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Editor

PRADEEP H. GOHIL

A STEP FORWARD

Let us discuss a subject on which one does not find frequent mention or articles. It is the 'confrontation with the Unconscious'. First of all we will try to understand the meaning of the word 'confrontation'. This word is not being used here with an idea of a fight as we understand when it is said that "the two armies had confrontation at the border".

Confrontation is the act of facing or being made to face one's own attitudes and shortcomings, the way one is perceived, and the consequences of one's behaviour, or of causing another to face these things. It is a therapeutic technique or a healing method which demonstrates where change must begin, but which also has a destructive potential. Three major steps of confrontation are:

1. Building rapport with what one is going to confront.
2. Identifying discrepancies.
3. Confronting the objects thinking.

The 'unconscious' has a way of indicating its existence. If a person manages to arrive at the silence of his conscious and subconscious mind, even then the unconscious may not be silent. You might have heard of people sitting in concentration, having entered a state of trance, having visions, having experiences which are absolutely unrelated, not only to their personal lives, but to the whole community in which they have been brought up. They are generally regarded as spiritual experiences but in fact they are not. They are the projection of the unconscious mind. Can the conscious mind, as it is, understand the unconscious?

The conscious mind works in a groove, receiving a sensation, trying to identify it with something known and giving it a name. The conscious mind can work only on the basis of what is known and what is experienced. Realizing its own limitations and becoming aware that it does not have any groove to function in, the conscious mind can become spontaneously quiet. In those moments of silence, the unconscious starts revealing its contents. This silence is different from the silence arrived at by compelling the conscious mind to be silent. The forced silence will cause a paralysis of the conscious mind and will have no life. The immensity of the contents of the unconscious brings about a sense of humility in the conscious mind. The true silence of the conscious mind flows out of that humility.

One can cut across the barriers of the subconscious and enter temporarily a stage of trance and silence by taking drugs like L.S.D. 25, mescaline, etc. By inserting electrodes and stimulating the brain cells one can achieve the same thing. What is being referred to here is not that kind of induced silence at all. The very awareness of its own limitation can bring about a state of silence. Most of the human beings have an experience of the silence of mind, when the mind is confronted with something of staggering dimensions, which it cannot interpret. Then it feels helpless. The silence from the helplessness of the conscious mind has not got the qualities of dynamism and capacity of creation. The spontaneous silence which one arrives at through the realization of its limitations has a quality of positiveness, dynamism and creativity.

So instead of being afraid of the unconscious, instead of trying to collect information about it and interpret it with the help of the known, one perhaps could arrive at a silence, and let the unconscious unfold itself and reveal its contents to us. Let it open up. It gets the space to open up when the conscious mind,

which is cluttered with knowledge and experience, becomes silent. In that silence, in that humility, the encounter with the unconscious mind becomes possible. There is no hostility then. There is no fear. There is a kind of affection and friendliness, in which the things, that we could have never known, get exposed. An experience of the unconscious mind getting exposed to the silence will be the right step forward in life.

* * * *

Date 01.12.2020

Dear Brother and Sister of the Indian Section

On 21.3.2020 I had made an appeal through Indian Theosophist' to all Lodges and Federations not to hold any meetings until the COVID-19 problem is resolved. The problem still persists but I believe we have to learn to deal with it now. Even the government has now allowed gathering of up to 50 persons maintaining all their guidelines. I must thank you all for refraining from meetings in the last eight months. If our country was as disciplined as all of you, the problem might not have risen to such levels.

Based on the above information, I would like to declare that those lodges and Federations that would like to have their meetings may do so from 01.12.2020, while maintaining all the Government of India and the State Government guidelines. Some State Governments or local authorities may have imposed a lockdown or banned such meetings. Under such circumstances the meetings should not be held.

Please ensure that everyone wear the masks and maintain social distance while adhering to other government guideline. Finally and hopefully, we will now be able to do some theosophical work and propagation. Good luck.

With warm wishes,

Pradeep

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TIM BOYD

INAUGURAL ADDRESS TO DR ANNIE BESANT'S CELEBRATION

Ordinarily, on the 1st of October, in Adyar we would have a meeting in the Hall at the Headquarters' Building. Our residents and some friends of the Theosophical Society (TS) would be in attendance, but that would be all. Yet, on this day in 2020, due to what many think of as the negative circumstances of this pandemic, we find a very positive benefit. We have been forced to adapt to a technology which is bringing us together in different ways globally. I am sure if Annie Besant were alive today, this would be a technology that she would be using to its utmost. Today I will only say a few words, because we have other speakers who will add to the image of this great soul.

I have had the pleasure on numerous occasions to speak about Annie Besant for extended periods, and it is remarkable that however many times I revisit her life there is always some new facet of it that reveals itself. Today I would like to briefly focus on an aspect that is particularly important to me about the way she lived her life.

She was an idealist — a dreamer of enormous dreams — but what comes across in such a pronounced way is her profound practicality. Many of us dream dreams, and that is as far as it goes. She was a person who was able to materialize those dreams in the physical world. That is something for which she deserves great respect.

All of us know something about Annie Besant and the arc of her life. She was born in Ireland, and with her family she

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went to live in England. The early passion in her life involved the Church. She was a deeply devout Christian in the first part of her life. From Christianity she went to atheism and free thought, and was just as deeply involved. From those, her view evolved to social activism and organizing — the need to help the suffering people that she saw in the world. She ended up as an avowed socialist. In the second half of her life she embraced Theosophy and the life of the spirit. These are diverse, seemingly conflicting backgrounds that you would not think would fit together into *any* one life, but for her it was a building process. By the time she arrived at the phase where spirituality was so important, she had developed many different skills that she brought to this work.

Many of us know people whose approach to the spiritual life seems to draw them away from addressing the responsibilities of shaping a better world at the level of social and political institutions, righting so many of the wrongs that exist in the world. Annie Besant's approach was the opposite. She is quite well known for having said: "Let our spirituality be judged by our effect on the world." The spirituality she advocated and exemplified was not some closeted or distanced spirituality. She was an organizer, a builder of institutions, and she established communities all around the world.

One of the features of her life in India, in Europe, and in the United States of America (US) during her theosophical career involved the purchase, acquisition, and gifting of land and buildings, which she found to be central to the work that she did. The great Banaras Hindu University in Varanasi was able to become a university because she founded, bought the land, and built the buildings for the Central Hindu College. She then gifted the College in order to facilitate the creation of Banaras Hindu University.

After founding the Young Men's India Association in re-

sponse to the need to train leaders for an Indian nation which did not yet exist, but for which she was strenuously advocating, she personally paid for the construction of the great Gokhale Hall in Chennai. It became a focal point for speeches by her, Gandhi, and other great souls in the Indian Independence Movement. She deeply believed, that properties, land, and buildings, were required for the development of a complete social network capable of impacting the world in positive ways.

Her TS work drew on an even more expansive vision. She was focused on the development of magnetic centers by creating "colonies" of individuals and families who, through their conscious approach to living together, could influence the magnetic currents of the world by developing what she described as "a feeling of true Brotherhood". This was Brotherhood in action, not merely in theory.

As international President of the TS, a good deal of my time in a "normal" year, would find me in Adyar. The Adyar campus has been there since 1882, when the TS Founders, H. S. Olcott and H. P. Blavatsky, first came to the place. It began as 26 acres of land. In 1907, when Col. Olcott passed and Annie Besant became President, she immediately took it upon herself to expand that campus. In less than four years she had increased the campus to almost ten times its previous size, becoming 253 acres. So Adyar became able to invite and support students from around the world to a place where residents could live and work together toward this end of creating a new world based on a vision of Brotherhood.

It was not just in India that she was so active. Just outside of Amsterdam 40 acres of wooded land was donated to Annie Besant. She gave it for the use of a variety of theosophical endeavors. The Liberal Catholic Church has roots there, the Esoteric School of Theosophy, the Round Table, the Theosophical

Society, and also a residential centre. Over time that place has developed into the International Theosophical Centre (ITC), the TS's European headquarters. This was yet another one of her "colonies".

In the United States she was deeply involved in the acquisition and growth of the Krotona Institute of Theosophy. From August 1926 to April 1927 Annie Besant made her next-to-the-last tour of the US. It was at this time that she initiated what was to be her last land-based community project, and perhaps her most profound vision. During those months, in addition to attending the Congress of the Theosophical Society in America, held in Chicago, she travelled to the really tiny community of Ojai, California (about 80 miles north of Los Angeles). At that time J. Krishnamurti had a small home in the upper Ojai Valley, where he was living. She had an opportunity to look at the land there.

While she was looking, on one particular day, she had a vision for the place. Based on that vision she arranged for the purchase of 520 acres. Ojai was a sleepy little community. Except for the theosophists who were coming to visit Krishnamurti, it was sparsely populated. In describing her vision she said that this spot was something that would develop into a cradle of the coming new civilization, which she felt would begin in America. At that time she was eighty years old. She named the place "Happy Valley".

These are her words about what she envisioned as a possibility: "Education will be fourfold, embracing (1) the health, growth, and evolution of the physical body, (2) the emotions, (3) the mind, and (4) the unfolding of the spirit as Will, Wisdom, and creative activity. The Foundation would include a school. Later, I hope, a college, which will include literature, science, arts, and manual occupations. The trades admitted must not in-

clude any which are connected directly, or later, we hope, even indirectly, with the killing of animals. Beauty is the result to be aimed at in all human works as in Nature's works."

She added: "There will be spaces set aside for playgrounds for adults as well as for children, agriculture, planting orchards of fruit trees — orange, lemon, peach, apricot, grapes — walnuts, almonds, beekeeping, will be the principal avocations open to the settlers in that area." She said that "carpenters, plumbers, masons, and so on, would also be needed", and closed by saying: "Such is a rough sketch of the beginning of the life in the Happy Valley. As it opens and grows, it will be richer and fuller, for we shall need writers, musicians, painters, sculptors, actors, all who make life beautiful, to create with us a cherished home."

These are her words describing her vision for an area which at that time was comprised of just a few farmers and their walnut trees. In hindsight it is remarkable to look at how Ojai has developed. Some of you have been there, and you are aware. It is a small community, but this small place is loaded with such a variety of spiritual communities and spiritual activity: the Krishnamurti Foundation of America, Meditation Mount, and Meher Mount are there, the Theosophical Society is there, and many other churches, temples, and houses of worship. The orange trees, lemon, peach, apricot, grapes, everything she talked about, now grow in abundance. It is a remarkable vision!

When she talked about a cradle of a new civilization in America, that was a very long-range vision. But out of her purchase of that land, out of the vision which she communicated for others to translate into reality, has come a beautiful and thriving community, renamed as the "Besant Hill School of Happy Valley" in 2007. As time goes on who knows how and where that cradle of the new civilization will appear. We will have to wait and see.

Annie Besant was a visionary, but a practical visionary who did not just dream dreams, but who found ways to translate those dreams into reality, to give form to something as yet unseen, but which will be of benefit to the planet and certainly to the work of the TS. She is a great example for all, but for someone like me, who occupies the position she once did, and sits in the office that once was hers, it is humbling. I am happy for the opportunity to have shared these few thoughts about a practical idealist who has been among us, who has led, and who has influenced this world in remarkable ways which are still fulfilling themselves.

(Courtesy: *The Theosophist*, November, 2020)

Those who dwell, as scientists or laymen, among the beauties and mysteries of the Earth are never alone or weary of life. Whatever the vexations and concerns of their personal lives, their thoughts can find paths that lead to inner contentment and renewed excitement in living. Those who contemplate the beauty of the Earth find reserves of strength that will endure as long as life lasts. There is symbolic as well as actual beauty in the migration of birds, the ebb and flow of the tides, the folded bud ready for spring. There is something infinitely healing in the repeated refrains of Nature—the reassurance that dawn comes after night, and spring after winter.

Rachel Carson
The Sense of Wonder

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M.P. REGE

WHAT DOES INDIA NEED TODAY IN RELIGION?*

Traditional religions face a formidable challenge posed in modern times by the ideal of rationality in belief, and in practice or conduct. In the civilized world, religion had to reform itself through a positive response to this challenge. What form that response took in India is fairly well known, but perhaps looking at the state of the country today and the attitudes of the younger generation, this story needs to be repeated.

A point to note is that the Indian religious tradition itself had so developed internally that it had the resilience to face this challenge and to respond positively and constructively. The basic values which emerged and which were perhaps new in the history of human civilization were twofold: the idea of the autonomy of the human individual, his freedom to take decisions for himself, and equal status conferred on all individuals by the autonomy. So there had to be a programme of reforming all societies, relations among individuals and social practices, so as to bring them in conformity with the concept of autonomy. In this connection, we have to go back to the tradition because we have been cut off from it for many reasons. We have neither an internal knowledge of the tradition, nor any conceptual scholarly acquaintance with it. We need to reconnect ourselves to draw much needed spiritual and moral sustenance for the task we face today. And the task essentially is to reform all social practices and organizations in conformity with the ideas of human autonomy, dignity and equality.

*Convention Lecture delivered during the Centenary Year of The Indian Section (December 1990) at Section Headquarters, Varanasi.

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Religious tradition in India recognizes and accepts a plurality of paths. All religious sects of Indian origin have always been engaged in a continuous internal dialogue, through which each defined its own doctrinal position vis-a-vis the others, but at the same time got to know the inner content in the other doctrines so as to develop an attitude, not only of acceptance, but of respect. Now Christianity and Islam- two of the major world religions- have been in India for a long time, but somehow they have not been admitted to this dialogue, nor have they themselves evinced any interest to enter into a real exchange with the representatives of the indigenous religions. This is a sad fact of our history. At the level of the people, when it comes to ceremonies and external practices, rituals or even at the deeper level of spiritual discipline or sadhana, there has been interaction between Muslims and Hindus or Christians and Hindus. Various Sufi sects have considerable influence on pockets of our population. Saints have been accepted by people irrespective of the denominational religion they followed. Sufi practices have also been influenced by Hindu practices. While this is so, no deep conceptual dialogue has taken place between Muslim and Hindu philosophers and theologians. By Hindu, one implies all those belonging to any one philosophical school or the other of the Hindu persuasion.

So, what we need now is a conscious attempt to engage ourselves with the theologians and philosophers of non-Indian religions, so that a common perception of shared spiritual practices would emerge. As mentioned earlier, the characteristic feature of the Indian dialogue was that each school of philosophy retained its doctrinal distinctiveness, did not surrender it, but could admit a rival perspective on reality. A similar catholicity should imbue and inform our exchanges with Christian and Islamic tenants. Also there is the need to restore the traditional channels of communication between the religious thinkers- the

Pandits, the Sastris and so on- who are formally trained in philosophy, and the ordinary people. These channels of communication were alive and vigorous till a few generations ago but now they have practically dried up. Holy men who have advanced on the spiritual path should talk to ordinary people on what dharma is, on the doctrines and practices of the various philosophical schools, and thereby enlighten and purify their faiths. At the same time, they could learn what kind of problems arise in real life situations and what solutions a spiritually advanced person can offer.

Now this kind of intercourse no longer obtains, with the result that a vacuum is created in our public life and people are left to the mercies of those who can exploit their simple innocent religious faiths for ulterior purposes. Many educated persons believe that because a secular state has been established in India, religion must be relegated to the area of one's personal life and must play no role in public or social life. They hold that secular philosophy alone can provide the principles to regulate public affairs.

This is a wrong interpretation of the secular concept. We must distinguish between the secular state, which is a creation of Indian society for a certain limited though important purpose, and Indian society itself. In a secular state, all citizens- irrespective of the faith they profess- share equally the privileges of citizenship, have the same fundamental rights, and are equal before the law. Under the Constitution, the state is expected to promote the welfare of all citizens, measured in secular terms by the access or command they have on material resources, equality of opportunity, education and so on. In our traditional terms we would say that these are the things which belong to the area of *arthakama*, two of the four principal objects or ends of human life.

The other meaning of a secular state is that the state itself does not have any religion; its machinery and resources ought not to be utilized to promote any particular religious doctrine or ideology, nor should it interest itself in the fortunes of any religion. Now this certainly is the character of the Indian State as defined under its constitution. Significantly, this constitution was not imposed on the people, as some might think, by a few enlightened leaders with a westernized outlook but was accepted by the people of their own choice, because it was consonant with Indian tradition itself and the way religion was reinterpreted – to some extent revived – in the nineteenth century by the great religious social reformers. The Founders of the theosophical movement had a very distinguished place in the religious regeneration of the Indian people in the last century. The last great representative and protagonist of the movement was Gandhiji himself.

The basic values of the secular state, the dignity and autonomy of the individual, the concern for the quality and well-being of every individual, were projected to the people as religious and spiritual findings, because of the concept of *sadharana dharma*, to which I will refer presently. So it is a basically religious society which supports the secular state in India and not vice versa. Therefore the task for us in the field of religion is to go back to the root springs of tradition, and get a firmer grasp of its essential principles and ideals; consciously connect ourselves with the religious and social reform movements of the last century and continue it in our present context.

From this it cannot be construed that religion has an entirely social role. One cannot neglect its personal side, the individual's endeavour to connect himself with the ultimate, transcendental principle, and the fruition of the endeavour in supreme peace and understanding. Religion has been a spiritual

quest, and has been so defined in the Indian tradition. The practice of *sadharana dharma* of human and humane values, the purification of the individual mind and the pursuit of spiritual knowledge go hand in hand. Each is a necessary support to the other. You cannot pursue spiritual liberation in isolation from social ethics and responsibilities.

The Indian religious tradition is a fusion of diverse traditions, the Vedic of course to start with. The Buddhist and Jain traditions came later on, and the Bhakti tradition centred on a personal God, the creator and sustainer of the universe, and the internal controller.

The Vedic tradition was based on revelation-revelation of whatever there is, of the nature of the ultimate being, and also of dharma. Dharma is the way a person or a group of persons ought to live and conduct themselves to achieve the *summam bonum* of life, which is defined differently by different sects. Vedic dharma envisages in part a varna dharma or what attaches to one according to caste or position in society, and partly a *sadharana dharma*, or what everyone ought to live by irrespective of caste affiliations, not as a Brahman or Kshatriya. Vaisya or Sudra, but simply as a human being. The sadharana dharma was to be practised by every person with reference to every other person, in fact towards every form of life, low or high, and everything inanimate or animate. Each has its place in the universe and must be respected and its well-being is to be actively promoted. This is really the concept of *ahimsa*: respecting every form of life, one does not interfere with it for one's own purpose. This is *sadharana dharma*. '*sadharana*' meaning 'common to all'. It gradually came to be accorded a preeminence overriding even those forms of conduct which were looked upon by the Vedas as obligatory, when they were seen to be contrary to the principle of *sadharana dharma*.

This concept of *sadharana dharma* was the contribution of Sramana (Buddhist and Jain) thought. The synthesis of the Sramana with the Vedic corpus of literature is to be found in the Upanishads, according to which Vedic rituals are subordinated to the goal of final illumination, the merger of the finite soul with infinite Brahman. All the bonds which one has must be severed if one is to realize one's real nature and the bliss that goes with it. The supreme aims of life, which earlier were *kama*(satisfaction of natural desire), *artha*(command of the means which are necessary for this satisfaction) and *dharma*(which consisted in performing the rituals, duties, obligations) and so on as enjoined on a person by the Vedas, according to his position and caste was supplemented by the goal of liberation and the notion of *sadharana dharma*.

The practice of *sadharana dharma* has been defined in various ways: dedication to the well-being of every creature (*sarva-bhuta-hit-rati*); regarding every living being as identical with oneself (*atmaupamya-buddhi*), so that the distinction between the 'other' and 'me' is totally abolished and conduct reflects this mental state. As spelt out in Buddhism, *sadharana dharma* is practice of universal friendship(*maitri*), universal compassion(*karuna*), joy in the well-being of everything (*mudita*), and indifference(*upeksha*) to what others do to oneself, or fearlessness, and so forth. The hurdle to the practice of *sadharana dharma* and to the attainment of *moksha* or liberation lay, according to all these spiritual schools, in egotism (*ahankara*). Egotism makes a person regard himself as a particular being, with a hard core of identity which persists over a period, resulting in notions about his own well-being which he tries to pursue with passion. Being absorbed in this pursuit, everything else appears alien to himself, either a possible means of self-advancement or a possible threat to his own interest.

This egotism must be totally dissolved to gain liberation and illumination regarding one's own real nature and even to practise *sadharana dharma* as a means to it. Therefore, in the traditional stream the doctrine developed that there are many ways of conceiving the ultimate and one's relationship to it. Liberation is achieved by adopting a form of relationship appropriate to the view one adopts. But what is common to all spiritual quest, to all spiritual conceptions of the universe and man, and to the realization of liberation is the *sadhanrana dharma* of *ahimsa*, of universal freedom and dedication.

So, along with a plurality of doctrines there was acceptance of a common, shared conception of spiritual life. This is one of the distinguishing features of the Indian spiritual and religious tradition. In the family of Indian religions, schools upholding different doctrines and views regarding the nature of the ultimate reality may argue and quarrel with one another, but the *Advaita* or non-dualistic view has no differences with them; all of them are regarded as legitimate at their own level. There is a superior insight which *Advaita* represents, which is that every intellectual construction regarding the ultimate is inadequate, and in fact distorts the nature of the ultimate, which can be realized only by the experience of being merged with it so that there is no later occasion to report on the nature of the experience. Therefore, *Advaita* has no dialectical quarrel with the other doctrines.

This kind of pluralism and the cherishing of the principle which runs as a unifying thread through this plurality came to be extended even to social and political sphere. The *Dharma Sastra* (literature on law and conduct) does not conceive of the state, of the role of the king and of the ruling class (Kshatriya) as the law maker; the state does not have the authority to make laws, but it has to implement them. Society was conceived as a kind of association of communities, guilds and so on, and each community

and guild was regarded as an autonomous agency, which managed its own affairs in which the state had no business to interfere. But if there was violence (*himsa*) committed against anyone, or if someone was deprived of what was due to him, then the state or king had the right and the duty to intervene. It was only when justice was violated by any community, or individual, that the king had to intervene and right the wrong. This was the nature of the Indian State throughout history till British rule was imposed on India.

The secular state should be state which recognizes the autonomy of every individual and community, provided the two principles enunciated above, namely that no *himsa* be done and no one be deprived of his due, are respected. So, the state becomes a non-interfering agency. This is what the people demand, because the idea is in the very blood of Indians and has the sanction of tradition. It was a fact of life for them right up to the British times. Now the area in which the state intervenes has increased enormously, for the notion of what is due to a person or to a community has widened with extension in the notion of the autonomy of the individual, and of equality. In all actual social relationships, every individual must count as equal to any other; all must have the same status, genuine equality of opportunity, and there must be autonomy for women as well as men. If this were recognized and practised, an enormous social change would be ushered in. Gandhi, the last exemplar of *sadharana dharma* pointed out that such a quiet, non-violent revolution was necessary as expression of one's religious life and spiritual quest. His message was communicated not only through what he said, but also through what he did and prepared the Indian people to adopt a state of this character.

Therefore, I see a certain continuity between the internal development of our tradition and the new kind of society. The

vision of it was sanctioned and projected by the religious and social reformers of the nineteenth century, ending with Gandhiji. Our present ideal is not entirely derived from the liberal ideas of modern western society, whose imperialism is the dark side of its history. Nevertheless a genuine spirit of liberalism moulded policies and actions in the West and these were extended even to the colonies. A stimulus, and perhaps even a challenge came from the West, but Indian tradition could respond constructively to this opportunity, because it was internally prepared to do so, and this preparation was the result of the continuous internal reform which had gone on in the tradition. To be cut off from the tradition and the expression it took in the nineteenth century, to think that we have to make a new beginning, not only in social affairs but in all areas of intellectual culture, is totally wrong and it would be harmful to our society. The spiritual and moral sustenance that we get when we are living in a tradition which preserves all that is worth preserving from the past would be lost to us if, deluged by modernity, we think we have to turn our backs on the past and begin afresh.

Religion must be taken very seriously because no person can evade the question of his relationship to the ultimate and its implications for the life he has to live. One may have the secularist view of life, which has nothing to do with the secular state. The truly secular state is neutral to all world views, religious or secular. It would be as wrong as its part to promote secularism as a world view, as it would be to promote any particular religious doctrine because the majority follow it. For the secularist perhaps there is no question of the ultimate, unless it be the material world itself. For him all functions and experience are an epiphenomenon projected by the material reality. To him this may be the ultimate solution, one possible answer. Many such secularists have lived useful, honourable and even noble lives. But this is an area where a plurality of views is desirable.

NEWS & NOTES

Each one has to choose his own answer in the light of his total experience. Whole communities have lived by the religious tradition and this is one of the most vital, perhaps the most vital cultural force to shape human life. Given this reality, and the fact that most Indian people are religious, religion must be taken seriously because it has consequences for all tiers of social life, and whatever happens or fails to happen can ultimately be traced to a wrong conception or practice of religious principles. The way to it is to regain hold of the tradition as it was handed over to us when this secular state was established. We must learn from it in humility, absorb the message it has to give and build further upon it. If educated and responsible citizens do not realize this and fail to communicate with people in the idiom of Indian society, they will be letting them down.

(Reprint from *The Indian Theosophist*, May-June-July 1992, Vol. 89, Nos. 5,6&7.)

The true universal finds its manifestation in the individuality which is true. Beauty is universal, and a rose reveals it because, as rose, it is individually beautiful. By making a decoction of a rose, jasmine, and lotus, you do not get to a realisation of some larger beauty which is interfloral. The true universalism is not the breaking down of the walls of one's own house, but the offering of hospitality to one's guests and neighbours.

**THOUGHTS
from
RABINDRANATH TAGORE**

Bombay

Indian Section's President Shri Pradeep Gohil speaking at a virtual meeting on '**Challenges, Lessons and Solutions during COVID 19 Crisis**' gave guidelines for daily life observing Theosophical values to take care of environment and of fellow human and younger Brethren – Animal, Plant & Mineral Kingdoms. This will inspire others also to realize that - Temples are closed under pandemic, but window has opened in heart to contemplate in Heart. This talk was delivered on 11th October 2020.

Bro. Taral Munshi in his talk on '**Art & Theosophy**', delivered at Rohit Lodge on 12th Sept 2020, synthesized the Unity of different Art Forms like Dance, Drama, Painting, Music etc. in Art Theater similar to comparative study of Religions, Philosophy & Science to seek unifying essence of Truth in all of them according to the Second Object of TS. Like the First Object, Art Theater also looks for Brotherhood of Artists & Humanity. He added that after Four Vedas, there was the Fifth *Natya Veda* to convey divinity and give guidance for spirituality through varied Art Forms to people for whom to study Vedas in Sanskrit was difficult. Bro. Taral, an Artist at heart, at this interactive meeting invited views of the members of Rohit Lodge for a Theosophical theme to create a script for virtual drama. It was agreed to have a script for Annie Besant for which members would provide information to him.

Bro. Kanubhai Shah: An Inspiration for all Bro. Kanubhai Shah, Member of Blavatsky Lodge and an ardent student of JK's Teachings was regularly attending meetings at Blavatsky Lodge on Tuesdays & Fridays. Now under Pandemic he is regularly joining virtual Zoom Meetings of Mondays & Fridays. He is humble to learn new things from Theosophy even when he is

90+. Blavatsky Lodge greatly appreciates his support to Lodge and the encouragement which he gives to the Speakers and Members.

Bro. Arni Narendran's article on 'Theosophy & Art' was published in Hermes Maazine – Athens, Greece Issue No.IV on 7th October 2020

On-line Library for Gujarati Spiritual Books has been created by Bro. Vinayak Pandya. To date 13 Books are e-mailed to members. Some of the titles are:

- (1) *Chalo Abhigam Badle* (Let us Change Thinking)
- (2) *Punerjanma no Niyam* (Law of Reincarnation) by Harjivan Kalidas Mehta, Publication of Gujarat TF
- (3) *Ramayan nu Chintan* (Contemplation on Ramayan) by Swami Sachchidanand
- (4) *Saurashtra nu Shuratan* by Swami Sachchidanand Publication of Gurjar Sahitya Bhawan
- (5) *Sacha Mahapurusho* by Swami Sachchidanand
- (6) *Upsanhar* by Swami Sachchidanand

Members interested in reading Gujarati books are welcome to contact Bro. Vinayak Pandya (M): 7021778977

Kerala

Bro. K. Dinakaran, Federation Secretary attended an on-line study class organized by the Utkal Federation on 25 October. He spoke on the subject “**Self – Discovery - The Real World Waiting for us**” It was based on the XVIII chapter of I.K. Taimini's book **Self Culture in the light of the Ancient Wisdom**. Bro. Pradip Mahapatra was the convener.

Kerala Federation observed **Radha Burnier's Death Anniversary** On 31st October. The on-line programme was attended by members all over the globe. Dr. M.A. Raveendran presided.

Bro. Harihararaghavan of Madras Federation who was closely associated with Radhaji for more than four decades spoke on her contribution to the Theosophical Society and Theosophy. He pointed out that her sincerity, honesty and administrative capabilities were remarkable and an example for the new generation.

Bro. Dinakaran spoke on her close relation with the Kerala Federation. Her first visit to Trivandrum was in 1941 along with Bro. George S. Arundale and Rukmani Arundale. She visited several times and attended Annual Conferences of the Federation held at Trivandrum, Kollam, Vaikom, and Alleppey.

Bro. Dinakaran delivered an on-line lecture on a forum based at Ernakulam “**Kerala Sahitya Vedi**” and spoke on the subject “**Literature for Social Good**”. It was held on 2nd November. In the course of his talk he pointed out the influence of books like *The Secret Doctrine*, *The Key to Theosophy*, *The Light of Asia*, *Ramayana* and *Mahabharata* in the social reconstruction and renaissance. After the talk there was also a question-answer session in which he answered to the questions raised by the listeners.

The Foundation Day was celebrated on 17th November 2020. An on-line meeting was arranged. The programme commenced with Universal Prayer at 5 pm. Dr. M.A. Raveendran, President K.T.F., presided. He spoke on the general background of the founding of the TS and the contributions of the founders. Bro. T.K. Nair spoke on the life and message of H.P. Blavatsky in detail. Bro. K. Dinakaran spoke on the Inaugural Address of the founder President on 17th November at Mott Memorial Hall, New York. He spoke on the optimistic and prophetic words of H.S. Olcott. and also narrated the contribution of HSO in the field of Education, Religious revival in India and Sri Lanka. The living monuments of the Founder President are The Adyar Library and Research Centre, and the Olcott School in Chennai.

Malayalam version of *At the Feet of the Master*

A new Malayalam version of the **At the Feet of the Master** was released on the *Vijayadasami* day 26th October 2020. Translation was done by Dr. V.P. Viswakumar, a senior member of TS. Bro. Ajeesh welcomed and Dr. M.A. Raveendran Presided. Br. K. Dianakaran, Secy. K.T.F., spoke about the book and said that we can find the teachings of great spiritual texts in this book, for example, *Vivekachoodamani*, *Gita*, Teachings of St. Paul, Rosecrusians etc. Bro. S. Sivadas and Bro. Harihararaghavan also spoke in brief.

Utkal

The members of Barabati Lodge conducted weekly lodge meetings at Satya Sudha Apartment, Shelter Chhak, Cuttack wherein Prof Sahadeb Patro delivered four talks on book *At the Feet the Master*. One talk was held on 31 August and the remaining three were delivered in September.

Uttar Pradesh & Uttarakhand

Public talk on Annie Besant's Birthday: The Federation organized an on-line public talk on 01 October 2020 to commemorate the birthday of Dr. Annie Besant. About 60 persons including members from different lodges of this federation and also from other federations joined. Bro. U.S. Pandey, President of the UP & UK Federation, welcomed the participants and invoked the universal prayer, then he briefly mentioned about importance of this day in the history of theosophical movement and also for humanity in general. Thereafter he invited Br. Gyaneesh Kumar Chaturvedi - a very senior member of Nirvana Lodge, Agra, to deliver the talk on "Life and Work of Annie Besant." Bro. Chaturvedi in his talk covered many aspects of Besant's life and her multifarious activities as educationist, social reformer, political and moral regenerator, brilliant orator, author and spiritual leader.

At the end, participants observed one minute's silence to pay respect and homage to this great soul.

Annual Conference of the Federation: The 101st Annual Conference of this Federation was organized on-line on 3-4 October 2020. Meeting of the Federation Council was held one day earlier on 02 October when annual report of activities for 2019-20 and statements of Income and Expenditure of the federation as well as of *Dharm Path* for F. Y. 2019-20 were approved for presentation to general body. Annual General Body Meeting was held on 03 October. Bro. U.S. Pandey after invoking the Universal Prayer welcomed all the participants and offered his greetings. Bro. L.S. Sengar, President of Nirvan Lodge, and a very senior member offered his greetings and inaugurated the conference. Bro. S. K. Pandey, Federation Secretary, read out the greeting messages received from Sis. Deepa Padhi, International Vice-President, Bro. Pradeep Gohil President of Indian Section and others. Lodge representatives offered their greetings. Thereafter Federation Secretary read out minutes of last meeting of general body held on 11 October 2019 at Agra, it was confirmed. Then he presented annual report of activities for the year 2019-20, which was discussed and adopted. Sis. Preeti Tewari treasurer presented statements of Income and expenditure of the federation as well as of *Dharm Path* for F.Y. 2019-20, which were adopted.

A seminar on the theme "Life is a great Teacher" was held on 04 October. Sis. Suvralina Mohanty, Bro. Sudarshan Shah, Bro. Pramil Dwivedi and Bro. S.B.R. Mishra were the speakers who presented their views from different perspectives. Bro. U.S. Pandey complimented the speakers. After this a concluding session was held when some members gave valuable suggestions for propagation of theosophy. The session concluded with the vote of thanks given by Federation Secretary Bro. S. K. Pandey.

Smt Suvralina Mohanty, Secretary of Prayas Lodge, Ghaziabad, delivered a talk on "Karma-our duty in day-to-day

life". It was held at Indraprastha Lodge of Delhi Federation on 04 October, 2020.

Federation level programme of on-Line Theosophical study and talks: An on-line talk on "Trinity" was delivered by Bro. U. S. Pandey on 10 October 2020. 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, Utakal and Telugu Federation also joined in this on-line programme.

Dharma Lodge, Lucknow, organized on-line weekly meetings on 07, 14, 21 and 28 October, 2020 when talks were delivered on the topics 'You are the world', 'Outline of Meditation', 'Control over body', 'Doctrine of Heart' by Br. Ashok Gupta, Bro. B.K. Pandey, Br. Pramila Dwivedi and Bro. S.K. Mishra respectively.

Pragya Lodge, Lucknow, held two on-line meetings on 11 and 18 October, 2020, in which talks were delivered on the topics 'Purification and control of the physical body' and 'The Way we do anything is the way we do everything'. The speakers were Bro. Arvind Narware and Sis. Suvralina Mohanty.

Nirvan Lodge, Agra, on-line talks/programmes: Annie Besant's birthday was observed on 01 October. Besides, talks were organized in the meetings held on 08, 22 and 29 October on the topics "Sammohan", "Conduct and Thought", and "Heart of Truth". These talks were delivered by Bro. Rakesh Jain, Bro. U.C. Verma and Bro. Harish Sharma respectively. A symposium was held on 15 October in which the subject was 'Are we the makers of our own destiny?'.

Bharat Samaj Pooja was performed by Bro. G. K. Chaturvedi on 18.10.20.

Sarvahitkari Lodge, Gorakhpur, started visual meeting w.e.f. 30 August and the following programmes were organized in September: Two talks on 'Solar System' and one on 'Earth Chain:

one to four rounds' by Bro. S.B. R. Mishra; Bro. S.L. Sukla spoke on 'Katha Upnishad'; the subject of Dr. Ajai Rai's talk was 'Structure of Body'. Besides, Dr. Ajai Rai and Bro. S.B.R. Mishra spoke on 1st October on Dr. Annie Besant.

Three on-line meetings were held at Sarvahitkari Lodge on 11, 18 and 25 October, 2020 when talks were delivered on the topics 'Anthropomorphic, psychometric assent of human races', 'GOD and Gods,' and "Evolution of Man" by Bro. Ajai Kumar Rai, Bro. U.S. Pandey, and Bro. Ajai Kumar respectively.

On-line study of the book '*The Science of Yoga*' by I.K. Taimni was conducted by Sis. Suvralina Mohanty at Prayas Lodge, Ghaziabad, on 04, 11, 18 and 25 October 2020.

Meditation for children: Sis. Suvralina Mohanty conducted on-line 'Basic Meditation' class for children on every Sunday morning at 07.30 am.

NOIDA Lodge: Talks were given on the topic 'Ashtanga Yoga' by Sis. Asha Khanna during the three on-line meetings held on 20 September, 04 and 18 October, 2020, respectively.

Three on-line meetings were held at Chohan Lodge, Kanpur, on 11, 18 and 25 October, 2020 when talks were delivered on the topics "Lord Buddha and his teachings," "Free will and predestination" and "Inner bodies and death of man". The speakers were Bro. Shiv Baran Singh, Sis. Preeti Tewari and Bro. S. S. Gautam.

National Lecturer

Talks in Delhi Federation: On invitation by Shankar Lodge of Delhi Federation, Bro. U.S. Pandey delivered two on-line talks in the meetings organized by them on 18 and 24 October. The topics were 'The Voice of the Silence-An Overview' and 'Paramitas' respectively. Members from several federations participated.

On invitation by Indraprastha Lodge of that Federation,

Bro. Pandey delivered first of a series of three talks on the theme “Sun, Moon, and Sacred Planets” . It was held on 31 October 2020.

Indian Section Programme

The on-line Theosophical 1st Public Lecture in memory of Dr. Radha Burnier, the 7th International President of Theosophical Society, was held on 30 October 2020. This programme was organized by the Indian Section of the TS. Brother Pedro Oliveira, the Education Coordinator of the TS Australian Section was the Guest Speaker. The President of the Indian Section, TS, invoked the Universal Prayer and introduced the purpose of the public lecture as well as narrated in brief about Dr. Radha Burnier. Then Bro. V. Narayanan introduced the speaker. It was followed by Bro. Pedro’s keynote address on the subject - “Radhaji: Glimpses of Her Life and Influence”. Bro. Pedro described in detail his close association with Radhaji when he was in his early thirties. He mentioned some of his reminiscences as well as Radhaji’s role in furthering and promoting the theosophical movement in the world.

The on-line programme was attended by 87 participants from all over the world.

Obituary

Shri H. N. Gupta (Dip.92581) of Agra Lodge passed to peace on 07.10.2020.

Dr. Harihar Prasad V.Pandya (Dip. No. 55176) of Harjivan Ashram Lodge, Kadoli (Gujarat), passed to peace on 14 October 2020. He took care of the Lodge’s activities very efficiently. A Medical Doctor by profession, he was known for his sympathetic and positive approach towards poor and the people belonging to the weaker section of society. He believed that service to man was service to God. The TS Harjivan Ashram has taken an admirable note of his services and dedication regard-

ing the work done by him for the Lodge as well as for the welfare of people in general.

Sis. Hira Sorab Pithawalla, Life Member of Blavatsky Lodge with 61 years of membership, passed away on 18 October 2020. Her Son-in-law Late Bro. Ar. Marzban Sukhadwala used to say, he was inspired to study Theosophy by her. Even at the advanced age she wanted to be connected with TS in Bombay through BTF Bulletin. May her soul be blessed with Peace.

Sis. Arati Nandi (Dip. No. 62397, Dum-Dum Bharadwaj Lodge, Bengal Federation), a dedicated and senior member passed to peace recently. The members of the Federation were shocked and prayed for her onward peaceful journey and that may god give enough strength to the family to overcome this shock.

Sri Ajeet Kumar (Diploma No. 67397; Life Membership No. 2275) was a member of Anand Lodge, Allahabad. Besides, he was a Life Member of TOS as well. He passed to peace on 28 October 2020. His family has been associated with the TS for the last four generations (Since 1880). Sri Ajeet Kumar Established “Kannon Seva Kendra’ and ‘Serva Dharma Mail Milap’ in Allahabad. He was also known for his research work on the 1st Independence Movement of 1857 in Allahabad for which he was invited and honoured by Pt. Jawaharlal Nehru in Anand Bhavan in April 1956.

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.	60
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.	50
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.	50
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(visited 15) Lodges individually by the President, Secretary and EC Members in order to strengthen the activities of the Lodge.	60
9. To conduct 8-day study camp at Adyar with 50 members. (conducted a study camp at Adyar from 27 to 29 Dec. 2019.)	50
10.To establish a Rs 2 lakhs Lodge Activity & Development Fund made out of voluntary donations. (raised 55000/- as development fund for lodge activities.)	25
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.	100

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 125 th 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.

Rajalaseema 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.	35
4. To popularize Theosophical literature in 4 colleges and 1 University.	
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

1. To form one new lodge and one new centre and revitalize two dormant lodges.	100
2. To increase the NET membership by 15 members.	
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 organized 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

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

A great singer lets the music flow so freely that the listener is cheated into thinking that it would be equally easy for others to weave sounds into glorious melody. An exquisite piece of architecture rises to the heavens as if made of airy substance when it is actually fashioned of heavy stone. Such is the skill involved, that the best art is said to conceal effort. Excellence is achieved, whatever may be the form of art, by selfless devotion, perseverance and labour.

The art of living, too, comes to fruition through discipline, hard work, and the patience which develops skill. Those who learn this art live simply, compassionately, shedding beauty and grace on others, asking nothing, giving all. But that blessed state is a prize reserved solely for those who are devoted to that art.

RADHA BURNIER
President's Message
122nd International Convention
Adyar 1997