make a beginning, who cannot choose to see beauty, and reflect meaning in our surroundings, or in the thoughts that we allow to course through our minds. We have choices in those matters as well, whether through action or inaction we are solving, or contributing, to the problem.

Right before us there is a path to the beautiful. Right within us it is there, but it only becomes *real* as we exert the necessary effort to bring it forward, to make it known, to bring it into the world.

At the beginning I told you that this would be an inadequate narrative about an inexpressible subject. I think that was an honest assessment, but hopefully it has not been without some value. I want to encourage you to beautify your lives, to beautify this world. We have the capacity, and certainly there is a need.

(Courtesy: *The Theosophist*, February 2019)

THE STAGES OF SELF- TRANSFORMA- TION**

I. Why Self-Transformation?

We all grow up with fragmented personalities. Many of our habits, conditionings, worldviews, attitudes and learnings contain internal contradictions because these were put into us by parents, elders, schools, media and society, which have different and even incompatible values. A lot of these acquired qualities are counter-productive and make us dysfunctional, such as fears, temper or biases. We don't realize, for example, that if we want to be loving, the habits of anger must first go. Anger and love are incompatible. The instinctive tendency of anger is to hurt another, while love is never to hurt another deliberately. We develop the fear of making mistakes, of being rejected, or of being a failure. As a result, we are unable to rise up to our highest potentials because we don't dare take risks. We pick up narrow views in life such as what constitutes success (commonly associated with wealth, fame or position), thinking that they can make us happy. Then we find many decades down the road that we are not happy or at peace.

An adult is a conglomeration of all such conditioned characteristics, many of which are unwholesome and harmful. They hamper growth toward self-actualization and spirituality. They cause ineffectiveness in life, such as the absence of inner equanimity, having problematic relationships and being ineffective at work.

To correct these malconditionings becomes a very important part of growth, education and life planning, no matter what we would like to become in life. In addition, we need to be clear about what in life is really worthwhile to pursue. These are important facets of self-transformation.

*Former General Secretary of TS in The Philippines, and a former President of the Indo-Pacific Federation.

**This article is based on the content explained by Bro. Vic during the study camp held at the Indian Section HQ from 23-25 Nov. 2018.

II. Four Aspects of Self-Transformation

Self-change has four basic elements. They also constitute the stages of self-transformation.

1. *Review of the Map of Reality*

A good understanding of what life is about is a basic foundation for life design. Without such a well-founded understanding, our plans may pursue wrong goals and values. Is money truly important in life? Do we go to school in order to just have a good job and stable income? Is this what life is essentially about? What is the purpose of life? Where do we come from and where are we going? Who are we really and what are true needs deep inside?

Our map of reality is based on what society, our parents and teachers tell us. What they told us were usually what they were told by society, their parents and teachers. If their map of reality is correct, this world would have been a happy, harmonious and warless place. Unfortunately, much of it is not.

We need to review the maps given to us – religious beliefs, social norms, human nature, human destiny, etc. It requires an open environment to be able to review the maps freely. In an oppressive society or an intolerant religious culture, such a review is very difficult because people will be ostracized once they start questioning basic assumptions about life and the world.

For purposes of self-transformation, we need to know who we are – the nature of a human being, our true needs and growth direction. The ageless chart about human constitution, popularized by theosophy, is a very helpful starting point for self-understanding because they let us understand our needs. Supplement this with scientific researches in the past hundred years, such as Abraham Maslow's Hierarchy of Human Needs, then we gain a more confident understanding of what we are and what we really would like to become in life, regardless of where we have been born. The modern scientific validation of the ancient teaching on reincarnation has become another important aspect of life's map since it tells us about continuing growth opportunities that do not stop in just one lifetime. This leads to another age-old insight about human perfectibility – that all of us, sooner or later, will reach the apex of human maturity and growth.

2. Clarification and Integration of Values

Assuming that we have a clearer view of what human life is about, then our next task is to be clear about what are the most important things or values in life. Just like knowledge, attitudes and habits, we also acquire our values from our environment. If we are not aware of such subconscious inculcation of values, then our destiny will be heavily influenced by such unchosen values that, deep down within us, we don't even agree with.

There are three kinds of values:

- a. Universal values – those cherished or considered important by all human beings, such as happiness, inner peace, love, truth, harmony, etc.
- b. Cultural values – those adopted by society and which often are imposed upon individuals, such as religious beliefs and cultural practices.
- c. Personal values – those preferred by the individual, such as becoming a musician, engineer or one's choice of leisure, friends, etc.

Universal values are impersonal. They are there whether we choose them or not. They are also non-negotiable. When cultural or personal values clash against them, they do not budge. One may choose to pursue a political career and violate the value of integrity. In the long run, such a corrupt career will be the loser. The politician will be regarded contemptuously instead of being admired. Or he may even go to jail. In the end, when there are such conflicts in values, it will be cultural and personal values that will have to change. It is important that cultural and personal values should harmonize with universal values, otherwise, the former will reach a ceiling where they cannot go farther. A parent cannot be a great parent; a politician cannot be a statesman; etc.

3. Self-Mastery

Assuming that we know what are the important and valuable things to do or pursue in life, the next question that we need to ask is: Can we do it? Can we change our habits? Can we remove our fears or hatred or depressiveness? Can we do daily exercise or change our diet?

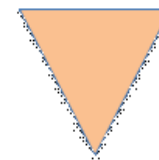
This brings us to the need for self-mastery. To understand this, we need to be familiar with the two major components of our human

constitution. We have a higher and lower nature. We are, in our early years, primarily our personality, composed of our body, emotions and ordinary thinking mind. But higher than this, we have an impersonal mind, a spiritual consciousness and a universal consciousness. They are represented by two triangles in the following manner:

Individuality	Universal Consciousness
	Spiritual Consciousness
	Higher Mind
Personality	Lower Mind
	Emotions
	Body



Inner Will
Core Values
Impersonal and Objective



Conditioned
Driven by needs and desires
Self-centered

We have in effect two selves.

One is the product of conditioning called the personality, which can be a jumble of mixed-up or incongruent habits, emotions or thoughts. This personality is the real source of human problems and unhappiness when it is not wisely nurtured.

The higher one is the individuality, consisting of one's capacity for abstract and impersonal thinking, leading to one's spiritual and tran-

scendent consciousness. This is our more authentic self; its perceptions and values are more valid and enduring.

The problem is that these two selves clash against each other. My personality may desire to eat cake, but my higher mind tells me that I should not do so because I am diabetic. I may inwardly know that I should do exercise for my health, but my body is lazy and unwilling to move.

The capacity to let the higher self control the lower is what is meant by self-mastery. To do so, we need to awaken and strengthen our higher faculties, and then we must know how to cleanse our personality of its unwholesome conditionings and thereby master it with the higher.

This task of self-mastery is multifaceted because the personality is a complex mechanism. It has physical habits that must be re-educated. It has unhealthy emotional reaction patterns that can be cleansed by what is known as self-awareness processing, where conditioned push-button reaction patterns can be extinguished without suppression. This process is taught in the Self-Transformation Seminar conducted by the facilitators in the Theosophical Society. Many people have found that they are able to remove life-long phobias of snakes or heights or failure in less than thirty minutes. They are able to put an end to hatreds that they may have harboured for decades. They are able to significantly diminish stress in work and daily life.

The untamed monkey mind can be re-educated through meditation. It brings about equanimity in life and the capacity to focus and be disciplined in one's thinking.

In addition, one needs to develop life skills that enable an individual to be effective in one's tasks and affairs as well as be effective and harmonious in one's relationships. For example, one has to learn communication skills that will prevent conflicts and quarrels with other people.

4. *Transcendence*

The fourth aspect is the realization that beyond our ordinary needs and activities, we also have higher capacities and faculties that transcend the mind and emotions. This is the realm of the mystical and spiritual. They are the peak-experiences that Maslow speaks of. We

transcend the limitations of the mind and enter into a new realm of insights and way of living that transcend the many contradictions in life brought about by harbouring narrow psychological and social assumptions. Such transcendence goes beyond such dichotomies as liking and disliking, desire and aversion, or good and bad. These are the roots of disappointments, frustrations and unhappiness.

Without the first three stages, it is difficult to live the transcendent life. The self-transformation process, therefore, is a necessary foundation of the spiritual life.

III. The Pursuit of Self-Transformation

The self-transformation process is not a new invention. It has been known in various garbs since the ancient times, whether east or west. Sages have learned how to resolve the many incongruities of human life by the four stages mentioned above. It just requires a decision to harmonize one's life by effectively integrating the fragmented pieces of our mind and personality. The steps are not difficult to understand, but they require a willingness to undergo temporary discomforts and the willingness to stay on the path of self-transformation.

Transformation depends on unconditioning the mind of its habitual ways of thinking and reacting, beginning with awareness of the ignorance underlying what appears to be knowledge. What is usually called knowledge is based on a superficial, incomplete and confused perception of life. Transformation implies touching depths within consciousness from where a more comprehensive and clearer understanding emerges. Human beings must realize that instead of rearranging what is outside, they must cleanse and harmonize their own consciousness. A new mind is needed to see without effort into the root causes of all that afflicts the world, and establish a radically different relationship with the vast life in which one exists, like a drop in the ocean.

RADHA BURNIER

On the Watch-Tower

The Theosophist, July 2005

NEWS AND NOTES

Bihar

Bihar Theosophical Federation has recently started its own website with 'theosophybihar.in' as its address.

Bombay

A meeting on the occasion of the Foundation Day of the TS was jointly organized by BTF & Blavatsky Lodge at Besant Hall:

The meeting started with the Prayers of All Religions & Universal Prayer. Bro. Navin Kumar, Blavatsky Lodge's Vice-President, welcomed all and said that the founders Madam H.P. Blavatsky and Col. H.S. Olcott on landing in Mumbai in 1879 had formed Blavatsky Lodge TS, the Premier Lodge of India. BTF President Bro. Vinayak Pandya speaking on 'Why do we celebrate Foundation Day?', said: It is to get refreshed with the History of TS and to contemplate on our pursuits to live Theosophy. Are we working for Universal Brotherhood in daily life? J.K. has said, 'You are the world, and the world is you'. To understand this no teacher is needed, each one has to realize and progress on his own.

Blavatsky Lodge's President Sis. Kashmira Khambatta spoke on challenges of the Founders. Materialism was there and people without realizing the greatness of Theosophical teachings opposed Theosophy. People were not open to teachings of all religions.

Bro. Navin Kumar gave a PPP on TS starting with quotes of the Masters, The Founders, Presidents of TS and CWL. He covered Theosophical activities in Bombay with Group Photos of early days leading to BTF Annual Sessions graced by dignitaries and activities at Blavatsky Lodge & Juhu Theosophical Society up to 2018. The presentation dedicated to Late Sis. Goolcher Manjra ended with invoking the blessings of the Masters.

Sis. Aban Amroliwalla read out Q&A from the book *HPB's Conclusion* pertaining to future of TS, selflessness, study, practical realization of Brotherhood and other guidelines to take Theosophical Society forward as it will lift the understanding of humanity.

Sis. Jasmine Cawasji read out the chapter 'I meet our Founder'

from C.W. Leadbeater's book *How I came to Theosophy?*, which was his experience of meeting Madam H.P. Blavatsky at a meeting of London Lodge. Bro. Navin Kumar presented quotes of HPB from a book with her Quotations. Sis. Ruby Khan read about HPB's views on Maturity of Mind. Bro. Berthram Redwood said that HPB worked against dogmatic ideas of Church and gave to humanity esoteric understanding of Love, Truth & Wisdom. Shri Apurva Parekh spoke about need to control mind & anger. He added that Gandhiji used to resort to fasting if things had gone wrong in Satyagrah for independence.

Sis. Navaz Dhalla narrated life of HPB, her commitment to the Masters, her sacrifice and then mentioned about her great books. Sis. Rajam Pillai said people have undermined Pioneer Workers, especially Annie Besant. Courage and vision like hers are needed for '*Satyamev Jayate*'

Sis. Mahazaver Dalal said that Brethren of Bombay have special significance for the Foundation Day as the Founders HPB and HSO on landing in Bombay had founded our Blavatsky Lodge as the First Theosophical Lodge of India. Initially even TS HQ was in Bombay. This is the day to pay homage with reverence and gratitude to the Masters, the Light bringers HPB & HSO, the Charter Members of TS Lodges and to pledge to learn & live Theosophy.

Sis. Aban Patel recollecting her school days shared how seeds of Theosophy were sown in her young mind by Late Sis. Mehra Dhalla and her Principal, whose answer to 'Whether Zoroastrianism or Judaism is great' was '*There is no religion Higher than Truth*'. Sis. Aban added 'Theosophy came to me when I was in school, but I came to Theosophical Society only a few years ago.'

Prospective member Shri Ganesh Puranik shared how he came to Theosophy.

The meeting ended with a Sanskrit Prayer.

Congratulations to Sis. Rajam Pillai: On Gandhi Jayanti, 2nd October 2018, Sis. Rajam Pillai was felicitated and given an Award by Madhya Pradesh Hindi Prachar Samiti in Bhopal. This organization propagates Hindi Language as a binding force for National Unity and composite Culture of India. They felicitate the authors who write in Hindi though

their mother tongue is different. Sis. Rajam Pillai was given award for her long association of teaching Hindi Language and Literature and her creative writing. Her book *Uttaradhikar* (Legacy)- a collection of poetry was given the award in segment of Women's Writing. The award included a Shawl, a Citation and cash of Rs. 5,000/-.

BTF meeting at Blavatsky Lodge on 23 November 2018 for Strategic Planning to accomplish BTF Goals recorded at the Indian Section TS Bhowali meet in October 2018:

The BTF meet of BTF Council Members, Lodge Presidents, Office Bearers & Key Members and other Brethren was organized on 23 November 2018.

Bro. Vinayak Pandya sharing his 'Experiences of Strategic Planning Meeting' held at Bhowali presented General Secretary Shri Pradeep Gohil's PPP on 'Arts & Science of Goal Setting'. The Key Guidelines were: Not sticking to old traditions, New Era of Change has started. To accomplish change for advancement & development, there should be a dream & vision for focused goal with time bound target. Goal should be consistent with Objects & Mission of an Institution. Goals should be SMART: Specific, Stretchable, Measurable, Attainable, Relevant and Trackable. To achieve goals involvement of key people is required for Team work. Concentration, high priorities & effective performance management needed. Reaching Goals is an opportunity for self-development and it converts adversities into opportunities. Achieving Goals is 1% inspiration and 99% perspiration.

Bro. Vinayak Pandya added that as BTF's Representative to Bhowali meet, he had proposed the BTF Goals keeping in mind that BTF's challenge is to sustain and move forward.

One challenging goal recorded at Naarden and Bhowali Meet is to start E-Lodge with the expertise of Bro. Taral Munshi. Bro. Taral Munshi explained what type of E-Lodge he plans to create. The Meet ended with vote of thanks proposed by Bro. Navin Kumar.

Obituary: Sis Dharmistha Bharat Langaua Soni of Blavatsky Lodge, TS, passed away on 22-11-2018.

Sis. Freny Mullaferoze of Vimadalal Bilia Lodge passed away on 7.12.18. Her commitment to Theosophy was commendable. Very old

and blind she could not attend the Lodge Meetings. So, over a decade she organized Sunday Discourse at her place with Bro. Princey Mehta, Sis. Kashmira Khambatta, Sis. Armaity Tirandaz and few others. May the souls of Sis Dharmistha Bharat and Sis. Freny Mullaferoze be blessed with eternal peace.

Kerala

Detailed Report of Bro. Tim Boyd's visit to Kerala on 21 & 22 January 2019:

Bro. Tim Boyd, International President of the Theosophical Society, made a historic visit to Kerala on the 21-22 January 2019. He was received at the Cochin International airport on 21st morning by Kerala Federation's President Dr. M.A. Raveendran, Bro. K. Dinakaran- Secy. of K.T.F. and Dr. T.K. Nair. On his way to Trichur he visited the Athirapilly water falls, Vazhachal and Ezhattumukham tourist spots which are very unique in their natural beauty and greenery. It may also be noted that five months ago rain and floods ravaged these areas and thousands of people had to be evacuated by boats and airlifted to safe places.

At 2.00 p.m. Bro. Tim Boyd was given a reception at the **Thekke Madham**, established by the close disciple of Adi Sankaracharya known as Padmapada. Thekke Madham in Thrissur is one of the oldest centre of *Advaita Vedantha* in Kerala. This traditional *Adhyatmika-Gurusanketha* (Spiritual and Educational Centre) is situated at the bank of Padinjare Chira (Big Lake) He was received by Srimad Vasudevananda Brhamandabhuti Swamiar known as Moopil Mutt Swamiar and Vadakumbat Narayanan, Manager of the Mutt. At the Mutt's hall Bro. Tim Boyd was honoured by garlanding a *Ponnada* by the Manager and was presented the copies of the Mutt's publications on Veda and Vedanta. Bro. Tim Boyd also exchanged the publications of Theosophical Publishing House, Adyar. The Manager of the Mutt requested the President to have a tie-up with the ALRC and the Mutt so that the students of the *Vedapatasala* may be benefited by the rich store house of Wisdom of Adyar library. He also requested for financial assistance for the renovation of the Mutt. Bro. Tim Boyd assured whatever help possible will be rendered. He also walked around the serene and holy surroundings of the Mutt. The temples of Narasimhamurti and Saradadevi inside the Mutt are accessible to people of any faith irrespective of caste, creed, sex or religion.

Dr. M.A. Raveendran presided over the function at the Mutt's hall and Bro. Tim Boyd explained the relevance of the '**Mission Statement**' formulated by the General Council and interacted with the TS members in Kerala. Members from different parts of Kerala attended the programme. KTF's Vice-President Bro. N. Bhaskaran Nair, Dr. V.P. Viswakumar and Bro. S. Sivadas spoke on the occasion and then Bro. K. Dinakaran, proposed vote of thanks.

After interacting with the members Bro. Tim Boyd was interviewed by the media persons like UNA (United News Agency India) and TV channels Mathrubhumi , Manorama etc.

In the evening, Bro. Tim Boyd visited the **Bhuvaneswari Temple** (Temple of Mother World) at the Chinmaya Mission Centre, Trichur. He also visited the **Puthenpalli (New Church)** one of the oldest Catholic Church in Asia dedicated to the Holy Virgin. The Vicar of the Church received him and took to the Church and later on to the **Bible Tower** which is the tallest Church Tower in India and Asia which depicts the major events in the life of Jesus Christ. The 79 meter tower also contains large number of Bibles in different languages from various parts of the world. In the Tower we can see the childhood of Christ carved in stained glass, miracles of Jesus in brass, sufferings of Jesus Christ depicted in oil paints, beautiful paintings of Apostles in terra Cotta, mural paintings of the life history of St. Thomas and resurrection of Jesus in Canvas.

Bro. Tim Boyd visited the **T.S. Information Centre in Trichur** as well where he was received by Bro. Ajeesh, Manager of the Centre. The Centre contains large number of TPH books and various information pamphlets and other materials. Bro. Tim Boyd signed the visitors' diary.

Signing of MOU with Sri Sankaracharya University of Sanskrit, Kalady, Kerala:

On his way to Sri Sankaracharya Sanskrit University to sign an MOU between ALRC and the University on 22 January, Bro. Tim Boyd visited the Sri. Sankara Keerthistamba Kaladi, birth place of Adi Sankaracharya who advocated the Advaita Vedanta (Non-dualistic philosophy) in the 8th Century AD. Sri Adi Sankara Keerthi Stamba Mandapam is an eight story memorial built by the Kanchi Kamakoti Mutt. The walls

of the memorial feature framed relief paintings that tell the story of Adi Sankara. Statues of Ganapathi and Sankara are also housed in this memorial. The models of 12 Jyotir Linga temples in India can also be seen. The *stupa* has eight sides which may be attributed to *Ashtadikpalakas* (the guardians of direction), *Ashtanga Yoga* of Patanjali and *Ashtangamarga* of Buddha. Bro. Tim Boyd visited the *Illam* (ancestral house) of Sri Sankara at the banks of Periyar River and paid homage to the Samadhi of Aryamba, mother of Sri Sankara. Then he visited the Sarada *Prathishta* of the temple complex.

At 10 a.m. Bro. Tim Boyd reached the Sri Sankara Sanskrit University where he was received by the Registrar of the University Dr. T.P. Raveendran and faculty members and various head of the departments. The university campus has just recovered from the devastating flood of August 2018 which suffered a material loss of nearly Eight Crore. The University with its headquarters at Kalady is a research hub and has a state-wide jurisdiction to conduct academic programmes with eight regional campuses spread over eight districts in Kerala.

The students were waiting for Bro. Tim Boyd to have an interaction at the spacious conference hall. Bro. Tim Boyd was introduced by the Registrar Dr. T.P. Raveendran. He answered the queries of the students and the faculty members and explained the relevance of Theosophy in the changing world scenario. He visited the University library consisting of various manuscripts and palm leaf manuscripts in Sanskrit. Arrangements for getting ALRC publications for the library was assured by him.

The MOU between ALRC and the University was signed before the Vice-Chancellor Prof. Dharmaraj Adatt in his chamber. Dr. Thomas K. Jacob, Member of the Syndicate, and convener of the Academic Committee welcomed the President. Dr. T.P. Raveendran, Registrar, signed the documents on behalf of the University and Bro. Tim Boyd for ALRC. Dr. M.A. Raveendran, President K.T.F, Bro. K. Dinakaran Secy. K.T.F, Dr. V.P. Viswakumar, Bro. S. Sivadas and Dr. T.K. Nair were also present on the occasion.

Bro. Tim Boyd hoped that the MOU will be a turning point in the history of these two great institutions and the students as well as the faculty members will be benefited by the serene and holy atmosphere of the Adyar Estate. The Vice-Chancellor as well as the members of

Senate and Syndicate were all in praise of the major role played by the TS in the revival of Sanskrit and the great spiritual heritage of India which is unique and proclaims Universal Brotherhood.

On his way back to the Cochin Airport Bro. Tim Boyd found time to visit the famous Malayattor Church dedicated to St. Thomas, one of the twelve disciples of Jesus Christ. It is believed that St. Thomas visited this hill top and meditated there.

Utkal

Bro Pablo Sender and Sis Michele Sender visited the Utkal Theosophical Federation on 2 December, 2018, and there was a question - answer session on Theosophy. It was held at UTF Hall, Bhubaneswar. The meeting was presided over by Prof Sahadeb Patro, President of Utkal Theosophical Federation, and the guests were introduced by Dr Deepa Padhi, International Vice-President, TS. The discussion was highly appreciated by the members.

Bro Pablo Sender and Sis Michele Sender delivered talks on “Awakening of Illumined Mind” and on “Meditation & the Four States of Consciousness” respectively. These talks were held at Cuttack TS Lodge, Kaligali, on 1 & 2 December, 2018. Dr Chittaranjan Satapathy, President, Cuttack TS Lodge, presided over the meeting. The meeting was highly appreciated by the members. Besides, Mr Pablo Sender and Mrs Michele Sender delivered talk on “Theosophy and Krishnamurti’s Teachings” at the KFI Centre, Cuttack.

“**Gita Jayanti**” was celebrated in the UTF Hall on 20 December. The meeting was hosted by the members of Maru Theosophical Lodge. Prof Sahadeb Patro, Bro Pramod Chandra Mishra and Bro. S. S. Pati delivered talk on “Bhagavadgita”.

The members of Siddharth Lodge also celebrated “Gita Jayanti” in their lodge at 625, Saheed Nagar.

Prof Sahadeb Patro and Dr. Bhagaban Prakash, a renowned Gandhian, delivered inspiring talks on “**Gandhi and Theosophy**” on 23 December.

Bro P K Mahapatra and Sis Mitalini Mahapatra delivered talks on the book *The Doctrine of the Heart* written by Annie Besant. It was held on 13 January, 2019, in their lodge meeting at 625, Saheed Nagar, Bhubaneswar.

A souvenir “Baliyatra Cuttack Utsaba Smaranika- 2018” was released on 29 Nov. 2018, in the Vaishnabamancha of famous “Baliyatra”. An article on “Cuttack Nagarara Ananya Bibhaba-Brahmavidya” written by Bro. Sudhansu Sekhara Pati, Secretary, Cuttack Lodge is published in it. The souvenir was edited by Prof Sahadeb Patro, President, UTF, along with Prof. M Q Khan.

Prof Sahadeb Patro delivered the following talks in January 2019: “*Bhaichara*(Brotherhood)”- in the light of Universal Brotherhood. It was held at the “Madhumancha” of famous “Baliyatra” in Cuttack. He gave synoptic talks on the deliberations of the 143rd International Convention. It was organized for the members of Barabati Lodge who couldn’t attend the Convention at Adyar.

The two talks - Theo-Science lecture on “Origin & Evolution of Species beyond Darwinism” delivered by Bro. P. C. Kesavan and a public lecture on “Is Conscience Dead?” delivered by Mr. Gopal Krishna Gandhi, were held during the Convention at Adyar. Prof Patro presented the content of these two talks from the perspective of Gandhian philosophy, contemporary socio-political and ecological scenario. He presented the content of the talk on “Five Laws of Cause and Effect” delivered by Bro. Orlando. Besides, Prof Patro delivered a talk on “Vipassana” referring the book “*The Voice of the Silence*”.

Sis. Tilottama Mishra, one of the active and senior most members of Debapi Lodge, passed to the higher planes on 13 January at her residence. May her soul rest in peace.

Uttar Pradesh

The following programmes were organized by Sarvahitakari Lodge, Gorakhpur, between September-December 2018: Sri A.P. Srivastava and Shyamji of Arya Samaj gave a talk on Hindu Religion. It was followed by a question-answer session in which the speakers gave a comparative picture of the essence of all religions.

Sri Narendra Upadhyaya, a well-known astrologer of the city - explained the effect of Mars, Saturn, Sun, Rahu & Ketu on the natal chart. Dr. Vishwambhar Dwivedi’s subject of talk was ‘Sankhya Darshan’.

Sri Raghurajji explained the Evolution & Origion of universe from the Ramajan’s point of view.

Dr. R.M.D. Agrawal M.L.A. spoke on 'Life & Work of Dr. Annie Besant' on the occasion of her 171st birth anniversary. In the course of his talk Dr. Agrawal mentioned about Dr. Besant's contribution in the field of education, politics, scouts movement, literature, founding of Banares Hindu University and the work done by her for the betterment of downtrodden people.

'Spiritual journey of Mahatma Gandhi' was the subject of Dr. Ajai Rai's talk in which he explained that Brahmacharya, Compassion, Truth & Ahimsa were Gandhi's source of inspiration. Besides, Dr. Rai said that Gandhiji was more saint than a politician and throughout his life he shared and cared for spirituality.

A talk on 'Swami Yoganand & Guru Gorakhnath' (the two great Yogees of Gorakhpur) was delivered by Dr. S.C. Tripathi.

Sri M. Kandoi- a well-known environmentalist of Gorakhpur- spoke on 'Spiritual Heritage of Gorakhpur'.

Sri A.P. Srivastava's subject of talk was 'Comparative study of all religions'.

Dr. Ajai Rai spoke on 'Enlightenment – Festival of Diwali' and said that it is being celebrated since Satyug and explained the way its celebration has been changing in each Yug.

Dr. S.C. Tripathi talked about Astral Plane & Astral Body and explained them on the basis of Annie Besant's book *The Ancient Wisdom*. His other talk was on 'Mind, Soul & Vitality'.

Sri Punit Kumar of Delhi spoke on 'Lust & Its solution in Bhagavadgita'.

Sri S.B.R. Mishra, President of Sarvahitakari Lodge, shared his experiences regarding his recent visit to some cities of USA. Besides, he gave a talk on 'Fohat' and explained the meaning of this Tibetan word.

Keeping Christmas in view Bro. S.B.R. Mishra spoke on Jesus Christ and explained his gospel, teachings and the miracles shown by him. Dr. Ajai Rai spoke on St. Nicholas of Turkey, who later on was known as Santa Clause.

Dharma Lodge, Lucknow, organized the following programme in January 2019:

During the weekly meetings held on 03, 09 and 16 January Bro. B.K. Pandey conducted study of the book *Man and His Bodies* by Annie Besant.

Bro. U.S. Pandey spoke on "A Theosophy for Tomorrow" and on "Question of Evil" on January 23 and 30 respectively.

Bro. Kirtiman Singh Raikwar gave four talks on various portions of the book *Practical Occultism*. These talks were held in December 2018 at Chohan Lodge, Kanpur. On 31 December, Bro. S.S. Gautam spoke at the same venue on the "Universal Prayer".

Introductory programme at Lucknow: An introductory programme for new members was held on 27 January at Lucknow. Brief History of Theosophical movement, its objects, founders and their work, basic points of teachings, theosophical literature and organizational structure of the Theosophical Society were covered during this programme.

National Lecturer

Bro. Shikhar Agnihotri, spoke in a symposium on 'Truth and Beauty' organized on 02 January during the 143rd International Convention at Adyar. He also spoke on 'Harmony and Brotherhood' during the Indian Section Convention II organized on 03 January at Adyar

Bro. U.S. Pandey delivered the following talks between 6 and 14 January, 2019:

In Telugu Federation- At Rajahmundry- two talks on the themes "Key Points of Theosophy" and "Human Evolution on Earth." His four talks at Kakinada were on the themes "Mahatmas and their letters", "Human Happiness", "Viveka Chudamani", and "The Secret Doctrine- an Introduction."

Bro. Pandey spoke at Thrissur (in Kerala Federation) on the theme "Human Happiness" and the second talk was on the theme "Shiva in the Secret Doctrine". He addressed the students and teachers of Salsabeel Green School near Thrissur on the themes "Oneness" and "Self-Transformation." These were followed by close interaction with the students.

Bro. Pandey's subject of talk at Bangalore City Lodge (in Karanataka Federation) was "Stoicism, Aurelius and Meditation" and he spoke on

the same day at Malleswaram Lodge on the theme “Shiva in the Secret Doctrine.”

Indian Section Headquarters

1. North India Study Camp

The North India Study Camp was held at the Indian Section Headquarters from 23 to 25 November 2018. Mr. Vicente Hao Chin Jr., former General Secretary of TS in The Philippines, and a former President of the Indo-Pacific Federation, directed the study on ‘Self-transformation’. Ninety-nine members of the Indian Section got themselves registered for the camp.

(For details please see page 139-144 of this no. of the magazine.)

2. **The Support Convention** was held at the Section HQ, Varanasi, on 31 December 2018 and 5 January 2019. Smt. Uma Bhattacharyya conducted the meeting, on both the days. Sri Jwala Prasad Mishra, Manager of Vasant Knaya Inter College, spoke on 31 December on the theme of the International Convention ‘Truth & Beauty: A Field Beyond’. He said that in Bhagwat Maha Puran, Brahma and Shankar along with Narad and other Rishis explained that Truth is God who is vibrant in every atom. The face of Truth (i.e. God) is hidden by the lid of golden orb and to achieve Him we have to continuously practice endurance, follow spiritual and higher values of life and do our duty without attachment at physical, mental and spiritual level. The sole object of life is to obtain *that truth*. It will be possible if we understandingly realize that our body and soul are separate. Then this valuable life will be beautiful and spiritually prosperous. This is the essence of different Upanishads. Truth is valuable and beautiful body as bright light in a beautiful palace.

There were two speakers on January 5. Dr. Shanta Chatterji, Head, Deptt. of Sanskrit in Vasant Kanya Mahavidyalaya (VKM), spoke on ‘A journey from Shiva and Sundara to Satya’. She explained that in Ishopanishad, the Rishi says that Satya is covered or concealed, yet it is possible to see or perceive it. Secondly, it is neither darkness nor smoke nor misery that veils or conceals Satya; it is, many a time, covered by Sundara or Shiva also. In this triad –Satya, Shiva and Sundara- Sundara must always be connected with Shiva and Shiva must always be together with Satya. It is this essential blend of togetherness of Sundara and Shiva with Satya that will bring about the Good or the *Mangala*- not

just for a few but for all beings. Shiva & Sundara must always follow Satya.

Sat is that which is cognizable at all times unobstructed, which is beyond the past, present and future. *Sat* is that Real, Pure, Supreme Being.

Rita (Rta) also is the perceptible form of Satya. The immutable laws of the Universe are known as *Rta*. The Principles of creation and destruction, of action and fruits of action and so on, the universal laws by which the innumerable stars, planets exist and move about freely in the infinite space – all these are known as *Rta*.

Man also, in his life, through mind, body and action, sincerely trying to live in accordance with the principles and laws of universe can have the direct perception of Truth.

Dr. Niharika Lal, Associate Professor, Deptt. of English, VKM, spoke on “Beyond Truth and Beauty: Some Ruminations in English Literature”. Truth and Beauty are twin concepts that have evaded precise definition over the years. While, according to some, truth is factual, for others, it is intuitive, all pervading and beyond facts and rituals. Swami Vivekananda said, “Truth can be stated in a thousand different ways, yet each can be true.”

The same is the case with Beauty. Like Truth, Beauty is an experience and cannot be put within the confines of the physical; it transcends it and helps us get in touch with our own divinity.

Beauty and Truth cannot essentially be separated because the bliss that one attains while perceiving beautiful natural scenes, sends our imagination in search of the Ultimate Truth. It gives us inner delight and makes us believe that there is a divine presence in the manifestations of Nature. When there is Confluence of Beauty and Truth, there arises Godliness or Calmness i.e. the Hindu triune of Satyam, Shivam, Sundaram.

A study of literary texts reveals that writers viz- Bacon, Keats and the Transcendentalists, especially Emerson, have always been aware of the importance of truth and beauty in human life and lay stress that both are not things, that exist on a physical or superficial plane but are mediums which help man to realize his inner self and become united with the

Ultimate Being transcending the mundane. As Emerson says.

“The rolling river, the morning bird-
Beauty through my senses stole;
I yielded myself to the perfect whole”.

TOS

The TOS Mumbai Region held its Annual Colloquium at Deolali at the Leslie Sawhney Centre Deolali from 7 to 11 November 2018 in which 57 delegates from Mumbai and nearly a dozen members and sympathizers from Nasik region participated. The participants included children as young as six years old, sent by their parents to learn to live independently, and senior delegates, the eldest being 85 years old, who lived harmoniously during the five days spent together amidst the tranquil environs of the Centre in Deolali. The Theme of the colloquium was “*The secret of happiness is not found in seeking more, but in developing the capacity to enjoy less*”.

Study Camp

1) U. P. Federation is organizing a study camp on *Natural Theosophy*—by Ernest Wood” from 29 to 31 March 2019 at **Gorakhpur**. The camp will be managed by Sarvahitakari Lodge Gorakhpur.

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

The persons coming from outside Gorakhpur will be provided board and lodging from 28 March A.N. to 01 April morning for which each such participant will pay a contribution of Rs.400/- to the lodge official on arrival at Gorakhpur. Each such person may inform his/her name to any of the following contact persons latest by 15 March, 2019.

Bro. S.B.R. Mishra, President, Sarvahitakari Lodge, Mob. No. 9415849939

Bro. Ajai Rai, Secretary, Sarvahitakari Lodge, Mob. No. 9307279095

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

2) U. P. Federation is organizing a study camp on the book “Occult Powers in Nature and in Man” by Geoffrey Hodson. It will be held

from 05-07 April, 2019. Niravan Lodge, Agra, will manage the camp.

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

The persons coming from outside Agra will be provided board and lodging from 04 April evening to 07 April A.N. for which each such participant will pay a contribution of Rs.400/- to the lodge official on arrival at Agra. Each such person may inform his/her name to any of the following contact persons latest by 20th March, 2019.

Bro. L.S. Sengar, President, Agra Lodge, Mob. No. 7409497975

Bro. R. P. Sharma, Secretary, Agra Lodge, Mob. No.

9897137227

Bro. Shyam Kumar Sharma, Exe.C. member Mob. No.

9897910990

Bro. U.S. Pandey, Secretary, U.P. Federation, T.S.

Mob. No. 9451993170, 7905068911

3) Bro. U.S. Pandey, National Lecturer, will conduct study on the following themes at four different places in Bihar:

‘Basic Principles of Theosophy’ at Samastipur on 13-14 April, 2019.

‘Human Journey- Evolution and Reincarnation’ at Muzaffarpur on 15-16 April 2019.

‘At the Feet of the Master’ at Motihari on 17-19 April 2019.

“Allegory & Symbolism in Religions and in Hindu Religion’ at Chhapra on 20-21 April, 2019. Besides, Bro. U.S. Pandey will address the students in Colleges/University.

For details contact Bro. Raj Kishore Prasad on Mobile No. 09835643048, Email: rkprasadsamastipur@gmail.com

4) A Study Camp will be conducted by Gujarat Federation on 28-30 May 2019. All Gujarat based Lodge should encourage its members to

visit Bhowali. Members should send Rs. 2600 for delux room, 2400 for old room and Rs. 2000 for dormitory for full programme. Cost includes food from lunch on 27th May, breakfast, lunch and dinner on 28th to 30th May followed by breakfast on 31st May. Names should be sent to Bro. Darshan Modi.

BHOWALI YOUTH CAMP

Indian Section is organizing a Youth Camp from on 5-8 May 2019 at Bhowali.

THEME:- HOLISTIC LIVING

i) The camp fee includes the Lunch/Evening Tea/Dinner on the 4th May 2019 and Morning Tea/Breakfast on the 9th May 2019. The delegates may plan to arrive on 4th May 2019 morning and plan to leave on 9th May 2019 morning.

ii) Age limit:- 18-35 years.

iii) Those who want to attend the camp should remit the amount (Deluxe 3250/-, Old Room 3000/-, Dormitory 2500/-) latest by 28 February 2019.

iv) By Cheque or Transfer the amount to:-

Account Name: "The Himalayan Study Centre" Account

Type: "Current Account", Account No. 718300301000103

Bank: Vijaya Bank, Branch: Kamachha, Varanasi State: U.P

IFSC: VIJB0007183

Last Date for the cancellation of participation is 29 March 2019 when a 75% refund on total amount is applicable. Those who cancel their participation after the said date will be entitled for 75% refund of the Food component of the total amount remitted, as detailed below. No refund will be given on accommodation charges under any circumstances.

v) After depositing the charges, ***Kindly inform your Expected Date & Time of Arrival & Return and Contact number via email TO ALL THE following, to confirm your registration :-***

a) theosophyvns@gmail.com

b) maheshsu@ymail.com

c) shikhar9379@gmail.com

vi) Accommodation will be on "First Come-First Served" basis.

vii) All the refunds will be made only after 15 July 2019.

viii) **Amount** :- Apart from the Indian Section charges the following charges are expected for the youth camp. These additional expenses of about INR 400/- only will be collected on the spot, from the Youth Camp delegates for outdoor arrangements and other activities.

ix) **Last Date for Registration:-** 28 February 2019 (As per Indian Section)

x) **Closing day:-** 8th May 2019 / White Lotus Day /After offering tribute to HPB in the lecture hall, the group shall proceed together to an outdoor location. This activity is specially designed to give chance to the delegates to meet in an informal atmosphere and develop a sense of practical brotherhood among them.

xi) For any further query, kindly contact via email the two directors i.e. Bro. Mahesh S.U. (maheshsu@ymail.com) and Bro. Shikhar Agnihotri (shikhar9379@gmail.com).

IPF Conference

The next Indo-Pacific Conference of the Theosophical Society will take place from the 9th to 12th November, 2019. Arrivals should be on 8th November and Departures on 13th November. It will be held in the Philippines in the city of Manila. The theme of the conference will be, 'Let Your Light Shine'. Members may book their flights now and the hotel is in the process of being arranged. Further details will be available as soon as possible.

For details contact Gerard Brennan, President, Indo-Pacific Federation of the Theosophical Society, Email address: gmj.brennan@gmail.com

EASTER CONFERENCE

The 96th Easter Conference will be held at the International Headquarters, Adyar, Chennai, from 19- 21 April 2019. The theme of the Conference is “The Real Purpose of the Theosophical Society”. Members of the Theosophical Society [TS] in good standing are welcome to attend as delegates, and are requested to study the book *Theosophy as the Masters See It* by Clara M. Codd and the following reference books:

1. *The Masters and the Path*, By C. W. Leadbeater
2. *At the Feet of the Master*, By Alcyone
3. *Inner Government of the World*, By Annie Besant
4. *Path of Discipleship*, By Annie Besant
5. *The way of the Disciple*, By Clara M. Codd

The Charges per delegate are as follows:

1. Registration Fee for this Conference is Rs.150/-. Delegates wishing to register are requested to fill in the attached application form and send a cheque for Rs150/- favouring “The Theosophical Society”, Adyar, at Chennai-600 020. This registration fee should be paid in advance and the cheque should be received by TS Adyar latest by April 5, 2019. All registered delegates will have to provide their arrival and departure dates as well as their mobile numbers in the application form.

2. Accommodation can be arranged at Bhojanasala or New Quadrangle for all registered delegates and no extra charge for accommodation will be levied for their stay during the Conference from April 19, 2019 to April 21, 2019.

3. If delegates would like to stay in Leadbeater Chambers (LBC), the charges are Rs.300/day for single, and Rs.200/day for shared room per person for accommodation.

4. Breakfast, lunch and dinner will be arranged at the Leadbeater Chamber [LBC] dining hall. These meals will be on payment basis as follows: Breakfast (Rs.50), lunch (Rs.70) and Dinner (Rs.70). Bills can be settled at the time of departure with Superintendent LBC.

5. All correspondence regarding registrations and registration fee should be addressed to The EASTER CONFERENCE OFFICERS, C/O The International Secretary's Office, Theosophical Society, Adyar, Chennai 600 020. For any Clarification or for booking accommodation through email, you may write to the following email id: acco.hq@ts-adyar.org.

6. Last date for receipt of the application at Adyar is 05.04.2019.

7. In the event of cancellation, there would be no refund of registration fee.

For any further information contact Mr. K. Dinakaran, Secretary of Kerala Theosophical Federation, Mob. No. 09495739773

96th EASTER CONFERENCE THE THEOSOPHICAL SOCIETY ADYAR, CHENNAI 600 020, INDIA

1. Name: Mr Mrs.....
2. Nationality:.....
3. Date of Birth:.....
4. Address (in home country):.....
5. E-Mail:.....
6. Phone/Mobile Number:.....
7. TS Member – Yes / No?
Section / Federation / Lodge to which attached
8. Proposed duration of stay in Adyar:
From:To:
9. Details of person(s) accompanying:-

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

10. Accommodation
- Indian style (free of charge): Yes / No

- LBC(Rs.300/day for single, Rs.200/day for shared occupancy):
Yes/ No
11. Special Request, if any:
12. Recommended by Signature

Signature of applicant:

Date:

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.	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.	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.	20
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%.	25
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.	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.	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.	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

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 on 10 Theosophical subjects in Tamil 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 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.	33
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.	50
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

HIMALAYAN STUDY CENTRE, BHOWALI SUMMER PROGRAMME OF STUDY CAMPS — 2019

Sl.No.	Date Allotted to diffrent Fed.	Deluxe Room 20 persons	Old Room 24 persons	Dormitory Room 6 persons	
		Rs.	Rs.	Rs.	
1.	30 March to 3 April 2019 Telugu Fed.	Directed by Bro. K.V. L.Kantha Rao and Bro. P.L.N. Prasad	3,900	3,600	3,000
2.	8 to 13 April 2019 Rayalaseema Fed.	“The Key to Theosophy” & “Letters form the Masters of the Wisdom” Directed by Bro. N.C. Krishna	3,900	3,600	3,000
3.	27 April - 3 May 2019 Kerala Fed.	‘The Key to Theosophy’, directed by Dr. M.A. Ravindran & Bro. K. Dinakaran	5,200	4,800	4,000
4.	5 to 8 May 2019 Indian Section Youth Camp	Directors- Bro. Shikhar Agnihotri and Bro. S.U. Mahesh	3,250	3,000	2,500
5.	10 to 15 May 2019 Marathi Fed.	‘Light on the Path’ Directed by Prof. C.A. Shinde	4,550	4,200	3,500
6.	17 to 26 May 2019 Karnataka Fed.	‘Wisdom through Meditation’ by Bro. B.V. Thippeswamy	7,150	6,600	5,500
7.	28 to 30 May 2019 Gujarat Fed.	‘Light on the Path’ Directed by Bro. U.S. Pandey	2,600	2,400	2,000
8.	1 to 5 June 2019 Utkal Fed.	‘Glimpses into the Psychology of Yoga’Coordinator Bro. Pradip Mahapatra	3,900	3,600	3,000

9. 7 to 9 June 2019 'ISIS UNVEILED' 2,600 2,400 2,000
M.P. & Raj. U.P. by Bro.U.S.Pandey
Delhi & Uttarakhand

10. 11 to 13 June 2019 T.O.S. Workers' Camp 2,600 2,400 2,000

RULES & REGULATIONS

1. Members who want to attend the programme should remit the amount given above latest by 28 February 2019, by Cheque or Transfer the amount to:

Account Name: "The Himalayan Study Centre"
Account Type: "Current Account"
Account No. 718300301000103
Bank: Vijaya Bank
Branch: Kamachha, Varanasi
State: U.P
IFSC: VIJB0007183

2. Last Date for cancellation of participation is 29 March 2019 when a 75% refund on total amount is applicable. Those who cancel their participation after the said date will be entitled for 75% refund of the Food component of the total amount remitted, as detailed below. No refund will be given on accommodation charges under any circumstances.

3. The rate includes afternoon Lunch, Tea and Dinner on the day prior to the camp and breakfast on the day after the camp. All participants should leave the camp after breakfast on the next day after the camp. The Charges are based on : Deluxe Room Bed Per Night Rs.300 , Old Room Bed Per Night Rs.250 , Dormitory Bed Per Night Rs.150 . Food will be charged at Rs.350 Per Day.

4. All expenses of the resource persons are to be met by the respective Federations.

5. Accommodation will be on " First Come-First Served" basis.

6. All the refunds will be made only after 15 July 2019.

V.Narayanan
Treasurer
Mob. No. 9793888596

HIMALAYAN STUDY CENTRE, BHOWALI SUMMER PROGRAMME OF STUDY CAMPS — 2019

Sl.No.	Date Allotted to diffrent Fed.	Deluxe Room 20 persons Rs.	Old Room 24 persons Rs.	Dormitory Room 6 persons Rs.	
1.	30 March to 3 April 2019 Telugu Fed.	Directed by Bro. K.V. L.Kantha Rao and Bro. P.L.N. Prasad	3,900	3,600	3,000
2.	8 to 13 April 2019 Rayalaseema Fed.	“The Key to Theosophy” & “Letters form the Masters of the Wisdom” Directed by Bro. N.C. Krishna	3,900	3,600	3,000
3.	27 April - 3 May 2019 Kerala Fed.	‘The Key to Theosophy’, directed by Dr. M.A. Ravindran & Bro. K. Dinakaran	5,200	4,800	4,000
4.	5 to 8 May 2019 Indian Section Youth Camp	Directors- Bro. Shikhar Agnihotri and Bro. S.U. Mahesh	3,250	3,000	2,500
5.	10 to 15 May 2019 Marathi Fed.	‘Light on the Path’ Directed by Prof. C.A. Shinde	4,550	4,200	3,500
6.	17 to 26 May 2019 Karnataka Fed.	‘Wisdom through Meditation’ by Bro. B.V. Thippeswamy	7,150	6,600	5,500
7.	28 to 30 May 2019 Gujarat Fed.	‘Light on the Path’ Directed by Bro. U.S. Pandey	2,600	2,400	2,000
8.	1 to 5 June 2019 Utkal Fed.	‘Glimpses into the Psychology of Yoga’Coordinator Bro. Pradip Mahapatra	3,900	3,600	3,000