

THE INDIAN THEOSOPHIST

JULY 2019

VOI. 117

NO. 7

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Editor

PRADEEP H. GOHIL

A STEP FORWARD

It is always very interesting to compare and contrast Science and Spirituality. The development of science has been a continuous movement of physical observation, experimentation and technical innovation and repeated over and over and gradually formulated and distilled into scientific discoveries. It is a movement upwards from below, from the physical to mental, a movement of unconscious or subconscious learning maturing into conscious knowledge.

The Vedic Rishis worked in the opposite direction from above downwards, raising and expanding their power of consciousness and then directed that consciousness to illuminate the reality of nature. They discovered the underlying reality from which all phenomena are created. Such discoveries are of greater practical significance to the world than the discoveries of Newton and Einstein.

Spiritual vision reveals that the fundamental reality and the process of creation are the same in all fields and planes of existence. The laws of physical and social evolution are the same. If a physician works on raising the level of consciousness of a person, it can generate practical results in a few areas of medicine.

Similar advances can be made in the field of biology and genetics both in practice and theory. For the last several years science has been guided and limited by Darwin's theory of the evolution of biological forms giving rise to species with higher powers of consciousness. However, Sri Aurobindo has revealed that an evolution of consciousness determines and expresses through the external evolution of forms, not vice versa. Application of this approach can usher in a new theory of evolution which can serve as the basis for scientific discovery in the next century.

A marriage between science's experimental knowledge of the infinitesimal and a spiritual knowledge of the infinite can generate a major conceptual breakthrough at the level of pure science, leading to unifying concepts in the life sciences. Biology still puzzles over the ultimate origins and cause of life's emergence from matter. Theosophy has explained in rational terms both the cause and method by which animate and conscious life manifests in inanimate and unconscious matter. Clarification of the process to scientists can form the basis for discoveries of great practical utility.

The negative side of science is becoming dominant today like the radioactive fallout, ozone depletion, chemical pollution, exhaustion of natural resources, etc. This is because science has shifted from intuition based discovery to data based research. Reverse that and one can overcome the negatives and lead to a new scientific revolution with hundreds of discoveries and the scientific output of the last 300 years can be matched in the next three decades.

It has also to be admitted that science is not opposed in any way to belief in God and living a spiritual life. It is incorrect to think that science encourages atheism. If there are atheists (people who do not believe in God), it is not because of science but because young men and women today, both in cities and small towns of India, are too much wedded to living a materialistic life. While their craze for mobile phones can be partly understandable, but latest bikes and cars, branded clothes and shoes, air-conditioners and designer furniture, large television sets and stereos and on and on - all these are much beyond their need and it is just to satisfy their greed. For that they have to work for very long hours and so they find no time for a spiritual life. The materialism causes a degree of selfishness which never goes along well with spiritualism. Youngsters are also drawn away from spiritual life because of disillusionment caused by the priests and the self-styled, hypocritical dogmatic followers of various creeds.

At the same time, it would be unfair to condemn all spiritual lead-

ers. Saints like Raman Maharshi, Shri Aurobindo, Anandmayee Maa, The Masters of Theosophy along with founders of the principal religions like Lord Buddha, Jesus Christ, Lord Mahavir Swamy, Guru Nanak and the like have been the greatest and noblest persons the world has known. These angelic persons possessed innate strength of mind and reason and have attracted many people towards a spiritual life.

It is my firm belief that true spiritualism and true science can work in their own respective spheres, without coming into conflict with any school of thought. As Einstein said, Science without Spirituality is lame, Spirituality without Science is blind. A good spiritual man with deep personal convictions can also become a true and great scientist because no branch rules out the practice of a spiritual life.

In conclusion, to meet the present crisis, the co-ordination of science and spirituality is inevitable. The disastrous consequences of European civilization, which was the outcome of science and technology are well known. If science and spirituality go hand-in-hand, I am sure that one can create heaven on this earth. All is right with the world if there is balance in the needs of people. Had Mahatma Gandhi's advice to avoid excess of materialism been taken into consideration, the world would not have been what it is today with its exploitations, corruption, injustice and what not. Even today it is possible to live a simple life with minimum wants if we all follow Gandhi's preaching about science and spirituality. Sustainable development is the need of the hour and that is possible with the coordination of science and spirituality. Many know science but few live with the scientific spirit. Similarly, many talk about spirituality but very few seriously live a spiritual life. Both should be used for cleanliness and for the purpose of living a pure and decent life. Science cleanses the outer self and spirituality helps in cleansing the inner self - both are essential to keep the world at peace. If we use science and spirituality wisely, it will certainly be a step forward in our life.

TIM BOYD

THE "WORD" AND THE SPIRITUAL PATH

OFTEN the deepest things are found in that which is familiar, but generally over-looked. There is a common activity that every one of us engages in during the course of every day. We all engage in the process of speech, of giving voice to our thoughts, feelings, and aspirations.

Most of our speech tends to be casual, more or less out of habit or courtesy. Who has not been asked, "How are you feeling?" on a day when we are not feeling well, and given the immediate response "Fine!" just because that is the social thing to do? If we think a bit more deeply about this divine gift of speech, we might be more conscious in the way we use it.

Speech is an imitation or reflection of a divine power that is within *all* of us. It is highly regarded in the Scriptures of the world. In the Bible the first words of the Gospel of John state that "In the beginning was the Word" —speech not as we understand it, but perhaps in the sense of the sound that awakens all things into being.

When John speaks about the coming of the Great Teacher, the appearance of an Avatar, the language that is used is: "The Word was made flesh, and dwelt among us." A clear understanding of the power of the Word, rightly understood, is something that runs throughout the Scriptures of the world.

In *The Secret Doctrine* H. P. Blavatsky (HPB) says many things about sound and speech. One thing in particular is: "To pronounce a word is to evoke a thought, and make it present: the magnetic potency of human speech is the commencement of every manifestation in the Occult World". She writes about the capacity of speech to magnetize, to attract to itself. This relates not solely to conscious occult practices, but to the normal speech and conversation that we engage in from moment to moment.

We mostly use speech without the addition of wisdom. So what she says is that to speak a word is to evoke a thought and to make it present. Every word we say, whether casual or profound, brings a thought into our presence and that of others. HPB goes on to say: “To utter a name is not only to define a being, but to place it under . . . the influence of one or more Occult potencies.” So simply in saying a name we engage in an act that enlists the participation of cooperating “potencies”.

In our normal conversation we do not apply this level of thought. We are just talking, and for us it is not something so deep or involved. The fact of the matter is that our speech is *always* something that deep. To utter a name is to define a being and place it under the influence of divine forces — or of those forces more suitable to thoughtless speech and a mind that is not refined.

In *At the Feet of the Master* gossip is described as wicked — why? The focus of our speech is a name — the name of a person. In the act of talking about Mary, John, Peter, Sue, or whoever it is that we bring into this conversation, we are defining a being and placing it under the influence of a variety of forces, and by virtue of the magnetic potency of speech, it draws to it all manner of influences corresponding to the level of thinking of the gossipers.

So there is a great responsibility involved in how we use language. It becomes an active blessing in the world around us, or it becomes a curse. Although we may not think of ourselves as people who would do harm to others, because of the casual nature of our thought and speech about others, we certainly do such things unconsciously.

To some people, it seems a fitting excuse to say: “I just wasn’t aware!” For those who have committed themselves to a path of ever-deepening awareness, that is not acceptable. Even if we go into a court of law, they will tell us that ignorance of the law is no excuse. This is especially true with universal laws and the karmic consequences that ensue.

Our experience of karma is largely the result of certain habits of mind developed over time, habits which by their nature repeat them-

selves. A mind that has been habituated to responding along a certain line attracts the consequences that correspond to that way of thinking. So the angry person finds themselves feeling isolated, the dishonest person is distrusted, and so on. When we become aware, the excuse of unconsciousness in causing injury to others by our speech is not available to us.

A great First Lady, Eleanor Roosevelt, went on to become a great humanitarian. She once made a comment about speech: “Small minds talk about people; average minds talk about events; great minds talk about ideas.” This is not from the perspective of someone who was specifically engaged in a spiritual path, because probably we can say that *greater* minds talk about the Divine, God, or Reality, and the *greatest* minds remain silent. But *all* of us find ourselves inhabiting different areas of this spectrum of speech at different times.

The idea is to try to refine this, and that is what we are constantly engaged in. In a sense the issue for us is our diet, whether it is about the foods we feed our bodies, our emotions, or our minds. The materials that we feed ourselves create the bodies that we inhabit. Whether it is the physical, emotional, or mental body, we should feed ourselves the best foods possible.

The things that we say are important, but we equally have to pay attention to the things that we hear. The words, ideas, and conversations that we allow ourselves to listen to and resonate with have an equal importance for us. Every great spiritual tradition provides for the practice of something similar to mantra, prayer, spiritual song, uplifting poetry. They provide specific combinations of sounds for us to speak and to hear.

The mantra is to be sounded, not just because it is nice to the ear, but because these sounds, and the ideas that they embody, cause the corresponding substances within us to resonate — to become active. As they become active, they also become more capable of reproducing that activity. Each time they are enlivened, it becomes easier for those materials to repeat their activities.

We are advised to engage in practices of repetition of poetry, man-

tra, and prayer. Poetry is not meant to be silently read off of a page, it is meant to be sounded by the voice, heard by the ear, vibrated in the bones. This is the practice, but I think we do not take it to heart.

Let us take the time to listen to uplifting poetry from America, Afghanistan, England, and India. Let us just listen, hear, and see what moves inside of us.

Before arriving at a period where we could say that we were definitely on a spiritual path, many of us engaged in a time of searching, quite frequently not even knowing that we were actually searching. There is a beautiful poem by Robert Frost that refers to this moment in our unfoldment called “The Road Not Taken”:

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just, as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
But knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this story with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I —
I took the one less traveled by,
And that has made all the difference.

It is a moment of choice that leads us to this moment. Why not the other road that would have led us in a completely different direction? We do not know, but both by choice and by chance, we find ourselves here.

Having come to this path, a Sufi poet by the name of Jalâl ad-Dîn Muhammad Rumi speaks about the nature of our seeking the devotional reaching out for that divine friend. His poem is titled “Friend”:

Friend, our closeness is this:
Anywhere you place your foot,
Feel me in the firmness beneath you.

How is it with this love?
I see your world, but not you.

Everywhere we look we see the manifestations of the Divine, but the divine beloved friend that we seek is nowhere to be seen in this world. This is the nature of the Path and of the fire of aspiration within us. This is what propels us. Why else would someone continue with no sighting of that divine, invisible, ever present that surrounds and supports us as the very firmness beneath our feet?

A fragment of a poem written by one of the great English-speaking poets speaks about an actual experience that is familiar to all of us at some moment. He was a member of the Theosophical Society and had met HPB in England. His name is William Butler Yeats. The verse comes from a poem titled “Vacillation”.

My fiftieth year had come and gone,
I sat, a solitary man,
In a crowded London shop,
An open book and empty cup
On the marble tabletop.
While on the shop and street I gazed,
My body of a sudden blazed;
And twenty minutes more or less
It seemed so great my happiness,
That I was blessed and could bless.

This moment of awakening, for him twenty minutes more or less, the sense of an ecstatic happiness so profound that he knew without any question that he was blessed, and that he had the capacity to bless others. This is an experience that probably all of us have had at least in moments.

And from the *Mundaka Upanishad*

(III.2.8):

As rivers lose name and form when they disappear into the sea, the sage leaves behind all traces when he disappears into the light. Perceiving the truth, he becomes the truth; he passes beyond all suffering, beyond death; all the knots of his heart are loosed.

We feel the beauty and power of these words. “Something” inside of us resonates in response to the expression of loosing the bonds, the knots that hold us back from our deepest possibilities. It is not something that is being given to us from outside by some sage. The person is called a sage because they recognize that it is inside every one of us, and they know how to speak to it.

Finally, from the pen of another TS member, Sir Edwin Arnold, *The Light of Asia*, the last four lines in that poem about the Buddha’s enlightenment:

The Dew is on the lotus!—rise, Great Sun!
And lift my leaf and mix me with the wave.
Om mani padme hum, the Sunrise comes!
The Dewdrop slips into the shining Sea!

(Courtesy: *The Theosophist*, June 2019)

GOPALKRISHNA GANDHI*

IS CONSCIENCE DEAD?*

I am speaking to you today on a subject which is of importance to all of us as human beings, as it is important to me. Honesty compels me to say this as well, that every day is a challenge to one’s conscience, not just because of what one may do wittingly or unwittingly as a person, but because of what one *does* as a member of a part of creation which uses its dominant place on this planet, sometimes knowingly, but very often unknowingly, to trample upon, exploit, and misuse other parts of creation. This is not to stoke a guilty conscience in anyone, because, as I said, very often we do harm to this planet and its other creations without really intending to do so.

The opposite of a person with an active conscience is not what one may imagine it to be, namely, someone who has *no* conscience, who has no qualms of conscience, who works and acts and thinks and lives without moral considerations. The opposite of a person of conscience is the absence of any interest in having a conscience. It is an *exemption* given to oneself not to have a conscience. It is also one who does not really care about conscience, about moral considerations, but wants to pass off as a person who has a very active conscience.

The opposite pole of a person of conscience is the hypocrite who wants to pretend that she or he is highly moral or morally motivated. I think the person who wants to be treated morally, seriously, has only two options: One is to actually feel that morality matters to himself and to *try* to live according to that moral measure. The other is to just pretend to be very moral.

Godmen and godwomen of whom there is no dearth in India

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**Besant Lecture delivered on 3 January 2019 at the TS, Adyar, Chennai.

frighten me. I run away from those who are supposed to be holy persons because I do not really know whether they are really holy or not, and I am scared to find beneath the veneer of holiness the opposite of holiness because I am not prepared to give up my faith in what is holy, in what is sacred, in what is moral. The prospect of disappointment from persons who strike a moral tone, that prospect is chilling to me. I would rather spend time with those who have no moral pretensions, who claim nothing by way of a conscience-led life than those who have a halo around their head and walk as if this planet has been made for the footfall of their lotus feet.

I take it as my good luck, also as my great responsibility, to explore the meaning and the present, past and future, of conscience. There is, in all of us, an inner core, something we carry inside us, like we sometimes carry or wear a locket with a little image inside it, which could be an image of a human being not a divine being, or an amulet, or a charm. There is something within us, that little grotto, a little shrine, which is a constant accompanist of all our thoughts. Just as we forget the locket, we forget that grotto. But it is there.

The Sanskrit-derived Hindi word for conscience is *antarâtma*, which is something inside, the inner soul, the inner being; and the Tamil word is *manasâkshi*, which is almost wholly Sanskrit meaning “the mind as witness”. There are several theories about the mind: it is something different from the brain and different from the heart, as we know, the home of thought and feeling together, of insight and intuition, of intelligence and instinct. It is this mind’s witness that is the conscience. Now, what is the conscience doing; what is the mind’s witness witnessing?

Many of you have studied history systematically, many of you have been witnesses to history, all of us are part of the unfolding scroll of history. History tells us that conscience has never been at ease. It has been there, but it has never been happy. I do not think there was ever a time when the human conscience was at peace. But the fact that the human conscience has been troubled is as important, and as hope giving as a possible peaceful conscience. Conscience as mind’s witness should not be asleep; it should be alert and troubling the owner of that entire

entity called the human being. But it has not been troubled to find an end to its troubles; it has been troubled to trouble, and to continue to trouble every entity that it is owned by.

The diabolisms of the human brain, the incredible calculations of the human mind — as opposed to the conscience, the witness of the mind — have probably never been equalled or exceeded as in the last century. There is no getting away from the fact that the Holocaust was a nightmare of nightmares, so quickly followed by Hiroshima, a nightmare of nightmares as well.

But we should not forget that the incredibly monstrous acts of single individuals were propped up by the collective support of several, amongst whom were scientists, administrators, and politicians. How they could overcome the promptings of the mind’s witness to subject themselves and to subordinate themselves to the diabolical will of a political system or a political dictator is beyond comprehension. But they did. Biological, chemical, and nuclear (BCN) weapons have been created by the human intellect, putting the mind’s witness, the *manasâkshi*, within a vault that is completely impregnable to that mind. The intellect has imprisoned all that can be called *manasâkshi* to produce these weapons of mass destruction.

But we should also be aware of the fact that the world has known this, been horrified by it, and has also proceeded with limited success, and sometimes a success that was reversed into unsuccess, to curb the manufacture of such weapons. That there is an international convention to reverse the world’s stockpile of biological and chemical weapons, and to bring about in some extremely unconvincing ways the dismantling of nuclear warheads, that very fact, gives us hope. And that somehow the great tussle between the mind’s witness and the demon in the mind is constant.

Every winter in Chennai, in Madras, one sees the International Convention of theosophists, a great articulation of Carnatic music, and also of dance and drama. Yesterday my wife and I were fortunate to see the production of a small section, but the crowning section, of the *Ramayana* in Kalakshetra: and there the Prince of Ayodhya says three

things which struck me as being representative of the mind's witness, of the *manasâkshi*, of the *antarâtma*. Rama is on the verge of victory. He has instruments of war no less potent than the BCN war weapons of our time.

But when Ravana has been stricken, he looks at him and says: "You are tired, I have struck you, but it is going to be night and dark. It is not right for me to kill you, as I can't kill you when you are weak and it is night. Go, and come back tomorrow, refreshed, in your chariot, and we shall meet as equal combatants again." Now, that was the mind's witness, the *manasâkshi*, speaking to him. He could have finished the story then and there, but the author of the Ramayana was not giving us a Superman's or Spiderman's story; he was giving us a story with a moral tale, and this was one.

The second occasion was when, after Ravana has been killed, Rama tells Ravana's younger brother: "Death ceases all enmity; enmity goes with death. I do not now regard your brother as an enemy." And the third, speaking in the language of a state, Rama says: "I accept you Vibhishana" (who is the brother of Ravana, coming, surrendering himself). "I, Rama, accept you because you have come for sanctuary; I believe that those who come seeking sanctuary should be given it." So, even a state has a moral witness inside.

Today, the United States has a position on immigration. Myanmar, the home of the Buddha, has sent hundreds of Rohingyas out of Myanmar. Repatriates and refugees from Sri Lanka have come to India. And on the borders of India and Pakistan refugee relocation was one of the bitterest trails of history. The conscience of our communities, of our nations, has been ignored by states, but no less by society, by individuals.

In 1984, when there were riots in Delhi the victims of which were Sikhs, a large number of people came to help them, gave them shelter, like a state would, in their homes, gave them succour. But an even larger number did not. Did I do anything? I did not; I was in Chennai. Did I do anything when similar things have happened in my vicinity? I have not. That is the reality of conscience. We have examples of the conscience working; we have examples of the conscience sleeping; we have both.

So, where does this picture of inhumanity and humaneness refract into a pattern? Does it?

I have no thesis to share, and no antithesis to propagate. I am sharing a few thoughts with all of you in the knowledge that Theosophy and theosophists have been enquiring into the link between creation and created, between morality and human life, between spirituality and the greatest product of spiritual thought, namely, philosophy.

All of you are doing that, on a scale that is probably unprecedented. The conscience is incapable of dying; it cannot die; but the conscience is also incapable of security and safety. It is being undermined and sabotaged by each one of us, not just by society, by dictators, by tyrants, but by each one of us, *all* the time.

One should not trivialize something as serious as the conscience by saying: "Conscience cannot die, but it is always in an emergency ward." I should not give that medical analogy for two reasons: one is that the conscience is too serious a subject to be placed at the feet of an idle metaphor; and the other is that somebody or anybody who is in an ambulatory crisis and in a theatre of emergency is not meant to be used metaphorically. But you know what I mean. The conscience of humanity, the conscience of human beings, is in peril, and its being in peril is not meant to make us alarmed; it is meant to make us reflect.

The template of crime has changed. If the mind is a witness to human imperfections, to human foibles and follies, it is not aided by a fixed penal code. That template keeps changing. Yesterday's so-called crimes are not today's so-called crimes. Yesterday's so-called sins — a word that I dislike with intensity, "sins"—are no longer regarded today as sins.

But supposing the judge, the moral witness who is also the jury and the judge, was to be told: "You have no code, you have no law, you have no template before you to find the person guilty or not guilty. Go only by your own conscience." Will the judge vacate her or his seat? No! A conscientious judge does not need those templates. This is not a legal court; this is a moral court, and that judge will say: "I still have

something in me, my inner core, my monitor, which tells me right from wrong, that line I know where it lies, and I will judge this case by that.”

That is where we are today as individuals, as society, and as the international community of states where there is a constant flux, where laws are changing, disappearing, where the penology of states is changing, but where something in the human conscience, in the human consciousness, remains alert and alive.

I want to conclude by an analogy which is so well known as to be almost trite. Today, the lines of crime and punishment have blurred. There are such things as the Afghan War document and the Iraq War log. There are things that the United States has done of which that country could be deeply embarrassed by; but then comes Julian Assange. He hacks, breaks into what is supposed to be completely secret, and exposes that crime. A thief who breaks into your house and steals your money is a thief of your money. But if a person breaks into a record that shows you to be evil, is the person who has created the evil culpable, or is the person who has used the methods of interception secretly culpable? Crime exposing crime, we do not know, in our situation today, right from wrong.

We are living in an age of doubt, where uncertainty has become standard, where verities have faded, where belief has been undermined, and faith is in retreat. Ours is, above all, the age of doubt; it is an age of questioning. And so, 25 years ago, if somebody was speaking here on the subject “Is Conscience Dead?”, that person would have either said, “Conscience is dead” or “Conscience can never die”. But today, all I can say is, “Conscience is in peril, and we do not know”.

Today, crime from crime, horror from horror, Tennyson’s great lines — among many lines of Tennyson which are great — ring true: “There lives more faith in honest doubt, than in half the world’s creeds.” But honest doubt is one thing, lurching in doubt is another, and we cannot lurch in doubt. We must remember this above all: the ability to distinguish right from wrong is ingrained in us, is part of our chemistry for reasons which we cannot fathom, from childhood to any stage in age. That is something we cannot afford to lose. Yes, conscience is not dead!

Therefore, what do we do? Just examine in ourselves, the one fundamental which distinguishes us from all other creations, which we hold captive to us, over which we seem to want to exercise colonial and imperial power. Hunger, sleep, fear, and lust are common to all living beings, perhaps excluding plant life. The only thing that distinguishes the human from other living beings — the human who has all these four — is a sense of responsibility.

Today, we may not have a Hitler amongst us, though we have many with Hitlerian instincts. Today we may not have a President who is going to drop a nuclear bomb on our heads as easily as was done in 1945, though the bombs exist. But in the way we have completely committed our planet to a future of self-annihilation by greed — and sheer greed is the biggest dulling of the collective conscience that can be imagined — today, perhaps, more than war, is the possibility of collective suicide. We in the sylvan atmosphere of the Theosophical Society may be unaware, or temporarily unaware of the fact that water is disappearing from access; and by water I mean the water that we would give to our children and grandchildren. The soil on our earth, technically called topsoil, is disappearing.

The biggest squandering of the moral witness of our times is that of our responsibility towards this planet. Our conscience has all but died, when it comes to our awareness of what we are doing to our own future, and that is horrifying. Patricide is known, regicide is known, suicide is known, but the murdering of unborn children is the stain on our times, which no conscience can permit. But our conscience today is being witness to it. Speechless as it is, powerless as it is, but whether it is hopeless or not, is in the hands of all of us, including myself.

(Courtesy: *The Theosophist*, March 2019)

NEWS AND NOTES

Bombay

BLAVATSKY LODGE MEETING on 8th May 2019: The Meeting started with the Prayers of all Religions. Sis. Kashmira Khambatta, President of Blavatsky Lodge, spoke in brief on the significance of White Lotus Day and importance of Lotus Flower from the point of Theosophical teachings. It was followed by reading from the three classics. Bro. Godbole read out one chapter from the book *The Light of Asia*. Sis. Deepa Kapoor read out from the Bhagwad Gita - the 6th Discourse on Yoga on 'self-subdual to calm down restless mind'. Bro. Rustom Cooper read out paragraphs 255 to 281 from *The Voice of the Silence*.

Sis. Zeena Rastomjee gave a short introduction of Madam Helena Petrovna Blavatsky. How she co-founded the Theosophical Society in 1875; her visit to the Oriental cities of Tibet and India; and the books written by her - the first being *Isis Unveiled*. Sis. Navaz Dhalla and Sis. Meheringiz Baria read a poem on White Lotus Day, written by Late Sis. Bana Mehta. It was from her book "*Saraswati Vandana*".

Bro. Berthram Redwood too said a few words about HPB and compared the lotus flower with her actual life, which is the life of purity like white lotus flower.

Sis. Navaz Dhalla had decorated a table with Madam Blavatsky's photo with flowers and candle lights all around. All members paid their respect by bowing their heads to the Great Theosophist and the Founder of the Theosophical Society.

VASANTA & GANESH LODGE'S MEETING on 8th May 2018: In the Meeting they had readings from (1) The Bhagvadgita in Gujarati by Sis. Urvi Hora (2) *The Light of Asia* - in Hindi from '*Asia ki Jyoti*' by Sis. Kalpana Jani and (3) *The Voice of the Silence* in English by Dr. Ajay Hora. Bro. Chandulal Pandya, former President of Gujarat Federation, spoke on this occasion.

VIMADALAL BILIA LODGE MEETING on 2nd May 2019: The readings from the sacred books were by Bro. Beji Manjra, Sis. Armaity Tirandaz and Bro. Zinoo Master, who also spoke about the significance of White Lotus Day.

WESAK BLESSINGS MEETING AT BLAVATSKY LODGE: Brethren gathered in the Green Room of Blavatsky Lodge on 18th May 2019

where an Altar like table near the statue of Lord Buddha was prepared by President Sis. Kashmira Khambatta. She had made a Rangoli underneath the table depicting Enlightenment of Lord Buddha under the Bodhi Tree. There was a good response to her artistic invitation for Wesak Blessings meeting on Buddha Poornima Day. The meeting was opened with The Universal Prayer. Sis. Jasmine Cawasji recited the Buddhist Prayer. Bro. Arni Narendran spoke on life of Lord Buddha and 'Esoteric Significance of Buddha Purnima'. Sis. Kashmira with Power Point Presentation created the atmosphere of being at Wesak Valley. Members recited 'The Greatest Blessings'. Bro. Arni conducted Group Meditation for World Peace. In the end all partook Holy Water served by Sis. Deepa Kapoor, who, sharing her feelings, said, 'Each and every one present felt transformed to the Valley and very good vibrations!'

Vimadalal Bilia Lodge during their weekly meetings celebrated White Lotus Day on 2nd May and Vaishak Purnima on 16th May 2019. Zoroastrian Scholar Bro. Rustom Chothia in his talk on "The beneficial and medicinal effects of the King of Spices - Turmeric" said that its active ingredient Curcumin cures over 600 diseases/ailments including cancer. This talk was held in April. Then, on 9th May Bro. Rustom Chothia spoke on 'The coming of the Saviours in Various Religions'.

TS NETWORK OF MUMBAI: TS MUMBAI Group on WhatsApp: BTF President Bro. Vinayak Pandya daily gives inspiring '*Rose Message*' with contemplative thought for the day. Bro. Navin Kumar invites TS Brethren & interested inquirers to Blavatsky Lodge meetings held on every Tuesday & Friday and for special events. Bro. Vinayak Pandya extends invitation for Joint Meetings of Vasanta & Ganesh Lodge. The members of Mumbai share their thoughts on Theosophical & Spiritual Teachings.

OBITUARY: Sis. Usha Ahwin Shroff, a Life Member of Vasanta Lodge with TS Membership of 27 years passed away to Light Eternal on 29-4-2019. A dynamic Lady, whose contribution in corporate sector to Excel Industries Ltd. led by her husband Ashwin and in Theosophical Society to Vasanta Theosophical Co-operative Housing Society, is praiseworthy. She used to attend BTF Annual Sessions. May her soul be blessed with peace.

Karnataka

The following meetings were held at Bellary Sanmarg Theosophical Society: Bro. Vastrad explained about the significance of White Lotus Day on 8th May.

Shankar Jayanti was celebrated on 9th May in which Bro. Basavaraja Sailimath explained about Shankar Jayanti.

Krishnamurti Jayanti was observed on 11th May. Bro. Rangaih Shetty explained about Krishnaji's teachings on this occasion.

Buddha Poornima was celebrated by the members of the Lodge on 18 May. A portrait of Lord Buddha was displayed on this occasion. The programme started with the prayers. It was followed by a talk delivered by Bro. Vijayendra. He spoke in brief about Buddha's life and his teachings. Prasadam was given to all after the programme.

A good number of members attended all the afore-mentioned programmes.

The inauguration of Yoga & Pranyama Training Programme was jointly organized by Bellary Sanmarg Theosophical Society, Patanjali Yoga Samati and Bharat Swabhiman Trust. It was held at Bellary Sanmarg TS. Sri Pamathi of Yoga Centre conducted Yoga Classes for about 100 members followed by the inauguration of programme by Dr. A.I. Basavaraja Reddy, President of Bellary Theosophical Society, who briefly explained the history of Theosophical Society and its purpose. The chief guest Mr. Anitha Jain advised for daily Yoga Practice in order to maintain health of not only individuals but also the health and peace of society. Prof. M. Sreenivasalu Shetty, S. Hanumantha Shetty, K. Nagaraj. K. Balagangadhar and other members of the TS participated in the Yoga Classes.

Rayalaseema

The Following activities were held during the month of May 2019:

AMARAPURAM, the most active lodge of RTF conducts study everyday near the residence of its members. The members meet once in a week in the Lodge's premises, which is little far off from town. A well-organized team with its leader Dr. S Basavaraj is taking care of the lodge.

The members of Chintana, Malkajigiri, meet on every Thursday at 6 pm in order to study *The Key to Theosophy*. The study is conducted by the Federation Secretary Bro. N. C. Krishna.

The members of Hyderabad TS meet on every Sunday and Tuesday at 9.30 am and 6 pm respectively for study.

The members of Vasistha TS, Nallakunta, meet on every Saturday for study of Theosophical literature.

The members of Jnanabharathi lodge, Ammuguda, conducted the Summer School for children with their parents on 19th May. The programme started with Bharat Samaj Pooja at 9 am in which the importance of pooja in daily life was explained. In various sessions from 10 am to 1 pm, programmes were conducted to attract children for giving extempore talk, to participate in games, practical training for making bags etc. It was a big success for RTF as we could make two groups of people viz children up to 16 yrs and their parents who are in 30 - 40 age group. All the arrangements were made by donations from members like J Satyavathi, Padma, Meena Bai, K. Satyanarayana and other young members.

The members of Secunderabad lodge meet four days in a week for study of theosophical literature. They conduct evening classes for learning Bharat Samaj Pooja for those who want to learn it.

The members of Satyavivchara, Warangal, are conducting study class on every Sunday.

SKT lodge, Guntur, conducts study class regularly and performs Bharat Samaj Pooja regularly.

The Rayadurgam lodge organizes study class on every Thursday and Sunday.

The members of Shamballa lodge meet on first Sunday of every month and Sri Ramakrishna Study Centre at BHEL organizes meeting on 3rd Sunday of every month.

All the Lodges of the Federation observed White Lotus Day on 8th May.

Utkal

White Lotus Day was celebrated on 8th May at UTF Hall, Bhrahmavidya Bhawan, Bhubaneswar. Prof Sahadeb Patro read out the 2nd Chapter of "Bhagavadgita" on this occasion. Then, Sister Mitalini Mahaptra read out a chapter from the book *The Light of Asia* and Bro Satyabrata Rath read out a chapter from the book *The Voice of the Silence*. This programme was organized by Sidharth Lodge.

Vaisakha Poornima was celebrated on 18th May. It was organized

by Maru Lodge. Prof Sahadeb Patro, President UTF, presided over the function and delivered a talk on the significance of the day. Bro Styabrata Rath read out a chapter from the book *Masters and the Path*.

Dr Chittaranjan Satapathy delivered a thought provoking Theo-Science lecture on the subject "Matter and the Consciousness". It was held on 19th May.

The Foundation Day of UTF: Bro P.K. Mahaptra delivered a very lucid talk on "Theosophical Movement in Odisha" on 16th May.

All the afore-mentioned four programmes were held at UTF Hall, Brahmanvidya Bhawan, Bhubaneswar.

The members of Barabati Lodge, Cuttack, celebrated Buddha Poonnima on 18 May.

The members of Balesore Lodge celebrated Buddha Poonnima on 18 May.

Study Class is conducted once in a week by the following Lodges in Bhubaneswar: Brahrampur Lodge, Bhubaneswar Lodge, Laxminarayan Lodge, Maru Lodge, Sanath Kumar Lodge and Siddarath Lodge. Besides, the members of Balasore Lodge meet at the residence of Bro. Hariram Machar on every second Saturday and Sunday for the study class. The members of Jagannath Lodge (Puri) meet at the residence of Sri Kailash Chand Pattnaik on every Saturday. Sambalpur Lodge conducted study on every Sunday at the residence of Dr. A.C. Dani. The members of Kapilesh Lodge (Dhenkalal) meet on every Saturday. Study of Theosophical Classics are conducted at these venues.

Uttar Pradesh

The following talks were organized by Dharma Lodge, Lucknow, in the month of May:

'Man and his bodies' by Bro. B.K.Pandey, 'Doctrine of Heart and Eye' by Bro. B.K. Pandey, 'Way of self-knowledge' by Bro. A.P. Capoor and Bro. S.K. Pandey, and 'Heart of Theosophy' by Bro. B.K. Pandey.

White Lotus Day was observed by the members of the Dharma Lodge on 8th May. After the recitation of the Universal Prayer, Bro. U.S. Pandey explained the significance of the White Lotus. Bro. B.L. Dube read out some passages on life and work of H.P.B. Then Bro. Dube read a portion of the Bhagavadgita, Bro. U.S. Pandey read a portion of *The Light of Asia*, and Bro. A.P. Capoor read a portion of *The Voice of the*

Silence. Thereafter homage was paid to H.P. Blavatsky by observing two minutes' silence.

White Lotus Day was observed on 8th May by Satya Marg and Pragma Lodge in Lucknow, and by the lodges in Kanpur, Allahabad, Agra, and Gorakhpur.

Public talk at Lucknow: Rotary Club of Lucknow Khaas RID-3120 organized a talk on 'Self-Management' by Bro. U.S. Pandey in the evening on 8th May at Gomti Hotel, Lucknow. Dr. R.C. Chaddha, President of Rotary Club, welcomed the speaker and the participants. Bro. Pramil Dwivedi introduced the speaker to the audience consisting of Rotarians and their family members and acquaintances.

Bro. Pandey before taking up the theme requested the audience to recite the Universal Prayer with him and thereafter explained in brief about Theosophy and the Theosophical Society- its objects and mission. During his talk on the theme "Self-Management" he brought out the importance of management of self for maintaining order and harmony in oneself, family, community and human society at large. He covered such points as average person doing activities without applying logic like a robot, self-centred personality dominating his normal living and that being the cause of all troubles, two types of nature-lower or outer and higher or inner, self- management to bring the lower nature in tune with higher nature and steps required for the same.

After his talk there was close interaction with the participants who while seeking answer to some questions expressed their appreciation for the content and delivery of the talk.

At the conclusion the President of the club thanked the speaker and requested him to give more talks on such themes in this forum in future.

Public talk in a college at Lucknow: On invitation by Shri Sudham Chandwani, the Principal of Baba Thakurdas Intermediate College, Lucknow, Bro.U.S.Pandey delivered a public talk on the theme "Role of Teachers" before the gathering of teachers and members of college management committee. It was held on 20th May. At the beginning of his talk Bro. Pandey spoke in brief about the Theosophical Society and its objects. Thereafter he spoke on the qualities such as Love, Discrimination, Desirelessness and points of good conduct, viz. Control of Mind, Control of Action, Tolerance, Cheerfulness, One-pointedness, and Confidence necessary in the teachers for imparting proper teaching. He also mentioned that besides skill in subjects of curriculum, the teachers should

make efforts to see that young student develops qualities of a good human being such as kindness, compassion, sensitivity, tolerance etc. towards all. Our aim should be all- round development of students so that they become good citizens - useful for family, community, nation and the world and they are able to live an integrated wholesome life.

Almora- Public talk and Lodge meeting: Bro. U.S. Pandey visited Almora on 31 May. There he delivered a public talk on “Thought Power and its use”. The topics of his two talks at the Lodge were “Theosophy and Theosophical Society” and “Reincarnation”. Besides, he discussed the administrative matters with the Secretary of the Lodge Bro. Pradeep Kumar Gururani.

The following talks were held at Kanpur-Chohan Lodge between March and May 2019: ‘Beginning of 6th Root Race’ by Bro. S.K. Pandey, four talks on ‘Practical Occultism’ by Bro. Kirtiman Singh, ‘Function of Body Consciousness’ by Bro. S.K. Pandey. ‘Time and Timeless’ (Q. and A. by J. Krishnamurti) by Bro. R.L. Gupta, ‘Essential virtues for students’ by Bro. S.S.Gautam and two talks on ‘Descent of human ego into incarnation’ by Bro. S.K. Pandey.

Smt. Sulochana (Dip. No. 103643) of Noida lodge passed to peace on 13 May 2019.

Study Camp at Bhowali

1. A study camp under the auspices of Kerala Theosophical Federation was held in Bhowali from 27th April to 3rd May, 2019. The book taken up for study was *The Key to Theosophy* by HP Blavatsky. The camp was inaugurated on 27th morning by the Federation’s President Dr. M.A. Raveendran by lighting the lamp followed by Universal Prayer.

Bro. K. Dinakaran, Secy. K.T.F., welcomed the members from different lodges of Kerala and explained the importance of the book- *The Key to Theosophy* which has reference in Mahatma Gandhi’s autobiography *The Story of My Experiments with Truth*. Gandhi mentioned that it was H.P. Blavatsky’s book which stimulated in him the desire to read books on Hinduism and freed him from the misconceptions on Hinduism fostered by the Missionaries.

The Camp Director Dr. Raveendran spoke on the contents of the book and requested everyone to make a serious study of the book. He explained **Theosophy and the Theosophical Society, Exoteric and Esoteric Theosophy**. He also spoke on **OM and Reincarnation** and **The Constitution of Man**.

In the afternoon session Prof. Gopinathan, Sis. Vridna and Bro. Mohandas spoke on *Advaita* and on J.Krishnamurti respectively.

The programme commenced every day at 7.30 a.m. with *Bharat Samaj Pooja* conducted by Sis. Lekshmi bai and Bro. Madhusoodanan Pillai. In the evening at 7.00 p.m. there was Meditation for the members.

Bro. Dinakaran spoke on **The Fundamental Teachings of Theosophy**. Sis. Sheela Raveendran spoke on the subject **Education and Theosophy**

Discussion on the following subjects were conducted and Bro. Dinakaran led the discussion:

1. How Members can help the Theosophical Society
2. The Future of the Theosophical Society
3. Theosophy and Marriage

The members also had the opportunity to visit the various places in and around Bhowali which included Nainital, Bhimtal, and Golu Temple. The camp was a memorable one for all the ten participants. Bro. Dinakaran thanked the Indian Section for the excellent arrangements made for the members during their stay. He also expected that more members from South, especially from Kerala, will attend the Bhowali Camp in future.

2. STUDY CAMP ON “LIGHT ON THE PATH” (Under Strategic Planning of Goals) By Marathi Federation.

Marathi Theosophical Federation organized a study camp on “Light on the Path” at Bhowali from 10-05-2019 to 15-05-2019. It was directed by Bro. C.A. Shinde, National Lecturer, Indian Section, TS. Twenty-four delegates from various lodges of Maharashtra participated in it.

The camp was inaugurated by Bro. V. Narayanan, Treasurer, Indian Section, TS. Bro. N.N. Raut, President, Marathi Theosophical Federation, welcomed Bro. C.A. Shinde, Director of study camp, Bro. V. Narayanan and the participants.

The study camp was conducted in two sessions daily with morning and evening meditation. “Bharat Samaj Pooja” was also performed daily by Bro. Jagdish, Bro. Madhukar Wankhade and Mrs. Meenakshi Wankhade, assisted by Bro. C.S. Mirajkar.

On the first two days, study on “Light on the Path” was conducted.

During the two days’ period of the study camp, the Director Bro. C.A. Shinde covered the study of various rules. He divided the participants in three groups and they were named by three young participants like Deepali group, Anjali group and Monica group. On the first day Deepika group was assigned Rule No.(1) for studies and group discussion. Rule No.(1) ‘Kill out ambition but work as those work who are ambitious’. Each group selected their group leader first for presentation in the afternoon session and then their group discussion was held. Anjali group was assigned Rule No.(2) which was ‘Kill out desire of Life but respect Life as those do who desire it.’ Monica group was assigned Rule No.(3) which was ‘Kill out desire of comfort but be happy as those are who live for happiness.’

Bro. R.C. Mali, Bro. O.H. Chillal, Bro. C.S. Mirajkar, Bro. Karkahnis, Bro. S.K. Kadam presented the points of discussion in the afternoon session.

On the second day, studies of groups started with Rules No.(8) Stand alone and isolated. (12) Within you is the light of the world. and (20) Seek it not by any one road, for each temperament there is one road. Bro. Chillal, Bro. R.V. Vastrad (National Lecturer, Indian Section) and Bro. A.S. Sonone, Bro. Karkhanis presented their points of discussion in the afternoon session.

3. A study camp on the theme PRESENT MOMENT AWARENESS (MEDITATION) was held at Bhowali Study Centre under the auspices of Karanakta Theosophical Federation from 17th to 23rd May 2019. The President of KTF Bro. B.V. Thippeswamy, directed the study which was attended by 60 members of the Federation. It was inaugurated by Bro. V. Narayanan, Treasurer, Indian Section, by lighting the lamp. He conveyed the greetings from Bro. Pradeep Gohil, General Secretary, Indian Section, on this occasion. He also stressed on meditation which brings inner awareness and Divine presence. It is the responsibility of each member of the TS to live and to propagate universal brotherhood.

In the introductory speech the Director of the camp highlighted the teachings of Lord Buddha: “There is one and the only path for salvation, i.e.; Sati Pattana – Establishment of awareness”. Buddah taught four ways of meditation – *Kayanu Pashana*, *Vedanau Pashana*, *Chittanu Pashana* and *Dhammanu Pashana*.

In this regard various topics were prescribed and presented by the lecturers and discussed in depth by the participants. The important topics well designed by the Director in relation to the theme were : What is meditation, Silence, Awareness, Mind and its functions, Nature and functions of the Brain, Brain waves, Nature and Emotional Pain, Astanga Yoga of Patanjali, Sati Pattana, How to attain present moment Awareness, Science of Meditation, Hormones and its functions, the structure of Brain waves during Meditation, Abdominal Breathing, Awareness and Attention, the experiences of Meditation, The power of awareness, Characteristics of Self Actualized person, Self- knowledge and Religious Life, Eight Stages of Meditation as explained by Buddha.

The resource persons who put their sincere efforts to communicate their thoughts effectively were: Bro. B.V. Thippeswamy, President, KTF, Bro. G. Dakshinamurthy, Vice President, KTF, Sis. K. Parvathamma, Secretary, KTF, Bro. R.V. Vastrad, National Lecturer, Bro. M.S. Sridhar, Bro. B.C. Narasingappa, Bro. H.C. Jagadeesh, Bro. T. Srinivas and Bro. Venkatachalapati.

Greater emphasis was given for practical sessions during the camp. Everyday two sessions of 2 hours each practicing of various types of meditation (Vipashyana, Writing, Counting and Abdominal Breathing) were conducted by Bro. B.C. Narasingappa. The participants were delighted by the experience that they gained through practical meditation sessions and expressed their awareness towards meditation which they are willing to continue in their daily life.

The valedictory function was held on 23rd May. Sis. K. Parvathamma conveyed her sincere thanks to all participants, resource persons, Director of the camp and to the Indian Section for providing all amenities for comfortable stay at the Himalayan Study Centre, Bhowali. The participants were really energized with the power of moment to moment awareness. The camp was very useful with its practical approach.

4. Bro. U.S. Pandey directed the study on “Light on the Path” organized by Gujarat and Bombay Federations at Himalayan Study Centre, Bhowali, from 28 to 30 May, 2019.

GOALS FOR — 2018-2019 Indian Section Headquarters

	% Ach.
01. To conduct a goal setting meet at Varanasi/Bhowali for the President and Secretary of all the Federations.	100
02. To organize one workers' training camp in Varanasi and one in Adyar.	0
03. To strengthen the administrative set-up of the Indian Section by hiring at least two administrative officers and two volunteers.	25
04. To make a pilot project/camp for combined study, meditation and service at Varanasi.	100
05. To reprint at least six Theosophical Books which are out of copyright period.	0
06. To develop a syllabus and start a course on Theosophy at Vasant Kanya Mahavidyalaya (VKM).	100
07. To initiate generation of a surplus at the rate of Rs. 1 Crore per year before the end of the year at The Indian Section HQ and grant a reasonable amount to each federation that qualify for work on propagation of Theosophy.	50

Assam Theosophical Federation

01. To organize visits to 4 schools and 6 colleges by good speakers to attract young generation towards Theosophy.	30
02. To form two new Theosophical lodges.	0
03. To revive four inactive lodges.	0
04. To conduct 6 study classes at federation and lodge level for the better understanding of Theosophy.	30
05. To translate two English books on Theosophy in Assamese.	0
06. To conduct a study camp at Bhowali in which at least 10 members will participate.	0
07. To publish 500 copies each of 10 pamphlets in Assamese on Theosophical subjects for lodges and general public.	80
08. To organize 10 debate/essay competitions at school and college level.	0
09. To publish Quarterly newsletters in Assamese for the members.	50
10. To increase net membership in the federation by 10 members.	100
11. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bengal Theosophical Federation

01. To increase net membership by 16 members.	100
02. To open two new lodges during this year.	50
03. To increase the number of members attending our weekly study classes by 25%.	70
04. To popularize Theosophy amongst students through the members who are in teaching profession and induct at least two new student members.	0
05. To translate, publish and distribute four books on Theosophy in Bengali.	0
06. To conduct 4 study classes by National Lecturers.	25
07. To make the Federation's library facility available to the public.	100
08. To reactivate two dormant lodges/centres by visiting and motivating workers and old members.	50
09. To send at least 10 members for the Bhowali study camp.	100
10. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bihar Theosophical Federation

01. To organize a two hours' talk on a Theosophical topic in each of the 11 lodges.	10
02. To organize a two-day study class in each of the 11 lodges.	100
03. To organize a three-day study class by Bihar Theosophical Federation.	0
04. To organize a day-long seminar in each lodge on a social topic related with Theosophy in which chairperson will be a reputed person other than a member of the TS.	0
05. To revive four defunct lodges. (Hajipur, Patna Maurya, Patna Bodha and Patliputra)	0
06. To organize one talk on basic theosophy in two schools and two colleges.	0
07. To achieve a net increase in membership of 30 members.	0
08. To develop a website of Bihar Theosophical Federation.	100
09. To conduct a five-day study camp at Bhowali in the first week of May/June, 2019, with at least 15 members.	0
10. To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Bombay Theosophical Federation

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| 01.To increase net membership by 5 members. | 0 |
| 02.To start an E-Lodge as a pilot project in Mumbai. | 0 |
| 03.To ensure that the members of Anand Lodge meet at least once in a month. | 0 |
| 04.To encourage participation and presentation by young and new members in at least three meetings. | 50 |
| 05.To have at least two reach out programmes at schools and colleges. | 0 |
| 06.To prepare at least three Second Line Workers to take more responsibility for the administration of the lodge and federation. | 33 |
| 07.To organize funding for one Indian Section Educational Project (Library Upgradation). | 0 |
| 08.To send at least five members for the study camp at Bhowali. | 0 |

Delhi Theosophical Federation

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| 01.To publish 1000 copies of pamphlets in Hindi on introduction to Theosophy for general public. | 0 |
| 02.To arrange at least 6 lectures on Theosophical subjects at various schools and colleges of Delhi. | 0 |
| 03.To achieve an increase of 10 members in net membership. | 0 |
| 04.To organize 6 study classes of two days' duration at the Lodge and Federation level. | 0 |
| 05.To organize a workers' training camp. | 0 |
| 06.To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 07.To conduct a three-day study camp at Bhowali in the last week of May, 2019, with at least 30 members. | 0 |

Gujarat Theosophical Federation

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| 01.To organize a workers' training camp. | 0 |
| 02.To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 03.To organize a three-day study camp for at least 70 members at one location in order to activate the members of the Lodge. | 0 |
| 04.To reactivate two dormant lodges/centres by visiting and motivating workers and old members. | 0 |

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| 05.To publish 1000 copies of pamphlets and two books in Gujarati, each on five Theosophical subjects and distribute them to lodges and members. | 100 |
| 06.To organize one youth camp, one elocution competition and three essay competitions to encourage youth activities. | 0 |
| 07.To celebrate Foundation Day, Adyar Day, Dr. Annie Besant's Birthday and White Lotus Day at different schools and colleges. | 75 |
| 08.To increase net membership by 20 members. | 100 |
| 09.To conduct a four-day study camp at Bhowali in April/May, 2019, with at least 35 members. | 0 |

Karnataka Theosophical Federation

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| 01.To set up a school of Theosophy at Bengaluru to imbibe standard practices of learning and dissemination of Theosophical wisdom for the benefit of different classes of membership-basic, intermediary and higher. | 0 |
| 02.To set up a cadre of at least 20 teachers of Theosophy and supplementary staff as resource persons and enabling staff, at all events for propagation of Theosophy. | 0 |
| 03.To set up a committee of 10 core members to prepare a common plan of activity for all lodges and oversee its implementation. | 0 |
| 04.To lend a characteristic identity of Theosophy to all lodges in the state by enforcing uniform pattern of activity in the lodge's programmes for at least five days in a week. | 100 |
| 05.To establish a Lodge Activity and Development Fund (LADF) made up of voluntary donations, sponsorship and endowments worth at least Rs. 3 lacs. | 0 |
| 06.To set up libraries, one each, in at least 10 lodges and provide them with free supply of books stock, journals, pamphlets for the benefit of the members and interested general public. | 100 |
| 07.To achieve an all-round progress in number of general activity by + 20%. | 0 |
| 08.To conduct a ten-day study camp at Bhowali in the first week of April, 2019, with at least 45 members. | 0 |
| 09.To conduct a goal setting meet for the President & Secretary of all the Lodges. | 0 |
| 01.To organize visit to ten schools. | 0 |

02.To organize gift books on TV programmes (Chandana) – That Antha Heli.	100
03.To organize 130 one-day camps.	50
04.To organize 10 two-day camps.	10
05.To organize 9 three-day camps	10
06.To organize 10 four-day camps.	40
07.To organize a ten-day study camp cum-workshop.	0
08.To organize 313 half-day study classes.	0
09.To organize 365 Bharat Samaj Pooja.	10
10.To publish five Theosophical books in Kannada.	100

Kerala Theosophical Federation

01.To organize two “Wake Up India Youth Camps” with at least thirty students in each camp.	50
02.To organize two “Reaching Out” programmes for interaction with Teachers and Students.	100
03.To organize one workers’ training camp with at least thirty members.	100
04.To organize two book exhibitions for ten days with the co-operation of public libraries and other institutions.	100
05.To publish two books in Malayalam, this year.	0
06.To organize two Retreats/Study camps in Kerala and Bhowali with at least thirty members in each camp.	50
07.To celebrate four Red-Letter Days of T.S., like October 1 st by organizing competition for school and college students in their respective school and college, followed by the final competition at the lodge.	75
08.To celebrate the 125 th anniversary of Dr. Besant’s arrival in India with a public function on 16 th November 2018 at Trivandrum.	100
09.To publish 500 copies of pamphlets on two Theosophical subjects in Malayalam.	0
10.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

M.P. & Rajasthan Theo. Federation

01.To increase membership by 20 members.	15
02.To arrange at least four Theosophical orientation sessions for Scouts and N.S.S. students from college.	25

03.To arrange at least four “Yoga and Meditation” camps at different lodges.	0
04.To form four groups and clusters of lodges for better communication and better documentation.	0
05.To conduct one study camp at Bhowali in June with at least 20 members.	0
06.To organize five study camps/seminars at different lodges.	20
07.To form at least two Youth Groups at lodge level for Theosophical activity.	0
08.To conduct a goal setting meet for the President & Secretary of all the Lodges.	15

Madras Theosophical Federation

01.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100
02.To improve attendance by 25% through dissemination of information in the print media.	30
03. To organize two study camps on Theosophy at Adyar.	0
04. To publish two books in English on Theosophy.	100
05. To publish 500 Theosophical pamphlets on five aspects of Theosophy for wider circulation amongst the public.	0
06. To prepare a concise book on political role of Dr. Annie Besant in India and have it printed with support from the Indian Section.	0
07. To increase the net membership by 10 members.	50

Marathi Theosophical Federation

01. To organize five one-day seminar on Theosophical Subjects.	60
02. To conduct five Essay competitions and Debate competitions, based on Theosophical books, for Higher Secondary and College level students.	20
03.To publish 1000 copies of a book in Marathi language, covering five topics of Theosophy, then distribute them to lodges and also in schools.	0
04. To introduce one three-day vacation study camp based on theosophy for 30 students of Higher Secondary Schools at Akola.	0

05.To increase the membership by 10 members.	50
06.To conduct three one-day introductory camps for new members.	0
07.To arrange three guided meditation sessions for the members and also for general public.	66
08.To conduct a five-day study camp at Bhowali in the first week of May, 2019, with at least 25 members.	0
09.To conduct a goal setting meet for the President & Secretary of all the Lodges.	20

Rayalaseema Theosophical Federation

01.To develop a website of the federation in order to popularize Theosophy and present Theosophical ideas among the members and outsiders.	100
02.To activate four dormant lodges.	0
03.To form three study centres and one new lodge.	0
04.To enhance the net membership by 25 members.	25
05.To conduct a study camp at Bhowali during the last week of April, 2019, with participation of 40 members.	40
06.To visit two colleges/schools at least once in every two months for popularizing Theosophy.	15
07.To conduct a goal setting meet for the President & Secretary of all the Lodges.	0
08.To start Theosophical Libraries in 4 lodges of the federation.	25
09.To conduct three training camps in order to train members to become federation lecturers and resource persons.	0
10.To print and distribute 500 copies of four Theosophical books, and 1000 copies of pamphlets on Theosophical subjects in Telugu.	25

Tamil Theosophical Federation

01.To organize 6 study classes in different lodges.	50
02.To publish 500 copies of pamphlets in Tamil on 10 Theosophical subjects for lodges and general public.	10
03.To increase net membership in the federation by 10 members.	100
04.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

05.To organize 10 debate/essay competitions at school and college level.	20
06.To conduct a study camp at Bhowali with at least 10 members.	0
07.To organize at least six lectures in Tamil on Theosophical subjects in six schools/colleges.	50

Telugu Theosophical Federation

01.To increase net membership by 50 members including 10 Women and 10 Youth members.	100
02.To revive and activate three dormant lodges.	33
03.To popularize Theosophical literature in three colleges and one University by providing 500 copies of pamphlets on basic Theosophy.	0
04.To conduct a five-day study camp at Bhowali with at least 40 members during May, 2019, and a two-day study camp at any lodge of the Federation.	0
05.To conduct two meditation classes at different lodges.	0
06.To conduct at least two public meetings to introduce Theosophy to the people in order to attract new members.	0
07.To publish two sets of 500 copies of pamphlets on basic Theosophy in Telugu language.	0
08.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Utkal Theosophical Federation

01.To form two new lodges and revitalize four dormant lodges.	60
02.To increase net membership by 20 out of which five shall be women.	100
03.To invite four National Lecturers for conducting study camps of three-day duration.	0
04.To impart Theosophical education once in a fortnight at two different schools.	50
05.To arrange two study classes of two-day duration for non-members at Bhubaneswar and at Cuttack.	100
06.To publish three translated Theosophical books and one reprint in Odia.	0

07.To distribute 500 Odia pamphlets and 100 books in schools, colleges and social functions.	100
08.To organize a two-day youth camp at Bhubaneswar.	100
09.To use electronic and print media in order to popularize Theosophy among general public through three TV interviews/talks and three newspaper articles.	0
10. To conduct literary competitions on Theosophy for Youth at two different colleges and schools with incentives.	0
11.To conduct a five-day study camp at Bhowali in the last week of May, 2019, with at least 20 members.	0
12.To conduct a goal setting meet for the President & Secretary of all the Lodges.	100

Uttar Pradesh Theosophical Federation

01.To conduct 6 study camps of two to three days in different lodges.	83
02.To organize 8 sessions/public talks of one to two hours each for exposure of Theosophy to general public.	100
03.To conduct 6 one-day seminars on Theosophical subjects.	100
04.To organize three programmes for students on integrated development/self-transformation at college level, higher secondary level and school level.	100
05.To organize two introductory camps for new members	100
06.To arrange four guided meditation sessions.	100
07.To increase net membership by 5 members.	0
08.To conduct a three-day study camp at Bhowali in June, 2019, with at least 20 members.	0
09. To set goals for all the 22 lodges.	100
10.To print Hindi translation of one Theosophical book.	0

THEOSOPHICAL WORKERS' TRAINING CAMP

The Indian Section has organized a Theosophical Workers' Training Camp on 28-29 September, 2019 at the Indian Section Headquarters in Varanasi. It will be conducted by Bro. U.S. Pandey.

Members are required to remit an appropriate amount based on the type of accommodation they select latest by 1st September, 2019.

1. Suryashram- Rs. **1250** (Rs. 150/Day Acco, Rs. 200/Day food)
2. Other Rooms at Sudarshan, Dhruv, etc. Rs. **950** (Rs. 50/Day Acco., Rs. 200/Day food)

The amount includes registration fee of Rs. 200, accommodation charges and meal charges. The accommodation will be provided from 2 p.m. onwards on 27th September 2019 to morning of 30th September (upto 11a.m.). Lunch and Dinner will be provided on 27 September and Breakfast only on 30th September. The accommodation will be provided to 30 persons in Suryashram and 66 in other rooms on a first come first serve basis. If registration is cancelled before 15/09/2019 then, Rs. 200 will be deducted and the refund will be sent to you after 15/10/2019.

Remittances are to be made to Vijaya Bank, Kamachha Branch, Varanasi, Account No. 718301010005045, IFSC Code VIJB0007183 in the name of the Indian Section, The Theosophical Society. You must inform Mr. A.N. Singh (Accountant, Indian Section by email (theosophyvn@gmail.com) or tel. 0542-2400773, giving details of your name, address, transfer amount, date and mode of payment, without which you cannot be registered. You may pay by cash or draft as well. Please mention your mobile no. & email address and give details of arrival & departure time.

Pradeep H. Gohil
General Secretary

HEADQUARTERS OF THE INDIAN SECTION, THE THEOSOPHICAL SOCIETY

THE 144th INTERNATIONAL CONVENTION AT VARANASI

Theme: *Nurturing the Divine Seed*

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

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

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

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

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

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

Overseas delegates

Food	Registration	Accommodation	Total Package
\$25(Rs 1750)	\$70(Rs 4900)	\$85(Rs 5950)	\$180(Rs 12,600)

Indian and Less Developed Countries' delegates

Food	Registration	Accommodation	Total Package
(Rs 1750)	(Rs 500)	(Rs 5950)	(Rs 8,200)

Includes registration fee, sharing room, mattress of cots sheets, blankets, all meals etc.

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

Indian and Less Developed Countries' delegates

Food	Registration	Accommodation	Total Package
Rs 1750	Rs 500	Rs 950	Rs 3200

Includes registration fee, mat/cot or mattress, sheets, blankets, all meals at the Canteen.

Note: half rate for children of 3-10 years

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

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

Food	Registration	Total Package
Rs 1750	Rs 500	Rs 2250

E. BREAKFAST, LUNCH, SNACKS, DINNER FOR ONE DAY IS

Rs 600, in addition to one time registration charge of Rs 500.

Note: half rate for children of 3-10 years

ACCOMMODATION

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

REGISTRATION AND PAYMENTS

Last date for registration: 1 December 2019

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

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

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

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

Marja Artamaa
International Secretary

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

International Convention 2019-20

REGISTRATION & ACCOMMODATION FORM

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

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

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

Section/Federation/Lodge Special Request:

PACKAGE RATES:

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

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

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

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

Note: half rate for children of 3-10 years

* EUR 328 or AUD 536

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

Date of Arrival: morning/afternoon

Date of Departure: morning/afternoon

Signature of applicant:

Date:

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

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

**OFFICIAL NOTICE
INTERNATIONAL CONVENTION 2019-20**

In accordance with the Rules and Regulations of the Theosophical Society, the 144th International Convention will be held at the National Headquarters of the Indian Section in *Kamachha, Varanasi*, from 31 December 2019 to 5 January 2020. The Convention theme is “Nurturing the Divine Seed”.

Marja Artamaa
International Secretary

INDIAN SECTION STUDY CAMP

Theme: **Teachings of Theosophy and J. Krishnamurti** (Reference Book for the study will be "*A Jewel on a Silver Platter*" by Prof. P. Krishna). List price of the book Rs. 450/-
Available till study camp at Rs. 250/-, at the Indian Section's Bookshop (Varanasi).

The three-day Indian Section Study Camp on "The Teachings of Theosophy and J. Krishnamurti" will be held from 2nd October to 4th October, 2019 and will be conducted by Prof. P. Krishna, former Secretary, Rajghat Education Centre, Krishnamurti Foundation India, Varanasi, who is a life member of T.S. and had worked closely for several years with Krishnaji.

Members are requested to remit an appropriate amount based on the type of accommodation they select latest by 1st September- 2019.

1. Suryashram - Rs. **1600** (Rs. 150/day Acco, Rs. 200/day food)
2. Other Rooms at- Rs. **1200**(Rs. 50/day Acco, Rs. 200/day food)

The amount includes registration fee of Rs. 200, accommodation charges and meal charges. The accommodation will be provided from afternoon of 1st October to morning of 5th October (up to 11 am). Lunch and Dinner will be provided on 1st October and Breakfast on 5th October. The accommodation will be provided to 30 persons in Suryashram and 66 in other rooms on a first come first serve basis.

If registration is cancelled before 15/09/2019 then, Rs. 200 will be deducted and the refund will be sent to you after 15th October 2019.

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 Vijaya Bank, Kamachha Branch, Varanasi, Account No. 718301010005045, IFSC Code VIJB0007183 in the name of the Indian Section, The Theosophical Society. You must inform Mr. A.N. Singh (Accountant, Indian Section by email (theosophyvns@gmail.com) or tel. 0542-2400773, giving details of your name, address, transfer amount, date and mode of payment, without which you cannot be registered. You may pay by cash or draft as well. Please mention your mobile no. & email address and give details of arrival & departure time.

Pradeep H. Gohil
General Secretary