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CONTENTS

A STEP FORWARD <i>Pradeep H. Gohil</i>	223-224
FREE WILL AND COMPASSION <i>Tim Boyd</i>	225-230
PARAMITAS <i>U.S. Pandey</i>	231-243
FRAGRANCE OF THEOSOPHY SPREAD ON STUDENTS <i>Uma Bhattacharyya</i>	244-247
NEWS AND NOTES	248-268

Editor

PRADEEP H. GOHIL

A STEP FORWARD

A question very often discussed is whether Theosophy is Religion, Knowledge, Science, Philosophy or a Way of Life. The answer is not easy and so let us examine it closely.

Religion is the path which enables the soul to realize the immortality and the bliss for which it is hankering. Theosophy can claim to be such a path, an accurate, definite and exact path, free from misty and mystic ritual, unholy superstition and fear-engendering devotion. It does not ask its members to accept its teachings on the authority of anything other than reason and invites all to understand the nature of the subject before pinning their faith on it. Knowledge is the fact, information and skills acquired through experience or education. It is the theoretical and practical understanding of a subject. Knowledge of Theosophy can establish the soul in its true nature. It is the knowledge of the substances and the forces which rob the soul of its rhythm of freedom and of those which re-establish it. All other kinds of knowledge may be necessary for the man of the world, but are useless to the soul seeking perfection, immortality and bliss.

Science can be defined as a systematic study covering general truths or the operation of general laws especially as obtained and tested. It is a body of facts or truths, systematically arranged and showing the operation of general laws where certain truths can be experimentally proven repeatedly. A study of Theosophical literature shows us how so many things that it teaches systematically about the ultimate truth which can be proven time and again.

Philosophy is the study of general and fundamental problems concerning matter such as existence, values, reason and mind. So it is an activity that people undertake when they seek to understand fundamen-

tal truths about themselves, the world in which they live, their relationships to the world and to each other. The teachings of Theosophy are based on an ever-deepening understanding and realization of the Ageless Wisdom, spiritual Self-transformation and the Unity of All Life. They are not meant only for Theosophists but are of value to all. They are more needed in the world today than they ever were before.

Finally, a Way of Life is simply the manner in which we live on a day-to-day basis. It means all what we put into practice. Each one of us has a right to discriminate and put into practice only what we think as being logically correct. We should not believe something because someone else believes it or because it is sacred or even if it has come from someone spiritually more evolved than us.

After looking at all the five possible answers of the question 'What is Theosophy' it is amply clear that it is probably a combination of all five possibilities. The greatest thing that Theosophy gives us is the freedom to choose the way of life we intend to live. We should accept the Theosophical life only if it appealed to one's own reason and judgement as blameless and meritorious, as to the good of all, the happiness of all. Every principle of Theosophy should be tested like a scientist and in the manner a goldsmith tests gold. This is the true Theosophical attitude and way of life. If we can learn to live in this way, it will certainly be a step forward in our life.

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

ANNIE BESANT

FREE WILL AND COMPASSION

H.P. BLAVATSKY makes the point in numerous places in her writings that Theosophy is the “accumulated wisdom of the ages”, passed down through countless generations of seers, and repeatedly “tested and verified”. While this should not be mistaken for a formal definition of Theosophy, it does give a sense. She also states that “to the mentally lazy or obtuse, it will always remain a riddle”. Although necessarily incomplete, these statements present the idea that Theosophy is not merely a collection of concepts and ideas, but that it is experiential. Equally, its recognition involves the intellect. The mental principle must be activated. While it is experiential, in the absence of some clear application of the mind, it remains a riddle. The growth of the quality of discrimination, discernment — a product of the cultivation of the mind — is a necessary agent to move beyond the surface of the Ageless Wisdom teachings.

Since the early days of the Theosophical Society, among members there has been a profound attraction to all matters related to the psychic realm. In HPB’s writings and the letters from the Mahatmas a good deal of cautionary advice was given about fascination with psychic phenomenon and the agencies that produce them. That advice has been consistently ignored in the pursuit of psychic experience and phenomena.

Even to this day, when we look at theosophical publishing houses around the world, the books that are the most popular are on chakras, clairvoyant observations, matters of other planes, and the cultivation of capacities enabling one to function on those planes. Of course, all of this is a part of the theosophical approach, but the emphasis is skewed from the cultivation of the discriminating mind capable of testing and verifying at a deeper level.

The fact is that the Theosophical Society itself was founded based on psychic phenomena that were the rage of the moment in the 1870s. In *The Original Programme of the Theosophical Society* HPB says that she was sent to America in 1873 “for the purpose of organizing a group of workers on a psychic plane” — a group capable of influencing humanity from these inner planes. The chosen movement to advance a deeper view was spiritualism, which was receiving great attention in America and Europe at that time. It was thought that by linking the initial efforts of the TS to this worldwide, recognized movement, the broader context of Theosophy could be presented and the prevailing incorrect views could be expanded. We suffer the consequences to this day.

Whether one agreed with HPB’s ideas or not, all the accounts of people who were around her confirm that she was remarkable. The people that gathered in her circle were some of the brightest minds of the era. Many shared descriptions of the wide range of phenomenal occurrences that were constantly happening around her : the tapping and other sounds that would come from the walls, the ceilings, the floors, inside of their own heads, levitation of a variety of objects, the production of physical objects seemingly out of thin air, the accurate pronouncement of information clairvoyantly obtained, and prediction of future events.

One example: HPB was a habitual smoker and rolled her own cigarettes. On more than one occasion she would be sitting in a meeting, surrounded by others, having left her tobacco pouch, papers, and matches in another room; she would summon them to her and they would move through the air, across the room, to her hand in full view of everyone there. This was a “normal” experience for people sitting in her presence. When you read H. S. Olcott’s *Old Diary Leaves*, the range of phenomena that were witnessed by reliable people is extensive. This is what attracted many of the initial members of the TS to the theosophical teachings. This is also what made it very difficult for them to move on from phenomena.

A. P. Sinnett was an early member of the TS who received 148 letters from the Masters of the Wisdom. Even he, having been exposed to a sublime wisdom from the highest sources, and having served as the person to translate these teachings into contemporary speech, ended his days attending séances. His attraction to phenomenon was irresistible.

From HPB's childhood all kinds of phenomena were happening around her. Early in her life these were matters that were out of her control. During the middle portion of her life she produced phenomena consciously with the intent of attracting attention to hidden things, and then providing the deeper explanation behind them. This is the period when she produced the famous tea cup that today is in the Adyar Museum. The problem was that people were definitely attracted by their craving for phenomena, but felt no need for the philosophy behind them, and their desire for more phenomena was limitless.

In her later life, HPB would use psychic powers only with the sincere students who had gathered around her. Particularly with the inner group of students she attracted when she was in England she would use her psychic abilities as a teaching tool. Annie Besant describes joining the TS and accepting HPB as her teacher, and how she had a question about how it was that HPB produced tapping sounds in the room. Besant describes that HPB held her hand above Besant's head; she felt an electric tingling and tappings started to take place on her skull.

During this process HPB was describing the various ways in which these tappings were produced through directing the elementals, with the will of the operator, it could be done *anywhere*. At the end of her life, having learned about the public's insatiable desire for phenomena, only with her inner group did she produce them.

In *The Secret Doctrine* HPB noted that "Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, the only realities. The vast majority of

humanity functions at the level of the mind of desire — kama manas, the mind that craves excitement. A major focus of the work of the TS has been the attempt to draw together a group of people who, through self-effort, can rise beyond the craving for phenomena, and for the various distractions from Reality.

The motive force behind the Theosophical attempt has been the idea that there is such a thing as free will. There is the possibility of making a range of choices that lie *outside* of the boundaries of normal habitual behaviour. We each have that capacity. So the attempt was made to elevate the function of the TS as a whole, in order that the TS's work of elevating the level of humanity could be accomplished. This same work has been going on throughout human history. *All* of the great teachers have tried in various ways to awaken us to the possibility that we can choose differently.

Blavatsky referred to Jesus as "a great teacher". She noted that to the people who were close to him, his disciples, he taught openly, but to others, to the public, he would teach in parables. He would tell stories that would be understood according to each individual's unfoldment of consciousness.

The last parable that Jesus gave is worth our consideration. It is called "The Parable of the Talents" — a talent being a large unit of currency that was equivalent to 60 pounds of silver. In that parable the master of a household, a very wealthy man, was leaving to go on a long journey. So he called his three servants to him and distributed his wealth among them. He gave to each one of them, according to their capacities. To one he gave five talents, to another he gave two, to a third he gave one, and then he left.

On the master's departure, the servant who had been given five talents immediately went and started to trade, and with that five he made another five. The same thing happened with the one that had been given two talents: he also took them and traded and the two became four. The

servant who had been given the one talent was afraid to lose it, and also afraid of his master. He felt that he was a very hard man, so he took his talent and dug a hole, buried it in the ground, and covered it over.

After a long time the master returned to his household and called his servants to give an accounting for how they had utilized the wealth he had left with them. The first one came and said: "Master, the five that you had given me I traded, and I have made another five." So he returned ten to the master. The comment by the master was: "You are a good and faithful servant. I have trusted you with a little; I will place you in charge of a lot." The second one came and gave a similar message: "The two that you gave me I traded, and they have turned to four." And again the same response: "You are a faithful servant. You have been entrusted with a little, and I will put you in charge of much."

The last servant came and said: "Master, I know that you are a hard man and that you are one who reaps where you have scattered no seed, so I was afraid and took the talent you gave me and put it in a hole, but here it is, I give it back to you." The response of the master was: "You thought I was a hard man and wanted only to gather where I had not sown. If you had believed that, then you should have, at the minimum, given it to someone who would have given you interest, even if you were not someone capable of trading. I cast you into the outer darkness, and will take that one talent that I gave to you and give it to the one who returned to me ten."

In this final parable there is a meaning for what it means for the five becoming ten and the two turning into four. What is it about the one that is unchanged, which did not increase or decrease? One meaning speaks about the resources that we all have available to us through karma, the ways in which we have developed over time, and what we do with those resources.

For the one who was cast out, the resources that were given to him were hidden in the material world, literally covered over by the

earth, and unexpressed. There are those among us who enter into this world seemingly quite richly blessed with a wealth of inner resources. There are others who come with much less. In each case the question that we will eventually ask ourselves is how these resources were utilized.

One of the chief messages that we find again and again in the theosophical teachings is the message about the powers that are latent within us. Often we interpret those powers as psychic or clairvoyant abilities, but the chief power that is referred to in the teachings of *all* the great teachers is this one idea about compassion and the array of powers that reveal themselves in the exercise of this one power. Compassion necessitates kindness, a form of clairvoyance, enabling one to see the suffering and the need of another person.

Buddhist and Theosophical teachings speak about specific powers called "the paramitas", or perfections. Compassion necessarily involves the expression of the perfections, or paramitas: generosity, patience, perseverance, indifference to pain and pleasure, harmony, equanimity, wisdom. How do we utilize the various talents that are ours? It is not unusual to have people of great talent who because the fundamental powers of compassion is insufficiently developed, are unusable in a particular task.

The riches that have been bestowed upon us, the very fact that we find something like Theosophy, that we find a place of expression, such as the Theosophical Society and the work it is doing in the world, gives us an opportunity to cultivate these talents, a field in which to plant the seeds that have already been planted within us.

(Courtesy: *The Theosophist*, April 2019)

PARAMITAS

The Voice of The Silence in its Fragment III subtitled ‘The Seven Portals’ mentions about the choice of two paths given to the disciple of ‘dauntless heart’. One path is of fourfold Dhyana or the Samtan (Dhyana) of Eye Doctrine which involves practicing pratyahar, dharana, dhyana and samadhi. The other path is of threading the way ‘through Paramitas, six in number, noble gates of virtue leading to Bodhi and to Prajna, seventh step of Wisdom’¹. In Fragment II it is mentioned : “The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge”².

It is also said that “To live to benefit mankind is the first step. To practise the six glorious virtues (*Paramitas*) is the second”³. First we have to devote ourselves to help others. Then we can try to make ourselves better by practising spiritual disciplines and acquiring virtues to the perfection.

A good and pious man practises virtues. But virtue is often understood to mean abstinence from vice, and taken to be synonymous with conventional morality, and disconnected with knowledge. Mere personal good feelings take us nowhere. The Virtue and Knowledge are the two wings of the Bird of Human Progress. The Paramitas are called Divine virtues, transcendental virtues, the virtues of perfection, based on divine, universal and impersonal wisdom. They make possible not some kind of religious life but spiritual and higher living. They have to become the very essence of the disciple’s nature, making it impossible for him to act in any way opposed to them. This transforming of himself from the personally good or virtuous man into the spiritual disciple is so difficult an undertaking that it is said to require an “adamantine will” and a “dauntless heart”⁴.

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Hence the disciple is warned, “The rugged Path of fourfold Dhyana winds on uphill. Thrice great is he who climbs the lofty top. The Paramita heights are crossed by a still steeper path”⁵. On Paramita Path the disciple has to fight his way ‘through portals seven, seven strongholds held by cruel crafty powers - passions incarnate’⁶- complex, psychological forces such as anxiety, anger, etc. The Paramitas path of seven portals has ‘its foot in mire, its summit lost in glorious light Nirvanic’⁷. The Paramita Path begins with ordinary, everyday consciousness of disciple, where his own karma has placed him, with the faults and weaknesses of his character, which forms the “mire”. The path is not in objective sense but an inner one, a process of transmutation of himself by himself. It has ‘ever-narrowing Portals on the hard and thorny way of *Jnana*’⁸ leading the aspirant across the waters on ‘to the other shore’⁹. The Portals are said to become narrower (strait) as we pass onward because choices become less and less. Also it means that the pilgrim must get more and more down to the essentials and necessities of his life and lessen his burden of personal thoughts, desires and possessions as he travels on.

Each Portal has a golden key for being opened and these keys are; Dana, Shila, Kshanti, Viraga, Virya, Dhyana, and Prajna.¹⁰ Before the aspirant, as weaver of the freedom, can approach the last (Prajna), he ‘has to master these Paramitas of perfection-the virtues transcendental six and ten in number-along the weary Path’¹¹. These seven golden keys along with seven portals constitute the seven Paramitas.

Three terms viz. ‘key’, ‘Portal’ (or gate) and ‘Paramita’ have been used in ‘*The Voice of the Silence*’. These appear to refer to three stages of practicing the particular virtue say Dana. The term ‘key’ would refer to deliberate commencement of that virtue, the term ‘Portal’ would refer to entering into or practicing the virtue, deeply and intensively and the term ‘Paramita’ would refer to attaining perfection or near perfection in practising that virtue from various aspects. We can also see these stages as entrance, training and accomplishment.

These virtues are termed Paramitas or transcendental because these virtues lie beyond common human life. Unlike ordinary generosity, etc., these are untainted by attachment and other negative emotions. An ordinary virtue of love, honesty, truthfulness, becomes transcendental virtue when it is practised to the hilt and internalized.

In the notes H.P.B. writes that six Paramitas are the transcendental virtues and that these are ten for the priests.

C.W. Leadbeater in his book *Talks on the Path of Occultism (vol.II)* writes that ‘the transcendental virtues, or *Paramitas*, are sometimes reckoned as six, sometimes seven, but more commonly as ten’. He learnt from the High Priest Sumangala in Ceylon (now Sri Lanka) the first six *Paramitas* as; ‘perfect charity, perfect morality, perfect truth, perfect energy, perfect kindness, and perfect wisdom’; the other four added for priests: ‘perfect patience, perfect resignation, perfect resolution, and perfect abnegation. In the *Awakening of Faith* of Ashvaghosa translated into English by Teitaro Suzuki, the *Paramitas* are thus enumerated : Charity (*dana*), morality (*sila*), patience (*kshanti*), energy (*virya*), meditation (*dhyana*), wisdom (*prajna*), and the four additional ones; expediency (*upaya*), prayer or vow (*pranidhana*), strength (*bala*), knowledge (*jnana*)’. CWL further mentions that ‘in the footnote to *The Voice of the Silence*, 1924 edition, a list taken from Eitel’s *Chinese Buddhism* is given thus: charity, morality, patience, energy, contemplation and wisdom’; and additionally for the priests : ‘use of right means, science, pious vows, and force of purpose’.¹² This list is not given in the later edition of the book as published by the Theosophical Publishing House and now available.

Dalai Lama in his talks on ‘Bodhicharyavatara’ mentions that in Tibet all teachings of the Buddha, from the Four Noble Truths up to the highest yoga tantras, have been preserved and are practiced in three stages: first stage- Shravakyana or Fundamental vehicle, the path of the Four Noble Truths; second stage- Mahayana or Great Vehicle which consists of the practice of the six Paramitas: generosity, discipline, pa-

tience, endeavour, meditative concentration, and wisdom; third stage- Vajrayana, the vehicle of secret mantras.¹³

The Bodhisattva path consists of the practice of the six or ten paramitas, the additional four mentioned are: skillful means, strength, aspiration and primordial wisdom.

Thus we can see that Paramitas are somewhat differently described in various texts. The middle ‘Viraga’ (indifference to pleasure and to pain etc.) as described in *The Voice of the Silence* is not within traditional six Paramitas. It is added because of correspondence with seven Principles and is closely connected with second virtue ‘Shila’.

Now we may briefly see some points about the seven golden keys or Paramitas:

1. **Dana**- is great virtue. It is the “key of charity and love immortal”.¹⁴ Charity means holding others dear. The charity must involve personal exertion for others; personal mercy and kindness; personal interest in welfare of those who suffer; personal sympathy, forethought and assistance in their troubles or needs. The real ‘giving’ must involve both heart and hand. Before even approaching this gate one has to learn to part the body from his mind and to live in the eternal. Here one’s heart and mind has to be attuned to the great mind and heart of all mankind. He has to be in full accord and harmony with all that lives. The personal has to be sacrificed to SELF impersonal. The rationale behind practice of Dana is that the same SELF breaths in all. Not the least being can be ignored, condemned, feared or scorned, if one practices this Virtue. Armed with the key of charity, of love and tender mercy one becomes safe before this first gate. This gate seems high and wide and easy of access. In giving Dana the sense of the giver, things being given and of the taker should not be there i.e. being clear of vanities in all three aspects; then it is termed as ‘*Trikoti Shuddha Dana*’ (or ‘thrice ten million times pure charity’). In act of true dana nobody gives-there is only an act of giving whose essence is love. We have to sacrifice our personality for the welfare of humanity. Charity expresses generosity. Giving must become our nature.

A Master wrote that the Sun gives all and takes back nothing from its system. Such sacrifice is true gain. H.P.B. in *The Voice of the Silence* says: “To live to benefit mankind is the first step. To practise the six glorious virtues is the second.”¹⁵

2. **Shila-** is virtuous and good conduct i.e. acting rightly after realizing our innermost nature. Self-awareness and insight in one’s nature is shila. It is ‘the key that counter balances the cause and the effect’¹⁶ and thus leaving no karmic effect. Performing right action as duty and sacrifice without any motive and hope of any reward for oneself and thus doing Karma Yoga. We should use attentiveness to watch our thoughts and use mindfulness to judge whether we are acting correctly. Our shortcomings may be taken as opportunities. For example in our poverty we learn to become honest and hardworking; in our ignorance we tend to think originally and use knowledge we may possess. Shila invites towards moral growth which leads to realization of Oneness of Life.

3. **Kshanti-** is fortitude and patience with no tendency to get ruffled. Mind must not be influenced by emotions, unsettled feelings and confused by adverse conditions. It is not only tolerance but ‘to bear with’ all kinds of negatives which one comes across. One should broaden his perspective and not retaliate. One rule of occult path is -never to strike back, better to bear in silence. This is law of higher life. A courageous endurance to injustice- when we comprehend that there is no-injustice. Learn to have patience-never justifying oneself-leaving to Law of Karma, the Law of Harmony. The patience calls for accommodation of faults and limitations of others. We should show sympathy towards all and no anger. We should not be angry with our enemies, who in fact dispel all obstacles to our attaining enlightenment and therefore are our best friends. For attaining Kshanti one may do every day, a thing which he doesn’t like; interact with a person he doesn’t like and practice utmost patience in so doing. Kshanti helps in maintaining balance state of mind. It is not passive indifference but glad acceptance of differences.

Patience means giving attention continuously, self-study (*svadhyaya*). Endurance means to give up again and again our tamasic and rajasic habits.

Kshanti constitutes three important stages: (i) unselfishness of purpose, (ii) universal charity and (iii) pity for all animate beings.

Dana, Shila and Kshanti put together bring some order in our personality and connect to our Individuality.

4. **Viraga-** is detachment, dispassion or equanimity. Seeing not through our coloured glasses but seeing as it is. This is stern and exacting virtue.¹⁷ All selfish thought and temptations have to be abandoned, thought sensations have to be subdued and mastery over thoughts to be attained. Lightest breeze of passion or desire and smallest wave of longing have to be restrained. Eight dire miseries viz; malice, sloth, pride, doubt, desire, delusion, ignorance and future lives have to be forsaken. Realize illusive character or emptiness of all things. Soul and mind both have to be controlled when crossing this ‘Gate of Balance’ or the middle portal. Control of soul would mean the aspirant having no desire even for liberation of his soul.

This is Jnana Marg or Path of pure knowledge of Parmartha. The aspirant has to feel himself ALL-THOUGHT, and yet exile all thoughts from his soul. All earthly thoughts have to fall dead. His soul should not lose its foothold on the soil of Deva-knowledge. The foes like ambition, anger, hatred, even shadow of desire have to be chased away. Remembering that fight is for man’s liberation, each failure is success and each sincere attempt wins its reward in time.

Vairagya or detachment pervades all virtues.

5. **Virya-**is courageousness, endeavour-‘the dauntless energy that fights its way to the supernal Truth out of the mire of lies terrestrial’.¹⁸ Diligence has to be there althrough. It is related to Kshanti. Unless one has patience, he may not have quality of endeavour.

Endeavour is finding joy in doing what is good. To do that, it is necessary to remove anything that counteracts it, especially laziness. Laziness has three aspects: having no wish to do good, being distracted by negative activities, and underestimating oneself by doubting one's ability. Related to these are taking undue pleasure in idleness and sleep and being indifferent to samsara as a state of suffering. Thinking of inevitability of Death and shortness of human life may help in overcoming laziness and doing right thing now.

If one should think very high of himself, others will not like. If one thinks very low of himself, he may not do anything. Both these extreme conditions are undesirable. So one should be in between i.e. neither too high nor too low.

To generate endeavour we need four supports: aspiration, firmness, joy and moderation. Aspiration is developed by reflecting on karma, on cause and effect. Firmness comes from self-confidence, not involving pride. We should do right work with joyful delight. Moderation is required when we become physically and mentally exhausted and are unable to continue. At such times we should not force ourselves, but stop and rest so that later on we may do it properly and completely. We should practice endeavour by applying mindfulness and attentiveness.

6. **Dhyana**- is Bodhi portal. It is the golden gate that opened leads the yogi 'towards the realm of Sat eternal and its ceaseless contemplation'. This 'gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of *Prajna* that radiates from *Atman*.'¹⁹ The aspirant becomes that vase. He has estranged himself from objects of senses, travelled on the 'Path of seeing', on the 'Path of hearing' and stands in the light of Knowledge. He has reached Titiksha state- of supreme indifference: "becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain". Dhyana involves quietening of mind and seeing things as they are (samath-vipashyana).

Pitfalls and risk of falling are at every stage before Dhyana and the yogi is safe here.

7. **Prajna**- ultimate wisdom is 'the key to which makes of a man a god, creating him a Bodhisattva, son of the *Dhyanis*'²⁰.

Prajnaparamita or the paramita of wisdom is inconceivable, inexpressible, and indescribable. It is not born: it does not cease: it is like space. Only the awakened mind can comprehend it. Prajna is nothing but seeing things as they are. It is beginning and end of practice. Prajna (wisdom or insight) and Upaya (skillful means) are to be united.

We may consider these Paramitas in pairs by putting them like seven globes of the planetary chain (in form of a parabola). Thus Dana and Prajna make a pair; Shila and Dhyana make another pair; Kshanti and Virya make the third pair. Remains the middle Paramita- Viraga- desirelessness...detachment, but which is also... the spiritual attachment to the parent and the source of all seven Paramitas namely, Compassion Absolute.

Dana and Prajna go hand in hand. Prajna is spiritual insight, realization that all conditioned existence is impermanent, but underlying the evanescent there is permanent reality. In reality there is no separateness. Such insight makes possible transformation of mere emotional love into compassion, or love combined with knowledge and understanding. On the other hand, it is impersonal love and altruistic feelings which help in developing intuitive perception.

It is said that present age is the age of Shila (right conduct) i.e. by practicing Shila one can lead to right path. But one cannot practice Shila unless one has Prajna. Prajna leads to Shila. Both Shila and Prajna are mutually reinforcing each other.

In Mantrayana Buddhism, following Mantra is recited to invoke Prajnaparamita.

“Gate, Gate, paragate,
Pargate, parasamgate,
Bodhi Swaha.”

The meaning of above Mantra is: slowly, slowly you go across. Then come upon Bodhi or Wisdom. Then give up that also for the welfare of sentient beings.

Correspondence- The seven portals are associated with seven human Principles. These are also closely parallel to seven qualities or requirements listed by H.P.B., for a person to become chela as shown in table bellow,

Portal	Principle	Qualities/Requirements for a chela ²¹
1. Dana	Physical body	Perfect physical health
2. Shila	Etheric double	Absolute mental and physical purity.
3. Kshanti	Prana	Unselfishness, universal charity, pity for all living beings.
4. Viraga	Kama	Truthfulness and unswerving faith in the Law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies.
5. Virya	Manas	A courage, undaunted in every emergency even at the peril of life.
6. Dhyana	Buddhi	An intuition perception of one's being the vehicle of the manifested <i>Avalokitesvara</i> or Divine Atman (Spirit)

7. Prajna	Atma	Calm indifference but a just appreciation of everything that constitutes objective and transitory world in its relation with and to the invisible regions.
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An expectant chela must master first four principles (1 to 4) and become one with principles 5 to 7 (Manas-Buddhi-Atma).

Perfection

The integration of hands, heart and head is the central and fundamental teaching of *The Voice of the Silence*. Occultism demands the constant practice of bringing into juxtaposition moral principles and intellectual doctrines.

While practicing Paramitas one need not perfect the first before going to the next and so on. Simultaneous practice on more than one and many Paramitas is necessary and useful. One has to open all portals of his nature by involving in life, totally-in right way and for right purpose. There are several pitfalls and risk of failing due to imperfections of human nature and resolute ceaseless fight to overcome these is required on the Path.

After mastering the Paramitas, all seven Principles of the aspirant become purified and perfect and he becomes an Adept concluding the evolution on this earth. After crossing the seventh portal, the gate of final knowledge, he chooses the Secret and Sacred Path of Woe- mental woe for living dead, that is, he helps mankind to become free from miseries. He has earned the right to Nirvana (*Dharmakaya*) but renounces it and opts for *Nirmanakaya* to enable him to help the humanity. The path of donning *Nirmanakaya* that is foregoing eternal bliss of Nirvana for self in order to help on man's salvation is the supreme, final step- the highest on renunciation's path. This is also mentioned as 'Arya Path, Path of the Buddhas of Perfection'²². On this path the person is no more *Shrotapatti* but becomes a *Bodhisattva* and having renounced

Dharmakaya, builds a *Nirmanakaya* for himself. He remains unselfish till the endless end like Buddha of Compassion. To follow such an ideal requires great courage to renounce the peace and bliss of liberation for labour and woe. This Secret Way of renunciation for the sake of suffering fellow men leads to sweeter fruits of long and bitter duty and to *Paranirvanic* bliss-but at the close of innumerable kalpas. The Adept having attained this stage follows the step of holy Tathagata (Buddha) and gives his powers and Prajna for the benefit of humanity. He has won the super human knowledge and Deva wisdom. The exalted nature of this stage of the Adept and tremendous benefits flowing from it, to humanity and entire creation, is described in beautiful and inspiring words of metaphors in *The Voice of the Silence*, summarized as under:

... all Nature thrills with joyous awe and feels subdued and a mysterious whisper calls out that a Master of the Day (whole manvantara) has arisen. Such a person now becomes a white pillar, his mind becomes calm like a boundless ocean and he becomes holder of life and death. He becomes a mighty force and above the great Brahma and Indra. He becomes a channel of *Alaya*. He becomes like fixed star in the heaven giving light to all but taking from none. He also becomes like pure snow in the mountain unaffected by all external happenings but protecting the seeds of wisdom under it. He gets wedged as a stone with countless other stones to form the 'Guardian Wall' for protecting humanity. He follows the *Arhata* path where roots of *Tanha* are torn out. He becomes the Law of Laws- eternal harmony, *Alaya's* self, the law of love eternal and Compassion Absolute.²³ The heaven and earth unite to sing his praise, from the four fold manifested powers of nature i.e. fire, water, earth and wind a chant of love arises and the wordless voice of ALL NATURE in thousand tones proclaim joy to all men of the earth because a pilgrim has returned back from the other shore to help the humanity and that a new Arhan is born²⁴.

This is the highest ideal of life. It leads from life to beyond life and then back to life in the world and service by each of us to each other and to all beings.

H.P.B. at another place mentions about sixteen Paramitas when she wrote:

“The *Masters* do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitute their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our nature to follow and imitate Them....Try to realize that progress is made step by step, and each step gained by *heroic* effort....Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With each morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught is expected of you. *One who does his best does all that can be asked*. There is a moment when even a Buddha ceases to be shining mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after-and neither priest nor yogi, Chela nor Mahatma, ever attained all at once... The idea that sinners and not saints are expected to enter the Path is emphatically stated in *The Voice of the Silence*”²⁵.

References

1. *The Voice of the Silence* (Second Reprint 1998)-TPH, Adyar, Chennai- p.75.
2. *Ibid*, p.43.
3. *Ibid*, p.56.
4. The Theosophical Movement-July, 2014, p.4.
5. *The Voice of the Silence*, *op. cit.*, p.76.
6. *Ibid*.
7. *Ibid*, p.77.
8. *Ibid*.
9. *Ibid*.

10. *Ibid*, pp. 77-79.
11. *Ibid*, p.80.
12. CWL-*Talks on the Path of Occultism* (vol. II)-Tenth Reprint 2004-TPH, Adyar, Chennai, pp. 183-184.
13. A Flash of Lightning in the Dark of Night (talks by Dalai Lama)-Shambala, South Asia Editions, 1999, pp.6-7.
14. *The Voice of the Silence*, op. cit. p.78.
15. *Ibid*, p.56.
16. *Ibid*, p.78.
17. *Ibid*, p.91.
18. *Ibid*, p.79.
19. *Ibid*, p.101.
20. *Ibid*, p.79.
21. H.P.B.- Chelas and Lay Chelas- an article in *Raj-Yoga, or Occultism* (reprint 1977)- Theosophy Company (India)-p.2.
22. *The Voice of the Silence*, op. cit., p.110.
23. *Ibid*, pp.102-110.
24. *Ibid*, pp.112-113.
25. H.P.B.-She being dead yet speaketh'-1959- Theosophy Company (India), pp.11-12

Theosophy is a wisdom which is based on truth but this truth is manifold, it has several layers, one within the other. One might call it the totality of truth with regard to man, life and the universe. If our actions, thoughts, feelings, responses are all in harmony with the nature of this totality, then we are wise.

N. SRI RAM

UMA BHATTACHARYYA*

FRAGRANCE OF THEOSOPHY SPREAD ON STUDENTS

At Vasant Kanya Mahavidyalaya, a great initiative has been taken to inculcate theosophical and moral values amongst students and expose them to the aims and objectives of the Theosophical Society. In this direction, three very important steps have been taken which are as under:

1. Certificate Course on Self-Realization through Theosophy.
2. Organizing Teachers' Training International Workshop on 26-27 November, 2018, under the guidance of veteran theosophist Mr. Vicente Hao Chin Junior (Vic).
3. In order to expose the students to theosophical values, a Study Camp was organized at Bhowali.

Certificate Course on Self-Realization through Theosophy

The course on 'Theosophy' started in Vasant Kanya Mahavidyalaya in October, 2018, aiming at Value Education, Self-Awareness and Self-Transformation. The curriculum for the above course emphasizes on character-building aspects, life skills, imbibing right values and practising right behaviour. The course aims at helping the students to prepare themselves for challenges of life and deal with the outside world competently. Fifty students are enrolled for this course. The course started in October, 2018 with the Orientation Programme addressed by Mrs. Uma Bhattacharyya, Mr. V. Narayanan, Dr. Rachna Srivastava and Dr. Madhuri Agrawal. The course coordinators are Dr. Kumud Ranjan, Dr. Tripti Rani Jaiswal, Dr. Bina Singh and Dr. Swarvandana Sharma.

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Time duration for Certificate Course in 2018-19 is 6 months. It commenced in October, 2018 and ends in April, 2019. After the completion of the course, students would be awarded a certificate by the college. The next session 2019-20 will have a duration of one year and it will be a Diploma course.

The syllabus of the course for this short period of 6 months is – 1. Self Awareness, 2. Personality Development, 3. Familiarization with the Aims and Objectives of Theosophical Society and 4. Book reading. The syllabus will be completed in time period of 15 hours.

During this course, Sri V. Narayanan delivered lectures on Self-Awareness. Mrs. Uma Bhattacharyya will deliver a lecture on Personality Development and also conduct the Meditation class. Dr. Bina Singh will conduct book reading of J. Krishnamurti's *At the Feet of the Master*. In the concluding session, General Secretary Brother P.H. Gohil will expose the students to aims and objectives of the Theosophical Society with stress on theosophical values.

Teachers' Training International Workshop

An International Workshop on UG Teachers' Training was held on 26-27 November 2018 in joint collaboration of Vasant Kanya Mahavidyalaya and the Indian Section, TS, Varanasi, to enable educators in fostering academic competency along with value system among students.

The workshop was addressed by the President of Mahabodhi Society, Kolkata, Ven. M. Medhankara Thero, who called upon the teachers to contemplate upon the great accountability resting on their shoulders in this direction. Remenicising the great services of social reconstruction and awakening of India undertaken by Dr. Besant, he exemplified her as the real source of inspiration for both the countries-India and Sri Lanka. He pointed out that Dr. Besant's thoughts and ideas were equally relevant then as they are now. He acknowledged that this institution is fostering her ideas in true sense.

The Chief Speaker of the programme Mr. Vicente Hao Chin Junior (Vic), President, Golden Link College Foundation, Phillipines, dealt with in detail the multiple dimension of education, its objective in contemporary educational scenario, personality development and character building of students and finally the need for teachers' training to enable them to cope with the above requirements. By quoting data of suicides from countries like Japan, China, Hong-Cong, Korea and India, he questioned as to why have educational institutions become the centres of fear? He added that more than education it is the happiness of the youth which is more important. Few years in schools should be spent for inculcating such values amongst the students which would enable them to experience real happiness.

In the Workshop, Bro. Vic drew the attention of teachers and guests to the different dimensions of education like skill training, personality development and awareness to rules, regulation and its legal and philosophical aspects too. He pinpointed the main objective of the Workshop as the need of imparting the quality of humaneness amongst the teachers.

It was a very enriching experience as many opinions were offered on various issues by the participants. In the concluding stage, the chief speaker summarized that the main mantra of successful life is cultivating creativity, concentration, stabilization of emotional quotient, mental satisfaction and to be humane.

Representatives of many reputed schools and colleges participated in the programme and we received great appreciation for this programme from them.

Study Camp at Bhowali

A study camp for students of Vasant Kanya Mahavidyalaya was organized at Himalayan Study Centre, Bhowali, from 21 to 24 March, 2019, by the Indian Section, The Theosophical Society, Varanasi. It was attended by 50 students and 8 staff members of Vasant Kanya Mahavidyalaya (VKM), Kamachha, Varanasi.

NEWS AND NOTES

The study camp was held on 21 and 22 March, 2019, at Radha Burnier Hall of the Himalayan Study Centre, Bhowali. The camp was inaugurated by Dr. Kumud Ranjan, Head, Department of Sociology, VKM. The two-day study camp was divided into four sessions and the lectures were delivered by Sri V. Narayanan, Treasurer, Indian Section, The Theosophical Society, Varanasi.

During the study camp, the students were exposed to aims and objectives of the Theosophical Society with great emphasis on meditation. Students who attended the camp narrated their experiences and learning in the meeting of Kashi Tattva Sabha held on 5.4.2019 where they enthusiastically spoke about their unique experience and understanding of the subject dealt with during the camp. From their narration, it emerged that the study camp has contributed immensely in understanding of theosophical values and spirituality by the students.

The students talked about their experiences during meditation, understanding of self-awareness and realization of existence of consciousness in them. They shared their experience of learning meditation in the Bhowali camp and in Aurobindo Ashram at Bhowali and maintained that after attending the camp they have realized a deeper meaning of life and spiritual essence in them. They revealed that learning during the camp has helped them in controlling their emotions, desires, distractions, thus enriching and empowering their personality. They have understood that serving humanity is important in attaining real happiness and spiritual growth.

It was indeed heartening to see how a closer relationship between the Indian Section and the college led to the study camp which helped our students to understand life and its essence contributing in the enrichment of their personality and self-transformation.

Bombay

ADYAR DAY CELEBRATION was jointly organized by BTF & Blavatsky Lodge on 17 February 2019. The meeting started with the Prayers of All Religions and the Universal Prayer. BTF President Bro. Vinayak Pandya in his opening address said that on Adyar Day, the focus of attention of all the members of TS are centered on Adyar. It is the day to think with reverence about the Founders & Stalwarts and of all Brethren who dedicated their life to Theosophy and work of the TS. Late Mugdhaben Hora's Gujarati song on 'Adyar' was rendered by the members on this occasion. Power Point on 'At Adyar for the School of Wisdom' November 19-30, 2018, was shown by Sis. Kashmira Khambatta. It covered pictures of Adyar including renovated Blavatsky Bungalow, JK's Bench from where he spoke to people, offerings at Parsee Agiyari and Director Pablo Sender conducting sessions on 'Evolution of the Higher Consciousness'. Sis. Kashmira Khambatta, Sis. Aban Amroliwalla and Sis. Aban Patel shared their experiences of learning under Bro. Pablo Sender. Bro. Berthram Redwood spoke about J. Krishnamurti. Sis. Ruby Khan spoke about significance of Adyar Day and C. W. Leadbeater. Bro. Navin Kumar concluded by speaking about the Sixth Root Race and wished that at that time we all incarnate together and meet again. Adyar Day Collection at the meeting was Rs.3,700/- . Adding Rs.500/- of Shanti Lodge and Rs.800/- of BTF, Rs.5,000/- will be sent to Adyar.

Bro. Sam Nadodwalla, a Life Member of Blavatsky Lodge with membership of 36 years passed away on 9th March 2019. He helped many people with his knowledge of Alternative Medicine. In TS & Masonry he served wherever he could. With his ornate handwriting he has written Dani Competition Certificates. He was also a dedicated Co-Mason. May his soul be blessed with peace.

Karnataka

Bellary Sanmarga Theosophical Society celebrated Adyar Day on 17 February. Portraits of Col. H.S. Olcott, Bishop Leadbeater, J. Krishnamurti and Giordano Bruno were displayed on this occasion. The meeting commenced with the Prayers of All Faiths. Dr. A. Basavaraja

Reddy spoke about the contribution of Col. Olcott, CWL and Krishnaji. It was followed by distribution of *Prasad*. Thirty members attended the programme.

Smt. Saroja Bethmal spoke on C.W. Leadbeater's contribution in a meeting organized to celebrate the *punya tithi* of C.W. Leadbeater on 5th March. Forty-five members attended the programme.

Kerala

A Personality Development Camp was organized at Perinjanan from 1 to 11 April 2019. The theme of the camp was 'Leadership'. The camp for the small children (aged up to 10 years) was from 1 to 3 April and for the senior children of class Vth to XIIth it was from 4 to 11 April. The camp used to start daily with Bharat Samaj Pooja followed by class on Bhagavad-Gita. Then talks were given by the experts on the theme of the camp. The resource persons were Dr. Anoop –Vaikkam, Santhosh Kumar.P (JCI - trainer), Prof .Arun, Santhosh Babu, Miss. Meghna, Miss. Nimisha, Miss. Anagha and Sri. Sarat. In all, 51 students participated in it. Lunch and evening tea were provided to all of them.

Telugu

The 99th Annual Conference of Telugu Federation was held from 15 to 17 March 2019 at Krishnaveni ITI College in Machilipatnam. Brother Chaganti V.K. Maitreya, accompanied by his wife, attended it as chief guest. The theme of the conference was 'Doctrine of the Heart and Theosophy'. More than 70 delegates including members from Bellari of Karnataka Federation attended the conference. The session started with prayers of all religions and greetings from well-wishers of other Federations. Municipal Chairman of Machilipatnam Sri M.V. Baba Prasad was the guest of honour. Welcome address was delivered by the Lodge's President Sri C. Seshachari. Goodwill messages were given by Lodge's Secretary Sri K. Ramesh (Owner of Krishnaveni I.T.I. College), Federation President Sri K. Ramachandra Rao and Federation Secretary Sri G. Subrahmanyam. All the delegates participated in the question & answer session. Bro. K. Ramesh with his family members and staff of the college organized the whole programme.

Utkal

Study class on the book *An Approach to Reality* is conducted by

Bro. Ashok Patnaik at Bhubaneswar Lodge, on every Sunday.

Study class on the book *Srigurucharane* is conducted by Sis. Swetalina Mohanty at Kapilash Lodge, Dhenkanal. Sis. Purnamasi Pattanik conducts the study of the book *Srigurucharane* ('Adhyatmika Prabachan Mala' translated by Bro. Chintamani Mohapatra). It is held at Maru Lodge, Bhubaneswar, on every Sunday. Sis. Mitalini Mahapatra conducts the study of the book *Lord's Song* written by Annie Besant and "*Srimad Bhagabad Geeta*". This is held on every Sunday at Sidharth Lodge, Bhubaneswar. Bro. Satyabrata Rath conducts study of the book *The Ancient Wisdom* by Annie Besant on every Sunday.

The 54th Annual Conference of the UTF and the 17th Eastern India TS &TOS Conference was held on 9-10 February 2019, in the UTF Hall, 346, Gautam Nagar Bhubaneswar. About 30 delegates from Assam, Bengal and Bihar Theosophical Federation. participated in the Conference apart from the members of Utkal Federation. The theme of the conference was "The Quest :From the Manifest to the Unmanifest". Sis Nancy Secrest, International Treasurer, TS, Adyar, and International Secretary, TOS, was the Chief Guest and Dr N C Ramanujachary, former Joint Gen Secretary, Indian Section, was the Chief Speaker.

Sis Nancy Secrest was also the Chief Guest of the TOS Conference and Prof Aditya Kumar Mohanty was the Chief Speaker. Prof Sahadeb Patro - President of UTF and Dr Deepa Padhi, International Vice- President, TS & President ,TOS Odisha Region, presided over the TS and TOS Conference respectively.

On 9th February the theosophical flag was hoisted by the Chief Guest and it was followed by prayers of all religions. Sis Purnamasi Pattnaik, Secretary, UTF, delivered the welcome address and read out the greetings received from various members of TS &TOS. The inaugural address was given by Sis Nancy and the keynote address was delivered by Dr. N.C. Ramanujachary. Dr. Deepa Padhi introduced the Chief Guest and Prof Patro gave the presidential remarks. A Souvenir was released on the occasion of the 17th Eastern India Conference.

Thereafter, short talks on the theme "The Quest: From the Manifest to the Unmanifest" were held. The speakers were Bro Raghunath Choudhury of Assam, Bro. Sakrajit Chakraborty of Bengal, Bro Raj Kishore Prasad of Bihar and Sis Purnamasi Pattnaik from Utkal Federation. 250/ THE INDIAN THEOSOPHIST, May/ 2019

eration. The session was chaired by Sis. Mitalini Mahapatra, Vice President, UTF. The Annual General Body meeting of UTF was also held on the same day.

In the afternoon there was discussion of Federation activities and Goals set at Bhowali by the Secretaries of the four Federations.

Thereafter a symposium was held on the topic “Inner Purity and Outer Culture”. The participants were Sis Jayoshree Bhuyan of Assam, Bro Chittaranjan Sinha Kanak of Bihar, Bro Pradeep Nahar of Bengal and Bro .B S Mohanty of Utkal Federation. The session was chaired by Dr. K. P. Padhi, Vice-President, Bhubaneswar Lodge.

In the evening the Chief Guest Sis Nancy Secrest delivered a thought provoking public lecture on “Our Pilgrimage to Eternity”.

The first day of the conference ended with Devotional Songs. On the second day, a seminar was conducted on “The Art and Science of the Theosophic Life” wherein Sis Illa Sharma of Assam, Bro. Niharendu Roy of Bengal, Bro.Prem Kumar Verma of Bihar and Bro Satyabrata Rath of Utkal Federation participated. Bro Ashis Kumar Kar, former Secretary, UTF, chaired the session. The session was very informative and interesting.

In the Theosophy -Science Lecture, Dr Chittaranajan Satapathy, former International Vice-President, delivered an illuminating talk on ‘Theosophy & Science’. Sis Purnamasi Pattnaik, Secretary, TSRA, read out the Annual Report. The meeting was presided over by Bro. Dhruba Prasad Panda, Vice-President of TSRA, Bhubaneswar, who also delivered a brief talk on Theosophy and Science. A magazine, namely “The Theo-Scientist” was also released during the session.

The TOS Conference was held in the afternoon. The theme of the TOS conference was “Living is Giving”. Dr Deepa Padhi, President, TOS Odisha Region, delivered the welcome address. The activity reports of the Four Regions were read out by the respective Regional Secretaries of TOS. The keynote address was given by the Chief Speaker-Prof. Aditya Kumar Mohanty. The Guest of Honour -Bro B L Bhattacharya also addressed the delegates about its significance. Certificates were also distributed to the tailoring unit managed by Mahabharat TOS Group. Cash awards, certificates and theosophical books were

given to the successful participants of Youth Study class held on the book *I Promise*. Cash award was also given to the successful participants of Essay Competition conducted by TOS. The Chief Guest -Sis Nancy Secrest, TOS International Secretary, addressed the delegates on the theme of TOS.

A symposium on “Living is Giving” was held in which Bro. U S Sahoo of Assam, Bro. B B. Sinha of Bihar, Sis Chandana Nandi of Bengal and Prof Parthasarathi Prasad Sarangi of Utkal Federation participated and shared their views. The session was chaired by Dr. N. C. Ramanujachary. The TOS session concluded with vote of thanks proposed by Dr. K P Padhi, Regional Secretary, TOS, Odisha Region.

In the evening the Chief Speaker- Dr N C Ramanujachary delivered an inspiring and illuminating talk on “The Quest from the Manifest to the Unmanifest”. The meeting was presided over by Prof. Sahadeb Patro., President, UTF.

The conference concluded with vote of thanks proposed by Bro. Dhruba Prasad Panda, Vice President, Sambalpur Lodge.

Study Class

Dr. R C Rath Memorial Study Class was conducted by Dr. N. C. Ramanujachary on the book *The Light on the Path*. It was held from 11-13 Feb. 2019 and was well attended. The classes were very lively and interactive. Members of Utkal Federation as well as from outside attended it. Bro Rajpal Sharma of Pune Lodge also actively participated in it.

A discussion on Self-Realization /Self-Recognition as outlined in Pratyabhijna Hridayam of Kshemaraja was held in the premises of Cuttack Lodge, Kaligali, Cuttack, from 16-17 February 2019. The reference books were *The Secret of Self-Realisation* by I K Taimini, *The Secret of Self-Recognition* by Jayadev and Odiya translation of the book “*Pratyabhijna Hridaya*” by Dr. R. C. Rath. The programme was co-ordinated by Sis Sandhyarani of Bengaluru. The members from Cuttack and Bhubaneswar attended and participated in the discussions. The President of Cuttack Lodge - Dr. Chittaranajan Satpathy and other members took part in the discussion.

Prof. Partha Sarathi Prasad Sarangi, member of Cuttack Lodge, 252/ THE INDIAN THEOSOPHIST, May/ 2019

also delivered a talk. Bro. B. S. Mohanty, Secretary, Barabati Lodge, delivered a talk on “Rise and Fall of the Civilisations” on 28 January and “Bhakti and Bhakta in Bhakti Yoga” on 5 Feb.

A study class on *Old Diary Leaves* was conducted by Bro. P. K. Mahapatra, Sis. Mitalini Mahapatra, Sis. Purnamasi Pattnaik and Bro. Ashok Pattnaik on 17 March at UTF Hall, Bhrahmavidya Bhawan, Bhubaneswar.

The Members of Bhubaneswar Lodge organized a study class from 23-25 March. The study of Bhagavadgita was conducted by Bro Pramod Ch. Mishra; *Light on the Path* by Bro. R. C. Pattnaik and Prof Sahadeb Patro directed the study of *At the Feet of the Master*. The theme of the study class was “Brotherhood”. Dr. K. P. Padhy, Vice-President of Bhubaneswar Lodge, presided and Bro Ashok Pattnaik, Secretary, Bhubaneswar Lodge, gave the introductory address. Sis Swarnalata Das gave vote of thanks. The study classes were very lively and participative.

The members of Barabati Lodge, Cuttack, organized a Public propagation meeting in the premises of Cuttack Lodge on 24 March. The office bearers of UTF, Prof Sahadeb Patro, Sis Mitalini Mahapatra, Sis Purnamasi Pattnaik and Bro. Satybrata Rath, delivered short talks on Theosophy and Theosophical Society. Bro P K Mahapatra, Bro P K Prusty, Bro. R. K. Prusty, and B. B. Patra of Cuttack Lodge also spoke on the subject. Near about 32 members and sympathisers attended it. From the public Sadhu Brahmachary Satya Chaitanya, Bro. Hemendra Narayan Das, Secretary, BSE, Bro. M. M. Mohanty, Jt. Secretary, BSE, Bro. Prahallad Sahu offered their views on Spirituality and Theosophy. Bro Kalyana Kumar Bose, Jt. Secretary of the Barabati Lodge, gave the introductory address and the meeting ended with vote of thanks. Brochures and leaflets on theosophy were also distributed to the public.

A public meeting for the propagation of theosophy was held in the premises of Ramadevi Sishu Vihar, Cuttack, on 30 March. It was organized by the members of Barabati Lodge. Justice D. P. Choudhary, former Justice of High Court was the Chief Guest. He delivered a talk on ‘Annie Besant, J Krishnamurti and Theosophy’ in a very lucid manner. Prof Sahadeb Patro delivered a talk on “Genesis of the TS” and how the TS influenced the socio- economic culture of the people around the world.

Bro Kalyan Kumar Bose, Jt. Secretary of Barabati Lodge, gave the introductory address and Secretary of Ramadevi Sishu Vihar School, Sis Kumkum Bose gave the welcome address. Educationist, technocrats, and parents of the school children were present in the meeting. About thirty-five persons attended the meeting. The meeting ended with vote of thanks proposed by Sis. Chandana Ghosh, teacher of the School.

Sis Mitalini Mahapatra, Vice-President, and Pradip Mahapatra conducted a study class on the book ‘The Laws of Higher Life’. It was held from 27-29 March in the premises of Sidharth Lodge, at 625 Sahid Nagar, Bhubneswar.

Six young members and sympathizers from Sidharth Lodge, delivered short talks on different aspects of the “Laws of Higher Life”. This programme was held on March 30 and the speakers were Sis. Rashmi, Sis. Lipsa, Sis. Sandhya, Sis. Sukruti, Sis. Tapaswini and Sis. Saloonee. After that the Chief Guest Dr. Chittaranjan Satapathy, former Int. Vice-President, delivered a talk on ‘Compassionate- a Spiritual Person’. More than 40 persons consisting of TS members from different lodges and sympathizers attended the programme.

Dr Chittaranjan Satapathy, Bro. P. K. Mahapatra and Sis Mitalini Mahapatra visited Kapilash Lodge on 23 January. Dr. Satapathy delivered a talk there on ‘Importance of Theosophy’ which was attended by the members and sympathizers.

Sidharth Lodge, with collaboration of UTF, organized a short lecture programme on 25 January for Youth on the book *I Promise* written by C. Jinarajadasa [in Odiya-*Mora Pratingya*, translated by Sis. P. Pattanaik]. Young members like Barsha, Lipsa, Krishna, Abhisek, Ashriti and others participated in this programme in the UTF Hall, Bhubaneswar.

Besides, Sis Mitalini Mahapatra delivered two talks on 26-27 Feb. at village- Alana, Niali, Dist. Cuttack. The subjects she spoke on were “THOUGHT POWER” and “KARMA” respectively.

Sis Mitalini Mahapatra, Vice- President, organized a study class on Bhagabat Geeta in memory of Devaki Manjari Mahapatra. It was held on 28 Feb. in which Dr. A KMishra delivered a public lecture on ‘Importance of Geeta’.

Prof. Sahadeb Patro, President of UTF, Sis. Mitalini Mahapatra, Sis. Purnamasi Pattnaik, and Bro. Satyabrata Rath, visited Puri on 23 Feb. and addressed the members of the Lodge there. The members were also appraised by the Secretary, UTF, about the goal set for the Lodges and Federation.

Sis. Smita Choudhury of Sidharth Lodge organized a day-long study class at Bolangir on 2nd March. Prof. Sahadeb Patro, Sis. Mitalini Mahapatra and Bro. Pradip Mahapatra attended the programme. Bro. Pradip Mahapatra delivered a talk there on “Importance of Theosophy and TS at present time”. Sis Mitalini Mahapatra’s subject of talk was “Impact of Spiritual Discussion”. Bro. S. Patro presided over the meeting.

Bro. P. K. Mahapatra and Bro R C Pattnaik visited Balasore Lodge on 9 March in order to revive that lodge and also delivered talks there in the lodge’s meeting.

Prof. Sahadeb Patro, Sis. Purnamasi Pattnaik, and Sis Mitalini Mahapatra, visited Berhampur on 9 March to revitalise the Lodge. A public meeting was arranged there in the house of Bro. H. P. Malahna in which Sis. Purnamasi Pattnaik, delivered a talk on “Theosophy and the Theosophical Society and its relevance in the modern world”. Sis. Mitalini Mahapatra delivered a talk on ‘Four Vidyas’. Prof. Patro summarised the talks. Books were given to the lodge for study and brochures were distributed to the public.

Bro. Pradip Mahapatra visited Puri Theosophical Lodge on 23 March and conducted a study class there on the 1st Chapter of the book “*I Promise—Moro Pratingya*”.

Uttar Pradesh

The following talks were held at Dharma Lodge, Lucknow in March: Bro. U.S. Pandey spoke on ‘Universal Brotherhood’. His other talk was on ‘*Chitta- Vritti*’. Bro. Ashok Kumar Gupta’s two talks were on ‘*Chitta-Vritti*’ and ‘Occult functions of some human organs’ respectively.

Satyamarg Lodge, Lucknow, organized a day-long study camp on 2 March. The book studied was *The Laws of the Higher Life* by Annie Besant. Its three chapters titled-‘The larger Consciousness’, ‘The law

of Duty’ and ‘The Law of Sacrifice’ were covered by Bro. Vipul Narayan, Bro. V. M. Verma and Smt. Kusum Singh respectively. At the end Bro. U.S. Pandey summarized the contents of three chapters and gave his concluding observations. The study was interactive with the participants.

Chohan Lodge, Kanpur, organized a study camp at Shukla Ganj on 9-10 March 2019. The theme was “Rejuvenation and Self-Transformation by Awareness”. About 30 members from Kanpur and Lucknow participated in it. In the morning of 09 March, after the recitation of Universal prayer, Bro. S.K. Pandey, Vice-President of the lodge introduced the subject and welcomed the speaker and the participants. The study was directed By Bro. U.S. Pandey who during seven sessions held on both days covered the topics such as: need for self-transformation for living a happy and meaningful life by individual also for social and global betterment; nature of self-transformation- map of reality, clarifying values-three kinds, self-mastery; level of consciousness; human dual nature; push buttons- their formation and activating; field consciousness, indicators of distress; four approaches of daily awareness; human perfectibility; abdominal breathing-scanning, emotional processing, nature of fear; three factors in effective relationship; three approaches in dealing with conflict; love-genuine love; expectations; feed-backing; transcendence; intuition-its nurturing; levels in religions; handling conditionings; minimizing worries; meditation-types and process; stages of awareness; impersonal vs. personal; nurturing awareness; importance of health; application to parenting & education, application to leadership; philosophy of life etc. Each session was interactive with participants and they practiced abdominal breathing and scanning by awareness.

In the morning of 10th March a guided mediation was also practiced by a group of participants.

Bro. U.S. Pandey visited the lodge at Basti on 26 and 27 March. On 26th March he gave a talk on “Education in light of Theosophical principles” before a group of about 25 teachers of Praxis Vidyapeeth, Basti. Bro. Pandey addressed a group of about 30 students from Class 6 to 9 of the same Vidyapeeth on 27 March forenoon on the theme “Thought Power and its uses.” The subject of his talk was “Heart and Eye Doc-

trines” in the meeting of the members of Basti lodge in the afternoon on 27 March.

Bro. U. S. Pandey along with Bro. Prashant Kumar Pandey, Secretary of Basti lodge, visited Praxis Vidyapeeth at Rudauli (a town about 30 Kms from Basti). There he addressed a group of about 40 students of class 5 to 9 on the theme “Oneness.”

Smt. Raj Vij (Dip.78190) of Samveti lodge Pilibhit passed to peace on 30.03.2019.

National Lecturers

On invitation from National Academy of Indian Railways (NAIR) Vadodara, Bro. U.S. Pandey addressed a group of trainee officers and faculty members of NAIR on 18 March on the theme “Rejuvenation and self-transformation by awareness.” During two hours talk he covered the topics like need of self-transformation, awareness, map of reality, two types of human nature-lower and higher, functions of these natures and conflicts between the two natures- resolving such conflicts by aligning the lower nature to higher nature, clarifying values-three kinds of values- importance of universal core values, seeds of perfection in higher nature of each person, field of consciousness, formation of push buttons and how to clear the same, abdominal breathing, scanning, process for clearing disorders in physical body, emotional processing for clearing push buttons of emotional distress due to negative feelings like fear, hurt, envy, dislike, aversion etc., effective relationship, attributes of perfection, importance of warm relationship and selfless service for inner happiness etc.

The participating officers showed keen interest in the subject matter and appreciated its usefulness for improving the quality of living.

Rewa lodge of Gujarat Federation at Vadodara had arranged a special meeting on 18 March for Bro. U. S. Pandey to deliver a talk. Sister Parvinben S.Patel, President of the lodge, welcomed Bro. Pandey and requested him to give a brief introduction of *Isis Unveiled* before delivering a talk. After giving such introduction of *Isis Unveiled*, Bro. Pandey delivered a talk on the theme “Practical Occultism.” This was followed by a Q & A session with participating members. Br. Atulbahai Darji,

Secretary of the lodge, thanked the speaker and also the participants.

OBITUARY

Mrs. Dolores Gago, a member of the TS since 1950, passed to peace on 24 March, 2019. She had served the organization in various capacities. She was International Secretary, was General Secretary of the TS in Uruguay twice and had attended all theosophical World Congresses since 1966. Mrs. Gago worked for the establishment of the Inter-American Theosophical Federation, and lectured on its behalf in many Latin American countries and in Spain. She also attended several seminars at the International Theosophical Centre at Naarden, including the workshop on ‘Human Regeneration’ led by Mrs. Radha Burnier in 1990. At Krotona Institute in Ojai she worked as trainer of Spanish-speaking theosophical workers.

Mrs. Gago’s work as translator for theosophical lectures put her in contact with all the visiting lecturers in Latin America. She was in charge for many years of the radio broadcasts of the Uruguayan Section, and prepared material, including translations from various sources of current theosophical writings.

A study camp on H.P. Blavatsky’s book *The Key to Theosophy* was held at the Indian Section Headquarters, Varanasi, from 30 September to 7 October, 2000. The study was directed by Mrs. Dolores Gago (the then International Secretary of the TS). On the occasion of Dr. Annie Besant’s 154th birthday a public meeting was held in the evening at the Indian Section HQ in which Mrs. Dolores Gago spoke on ‘Dr. Annie Besant and Her Search’. Besides, she delivered the Annie Besant Memorial Lecture in the Malaviya Bhavan of Banaras Hindu University on 1st October, 2000. This lecture on ‘Dr. Annie Besant a Prolific Writer’ was organized by the Department of Philosophy & Religion and was attended by the Vice-Chancellor, Registrar, several Professors of various departments, staff and students of the Banaras Hindu University, and some members of the TS.

GOALS FOR — 2018-2019

Indian Section Headquarters

	% Ach.
01. To conduct a goal setting meet at Varanasi/Bhowali for the President and Secretary of all the Federations.	100
02. To organize one workers' training camp in Varanasi and one in Adyar.	0
03. To strengthen the administrative set-up of the Indian Section by hiring at least two administrative officers and two volunteers.	25
04. To make a pilot project/camp for combined study, meditation and service at Varanasi.	100
05. To reprint at least six Theosophical Books which are out of copyright period.	0
06. To develop a syllabus and start a course on Theosophy at Vasant Kanya Mahavidyalaya (VKM).	100
07. To initiate generation of a surplus at the rate of Rs. 1 Crore per year before the end of the year at The Indian Section and grant a reasonable amount to each federation that qualify for work on propagation of Theosophy.	50

Assam Theosophical Federation

01.To organize visits to 4 schools and 6 colleges by good speakers to attract young generation towards Theosophy.	20
02.To form two new Theosophical lodges.	0
03.To revive four inactive lodges.	0
04.To conduct 6 study classes at federation and lodge level for the better understanding of Theosophy.	20
05.To translate two English books on Theosophy in Assamese.	0
06.To conduct a study camp at Bhowali in which at least 10 members will participate.	0
07.To publish 500 copies each of 10 pamphlets in Assamese on Theosophical subjects for lodges and general public.	50
08.To organize 10 debate/essay competitions at school and college level.	0
09.To publish Quarterly newsletters in Assamese for the members.	50
10.To increase net membership in the federation by 10 members.	100
11.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bengal Theosophical Federation

01.To increase net membership by 16 members.	100
02.To open two new lodges during this year.	50
03.To increase the number of members attending our weekly study classes by 25%.	50
04.To popularize Theosophy amongst students through the members who are in teaching profession and induct at least two new student members.	0
05.To translate, publish and distribute four books on Theosophy in Bengali.	0
06.To conduct 4 study classes by National Lecturers.	25
07.To make the Federation's library facility available to the public.	100
08.To reactivate two dormant lodges/centres by visiting and motivating workers and old members.	50
09.To send at least 10 members for the Bhowali study camp.	0
10.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bihar Theosophical Federation

01.To organize a two hour talk on a Theosophical topic in each of the 11 lodges.	10
02. To organize a two-day study class in each of the 11 lodges.	100
03.To organize a three-day study class by Bihar Theosophical Federation.	0
04.To organize a day-long seminar in each lodge on a social topic related with Theosophy in which chairperson will be a reputed person other than a member of the TS.	0
05.To revive four defunct lodges.(Hajipur, Patna Maurya, Patna Bodha and Patliputra)	0
06. To organize one talk on basic theosophy in two schools and two colleges.	0
07.To achieve a net increase in membership of 30 members.	0
08. To develop a website of Bihar Theosophical Federation.	100
09. To conduct a five-day study camp at Bhowali in the first week of May/June, 2019, with at least 15 members.	0
10. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bombay Theosophical Federation

01.To increase net membership by 5 members.	0
02.To start an E-Lodge as a pilot project in Mumbai.	0
03.To ensure that the members of Anand Lodge meet at least once in a month.	0
04.To encourage participation and presentation by young and new members in at least three meetings.	50
05.To have at least two reach out programmes at schools and colleges.	0
06.To prepare at least three Second Line Workers to take more responsibility for the administration of the lodge and federation.	33
07.To organize funding for one Indian Section Educational Project (Library Upgradation).	0
08.To send at least five members for the study camp at Bhowali.	0

Delhi Theosophical Federation

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

Gujarat Theosophical Federation

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

05.To publish 1000 copies of pamphlets and two books in Gujarati, each on five Theosophical subjects and distribute them to lodges and members.	100
06.To organize one youth camp, one elocution competition and three essay competitions to encourage youth activities.	0
07.To celebrate Foundation Day, Adyar Day, Dr. Annie Besant's Birthday and White Lotus Day at different schools and colleges.	75
08.To increase net membership by 20 members.	100
09.To conduct a four-day study camp at Bhowali in April/May, 2019, with at least 35 members.	0

Karnataka Theosophical Federation

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

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

Kerala Theosophical Federation

01.To organize two “Wake Up India Youth Camps” with at least thirty students in each camp.	50
02.To organize two “Reaching Out” programmes for interaction with Teachers and Students.	100
03.To organize one workers’ training camp with at least thirty members.	100
04.To organize two book exhibitions for ten days with the co-operation of public libraries and other institutions.	100
05.To publish two books in Malayalam, this year.	
06.To organize two Retreats/Study camps in Kerala and Bhowali with at least thirty members in each camp.	0
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.	50
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.	75
09.To publish 500 copies of pamphlets on two Theosophical subjects in Malayalam.	100
10.To conduct a goal setting meet for the President & Secretary of all the Lodges.	0
	100

M.P. & Rajasthan Theos. Federation

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

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

Madras Theosophical Federation

01.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100
02.To improve attendance by 25% through dissemination of information in the print media.	30
03. To organize two study camps on Theosophy at Adyar.	0
04. To publish two books in English on Theosophy.	100
05. To publish 500 Theosophical pamphlets on five aspects of Theosophy for wider circulation amongst the public.	0
06. To prepare a concise book on political role of Dr. Annie Besant in India and have it printed with support from the Indian Section.	0
07. To increase the net membership by 10 members.	50

Marathi Theosophical Federation

01. To organize five one-day seminar on Theosophical Subject.	20
02. To conduct five Essay competitions and Debate competitions, based on Theosophical books, for Higher Secondary and College level students.	20
03.To publish 1000 copies of a book in Marathi language, covering five topics of Theosophy, then distribute them to lodges and also in schools.	0
04. To introduce one three-day vacation study camp based on theosophy for 30 students of Higher Secondary Schools at Akola.	0

05.To increase the membership by 10 members.	50
06.To conduct three one-day introductory camps for new members.	0
07.To arrange three guided meditation sessions for the members and also for general public.	33
08.To conduct a five-day study camp at Bhowali in the first week of May, 2019, with at least 25 members.	0
09.To conduct a goal setting meet for the President & Secretary of all the Lodges.	20

Rayalaseema Theosophical Federation

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

Tamil Theosophical Federation

01.To organize 6 study classes in different lodges.	50
02.To publish 500 copies of pamphlets in Tamil on 10 Theosophical subjects for lodges and general public.	10
03.To increase net membership in the federation by 10 members.	100
04.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

05.To organize 10 debate/essay competitions at school and college level.	20
06.To conduct a study camp at Bhowali with at least 10 members.	0
07.To organize at least six lectures in Tamil on Theosophical subjects in six schools/colleges.	50

Telugu Theosophical Federation

01.To increase net membership by 50 members including 10 Women and 10 Youth members.	100
02.To revive and activate three dormant lodges.	33
03.To popularize Theosophical literature in three colleges and one University by providing 500 copies of pamphlets on basic Theosophy.	0
04.To conduct a five-day study camp at Bhowali with at least 40 members during May, 2019, and a two-day study camp at any lodge of the Federation.	0
05.To conduct two meditation classes at different lodges.	0
06.To conduct at least two public meetings to introduce Theosophy to the people in order to attract new members.	0
07.To publish two sets of 500 copies of pamphlets on basic Theosophy in Telugu language.	0
08.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Utkal Theosophical Federation

01.To form two new lodges and revitalize four dormant lodges.	60
02.To increase net membership by 20 out of which five shall be women.	100
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.	100
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.	100
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.	100

Uttar Pradesh Theosophical Federation

01.To conduct 6 study camps of two to three days in different lodges.	50
02.To organize 8 sessions/public talks of one to two hours each for exposure of Theosophy to general public.	100
03.To conduct 6 one-day seminars on Theosophical subjects.	100
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.	100
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

THEOSOPHICAL WORKERS' TRAINING CAMP

The Indian Section has organized a Theosophical Workers' Training Camp from 28-29 September, 2019 at the Indian Section Headquarters in Varanasi. It will be conducted by Bro. U.S. Pandey.

Members are required to remit an appropriate amount based on the type of accommodation they select latest by 1st September, 2019.

1. Suryashram- Rs. **1250** (Rs. 150/Day Acco, Rs. 200/Day food)
2. Other Rooms at Sudarshan, Dhruv, etc. Rs. **950** (Rs. 50/Day Acco., Rs. 200/Day food)

The amount includes registration fee of Rs. 200, accommodation charges and meal charges. The accommodation will be provided from 2 pm onwards on 27th September 2019 to morning of 30th September (upto 11am). Lunch and Dinner will be provided on 27 September and Breakfast only on 30th September. The accommodation will be provided to 30 persons in Suryashram and 66 in other rooms on a first come first serve basis. If registration is cancelled before 15/09/2019 Rs. 200 will be deducted and the refund will be sent to you after 15/10/2019.

Remittances are to be made to Vijaya Bank, Kamachha Branch, Varanasi, Account No. 718301010005045, IFSC Code VIJB0007183 in the name of the Indian Section, The Theosophical Society. You must inform Mr. A.N. Singh (Accountant, Indian Section by email (theosophyvn@gma.com) or tel. 0542-2400773, giving details of your name, address, transfer amount, date and mode of payment, without which you cannot be registered. You may pay by cash or draft as well. Please mention your mobile & email address and give details of arrival & departure time.

Pradeep H. Gohil
General Secretary

INDIAN SECTION STUDY CAMP

Theme: **Teachings of Theosophy and J. Krishnamurti** (Reference Book for the study will be “*A Jewel on a Silver Platter*” by Prof. P. Krishna). List price of the book Rs. 450/-

Available till study camp at Rs. 250/-, at the Indian Section's Bookshop (Varanasi).

The three day Indian Section Study Camp on “The Teachings of Theosophy and J. Krishnamurthy” will be held from 2nd October to 4th October, 2019 and will be conducted by Prof. P. Krishna, former Secretary, Rajghat Education Centre, Krishnamurti Foundation India, Varanasi, who is a life member of T.S. and had worked closely for several years with Krishnaji.

Members are requested to remit an appropriate amount based on the type of accommodation they select latest by 1st September- 2019.

1. Suryashram - Rs. **1600** (Rs. 150/day Acco, Rs. 200/day food)
2. Other Rooms at- Rs. **1200**(Rs. 50/day Acco, Rs. 200/day food)

The amount include registration fee of Rs. 200, accommodation charges and meal charges. The accommodation will be provided from afternoon of 1st October to morning of 5th October (up to 11 am). Lunch and Dinner will be provided on 1st October and Breakfast on 5th October. The accommodation will be provided to 30 persons in Suryashram and 66 in other rooms on a first come first serve basis.

If registration is cancelled before 15/09/2019 Rs. 200 will be deducted and the refund will be sent to you after 15th October 2019.

For the members of Varanasi and those who do not require accommodation or food, there will be a registration charge of Rs. 200 without food. Food charges, if needed will be Rs. 200 per day.

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

Pradeep H. Gohil
General Secretary