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Editor

PRADEEP H. GOHIL

A STEP FORWARD

True selflessness is acting without thinking about how one will profit or benefit. A searching look within ourselves reveals the presence of an inner force which can enable us to transcend the barriers of our self-centred thoughts, words and deeds to look beyond ourselves. With the release of the inner strength, infinite and dynamic, the human spirit soars to new and greater heights. It generates in us a vision and a mission. The vision is of peace within and universal brotherhood in a happy world without fear and want. The mission is to translate that vision into reality through positive acts of service to humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual self-transformation, and the unity of all life. Through each one of us, Theosophy has this vision, this mission, because we have the powerful capability to look beyond ourself.

It is my belief that the first priority in our life should always be to our family. With spiritual pursuits or religion being the vehicle of life, the family then takes priority. Our happiness and morals are nurtured in the home. Only when firmly rooted there do they grow out as extended branches of peace, principles and selflessness. Undoubtedly, family values are the foundation upon which societies are built and selflessness is developed.

One can show selflessness by giving. Giving is not just money. The best we can give is our time, care, commitment and effort. Money then becomes an instrument of giving, not from surpluses, but from compassion. Poor indeed is he or she who has nothing to give. You and I have so much to offer: to a friend, sincerity; to children, example; to parents, conduct to make them proud..... to all, dignity. There may not be occasions for heroic giving every day, but there are opportunities

to give a part of oneself to someone who needs it It may be no more than a kind word or extended hand at the right time.

Selflessly giving is living. What is important is how much of ourselves we put into the giving selflessly. This is what makes the living sublime.

In the initial stages of our awakening, the actions we perform in the name of selflessness are not selfless, because the love we feel for ourselves is present in everything we do and say. In fact, at the beginning of our journey, our self-love becomes the driving force for each of our actions, even if we choose to call them selfless. Love for the ego or oneself, is the predominant feeling in every human being. Unless this feeling recedes, real selflessness will not emerge.

Our founders must have wanted Theosophy to reach the entire civilized world. If they were alive today they probably would say after seeing around that Theosophy should extend to humanize the world to humanize humanity by everyone practicing selflessness. A tall order, but yesterday's impossibilities can yield to today's determined action of practicing selflessness. This will certainly be a step forward in one's life.

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

N. SRI RAM

OUR FUTURE ROLE

It has been said that if you want to be certain that you are wrong, try to predict the future. Ten years before the atom bomb was detonated, Albert Einstein stated: “There is not the slightest indication that nuclear energy will ever be obtainable. It would mean that the atom would have to be shattered at will”. So, I will make no predictions, but I would like to say something about the relevance of Theosophy to the future.

H. P. Blavatsky (HPB), the principal founder of the Theosophical Society (TS) said: “Theosophy is the Ageless Wisdom tested and verified by generations of seers.” From this we can say that along with the quality of agelessness it also can be tested and verified, which indicates that there is a component of personal experience.

The root meaning of the word Theosophy is divine wisdom, or the wisdom of the gods, whose perception of reality exceeds our limitations. Theosophy has been described in many ways. Frequently the term “Ancient Wisdom” is used as a synonym, which, while not incorrect, is incomplete. In every land, among every people, in every time, there has been some expression of it, The Greek and Egyptian Mystery Schools, the Vedas, Buddhism, the Bible could all be called Ancient Wisdom — expressions of the Ageless Wisdom couched in the thinking and terminology of a specific time.

Christianity is more contemporary to us, but when we look at its source book the symbolism, allegories, and references are rooted in the agrarian culture of the time. Harvest, husbandry, shepherding, and farming are the principle metaphors for communicating its teachings. For example, there is a parable about the impossibility of putting new wine into old skins, literally referring to the animal skins which served as containers in the times before plastic or glass. While this would be common knowledge to someone living in the Levant two thousand years ago, it has limited relevance to a contemporary person. The

Ancient Wisdom is the Ageless Wisdom packaged and presented to speak to a specific time and people. The form for communication becomes “Ancient” as the culture and conditions alter with time.

The term that I prefer is the “Ageless Wisdom”. For me this is the most correct, intelligible, and accurate term to describe Theosophy, It is ageless in the sense that it is always and everywhere present in its fullness. It is accessible through whatever form it finds itself clothed in. It is also limitless and periodically unfolds a broadening vision of itself in response to human unfoldment and need. Elevation and expansion of consciousness is the condition of any who can connect with it. To some this is the reason why the mission and work of the TS makes sense.

There is the idea that we have all been subjected to, that “knowledge is power”. We have all heard and accepted it because it is true, but at a certain level, and not beyond. There is a qualitative difference between knowledge and Wisdom—the two are not the same. Because of the stress universally placed on the accumulation of knowledge and its power, it is a habitual assumption that when it comes to the spiritual life the rules are the same. There are a host of books in the theosophical tradition that present powerful truths, but not the Truth, though they can lead in that direction.

When I was new to the Theosophical Society, there was a group of us that formed a theosophical community and did many remarkable things. Once there was an older gentleman, a spiritual student of many decades, that we all looked up to. He was a walking encyclopedia on spiritual writings. At one point he fell on hard times and we invited him to come live with us for a while until things cleared up for him. At that time our routine was that the day started with a period of group meditation. We wanted him to join us, and he looked forward to it as well. As it turned out, in his decades of study, he had never grasped the concept of meditation, or the value and importance of it in practice. For him meditation was affirmation, the repetition of positive statements such as “the light of God surrounds me”, and so on. His world was one where the continual activity of the mind and accumulation of

knowledge was all-important. The idea and practice of stilling the mind was completely foreign to him.

Wisdom could be described as the perception of reality. In Indian spirituality there is the idea that the world and all that we see and experience is Maya, or illusion. With some unfoldment we participate in this illusory scheme with the idea that it is possible to see and experience more deeply, and find that knowledge is valuable in pointing us in that direction. But Wisdom is not the same as knowledge. We can become knowledgeable from another's knowledge, but we cannot become wise from another's wisdom.

Near the end of the little book *The Idyll of the White Lotus* by Mabel Collins, three truths are enunciated. One of them states: "The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by those who desire perception."

This wisdom surrounds and permeates us and is accessible to us here and now in its fullness. The all-important difference between the person who knows it from experience and the one who knows it from the descriptions of others is the desire to perceive, which requires of us time, patience, and intelligent effort. Wisdom is not going to simply rain on us because in some grasping way we want it. Although once we do perceive, that is exactly what happens - every moment it is like rain falling on us. This is the nature of Wisdom. Knowledge is power, but when we are talking about the theosophical approach to wisdom, the real power that knowledge can confer upon us is to motivate us to go beyond knowledge.

In 1875 the TS came into being as an organized movement. Its entry into the realm of human thought was intended to plant certain seeds within the consciousness of humanity for future growth.

In the letter from the Mahachohan (the head of the trans-Himalayan Mahatmas) two principal, problematic currents of human thought and behaviour were identified. The first of them was described as brutal **materialism** which was being enhanced by the science of the time. The second current was degrading superstition, which is the

direction followed by the majority of the world's religions. The founders of those religions were genuinely in touch with Wisdom, "the principle that gives life". But the ensuing attempts to organize Wisdom led to priestcraft that demanded intermediaries between people and the truth, required ceremonies in order to introduce ourselves to truth, required costumes, and ways of eating, and so on.

For those who can see beyond dogma and ritual, religion is a powerful avenue to Wisdom. But for most, this was the kind of degrading superstition that was being taught. The point of the Mahachohan's letter was that a middle way between two avenues was necessary to prevent an undesirable outcome for humanity. Out of this view the TS was born. According to me it came to plant five very specific seeds in the consciousness of humanity, which we see flowering to some extent now.

The first seed would be the idea of **multi-dimensionality**. This is a multi-dimensional universe and we are all multi-dimensional beings with the capacity to function at any and all levels. Seven specific planes, from densest matter to highest spirit, interpenetrate each other and form the universe in which we function. We are familiar with the idea that the body is affected by the emotions. We know it as a basic fact of biology that the body's chemistry is linked to our emotional states.

A chemical cocktail is secreted into the blood when we become angry, afraid, or sad. Just as our emotions interact with the body, the mind interacts with the emotions and the body, and they are all constantly speaking to each other. Out of that conversation develop our moods of the moment. These are three distinct dimensions of our being with which we are familiar, but there are deeper levels.

The second seed, I would describe in a couple of ways. First, the idea that in the universe **there is no empty space**. Another way to describe it is **omnipresent intelligence**. There are patterns of intelligence, of energy continually active around and within us. From the theosophical point of view this intelligent patterning is not just about the X-rays and microwaves and cell phone signals that interpenetrate our bodies. We also recognize hierarchies of being. Just as there are

human beings there are beings of a non- physical nature below and above us in their unfoldment-Elementals, Devas, or Angels, Dhyan Chohans (the divine Intelligences charged with the supervision of the Universe) all have been spoken of and experienced by people throughout history. Intelligence of all orders is present and active wherever we are. As we become attuned to such a thing, we benefit ourselves and others.

The third seed is **self-responsibility**. The priest, imam, or rabbi will not open the doors of enlightenment for us. The most they can do is point us in that direction. The responsibility for the unfoldment of our hidden potential, for freedom from the bondage of conditioning is ours.

Spiritual evolution is the fourth seed. We can understand evolution from a Darwinian sense: if we are strong enough we survive and rise to the top, the weak do not make it. Survival of the fittest describes the development of the physical being. This view is not incorrect, but it does not relate to the unfoldment of the consciousness that inhabits and uses the forms.

There is a deeper unfoldment that takes place. The word evolution literally means to unroll, or to unfold. It dates back to a time when writing was done on a scroll and to understand the content it had to be unrolled. All the words and their meaning are fully present on the scroll, but are progressively revealed as it is unrolled. There are states of being toward which we are pointed, spiritual states, which we can enhance and accelerate when that becomes a meaningful direction for us.

Finally is the fifth seed thought of **Oneness, the unity of all life**. Separation is a necessary stage in our growth, but it is mistaken in terms of our actual being. Whether it is the air we breathe, the thoughts we think, or the animating spirit ensouling all life, we are constantly intermingling. This unity is masked by the fact that we have to live out of bodies. I am standing here and you are not, so it must be real that we are separate. I tell my fingers to move and they move, yours do not.

For anyone who has had some exposure to these ideas and the teachings that stand behind them, and has found some resonance with their own experience, it becomes clear that there are greater possibilities for each of us. There is more that we can be. St Francis commented: “What we are looking for is what is looking.” We are searching wherever we sense even a hint of a deeper experience of reality.

Anyone who finds these concepts valuable will give them some attention. When they are examined and found to be important one’s priorities shift; first toward a deeper study of information and ideas. But concepts, information, and ideas only go so far. The earnest student soon must engage in a practice that embraces study, but includes other elements. In HPB’s *The Voice of the Silence* the statement is made, “Self-Knowledge is of loving deeds the child”. The catalyst for a deepening acquaintance with the spiritual Self is loving deeds-conscious, compassionate action for others, and for oneself.

Ultimately the inevitable experience of anyone who commits to this path is that one becomes a healer. Healing means the restoration of wholeness- the cessation of fragmentation. There are those in whose presence we feel safe, supported, and peaceful—not because of anything they say or do outwardly. It is the quality of their consciousness that “speaks so loud, we can’t hear a word they are saying”. Such is the future of all who commit to this path of self-transformation. By degrees, sooner or later, we join the ranks of those whose living helps to heal the world.

(Courtesy: *The Theosophist*, July 2023)

NOTE

Bro. Pradip Mahapatra has been appointed as Secretary of the Indian Section, TS, Varanasi to look after Propagation & On-Line Meetings.

DEVELOPING TECHNIQUES FOR OPENING NEW LODGES

Abstract: There is a need to develop a technique for opening new Lodges, aiming at the expansion of the Theosophical Society and the propagation of Theosophy. Therefore, in May 2017, in Naarden, Netherlands, the General Council of the Theosophical Society created a Strategic Planning Group called ‘A52 Developing Techniques for Opening New Lodges’. This article is a partial result of that work that can still be improved through greater interaction and contribution from members and sections around the world.

Main Goal: To expand the Theosophical Society (TS) in the world, preferably in places where it still has no activity, starting from the formation of new Official Study Centres that are the seeds of new Theosophical Lodges.

Immediate Objective: To find three individuals aligned with the three objects of the Theosophical Society wishing to become TS members to create an Official Study Centre in one place (GRAY, 1990, p. 78, art. 33).

Introduction: There is a need of new techniques to be developed for the opening of New Lodges as is mentioned in a highly recommendable book, *Principles of Theosophical Work (1991, p. 83 et seq.)* by I.K. Taimni. The technique can be summarized in seven steps, as follows:

- (1) **To organize an attractive web site or page for the T.S. Section.**
- (2) **To choose the region or city where the new Lodge or Study Centre is to be found;**

* National Director of Studies and former General Secretary of The Theosophical Society in Brazil, E-mail: ricardolindemann@uol.com.br, + 55 61 999 885 888 with WhatsApp [Any suggestion is welcome].

- (3) **To find at least one member or sympathizer living in the chosen city and available;**
- (4) **To organize a team of trained lecturers;**
- (5) **To give a course preferably based on an introductory theosophical book;**
- (6) **To give approximately nine lectures on its chapters in sequence, one each month;**
- (7) **To give support to the new Study Centre until it develops and becomes a Lodge.**

The Technique Step by Step: Perhaps it could be useful to give an example of this **Technique of opening** a new **Study Centre**, which is the seed of a future Lodge, according to the successful experience applied many times in Brazil. There, as it can be suggested, the Section gives to each new member, a complimentary copy of Dr. Taimni’s (1991, p. 83 *et seq.*) *Principles of Theosophical Work* along with the Diploma. The technique was adapted to local circumstances accordingly to its sub-chapter *Technique of Opening a New Lodge*. We adjust them to the local reality as follows:

(1) **to organize an attractive web site or page for the T.S. Section.** This is important, particularly nowadays using social networks as Facebook, Instagram, etc, to contact people and make the preliminary diffusion of Theosophy. Through the web site or page, a propagation of Theosophy can be done, indicating or suggesting previous lectures already recorded in the site or in a possible YouTube account, or to sell theosophical books, and mainly to make the first contact with the sympathizers of Theosophy in a region or city without the initial need to be physically there.

(2) **To choose the region or city where the new Lodge or Study Centre is to be found.** As a natural consequence of the first step, it becomes easier to choose a region or city where there is already the largest number of sympathizers. A general list of sympathizers can be made based upon internet contacts, frequent purchasers of books, individuals who called the section by phone for information, or even

referrals from friends or relatives of TS members, etc. The ideal situation is when it is possible to find members at large already living there. This means the region or city have already good potentiality or good preliminary conditions for a successful effort to open a new Lodge, because there are a large number of sympathizers already living there.

(3) To find at least one member or sympathizer living in the chosen city and available. This is generally the main difficulty: to try to slowly find a possible local leader during the process of opening the new Study Centre. To find at least one member or sympathizer, as a fulcrum or pivot of that work, to become the future local Coordinator, becomes easier if the second step was well done with the general list of sympathizers already mentioned. This special member or sympathizer, acting as potential local Coordinator, can help to suggest a place or to arrange the local particular demands to secure a place, classroom or auditorium for the course or sequence of lectures to be given for local propagation of Theosophy. It is very important that at least this potential or future Coordinator has some discrimination or insight into the theosophical ideals and has easy ways of communication with the section or the director responsible for the task of opening the new Study Centre. The ideal local leader or future Coordinator could be, for example, a teacher of Yoga who can offer its place and invite his disciples for the lectures. It is also important to secure the same place of meeting from the beginning, to create habits and link with the public, place and routine day and time of the lectures, with a trained team of lecturers.

(4) To organize a team of trained lecturers. In fact, the Section or the director responsible for the task of opening the new Study Centre has obviously to train some lecturers or at least one lecturer to give at least a first lecture to propagate Theosophy in the region or city already chosen in the second step. The ideal situation is to have a team to demand less travels of the same lecturer. In Brazil, it was considered the ideal situation to create a team of approximately nine trained lecturers, preferably living in a region nearby, available to travel to the destination, one each time. Otherwise, some of the lecturers will need to go there more than once, and that demands more sacrifice or costs and availability of that lecturer. It was found easier to ask this

small sacrifice once a year of each lecturer, if the Section has not the funds or resources to pay for the demanded travels of lecturers. Nowadays, these lectures can also be given by web platforms as Zoom, Google Meet, etc., particularly if the potential local Coordinator chosen in third step is good in developing local human relations, but the effect to contact the public and make personal links with the future members is never the same if the lecturer is not physically present.

Furthermore, the question of training a team of lecturers to give an introductory course to present Theosophy is related to the ideal way to present it. The ideal lectures should be (i) **attractive** and (ii) **able to stimulate endurance** in further study or even transformation to create new habits in daily life. Taimni develops a way to present the Ageless Wisdom or Theosophy, as he brilliantly sustains: ‘It is really wonderful how easily people accept an idea which has not got the label of any particular denomination, and we have no right to insist on our giving the truths of Theosophy in a particular form which makes their acceptance by the ordinary man unnecessarily difficult.’ (*op. cit.*, p. 92) This means that the presentation of the Esoteric Philosophy:

- a) should be **attractive to the common people** from the very beginning (first lecture or chapter), and ‘able to show that these truths can be of some help to them in living their difficult lives’ (*op. cit.*, p. 158);
- b) ‘leading the mind of the audience **from the known to the unknown**’ (*op. cit.*, p. 161);
- c) ‘**to see that men are not kept away from these truths by any avoidable faults on our side**’ (*op. cit.*, p. 165), developing a sensible language avoiding labelling words and titles that could create any rejection or unnecessary resistance;
- d) ‘**a liberal use of diagrams and illustrations [nowadays, for example, with the use of power point]**, a clear presentation of ideas, a keen interest in the subject dealt with, and appeal to the emotions where this is possible, **an earnest and dignified bearing and a sympathetic understanding of human nature and its problems**’ (*op. cit.*, p. 165)

e) **‘These [conditions] should be thoroughly studied in our training centres** [This is a very important subject, though here there is no space for that study, because it would demand a complete study of Taimni’s book (1991, p. 98 et seq.) or at least a study on its respective chapter *The Working of a Theosophical Training Centre*]’ (*op. cit.*, p. 166).

It seems important to keep always in mind that, according to the *Yoga-Sûtra* of Patañjali, spiritual ignorance (*avidyâ*) is the cause of sorrow, evil or all miseries of life (PATAÑJALI *apud* TAIMNI, 2010, p. 130-140, YS II: 3-5), as Taimni points out: “This is the spiritual way of dealing with evils of all kinds – to trace the evil to its source and stop it there.” (TAIMNI, 1991, p. 16) Therefore, in the way to give help to find wisdom and overcome spiritual ignorance, the first step could be through *ĀravaGa* (listening): to accomplish **the noble mission to deliver an adequate lecture on Theosophy**, particularly if the conditions already mentioned are observed. This adequate lecture on Theosophy is also related to an adequate theme to the lecture or course to be given.

(5) To give a course preferably based on an introductory theosophical book. This book could be, for example, Annie Besant’s *Ancient Wisdom* (2001) or H. P. Blavatsky’s *The Key to Theosophy* (1968). The students should have a book or material already issued for their study, particularly in the case that some of the students are coming to the course not in the first lecture, because they can read about the previous lectures they left, as the course should be of easy access during the year. One important part of the technique is that the course must have a long duration, approximately of nine months, as it will be seen in the next step. It seems to be important to have a planned sequence of basic theosophical subjects, as those classical books can offer in order to give the students a panoramic view of theosophical thought. In fact, in Brazil, it is usually given an *Introductory Course on Theosophical Thought* based on a book entitled *A Tradição-Sabedoria (The Wisdom-Tradition)*, written especially by Pedro Oliveira and myself for such a purpose (LINDEMANN & OLIVEIRA, 2011). It tries to give **a panoramic theosophical view** updated with modern science discoveries, perhaps

not so abstract but more centred on human experience. There are nine, ideal for nine lectures, chapters as follows: (I) The Human Contradiction, (II) What is The Wisdom-Tradition?, (III) Consciousness and its Vehicles, (IV) The Cycle of Life and Death, (V) The Law of Action and Reaction, (VI) The Law of Evolution, (VII) The Universal Laws, (VIII) The Path of Spirituality, (IX) Regeneration and the Significance of Life.

(6) To give approximately nine lectures on its chapters in sequence, one each month. The general plan of the suggested technique for Opening New Lodges is to give approximately nine lectures in sequence, one each month, in order for the public to have time to assimilate the theosophical main ideas and concepts, and to create roots and habits of relationship with this preliminary group and periodical presence at the theosophical meetings. It is also important, as was already mentioned, to secure the same place of meeting from the beginning, to create habits and link with the public, place and routine day and time of the lectures, with a trained team of lecturers. But also, the students are encouraged to have an independent meeting in the interim, i. e., fourteen days after the lectures, to develop social relations and to discuss or to deepen the study on the theme of the last lecture, as well as to create a WhatsApp or Telegram group for further discussion on the theme. Finally, nearly at the end of the nine months, we invite the students to join the T.S. **The first immediate objective is to get at least three new members during this time to be able to found a TS Officially Study Centre** (GRAY, 1990, p. 78, art. 33), but generally the result of the course will reach more than three members. If needed, we ask the public for a voluntary and suggested contribution to pay the expenses for renting the place or the travel of lecturers, but so avoiding any possibility to exclude anyone for lack of money, as the contribution is not obligatory. That habit could also prepare the new **Official Study Centre**, to manage its own economy and naturally stimulate it to organize their members to become financially self-sufficient from the very beginning.

Once this immediate goal **to get at least three new members** is reached, the last lecture is purposely given by the General-Secretary of the Section, who takes the opportunity to present to them the new

TS Official Study Centre Charter. Then the new **Official Study Centre** is officially founded. With this method almost one new **Official Study Centre**, each year can be formed in each region.

In Brazil, there is some autonomy based on the Rules of the Section that delegates power to the Coordinators of the five regions of the country. This makes it easier to create the local team of lecturers for their training. These rules were based on the idea of decentralization suggested by Dr Annie Besant in her book *The Ideals of Theosophy* (TPH, 1912), modelled after the *pañcayats* (BESANT, 1912, p. 24) or local councils of ancient India.

(7) To give support to the new Study Centre until it develops and becomes a Lodge. The word ‘Lodge’ appears in the Freemasonry Dictionary: ‘... etymologically, this word derives from the Sanskrit *loka*, *world*, and effectively a Masonic Lodge symbolizes the world or universe’ (FIGUEIREDO, 1996, p. 224). Nowadays, there is a tendency to promote more virtual or distance lectures or activities by the web, but those virtual groups does not need to be named as a ‘Lodge’, to avoid confusion and to preserve its original meaning. To fund a Lodge there is a need of at least seven members with more than two years of affiliation to the TS (GRAY, 1990, p. 78, art. 33). Therefore, a Lodge is the result of a test of endurance and stability of a Study Centre. This endurance is also related to a careful choice of its local Coordinator, as was mentioned above in the third step. Once a new Study Centre is founded, it is relatively easier to develop the activities of the TS, even by distance lectures by the web, till it becomes a Lodge, but it is also advisable to send trained lecturers to give presential lectures periodically.

Anyway, to expand the TS there is a need to understand and preserve its objects and its functions. These functions of the T.S. in the Divine Plan are briefly given by Dr. Taimni, as follows:

- (1) To give to humanity certain deeper truths of life which are needed for taking the next step in human evolution.
- (2) To instil certain universal guiding principles like Brotherhood into the minds of people in general, so that it may become possible to usher in a better world order.

- (3) To provide agents in the outer world who understand the Plan in a general way and can thus consciously cooperate with the Elder Brethren in the work which They are doing for the betterment of the human race.

(TAIMNI, 1991, pp. 6– 7)

The first function is related to the Second Object of the TS which is ‘to encourage the study of Comparative Religion, Philosophy and Science.’ The second function is related to our first object of Universal Brotherhood or Fraternity. And the third function seems to be more related to the third object of the T.S. and its inner life or section: ‘... its general purpose is to prepare and fit the student for the study of practical occultism or Rāja-Yoga’ (BLAVATSKY, 1998, v. XII, p. 488) .

The historical letters of the Mahatmas seem to be related to Taimni’s expression in his *Principles of Theosophical Work*: states:

But the large majority of its members [of the T.S.] have a defined conviction based on well-authenticated facts that the Theosophical Society is not a mere academic body but a direct instrument of the Elder Brethren through which they expect to bring definite changes in the world, with the knowledge and co-operation of its members. (*op. cit.*, p. 9)

In fact, that seems to be the theosophical action *par excellence*, as the *Mahachohan* states:

[It is] the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist. [...] For our doctrines to practically react on the so-called moral code [...] **we have to preach and popularize a knowledge of theosophy.** (HAO CHIN, 1993, p. 477)

That is the reason why it seems so important for humanity and the Theosophical Society’s future to encourage a project on **Developing Techniques for expanding the Theosophical Society (TS) through new areas, opening new Study Centres and eventually new Lodges.**

Peace to all beings. *Shanti* [Any suggestion is welcome].²

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² Originally, the Workshop was presented in the TS World Congress in Singapore was ended inviting any comments or practical suggestions that would be well received at ricardolindemann@uol.com.br or www.ricardolindemann.com.br.

NEWS AND NOTES

Bombay

For *Gurudev Goshthi*, Vasanta Lodge has started study of Gujarati Book '*Shri Guru Charne*' by Shri Harbhai Chhaya.

Vimadalal Bilia Lodge had 'Healing Ceremony' followed by discussion on 'Wesak Poornima Ceremony' on 25th May 2023.

Sis. Aban Patel is now giving series of talks at Blavatsky Lodge on '*Avatar Meher Baba's Teachings in the Light of Theosophy*'. These talks are held on every Friday.

Jyoti Lodge – TRIVENI is a Virtual Platform conducted by Bro. Taral Munshi to learn Theosophy from varied angles, shared by Theosophists across the whole India. Their 45th Meet was on 13th June 2023 on '*Way to Final Freedom is Within Thyself*' with speakers in English, Kannad & Hindi and Zoom Participants of UP, Kerala, Marathi, Gujarat & Bombay Federations. Look for their Flyers and join Theo-Jyoti Triveni.

Gujarat

Sanatan Lodge in Surat is a very vibrant centre of Theosophical activities in South Gujarat. From this year and onwards the President Brother Uday Pakawala and the Secretary Brother Hitesh Patel along with the other office bearers have started a lecture series Entitled 'Besant Lecture Series'. The first programme of the series was organized in the Besant Hall on 4 June. The President of GTF Shri Harshavadan Sheth, the Vice-President, and National Lecturer Shri Narsinhbhai Thakaria, Secretary Shri Chhabildas K Soni, CO Secretary Shri Prashant Shah and the Treasurer Shri Rameshchandra Dolia along with the members of the Executive Committee attended the programme. The main speakers were Shri Narsinhbhai Thakaria and Dr Prashant Shah who delivered their talks after welcoming the guests with the bouquets. The National Lecturer Brother Arvind Narvare from Ujjain also graced the occasion.

Karnataka

A study camp was conducted at Bhowali on behalf of the Karnataka Theosophical Federation from 5 to 9 May 2023. Federation Secretary Bro. M. S. Sridhara was the programme director. The book selected for the study was '*GUPTA GYANA JEEVITHA – ONDU CHINTANA, & PARIPOORNATHEGE YOGAPATHA*' (in Kannada Language). This Kannada book is the translation of the two books "*MEDITATION ON THE OCCULT LIFE*" and "*THE PATH WAY TO PERFECCTION*" written by Geoffrey Hodson. The programme

director Bro. M. S. Sridhara himself has translated these two books into the Kannada language.

The resource persons were the Secretary of the Karnataka Federation, Bro. M. S. Sridhara and the other Theosophy Lecturers- Bro. H. C. Narayanappa, Bro. M. Reddappachary Bro. T. Srinivas, Bro Venkatachalapathi, Sis. B. A. Chandrakalavathi and Sis. Parvathi Madhukar.

Study programmes were conducted during the first four days of the camp and the last day was for excursion. All the members who attended the camp visited the nearby places of significance. In all, 20 members attended the camp.

Bharat Samaj Pooja was performed every day in the morning by Sis. Parvathi Madhukar and Bro. Venkatachalapathi. Bro. H.C. Narayanappa conducted *Practical Dhyana* classes from 7.00 a.m. to 8.00 a.m. Two sessions of one and half hours each were conducted every day before lunch and then a session of one and half hours was conducted in the post-lunch session'. Besides, *Proctical Dhyana* (Meditation) class was held from 5.00 p.m. to 6.00 p.m.

All the lecturers were proficient in their subjects. They had individual practical experience regarding spirituality. They imparted practical guidance to raise our consciousness to higher level. The course was very fruitful. We could achieve the desired results as per the programme. Bro. V. Narayanan guided us very ably throughout our stay there. Bro. Ganga Singh & Bro. Vinod took care of the food arrangements and made our stay memorable.

Kerala

Keeping the Birth Centenary of former International President Dr. Radha S. Burnier in view, a two-day study camp was organized by Kerala Federation at Harithavanam Ecological Park, Trivandrum. The book taken up for study was *Listen to the Song of Lfie* by Radha Burnier,. The theme was "Inward Journey. The programme commenced with Universal Prayer. Vice-President of KTF Bro. N. Bhaskaran Nair welcomed the participants.

Before starting the proceedings, one minute silence was observed in memory of Bro. S. H. Harihara Raghavan, who was also a member of Anantha Lodge, Trivandrum; Dr. M. N. Sasikumar, Annapoorni Lodge of Alleppy and former South Zone Secy. and Bro. K. N. Raveendranathan Nair - President of Kollam Lodge.

Dr. M. A Raveendran inaugurated the study camp. Bro. K. Dinakaran dealt with a topic in the book "Discovering Oneself". Dr.

Saju Kausik of Trivandrum spoke on "Awareness in Mandukya Upanishad". The vote of thanks was given by Bro. K. V. Mohandas.

A famous psychiatrist Dr. George Mathew spoke in the afternoon session on "The Way of Enlightenment".

In the evening, participants were asked to have a Walking meditation in the park, rich with variety of plants, trees, birds and animals. There are occasional visitors in the park, like peacocks, monkeys and giant squirrels. Walking in the park after heavy rains was a unique experience to all.

In the evening there was a meditation session followed by Radhaji's remembrance. Federation President Dr. Raveendran and Bro. K. Dinakaran, Secretary K. T. F. shared their experiences with Radhaji. Besides, there was a campfire also.

The morning session on the second day commenced with Universal Prayer followed by Meditation. Then, at 9.15 a. m Bro. Damodaran spoke on "Who am I? " The next speaker was Dr. Balaji Narayanaswamy who spoke on "Choiceless Awareness", Bro. N. Bhaskaran Nair spoke on "Awakening of Divine Wisdom" and Bro. Dinakaran spoke on "Web of Life". Each talk was followed by discussion and in the open forum participants asked questions and clarified their doubts. The vote of thanks was given by Bro. Sivanandan.

White Lotus Day was observed at Sri Sankara Lodge, Ernakulam. Hon. Retd. Dist. and Session Judge Sri P. S. Divakaran inaugurated the meeting by lighting the lamp and President of the Lodge Dr. T. P. Babu presided. Dr. T. K. Nair and Bro. K. Vijayan spoke on this occasion. Sis. Suchitra Prince, Sis. Beena Sajeewan and Lodge's Secretary Bro. T.S. Usman read out passages from Bagavad Gita, *The Light of Asia* and *The Voice of the Silence* respectively.

Anantha Lodge of Trivandrum and Annapoorni Lodge, Alleppey, also observed White Lotus Day.

At Trissur the function was held at Upasika Lodge. Federation President Dr. M. A. Raveendran spoke on the occasion. Besides, Bro. K. Dinakaran and Bro. Ajeesh Kumar also expressed their views in this programme.

M.P. & Rajasthan

The Besant Lodge of Jodhpur has started a programme in order to provide information regarding *Sanatan Janana*. It is organized free of cost. *Pooja* and *Yajna* were performed in the beginning on the first day and its significance and procedure were explained to the

Youngsters. The programme was inaugurated by Sri Mohangarh Bhadvasiya. Dr. Deepa Mohnot rendered a devotional song. Then, Sri Dev Mahesh said in his talk that *Sanatan Jnana* and tolerance are the permanent solution for the increasing *Ashanti* and the challenges faced by the human race. Several members attended the programme.

Utkal

Utkal Theosophical Federation organized Shyama Prasad Memorial Study Class on 18 and 19 June 2023. Sis. Suvralina Mohanty conducted the study in two interactive sessions on both the days on the theme “Self-Review as a Theosophist”.

The members of UTF attended the study class physically at Utkal Theosophical Federation Hall as well as virtually. Participants of the study class were engaged in self-awareness exercises and sharing of day-to-day life.

The objective of this programme was to review the aspects of theosophic living and how to observe self closely and connect to the inner and higher self. It was conducted as a workshop mode for discussing practical aspects of life and how to work towards a holistic development - physical, emotional and mental.

It was an interactive learning session in which the participants discussed, questioned and explored the content together.

U.P. & Uttarakhand

Talks on the topics ‘Practical Theosophy’ and ‘Freedom from Known’ were delivered by Bro. B.K. Pandey at Dharma Lodge, Lucknow on 7 and 14 June respectively. Then, the subject of talk given by Bro. A.P. Capoor at the same venue on 21 June was ‘Human Happiness’ and Bro. Pramil Dwivedi spoke on 28 June, on ‘Steps of Freedom’.

Talks at Nirvan Lodge, Agra, were delivered on the topics ‘Life’, ‘*Adhhyatmik Path*’, and ‘Bhowali Diary’ by Bro. Harish Sharma, Bro. Shyam Kumar Sharma and Bro. Gyanesh Kumar Chaturvedi respectively. These talks were held in the meetings held on 01, 15, and 29 June,

Two Symposiums were organized by Nirvan Lodge on 08 and 22 June on the themes ‘Vision of the Theosophical Society’ and ‘*Dharm and Karm*’ respectively.

Bro. S.B. R. Mishra gave a talk at Sarvahitkari Lodge, Gorakhpur, on 14 June on ‘Hidden Side of 12 Rishis’. Bro. A.P. Srivastava explained ‘Fundamental similarity among *Sanatan Dharma*

and other religions’, in the meeting of the Lodge held on 28 June.

Sis. Suvralina Mohanty conducted study of Ch.1 and Ch.2 of the book ‘*The Masters*’ by Annie Besant at Prayas Lodge, Ghaziabad on 4, 11 and 25 June.

Group study of the book ‘*Nirvana*’ by G.S. Arundale was continued at Noida Lodge on 18 June.

Bro. S. S. Gautam gave talks on ‘Mind-Slayer of the Real’ which was held in two sessions in the meetings of Chohan Lodge, Kanpur, on 4 and 11 June respectively. His other talk held on 25 June was on ‘Hidden Light that shines in every creature’. Besides, Bro. Shiv Baran Singh delivered a talk on 16 June and the subject he spoke on was ‘Self-Culture and Moral Upliftment’.

Bro. Shikhar Agnihotri delivered on-line talks on the topics ‘Fundamentals of Theosophy and Theosophical Society’ in two sessions on 26 and 27 June and on ‘Law of Karma and Daily Life’ in two sessions on 28 and 29 June. These talks were organized as part of Value Added Course conducted by Kashi Tattva Sabha for the students of Vasant Kanya Mahavidyala (VKM).

Talks were delivered on the topics ‘Life after Death’ and ‘Yoga and Meditation’ by Bro. S. B. R. Mishra and Bro. Ashwani Mishra in the meetings of Vill. Jigna (Distt. Gorakhpur) - Brahavidya Lodge on 11 and 21 June respectively. Besides, a meditation session was also held on 21 June.

Bro. D. K. Satsangi conducted study of Ch. 4 and 5 of *The Bhagavad Gita* at Maitreya Lodge, Noida, on 11 and 25 June.

Talk for students/ teachers: Bro. S. B. R. Mishra delivered a talk on the topic ‘Moral Teachings’ before a group of students and teachers of Thapa Inter College Kurnaghat, Gorakhpur. It was held on 02 June.

Contribution to the Indian Section Work/ Programme:

Bro. S. S. Gautam translated the Section’s journal “The Indian Theosophist” of July 2023 in Hindi.

Bro. S. B. R. Mishra delivered an on-line talk on the topic ‘Philosophy of Spirit’. It was held on 04 June.

Contribution to other Forums:

Public talk: Bro. S. B. R. Mishra delivered a public talk on the topic ‘Inside Environment’ in a programme organized by the Institution of Engineers and Nagar Nigam of Gorakhpur on 05 June.

National Lecturer

Study Camp at Bhowali: A study camp was held at Bhowali from 02 to 06 June when study of *The Stanzas of Dzyan* (Cosmogogenesis) was directed by Bro. U.S. Pandey. Members of U.P. & UK Federation and of M.P. & Rajasthan Federation participated in this study camp. Guided meditation sessions were also held in the morning and evening during the camp period.

On invitation by Shankar Lodge, Delhi, Bro. U. S. Pandey delivered an on-line talk on the topic “Obstacle is the Way”. It was held on 17 June.

Bro. U. S. Pandey delivered an on-line talk on 11 June on the theme “Foundations of Esoteric Philosophy in *The Secret Doctrine*”.

Bro. Shikhar Agnihotri delivered an on-line talk on 18 June on the topic ‘*Brahma Vihara Bhavana*’.

Sis. Vibha Saxena and Bro. Shikhar Agnihotri conducted on-line study of Mahatma Letter No. 81- part 1 and part 2 on 23 and 30 June respectively.

Shashwat Yoga Sabha: Bro. U.S. Pandey delivered an on-line talk on the topic “Science of Soul” on 15 June.

Young Indian Theosophists Group: Bro. Shikhar Agnihotri delivered an on-line talk on the topic ‘Preliminary statements from *Light on the Path*’. It was held on 11 June.

Sis. Suvralina Mohanty conducted a workshop on 25 June on ‘Self-observation’.

Contribution to International Programme: Bro. Shikhar Agnihotri delivered an on-line talk on the topic ‘Comparative study of Meditation and Brahm Vihara Bhavana’ in SOW session organized by the Russian Section of T.S on 24 June.

Gone to Peace

Bro. S. Harihara Raghavan (Diploma No. 43201) of Adyar Lodge passed to peace on 18 June 2023 (Sunday, 7:15a.m.). He was a member of the National Executive Committee of the Indian Section, of the Theosophical Society and also a member of the Indian Section Council for some years. Besides, he was carrying on some responsibilities at the International Headquarters of the Theosophical Society at Adyar.

148TH INTERNATIONAL CONVENTION INFORMATION

Theme: *Exploring and Understanding UNIVERSAL INTELLIGENCE*

The 148th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2023 to 4 January 2024** (departure 5 January). All members of the Society in good standing are welcome to attend as delegates. Non-members are not eligible for accommodation but can register for the Convention and meals at the canteen. For on-line programmes, registration is required.

ACCOMMODATION FOR MEMBERS ONLY

Western Style, Leadbeater Chambers: LBC has rooms with two beds and an attached bathroom in each room. Some rooms are large enough to have three beds.

Indian Style: The Indian-style accommodations have been upgraded but the number of accommodations will be limited. Hence be early to register.

Allotments: Accommodations will be decided by the Convention Committee during December 2023 and the result will be informed by email. **Allotment will be on first come first serve basis.**

PACKAGES

The rates are per person from 30 December 2023 dinner to 5 January 2024 lunch. LBC is Leadbeater Chambers.

Overseas delegates:

A. LBC: US\$ 400 — incl. registration fee, accommodation, and meals at LBC.

B. Indian style: US\$ 150 — including registration fee, Indian style accommodation, and meals at Indian canteen.

C. Attending the programme without meals and accommodation: registration fee US\$ 70.

D. Attending the programme on-line only: Registration fee US\$10.

Indian delegates:

E. LBC: Rs. 13,500 — including registration fee, accommodation, and meals at LBC

F. Indian style: Rs. 5,000 — including registration fee, Indian style accommodation, meals at Indian Canteen

G. Registration and meals at Indian Canteen without accommodation — Rs. 3,500

H. Registration and Indian style accommodation without meals — Rs.2,000

I. Attending the programme without meals and accommodation: Registration fee Rs. 500.

J. Attending the programme on-line only: Registration fee Rs.100.

PAYMENT

Overseas delegates: Register on-line and make the payment. If for some reason you cannot pay with the on-line sheet, payments will be collected from you “on arrival”. Then you may pay the applicable package rate by Master Card, Visa credit card, or in cash in foreign currency (with a copy of your passport). Please remember to take your travel insurance before arriving at Adyar.

Delegates from India: Register on-line and make the payment in INR either (a) on-line with registration (preferred), or (b) by cheque/ bank draft payable to *The Theosophical Society* couriered to the Convention Officer, The Theosophical Society, Adyar, Chennai 600020, India. (Telephone: +91-44-24917198). It is important that you send an email about payment to the CO <convention@ts-adyar.org> soon after completing the payment process, mentioning the following: delegate(s) name, bank name, date of transfer, and transfer reference ID.

REGISTRATION FORM

Last date to register with accommodation is 26 November 2023.

On-line registration with instructions for paying will appear on the Convention website <<https://convention.ts-adyar.org/>> (Opens on 1 September). *If accommodations become full, the status will be intimated on the website.*

Delegates who are (or cannot be) allotted accommodation will be intimated by email by 20 December 2023.

Delegates who cannot be allotted but have paid will have their payment returned after the Convention.

Canceling by 10 December 2023

For delegates wanting to cancel their registration and accommodation requests, the last date will be 10 December 2023. After this date, no amount will be refunded. If the cancellation request is received before 10 December then the package amount (in INR) minus the registration fee will be refunded after the Convention.

Convention Officer:

Mr Shikhar Agnihotri, **email:** <convention@ts-adyar.org>

Post: The Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, India.

Convention website: <<https://convention.ts-adyar.org/>>

DONATIONS RECEIVED BY THE INDIAN SECTION

Between 1-4-2022 and 31-3-2023

General Donations	in Rs
Dr. Rajeeva Ranjan, Varanasi	11,000
Sri Deepak Pandya, Gujarat	2,000
Sri Satyaveer Tyagi,	850
Smt. Arun Bhatia,	1,000
Sri Jai Vardhan, Noida	150
Sri Girish Chandra Pandey	1,000
Sri Jagdish Kumar Khanna, Delhi	1,100
Sri U.S. Pandey, Lucknow	1,000
Ms Versha Patel, Ahmedabad	10,000
Sri Purna Chandra Baral &	
Smt. Niharika Ray Baral, Bhubaneswar	4,000
Sri Anil Kumar Bahuguna, Shankar Lodge, Delhi	2,000
Dr. Archana Pandey, Allhabad	2,200
Sri Devashis Banerjee, Noida	100
Indian Section Corpus	
Smt. Manju Sundaram, Varanasi	78,000/-

**THE 12th WORLD CONGRESS
THEOSOPHICAL SOCIETY
From 23 July to 27 July 2025
at Vancouver, Canada**

Theme- **TOWARD INSIGHT AND WHOLENESS: OUR
ROLE IN SHAPING THE FUTURE**

Venue: **THE UNIVERSITY OF British COLUMBIA (UBC)**

Registration Start on 1.05.2024 or earlier and end on 15.06.2025.

World Congress and TOS Conference dates

22 July, Tuesday- Arrival Day on before

23-27 July Wednesday- Sunday

Opening on 23rd and closing on 27th

TOS

28-29 July, Monday- Tuesday

Languages- English, French, Spanish, Portuguese

Accommodation

Accommodation rate without meals about for 6 days Rs
28,000/-

The Airfare will be Rs 1,00,000/-,

Visa, Domestic Travel, Food and Others Expenses Rs
22,000/-

Registration Rs 8,000/-

Meals if required Rs 30,000/-

Total Rs 1,88,000/-

PROMOTING ADYAR e-NEWS

The International Headquarters of the Theosophical Society in Adyar, Chennai, has for years sent 2-3 times a month 'TS Adyar e-News' to the emails of its subscribers via Mail Chimp. We are looking to increase its distribution so that more members can get the information that is shared from the HQs.

Why: Many members have subscribed to Adyar e-News, but still many more within the TS are not aware of this e-News.

Request: This is a request for you to share the subscriber link below with your members. They can decide whether to subscribe or not.

Subscribe link

If one wants to view the earlier e-News one can do it [here](#)

Content of e-News: Adyar e-News informs particularly of events to come: what, when, where, and how to attend or join.

- * International events (Conventions, Conferences, Congresses).
- * Events at the TS HQs Campus.
- * Chosen events from TS countries or other organizations.
- * The School of the Wisdom sessions (English and Spanish sessions), on-line and in-person courses.
- * *The Theosophist*, the monthly magazine, which is the official organ of the President, founded by H. P. Blavatsky on 1 Oct. 1879.
- * *Adyar Newsletter*, a quarterly publication about what has taken place at Adyar.
- * *Leaves from the Archives*, a chosen article found at the Adyar Archives and included in the *Adyar Newsletter*.
- * Any other relevant news.

Sincerely

Marja Artamaa, International Secretary, TS Adyar

**% ACHIEVEMENT OF GOALS FOR FEDERATIONS &
INDIAN SECTION- WHERE DO WE STAND BETWEEN
1ST OCT TO 30 TH JUNE**

		Goals														
S.No.	Fed.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	Total
1	ASM	17	06	09	10	07	09	05	10							70%
2	BEN	05	08	02	03	02	10			01	05					36%
3	BIH	10	05	17	10	05										47%
4	BBY	10	7.5	03	15	2.5	10	05	05	05						63%
5	DEL															
6	GUJ	30	10		30	10										80%
7	KTK			05	10			05	05	10	10					45%
8	KER															
9	MPR	05	30	15	05	10	18		10							93%
10	MAS															
11	MAR	05	2.5		15	10	2.5	15	05	05		06				66%
12	RAY		7.5	10		7	05									29.5%
13	TAM															
14	TGU	2.5		05	3.5	10	10		07	07						45%
15	UTK	05	08	10	10	10			10	10	10		03		10	86%
16	UP& Uk	05	10	09	05	10	10	05	15	3.75	10					82.75%
17	HQ	30	15	15	10											70%

**INDIAN SECTION STUDY CAMP, VARANASI
(From 29 Oct. to 31 Oct. 2023)**

Theme: *THE WAY OF SELF-KNOWLEDGE*

Reference Book for the study is “*The Way of Self-knowledge*” written by **Dr. Radha Burnier**.

The three-day Indian Section Study Camp on “**THE WAY OF SELF-KNOWLEDGE**” will be held from 29th October to 31 October, 2023 at the Indian Section, HQ, Varanasi. It will be conducted by Bro. N. C. Krishna, National Lecturer of the Indian Section.

Members are requested to remit an appropriate amount based on the type of accommodation, they select latest by 1st October-2023. The registration will start from 1st August 2023.

1. Suryashram - Rs. 1800 (Rs. 200/day for Accommodation, Rs. 200/day for food)

2. Other Rooms at- Rs. 1400 (Rs. 100/day for Accommodation, Rs. 200/day for food)

The amount includes registration fee of Rs. 200, accommodation charges and meal charges.

Accommodation will be provided from the afternoon of 28 October to morning of 01 November (up to 11 am). Lunch and Dinner will be provided on 28 October and Breakfast on 1 November. The accommodation will be provided to 54 persons in Suryashram and in other rooms on a first come first serve basis. The delegates who want to stay more will have to pay extra Board and Lodging Charges.

If registration is cancelled before 15/10/2023 then, Rs. 200 will be deducted and the rest of the amount will be sent to you after 15th November 2023.

For the members of Varanasi and those who do not require accommodation or food, there will be a registration charge of Rs. 200 without food. Food charges, if needed, will be Rs. 200 per day. Remittances are to be made to BANK OF BARODA, LUXA ROAD BRANCH, Varanasi, Account No. 28600100018425,

IFSC Code- BARB0LUXABS in the name of the Indian Section, The Theosophical Society. In IFSC code the underline is ‘Zero’.

One must inform Mr. A.N. Singh, (Accountant, Indian Section, TS Varanasi) by email (theosophyvns@gmail.com) or Telephone No. 9935395712 giving details of your name, address, transfer amount, date, and mode of payment as per the FORM attached , without which you cannot be registered. For any clarification kindly contact Pradip Mahapatra, Conference Officer Telephone No. 9437697429 / peekem0277@gmail.com

Pradeep H. Gohil
President
Indian Section TS Varanasi

**INDIAN SECTION STUDY CAMP,
VARANASI- 2023**

REGISTRATION FORM

Name.....Diploma No.....
Date of Birth.....Lodge Name.....
Federation.....
Address.....
.....
Mobile No..... E-mail.....
Mode of payment..... Transfer Amount.....
Date of payment.....
Arrival date and time.....
Departure date and time.....
Signature.....
Special Request if any

Pradip Mahapatra,
Camp Officer
Telephone No. 9437697429