

THE INDIAN THEOSOPHIST

NOVEMBER 2020

VOI. 118

NO. 11

CONTENTS

A STEP FORWARD <i>Pradeep H. Gohil</i>	493-494
THE PARADOX OF SELF-TRANSFORMATION <i>Tim Boyd</i>	495-499
THE SECRET DOCTRINE- A GENERAL OVERVIEW <i>U.S. Pandey</i>	500-511
NEWS AND NOTES	512-530

Editor

PRADEEP H. GOHIL

A STEP FORWARD

Theosophy has emphasized over a long period of time about the importance of care of the body, good health, hygiene and well-being. According to World Health Organization, “Health is a state of complete mental, spiritual, physical and social well-being and not only the absence of disease”. If a person is in a good physical state and free from any disease but is under constant stress, greed, tension, anger, etc. then that person is not healthy. For the human body, health is a positive state where every part of the mind and body is in harmony. Besides, it is also functioning and balancing the other parts. Thus, in other words, when all parts of the body are functioning well, this physical well-being state of the human body is called health. It is well said and proved that a healthy person is someone who has a sound body and a sound mind.

As it has been mentioned in the book *At the Feet of the Master*: “You must not overwork it, you must feed it properly on pure food and drink only, and keep it strictly clean always, even from the minutest speck of dirt. For without a perfectly clean and healthy body you cannot do the arduous work of preparation, you cannot bear the ceaseless strain. But it must always be you who control that body, not it that controls you”. The importance of a balanced diet, timely and sufficient sleep and proper exercise are essential for a healthy body. There is a saying that “early to bed and early to rise, makes a man healthy, wealthy and wise”. Taking a brisk walk for about 40 minutes, simple breathing and yoga exercises improve digestion, blood circulation and provide sufficient oxygen to the brain. The Bhagavad Gita says “yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep, or to being awake”. Avoid tensions and mental worries as they tend to do harm to the mind and body. Do your best while you work and leave the rest to take its course.

Hygiene refers to good practices and rituals that prevent diseases and leads to good health. Thus it includes keeping the body and hair clean by having shower/bath at least once or twice in a day, the nails trimmed periodically, clothes regularly washed, teeth cleaned after every meal and feet properly taken care of. Physical cleanliness and magnetic purity are

interconnected. Avoid going to places with uncongenial conditions and mingling in large crowds. Our surroundings at home, office or other places where we go must be kept clean and orderly. In the house, there must be a proper place for everything and everything in its place. One should have proper sewage disposal, cleanliness and safe drinking water supply.

One must be careful in taking work from the body. It should be done within your strength without overstraining the body. If one finds more work than can be reasonably done by the body, it is best to leave it undone. When one tries to work more than the strength of the body permits, then the quality of work done is not up to the required standard. Make sure that the work is not being done just to escape from yourself and to avoid the quiet necessary for self-observation and study. The best way is to take the middle path - neither becoming addicted to activity and work, nor letting the body be lazy and unhelpful.

After having examined the significance of good health, hygiene and care of the body let us now turn to general well-being. Well-being is more important than riches. Indeed, even a poor labourer with great well-being is more joyful than the rich individual with weakness. A sound personality lives in a sound body. Well-being is basic for every one of our exercises of life regardless who we are. The following laws of well-being must be put into practice from childhood:

1. Early rising is the main law of well-being.
2. Customary exercise at expressed circumstances, which should be surrendered when one has a feeling of tiredness. Abundance is to be stayed away from and will undoubtedly do hurt.
3. Walking is the best type of activity to stay sound.
4. Intoxicating beverages, non-vegetarian food and smoking should be avoided for good well-being.
5. Right diet, sleep and exercise is required by the body.

From the spiritual point of view, the Karma of a diseased and unhealthy body has to be worked out before spiritual progress is possible. A well cared body, good health, hygiene and well-being will allow a person to be increasingly sensitive to vibrations from subtler planes and to take a step forward on the path of spiritual development.

THE PARADOX OF SELF-TRANSFORMATION

IN Tibetan Buddhist practice there are numerous ceremonies held specifically for a long life. From our personal perspective living a long life has many good features. From the spiritual point of view the emphasis on long life goes beyond mere personal preference. Because the scope of Wisdom is infinite and our moment of incarnation is so brief, in order for us to actually cultivate the experience of wisdom, we ask to be blessed with long life, presence of mind, and health.

The Mission Statement of the Theosophical Society says that its mission, and by extension that of its individual members, is to cultivate three specific things: (1) A deepening understanding and realization of the Ageless Wisdom; (2) the unity of all life; and (3) spiritual self-transformation. Let us talk about the third one.

In the absence of some shift in the centre of our awareness, a meaningful association with wisdom is difficult to impossible. Our normal approach tends to be self-centred. The things that we want for ourselves, who we believe ourselves to be, seem to be very fixed and static. Obviously, it is always in flux, but we feel much more comfortable with the seemingly solid identities we embrace. So self-transformation necessarily involves a conflict between this cherished sense of self and “reality”.

Generally, when we consider what it means to transform, we think in terms of change, but we also think in terms of a process that leads to that change. Spiritual self-transformation is not just shifting personal habits, but we like to have the security and stability of a clearly delineated process. So in all of the spiritual traditions of which I am aware, the process is depicted as steps along the path to enlightenment, illumination, or self-transformation.

Pick your tradition and there are specific steps that are enumerated. Yoga has its Eight Limbs. Tibetan Buddhism speaks about the graded path to enlightenment, the Lam Rim. Catholic Christianity has The Stations of the Cross. In a theosophical approach the practice we emphasize is study, meditation, and service. These are processes that we engage in with the assumption that they ultimately lead to self-transformation; that if we properly approach our study and our meditation, if we exert ourselves in compassionate conscious activity for others, at the end of that process the experience of illumination awaits us. Maybe it works that way; or maybe it does not.

This process of self-transformation does have its steps, but self-transformation itself is something very different. There is not a certain number of correct books, or of hours in meditation that results in the experience of transformation. In and of itself, transformation occurs as a very specific event. It is perhaps related to our study; perhaps not. Perhaps it is something related to a state of accumulated holiness or purity, and then again perhaps it is not.

We can say that there are people who had the experience of illumination or self-transformation. People such as Ramana Maharshi, Jesus, Buddha, Muhammad, and others led spiritual lives. They did the practice, the study, and it resulted in an experience that they then tried to teach. They spent a lifetime teaching, and everyone around them spent a lifetime listening. Very few actually had an experience of what these Teachers described.

There are people with no particular signs of holiness who also had the experience of self-transformation. Edgar Mitchell, who was an astronaut in the American space programme, is one of those who walked on the Moon. He was a trained engineer and had no particular spiritual background or training. When he was coming back to Earth in the spaceship, he was looking out the window and seeing the planet beneath him. It was blue and perfect; he could not distinguish any lines between countries. In that moment he had the experience he described as “cosmic consciousness”. It

changed him forever. When he got back to Earth, he spent the rest of his life using the tools of his scientific temperament and training to broaden an understanding of the effects of consciousness in the world.

There is a song that is one of the most, if not *the* most, widely known songs in the English language, called “Amazing Grace”. It is beautiful and talks about an experience of illumination that occurred to its author. His name was John Newton and lived in the 18th to 19th centuries. It starts: “Amazing grace, how sweet the sound, / That saved a wretch like me. / I once was lost, but now am found, / Was blind, but now, I see.” There are other verses, but it describes the moment when an experience of illumination descended upon him.

At the time he wrote the song he was a preacher, a minister in the Church of England, but the man he was when this enlightenment occurred was a very different one. They say that “every saint has a past, and every sinner has a future”. This man was a saintly preacher when he wrote the song, but the song is about an experience he had when he was actively engaged in the slave trade.

Newton was buying and selling African people and shipping them across the Atlantic Ocean for use in the Americas. It was while fully engaged in this clearly unholy activity that this “Amazing Grace” descended upon him. It was not the result of any conscious spiritual process. It was an event that had its roots in something unseen to us. Self-transformation has a process that we engage in, but the actual experience is something utterly different. Obviously, the two have some relationship, but we make a mistake if we pretend to understand it.

When the Buddha had his enlightenment He returned and gave his first sermon to the five people who had been with him when He was seeking through ascetic practices. As He spoke, one of them, hearing the very first words that He said, experienced enlightenment. The person who was with him the longest, his beloved disciple and attendant, Ananda, was with him for forty-five years. He saw people come, meet the Buddha briefly,

and have the experience of enlightenment; others came and studied with him, listened to his teachings for years, then had the experience of enlightenment, but Ananda never had it. He was with the Buddha every day for all those years, doing the practice and the study.

After the Buddha died his disciples were trying to put together all the teachings He had given during his life. Because Ananda had heard all of them, he was going to be the main person to recite the various teachings, yet he was reciting them without any enlightenment of his own. But immediately before sharing his memories of the Buddha’s teachings, Ananda finally had his experience of enlightenment.

The people who have had the experience, recognize the event of self-transformation as the pinnacle of human potential, and declare that this liberation of the universal consciousness from the limitations of personality is the goal of the human stage. Those who have had this experience, or even lesser degrees of it, spend a lifetime helping others to cultivate that same awareness. Every one of them says that it is impossible to describe. Processes can be taught, learned, and practiced, but the experience is unspeakable.

Within each of us a divine seed is said to be planted — an embryonic life encased in a shell. The encasing agency nourishes and protects the life, but also confines and limits its expression. Just like a seed is planted in soil, the soil in which the divine seed is planted is the human personality. Accordingly, the process we describe as the spiritual life can be equated to the process that is undergone by a gardener.

Once we become aware of this lifegiving potency within us, and we have some awareness of its potential for expression and life, then we start to learn about what we can do to make it grow. That is what a gardener does. He studies, observes, watches, and then adjusts the conditions to suit the needs of the seed. With us, we call it study, meditation, and service. These are the things that dissolve the encasement that hides the life. We dissolve the firm, fixed identities that we have cultivated and cling to, and with that

dissolution the opportunity arises for the life to grow beyond the encasing shell.

The gardener knows how to create conditions, but knows nothing about the life itself. He cannot explain it or control it. All he can do is create conditions, and if they are right, then from his lesser knowledge, a greater life can make itself known.

J. Krishnamurti, in speaking about the self-transformative experience, uses biblical language, saying: “It comes upon you like a thief in the night.” This is a beautiful way of expressing it. It goes beyond any explanation that could be given. When we think about a thief in the night, what comes to mind? We are asleep in our bed, it is dark, it is quiet, and without our knowing it someone comes into our home with the sole purpose of taking from us all that we hold valuable or dear to us.

What are the things most valuable to us? Of course, material possessions, but also our name, reputation, position, all of the different identities that have come to be so sacred to us. Like a thief in the night, the importance of these things is stripped away. And from that divine theft, something else is revealed — a presence, a power, a vision long obscured.

There is the expression that: “Self-transformation is an accident, but spiritual practice makes us accident-prone.” We do not control the event, when, or if it occurs, but when we commit to a practice it makes it much more likely that we are in the vicinity where this activity takes place. The sun does not shine on us unless we come outside.

These are just a few thoughts that we can extend as our capacity permits.

(Courtesy: *The Theosophist*, October 2020)

U. S. PANDEY *

THE SECRET DOCTRINE – A GENERAL OVERVIEW

The epoch-making work known as *The Secret Doctrine* is the *magnum opus* of H. P. Blavatsky. Her first book *Isis Unveiled* was published in the year 1877, in this book many facts were revealed regarding theology and science and specially such facts which were considered incorrect or false from the viewpoint of the occult science. The great teachers of Blavatsky planned for writing of *The Secret Doctrine* in the year 1885 and it was first published in the year 1888.

‘Historical Introduction’ by Boris De Zirkoff given at the beginning provides wealth of information on efforts, and significant events involved in writing the book. Following matter from this introduction shows importance of the work and that it is really the work of two Great Teachers of H.P. Blavatsky and also her significant role in it :

‘Dr. Hubbe-Schleiden considered *The Secret Doctrine* to be a work of utmost importance, actually containing the sacred wisdom of the sages of all times. He had found in its pages the keys which could solve the riddles of existence as well of the macrocosm as of the microcosm.’ (Historical Introduction, p.13)

Reference of two letters from the Masters are given; one from Master M saying that the *Secret Doctrine* was dictated to Upasika partly by himself and partly by his brother K.H.; the second letter from Master K.H. saying that *The Secret Doctrine* when ready, would be the triple production of M, Upasika and himself. (*Ibid*, p.16)

In the last week of March, 1887, H.P.B. was gravely ill...During the

*National Lecturer, Indian Section, TS; and President, Uttar Pradesh and Uttarakhand Theosophical Federation.

night H.P.B.'s Teacher had come and restored her failing health. H.P.B. had mentioned that Master had given her choice to die and be free if she would or She might live and finish The Secret Doctrine. She chose the latter course.

(*Ibid* p.39)

The Subtitle of the Book is, 'The Synthesis of Science, Religion and Philosophy.'

Motto: Below this subtitle and writer's name the motto of The Theosophical Society, in Sanskrit "*Satyan Nasti Paro Dharmah*" and its English version- "There is no Religion higher than Truth"- is also prominently inscribed.

The subtitle and the motto are very significant in indicating the nature of this great work.

To understand the contents of this book, to discover the hidden impulses and to utilize them we must endeavour to realize its structure, scope and method of imparting knowledge.

Structure of the Book: As we all know the book has two massive volumes -titled as 'Cosmogenesis' and 'Anthropogenesis' and a third volume of Index and Bibliography. Each of the main two volumes has three parts. First part contains Stanzas from the Book of Dzyan followed by recorder's commentaries on them. The second or middle portion of each volume deals with the symbolic language of ideas, pictures and myths and their influences on past civilizations and cultures. The third part 'Science and The Secret Doctrine Contrasted' is devoted to comparison and criticism along the lines of science so as to connect the ancient to the modern and to enable the intelligent student to transform his beliefs into knowledge by the use of modern scientific theories, hypotheses and facts, This part is also full of teaching and instruction, information and inspiration.

H.P.B. has dedicated this book to 'all True Theosophists, in every Country, and of every Race, for they called it forth, and for them it was recorded'. This dedication indicates universal applicability of the vast knowledge provided in the book.

'Preface' and 'Introductory' by the author are given before 'PROEM' and further matter of Volume I - Cosmogenesis.

'Proem' in itself forms a grand and profound wisdom- teaching on several basic occult concepts like: Evolutionary stages in symbols, Prabrahman and Mulaprakriti, Space as Eternal Mother-Father, Seven Cosmical Elements, Three fundamental propositions, Fohat, etc.,

Volume II-Anthropogenesis -of the book begins with Preliminary Notes in which three new propositions are given, which stand in direct antagonism to modern science as well as to current religious dogmas. This volume ends with the Prologue to Esoteric Truth and the Motto-THERE IS NO RELIGION HIGHER THAN TRUTH.

List of Illustrations and Table of Contents given at the beginning in both the volumes are useful to the reader in having a general idea of the matter of the book at a glance.

The Book of the Future: H.P.B. wrote in the Introductory:

"For the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but on the contrary, simply outlined; and finally that its teachings antedate the *Vedas*." (I, xxxvii)

The Secret Doctrine was therefore rightly called the textbook of the 20th century. Ever since its publication in the year 1888, the synthesized, rather holistic Knowledge and Wisdom contained in its two volumes have exercised a profound influence over the race-mind and intellect, the effects of which are manifesting in current 21st century and may continue to do so in coming several centuries. A comprehensive study of this monumental work needs to be encouraged, for wider study and assimilation of its contents will prepare the minds of men and women, by unfolding their intuition, to receive further occult truths when the time is ripe.

The writings of H. P. Blavatsky constitute the latest incarnation of the Ageless wisdom. Of all her writings, *The Secret Doctrine* was regarded

by H. P. B. as her best work. But to understand it to any appreciable extent, certain important factors need to be kept in mind.

Recorder: The book is not written but it is recorded as mentioned in the dedication. Further in the Proem also H.P.B. mentions, “...no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages.” (I,23)

In the last portion of the Proem the recorder mentions in the NOTE that this work is written for the instruction of students of Occultism. It adds that the reader who is not a Theosophist, is invited to regard all these: (1) “as a fairy tale, if he likes; or (2) “at best as one of the yet unproven speculations of *dreamers*”; and (3) “at the worst, as an additional hypothesis to the many scientific hypotheses, past, present, and future, some exploded, others still lingering,” with concluding sentence that “It is not in any sense worse than are many of the so-called scientific theories; and it is in every case more philosophical and probable.” (I, 23-24)

But to enjoy a fairy tale one requires power of imagination; to appreciate a dreamer’s speculation one should be a philosopher to some extent; to understand a scientific hypothesis one should possess adequate knowledge.

It is also said:

“The reader can never be too often reminded-that....the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations.” (II,449)

In this regard apothegm of Sage Narada as quoted in *Isis Unveiled* (I, 628) is relevant:

“Never utter these words: ‘I do not know this— therefore it is false.’

One must study to know, know to understand, understand to judge.”

Very Few to understand: The study of this book and grasping of the teachings it contains requires a definite type of capacity and a particular faculty.

Thus we are told beforehand in the Introductory itself:

“Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness basing his judgment on what he has already learnt. This fact the writer is constantly obliged to bear in mind: hence, also, the frequent references in this first Volume to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look upon it as a fairy tale indeed—a fiction of some modern brain.

Thus the Past shall help to realize the PRESENT, and the latter to better appreciate the PAST. The errors of the day must be explained and swept away, yet it is more than probable—and in the present case it amounts to certitude—that once more the testimony of long ages and of history will fail to impress any but the very intuitional—which is equal to saying the very few.” (I, xlvii)

Only a small corner of the veil raised: Two volumes of *The Secret Doctrine*, “though giving out many fundamental tenets from the SECRET DOCTRINE of the East, raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could—even if he would—give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long aeons and ages.” (I, xvii)

In pursuing our study, then, we should remember that we are contacting only a part of the mighty whole; that part deemed suited and worthy to be given out to the humanity at present stage. The language of symbol and

allegory has often been used, personification of principles has been resorted to for purpose of explanation, and names and forms are given as indicators of the nameless and formless. Suited to our civilization is the limited presentation in *The Secret Doctrine* of THE SECRET DOCTRINE—Imperishable, Eternal, Ancient, Constant and Consistent.

The book is related to time and space, to our civilization, and contains the facts which reveal to us our limitations, individual and racial, but also bring to the daring and the persistent the power to remove those limitations.

The Synthesis of Science, Religion and Philosophy: Its title page indicates its scope: “The Synthesis of Science, Religion and Philosophy.” The nature of synthesis of this work can be understood by following passages in the Preface:

“What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole.”

“But it is perhaps desirable to state unequivocally that the teachings, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, nor to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized.”

Further, H.P.B. while mentioning in the Introductory about nature of the work of *The Secret Doctrine*, clothes her statement in the words of Montaigne: Gentlemen, “I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM.” (xlvi)

However it is not a synthesis in ordinary sense. It is the unification or rather integration of knowledge obtained by the use of senses physical and super-physical and their power of observation; by the experience of the

soul consciousness in its capacity of a perceiver of phenomena, a silent witness of the panorama of manifestation; and by deductions and inferences which the mental processes of reason and intuition imply.

The propositions of science, religion and philosophy brought together in the system of synthesis seen in *The Secret Doctrine*, do not clash with each other, but on the other hand blend together in a harmonious whole. Also the Science (certain scientific facts and discoveries) is discussed in the light of religion (scriptural narrations) and philosophy: Religion (Religious symbols and allegories) is explained in the light of science and philosophy; and philosophy is explained in the light of religion and science. Thus an integrated understanding of all these three main aspects of human knowledge, emerges.

Further this synthesis is arrived not by the method of putting details together, but it proceeds from Universals to particulars. Parts do not lead to whole; the whole reveals parts. From the principles and Fundamentals, applications are made and details are derived. From within without, Unity manifesting into diversity, the synthesis of *The Secret Doctrine* is like quick blossom where every petal of the bud stands revealed in its proper and significant place, utility and value. At times both-induction and deduction, which are like spirit and matter, complementing each other- are employed for fuller understanding and grasping the tenets of *The Secret Doctrine*.

The Secret Doctrine also holds the doctrine of analogy and correspondences. “Analogy is the guiding law in Nature, the only true Ariadne’s thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries.” (II, 153)

The Law of Analogy of *The Secret Doctrine* speaks of manifestation proceeding from within without, refers to the Hermetic axiom of “as Above so Below,” and in full measure correlates Cosmos to atom, and clearly shows the interdependence of Noumena to phenomena, archetypes to types.

A relevant quotation is: “From Gods to men from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose

links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.” (I, 604)

The Law of Analogy and Correspondence, the application of the Hermetic axiom, the correct use of induction-deduction, bring the reader the opportunity of correlating knowledge in all its branches and aspects. By and under such treatment Astronomy and Embryology can be studied together; atoms and solar systems move by identical processes; human body and cosmos are closely knit; physics and physiology harmonize with biology and psychology; theology, mythology, mysticism and ethics become practical and inspiring; mathematics and metaphysics, astrology and alchemy, blend in harmony; science, religion, philosophy reveal themselves as languages sprung from a common root stock—the synthesis called the *Wisdom-Religion-Theosophy*.

The book establishes interdependence of the various branches of knowledge. Scathing denunciation of the false is followed by just and generous appreciation of the true. Therefore in all its parts everything seems to be thrown in together, “helter-skelter,” but careful and prolonged study reveals to the reader the unmistakable rhythmic swing of mind of the recorder; order emerges out of chaos, and “a land of promise spreads beneath his eye”.

When a student encounters the innumerable branches of science and schools of philosophy treated in the pages of *The Secret Doctrine*; their varying doctrines correlated, their faults shown and removed, their merits assigned proper places in the scheme of things universal—he gains confidence in his own power of intelligence.

Foundation and Basis: The Foundation of the book is the Stanzas of Dzyan. What they are, whence they emanate, how Blavatsky came across and how she used them, make a fascinating tale, but that is another inspiring story.

According to Blavatsky, the Stanzas “form the basis of the present work”. (I,13) They give an abstract formula which can be applied, *mutatis*

mutandis, to all evolution; to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and exhausted in the effort. The seven Stanzas given in first volume represent the seven terms of abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the *Puranas* as the “Seven Creations” and in the Bible as the “Days” of Creation. (I, 20-21)

As these Stanzas are formulae, abstract and algebraic, their sign or glyphs are special and strange.

H.P.B. says : “It must be left to the intuition and higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than in ordinary comprehension of the physical brain.” (I, 21)

Leading towards the Truth: The deeper layer of the human mind has to be brought into use if *The Secret Doctrine* is to be comprehended to any appreciable extent. We evolve as we learn, not only knowing what is taught but gaining the faculty to know more that which is not written or expressed—that which lies “between the lines and within words.”

In grasping the ideas put forward and of those which underlie, the first care should be taken not to mistake personifications for personalities or to materialize abstractions because the latter have already assumed a little of concreteness. Planes of consciousness are not spheres of matter; hierarchies of beings are not always individualized intelligences; Karma is an abstract force and not a personal devil or God’; The Absolute, the Logos and Logoi, and the Secret Doctrine Pantheon are concretized.

There is tendency to go into details, to shift the ground of study, which makes us lose ourselves in the bewildering maze of facts, some of which are simply put while others are presented in pictorial or allegorical form. It is necessary to proceed from fundamental principles; the mastering of postulates and axioms should precede the attempt at solving problems and theorems.

One Fundamental Law, Four Basic Ideas, Five Proven Facts, Three New Propositions and Conclusion given in the book, constitute, so to say, the foundation of the Esoteric Philosophy treated in the book exhaustively. Hence these must be studied and comprehended before undertaking detailed study of the subjects treated in the book and also the book as a whole.

One Fundamental Law enunciated in the book is:

“The radical unity of the ultimate essence of each constituent part of compound in Nature—from star to mineral atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual or physical worlds—this unity is the one fundamental law in Occult Science.” (I,120)

This teaching of the fundamental unity is the hall mark of the system and has to be kept in the back of mind while considering details and parts.

There are four things students may discover as they pursue their studies. First, *The Secret Doctrine* indicates that by comparing the cosmogonies of the ancients, we can discover what is truly universal in them. Second, the book gives a clue to unraveling the genuine history of humankind. Third, it lifts the veil of allegory and symbol from the myths and scriptures of antiquity to reveal the beauty of truth. Finally, *The Secret Doctrine* presents to the eager intellect, to the intuition, and to the developed spiritual perception, the scientific secrets of the universe.

Regarding the Basic concepts on which *The Secret Doctrine* rests and as mentioned in Proem H.P.B. says, “Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.” (I, 20)

This gives hope that the wisdom or insight gained through deeper study of the concepts in this book should help the student in seeing the true nature of his life-problems and also their resolution.

To study *The Secret Doctrine* in its fullness, to enter creatively into

the encounter with immortal wisdom, is to come to HPB’s work with open heart and mind, seeking what has been sought by the wise ones through the ages, following the injunction given by HPB herself: “Follow not me, nor my Path, but the Path I show, which leads to the Masters.” By getting synthesized comprehension of the facts brought out in *The Secret Doctrine*—the student is ‘LEAD TOWARDS THE TRUTH.’ Then the student is helped in realizing that: “There is no Religion Higher than Truth.”

Following striking and inspiring passage from *The Secret Doctrine* provides us the graphic and grand description of the spiritual realm as it opens to the trained vision of a true Seer. What is said there is true for us humble folk whose enthusiasm and aspiration bring us the vision splendid as we delve within the pages of this inspiring Book :

“Standing on an open plain, on a mountain summit especially, and on gazing into the vast vault above and the special infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis*. The sight is so marvelous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean.” (I, 633-34)

Prologue and Soil Preparation: Following matter from last two paragraphs of Volume II of the book is significant :

“To accomplish the proposed task, the writer had to resort to the rather unusual means of dividing each Volume into three Parts: only the first of which is consecutive, though very fragmentary, history of Cosmogony and the Evolution of Man on this Globe. But these two volumes had to serve as a PROLOGUE, and prepare the reader’s mind for those which shall now follow.....

.....But our explanations are by no means complete, nor do they pretend to give out full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric inter-

pretation, and even this has only been partially accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly Upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently it entirely depends upon the reception with which Volumes I, and II will meet at the hand of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.”

(II, 797-98)

More Material: Although in the last sentence Madame Blavatsky refers to further ‘almost completed’ Volumes III and IV, no manuscript material answering to such a description has been found. Some papers left by her were published in 1893 by Annie Besant as Volume III (also as Vol. V of the six-volume Adyar edition published in 1938). A portion of the matter (of Volume V- of the six-volume Adyar edition) titled ‘Some papers on the Bearing of Occult Philosophy on Life’ is now published by TPH in a separate book named “Esoteric Instructions” by H. P. Blavatsky and which is compiled by Michael Gomes.

Note: Page nos. quoted after certain passages in the article are in reference to the following edition/reprint of the books:

The Secret Doctrine I & II- Seventh (Adyar) Edition, 1979 - 1st Reprint 1987.

Isis Unveiled— First Adyar Reprint, 2006.

NEWS AND NOTES

Karnataka

Karnataka Theosophical Federation conducted goal setting meet on 26 February 2020 for the President & Secretary of all lodges.

The Federation organized workers training camp on 26 & 27 February 2020 for the President & Secretaries of all lodges in order to have uniform activities in their respective lodges. The training camp was inaugurated by the Federation’s President Bro. B V Thippeswamy and the camp was convened by K Parvathamma, Secretary KTF. The following programmes were organized on this occasion:

A Demo class on a lodge meeting was demonstrated by the members of Hosadurga Lodge, assisted by the Cental Zone Organizer Bro. M R Gopal.

Demo class on Ex-committee meeting & General Body meeting were demonstrated by the members of Srinivasapura Lodge, assisted by the East Zone Organizer Bro Rajashivashankar.

Maintance of Registers & Records and how to fill the New Application form was demonstrated by the South Zone Organizer Bro. Y. A. Vasudeva .

Maintance of Accounts and Receipts, was demonstrated by Bro S M Umakanth Rao. Besides, he discussed about the increase in membership, uplift and activate weak lodges by adaptation, to open a library & sales wing in the Lodges.

Lodge activities in the Karnataka Federation was seriously affected by the Lockdown imposed by the Government due to Corona Pandemic. So, Bro. M .R Rajagopal Setty is conducting whatsapp study class from April 2020.

Bro. K. L Thyagaraja Setty conducted on-line discussion class daily from May to September 2020.

Karnataka Federation is organizing On-line lectures on Theosophical themes on every Sunday. These lecturers are delivered by the Federation Lecturers on every Sunday. This programme was started from 1st October 2020.

Utkal

The following speakers delivered talks on the book “Self Culture in the light of Ancient Wisdom” between 16 August and 11 October 2020. Sis. Swastisikha Mohapatra, Sis. Mialini Mohapatra, Bro. B.D. Tendulkar, Sis. Sunanda Mishra, Sis. Chinmayee Mohapatra, Sis. Sandhyarani (of Bangalore), Sis, Vani Shree (of karnataka), and Sis. Paurnamasi Pattnaik. These meetings were organized by Federation’s Vice-President Bro. P.K. Mahapatra and the programme is still continuing on Google meet.

Bro Pradeep H Gohil, President, Indian Section, delivered a talk on “Challenges, Lessons and Solutions during Covid-19 Crisis” this was held on 11.10.2020.

Sis. Sonal Murali, National Lecturer, conducted the study classes on “HPB’s Diagram on Meditation”. It was held on 12-13 September.

Prof Chintamoni Mohapatra Memorial Lecture was conducted by the UTF on 27 September. Bro. Ashutosh Pati, Former Secretary, Cuttack Lodge delivered lecture on this occasion and the subject he spoke was on “Brahmabit Chintamoni Mohapatra”.

Annie Besant’s Birthday was celebrated by the UTF on 1st October. On this occasion Sis. Paurnamasi Pattnaik, Bro. Sudhansu Sekhar Pati and Bro. R C Pattnaik spoke on ‘Life and Contribution of Dr. Besant’, ‘Unseen Aspect of Dr. Besant’s multifaceted personality’ and ‘Occult Chemistry’ respectively.

The members of Barabati Lodge conducted weekly lodge meetings at Satya Sudha Apartment, Shelter Chhak, Cuttack wherein Prof Sahadeb Patro, former President, UTF, delivered talks on the book *At the Feet of the Master*. The members of Barabati Lodge also celebrated “Annie Besant’s Birthday”. Bro. B S Mohanty, Prof Sahadeb Patro, Bro. Kalyan Kumar Bose delivered talks on “Annie Besant’s contribution to India and TS”. Bro. B S Mohanty addressed the members of Barabati Lodge on 5 October and the theme was “Source of Happiness”.

Prof. Sahadeb Patro is conducting on-line Theosophical meetings on the book *At the Feet of the Master* on every Monday.

Bro. P.K. Mahapatra is conducting on-line study class on Mahatma

Letters since the month of September. It is held on every Friday. Members from different Federation’s and Lodges are taking part in the discussion.

In the first fortnight of March 2020, a highly specialized programme was conducted at the Cuttack Lodge premises to train 75 volunteers in Palliative Care for the dying and terminally ill. The programme was conducted in collaboration with the Indian Association of Palliative Care and the local AHPGI for Cancer. Material published by IAPC and TPH was used to give intensive training in compassionate care to the dying and their families. The volunteers trained include many of our members as well as staff nurses, student nurses and acupressure therapists.

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 September, 2020 were: “Epitome of Theosophy”, “Struggle in Daily life and Theosophy”, “Man is his own maker”, “Look to all circumstances with gratitude” and “The Secret Doctrine.” The respective speakers were: Sis. Vibha Saxena, Sis. Vasumati Agnihotri, Bro. S.B.R. Mishra, Sis. Preeti Twari and Bro. Suneel Kumar Sharma.

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, Utkal and Telugu Federation also joined in this on-line programme.

Pragya Lodge in Lucknow concluded the study of the book *Practical Occultism* during the Lodge’s on-line meetings held in September.

The following on-line programmes were organized by Nirvan Lodge, Agra, in September 2020: talk on ‘Sikh Religion’ by Bro. R. P. Sharma and another talk on ‘Ethical Values’ by Bro. Gyaneesh K. Chaturvedi. Besides, a seminar on ‘Direction from Theosophy’ was held on 17 September and the Annual General Meeting of the Lodge was held on 24 September. Bharat Samaj Pooja was performed on-line by Bro. G.K. Chaturvedi on 13 September.

The Lodges at Noida, Chohan of Kanpur, and Sarvahitkari of Gorakhpur continued on-line meetings during the lockdown period.

Sis. Vibha Saxena of Noida Lodge delivered an on-line public talk on

the theme “Life and Work of H. P. Blavatsky” before Pyramid Spiritual Society, Delhi, on 25 September 2020.

On-line International Programme/ Seminar

Bro. Shikhar Agnihotri delivered two on-line talks, arranged by the Philippine Section of the TS on the subjects “The Homing Signal Within” on 1 Aug 2020 and on “Attuning to the Homing Signal Within” on 12 Sept. 2020.

(iii) Bro. Agnihotri also made a short presentation on ‘Imagining theosophy for the future’ in the on-line worldwide gathering of young theosophists on 19 September 2020.

National Lecturer

Bro. U.S. Pandey joined as a speaker and panelist in an international seminar organized on-line by ‘Adamant’ Lodge, Moscow of the Theosophical Society in Russia. The theme was “The Secret Doctrine of H.P. Blavatsky - An Overview” . It was held on 27 September, 2020. Several members from countries like U.S.A. Russia, Finland, Greece, New Zealand, Philippines, and India participated in this seminar.

Theosophical Order of Service

The Chapra group of TOS in Bihar Region conducted the following programmes during 2019-20:

- i. It is running a blind school and hostel.
- ii. Gave a donation of Rs 5000/- for cancer patients.
- iii. Distributed 60 blankets among the poor and needy.
- iv. Donated Rs 41000/- in the Prime Minister Relief Fund in order to help poor people affected by Corona Pandemic.
- v. Distributed Ration (Rice, Atta, Dal and Vegetable etc.) among the poor people in Chapra during the Lockdown period.
- vi. Published 200 public awareness leaflets regarding CODP disease, diabetes, Corona etc. and distributed the leaflets among the people in Chapra

Indian Section Headquarters

The workers at the Indian Section HQ assembled in the Hall on 1st

October 2020 and they all offered flowers at the bust of Dr. Annie Besant to pay homage to the great soul.

The 173rd birth anniversary of Dr. Annie Besant was celebrated jointly by the Indian Section, Theosophical Society, Kashi Tattva Sabha and Vasant Kanya Mahavidyalaya (VKM) on October 1st 2020 in the seminar hall of the college. The function was organized in both on-line and off-line modes and connected members of TS and KTS from across the country.

The programme started with paying floral tribute to the portrait of Dr. Besant and was followed by ‘Annie Besant Eulogy’ written by Dr. Asha Yadav, Associate Professor, Department of Hindi, VKM and composed by Dr. Meenu Pathak, Head, Department of Music Instrumental (Sitar), VKM. The rhythmic eulogy very beautifully reminded the gathering of the greatness, sympathetic attitude and Indianness that stayed in the persona of Dr. Annie Besant for all her life. The musical presentation was played in recorded form to avoid close contact in the days of pandemic. Presenting true gratitude towards our parent body, Theosophical Society, the organization that played catalyst in transforming the life of Dr. Besant, the programme featured a documentary on Indian Section, Theosophical Society. This was an award winning entry prepared by two students of the college Shreya and Sumul Garg for the College Fest ‘Sarjana’.

Speaking on the relevance of vision and works of Dr. Besant in present times the Manager of VKM, Mrs. Uma Bhattacharyya, highlighted the importance of her fight for reclaiming freedom for India. She brought out that Dr. Besant was totally Indian at heart although born as a foreigner. She was a true champion of the belief that only Indian culture can stand against the ravages of time and before the world is made aware of its rich cultural heritage, Indians themselves should realize their unbeatable legacy of knowledge and selfless service. Mrs. Bhattacharyya said that in the uncertainties of the present times, we must read Dr. Besant in order to understand how India can convert challenges into opportunities by practicing religious harmony, tolerance and the rich tradition of knowledge. She beautifully explained Dr Besant’s faith in truthfulness, selfless service and universal brotherhood. She emphasized that Theosophical Society presents ‘Education as Service’ following which, one can become a part of world peace and harmony.

In her key note address, Dr. Bina Singh, HOD, English Department, VKM, reiterated the spiritual symphony of Annie Besant’s thoughts. She made everyone chant the prayer on universal love and respect and estab-

lished her lecture in the soil of brotherhood, selfless service and spiritual unity as described by Dr. Besant. She said that although Annie Besant was a product of different socio-cultural scenario, she remains relevant even to the present day because of her universal spirit and finding unity in diverse human experiences.

Presenting Presidential address Prof. Rachna Srivastava, Principal, VKM, appealed to the gathering to understand the message of 'Universal Prayer' which unfolds strong message of unity in diversity and universal brotherhood in the most simple words. She said that religious harmony is the need of the hour as we are guided by our false ego and misleading sense of superiority. Giving practical examples from everyday life she related tolerance and selfless service to humanity in the present context. Dr. Nairanjana Srivastava, convener of the programme give vote of thanks.

Faculty members of the college and office staff attended the event maintaining hygiene and social distancing. The programme was organized by Progression of Annie Besant Spirit Committee with technical assistance of College office.

Gone to Peace

Sri Subbaraju Setty, former President of City Lodge Bangalore and President of Karnataka Federation, passed to peace on 25 September 2020.

Bro. M. Srinivasan, (Diploma No. 46954) a renowned Scientist, and member of Madras Federation passed to peace on 1st September 2020.

Sri Harishankar Prasad (Diploma No. 50965) President of TS of Chappra Lodge passed to peace on 1st October 2020.

Bro. A.N. Gupta (Diploma NO. 92581) passed to peace on 1st October 2020.

Shri R.C. Shukla (Dip. 96137) of Lucknow passed to peace on 04.09.20.

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*

GOALS FOR — 2019-2020

Indian Section Headquarters

- | | |
|--|-----|
| 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

- | | |
|--|-----|
| 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.	100
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.	
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

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



Zero