

# THE INDIAN THEOSOPHIST

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OCTOBER 2019

VOI. 117

NO. 10

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*Editor*

**PRADEEP H. GOHIL**

## A STEP FORWARD

Experiencing happiness is a wish that everyone carries in the mind. Everyone wants to be happy. The search for happiness begins early in life and continues till the end of life. We spend the whole life or may be many lifetimes searching for happiness, wanting to be happy all the time. Many of us ask the question towards the end of our life “what is happiness?” Most of us believe that happiness and suffering go hand in hand yet we do not want suffering. We get disturbed when it comes. We even blame others for our suffering or go into depression or blame our fate.

So let us look at what is happiness. It is really a feeling, a state of mind at a point in time, experiencing a feeling that we like. Its synonyms are content, pleasure, cheerfulness, merriment, joy, gaiety, glee, gladness, enjoyment, etc. Happiness is not a destination though most of us chase our goals in life thinking attainment of such a goal will lead to happiness. This is the reason why spiritual heads guide us to live in the present moment to be happy. Someone leading a very comfortable life with a good position and status, may seem to be very happy outwardly, but in reality such a person would also be experiencing sorrow and suffering time to time.

What really makes us happy? We feel happy when we get what we want and we also feel happy when we do not get what we do not want. When the opposite of this happens, we do not get what we want or we get what we do not want, we feel sad and unhappy. Buddha categorizes happiness broadly under four types:

1. Happiness of the sense contacts.
2. Deva Happiness

3. Happiness of concentration
4. Happiness of insight.

**1. Happiness of the sense contacts** arises when any of our senses come in contact with their respective objects. There are six sense bases, viz eyes, ears, nose, tongue, body and mind through which we perceive the world, its objects – the visible forms, sound, odour, taste, touch objects and mental objects respectively. When any of the sense base comes in contact with its respective object, three types of feeling arise in the body – pleasant, unpleasant and mental. When a pleasant feeling arises, we like it and we want it to last – that is giving rise to craving and desire. When an unpleasant feeling arises, we do not like it and we want it to go away – that is giving rise to aversion. When a neutral feeling arises, there is neither craving nor aversion.

In either of the case of pleasant or unpleasant feeling, we think that the happiness or sorrow is caused by the object that we came in contact with, but in reality the happiness or sorrow is caused by the pleasant or unpleasant feeling. This is why an object may be desired by one person and may not be desired by the other. By raising our awareness by practice of meditation, it is possible to be aware of the pleasant or unpleasant feeling that arise in the body on coming in contact with the object.

The key to experiencing more happiness or more pleasant contacts lies within us. The more a person is purified of the defilements like hate, fear, anger, jealousy, greed, anxiety, restlessness, ignorance, etc. – the more will the pleasant sensations be experienced. A pure heart and an open mind will find enjoyment and happiness in the simplest things. There is nothing intrinsically wrong with enjoying the pleasures of the senses when they are harmless and refined. The Buddha however called them a danger because we tend to make them our goal and direction. We get attached to them. These attachments are the very cause of suffering and unhappiness. Thus all our efforts to experience happiness create simultaneously ground for us to cause unhappiness.

TIM BOYD

## AT THE FEET OF THE MASTER

OVER time little books like the one by J. Krishnamurti (Alcyone), *At the Feet of the Master (AFM)*, and by H. P. Blavatsky (HPB), *The Voice of the Silence*, find us returning to them again and again. One of the beauties of these short texts is their richness and that although small in size they seem to be inexhaustible in their potential to convey a new sense of meaning. They give us a multilayered approach to the spiritual life.

In Tibetan Buddhism one of the foundational texts is called *The Graded Path to Enlightenment*, also known as the Lamrim teachings. It is quoted by HPB in *The Secret Doctrine* and elsewhere. The basis for the Lamrim is that there is a progressive and ever-deepening “path” to wisdom, a graded path. At its beginning we enter it with a minimally developed level of understanding and unfoldment. But as we work with it that unfoldment deepens and broadens. In the words of the Bible: “When I was a child, I spoke as a child, I thought as a child, I understood as a child, but when I became a man [or a woman] I put away childish things.” With the extension of awareness our understanding has a way of altering.

One of the things that makes *AFM* precious is that it is the unelaborated expression of a young mind trying to transmit the teachings given to him by an elder, by his Master, in a form that could be understood by a 14-year-old boy. Its author went on to become an utterly unique spiritual influence in the world. When we think of him today we tend to call to mind the unfolded person that he came to be in later life. But at the time *AFM* was written he was a young boy, a highly evolved young boy, but yet with the capacities of a 14-year-old. So the language is simple and the expressions are not complicated or overly elaborated.

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**2. Deva Happiness** does not mean that we have to become devas, that we have to first die and get reborn, in the deva realm. One can experience this happiness in the present life itself. The deva happiness is experienced by a person who has cultivated the four divine abidings (*Brahma Viharas*), also called the four immeasurables – *metta* or loving kindness, *karuna* or compassion, *mudita* or rejoicing in other’s happiness and *upekha* or equanimity while happiness of the sense contacts is limited to oneself, deva happiness goes beyond the self – it is selfless.

**3. Happiness of concentration** comes from meditation. It is often glimpsed by meditators. Those practicing deep dedication enter into meditative absorptions resulting in different degrees of joy, bliss and ecstasy. This too is possible if one has achieved purification in moral conduct, generosity and loving kindness in the heart.

**4. Happiness of insight** is the greatest of all four. It means that one has shed the burden of ego delusion. This is experienced by one who has completely eradicated the cause of suffering – craving and desire. The happiness of insight is not exhilaration or elation. It is the sort of happiness which has peacefulness as its base and freedom from desire, striving and delusion as its result. When delusion is gone, the pure bright mind knows only that which is real. This is irreversible.

If we practice what is suggested here – purifying ourselves of defilements like hate, fear, anger, etc. and practicing detachment; creating loving kindness, compassion; rejoicing in others’ happiness and keeping a balanced mind; doing regular and deep meditation; and finally eradicating any craving or desire – it will sure be a step forward to experience the real happiness and bliss.

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The material that comprises the book was communicated to Krishnamurti over a period of five months. It is said that at night he would be taken in his astral form by his Master and given instructions. Each night the teachings would be summarized. Upon awakening, the boy would write it down. These writings were compiled and published as *AFM*. Krishnamurti lived another 77 years after writing the book. One of the beauties of this little book is that we have been able to witness his unfoldment from this initial seed.

Superficially, his teachings in later life bore no resemblance to this first work. However, on closer examination, we find that the life and thought he came to embody was an elaboration of this very early first teaching. What he spoke about in his later life had ever-increasing, nuanced, subtle, and original depths on the subjects of Freedom, Love, Right Perception, recognition of and liberation from habitual patterns, the same things we find expressed in a different form in *AFM*.

When he was nine years old, Albert Einstein had a dream. In it he was on a sled going down a snowy hill. The sled kept going faster and faster, ultimately approaching the speed of light. He looked up and saw the starry light of the night sky refracted into a brilliant spectrum of unearthly colours he had never seen before. Filled with a sense of awe and reverence, he intuitively understood he was witnessing an event that contained his calling in life — all the answers, as well as questions he would need to ask. He said “I knew I had to understand that dream . . . and I would say that my entire scientific career has been a meditation on that dream.”

With Krishnamurti we witnessed a similar process. *AFM*, his first book, has four sections: Discrimination, Desirelessness, the six points of Good Conduct, and Love. He describes those four things at ever-deepening levels. When he talks about Discrimination, there are various levels of it that the Master communicated to him. Ultimately it is about discrimination between the real and the unreal, but he writes that “of the

real and the unreal there are many varieties”. Similarly, with Desirelessness it is not just the base passions that constitute desire, it is desire for recognition, to do good, but to be known for doing good — all of the ever-increasing subtleties which describe a spiritual path.

In the Yoga Sutras of Patañjali one encounters a curious expression, that we must “Avoid the misery that is yet to come”. What does this mean? This misery is not here, and yet somehow we must avoid this thing that we have no immediate knowledge of. Patañjali’s admonition relates to karma. HPB more than once made the point that an understanding of the teachings on Karma and Reincarnation would be the salvation of humanity, that a deep grasp of these two teachings would have a liberating effect on our mind and behaviour.

Karma is described as having a threefold nature: (1) Karma which has ripened. It is the effects of past actions we experience in the present: the pains in the body, the habits of the mind, the many different factors that are ripe for their expression. This is the most familiar aspect of karma for us. (2) There is a stored karma, the one for which the conditions are not yet provided for it to ripen. It is like the seed in the ground. Until it is given the proper moisture, sunlight, and nutrition, it lays dormant beneath the surface. (3) This is the karma that we are in the process of creating in this moment. The classic example given is of an archer. Ripened karma is like the arrow which has been shot from the bow. Stored or latent karma is like the quiver of arrows the archer carries on his back. The karma we are currently creating is like the arrow we are preparing to shoot.

“Avoid the misery that is yet to come” relates to this stored karma and our current behaviours. In Buddhism there is the idea that there is nothing one can do that is so wrong, so bad, or so evil, that it cannot be purified. In the Buddhist tradition, probably the worst thing one could do would be to kill a Buddha, yet *that* also can be purified. The great Milarepa, an enlightened being, was poisoned by a jealous

Geshe (Buddhist sage). Milarepa took the poison knowingly, sat, and gave a spiritual teaching to the Geshe who had poisoned him and, in doing so, the pundit became a great disciple after Milarepa's death.

Everything can be purified if we approach it with the proper knowledge and motive. *The Art of War* is a book whose title would suggest that it is about military strategies, which it is to a great extent. But it is also a treatise on the spiritual life. It teaches that the greatest warrior is not the one who conquers cities and wins 100 battles, but the one who can conquer cities without fighting *any* battles.

In the Introduction to one version of the book (Shambhala Pocket Classics edition) there is a story about three brothers who are known to be healers. The question is asked of one of the brothers, a doctor renowned throughout the empire: "Who among you is the greatest healer?" His answer is instructive: "My oldest brother sees the spirit of sickness before it takes form and cures it. His name is not known outside of our home. My next brother sees illness in its minute stages, and he cures it. His name is not known beyond our neighborhood. I, on the other hand, prescribe pills, puncture veins, massage skin, and my name is known by all the Lords in the kingdom."

Similarly, the teachings we have been given, that we understand as Theosophy, function on all three of these levels. The great doctor, the one known throughout the land, was the one who worked in the visible realm, with the forms of the material world, so his fame was universal in the worldly realm. His effectiveness only came into being when diseases had been manifested. Theosophy provides cures at that level.

As we become increasingly aware of our tendencies before they manifest — habits of thought, reactions to people and situations, hidden desires, and so on — we are able to witness these ongoing processes, observing them much like we witness the weather: now cloudy, now sunny, now stormy. In the same way we are able to witness the ever-changing climate of our thoughts and emotions, and adjust accordingly. At its minute stages we can recognize and adjust.

The highest level of healing coincides with the most profound level of awareness. In the example of the brothers, one sees the spirit of sickness before it has assumed any form, in its formless, or *arupa*, state. That is the level of perception from which the Masters speak to us — the level from which Theosophy originated. They try to describe the world and its governing processes as they exist, even without their physical trappings. This is the practice that is described in the four sections of *AFM*. It is a practice of attenuating, reducing, or diluting the force of humanity's fundamental illness, of recognizing imbalance in its nascent state, and so "avoiding the misery which is yet to come".

The Buddha often described himself as a doctor. According to him he came to minister to the causes of suffering that we continually generate for ourselves and others. His method was to heal at the level of the mind. All of the practices, philosophies, and techniques that have been passed on relate to a process of attenuating the potential for this misery-producing seed to take root and flower.

What is the agent that is added to dilute these negative tendencies? Often we think of it as teachings, the instruction handed down to us through the great teachers. At a certain level this is correct. As we become exposed to a particular approach to the wisdom, it has its effects. But the alchemical agent that is added to this mixture of consciousness that changes everything is *awareness*. Every genuine teacher has given instruction to students. Particularly in the initial stages of unfoldment instruction is our need. In essence, *AFM* was a repetition of instructions the young Krishnamurti had received. The basis of his later teachings was exploration and application of an ever-unfolding awareness over 77 years.

As awareness grows, we see more and more clearly. The actual meaning of the word "clairvoyance" is clear seeing. People who have not made the effort over the years to increase their level of awareness necessarily encounter difficulties in relationships of all types. For example, they only become aware of their anger *after* the explosion. Only

once the arrow has left the bow and is headed toward its target, or once the focus of their anger has been struck, do they become aware and respond with remorse or self-righteousness.

There is an expression: “Speak when you are angry, and you will make the greatest speech you will ever regret.” Once the arrow leaves the bow, or the angry word leaves the mouth, it cannot be taken back. One of the things that seems to occur with the practice of awareness is that we move closer and closer to the present moment. At an early stage we become aware that the anger is expressing through us. This has its value.

As we deepen in this practice, we begin to become aware *before* our anger is expressed. Before its components have come together and assumed a form, we see it. At that point, because of our awareness, we have choices. In many ways this is the purpose of Patañjali’s statement that we must avoid the misery that is yet to come. We must be ever-more- deeply aware to perceive the movements that occur within us and *choose* to give direction to these energies. Whether we find ourselves at the beginning, middle, or advanced stages of the path, we come back again and again to the simple, but inexhaustible *AFM* teachings on Discrimination, Desirelessness, Good Conduct, and Love.

(Courtesy: *The Theosophist*, September, 2019)

**Everything will be noble and in a state of  
perfection if what is inside is in order.**

**RADHA BURNIER**

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C. A. SHINDE\*

## **DR. ANNIE BESANT — HUMBLE SERVANT OF HUMANITY**

ENLIGHTENED ones have always spoken a language of Love, Light, and Life that brings harmony, kindness, and peace. In the Indian tradition the following Guru Mantra imparted by gurus to their disciples is matchless:

The root of meditation is the form of the guru,

The root of worship is the feet of the guru,

The root of mantra is the word of the guru,

The root of liberation is the grace of the guru.

Dr Annie Besant gave us a mantra for meditation to have integrity or harmony within, in the form of a Universal Prayer:

O Hidden Life, vibrant in every atom;

O Hidden Light, shining in every creature;

O Hidden Love, embracing all in oneness;

May each who feels himself as one with Thee,

Know he is also one with every other.

Dr Besant composed this prayer, or invocation, on the request of certain serious students from South India, and gave it to them as the mantra for meditation and contemplation. The hidden trinities Life-Light-Love, Will-Wisdom- Love, *âtma-buddhi-manas*, or *sat chitânanda* are hidden, so one has to learn to see them. There is a sculpture hidden in a rock, but only a sculptor can see it. There is a painting hidden in a blank white canvas, but only a painter’s eye can visualize it. So if one blends

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his heart and mind together, a masterpiece comes alive. It is only such passion, dedication, and talent that can transform a person.

Dr Annie Besant, second International President of the Theosophical Society (TS) from 1907 to 1933, was a reformer, stateswoman, author, and the world's greatest female orator. Her essential teaching was that human progress is not only in material advancement but also in the moral foundation and the spiritual insights of the people. Her service to India and the world are in many ways incomparable. Her life, speeches, and writings considerably moulded many people and their philosophy of life. Her great gift to humanity is the knowledge of Theosophy. She was not only a theosophist but also an occultist, and all her greatness was rooted in her living faith in the Masters of the Wisdom and her teacher, Madame H. P. Blavatsky, the messenger of Theosophy. As a seeker of truth, an original thinker, a forceful lecturer, clear writer, and person of action, she worked as a humble servant of humanity. In fact her name has to be inscribed in golden letters in Indian history as a pioneer in the struggle for Indian freedom and the renaissance of the Hindu religion.

Dr Besant gave a series of lectures in London in mid-1909. In one of them she asked: "What shall Theosophy do in the coming civilization for society?—society as we see it today, which is a battle, not a social order; which is an anarchy, not an organism." How much truer is this description today in India, after 72 years of independence! In present-day society, in India and in the world, we still have tensions, conflicts of ideologies, hatred, and intolerance, group rivalries, and caste wars. With this in mind, J. Krishnamurti said: "The man who really wants to find out whether or not there is a state beyond the framework of time must be free of civilization, that is, he must be free of the collective will . . . therefore, capable of discovering for himself what is true." The following are excerpts from one of Dr Besant's lectures mentioned above:

It is often thought that changes will only be brought about by the menace of the starving, by the dread of revolution. . . . You will think me a dreamer, perhaps; and yet I tell you a truth when I say that not by the uprising of the miserable, but by the self-sacrifice of the comfortable will the future society be realized on Earth. . . .

You can make a riot, you can make a revolution by starving desperate people, but there is no stability in that which follows revolution. You cannot take, but you can give . . . I tell you there is no joy on Earth like the sacrifice of the lower nature to the higher, and the giving to others of the higher, that asks nothing for itself. Along those lines our social redemption will come . . . That is the future to which we look, for which we labour, proclaiming everywhere the ancient words that "joy lies in giving, and not in taking"; saying once again the old truth that only where self-sacrifice is found, there is also a religion and civilization that can endure.

Thinkers of the present day, both philosophical and religious, have often asked the question: What is the place of religion in the modern world? All of them are agreed that the influence of religion is on the wane. It is often regarded not only as useless for removing the ills of society and bringing happiness to humanity, it is even said to be a hindrance to it. True religion is that of love and service. It solves the many problems that affect mankind in the present day. It is such a religion of love and service that is essential to remove the tensions and conflicts that exist between nations, groups of men, and individuals. The only way to save humankind is by the spiritual inspiration that is derived from the pursuit of the religion of love and service, which is the common meeting ground for all the great religions.

In the present world it is important to understand that spirituality is not identical with religion, because a person may be both religious and spiritual, religious and not spiritual, or spiritual but not religious. Spirituality is the direct experience of realizing the divinity within, and religion is to relate with all existence, that is, being in tune with the surroundings. The second Object of the TS encourages the study of comparative religion, so that the student of Theosophy can find the truth that the source of all religions is one, and all religions have the common teaching of oneness of life or one Universal Consciousness.

There are apparent religious differences, but their deeper essence is the same. The concept of God has been expressed in all religions as unmatched embodiment of love and compassion, and helping to save humanity through different manifestations, incarnations, and prophets. As per Hindu mythology, during the churning of the ocean, Siva drank

poison to save creation. The Bible narrates that when Jesus was being nailed to the cross He asked his Father to forgive his executioners. Likewise Zarathustra forgave his assassin by throwing his prayer beads at him. There are several such anecdotes that describe the compassion of all preceptors and prophets.

Buddha once told a king that if he believed that sacrificing an animal will take him to heaven, then sacrificing a human being will perhaps help him even better. He requested the king to spare the animals and accept himself as sacrifice. Guru Nanak happily accepted captivity so he could use it as an opportunity to enlighten an emperor to set free all prisoners of war.

Dr Besant spoke much about man and his bodies and the Law of Karma. Man, as we know, normally lives in three worlds, the physical, emotional, and mental. He therefore creates results in each according to their respective laws and powers, and all come within the all-embracing Law of Karma. During his daily life in waking consciousness he is creating karma, that is, results, in these three worlds by action, desire, and thought, while in his sleeping state he is creating karma in two worlds, the emotional and the mental. The amount of karma created by him depends on the stage he has reached in evolution.

We may confine ourselves to these three worlds, for those above them are not inhabited consciously by the average man. But we must remember the *Bhagavadgītā* teaching that we are like inverted trees, the roots of which are fixed in the higher worlds, and in the branches spread in the three lower worlds dwell our personality and mortal bodies, where our consciousness is working.

Let us remember harmony is the Law, order is its beauty and love is its perfume. Life is a song; let us live it joyfully. Where there is law no achievement is impossible, and karma is the guarantee of man's evolution into moral and spiritual aspects. Life is beautiful, if only we know how to live it; pleasure is sensual, whereas Joy is blissful.

One of the Elder Brethren said that Theosophy is the study of the relationship between the mortal and the immortal, the finite and the infinite, the transitory and the eternal.

(Courtesy : *The Theosophist*, September 2019)

L. NAGESH\*

## IMPORTANCE OF LETTING GO

One of the hardest lessons in life is letting go, whether it is guilt, anger, love, loss or betrayal. Change is never easy. **We fight to hold on, and we fight to let go.** It is the ultimate paradox of life.

Life is a movement, a process, it signifies fluidity. But we fix our ideas into our life and the worst thing is that we impose it on others too. We hold on to our ideas stubbornly. Our fixations become our obstacles and hold back our spiritual progress. Lot many people are victims of their own fixations, may be towards physical objects or mental subjects. From a very young age we are conditioned to think and believe in a particular way by our parents, teachers, culture, tradition, religion and so on and so forth. We shut our mind to alien ideas and in the process we fail to grow. A clean life, **an open mind** — thus goes the golden stairs for spiritual progress as given by H P Blavatsky. An open mind which is ready to receive different ideas is very important in spiritual life.

Physically and psychologically we may be attached to our materials, wealth, possessions, money, family, friends, colleagues, culture, religion, tradition and many more. We are not ready to let go as it is implicit that we are holding on to them. How can anybody let go at the same time while holding on to things firmly? Theosophy guides us to let go of things because the highest principle of theosophy is 'altruism'. The term altruism refers to living for others and not for oneself. It connotes letting go of all that is mine in the interest of rest. It is a life lived for the benefit of others. In true sense there are no others at all as prescribed by theosophy.

All our theosophical leaders lived a life of 'letting go'. Our former president Dr Annie Besant always emptied her financial account by the end of the year. She used to give away the money to the needy seeking her help. She once said that there is so much joy in giving. She was a magnanimous giver. She did not accumulate anything in her life. She \* National Lecturer, Indian Section, TS.



gave off Central Hindu College founded and nurtured by her to Madan Mohan Malaviya when he requested her. The joy of giving is unique and it is probably known only to the selfless givers. She gave herself completely to the upliftment of the oppressed and needy. She practiced the art of letting go of what all she had at any point in her life.

The loftiest principle of theosophy ‘**altruism**’ calls for an attitude of living for others not for oneself. This term intrinsically refers to a life where we let go everything that creates a sense of ‘I’ and ‘mine’ in us. Col H S Olcott, our founder president lived such a selfless life. Our Masters knew how humble and simple this person was. Mr. Olcott was driven by the objective of constructing the theosophical society. He would travel day and night in those yester years when no decent communication was available, many times in bullock carts with a lantern in the cart. He travelled day and night to reach some distant places where few souls having interest in theosophy lived with the intention of starting a theosophical lodge. He was an American used to all comforts. He travelled through Indian terrain with no decent vehicle, food, accommodation, facing challenges of wild animals and harsh weather. He started many lodges in India and elsewhere. He left all his riches and came to India with utmost diligence to follow the words of his masters. He completed his mission successfully.

Madam Blavatsky is an ever shining star in Theosophical Society. She allowed herself to be a conduit for the masters to perform what they intended to perform. She completely surrendered at the feet of her masters and wrote theosophy under their guidance. Despite of her failing health she persisted with one single focus and completed writing her magnum opus ‘**The Secret Doctrine**’. At times her health would reach such a low that she would think she may not survive. But she would survive miraculously and continue writing theosophical literature. Theosophical literature majorly came out of her pen. She was a lady with a strong will power and successfully completed her mission in life.

Stalwarts of our society never clinged to anything either material or non-material. They all travelled extensively, lived with people from various backgrounds, weathered tough situations, and circumstances, and did not engage in accumulating wealth. They gave off what all they could to the humanity. They worked incessantly for the benefit of the rest of the world. They were true altruists. They had a great purpose in

front of their lives. They lived only to fulfil their higher purpose. That is how noble souls live.

Clinging is a disease. Do not cling to anything, any material or even an idea. Because clinging is the bondage. Even clinging to the idea of liberation — moksha, nirvana amounts to bondage.

There is a sufi tale which goes like this —————

Once upon a time there was a monkey and he was very fond of cherries. One day he saw a delicious looking cherry. The cherry was kept in a clear glass bottle. He had to put his hand into the bottle to pick up the cherry. He inserted his hand into the bottle and soon he covered his palm around the cherry. He tried pulling his hand out of the bottle but he could not, because his fist covering the cherry was bigger than the bottle neck. He tried pulling the hand out with the cherry in the palm and he could not. The bottle and cherry were the bait kept there by a hunter to catch the monkey. He heard the whimpering of the monkey and came along. Monkey struggled to remove his hand but all the time holding on to the cherry, he was not ready to let go of that cherry, and he could not remove his hand. Finally the hunter caught the monkey and gave a sharp blow to the elbow of the monkey. Immediately monkey dropped the cherry and his hand easily came out of the bottle but he was found already caught by the hunter. This monkey way of thinking is the mind way also. We fight to let go and also we fight to hold on.

Entire life we keep fighting without realizing that there is more to life than fighting. We have our role models in our past leaders of theosophical society. Let us be inspired to live a life where we learn to let go of things before they become a burden and before we get hooked to them. What is that which makes difficult for us to let go and, what is that which makes us hold on fast to things? It is our **ego** which makes life difficult for us by creating lot of yearnings in us. Leave the habit of grasping of things and thoughts. Open your fist completely because grasping is suffering.

Ego is the barrier between god and man. Drop the ego, you are the god. Lord Buddha cried loudly ‘drop’, but no one heeds to his call. Drop the baggage of ego that you have been carrying since a long time, soon you are a saint. That is *sadhana* and, that is what is needed urgently for mankind. That is the best panacea for all the ailments of humanity.

## NEWS AND NOTES

### Bengal

Bengal Theosophical Federation organized a study camp on 17 and 18 August, 2019 at BTS Hall, Kolkata. Bro. N.C. Krishna, National Lecturer, conducted the study in which the topics discussed were:

1. Life after death
2. Theosophical way of life & Self-transformation.

The study concluded on both the days with question & answer session.

### Bihar

Bro. Binay Krishna (Dipl. No. 38308) passed to peace at his residence in Patna on 14 June. He was a Life Member of the TS and an activist of BWC. He was in-charge of the bookshop for a few years at the Indian Section HQ.

### Bombay

Asala Poornima meeting at Blavatsky Lodge on 17<sup>th</sup> July 2019: Sis. Kashmira Khambatta had prepared the Alter Table in the Green Room near Lord Buddha's statue and Lodge Assistant Sis. Asha had done Rangoli for Guru Vabdana. The meeting started with lighting of the Lamp and recitation of the Universal Prayer and Buddhist Prayer.

To get attuned to the Asala Poornima Ceremony taking place in the Himalayas in the house of Lord Maitreya, members in turn did the reading from the booklet on *The First Sermon of Lord Buddha on Asala Purnima* compiled by Late Sis. Khorshed D. Avari. Bro. Arni, after reading English translation of Buddhist Prayer, conducted Meditation invoking the Grace, Love, Peace & Joy. Meditation ended with chanting of *Aum* and recitation of a Sanskrit Prayer. As Lord Buddha's Blessings, the flowers offered on the Alter Table near His statue were distributed to Brethren.

### DANI NOTEBOOKS PROJECT

BTF annually prints notebooks for needy students in memory of

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Late Suryaben and Late Jamubhai Dani from their Memorial Fund with TS Seal on Front Cover and The Universal Prayer on Back Cover. Both husband and wife were great Teachers and knew how to instil Theosophical and Gandhian values in young flowering minds.

This year 1500 Notebooks were printed. The Indian Section, TS, gave financial help for it. About 300 notebooks were given to TOS Mumbai Region for giving to needy students whom they give annual Educational Aid. Notebooks were also distributed to students of 3 South Mumbai School, 1 Adiwasi School in a village and some through Brethren.

It was heartening to see students in Besant Hall of Blavatsky Lodge, when Convener Bro. Ram Kalra distributed Dani Notebooks to them. As per the wish of BTF President Bro. Vinayak Pandya, copies of Dani Notebook were sent to the International President Mr. Tim Boyd and Indian Section's General Secretary Shri Pradeep Gohil. **Shri Pradeep Gohil in his letter of appreciation writes, "Helping the needy students to get proper education is the best community service that can be done."**

### Karnataka

The following auspicious days were celebrated by Bellary Theosophical Society in August:

A meeting to celebrate Col. H.S. Olcott's birthday was held on 2<sup>nd</sup> August in which Bro. A.I. Basavaraja Reddy spoke in brief about the Founder President.

A portrait of Madam Blavatsky decorated with flowers was displayed on the occasion of her birthday on 12 August. Bro. Madhusudhan spoke on this occasion about the life & work of HPB.

Sri Krishna Janamashtami was celebrated on 23 August. A photo of Lord Krishna decorated with flowers was displayed on this occasion and Sis. Vinodha Karnam spoke in brief about Lord Krishna.

*Prasadam* was distributed to all the members and guests on the aforementioned three days.

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## Utkal

Prof Sahadeb Patro, President, UTF, spoke on “Judaism”- one of the monotheistic Abrahamic religions with reference to the Ten Commandments, the Exodus of Moses and the Hebrew Bible of the Old Testament. This talk was held on 21<sup>st</sup> April.

In order to encourage the study of comparative religion and philosophy, Prof Sahadeb Patro spoke on 21<sup>st</sup> July on Islam, with reference to its genesis, tenors and tenets. Both the aforementioned talks of Bro. Patro were held at UTF Hall, Bhubaneswar.

Shyama Prasad Memorial Study Class was held from 10-12 August at UTF Hall, **Brahmavidya Bhawan**, Bhubaneswar. It was directed by Prof. R V Vastrad, National Lecturer, and the book taken up for study was *The First and Last Freedom*. The other speakers were Prof Sahadeb Patro, Bro.P K Mahapatra and Sis Purnamasi Pattnaik.

Sanat Kumar Lodge celebrated its 59th Annual Day in the UTF Hall on 9<sup>th</sup> August. On this occasion Prof R V Vastrad, National Lecturer, delivered a public lecture on “Spiritual Laws for Success”. This was followed by prize distribution to the successful students of Venketaswar English Medium School who participated in debate and essay competition conducted by the Sanat Kumar Lodge. Bro Satyabrata Rath read out the Annual Report of the lodge. Prof Sahadeb Patro presided over the meeting.

A meeting was held in the Community Hall of the Vivekananda Apartment, Bhubaneswar, on 17th August in which Bro. P. K. Mahapatra and Sis. Mitalini Mahapatra spoke to the residents of the apartment on the book *Brahmavidya Byakhan*. Sis. Swarnlata Das, Jt Secretary of Bhubaneswar Lodge, arranged the meeting.

Sri Sachidananda gave a public talk on “Mind (part-2)” at the Cuttack Lodge, Kaligali, Cuttack. This talk was held on 25<sup>th</sup> August.

## Uttar Pradesh

The following talks were organized by Dharma Lodge, Lucknow, in August: ‘Incarnation of Soul in Body’ by Bro. Ashok Gupta; ‘To Flow is to change’ by Bro. B.K. Pandey; Bro. U.S. Pandey gave two talks on ‘Mission of Theosophy and Essence of Theosophy’ and ‘Meditation-its principles and likely benefits’ respectively.

Nirvan Lodge in Agra organized a seminar on 4<sup>th</sup> July. The theme discussed was ‘Theosophist and Theosophy’ and the speakers were Dr. Pratibha Sharma, Bro. A.K. Singh, Dr. H.K. Upadhyay, and Bro. Gyaneesh Chaturvedi. Besides, the following talks were organized by the Lodge in July: ‘*Sat, Raj, Tam*’ by Bro. S.M. Sharma; ‘*Appa Deepa Bhav*’ by Dr. Pratibha Sharma and ‘Knowledge, Meditation and Spirituality’ by Bro. Shyam Kumar Sharma.

The members of Chohan Lodge, Kanpur, had a general discussion on ‘Will Power’ on 2<sup>nd</sup> June. Besides, the following talks were held there in the month of June: ‘The Voice of the Silence’ by Bro. S.K. Pandey. Bro. S.S. Gautam gave a talk on ‘Understanding Death’ and two talks on ‘Astral Plane’.

Bro. U.S. Pandey and Smt. Vasumati Agnihotri addressed about 40 students of class 12 in Dayanand Inter College, Lucknow, on 17 August. The students were explained main points of theosophical teachings, their scientific basis and application of their knowledge in becoming oneself as a better human being and also in giving impetus to proper growth of humanity.

A half-a-day training programme was organized on “Moral Education” at the Kanchan Singh Bhulidevi PG College, Bikhana Pur District Kanpur Dehat by the Chohan Lodge, Kanpur. It was held on 20 August 2019 with the enthusiastic cooperation of the college management. It was for the benefit of the students of professional courses on Education, which included B Ed and BTC students. The objective of the course was to train the trainee teachers so that the influence may pass on to the children who will be their subjects in the whole of their life both by teachings and by the behaviour.

The programme was attended by a group of 48 students and 10 teachers. The deliberations were conducted by Bro. S.S. Gautam and Bro. S.K. Pandey. The deliberations included the four qualities required for the students in the book *I Promise* by C. Jinarajdas and four virtues required for a candidate for being accepted as disciple described in *At the Feet of the Master* by J. Krishnamurti. They discussed that the required virtues for the students were: bright looks, brave words, blissful thoughts and knightly deeds. In addition to these virtues, the four

qualifications for the discipleship i.e. discrimination, desirelessness, good conduct and love were also explained. The printed pamphlets describing these virtues were also distributed among the participants.

A presentation on power point projector on Universal Brotherhood was made. Some theosophical books in Hindi were given to the college library.

A *Bhajan Sandhya* was organized at the Section HQ by Kashi Tattva Sabha (KTS) on 12 September in which Sri Vikas Huda rendered some devotional songs.

### **South Zone T.O.S. Conference**

The South Zone TOS Conference was held at City Lodge in Bangalore on 17th and 18th August 2019. The TOS regions of Telugu, Rayalaseema, Karnataka, Kerala, Tamil Nadu and Chennai are in this zone. Bro. S.U. Mahesh, National Committee member of TOS in India, played major role in organizing this workshop. Fifty-six members participated in it. The programme started with lighting of lamp by the dignitaries, followed by prayers. All the delegates observed silence for the departed soul of late Bro. Krishnaiah Chetty who passed to peace just a week before this conference. Members expressed appreciation for his remarkable work as Secretary of Karnataka TOS region.

Sis. Nancy Secrest, International Secretary of TOS, addressed the gathering on the historical background of T.O.S. In her speech she covered the need for empowering women, youth involvement and establishing theosophical schools.

Bro. Sivaprasad, National Secretary of TOS in India, shared his experiences with different T.O.S. regions in India with encouraging work to help the sufferers during natural calamities such as cyclones, flood and drought. He expressed sincere thanks to all the symphthizers and supporters who helped and gave donations for the aforementioned work.

The other speakers who expressed their views were Bro. Reddappachar, Sis. K. Parvathamma, Bro. Srinivas Murthy and Bro. Dakshina Murthy. Besides, one office bearer of each zone presented the report of his/her respective area.

## **Varanasi Sightseeing Tours for 144<sup>th</sup> T.S. Convention Delegates**

Considering that the 144<sup>th</sup> International Convention is being held in Varanasi after about 30 years, most of the delegates will get a once-in-a-life time chance to see the spiritual capital of India - Varanasi. For this, two identical sight-seeing tours have been arranged on 29<sup>th</sup> December and 30<sup>th</sup> December 2019. The tour programme on either day will be as follows.

**7.00 am to 9.00 am**

### **1. Alaknanda (River Ganga) Cruise.**

It is a 5-star air-conditioned Luxury Cruise operated by Nordic Cruise Line on river Ganga. If this does not operate, you will be taken on traditional small boats.

Delegates will be taken to Khirkiya Ghat from Indian Section Headquarters (I.S.HQ.) as buses are not allowed in this area. The double-decker boat built at a cost of Rs 10 million (Rs 1 crore) can carry 90 passengers and will visit all the 84 Ghats (embankments on river Ganga). The upper deck is a restaurant where you can order tea, coffee, snacks or breakfast at your cost. The cruise will take about 2 hours. This programme may be kept in the afternoon if there is excessive fog in the morning.



## 2. Rajghat and Besant School.

It is spread over about 350 acres along the bank of Ganga. It was founded by Dr. Annie Besant and developed by J. Krishnamurti, who regularly visited the place for 35 years. The serenity of the place is striking. Our delegates can meet Prof. P. Krishna who was in charge of Rajghat for several years and the Delegates attending J. Krishnamurti's 125<sup>th</sup> Birth Anniversary Commemoration.

9.00 am to 11.00 am



## 3. Sarnath.

It is located 13 kilometers north east of Varanasi, is a Buddhist pilgrim spot famous as the first place where Lord Buddha preached after gaining enlightenment. Later, King Ashoka built lot of stupas (structures) focused on Buddhism like the Ashok Pillar (India's National Emblem). One can also see the famous Bodhi Tree, an Archeological Museum, the Tibetan Temple and the large Tower temple where Lord Buddha lived. Lunch at Cantonment.

11.00 am to 02.00 pm



## 4. Ramnagar Fort and Temples of Varanasi.

It is 14 kilometers east of Varanasi. It was built by Maharaja Balwant Singh. Col. Olcott and Madam Blavatsky visited the place.

2.00 pm to 3.30 pm



## 5. Banaras Hindu University (BHU).

3.30 pm to 5.00 pm

This was started by Pandit Madan Mohan Malviya with the help of Dr. Annie Besant who gave her college to start the University. It has a lovely new temple of Kashi Vishwanath. The old temple is in a very congested area of Varanasi and not easy to reach. The campus is clean, green and beautiful. It also has a lovely Kala Bhavan Museum.



## 6. Evening Aarti at Dashashwamedh Ghat (Ganga Aarti).

6.00 pm to 6.45 pm

It is a spectacular Hindu religious ceremony that takes place every evening attended by thousands of people. You will see it from the terrace of our friend's house.



## 7. Return back to the I.S.H.Q.

7.30 pm

## 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.	100
03. To strengthen the administrative set-up of the Indian Section by hiring at least two administrative officers and two volunteers.	50
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.	100
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 HQ and grant a reasonable amount to each federation that qualify for work on propagation of Theosophy.	100

## Assam Theosophical Federation

01. To organize visits of good speakers to 4 schools and 6 colleges in order to attract young generation towards Theosophy.	50
02. To form two new Theosophical lodges.	50
03. To revive four inactive lodges.	25
04. To conduct 6 study classes at federation and lodge level for the better understanding of Theosophy.	75
05. To translate two English books on Theosophy in Assamese.	50
06. To conduct a study camp at Bhowali in which at least 10 members will participate.	100
07. To publish 500 copies each of 10 pamphlets in Assamese on Theosophical subjects for lodges and general public.	80
08. To organize 10 debate/essay competitions at school and college level.	40
09. To publish Quarterly newsletters in Assamese for the members.	75
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%.	80
04. To popularize Theosophy amongst students through the members who are in teaching profession and induct at least two new student members.	100
05. To translate, publish and distribute four books on Theosophy in Bengali.	50
06. To conduct 4 study classes by National Lecturers.	50
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.	100
10. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

## Bihar Theosophical Federation

01. To organize a two hours' 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 by 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.  | 100 |
| 02.To start an E-Lodge as a pilot project in Mumbai.   | 20  |
| 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.                              | 100 |
| 05.To have at least two reach out programmes at schools and colleges.  | 25  |
| 06.To prepare at least three Second Line Workers to take more responsibility for the administration of the lodge and federation. | 100 |
| 07.To organize funding for one Indian Section Educational Project (Library Upgradation).   | 100 |
| 08.To send at least five members for the study camp at Bhowali.  | 100 |

## 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, journals, pamphlets for the benefit of the members and interested general public.                                | 100 |
| 07.To achieve an all-round progress in the number of general activities 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 <sup>st</sup> 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 <sup>th</sup> anniversary of Dr. Besant’s arrival in India with a public function on 16 <sup>th</sup> 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 Theo. 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.	15
04.To form four groups and clusters of lodges for better communication and better documentation.	15
05.To conduct one study camp at Bhowali in June with at least 20 members.	15
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.	10
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.	100
03. To organize two study camps on Theosophy at Adyar.	50
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.	100
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.	100

### **Marathi Theosophical Federation**

01. To organize five one-day seminar on Theosophical Subjects.	60
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.	66
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 in order to popularize Theosophy and present Theosophical ideas among the members and 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 in order 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.	100
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.	100

- 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 in order 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. 50
- 11.To conduct a five-day study camp at Bhowali in the last week of May, 2019, with at least 20 members. 100
- 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. 100
- 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. 100
- 09. To set goals for all the 22 lodges. 100
- 10.To print Hindi translation of one Theosophical book. 100

## HEADQUARTERS OF THE INDIAN SECTION, THE THEOSOPHICAL SOCIETY

### THE 144th INTERNATIONAL CONVENTION AT VARANASI

#### Theme: *Nurturing the Divine Seed*

The 144th International Convention of the Theosophical Society will be held at the National Headquarters, of the Indian Section, Kamachha, Varanasi, **from 31 December 2019 to 5 January 2020**. All members of the Society in good standing are welcome to attend as delegates. **Non-members** may send **requests** for permission to attend, together with a recommendation from an officer of the Federation or the Section, **to the Convention Officer (CO) before 25 November**. Mr. Shikhar Agnihotri (Cell. Phone 91-8840926268, 9839912070) will be the Convention Officer.

Package rates apply from 29 Dec. 2019 dinner to 5 Jan. 2020 dinner. Please pay in package rates only.

#### A. HARMONY BUILDING - (Only for G.C. Members & Overseas Members) **Registration with full board**

Basis: US\$(1\$=Rs70), EURO(1€= Rs77), AUD (1AUD= Rs 47)

Western Food	Registration	Accommodation	Total Package
\$60(Rs 4200)	\$70(Rs 4900)	\$230(Rs 16,100)	\$360(Rs 25,200)
€5	€4	€09	€28
AUD89	AUD104	AUD343	AUD536

#### B. MEHTA HOSTEL - **Registration with full board**

Overseas delegates

Western Food	Registration	Accommodation	Total Package
\$60(Rs 4200)	\$70(Rs 4900)	\$85(Rs 5950)	\$215(Rs 15,050)
Indian Food	Registration	Accommodation	Total Package
(Rs 1750)	\$70(Rs 4900)	\$85(Rs 5950)	\$180(Rs 12,600)

Indian and Less Developed Countries' delegates

Food (Rs 1750)	Registration (Rs 500)	Accommodation (Rs 5950)	Total Package (Rs 8,200)
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Includes registration fee, sharing room, mattress of cots sheets, blankets, all meals etc.

### **C. INDIAN STYLE ACCOMMODATION- Registration with full board**

Indian and Less Developed Countries' delegates

Food Rs 1750	Registration Rs 500	Accommodation Rs 950	Total Package Rs 3200
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Includes registration fee, mat/cot or mattress, sheets, blankets, all meals at the Canteen.

*Note: half rate for children of 3-10 years*

### **D. PEOPLE NOT REQUIRING ACCOMMODATION- Only meals**

(Canteen from 29 Dec.2019 to 5 Jan. 2020)

Food Rs 1750	Registration Rs 500	Total Package Rs 2250
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### **E. BREAKFAST, LUNCH, SNACKS, DINNER FOR ONE DAY IS Rs 600, in addition to one time registration charge of Rs 500.**

*Note: half rate for children of 3-10 years*

### **ACCOMMODATION**

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

### **REGISTRATION AND PAYMENTS**

*Last date for registration: 1 December 2019*

*Cancellation:* last date 10 December 2019; payment will be refunded, except the Registration fee of Rs.500 or USD 70. After 10 December there will be no refund of any amount. Cancellation request must reach Indian Section, Varanasi by 10th December for refund consideration.

**Delegates from India:** Send the Registration form with the details (available at [www.theosophy-india.org](http://www.theosophy-india.org) and [www.ts-adyar.org](http://www.ts-adyar.org)), along with the package charges, to the Convention Officer before 1 December 2019. Remittance by crossed **cheques or bank drafts** should be **made payable to Indian Section, The Theosophical Society**. If making online transfers, it is essential to communicate by email to CO, the following details: Delegate(s) Name, Bank name and Branch, Amount, Date of Transfer and Transfer reference number. The online transfer can be made to Bank of Baroda( formerly Vijaya Bank), Kamachha Branch, Varanasi. Account No. 718301010005045, IFSC Code VIJB0007183 in the name of Indian Section, The Theosophical Society.

**Delegates from other countries:** Make sure you take travel insurance. Send the Registration form (available at [www.theosophy-india.org](http://www.theosophy-india.org) and [www.ts-adyar.org](http://www.ts-adyar.org)) by email. Payment on arrival in foreign currency is accepted. If payment is being made by online bank in Rs at the above mentioned account no., then make sure that it is in Indian Rupees and purpose of payment is marked “donations” and an email is sent to CO with the following details: Delegate(s) name, Bank name, Amount, Date of Transfer and Transfer reference number.

**Contact Convention Officer by email:** [tsvnsconvention@gmail.com](mailto:tsvnsconvention@gmail.com) or By Post: The Convention Officer, Indian Section, The Theosophical Society, Gurubagh, Kamachha, Varanasi - 221 010, India

Marja Artamaa  
*International Secretary*

**HEADQUARTERS OF THE INDIAN SECTION, THE THEOSOPHICAL SOCIETY, Kamachha, Varanasi 221 010, India**

**International Convention 2019-20**

**REGISTRATION & ACCOMMODATION FORM**

[To be filled in Block Capitals and sent to the Convention Officer, preferably by email [tsvnsconvention@gmail.com](mailto:tsvnsconvention@gmail.com)

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

Name: ..... Nationality: ..... Email: .....  
 .....Address (in home country) .....  
 Phone/Mobile: .....

Section/Federation/Lodge ..... Special Request: .....

**PACKAGE RATES:**

**A. HARMONY:** Overseas delegates USD 360\* or Rs 25,200- Includes registration fee, ‘western’ meals, double occupancy accommodation with attached bathrooms, cots, mattresses, sheets and blankets.

**B. MEHTA Hostel:** Overseas delegates USD 180 (Rs.12,600), delegates from India and less developed countries Rs.8,200 – includes registration fee, Indian meals, double occupancy accommodation, cots, mattresses, sheets and blankets.

**C. INDIAN STYLE:**Delegates from India and less developed countries Rs.3,200 – Includes reg. fee, meals, sharing/dormitory type accommodation, cots, mattress sheets and blankets.

**D. PEOPLE NOT REQUIRING ACCOMMODATION:** Rs.2250 – Includes registration fee and Indian meals.

*Note: half rate for children of 3-10 years*

\* EUR 328 or AUD 536

No.	Name (include the main applicant)	Age	Gender F/M	Member Y/N	Package (A/B/C/D)	Payment mode (cash, cheque, bank)	Amount	Remarks (dietary, family group, medical condition if any)

Date of Arrival: ..... morning/afternoon

Date of Departure: ..... morning/afternoon

Signature of applicant: .....

Date: .....

**For all delegates:** Completing this Registration Form with all particulars is important – please do not send or submit incomplete forms.

Last date for registration: 1 December 2019. Last date for cancellation: 10 December 2019 (by email or by post) For online payments and any clarifications, contact Convention Officer at email to [tsvnsconvention@gmail.com](mailto:tsvnsconvention@gmail.com) or visit [www.ts-adyar.org](http://www.ts-adyar.org) for details.

**Thus this Unity is the foundation of our brotherhood, as brotherhood is the word that includes all our ethics. For it is in the law of Love that all true conduct has its root. As long as external law is needed, that law is the measure of our imperfection; it is only when no law is wanted, when the nature expressing itself spontaneously is one with the divine law, it is only then that humanity is perfected and liberty and law become one for evermore.**

**ANNIE BESANT  
‘Theosophy and Ethics’  
THE UNIVERSAL LAW OF LIFE**

**Great is philosophy which moulds the minds of men, great is science which gives light of knowledge to the world; but greater than all is religion which teaches man his duty, which inspires man with strength to accomplish it; greatest of all is that knowledge of the human soul which makes daily service the path of progress and finds in the lowest work the steps that lead to the highest achievement.**

**ANNIE BESANT  
‘The Supreme Duty’  
THE UNIVERSAL LAW OF LIFE**