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Editor

PRADEEP H. GOHIL

A STEP FORWARD

The third object of Theosophical Society(TS) is probably the least talked about. How can one ‘investigate unexplained laws of Nature and the powers latent in man?’ It can happen in a state of meditation. Many members may want to experience the ‘latent powers’ immediately because the third object is experimental by nature. However, the three Objects of the TS are to be taken as an integrated whole and as a total commitment in our lives. Only then can one understand the unexplained laws of Nature and the Powers latent in man.

I must say that the growth of concern for the third object is most appropriate for the present day world. However, there is a lot of uncertainty as to what should the individual members of the Theosophical Society do individually or in a group. The problem lies in the restricted interpretation of ‘latent power’ which is more often than not confined to the phenomena of psychism involving telepathy, clairvoyance, clairaudience and other psychic faculties. This leads me to an analogy where one might have four eyes and four ears but would that make him a better human being?

The more important latent powers are those which relate to the unfoldment of virtue such as compassion, love, kindness, peace, harmony, understanding, goodwill and many others as they are praised enthusiastically by spiritual teachers of several religions in the world. The unfoldment of virtue aligns one with the unexplained laws of nature. Investigation becomes realization, for nature appears to yield her innermost secrets more readily to those who approach her in virtue.

Study helps us to learn to meditate and to serve more effectively. Service externalizes into practice our study and our meditation. And with meditation, we spiritualize our study and our service to humanity. In short, wisdom comes when you have both knowledge and virtue.

The unfoldment of the latent powers of virtue is the best preparation and safeguard for dealing with psychic powers and phenomena. Meditation is the key since it provides the thrust. In meditation, the liberation and mastery of consciousness enables one to investigate the unexplained laws of nature and to unfold the powers of virtue latent in man. Practicing daily meditation would certainly be the step forward in the right direction.

The work of the Third Object, in the sense of investigating the unexplained and the latent can be undertaken only by individuals on their own responsibility, or occasionally by a team, and not by the Society as a whole.

N. SRI RAM

**“The Open Field of the Third Object”
The Theosophist, Nov.,1996 p. 67**

In an inner sense, the Third Object is about understanding the great mysteries of the universe and developing ourselves accordingly. It is a call to the practice of a spiritual discipline that leads to such understanding and development. It is about yoga, the process of unitive transformation.

JOHNALGEO

**“The Objects and Their Relevance to the Theosophical Life”
The Theosophist, Nov., 1996, p54**

THE AGELESS WISDOM IN SHIFTING TIMES

OUR thinking together, whether virtual or face to face, creates a magnetic centre that can propel us all to new ways of understanding and impact the world in which we live. This is part of the process of coming together — the creation of powerful magnetic centres that draw to them a hidden intelligence. So I would like to discuss three topics: (1) questioning, (2) the tools of the spiritual life, and (3) healing.

The cultivation and application of the inner wisdom to which we have access is of paramount importance in times such as the ones we are living in now. When we feel attracted to and are legitimately engaged in what we might call the spiritual path, it is inevitably the result of questions that have arisen within us. These questions may have lain dormant for years, perhaps even for lifetimes, but there comes a time in every life when we start to feel as though deeper answers are needed, which also means that *deeper questions* must arise from within us.

This is the process we find ourselves engaged in now. We are quite familiar with this idea that we must “live the questions”. However, questions at the level we are speaking of are not matters of mere information. Most of us are aware of Rainer Maria Rilke’s “live the questions” quote, but the context for it is a more expansive response that he gave in a letter to another young poet. It puts into perspective the sort of questioning and inquiry that is beyond a mental or intellectual exercise. Here is what he said to a young poet:

Be patient toward all that is unsolved in your heart and try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given to you because you would not be able to live them, and the point is to live everything. Live the questions now. Perhaps

you will then gradually, without noticing it, live along in some distant day into the answer.

To me, this is beautiful because it speaks about the nature of a different order of questioning — not about just receipt of information, but involved with the process of unfoldment. As we ask the deep questions and live with them, the answers inevitably appear, perhaps not on our schedule, but it is the process that makes possible the revelation of these layers of being.

The nature of the questions that we ask will be determined by our particular degree of unfoldment. We are probably familiar with St Paul’s: “When I was a child, I spoke as a child, I understood as a child. But when I became a man, I put away childish things.” He was not speaking about obvious things: at a certain age we no longer play in sand boxes, or we do not have tinker toys. There are degrees of unfoldment, and along with those degrees, we see, speak, and understand very differently.

So there are particular questions that we ask and often the first questions we ask are the big ones: “Why am I in this world?”, “Why is the universe as it is?”, and so on. The “Why” questions are the very big questions which really are unanswerable, at least in terms that we would be capable to understand.

For any of us who have had children, or have been around children of a certain age, there is a stage where their questioning can become burdensome. There is a moment when a child will start asking “Why?” over and over again, when their minds and imaginations are trying to come to grips with this world they have been thrown into. Anyone who has ever gone through it knows that it really does not take too many “Why?” questions for our ability to answer to unravel. Take the traditional question: “Mommy, daddy, why is the sky blue?” Depending on our physics background we may have a slightly different answer, but we start off: “Well, dear, the light that you see coming from the sun is actually white, but it breaks into a spectrum of all different colours.”

Sounds good, but obviously a further question of, “Well, why is that?”, tests your physics and your ability to answer. So if you know a little bit

more, then: “The molecules and particles that are in the atmosphere absorb different colours among the spectrum and scatter the rest of the light.” “Why?” If you really had studied it, then you might revert to something like: “Well, it’s a result of the Rayleigh scattering effect; Lord Rayleigh discovered this.” One more “Why?” question drives many persons to the response, “Look, I don’t know! God made it that way. You wanna know? ask him!”, or some similar frustrated response.

“Why?” is a high order of question it points our attention in an expansive direction, but ultimately it is unanswerable in what we would normally think of as satisfying terms. I like an answer that the great scientist and member of the Theosophical Society (TS) Rupert Sheldrake gave when someone asked him: “Why are things the way they are?” His response, which may sound clever, but is true, was: “Things are the way they are because they were the way they were.” The one arises from the other. Maybe it is not satisfying, but it is correct. It is also hopeful because it speaks of the nature of our role in this world. Things are as they are, but any shift in that status necessarily leads to a new and different possibility.

“Why?” is a beautiful question, but it is also one that is not actionable — we cannot translate it into behaviours or practices that can affect our consciousness. So, the other order of questions is — the “Who?”, “What?”, “When?”, “Where?”, “How?” questions — beginning with “Who am I?” If we did not have some sense of identity it would be very difficult to function in this world, but are those identities that we are assigned and adopt correct? Is that, in fact, who we are? Some degree of examination of *that* has an effect on us, and starts to drive us more deeply into other levels of questioning.

“Who am I?”, “What is the nature of my current condition?” “How is it that I feel limitations?” “How is it that I feel fear?” “What is the nature of the fears that I feel?” Those are questions that we can examine and that lead us into actions, practices that we can cultivate and apply. Ultimately, the questions of “How do I address this sense of limitation, this feeling that I am somehow not free, that I am confined, that there are latent things within me that have yet to be expressed?” How do we interact with that? These are different levels of questions that necessarily become a part of our process.

Anyone who proceeds along this line of inquiry to any depth discovers that the answers are not found at the surface. Ultimately, this drives one into the field that is spoken of as the Ageless Wisdom, Theosophy, Divine Wisdom, even Ancient Wisdom, although the latter is not synonymous with Ageless Wisdom.

Ancient Wisdom has appeared in a time and place, has a particular form, spoke to a particular culture, it has been expressed, and is an aspect of an ageless root that appears in every civilization or culture. It is the Ageless Wisdom where we find the possibility of answers. As we approach this body of wisdom teachings we find certain profound ideas. It begins as an idea, as a concept that speaks to us, because in some way it seems to touch upon things that we recognize as true within us. Perhaps it has never been articulated, but powerful ideas that can then become experiences are embodied in what we call the Ageless Wisdom.

There are certain fundamental principles, the most important among them being the idea of Oneness or Unity, that the possibility of separation only exists in our imagination; so that is an idea that we experiment with. There is the idea that we are multi-dimensional beings. It is easy to express, but as we question and as we go deeper and explore these various dimensions of our being, it affects us.

There is the idea in this Ageless Wisdom tradition that there is no empty space, that this is an intelligent universe in *all* of its parts. So there is no place, no being, no thing that lies outside of this universal consciousness; it is all expressive of it. This is another idea that we explore, leading us in many profound and life-altering directions.

There is the idea that each of us is responsible for our own unfoldment, for our impact on this world in which we live, and the people and beings among whom we circulate. A beautiful little book, *The Idyll of the White Lotus*, has this quotation: “Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.” So the idea that we are responsible for our unfoldment, actions, and thinking is central to the Ageless Wisdom tradition. We are invited to think about it and experiment, and to find our connection with these Ageless Wisdom truths.

Most of us would like to feel comfortable. We are not seeking a lot of changes, particularly of an inner sort, because these can be very disquieting, discomfoting. It is, however, one of the facts of any genuine spiritual path that the process necessarily invites crises. Stripping away cherished separative identities is not a comfortable experience.

When we ask “Who am I?” there are certain things that we always point to — gender, nationality, race, religion, and so on. These are ideas that we imbibe in youth, accept in later life, and declare as our identities as things go on. With time we find that these are severely limiting because in every case they are only relatively true, and they are in every case separative from others. Yet we come to regard these identities as our only true self, and the challenge of “Who am I?”, without these artificial designations, is more than most choose to address. If we are going to be accurate in looking at this spiritual path, just as soon as we find ourselves embracing it, what we are doing is embracing a process where we ourselves are engineering crises within our inner lives.

Whether we are involved in a spiritual path or not, crises are unavoidable, simply by virtue of the fact of birth. We are born, we grow, and anybody knows that as we are growing up we have all kinds of mental and emotional crises that come along with that. As we get older, we take on positions, jobs, families, all levels of responsibility. As things progress, if we are fortunate to grow older, we find that one way or another there is an ongoing series of losses that take place. One thing after another gets taken away: our hair colour, our hair and teeth go away, our level of vitality goes away, we lose friends and loved ones.

It is a process of stripping things down to the barest essentials. At some point we become aware that beyond the body, the senses, jobs, friends, families, and loved ones, the barest essential is consciousness. It alone remains when all else disappears. We are identical in nature to universal consciousness from which we have appeared, we are in a very true sense a concentration, a centralization of the universal consciousness which is within us and around us. So whether consciously or unconsciously, we find ourselves driven to unfold the latent powers hidden within us.

H. P. Blavatsky (HPB) talked about the spiritual nature that is inseparable from who we are, but that it is continually hidden by the personality — the body, emotions, and mentality that are continually active and throwing up clouds blocking our experience of it. Every now and then we have moments of brief realization, but these occasional moments of clarity come and then fade. In HPB’s language, in order to have any genuine experience of the spiritual nature, we must learn to “paralyze the personality”. The personality has to be quieted, so that it no longer prevents the expression of the deeper nature.

When we go into this whole process of asking questions, living questions, going more deeply, there are certain tools that we find ourselves reverting to, and this is the second thing that I would like to discuss. The *tools for the spiritual life* could be thought of as *meditation, prayer, mantra, fasting, study, retreat, isolation*.

Right now we find ourselves in an unusual and specific moment. In the world around us today, many people are viewing it as a time of crisis and discomfort, a shifting time. As with all intense and changing times, we start to ask deeper questions. One of the things that many people, particularly those who have had some grounding in a spiritual practice, are asking themselves is, given the enormity of the situation that seems to be unfolding in the world, what is it that I can do? How is it that I can interact with this scene in a way that can be most effective?

Something new has come into the world, a virus that has never before been seen in the community of human beings. There are all sorts of social dislocations that are occurring as a result of this. Economic issues have arisen. Social issues not even apparently related to this virus have suddenly arisen and taken life in the planet as a whole.

The Ageless Wisdom has been present in pandemics before this one, throughout wars, social changes, climate changes, it has always been available and present. Our need today is to learn to express it. There is no formula for this. Although there isn’t a formula for enlightenment, or to immediately address the problems in the world, there are very specific things that we can do.

I know people who have had a profound spiritual practice for many years who find themselves feeling overwhelmed at this moment, grieving for a world and way of living that seems lost. The isolation that many wished for in order to go more deeply in their practice and inner life, has become a serious burden. So what is it that we do, what are the next steps? For our purposes I want to talk about four areas. These are the things that are not confined to this crisis moment, but apply through every moment that we are engaging with the world.

One of the timeless advices given is that we need to learn how to experiment with quiet. We often speak of meditation practice, but to learn to experience and extend what we would call times of quiet on a regular basis is especially valuable for this particular moment.

In recent years the qualities and effects of meditation practice have been scientifically investigated quite intensively; so much so that from a scientific point of view the benefits of meditation practice are undeniable: immune system strengthening, stress reduction, actually changes and modifications of the brain's structure in very positive ways, a whole list of beneficial effects that can be realized just with this practice of quieting the mind.

Actual meditation is something deeper, different from just the practice, but the attempt to become quiet introduces us to deepening levels of our own being. From quiet there is actually the possibility of a genuine stillness, where all else falls away except that one focus of our practice moment.

Then there is also the possibility of a real silence, where everything related to the mind, to ourselves, disappears, and we find ourselves actually experiencing genuine meditation, which exceeds the biological effects of meditation practice. It is a much deeper level of realization, and deeper level of power that can then flow through us and into the world. This is something that is of constant value during *any* time — shifting times, crisis times, and times of peace and contentment. So regular experimentation with quiet is very important.

We have spoken about the way that we are engineering crises in our lives by this whole practice, so we have to be able to develop ways to ground ourselves, to connect ourselves in a way that we are not overwhelmed. The great spiritual saint, Nagarjuna, made the statement that “without the discipline of protecting the mind, of what use are all other disciplines?” So unless we can ground ourselves in ways that the stresses of normal life, and the inner life, do not overwhelm us, then everything else we do is for naught.

HPB was asked on one occasion, “What is it that is most important for the study of Theosophy, or the deepening of the spiritual life? She gave a very interesting response, because she said that three senses are required: (1) common sense, (2) sense of humour, and (3) more common sense. So many of these answers can seem cute or clever, but common sense is sometimes in very short supply, and is an extremely underrated quality.

It is a reflection of the much deeper capacity of intuition, or *buddhi*, that perceives relationships and the nature in which all things work together. Common sense is that quality when applied to normal human relationships. When we think about people who embrace a spiritual path the possibility for imbalance is enormous. So we have to be able to ground ourselves, and we do so by cultivating and exercising common sense.

It is not uncommon in the community of spiritual practitioners that a sense of humour is undervalued. “They can't be serious” is a common reaction. I have had the great fortune of having been associated with some profoundly spiritual people for short and long periods, but in every case I find that those who are the deepest among them, always have the most cultivated sense of humour. Even during the most profound spiritual teachings the Dalai Lama always has something that is funny to say.

One of the great disciples of the Buddha, Sâriputra, made the comment that “*samsara is a farce*”. Samsara, the repetitive cycle of going from ignorance to birth and suffering, to death, and to rebirth, is so filled with contradictions that to a person who sees it, it has an absurd humour. It is enormously helpful to see and be able to laugh at the incongruities between what we have accepted as real, and what *is* real.

The third thing that I want to talk about is that within each of us there is a capacity to heal, not just heal ourselves, and not just focusing on the healing of others, but *healing in the sense of wholeness*, to be whole. When we are involved in a process of healing we are involved in the restoration of wholeness. Most often what people are looking for with healing is the restoration of what they would deem as normalcy: “What was normal for me, I just want it back, because some condition, health wise, psychologically, financially, socially, has affected that.”

Krishnamurti once said: “It is no sign of health to be well-adjusted to a profoundly sick society.” To be normal in terms of a misguided view of reality is not a sign of health. What we find is that anyone who genuinely works with, or embraces a spiritual path, becomes a healer. Wherever such a person goes their presence restores a sense of wholeness, security, safety, and freedom from disease. When we make this a matter of importance in our practice, it becomes intensified.

I remember very well a past President of the TS in America, Dora Kunz. She and Dolores Krieger were the ones responsible for bringing the Therapeutic Touch healing method into the world, and teaching it to many thousands of nurses through nursing schools. The process that she described was available to everyone, but it begins with what she described as “centring”, drawing within to some centre of quiet. Regularly introducing ourselves into an atmosphere of quiet is where it begins.

Then comes the intention to heal. That is a little bit tricky, because very often people think that there is some sort of personal element to this healing process — that “I” am going to heal. The idea is that we intend to become available for the energies that are ever-present around us to be able to flow in the manner that restores wholeness. With time and practice we learn to direct the energies, but at no time do we heal. We simply become available to the healing energies at ever deepening levels. It is always beneficial to the recipient, but also a benefit to us because we become familiar with the flow of these ever-present energies and learn to remove our personality from the process.

The most fundamental principle of the Ageless Wisdom, and the pri-

mary focus of any genuine practice is a deepening of our understanding and experience of Unity. Whether we name it Unity, Oneness, interdependence, or interconnection, the importance is an ever growing capacity to experience the state of non-separateness from one another, or really from *anything*.

This is something that begins as a thought. As we go more deeply into it, particularly in our times of quiet, there will be instances when we will find that our long accepted separative boundaries dissolve, even if only momentarily.

In a teaching on meditation which HPB gave to her Inner Group toward the end of her life, her first advice was: “First conceive of Unity, by expansion in Space.” This technical advice attempts to generate some conception of Unity by the experience in imagination of an unending expansion into a limitless space. Unity is the basis of all strength, connection, power, and understanding. To deepen the ideal of Union is most important.

These are turbulent times in which long held structures and beliefs are being challenged; where requests are shifting to demands from the natural and the social world. Although we may not normally see it this way, these are times when we should be thankful to be alive. All of the surrounding uncertainty, fear, and upheaval are forcing the human family to look more deeply. It is a time of enormous creative potential when we are required to bring something new into the world — new in the sense of an ageless but as yet unfulfilled way of relating to each other and our shared environment.

For those of us who are actively connecting more deeply with our shared wellspring of power and love, there is a work for us to do — the work of exemplifying a new possibility, of being fully present to a stillness that allows a healing wisdom and life to make itself known in the world. We do not need to know, or pretend to know, the answers.

Commit and live the questions.

(Courtesy: *The Theosophist*, Sept. 2020)

RECOLLECTIONS OF MRS BESANT

I first met Mrs Besant in the winter of 1923. I was just fifteen and my mother had offered me the opportunity of going with her to India although it would mean leaving school for part of the Autumn and following January terms. In spite of being very happy with the day school I attended in London, I chose India without hesitation. As it turned out, I never went back to school at all. We set off together in a P& O ship from Marseilles in November and arrived in Bombay in the middle of December where we stayed for a few days in great style with a Theosophist, Ratansi Morarji, a cotton merchant with a beautiful house on Malabar Hill. We then proceeded with him to Benares, two nights and a day by train, where the Theosophical Convention was being held that year. We stayed with him in the Maharaja's luxurious guest house and were invited to have tea with Mrs Besant that afternoon at her house, Shanti Kunj.

I had, of course, heard a great deal about Mrs Besant, whom my mother had first met in England in 1910, the year my mother was drawn to Theosophy. My father had also met her then and they had got on extremely well together. My mother met her again the following year when she brought Krishnamurti and his brother Nitya to England for the first time, and it was then that she asked my father to design the proposed new Theosophical Headquarters in Tavistock Square. Alas! this building was never finished for the Society. Mrs Besant and my father fell out over her insistence on employing only tradeunion labour. My father wrote indignantly to my mother: I do not think it right to ask a man his political tenets before giving him work to which my mother replied that he must reconcile himself with the fact that trade unions had come to stay. The unfinished building was sold to the British Medical Association after the War, and my father completed it for them in 1924. It is still their headquarters.

Ms Mary Lutyens is the daughter of the famous architect Edwin Lutyens and Lady Emily Lutyens. She knew Krishnamurti from her childhood and is well known for her book *Krishnamurti. The Years of Fulfilment*.

My mother had been in India the year before. She and I went there together. That would have been the winter of 1921 or 1922. 1921 was the year that Krishnaji and Nitya returned to India after nine consecutive years in England and France of being educated, and my mother had been thrilled to stay with them and Mrs Besant at Adyar. My mother was convinced that she had been an Indian in a past life, so happy and at home did she feel there. In truth, she had lived there from the age of two till six when her father was Viceroy. 1921 was also the year that Mrs Besant was given an Honorary Doctorate by the Hindu University in Benares. She liked thereafter to be called Dr. Besant. Krishnaji always referred to her as that. But Mrs Besant seems much more natural to me.

I was extremely nervous at the thought of meeting Mrs Besant that afternoon at Shanti Kunj, especially as I was anyway very shy. Dressed all in white she came out to greet us, and when my mother introduced me she held my hand between both her own and pressed it warmly and looked at me with eyes so brimming with love and such a beautiful smile that from that moment I would have died for her. I can truthfully say that she is the only woman I have ever hero-worshipped. I was surprised to find that she was much shorter than I expected, for I was certainly as tall if not taller than she was. She had such a stupendous presence, however, that I soon lost that impression. Being a great advocate of women's education she was shocked to find that I had left school, if only for two half terms, as we then thought, and she made out a list of books for me to study which we could order from Madras. To my everlasting gratitude one of those books was Wells' (?) *Short History of the World* in a large, illustrated edition. It became my bible.

From Benares we travelled with Mrs Besant in the same compartment to Madras. She always travelled with a tea basket and insisted during the journey in making her own tea on a spirit lamp in spite of having her own bearer who did all the cooking in the shower room leading out to the large compartment. These trains had no corridors and the servants would pop in and out at every station we stopped at from their own carriages at the back of the train, which I was shocked to see contained no more than wooden benches. The train often stopped seemingly at the whims of the engine driver. We all travelled with our own baggage roll and the servants would come in to make up the wide bunks with our own bedding.

Krishnaji and Nitya were not in India that winter. They were at Ojai in California, but they had lent us their own room at Adyar at the top of the HQ building with the most perfect view from their varanda over the wide Adyar River, where it joins the sea. And we found a lovely welcoming letter from Krishnaji awaiting us and wishing that we were all together again as we had been that summer in the Austrian Tyrol. We also had the services of his own bearer, a charming young man called Velu. I thought Adyar the most beautiful place I had ever seen, although I had travelled in Austria, Switzerland and Italy.

We did not see much of Mrs Besant while we were there for she went into Madras early every morning to the office of the daily newspaper she had started and edited, *New India*. She was accompanied by her assistant, B. Shiva Rao, who was later to become a member of Parliament. I met him in Benares, where we had made friends and he remained a very close friend of mine until his death. When we did see Mrs Besant at tea in her own drawing room in the Headquarters building she was anxious to know whether the books we had ordered had arrived, and she arranged for me to have botany lessons from another delightful Indian friend living at Adyar, Rama Rao, no relation, I think, of Shiva Rao.

We were miserable when we had to leave Adyar after a month to go and stay with my father who was designing New Delhi. He would spend every winter there except for two years during the War when all building stopped, from 1912 until 1931, when 'Viceroy's House', as it was called, was opened. But what was much worse than Delhi, where at least we had our own large bungalow, was having to stay for a few nights on the way at government House, Calcutta, because my mother's brother, Lord Lytton, was then Governor of Bengal. The great comfort was that Mrs Besant stayed there with us.

My uncle was extremely sympathetic to Indian Home Rule. Whereas my aunt was a Memsahab to top all Memsahabs, and expected everyone to curtsy to her. Such a contrast to the wife of the Viceroy at that time, Lady Reading! I was amazed how almost reverential Mrs Besant was to the Lyttons. I felt it should have been the other way around. But then she was an ardent royalist and never wanted a break between India and England, but only Dominion Status for India.

It was on the occasion of this visit to Calcutta that Mrs Besant, on arrival, swept to the ground in a full curtsy in front of one of the ADCs, mistaking him for the Governor. As my mother wrote in her autobiography, *Candles in the Sun*, 'It is to my mind the measure of Mrs Besant's greatness that she was the only person present who was not in the least embarrassed by her mistake. She was far too big a person to mind being made to look foolish over little things'.

The following winter, when my mother and I were in India again, 1924-25, Mrs Besant stayed with us for a month in Delhi, attending the Legislative Assembly there on most days. My father was in a difficult position as an employee of the Government, but Mrs Besant was careful not to cause him the slightest embarrassment while she was there. He called her 'naughty Annie' though not to her face, I think. However, he did show her a drawing he had made of her on a camel, with a caption 'Have you seen my sore?' She seemed thoroughly to enjoy the joke.

I saw Mrs Besant again at Castle Eerde in Holland, where Krishnaji held a fortnight's Gathering every summer before the Ommen Camp for 1926 up to the War. After the German occupation of Holland the campsite became a concentration camp. Mrs Besant did not attend the Gatherings but stayed at the Castle during the Camp, where Krishnaji and a few others, including myself, also remained while everyone else moved on to the campus. She spent every day at the Camp, where she gave many talks. I found her very much aged since she had stayed with us in Delhi. I discovered only later that she was already greatly troubled by Krishnaji's gradual break from Theosophy and the role of World Teacher assigned to him by the TS leaders. Yet her love for him and his for her never wavered. One of the greatest of her many great qualities was loyalty. Her trust, once given, was impossible to shake, hence her terrible dilemma when she found in the last years of her life that the people she trusted most were pulling apart in irreconcilable directions. It was too much; and when she failed to reconcile them her mind gave way.

I feel myself blessed beyond all measure for having known her.

(Courtesy: *The Theosophist*, December 1993)

THE HOMING SIGNAL: WITHIN

Before we go into the subject of WITHIN, let us briefly try to understand what is Homing Signal WITHOUT. What does it signify in our material/objective world?

I came across this word for the first time about 20 years ago during my professional studies and then later while working on the ships. As you may have heard or know that working on the ships has always been very adventurous as well as dangerous. But with years of learning and experience and advancement of technology, the working conditions on the ships have also evolved and made a lot safer for the people on the ship, especially in the case of emergencies. One such improvement or aspect of safety is that there is a small boat provided on the ship, which is called lifeboat, which can be separated from the ship in case of emergencies like fire on board or ship sinking due to collision with another ship etc.

So, in case of emergency, which is going out of control and the people have to leave the ship, everyone gets in the lifeboat, launch the lifeboat in the water. But what next? How are they going to be rescued? – Because with limited amount of resources at hand (Ration /Diesel), in the middle of the ocean, what can they do?

The only means of rescuing them is that if someone knows about their status and location. So, for this there is an equipment provided in the boat called **EPIRB** which sends the signal to the satellite and the satellite sends this signal to the rescue centre/team. But the limitation with this signal is that it does not give an accurate position of the boat due to the constant movement of the boat and the interference in the signal due to the waves of the ocean but an area of about 20 sq km where the boat can possibly be. It is a big area and it is quite difficult to locate the boat in this area and here comes the use of another equipment provided in the lifeboat called

SART, which sends a signal to the rescue team directly (Line of sight) when it is in the range of about 15-20 km. This difference can be understood between calling a person by voice and pointing the flash light towards the person in the dark. When someone calls us in the dark, we know the general direction from where the voice is coming but not the location of the person. But when someone points a flash light towards us, we can know the exact location of the other person.

And following this signal the rescue team pin points the people in distress and homes in to the lifeboat and saves them. This signal is called the Homing Signal. The signal that “Leads one Home”.

In addition to this, if we take a glance over animal kingdom, we come to know that many species have this ability to trace their way back to their Home or Point of Interest even if they are shifted by a great distance. Some of the best known examples of powerful homing ability are birds and reptiles especially Pigeons, Salmon fish and sea turtles. Similarly, howling is a vocal **homing signal** that guides members of the pack home. Domesticated **dogs** express a similar call to their loved ones, signalling them to come home.

That is what we know about the homing signal in our material/objective world. But what is the purpose or reason of discussing this technical thing here, in our discussion about Inner Life? The only reason that I feel appropriate, is to REFRESH in our minds, because I am sure all of us are already aware of the fact that whatever we see or have in the outer world in whatever form, it has its roots/inspiration/prototype in the inner world and we all must be aware of the fundamental fact that whatever is within, is reflected without. All our reactions and responses to our environment are the reflections of our inner state of being. Just like a poet, a child and an astronomer react differently on seeing the moon. One may find it romantic and write a poem about it, one may think of it as a shining toy, while the other can only think of it as a globe with no life etc. The object is the same but the reactions are different due to difference in inner state of mind.

Similarly, if we look around carefully, we will find that the working principles behind every materialistic invention is somehow related to or

inspired by some hidden (or visible) process in Nature. And a very simple example in this context is the Law of Septenary about which HPB talks so frequently in her writings.

Is it just a co-incidence or a divine order that the number of Planes of Existence or States of Consciousness or days of week or Notes in music or colours of the visible spectrum or bodies of human being or chakras in the body or layers of skin (as per Ayurveda) are seven. And we were discussing about this in our lodge's meeting when one of the members who is related with the field of IT shared, that the **Open Systems Interconnection model (OSI model) in a computing system has seven layers too.**

And this is the beauty of LIFE or EXISTENCE that, if we have the eyes, we can see that underlying "HARMONY & ORDER", which is often called "Divinity" by the Spiritualists and "COSMOS" by the scientists, working everywhere in this manifestation, irrespective of the differences at the superficial level. But to see that, we need to apply this faculty of ours in daily life which has the capacity to perceive this substratum of Divinity/Consciousness everywhere and then only we will be able to fulfil the first objective of the TS which is Universal Brotherhood of Humanity.

And so, thinking along these lines that the outer is the reflection of the inner, it is very natural to have the curiosity that if we have this working principle of Homing Signal in the objective/material world to save people in distress then there must be a similar system in our inner life too. This curiosity naturally gives birth to a couple of questions like :

i) What is this Homing Signal in our inner life?

ii) If there is something like that within, then how is it related to our daily life? And what is its significance in taking the next step in any aspect of our life, be it Personal, Social, Financial, Spiritual?

Because first of all, there is no use of studying philosophy or lofty principles if they cannot be implemented in daily life. And secondly, as we just discussed, the Homing signal is something that takes one Home, it enlightens the path or if not the path, then at least the next step which is the

most important thing to know because not only does it determine the direction but also that is all what we need in the present moment. If we have ever experienced a foggy day when we can only see a couple of metres ahead and rest all covered with fog, what do we do in such a situation? Do we stop walking until the fog is lifted or do we take couple of steps towards our destination and what do we realize then? We realize that now we can see a couple of metres further ahead, that we can walk and like this we keep going and if we keep waiting till all the fog is lifted, we may miss some important opportunities in life. So, it is only the next one step at a time that is important, which is indicated by the homing signal.

iii) What is the Nature of this signal? What is the mystery behind it having the solution to all our challenges in life. Because if the philosophy does not offer the solution to our problems or struggles in daily life then it is of no use. As the Mahachohan says in his letter, "**To be true, religion and philosophy must offer the solution of every problem**".

iv) Lastly, if there is something like that within, how to come in touch with and remain in constant touch with it so as to have a **PEACEFUL & HARMONIOUS Life**. But, probably we may not be able to cover this part in this article due to the limitation of space.

So, first let us try to find out what is this homing signal within.

Due to the **sense of separateness and self-importance**, very often we think that out of the seven billion people worldwide, I am someone special and my achievements/problems/character are very special, different and more significant as compared to others. But, there is no greater fallacy than that.

Because having met a lot of people from different cultural backgrounds and countries, we come to realize that the problems of everyone are more or less the same qualitatively and the Human psyche and its workings & reactions are very similar all over the world and each and every one of us is facing some challenge or a tough situation or the other all the time where we have to make some decisions.

What I mean to say is that in this ocean of Life, every individual comes across some situations and circumstances as per Karma where one has to make some decisions whether of commission or omission — Be it a relatively bigger decision of Career/Choosing a profession/Marriage/ Adherence to principles or compromising with them/ Relationships/Financial or be it a relatively smaller day-to-day life issue of what to eat for lunch or which dress to wear for work etc. Each such situation presents itself to us to take a decision. At every step of our daily life we are continuously taking such decisions, big or small.

Normally these decisions are easily taken with the help of the mind taking into consideration the material profit and loss of the decision that we are going to make. If the individual has a strong desire for something then he is guided by those desires not taking their consequences into account or he decides by being a slave to the already acquired habits, which generally happens most of the time.

But many times we are caught up in situations that we are not able to decide with our mind what is the right thing to do. And we feel utterly helpless. Why? Because our mind is a thing of the past, and instead of Wisdom it is full of memories of Past Experiences/ Prejudices & Conditionings but LIFE is EVER NEW. It presents new challenges to us every day or rather every moment and we face them with a mind that is old and so the mind finds itself utterly incapable of a Holistic Solution. A Holistic solution is the one which is based on the guidens received from one's conscience and which is for the welfare of all because it has its roots in the understanding of Unity of Life.

And it is in such situations of indecision or dilemma that we often turn to someone whom we think has more Wisdom - to a guru, to some book, to an astrologer or sometimes we even try to escape from the situation by keeping ourselves busy in some sort of entertainment or shopping or eating etc.

Normally we do not want such a situation in our life where we have to take tough decisions because it brings the mind under a lot of stress whereas

the mind wants security and wants to live in its comfort zone and any situation that destabilizes this comfort zone is not welcomed by the mind.

BUT IN FACT, this is exactly that valuable moment in which if we remain silent, not escaping from it, not fighting it, not indulging in it blindly, just facing and observing the situation as it is, something happens. The question is, What Happens? May be immediately or not, but definitely, we realize that some sort of clarity has arrived in our thought process from WITHIN.

But the **Nature** of this answer/solution from within and the way in which it dawns upon us may vary from person to person and from situation to situation. But talking about the different ways first, out of which few may have been experienced by many of us at some point of time in life, let us try to understand them with some examples but at the same time it is important to remember that we are only discussing the possibilities here :

i) It can be in the form of a dream;

All of us must have studied about Mendeleef and his discovery of Periodic Table in Chemistry. Dmitri Mendeleev was contemplating hard to find a logical way to organize the chemical elements. He had been thinking about it for months. One day he wrote the names of the elements on one side of the cards – one element on each card. And wrote the properties of every element on its own card. He saw that atomic weight was important in some way, but he could not find a pattern. He was convinced that he was close to discovering something significant, Mendeleev moved the cards about for many hours until finally he fell asleep at his desk. When he woke up, he found that A logical arrangement of the elements had come to him in the dream. He later wrote: “In a dream I saw a table where all the elements fell into place as required. On waking up, I immediately wrote it down on a piece of paper.” And thus we got the document that we know as Periodic table.

ii) It can be in the form of a vision;

Sri Aurobindo was a philosopher, yogi and a nationalist. He joined

the Indian National Movement for independence. During the struggle for freedom he was caught and put in solitary confinement in a jail, but was released later when no evidence could be provided against him. But during his stay in the jail, he had mystical and spiritual experiences. The most significant was the vision of Krishna Consciousness/Christos in every being and everything in the prison cell of the Jail; The central theme of his vision was the evolution of human life into a **divine** life. It changed his life completely and he left politics for **spiritual** work.

iii) It can be in the form of a sudden understanding of an idea;

Archimedes was given the task to determine whether the crown of the king was made of pure gold or the goldsmith replaced some of the gold with another metal. And because the crown was a holy object dedicated to the gods, he could not disturb the crown in any way. (In modern terms, he was to perform non-destructive testing). Archimedes thought long and hard but could not find a method for proving that the crown was not solid gold. And in this state of contemplation, when he entered the bathtub, he noticed that water spilled over the edges as he got in and he realized that the water displaced by his body was equal to the weight of his body. And the idea flashed in his mind that by using this method he could determine whether the crown was of pure gold or not. Amazed with this solution he got so excited that forgetting that he was undressed, he went running naked down the streets from his home to the king shouting “Eureka! Eureka!”

iv) It can be in the form of an inner voice giving a small hint, a subtle thought or direction to work upon;

We all know Dr. Annie Besant was called an Iron Lady or a Diamond Soul for her contribution in the direction of upliftment of human consciousness. But earlier in her life, even she came across hardships to such an extent that at one point of time she decided to end her life. She had a bottle of poison in her hand. And as she was about to drink it she heard a clear voice of stern disapproval, which said to her: “O coward, coward, who used to dream of martyrdom and cannot stand a few years of woe”¹—

She instantly threw the bottle out of the window and never forgot the voice. It is said that it was her Master’s voice, but who are the Masters except this Inner Principle which is common to all existence. As HPB writes, “*The light of the Higher Self and of the Mahâtma are not different from each other.*”²

v) And lastly in some cases, this signal can even be from without;

Now this sounds interesting and strange that we are discussing here the homing signal within and how can it come from without. In fact it is the sign that comes from outside but the understanding comes from within. And this sign, **that we often call as a Sign from the Nature may be totally unrelated to our situation but at the same time totally applicable:** It is in this context I would like to share an event from Siddhartha Gautama’s life : For six years Siddhartha and his five followers lived in silence and never left the forest. They Drank rain water and had grains of rice and dropping of a bird as food, trying to master the suffering by making the mind stronger. One day Siddhartha overheard an old musician on a passing boat telling his disciple that the string of Veena or lute, the musical instrument, should not be too tight otherwise it will break; and if it is too slack then it will not be able to proceed any sound. It must be tuned properly. Siddhartha suddenly realized that those simple words held great truth and during all these years he had been on the wrong path of extremes. With this new insight, Siddhartha rose, revived himself with a meal brought by a village girl named Sujata and sat refreshed under the Bodhi tree to meditate with new resolve. And thus the Buddha was born. And as a result we see that the noble **eightfold path** which is also called the **middle path** is given by Gautama.

These are some of the possible ways that I could think of.

Now, coming to the Nature of this signal from within, mostly it has two attributes:

Firstly, one can observe that very often this solution is quite revolutionary or contradictory to the set pattern of the mind and as long as the person is in that meditative state of being it seems so simple and practical that it is impossible to doubt it. But the moment that state of Communion is passed and we come out of our silence, the prejudices and conditionings of the (lower) mind CLOUD our thinking again, and create a lot of imaginary obstacles in carrying out this solution because the mind always wants to work within the already established framework that it has created, be it of Religion/Caste/Creed/Social Norms etc. and to do the “OUT OF THE BOX THINKING” or “TO SEE THE BIGGER PICTURE”, one has to have an OPEN MIND, clear from prejudices. But since mostly this is not the case and our lower nature is so strong that so many creative and good suggestions/ideas from within each one of us, are suppressed by SELF-DOUBT, FEAR OF SOCIETY, FEAR OF FAILURE and remain at the level of thought only and rarely get implemented.

But, there are exceptions to this too because with this answer comes the “CONVICTION & COURAGE” too. The conviction that what I am doing is right and the courage to stand alone even if the whole world stood against me. Which is a very familiar quality of most of the leaders who are called “MADMAN” in the beginning, only to be named as “VISIONARY” few decades later, when their vision starts manifesting itself. But this conviction is totally different from the stubbornness of a rigid mind, born out of the selfish motive of self-profit. So, those who are not able to overcome their lower nature, they gradually lose their access to this signal and those who are able to overcome their lower nature and follow this inner call gets more and more in sync with it.

This is that homing signal from our Spiritual-Ego that guides us to take the next step by taking into account the bigger picture, which throws the Light on the Path, which is the Voice of the Silence or so many other names that can be given or already given to this inherent faculty in human beings which is “INTUITION or *PRAJNA* (Buddhism) or DIRECT PERCEPTION or WISDOM or INSIGHT”.

And as we just discussed that it is not just for spiritual life but also the worldly life that it holds all the solutions because in reality there is no distinction between Spiritual and Material life. There is only ONE LIFE. It is only the approach of the individual that counts that is material or spiritual.

But, at the same time it is important to mention that this is not the hunch or the gut feeling or the sixth sense as normally misunderstood, which could be due to ESP, which belongs to the personality (Brain/Emotions/Lower mind) and may have a survival value (sensing a danger). It is a faculty that human beings share with many animals which is called “Instinct”. It is also not precognition which is a form of clairvoyance, lower than intuition (which HPB calls as Spiritual/Divine Instinct).

In theosophical literature, intuition is a faculty found in Buddhic consciousness, the sixth principle about which the Mahatma says, “*Fathom the nature and essence of the sixth principle of the Universe and Man and you will have fathomed the greatest mystery in this our world—and why not — are you not surrounded by it?*”³

It is the Anandmaya Kosa, as per Vedanta, which means it is beyond mind and this is the difference between the working of the mind and intuition. And this may be the reason that it is difficult for a student of western psychology to understand Intuition because for him Mind is the ultimate tool of understanding in a human being. But if we see carefully, Mind works based on the sensations collected by various senses and by organizing the images formed on the basis of such sensations, but the intuition is direct perception (by being one with the object). A faculty that perceives immediately the underlying relation between forms or unity in diversity. Like switching on the light in a room and in a flash we know everything about the room instead of going around with closed eyes.

That is why many times we hear the statement, “Follow your heart” or “Think from your Heart” because as we study in theosophical literature, heart is the spiritual centre in the body.

But again there is a word of caution too. Because such is not always the case. Very often what we think to be our Intuition, turns out to be yet another form of our desires and prejudices, impersonating as Intuition. If one is aware of one's own thought process, it can easily be seen how our likes/dislikes & prejudices affect the smallest of our actions.

So the question arises, how to differentiate between the two? Of course there is no such scale or benchmark or black and white line to distinguish and each & every person is a complex and unique individual, so each one has to find out for oneself by trial and error, but there are few possible indications or pointers (although not always applicable) which can be applied to see if what we have is Intuition or Impulse (of desire)/Whim:

1) **Delay**: As Annie Besant says, "Calm consideration is necessary, and delay is essential; an impulse dies away under such consideration and delay; an intuition grows clearer and stronger under such conditions; calmness enables the lower mind to hear it". Impulse gets weaker with time but Intuition grows stronger.

2) **Conviction or Stubbornness** : With Intuition comes conviction & courage but along with an open mind (Ready to receive advice and instruction) while impulse is stubborn and in its blind pursuit of self gratification, it does not hesitate in harming others for its own apparent benefit.

3) **Patience or Frustration** : Intuition does not get frustrated or discouraged even when there is failure or long waiting period but there is irritation and frustration when impulse is not fulfilled or meets failure.

4) **Holistic or Selfish**: If it is intuition then it will lead to the greater good of everyone but selfish impulse can only think of personal benefit.

These are few possible indications and there may be more. But, basically, one has to study oneself to find out the truth for oneself. Which is actually studying the book of life and which is meditation too.

But all this discussion would be incomplete if we do not dwell a little deeper into the Nature of this faculty that is INTUITION because it is not

the word that is important but the understanding that we have of that word. And for this purpose, we are going to use a couple of statements or quotes to understand it in a better way:

1) In words of Yogi Sri Krishna Prem, "Buddhi is the intuition which grasps all connections and grants us the vision of wholeness. The buddhi, then is the vision which sees the pattern of the whole and which, therefore, being able to take account of the whole, is pre-eminently the charioteer of the psyche. When the chariot is driven according to the dictates of buddhi, no harm can ever come to it, for it will be driven in the spirit of Cosmic Harmony, in which there are and can be no mishap"⁴

This statement has many aspects to it. First being the vision of wholeness that intuition grasps. Which actually implies the witness consciousness or choiceless awareness because until and unless we act as an impartial witness to a scenario/situation, we are a party to it and as long as we are indulging in a situation at a personal psychological level, we can never have the integrated vision but only fragments of the whole picture. And with integrated vision only we can see clearly.

2) And maybe that is why HPB says, "**It is the only faculty by means of which men and things are seen in their true colours**"⁵

This is a very interesting statement from HPB and when dwelled upon, it gives us an insight into our interaction with others. Because we rarely interact with others. I am not saying we do not meet others but we do not actually meet the person we intend to meet. And the logic behind it is that Have we ever thought how many people are there when two persons meet?: Going by logic there are six entities present when two persons meet:

- i) The image of the other person that I have in my mind
- ii) My image in the mind of the other person
- iii) The image that I have about myself in my mind
- iv) The image that the other person has about himself in his mind

v) The person who I really am

vi) The person who the other really is....

And that is the reason that we rarely meet someone at a deeper level. But once the prejudices and conditioning of the mind are transcended, the perception by Intuition comes into play and it is not mere communication between the two but a communion without any pretensions or barriers of the mind.

3) And adding another dimension to this explanation, the Master KH to APS, **“It was never the intention of the occultists really to conceal what they had been writing from the earnest determined students, but rather lock-up their information for safety-sake, in a secure box, the key to which is intuition”**⁶

Very often we find that most of the spiritual literature is clouded with symbolism or allegories or metaphysics. And we are not able to understand the real meaning of the words (mentioned in Puranas of Hindu or Bible of Christians or Quran of Muslims etc.) and going by the literal meaning we see that so many **superstitions, inhuman customs and bigotry have crept in religion** and the largest bloodshed till date has happened in the name of religion which paradoxically is supposed to bind everyone together with the thread of Love and Brotherhood. But the same scriptures when contemplated upon and read in the light of intuition, everything falls in its place giving the view of the full picture to the student about his own religion and a Hindu becomes a better Hindu, a Christian becomes a better Christian and a Muslim becomes a better Muslim. And at the same time those mysteries are kept safe and secured from the hands of those who are not yet ready to receive them.

Last but not the least, Adi Shankaracharya in *Vivek Chudamani* (*Crest Jewel of Wisdom*) explains in a very simple way when he says that Intuition or *Prajna* is that faculty that enables one to realize unity of individual self to universal self. That it is a state of non-duality and it is in that state of being, nothing else but divine WILL shall manifest. It is the same

state of which J. Krishnamurti talks about when the Observer becomes the observed and there is no duality.

And this is exactly the reason that it has the solution for all our problems because the one source of all evil or problems is the duality or the sense of separateness.

And this separateness is created by the mind so the solution must be at a higher level than the mind. As Einstein says, “We cannot solve our **problems** with the same **level** of thinking that created them.”

And the moment we get closer and closer to BUDDHIC CONSCIOUSNESS, we get closer to sense of unity, of universality and the mind made barriers begin to fall, the vision begins to clear, the love begins to blossom, the compassion begins to flow and although the challenges still be there but now we know what to do **and that brings happiness and joy. As says Master KH, “Happy is he whose spiritual perceptions ever whisper truth to him”**⁷ And probably from this wisdom only the following idiom has taken birth “To put (oneself) in (someone else’s) shoes” basically to imagine oneself in the situation or circumstances of another person, so as to understand or empathize with their perspective, opinion, or point of view.

And this faculty is within all of us as LOTP says, **“Within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere.”**

By studying all the aforementioned statements one can very clearly observe that this is the faculty that is going to have the most significant role in the functioning of the NEXT GENERATION EVOLUTION which is termed as the Sixth sub Race of the 5th RR and the 6th Root Race of Humanity and the first and the third objects of TS point out in this direction which is universal Brotherhood based on the realization of non-duality and not merely verbal/intellectual in nature and the powers of Love, Wisdom, Compassion latent in a human being.

But this leaves us with an even more important question, which is, how to perceive that light or the homing signal, the HOME in this case being the Universal Self whence everything comes in the beginning of Manifestation and whither everything goes at the time of Dissolution. But Due to limitation of space at present, we may discuss it at some other time if needed.

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3. *The Mahatma Letters to AP Sinnett*, Third & Revised Edition, TPH, Adyar, Madras, 1979, Letter No. 15, p.97
4. *Yoga of Kathopnishad*, p.119
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Only when a man is guided by an interior compulsion, the divine law within, can he afford to dispense with the compulsion of outer law.

ANNIE BESANT
NEW INDIA, 19-2-1916

NEWS AND NOTES

Bombay

Kaladisha and Jyoti Lodge TS Goregaon, in Association with the Bombay Theosophical Federation, launched Dhammapada 'Katha' & 'Gatha' on 30 July 2020 on Jio Meet.

Bro. Taral Munshi of Jyoti Lodge crystallized his dream of spreading Theosophy from Jyoti Lodge with creating 'Mann Vijay Kare' You Tube channel to present Dhammapada 'Katha' & 'Gatha' in Hindi with English titles. Dhammapada is a collection of stories as told by Lord Buddha. Shri Hrishikesh Sharanji has translated the stories in English and Hindi with pictures from original book in Pali language. All the stories have 'Gatha' (Shlok) and 'Katha' (Story). Each story with title has *Updesh* (Teaching).

These stories are recited in a very involved manner by Taral Munshi and Archana Munshi. All the *Warli* paintings used to tell stories are done by Archana Munshi. This is Edited and Directed by Taral Munshi.

At the launch, BTF President Bro. Vinayak Pandya congratulated Bro. Taral Munshi for his perseverance in creating a platform to share Theosophy. Shri Hrishikesh Sharan in *Ashirvachan* said, 'If one has a chance to read only one book in Life – it is Dhammapada'. National Lecturer Shri U. S. Pandey wished that may this be a blessed beginning of spreading Theosophy through YouTube. Dr. Ajay Hora, Sis. Urvi Hora, Bro. Navin Kumar, Sis. Aban Patel and Sis. Mahazaver Dalal wished all the best to Bro. Taral Munshi and his wife Sis. Archana Munshi for spreading Theosophy beyond Theosophical Society.

Homage to Nar Asho Jamshed Mehta-

TOS Mumbai Region had its Annual Programme on 1st August 2020 to pay Tributes to Great Theosophist Jamshed Mehta on his 68th Death Anniversary. It was a Virtual Programme on Zoom hosted by Bro. Navin Kumar for TOS & TS Brethren. TOS President Sis. Thrity Dalal in her in-464/ THE INDIAN THEOSOPHIST, Oct./ 2020

troductory words shared *extract from Sadhu Vaswani's article* on Jamshed Mehta. Bro. Navin Kumar spoke about '*Jamshed Mehta & Theosophy*'.

Bro. Arni Narendran hailed 'Jamshed Mehta's contribution to Karachi' (where he was Mayor for 13 years). Chief Invitee Ms. Shernaaz Engineer, Editor of *Jam-e-Jamshed Weekly* spoke about 'What we can learn from Life of Jamshed Mehta' and urged to develop values like compassion, charity, reaching out despite crisis in life etc. as tributes to him.' Sis. Silloo Shroff, very elderly lady, in her sweet voice sang a song 'Tributes to Jamshed Mehta' composed by Sis. Jerbanu Patel. The meeting ended with a Vote of Thanks given by Sis. Thrity Dalal.

HPB's 189th Birth-Anniversary programme was organized by Ukraine Theosophical Society on 12 August 2020.

Prof. C. A. Shinde conveyed the invitation of Mrs. Svetlana Gavrilenco, General President of Ukraine Theosophical Society, to Brethren of India. It was held at IST 8.30 pm. Quite a few from India had joined. Prof. C. A. Shinde was the speaker at the first session. Two more sessions were in their language with English translation on Skype.

PANDEMIC OPENS VISTAS OF TS MEETINGS

The meeting of Blavatsky Lodge is held on every Monday & Friday. These are attended by Brethren of Vasanta, Jyoti, Vimadalal Bilia & Shanti Lodge. Besides, inquirers interested in Theosophy, members of other Federations and invitees like Shri H. K. Sharan also attend it.

Thanks to BTF President Bro. Vinayak Pandya for forwarding the invitations due to which Brethren of Bombay have opportunities to attend TS Meetings of Lodges in India & Abroad.

Delhi

Indraprastha Lodge of Delhi Theosophical Federation conducts study of I.K. Timini's book '*Science of Yoga*' on Sunday on Google Meet.

Gujarat

Rohit Lodge of Ahmadabad organizes talks in Gujarati on Saturday on Google Meet. Bro. Zinoo Master was invited by the Lodge on 8th August. He spoke there on '*Basic Theosophy*'.

Reva Lodge of Vadodara holds meetings in Gujarati on Sundays on Google Meet. These are held on Sunday.

Kerala

Under the auspices of Anantha Lodge, Trivandrum, a Google Meet was organized on 23rd August 2020. The Speaker was Bro. Pradeepkumar Mahapatra. Lodge's President Sis. Vrinda presided. Bro. K. Dinakaran, Secy. K.T.F., introduced the speaker. The subject of the talk was "The Journey of Life." Members from different lodges in Kerala, India and abroad attended the Meet. Br. Balajai co-ordinated the Meet.

Dr. V.P. Viswakumar also spoke on a Google Meet organized by Annapoorni Lodge, Alleppey, on 23rd August and his topic was Reincarnation.

M.P. & Rajasthan

Keeping the upcoming Hindu festival Navratra in view, the Federation organized 2 days' Session of Brother Shikhar Agnihotri. These were held on 22 and 23 August. The subject taken up was "Durga Saptashati in the light of Theosophy". The first part started with *Bhumika* of subject followed by Introduction, Seven Planes and Bodies.

On the second day Bro. Agnihotri dealt with Durgasaptashati story and symbolism as per Theosophy.

Classes were conducted on Zoom Meeting chaired by the Federation Secretary Dr Divyarth Dubey and thanks given to all the members by Federation President Sister Kamal Mohnot.

In all, 30 members from different lodges of the Federation and other states participated in it.

Ratlam Lodge organized orientation programme for NCC Students on 28 August. It was conducted by Shri Sanath Vyas ji and Chaired by National Lecturer Shri Ashok Lokhande. The subject selected for this orientation programme was “Importance of Services To Humanity”.

Uttar Pradesh and Uttarakhand

On-Line Theosophical study and talks in Hindi: On-line theosophical study and talks in Hindi once in every week continued to be organized by the Federation. The themes covered during such on-line study and talks held during August, 2020 were: “The Beginnings of the Sixth Root-Race-Conclusion”, “Esoteric Aspect of Religions”, and “Esoteric Christianity”. Bro. U.S. Pandey spoke on these themes.

Besides members of this Federation, many members from various other Federations of the Indian Section like those of M.P. & Rajasthan, Gujarat, Delhi, Marathi, Bombay, Bihar, Utakal and Telugu Federation also joined in this on-line programme.

Sis. Suvralina Mohanty, Secretary Prayas Lodge, Ghaziabad has formed a Children’s club. She regularly conducts programme for the children on basic principles of theosophy. During the months April onwards, on-line programme of study and meditation was conducted by her for children up to age of 16 years.

Bro. Shikhar Agnihotri conducted one interaction session with the children of this club on 08 Aug 2020. The subject taken up was ‘Holistic Health’.

Its weekly on-line meetings were conducted on Sundays.

During a special session organized by Prayas Lodge for members and children, Bro. U.S. Pandey delivered an on-line talk on the topic “Prayer.” It was held on 30 August. Members from several other lodges and also from other federations participated in it.

During its on-line meetings held in July and August, Pragya Lodge, Lucknow, conducted study of two books “*The Wisdom of Upanishadas*” and “*Practical Occultism*”.

Nirvan Lodge, Agra, organized the following on-line talks/programmes in August:

‘God and Religion’ by Km. Shreya Chaturvedi; ‘Significance of birth of Krishna’ by Bro. H.K. Upadhyay; and ‘Zoroastrianism’ by Bro. G.K. Chaturvedi. Besides, a seminar on the ‘First Object of Theosophical Society, Universal Brotherhood: A reality or myth’ was organized on 27 August.

Bharat Samaj Pooja was performed on-line by Bro. G. K. Chaturvedi on 09.08.20.

The Lodges at Noida, and Chohan Kanpur continued on-line meetings.

Guided Meditation: Two sessions of on-line group meditation was conducted - one by Bro. Shikhar Agnihotri on 23 August and another by Bro. U.S. Pandey on 28 August. Members from other federations also joined.

Smt. Madhu Mehrotra of Kanpur passed to peace on 12.08.20.

National Lecturer

Public Talk in a webinar on the theme ‘What is MAN?’ : Bro. U.S. Pandey was invited to address students and faculty members during a webinar on the theme “What is Man?” It was held on 11 August and was organized by TETSO College, Dimapur (affiliated to University of Nagaland). Dr. Aniruddha Babar, the coordinating faculty member of the college, introduced the speaker. About 25 persons including students and faculty members of the institute, some members of theosophical society and others also participated in it. Bro. Pandey in his address dealt with Man’s identity as often described and understood differently by society, science, religious scriptures, philosophies etc and above all by him/herself; pitfalls of such description, Importance of the question -Who am I? and process of answering it- by negation or contraction and affirmation or expansion; Man’s double and triple natures; Seven Principles- three immortal and four immortal; Real man- the inner immortal Self and its attributes; man’s position

and role in whole evolution; benefits of such knowledge to individual and the society; Man has to become Human, Humane Human and Super human or Perfect Man- as Co-worker and Co-director in progression of humanity and all beings.

It was followed by an interactive session in which queries raised by the participants were answered by the speaker.

This programme also helped in introducing some basic information about theosophy and theosophical society to young students and general public.

To serve man, to help forward human evolution, is always a noble and an ennobling aim, be the field of effort what it may- political, mental, religious. For this is the supreme truth: that we are here for service, not for self-aggrandizement, and that the salvation of the world is in the hands of man.

ANNIE BESANT

“Theosophy and its Practical Application”
The Theosophist, October 2006

THE 145TH INTERNATIONAL CONVENTION 2020 ON-LINE

Theme: *Cycles of Awareness*

The 145th International Convention of the Theosophical Society (TS) will be a four-day on-line event, from **27 to 30 December 2020**. TS members and sympathizers are welcome to register for the program sessions.

PROGRAM

Each day is dedicated to regions of the world having different time-zones. This will permit participants from around the globe to attend at suitable times:

27 December : Adyar, Asia, and the Indian Section Convention — I.

28 December : The Americas, with the Besant Lecture.

29 December : Europe, with the Theosophy-Science Lecture.

30 December : Asia, the Indian Section Convention — II, the International President’s Public Lecture, and Closing.

REGISTRATION AND PAYMENTS

Registering for the Convention is required and **opens on 6 October**. Registration with a voluntary fee will be made **on-line** via the Convention website <tsconvention.com>. Any amount of contribution is most welcome to help this event financially. No application form is required. Relevant information will be sent automatically to the registered attendees.

Registration fee: At least **10 USD (10 EUR, or 500 INR in India)** is recommended as a voluntary contribution.

Groups: If you plan to arrange a group to watch the program together, we appreciate if the Lodge, Section, etc. would **contribute an**

amount to support this effort. One person in the group needs to register to have access to the on-line sessions.

CONTRIBUTIONS IN ADDITION TO THE BASIC REGISTRATION FEE

From India: Remittance **by crossed cheque or bank draft** should be made payable to “The Theosophical society”.

From India and other countries: If remittance is **by online transfer**, please send an email to the Convention Officer (<tsconvention@gmail.com>) with the following details: Delegate name(s), Bank name, amount, date of transfer, and transfer reference number.

For donation money transfer from India:

Account Name: The Theosophical Society
Bank Name: Indian Bank
Branch Name: Adyar
Branch Address: 41-42, First Main Rd.,
Gandhi Nagar, Adyar,
Chennai - 600 020
Bank A/C No.: 4396-20551
IFS Code: IDIB000A002 (0 = zero)
BIC/SWIFT-Code: IDIBINBBTLT

For donation money transfer from Abroad:

Account Name: The Theosophical Society
Bank Name: HDFC Bank Ltd.
Branch Name: Besant Nagar
Branch Address: T-31, 7th Ave., MG Rd.,
Besant Nagar,

Chennai - 600 090

Bank A/C No.: 50100248273283

IFS Code: HDFC0000010 (0 = zero)

BIC/SWIFT Code: HDFCINBB

Purpose of remittance: Donation

For any other queries please contact the **Convention Officer by email at:** <tsconvention@gmail.com> **or by Post:** The Convention Officer, The Theosophical Society, Adyar, Chennai – 600 020, India.

Marja Artamaa, *International Secretary*

Imagination has no place in meditation; it must be completely set aside, for the mind caught in imagination can only breed delusions. The mind must be clear, without movement, and in the light of that clarity the timeless is revealed.

J. KRISHNAMURTI

***COMMENTARIES ON LIVING* (Third Series), p.10**

Proposed Amendments to The Constitution September – 2020

Sr. No.	Page No.	Current Words	Proposed Words	Justification
1.	21,II-22- b(iii)	Secretary	Vice-President	This is the person who will work as President in the latter's absence. Most Sections use the word Vice-President.
2.	23,II-28	The business of the Council shall be transacted either in meeting or by circulation to members.	The business of the Council shall be transacted either in meeting or by circulation to members. The meeting may be in person or through recorded video conferencing. In both cases, a majority is...	This is required when it is not possible to have an Indian Section Council meet in person like due to COVID-19
3.	24,II-37- (a)	Assistant Secretary	Secretary	Since the Secretary is now Vice-President, we can call Assistant Secretary as Secretary.
4.	34,IV-5	October	September	Since annual dues are to be paid in advance and the new year begins on October 1, the dues for that year must be paid in September.
5.	34,IV-5(b)	Annual Membership Dues(IHQ Rs 22, Ind Sec Rs 64, Fed Rs 64)Rs 150	Annual Membership Dues(IHQ Rs 15, Ind Sec 42, Fed 43)Rs 100	These dues to be lowered to attract more members.
6.	34,IV-5(c)	Married Couple Dues per year (IHQ Rs 33, Ind Sec Rs 96, Fed Rs 96,) Rs 225	This category be deleted	The married couple category creates maximum confusion in record keeping. With only 1 person in membership dept., who takes full administrative responsibility also, it becomes very difficult.
7.	34,IV-5(f)	Dues of Life member (Commutated Dues to Indian Section) Rs 3000	Delete	No. one informs when a life member passes to peace. The Section keeps on showing large number of members who have passed to peace as current members. Provision to avoid payments every year is given in IV 9.
8.	34,IV-5 - 9(iii)	Long term (15 years for members)Rs 300	There should be no long term subscription for 15 years. Members should pay yearly with dues.

9. 34, IV-5- Long term (15 years of non-members) Rs 500	-----	There should be no long term subscription for 15 years. Members should pay yearly with dues.	13. 36, IV-16 Any member.... Delete revival of his membership.	This is covered in 36,15.		
10.34,IV-7	M e m b e r s whose...till their dues are paid.	Members whose... till their dues are paid.	This is already there. It is only to emphasize and further clarify.	14. 37, IV-17 Any member.... Delete to the Federation Secretary	This is covered in 36,15.	
11.35,IV-9 (i), (ii) &10	Commuted Dues. Any person.... for the Section	Members not in good standing will have no right to vote. Any member may deposit a large amount as dues. Every year the applicable annual dues will be deducted from it if the member writes about it to the Fed. Sec. and the Indian Section.	Source of great inaccuracy in reporting our membership. Nobody informs after the person passes to peace and his name goes on to show as a current member. By paying advance amount, member does not have to pay every year but just send instructions.	15. 41, VI-4- Blank (c)	Admission to membership, whether attached to a lodge or centre, or unattached, shall be at the discretion of the President and he shall refer to the Executive Committee of the Indian Section such applications as are not acceptable to him, for its decision.	This is required for consistency with what is given on page 9,II-5c
12.36,IV -15	The Secretary of the Lodge shall at once notify the President giving the name and address of the member. There upon the President shall register the said member as an Unattached member, and collect his dues as an Unattached member.	The member of the Lodge shall at once notify the President, giving his name, address and reason for his non-payment of Lodge dues. Thereupon the President shall decide whether to accept the said member as an Unattached member, and collect his dues as an unattached member.	Many members fight in the Lodge and do not pay Lodge dues. Sometimes Lodge Secretary does not take the dues of the members. Hence the President should decide whether to accept such a member as an unattached member.	16. 41, VI-4- Blank (d)	There will be no provision for life membership in the Lodge. Any life member of the lodge may collect what he had paid as life membership from the lodge Secretary, after showing the Lodge Life Membership Certificate or Receipt.	This is required for consistency with the cancellation of Life Membership of Indian Section.

GOALS FOR — 2019-2020

Indian Section Headquarters

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| 1. To conduct a goal setting meet at Varanasi for the Presidents and Secretaries of all the Federations. | 100 |
| 2. To organize the 144 th International Convention from Dec. 31 to Jan.5. | 100 |
| 3. To organize five workers' training camps in the North, East, South, West and Central India. | |
| 4. To conduct three-day Youth Camp at Varanasi from 04 to 06, September, 2020, with free board & lodging. Rs 500 for food and Transportation will be borne by the Federation. Every Federation will send at least three youth for this camp. | |
| 5. To reprint at least ten more Theosophical Books after the six done last year. | |
| 6. To construct Amphitheatre with a capacity of 1200 for our four educational institutions. | 100 |
| 7. To increase the rate of generation of a surplus from Rs 1 Crore to Rs 1.5 Crore by October, 2020. | |
| 8. To organize to translate the book " <i>The Hidden Side of Lodge Meetings</i> " by C.W. Leadbeater in Hindi and Kannada. Get 200 copies printed in each language for the functioning of lodges as requested by the Federations. | |
| 9. To organize a day-long National Level Orientation Seminar on Theosophy – Science and Occultism for the Presidents and Secretaries of all the Federations, just before the goal setting meet. | |

Assam Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
3. To conduct a study camp at Bhowali with about 15 members from the Federation.

4. To arrange visits of good speakers to four schools & four colleges.
5. To organize 12 essay competitions at school and college level.
6. To organize two one-day orientation camps for new members.
7. To conduct 15 study camps at Federation & Lodge level for the better understanding of Theosophy.
8. To organize five public talks for exposure of general public to Theosophy.
9. To translate and publish two Theosophical books in Assamese.
10. To increase the **NET** membership by **10** members.
11. To organize a National Conference on 15-16 February 2020.

Bengal Theosophical Federation

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| 1. To increase the NET membership by 10 members. | 50 |
| 2. To open one new lodge during this year. | |
| 3. To increase number of members attending our weekly study classes by 30 to 40. | |
| 4. To translate, publish and distribute two theosophical books in Bengali. | 50 |
| 5. To conduct 4 study classes by National Lecturers. | |
| 6. To activate one dormant Lodge/Centre by visiting and motivating workers & old members. | 50 |
| 7. To send at least 15 members for Bhowali study camp to be conducted by Bengal Theosophical Federation. | 50 |
| 8. To conduct a goal setting meet for the President & Secretary of every Lodge. | 100 |
| 9. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges. | |

Bihar Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To participate in Theosophical meet in Assam with at least 10 members.

3. To arrange visit to 11 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
4. To conduct a four-day study class at Bhowali in the last week of May-2020 with at least 20 members.
5. To conduct at least two public meetings to introduce theosophy to the people in order to attract new members.
6. To revive and activate at least two dormant Lodges.
7. To conduct 4 study classes of two or three days at the Federation & Lodge level.
8. To publish & distribute 500 copies of pamphlets on two Theosophical subjects in Hindi.
9. To publish a book in simple Hindi on basic Theosophy for the non-members & new members.
10. To increase the **NET** membership by 15 members.

Bombay Theosophical Federation

1. To increase the **NET** membership by 5 members.
2. To create and commission an E-Lodge network through efforts by Bro. Taral Munshi.
3. To ensure that Ananda Lodge will meet at least once in a month.
4. To encourage 20 Young & New Members to speak on Red Letter Days, Annual Session. 40
5. To conduct two “reach out programmes” on Theosophical themes, with students of schools and colleges. 100
6. To groom three second line workers. 100
7. To raise Rs 15 lakhs for TS activities from CSR funds.
8. To send at least ten members for the study camp at Bhowali, along with Gujarat Federation.
9. To organize one Study Camp by National Lecturer.
10. To arrange visit to 8 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Delhi Theosophical Federation

1. To publish 1000 pamphlets on introduction to Theosophy in Hindi for general public.

2. To arrange at least 6 lectures on Theosophical subjects at various schools and colleges of Delhi.
3. To increase the **NET** membership by **10** members.
4. To organize two study classes of two days’ duration at the Lodge and Federation level.
5. To arrange a visit to 4 Lodges separately by Dr. N.C. Ramanujachary and Bro. U.S. Pandey.
6. To conduct a goal setting meet for the President & Secretary of every Lodge.
7. To conduct a 3-day study camp at Bhowali in the month of June, 2020, with at least 10 members.

Gujarat Theosophical Federation

1. To organize one Workers’ Training Camp where delegates from lodges in western part of India (Marathi, Bombay and Gujarat) will participate.
2. To conduct a goal setting meet for the President & Secretary of every Lodge.
3. To organize one 3-day study camp for at least 70 members at one location in order to activate members of the Lodge.
4. To reactivate two dormant lodges/centres by visiting and motivating workers and old members.
5. To publish one thousand pamphlets and two books each on five Theosophical subjects in Gujarati and distribute them to lodges and members.
6. To organize one youth camp, one elocution competition and three essay competitions to encourage youth activities.
7. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
8. To increase the **NET** membership by **10** members.
9. To conduct a three-day study camp at Bhowali in the last week of May, 2020, with at least 35 members.

Karnataka Theosophical Federation

1. To popularize Theosophy amongst students through members who

- are in Teaching line; organize one 4-day teachers' training camp according to syllabus relevant to students.
2. To organize ten lectures on Theosophical themes in schools and colleges.
 3. To organize two 3-day Youth Camps at different places.
 4. To conduct a goal setting meet for the President & Secretary of every Lodge.
 5. To organize 2- day Workers' Training Camp for the President and Secretary of all the Lodges in order to conduct uniform activities in their respective Lodges.
 6. To activate two dormant Lodges.
 7. To set-up libraries in five lodges and provide them books published by the Federation, free of cost.
 8. To visit 25 Lodges individually by the President, Secretary and EC Members in order to strengthen the activities of the Lodge.
 9. To conduct 8-day study camp at Adyar with 50 members.
 10. To establish a Rs 2 lakhs Lodge Activity & Development Fund made out of voluntary donations.
 11. To reprint and publish three Theosophical books in Kannada.
 12. To sort out all discrepancies between the membership records of the Indian Section and Karnataka Federation by 15.01.2020.

Kerala Theosophical Federation

1. To organize one 'Wake Up India Youth Camp' in January 2020 with at least thirty students.
2. To organize two 'Reach Out Programmes' on Theosophical themes for interaction with the teachers and students.
3. To organize one Workers' Training Camp with at least thirty members.
4. To organize two Theosophical book exhibitions for 10 days each with the co-operation of public libraries & academies.
5. To publish one Theosophical book in Malayalam during this year.
6. To organize two Retreats/Study Camps in Kerala and Bhowali with at least 30 members in a camp.
7. To celebrate the 125th Birth Anniversary of J. Krishnamurti at two

- places in Kerala by exhibiting books on J.K. and Theosophy.
8. To publish one pamphlet on J. Krishnamurti and Theosophical Society in English. 100
 9. To conduct a goal setting meet for the President & Secretary of every Lodge.
 10. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
 11. To increase the NET membership by 10 members.

M.P. & Rajasthan Theosophical Federation

1. To increase the NET membership by 25 members. 100
2. To arrange at least 4 orientation sessions for NSS and Scout students at the Lodge level. 100
3. To arrange at least 6 "Yoga and Meditation Camps" at different lodges. 100
4. To conduct one study camp at Bhowali. 0
5. To conduct 5 Study Camps/Seminar at different lodges (for 1 day or 2 days as the case may be). 100
6. To form at least two youth groups. 0
7. To conduct a goal setting meet for the President & Secretary of every Lodge. 100
8. To Create a Website of M.P. & Rajasthan Federation. 0

Madras Theosophical Federation

1. To conduct a goal setting meet for the President & Secretary of every Lodge.
2. To organize two study camps on Theosophy at Adyar.
3. Increase the NET membership by 25 members.
4. To organize visits to 5 colleges by good speakers in order to attract young generation towards Theosophy.
5. To form two new Theosophical Lodge.
6. To organize one Workers' Training Camp in Adyar.
7. Dissemination of information in the print media about TS and Theosophy. (Two Special Days like Annie Besant's Birthday.)
8. To arrange visit to 10 Lodges either by the President, Secretary, or

a knowledgeable member for the better functioning of Lodges.

9. Guided tour to International Headquarters at Adyar for all the members of all the Affiliated Lodges, in a phased manner.

Marathi Theosophical Federation

1. To organize 5 one-day seminars on Theosophical Subjects.
2. To conduct 5 essay competitions /debate competitions/ book reviews based on Theosophical books for Higher Secondary and College level students.
3. To publish 5000 copies of leaflets on two topics of Theosophy in Marathi and distribute them to lodges, schools and general public.
4. To introduce one 3-day vacation study camp on Theosophical subject for at least 20 students of schools and colleges.
5. To increase the **NET** membership by 10 members.
6. To conduct two 1-day introductory camp or workshop for new members.
7. To establish Theosophical Study Resource Centre in Federation and to prepare at least 5 trainers (resource persons) to propagate Theosophy in the society.
8. To conduct a 3-day study camp at Bhowali in the third week of May 2020, with at least 20 members.
9. To conduct goal setting meet for the President & Secretary of every Lodge.
10. To promote Inter-Federation Theosophical Study Meetings by organizing one-day seminar either at Belgaum or at Mumbai.
11. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Rayalaseema Theosophical Federation

1. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
2. To activate 4 dormant lodges.
3. To form one study centre and 3 new lodges.
4. To increase the **NET** membership by 25 members.

5. To conduct a study camp at Bhowali during the last week of April, 2020, with participation of 30 members.
6. To visit 2 colleges/schools at least once in every two months for popularizing Theosophy.
7. To conduct a goal setting meet for the President & Secretary of every Lodge.
8. To start Theosophical Libraries in 4 lodges of the federation.
9. To conduct 3 training camps in order to train members to become federation lecturers and resource persons.
10. To print and distribute 4 Theosophical books (500 copies) and 6 Theosophical pamphlets (1000 copies), each in Telugu.

Tamil Theosophical Federation

1. To organize 6 study classes in different lodges.
2. To publish 500 copies each of 10 pamphlets in Tamil on Theosophical subjects for lodges and general public.
3. To increase the **NET** membership by **10** members.
4. To conduct a goal setting meet for the President & Secretary of every Lodge.
5. To organize 10 debate/essay competitions at school and college level.
6. To conduct a study camp at Bhowali with at least 10 members.
7. To organize at least six Lectures by Tamil speakers on Theosophical subjects in six schools/colleges.
8. To arrange visit to 10 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.

Telugu Theosophical Federation

1. To increase the **NET** membership by 20 members (including women and youth).
2. To revive and activate two dormant lodges.
3. To arrange visit to 20 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges.
4. To popularize Theosophical literature in 4 colleges and 1 University.

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|---|-----|
| 5. To conduct two study camps. | 50 |
| 6. To conduct a study camp at Bhowali with about 25 members from the Federation. | |
| 7. To conduct at least two public meetings to introduce Theosophy among the people in order to attract new members. | |
| 8. To publish the book “ <i>Invisible Helpers</i> ” by C.W. Leadbeater in Telugu language. | |
| 9. To conduct a goal setting meet for the President & Secretary of every Lodge. | 100 |
| 10. To create a new website for Telugu Federation. | |

Utkal Theosophical Federation

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| 1. To form one new lodge and one new centre and revitalize two dormant lodges. | |
| 2. To increase the NET membership by 15 members. | 100 |
| 3. To invite four National Lecturers for conducting study camps of three days’ duration. | 25 |
| 4. To impart Theosophical education once in a month in two different schools. | |
| 5. To publish one translated Theosophical book and two reprints in Odia. | |
| 6. To participate in the National Book Fair in Bhubaneswar for 7 days in order to sell books and distribute 500 Odia pamphlets on Theosophy. | 100 |
| 7. Three public propagation meetings will be held in school/college and in a University in order to popularize Theosophy through lectures, books and handouts. | 100 |
| 8. To arrange visit to 7 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges. | |
| 9. To conduct a 5-day study camp at Bhowali in June 2020 with 15 members. | |
| 10. To conduct a goal setting meet for the President & Secretary of every Lodge. | 70 |

U.P. & Uttarakhand Theosophical Federation

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|---|-----|
| 1. To develop a website for U.P. & Uttarakhand Federation. | 100 |
| 2. To arrange visit to 15 Lodges either by the President, Secretary, or a knowledgeable member for the better functioning of Lodges. | 86 |
| 3. To organize five programmes/talks on Theosophy for students/youths. | 100 |
| 4. To organize ten public talks/sessions for exposing general public to Theosophical teachings. | 100 |
| 5. To conduct six study camps of 2-3days’ duration. | 100 |
| 6. To organize seven 1-day Study Camp/Seminar. | 43 |
| 7. To organize five sessions on Guided Meditation. | 100 |
| 8. To organize a 5-day study camp in Bhowali in June 2020 (Jointly with M.P./ Rajasthan Federation) with participation of 20 members. | 0 |
| 9. To publish two books on Theosophy in Hindi. | 100 |
| 10. To conduct a goal setting meet for the President & Secretary of every Lodge. | 100 |
| 11. To distribute 100 books & 500 pamphlets on Theosophy among the students, youth and general public. | 100 |
| 12. To increase the NET membership by 5 members. | 0 |

NEW S.B. ACCOUNT NO OF THE INDIAN SECTION

A/c Holder Name: Indian Section

Bank Name: Bank of Baroda

Bank A/c No.: S.B. A/c No. 28600100018425

Branch: Luxa Road, Varanasi

MICR Code: 221012012

IFSC Code: BARB0LUXABS

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Zero