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***Editor***

**PRADEEP H. GOHIL**

## A STEP FORWARD

Clairvoyance is the ability to see the past as well as foresee the future. It is the claimed ability to have the power of seeing objects, events or actions beyond the range of natural vision and that cannot be perceived by the normal senses. It is the possession of the means, talent, skill or proficiency in a particular area to gain information about the object, person and location through extrasensory perception. A clairvoyant is defined as a person who is having heightened senses or being extremely perceptive and who is able to detect things that are normally not recognized by our senses. A U.S. Gallop survey said that more than 25% of people firmly believe in the fact that human beings have psychic abilities such as telepathy and clairvoyance.

Clairvoyance is often associated with precognition (physically knowing something will happen) and retrocognition (physically seeing something that has already happened or remote viewing, physically seeing something at a distance). There is no way to distinguish between clairvoyance, precognition, telepathy (the ability to know what is in someone else's mind by extrasensory means) and retrocognition. People can have visions or relate stream of consciousness, perceptions or feeling that can be interpreted as descriptions of places or things out of the range of vision. The fact that such visions can be subjectively validated as accurate does not imply that any clairvoyance has occurred. If a person could provide accurate and detailed descriptions of remote past or future events on a regular basis, that person would be celebrated as truly clairvoyant. Bishop Leadbeater has described 30 reputed past lives of J. Krishnamurti in *'The Theosophist'* magazine of April 1910 and hence is considered to be truly clairvoyant.

There are various types of clairvoyance. They are grouped into six types. 1) Stable/Mobile, 2) Trailing/Mobile, 3) Augmenting, 4) Diminishing, 5) Effaceable/Withering and 6) Ineffaceable. Clairvoyance is twofold: Birth based or virtue based. With respect to subject matter- religion-time-modes, there are again several types of clairvoyance. For infernal beings and celestial beings clairvoyance is inexhaustible and with their clairvoyance they can know everything. The remaining human beings have limited access to clairvoyance.

The method of development of clairvoyance is not at all simple. A lot of importance is given to the control of thinking and the need for skill to concentrate on thought. A person should choose a certain time every day, a time when he can rely upon being quiet and undisturbed though preferably in the day time rather than at night. One should set oneself at that time to keep one's mind for a few minutes entirely free from all earthly thoughts of any kind whatever and, when that is achieved, to direct the whole force of one's being towards the highest spiritual ideal that one happens to know. One will find that to gain such perfect control of thought is enormously more difficult than one supposes, but when one attains it, one may not find it to be beneficial to the person in every way. As one grows more, and more able to elevate and concentrate one's thought, one may gradually find that new worlds are opening before one's sight.

Bishop Leadbeater claims that when he arrived in India, he did not have any clairvoyant abilities. One day when a Higher One "honoured" him with a visit, he asked whether Leadbeater had attempted a certain kind of meditation connected with the development of the mysterious power called 'Kundalini'. Leadbeater had heard of that power, but thought it to be certainly out of reach for Western people. Yet he was asked to make a "few efforts along certain lines", and was told that He would himself "watch over those efforts to see that no danger should ensue". He accepted the offer of the Higher One and worked "day after day" on this kind of meditation. He was told that on

average it would take forty days, if he does it constantly and vigorously.

Bishop Leadbeater worked on the task assigned to him for 42 days, and it seemed to him that he was already on the verge of achieving the result when a Higher One intervened and “performed the final act of breaking through which completed the process”. It enabled Mr. Leadbeater thereafter to use astral sight while he was retaining full consciousness in the physical body. It is equivalent to saying that “the astral consciousness and memory became continuous, whether the physical body was awake or asleep”.

There are possible applications of clairvoyance. The clairvoyant can see the smallest particles of matter, for example, a molecule or atom, magnifying them as if by an electron microscope. Full possession of this power by a clairvoyant can open up wonderful possibilities. He has before him a field of historical research of most entrancing interest. Not only can he review at his leisure all history with which we are acquainted, correcting as he examines it through the many errors and misconceptions which have crept into the accounts handed down to us; he can also range at will over the whole story of the world from its very beginning.

Dr. S. Radhakrishnan wrote: “By following the principles of the Yoga, such as heightening the power of concentration, arresting the vagaries of mind by fixing one’s attention on the deepest sources of strength, one can master one’s soul just as an athlete masters his body. A higher level of consciousness is achieved through a transformation of the psychic organism which enables one to see and hear at a distance.”

We have seen here that the soul, with its everlasting power of wisdom, is capable of achieving clairvoyant knowledge. This results in spiritual purification which grants one access to greater knowledge. Clairvoyance and spiritual purification would certainly be a step forward in our spiritual journey.

TIM BOYD

## THE PRACTICE OF INSPIRATION—II

When the Theosophical Society (TS) in America invited His Holiness the Dalai Lama to speak, his plane landed at a private airport in Chicago. A small group of us went to meet him at the plane. There is a tradition among Tibetans of presenting and receiving a scarf, or *khata*, as a blessing. As I was representing the TS, when he got off the plane my family and I were at the head of the greeting line. I handed him a scarf and he placed it around my neck. He then did the same thing with my wife and daughter.

At that time my daughter knew very little about the Dalai Lama. She knew he was famous for something spiritual. He spoke briefly to me and my wife, and then he went to my daughter. She was preparing to go away to college. He talked to her for maybe a minute about school and other things. He then got in the car to leave and she just broke down in tears.

I put my arm around her and asked her why she was crying. Her response was: “I’m crying because when he looked into my eyes I felt so strong!” The sudden upwelling of this sense of strength was not the result of anything he said. She had an unexpected momentary glimpse of the deep source of power to which the Dalai Lama is connected, awakening her to that same source within her.

One of the characteristics of inspirational experience is that it transcends our normal limits. It moves beyond our conditioned boundaries of thought and feeling. It is transcendent and motivating. Anything that we might describe as an inspiring experience motivates us. The unique makeup of our temperament determines the manner in which it expresses. It could be physical involvement in a work project where the body becomes en-

energized; or a sudden uplift of the emotions; or a heightened insight of the mind. The higher source pervades and touches them all.

Real inspiration is not about motivational speaking. There are many people who can move others to emote. This is a common form of motivational speaking, often described as “inspirational”, but because of its limited focus on personal goals or accomplishment, I would not call it genuine inspiration. From a theosophical point of view, true inspiration results from the light of *buddhi*, the intuitional field, illuminating the mind and its contents.

Just like the sun’s rays, *buddhi* is *always* shining. The reason its light does not fall on the mind is because of the clouds that stand in between: our distorted emotions, constant personal desires, and imbalanced ways of living, all block our exposure to higher influences. This is where our work begins. The whole idea of practice is not about correcting or manipulating *buddhi*, but in regulating and, ideally, quieting the mind so that it can have its impact on *all* of the personality’s aspects.

The idea of practice is no different than someone who determines that they are going to improve the quality of their diet. With the physical body one of the first things that happens as we start to eat higher quality foods is that toxins that have built up within the body are expelled. Part of the process of practice, even at the level of diet, is that the materials that contradict or stand in the way of our higher nature are expelled; and whether it be a physical, mental, or emotional diet, materials capable of functioning and vibrating at a higher level are built into the body.

One of the reasons the TS came into being is to reaffirm that we live in an intelligent universe. We are surrounded continually not just by intelligence in the abstract, but by infinite different forms through which intelligence is continually expressing itself. Whether we think of it in terms of beings or patterns, this is part of the makeup of the universe. There is no such thing

as empty space. At the most basic, material level we are aware of how deeply we are immersed in patterns of intelligence—microwaves, waves from television, the radio, the Internet, and so on.

In *The Key to Theosophy* H. P. Blavatsky (HPB) writes: “We [theosophists] believe in ‘communion’ and simultaneous action in unison with our ‘Father in secret’, and in rare moments of ecstatic bliss, the mingling of our higher soul with the universal essence.” This is a description of a very high moment of inspirational experience, where our higher nature mingles with the universal consciousness. In *The Light of Asia*, Sir Edwin Arnold describes the life and enlightenment of the Buddha, where the language used is: “The Dewdrop slips into the shining Sea.” The image of the drop of water, a metaphor for soul, or Higher Self, merging with the shining Sea, the endless body from which it is emanated, which gives it its meaning, purpose, and existence, is a powerful expression of inspiration at its pinnacle. Having had this “mingling” experience we return, changed, to the personality and our day-to-day life.

### **Three Avenues Toward Inspiration**

I would like to suggest three avenues along which we could cultivate the possibility for the experience of inspiration. It is said that, “Enlightenment is an accident, [in other words, it is not something that we can control] but spiritual practice makes us accident-prone.” Our role as spiritual practitioners is not to attempt to will, or power our way, to enlightenment, but to put ourselves in the neighbourhood for this unexpected, non-personally controllable experience to take hold of us. One requirement is that we have to some degree the capacity for quiet. We learn, at least temporarily, to still the constant waves of thought. With this as a starter we have the potential for the experience of inspiration.

#### **1. In Nature**

At this point in the world Nature is becoming more remote.

It was never the case in the past, but now the majority of people on the planet live in urban centres where, for many, all they know of the natural world is the tree that is planted on the sidewalk.

Human energy patterns tend to be fragmented and chaotic, whereas in Nature the energy patterns are stable: the growing of the trees, the movement of the branches and the leaves in the wind, the movement of the wind, the flowing of the river; these are all stabilizing patterns. William James, a theosophist and one of the great influences on psychology, wrote in *The Varieties of Religious Experience* his observation that the majority of all mystical experiences take place in Nature. It is not surprising that the deepest inspiration occurs in forests and mountains and not while we are fighting our way in traffic or negotiating the business deal.

The simple act of exposing ourselves to Nature with a quiet mind requires no willful activity. I have been in forests in different places around the world, where setting foot in that forest, without giving it any thought, one finds ourselves whispering. Like in a temple the sense of presence in the place causes us to speak low.

In the Society's history we have people such as Geoffrey Hodson, C. W. Leadbeater, Dora Kunz, and others who would speak of the great beings or the angelic beings that inhabit different places in the natural world. These are presences, or beings that we can expose ourselves to. Even a plant or a birdfeeder at home puts us in the presence of stabilizing rhythms and patterns of Nature, and creates an opportunity for higher forms of knowing to have access to us.

## **2. In a Spiritual Community**

Another avenue toward inspiration is to be found in spiritual community. In India and other places they use the term *sangha*. HPB made the statement that "personality is the curse within the TS and every place else." Our highly treasured, if false, sense of

self is the largest problem not only for ourselves, but for that which we value and love.

All of us would wish for the TS or any spiritual organization to flourish, but somehow we cannot help ourselves, we have to express our personality, and it creates difficulties. One of the beauties of a spiritual community is that the isolated personality, which we are continually encouraged to cultivate and project, is to some degree subsumed, made a part of a greater whole, a greater expression.

There is a principle of the spiritual life expressed in the Bible as, "Wherever two or more gather in my name, there I am in the midst of them." So wherever you find a community of people whose focus is on something deep, the presence of that consciousness is attracted and functions through that centre, magnifying the experience of everybody involved. Whether it is called the ashram, the sangha, the monastery, or simply the group, this has been a fact of being in spiritual communities throughout history.

There are moments when, as a group, something of an exalted nature flows through these gatherings. It is not information, or a psychic sensation, but we find ourselves connecting with some aspect of the greater consciousness which has drawn us all together. That is the value of spiritual communities. To the extent that we create the opportunity to connect with others, we open ourselves up for the transformative possibility of being inspired, being breathed into.

## **3. In Consciousness**

With or without a spiritual community or a connection with Nature, we have the capacity to generate a state of consciousness that is expansive, and it is accomplished through the very simple mechanism of gratitude or appreciation.

This is not just a matter of appreciating all of the "good things" that have happened to us. I have yet to meet the person

## NEWS AND NOTES

### Bombay

**BUDDHA POORNIMA CELEBRATION 2021:** The celebration was jointly organized by Bombay Theosophical Federation, Blavatsky Lodge and other Lodges of Bombay. Members from the Lodges of Mumbai and other parts of India joined in the virtual celebrations organized on the occasion of Buddha Poornima. The programme was launched by BTF President Bro. Vinayak Pandya with Welcome Address and a brief significance of the event. Bro Navin Kumar, Vice-President of Blavatsky Lodge, recited the Buddhist prayer which is part of the Prayers of All Religions recited at Theosophical events. Blavatsky Lodge's President, Sister Kashmira Khambatta gave a talk on the significance of the ceremony held at Wesak Valley, accompanied by a magnificent visual of the valley. The talk was entitled - '*Miracle of Wesak Poornima*'. She explained with maps the location of Wesak Valley and the gathering spot of the Great White Brotherhood. Sis. Aban Patel described in detail the esoteric significance of the descending of Lord Buddha on this day for the well-being of the Planet and Humanity. She spoke about '*Mahabhinishkramana – The Great Sacrifice of Lord Buddha*'. She also explained Lord Buddha's Three Teachings to school-boy Chatta, which are the explanations of Buddhist Prayer. The outpouring of Blessings - the sacred text of '*Maha Mangala Sutta – The great Blessings*' was explained by Sis. Meherangiz Baria followed by recitation by her and Sis. Zeena Rastomjee, Sis. Ruby Khan and Sis. Archana Munshi. Sis. Meherangiz recollected a Buddha Statuette gifted to the Blavatsky Lodge by Bro. Navin Kumar. Sis. Aban Amroliwalla lucidly explained the En-

who has not had difficult experiences flow into their lives, who has not had moments of hardship, rejection, shame, pain, and loss of many kinds. Difficulties and suffering are unavoidable features of human life. Often, with hindsight, we realize that it is the difficult moments that have opened deeper, sometimes unknown, capacities within us. Although it may be difficult to do while they last, it is a powerful practice to be thankful in those times. There is an expression that “the same one who sends the rose, sends the thorn”.

The beauty and power of gratitude is that one can begin at any point, anywhere we look, at any moment of the day. Whenever we are engaged in this practice the barriers of self absorption drop away, even if for a moment, we become available to inspiration. The self-cherishing mentality that all of us carry becomes diminished, and can at times move into a condition of the absence of the self, no self on the horizon. Although temporary, the experience roots us in an awareness of the possibility for the direct perception of Unity, of Oneness.

In her “Diagram of Meditation” the very first thing HPB mentions is: “First conceive of Unity.” Her counsel on meditation has us begin with an effort of mind — “Conceive”. If, as we practice, we move beyond mental effort to a point where concepts are left behind and we are imbued with the experience of Unity, there is no need to go any further.

Theosophy is rich in knowledge, thoughts, ideas; it is conceptually rich, and all of them are intended to be applied. What does it mean to practice? What is inspiration? How does this affect the way that we live? How is Unity involved in *everything* that we do think, every possibility that opens to us? These are just a few thoughts for contemplation.

(Courtesy: *The Theosophist*, August 2021)

glish version of the Sanskrit/Pali prayer of “*Buddham Saranam Gachchhami*”. Bro. Arni Narendran conducted a Guided meditation coinciding with the penumbral time of 16.44 which is the time when the Moon and the Earth are at the closest proximity and is considered as the sacred primetime of the Wesak Day. Sis. Jasmine Cawasji exhibited to the attendees’ statuette of Buddha blessed by His Holiness Dalai Lama, and a family relic of her late father which he had acquired while on military duty in Burma – a smiling Buddha made of marble. The meeting ended in solemn silence and prayer for the entire Humanity. It is of importance to note that the Theosophical Society played a dominant role in reviving Buddhism in Ceylon and other Asian countries *OM MANI PADME HOME!*

### **Guided Meditation and talk on Dreams and Angels**

Bro Arni Narendran was the Guest Speaker at the month-long Programme organized by The Pragya CS Studio and the Madras Theosophical Federation. It was the first in the series of a month-long programme of June 2021, coinciding with International Yoga Day. It was a guided meditation with a talk on ‘Dreams and Angels’. The programme was well attended with over seventy attendees on zoom virtual Platform and many more on You Tube, with participants from over twelve countries. The Power Point presentation by Sister Kashmira Khambatta impressed many as much as the talk and Mindfulness Meditation. The talk outlined his prophetic journey to the British Museum Library in search of the original ‘Mahatmas Letters to A. P. Sinnet’ preserved there for posterity. The participation of Dr. Rosel from the Philippines with his corroborative account of Angelic healing of his sister was a high point. His Grandparents were associated with Mr. Geoffrey Hodson- a clairvoyant and a Healer with the Angelic channel.

Bro Arni Narendran was the guest speaker at the Joint Lodge meeting of the Theosophical Society of Philippines. He spoke on the eclectic, subject of ‘*Theosophy and the Transcendence through Art*’. The virtual session was well attended by attendees of all over the globe including nocturnal time zones. Br Arni also delivered a lecture on Aphorisms 5 to 8 of Part II of ‘Light on the Path’ at the Pranava Lodge – Manila.

### **Commemoration Virtual Meeting**

Commemoration Virtual Meeting for Sis. Tehmina Baria on 18 June 2021 opened with the Universal Prayer. Blavatsky Lodge’s President Sis. Kashmira Khambatta with PPT photos made Brethren feel that Sis. Tehmina was astrally present amongst them.

Sis. Tehmina Dadiba Baria, a Life Member of Blavatsky Lodge, passed to Light Eternal on 9th June 2021 after a life dedicated to Theosophy for 33 years. She used to inspire members with her gentle smile and loving eyes.

Her devotional singing at BTF & Blavatsky Lodge’s programmes used to awaken spirituality in the audience. She also enjoyed participating in seminars organized by the TS. She was an Associate Life Member of Shanti Lodge, was on its committee, and though the Lodge was at a distance from her house, she attended its meetings.

She was an ardent TOS member for 38 years and one of their valued sponsors. Even at an advanced age she continued to attend *bhajan* classes at Prempuri Ashram.

### **Kerala**

Ashada Poornima was celebrated under the auspices of Kerala Theosophical Federation on 24 July 2021.

The On-line programme commenced at 7.00 pm. with Universal Prayer. Bro. K. Dinakaran spoke on The Eight-fold Path. He mentioned the close relationship of the Founders of TS- Col. H.S. Olcott , Madame H.P. Blavatsky and Bishop Leadbeater. All the three embraced Buddhism by taking the Panchseel. One of the authentic texts of Buddhist Catechism was written by H.S. Olcott which was prescribed for students in Sri Lanka by the Head of the Buddhist Order there, Ven. Sumangala. The Dhammapada was translated into English by Dr. Kunjan Raja, former Director of ALRC and it is considered as one of the best translations of Dhammapada. India also owes a great debt to Buddhism since it adopted the Asoka Chakra or Dhamma Chakra on our national flag on 24 July 1947 . Asoka Samba is the official emblem of the Indian Union. The chief architect of the Indian Constitution - Dr. B.R. Ambedkar took Panchseela and embraced Buddhism along with his 500000 followers just a couple of months before his death. One volume of Dr. Ambedkar's complete works is devoted on "Buddha and His Dhamma". He then explained the Eightfold Path prescribed by Buddha to end sorrow and for leading a Right Living.

Dr. M.A. Raveendran, President K.T.F., spoke on Four Noble Truths. He explained the background of Ashada Poornima. On this auspicious day Buddha gave his first Sermon at Saranath near Varanasi to his five disciples. The core teaching of Buddha is the Middle Path. Buddhism is an experiential religion which does not demand any blind belief from its adherents. Avoiding severe austerities and torture of the body and also avoiding indulgence in the luxuries of life are advised by Buddha. A Middle way between these two is recommended. Buddha himself realized the futility of doing severe penance which made him very

weak. He scientifically explained the truth of Sorrow, cause of sorrow, ending of sorrow and the way to enlightenment.

### **ANNAPOORNI LODGE, ALLEPPY**

The Annapoorni Lodge, Alleppey, is one of the oldest lodges in Kerala, founded in 1905. The following activities were held there on Sunday during the Months of May, June and July 2021: Due to lockdown restrictions, they could only conduct On-line classes for the members and public.

In the month of May Bro. Panajakshan spoke on the subject "Law of Evolution in the light of Theosophy". Bro. S. Sivadas, President of the Lodge, spoke on "Law of Sacrifice". On 23.5.2021. Bro. G. Mony spoke on J. Krishnamurti's book "Problems of Life". The subject of Bro. Sivasubramani was "The Gateway to Enlightenment."

Bro. Pankajakshan gave two talks in June on the subject "The Evolution in the Light of Theosophy." These talks were followed by discussion. Dr. V.P. Viswakumar spoke on the subject "*Kalaganana*" and a lecture based on Bagavad Gita entitled "Let him raise the self by the Self" was given by the guest speaker Mr. Satheesh.

The talks in July were on "Death and Life after Death" by Dr. V.P. Viswakumar. Bro. S. Sivadas gave two talks on the subject "How manifestation – Some Theosophical Thoughts". Bro. G. Mony spoke on the "Great Leaders of Theosophical Society".

All the meetings were presided by Lodge's President Bro. S. Sivadas with the technical assistance of Bro. G. Mony.

### **Uttar Pradesh**

Dharma Lodge, Lucknow, held on-line meeting on all the four Wednesdays in the month of July. Talks were delivered in



these meetings on the topics ‘Conscious Breathing and Art of Listening’, ‘The Sun’, ‘Mahatma Letters and Teachings Therein’, and ‘At the Feet of the Master-Good Conduct’. The speakers were Sis. Jyoti Gupta, Bro. Ashok Gupta, Bro. Pramil Dwivedi and Bro. B. K. Pandey respectively.

Nirvan Lodge, Agra, held on-line meetings on 01, 08, 15, 22 and 29 July, in which talks were delivered on the topics ‘Meaningfulness of life’, ‘Teachings of J. Krishnamurti’, ‘Practical Theosophy’, ‘The Paigambar by Khalil Gibran’ and ‘Dependancy’ (*Vishad*). These talks were delivered by Bro. Harish Sharma, Bro. S. B. R. Mishra, Bro. Shyam Kumar Sharma, Smt. Vasumati Agnihotri and Dr. C. R. Rawat respectively.

Bharat Samaj Pooja was performed on 11 July, 2021 by Bro. Gyanesh Kumar Chaturvedi.

Sis. R. Revathy delivered a talk on ‘Theosophy-Divine Wisdom’. It was held in the on-line meeting of Pragya Lodge, Lucknow, on 4 July. The other talks held at Pragya Lodge in July were on ‘The Science of Aum’ by Sis. Archana Pandey, ‘The Efficacy of Meditation’ by Dr. R. J. Kalpana and ‘The Cosmic Dance : Nataraja and Particle Physics’ by Sis. Vibha Saxena

During the on-line meetings of Sarvahitkari Lodge, Gorakhpur, talks were delivered on the topics ‘Science and Constant Renewal’ and ‘Elementals, Elements and Elementaries’, by Bro. Ajai Rai and Bro. U.S.Pandey respectively. These were held on 4 and 11 July. Bro. S. K. Pandey delivered two talks on ‘Concept of God’ on 18 and 25 July 2021.

Sis. Smitapragya Patro delivered a talk on the topic ‘Law of Sacrifice’. It was organized on 04 July by Prayas Lodge, Ghaziabad. During the remaining three on-line meetings held on 11, 18 and 25 July, Sis. Suvralina Mohanty conducted study of

the book *The Masters and the Path* (Ch. 7 and 8).

Sis. Suvralina Mohanty conducted on-line study class for children and youth on every Sunday morning at 07.30 am. The subjects covered during July were ‘Self-observation’, ‘Qualities are Habits’, ‘and ‘Value of Association.’

During the on-line meetings of Noida Lodge held on 04 and 18 July, the study of the book *The Voice of the Silence* ( Part II- The Two Paths), was continued by Sis. Lalita Khatri.

Bro. S. S. Gautam delivered talks during all the four on-line meetings held at Chohan Lodge, Kanpur, in July. The subjects of his talks were ‘Self-control as to the Mind’, ‘Self control as to the Astral body’, ‘Management of physical body’, and ‘Tolerance’.

Kashi Tattva Sabha, Varanasi, organized its first on-line meeting on 25 July, 2021 when a talk and presentation on “Shiva Temples at Panchkoshi Road-Varanasi” was given by Dr. Shanti Swaroop Sinha.

**U.P. and UK Federation Study Camp:** On-line study of the book *THEOSOPHY as the Masters see it* written by Clara M. Codd was continued in three more sessions held on 15, 16 and 17 July, 2021. During these three sessions, the portions of the book Part-2, Section IV- ‘Social and Political Reform’, Part-2, Section V & VI- ‘Other Spheres and Guiding Principles of Work’, and Part-3, Section I- ‘Loyalty, Discretion, Mediumship and Psychic Powers’ were covered by Bro. S.K.Pandey, Sis. Preeti Tiwari and Bro. S.B.R. Mishra respectively.

A group meditation guided by Bro. U. S. Pandey was also practiced by the participants for half an hour before the study on 16 July.

Many members from other federations also participated in this study programme.

### **Programme for Students and Teachers:**

Praxis Vidyapeeth, Rudhauri-Basti and Rudhauri Lodge jointly organized a programme for students and teachers on 20 July, 2021, when Bro. U. S. Pandey spoke on “Thought -its nature, uses and effects”. Before the talk Universal Prayer was invoked. During his talk Bro. Pandey mentioned about constitution of man - his bodies and their functions; thoughts as thing, force, and being; thoughts affecting mental body of self and of others; three-way propagation of thought waves, elementals ensouling the thought forms; effects of good or bad thoughts on self and on others; how to improve the thinking; building character and destiny by thoughts; role and use of thoughts in correcting bad habits of self and of others, in helping persons under distress, in helping souls of physically dead persons, in finding solution to complex problems of life, in overcoming anxiety and fear, and in becoming invisible helpers during sleep etc.

About 230 students and teachers of Praxis Vidyapeeth, Rudhauri joined in the programme. Besides, some teachers of VKM, Varanasi, some members of the Theosophical Society and also other persons participated in it.

The talk was followed by Question and Answer with the participants. The programme ended with the vote of thanks given by Bro. Sushant Pandey- Secretary of Rudhauri Lodge.

### **Contribution in other Federations:**

Talks in Delhi Federation:

On invitation by Indraprastha Lodge, Delhi, Bro. S. B.R. Mishra delivered a talk on “Evolution of Jeeva on Earth and

Moon’. It was held on 04 July. He delivered another talk on ‘Ten Commandments in Religions’ in two sessions held on 18 and 25 July 2021.

Talk in Utkal Federation:

On invitation by Siddhartha Lodge, Bhubaneswar, Sis. Suvralina Mohanty delivered a talk on 27 July. The subject she spoke was on ‘Man and his Bodies’.

### **Contribution in the Indian Section on-line programmes:**

Sis. Vasumati Agnihotri delivered three talks on the book *God in Exile* by J. J. Wander. These were held on 03, 10 and 17 July, 2021.

Sis. Vibha Saxena anchored some on-line programmes of the Indian Section.

Sis. Suvralina Mohanty anchored the programme of talk by Ven. Olanda Ananda on 23 July 2021.

### **Contribution in the events of other Forums:**

Sis. Suvralina Mohanty explained the study of “Knightly Deed”- Book “I Promise” and “Life evolves in Cycles” in a Young Indian Theosophists group on 04 and 25 July 2021 respectively. Four young members of Tapasya Lodge, Ghaziabad, namely Kritika Goel, Shruto Goel, Pranshee Mohanta and Mansha Mishr, moderated the study and explanation in Young Indian Theosophists Group.

Bro. S. B. R. Mishra delivered a talk on the theme ‘Asadh Poormima and Lord Buddha’s Teachings’ during a function organized by Eves’ Welfare Society, Gorakhpur, on 24 July.

### **National Lecturer**

Bro. Shikar Agnihotri presented a gist in Hindi of the talk

delivered by Sis. Ranjanaben Vaidya in English on ‘Insights—Madam HPB’. It was held on 13 July 2021.

On invitation by Jyoti Lodge of Mumbai, Rewa Lodge, Vadodara, and Rohit Lodge, Ahmedabad, Bro. U.S. Pandey delivered a talk on the theme ‘What is TRUTH?’ during a joint meeting of these three lodges held on 27.07. 2021. Bro. Shikhar Agnihotri presented a gist in English of the talk delivered by Bro. Pandey in Hindi.

Bro. U. S. Pandey conducted study of a portion of the Mahatma Letter No. 111 (ML- 59) on 30 July, 2021.

Bro. Shikhar Agnihotri delivered a talk before a Young Indian Theosophists group on 11 July 2021. The subject of his talk was ‘What is God?’ and it was based on Ch. 1 of the book *Trust Yourself to Life* by Clara M. Codd.

## **PROPOSAL OF INDIAN SECTION TO ABOLISH ADMISSION FEES AND ANNUAL DUES**

The Executive Committee has unanimously approved the proposal to abolish admission fees and the annual dues for membership to the Indian Section, The Theosophical Society. This will result in a number of associated changes in our constitution. The same were carefully considered and approved by the Executive Committee of the Indian Section. The changes in the constitution are given on page 351-358. They will be discussed and voted upon at the Indian Section Council’s meeting in December, 2021.

The strike out on the line indicates the original words in our present constitution to be deleted and bold letters indicate new words that are put in the constitution.

The following is the justification for the proposal:

1. It is suggested by many members that our membership will go up if we abolish admission or entrance fees and annual dues. In Varanasi itself it is expected that about 500 girls from the college would enroll. Similarly, if the drive is taken up by Lodges all over India, we can have an increase of several thousand members. Even if 75% of them dropout, we expect to add about 2000 net new members.

2. One can see from the attached note on expected surplus for 2021-22 at the Indian Section that the net surplus is 2,10,00,000. So we can certainly afford not to take annual dues from the members. The income from membership and subscription is only Rs 6.50 lakhs per year.

3. The removal of annual dues will result in saving a lot of effort in maintaining the records at the Federation Office and

Indian Section Headquarters. There is constant conflict between the Federations and the Indian Section in the accounts not matching. All that will be put to rest.

4. We will be able to keep the track of membership by getting the original application and the annual renewal by getting the email message from every member.

5. The students are often not joining because of payment of about Rs 300 initially and about Rs 200 every year. Several students in the Indian Section Hostel and College would like to join but cannot do so as Rs 300 is a big amount relative to the pocket money they get.

6. Our goal is to let everyone in India know that something like Theosophy exists. It is upto the people to pursue with it or not. Our proposal will help people explore Theosophy.

7. In USA also, as informed by Bro. Navin Kumar, Vice-President of Blavatsky Lodge in Mumbai, there is no admission fee for membership.

8. In the Executive Committee, a number of members pointed out that there is no admission fee or annual dues in many spiritual organisations.

9. The total amount of Rs 6,50,000 received by Indian Section as annual dues is negligible (3% of surplus). Can't we forgo that amount to genuinely propagate Theosophy rather than doing nothing new for years and experiencing a real decline in the membership?

10. All the Federations will get the amount which they received from the annual dues. The Indian Section will compensate them for it.

11. There is no negative result in giving the proposal a try.

Date 16.08.2021

Pradeep H. Gohil

## NOTE ON EXPECTED SURPLUS OF INDIAN SECTION - THE THEOSOPHICAL SOCIETY FOR 2021-22

For the financial year 2021-22, the Indian Section is expected to generate a surplus of about Rs 2.10 crores as shown below:

|   | (in lakhs of Rs) |
|---|------------------|
| <b>I. Total Income</b>                      |                  |
| 1.) Membership and Subscription             | 6.50             |
| 2.) Property Income                         | 83.50            |
| 3.) Other Income                            | 65.00            |
| 4.) Surplus form other units & contribution | 155.00           |
|   | <b>Rs 310.00</b> |
| <b>II. Total Expenses</b>                   |                  |
| 1.) Property Maintenance                    | 50.00            |
| 2.) Establishment                           | 20.00            |
| 3.) Propagation of Theosophy                | 25.00            |
| 4.) Other Expenses                          | 5.00             |
|   | <b>Rs 100.00</b> |
| <b>III. Net Surplus</b>                     | <b>RS 210.00</b> |

We can see that with all the changes that have been made in administration we will have a surplus of Rs 2,10,00,000 in 2021-22. For the year 2020-2021 it has come to more than Rs 1,50,00,000 without the usual Rs 1,00,00,000 contribution from the hostel.

Date - 16.08.2021

Pradeep H. Gohil

## PROPOSED AMENDMENTS TO THE CONSTITUTION SEPTEMBER – 2021

| Sr. No. | Page No. | Art, No. | Rule No. | Proposed Words in Bold  |
|---------|----------|----------|----------|---|
| 1.      | 9        | II       | 4        | A member of the Indian Section may join any number of Lodges or Centres as an Associate Member. Such a member, however, shall be registered with the Indian Section as a member of only that Lodge or Centre through which <del>he pays his annual dues to the Indian Section</del> <b>he/she has applied to the Indian Section for membership.</b> |
| 2.      | 9        | II       | 5(c)     | A candidate for admission to the Theosophical Society desiring to be attached to any Lodge or Centre shall send his application <del>along with the prescribed dues</del> to the President of the Indian Section through the President or Secretary of that Lodge or Centre and the Federation Secretary.   |
| 3.      | 10       | II       | 5(d)     | A candidate for admission to the Theosophical Society as an “Unattached” member of the Indian Section shall send his application <del>along with the prescribed dues</del> directly to the President of the Indian Section.   |
| 4.      | 10       | II       | 7(a)     | Every member of the Indian Section above eighteen years of age and in good standing i.e. one <del>whose annual dues to the Section upto 30th September last</del>   |

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**who has sent message on email to the Indian Section, about renewal of his membership, by 30<sup>th</sup> September last and** has been received by the Section shall be entitled to vote in matters concerning the Centres, Lodges, Federations and the Indian Section, provided he has been a member of the Society for a period of not less than 24 consecutive months. In case of revival of membership such right to vote shall commence not earlier than 24 consecutive months after the date of revival, that being the date on which the required ~~dues have been received~~ **application for revival of membership has been received by email at the Indian Section Office by the Section office.**

5. 16 II 14-d(i) The Federation Secretary shall send his annual report to the President on or before 15th October. The report shall contain:

A list of the Presidents and Secretaries of the Lodges with their full addresses, **email addresses and Mobile Numbers.**

6. 17 II 15-a ~~Every Federation shall collect the annual dues payable by the members within its area and shall send to the Treasurer such portion thereof as the rules of the Section may require (Article IV. Rule 11)~~

**Deleted because annual dues can be abolished effective from 01.10.2022.**

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7. 25 II 42 When the President is absent from the Headquarters for more than a week he ~~may~~ **should** authorize **the Vice-President, if the position exists, or otherwise** any member as **Incharge President**, preferably one of the Executive Committee, to act in his place.
8. 32 III 7-c For all suits **and legal cases** relating to matters other than immovable property, the Varanasi [UP] Courts shall have jurisdiction since the Indian Section Head Quarters is located there.
9. 33 IV 3 Every application for admission to the Theosophical Society in the Indian Section must be accompanied by an Entrance Fee of Rs. 100 or as fixed by the Indian Section Council from time to time. Provided that the President, and within any Federation, the Federation Secretary, may at his own discretion remit the same, wholly or in part. In Federation areas, the entrance fee collected shall belong to the Federation concerned. Unattached members and Lodges directly attached to the Section Headquarters shall send the entrance fee direct to the Section office at Varanasi.  
**There shall be no entrance or admission fees for any person joining the Theosophical Society in the Indian Section effective from 01.10.2022 but he/she must make the usual application and give it to the Lodge Secretary. If approved, the Lodge Secretary will send it to the Federation Secretary. If approved there, the Federation Secretary will send it to the President at the Indian Section Headquarters.**

10. 33- IV 4 ANNUAL DUES  
 35 Every member of the Indian Section shall pay the prescribed annual dues.  
**Deleted because annual dues can be abolished effective from 01.10.2022.**
- IV 5 Annual dues shall be paid in the month of October every year in advance. The revised schedule of the annual dues of membership is as detailed below:  
**5. a) Every member of the Indian Section shall send an email to the Section latest by 30<sup>th</sup> September for renewal of his/her membership.**  
 a) Entrance Fee (Indian Section Rs 60, Fed. Rs 40) ————— Rs 100.  
 b) Annual Membership Dues (IHQ Rs 22, Ind Sec Rs 64, Fed 64) ————— Rs 150.  
 c) Married Couple Dues per year (IHQ Rs 33, Ind Sec Rs 96, Fed Rs 96) ————— Rs 225.  
 d) Dues of Members below the age of 25 yrs. per year — (IHQ Rs 11, Ind Sec Rs 32, Fed Rs 32) ————— Rs 75.  
 e) Dues of Unattached members (IHQ Rs 23, Ind Sec Rs 127) ————— Rs 150.  
 f) Dues of Life member, (Commuted Dues to Ind Sec) ————— Rs 3000.  
 g) Subscription for The Indian Theosophist:  
 (i) Annual (for members) ————— Rs 30; (ii) Annual (for non-members) ————— Rs 50;  
 (iii) Long term (15 years, for members) ————— Rs 300. (iv) Long term (15 years for non-members) ————— Rs 500.

Only those members who will pay the annual subscription of the "The Indian Theosophist" in addition to the annual dues will be entitled to receive the journal.

**b) All members who have renewed their membership by 30<sup>th</sup> September will be entitled to receive 'The Indian Theosophist' every month at no cost.**

~~h)-~~c) Lodges will have discretion to fix the lodge fees.

~~i) The above mentioned rates shall be effective from 01/10/2017) and thereafter will be fixed from time to time by the Indian Section Council.~~

IV 6 The President may remit in part or in full the dues of any member.

IV 7 Members whose annual dues for the next year have not been received by the Section in advance by 30<sup>th</sup> September shall be deemed to be in arrears and not in good standing from one year after the following 1<sup>st</sup> October, till their dues are paid.

**Members who have not renewed their membership by sending an email to the Indian Section by 30<sup>th</sup> September shall be dropped from the membership from that day.**

IV 8 A member of a Lodge shall pay his annual dues through the Lodge Secretary, who shall forward the same to the Federation Secretary, or to the Section office in case of direct affiliation of the Lodge. The Unattached members shall pay their dues direct to the President.

11. 35 IV 9 COMMUTED DUES

(i) Any person who has been a member of good standing for five years may apply for commutation of his annual dues to a sum of not less than Rs.3000, or as fixed by Indian Section Council from time to time, to be paid to the Indian Section and, on his application being accepted, he will not be liable to pay any dues to the Section but may have to pay Lodge dues separately.

(ii) A member whose dues have been so commuted shall maintain contact with the Indian Section, through his Lodge or directly, by acknowledging once in a year in the month of October the receipt by him of The Indian Theosophist or in any other way convenient to him. If for three consecutive years the Indian Section fails to receive any communication from the member, a letter by the Section office will be sent to him/her, which should be acknowledged. If no answer is received within two months, his/her name shall be dropped from the list of members. He/she can, however, revive his/her membership at any time without any payment, by writing to the Indian Section.

IV 10 The amount collected as Commuted Dues by the Section shall be invested, and only the interest derived therefrom shall be treated as income for the Section.

**Deleted because annual dues are abolished.**

12. 35- IV 11 ALLOCATION OF DUES MONEY BY INDIAN SECTION  
36

~~6. The annual dues shall be allocated as follows:~~

- ~~(1) International Headquarters 15.0 per cent~~
- ~~(2) Federation concerned- 42.5 per cent~~
- ~~(3) Indian Section- 42.5 per cent~~

**a) The Indian Section will allocate every year in April, Rs 75 per member to the Federation as per the membership on October 1 of the previous year, not counting the life members.**

b. Allocation in respect of **interest on** ~~com-~~ muned dues shall be made annually ~~on the same percentage basis as stated above~~ **as follows**, for living members:

- (1) International Headquarters - 15.0 per cent
- (2) Federation concerned- 42.5 per cent
- (3) Indian Section - 42.5 per cent

IV 12 ~~PAYMENT TO INTERNATIONAL HEAD-QUARTERS~~

~~Out of the total annual dues collected, the Section shall pay to the Headquarters of the Theosophical Society such percentage as is prescribed by the International Society.~~

IV 13 ~~LAPSED REMITTANCES~~

~~In all cases where remittances of money are received by the President's office without any advice, the President may at his discretion apply such remittances towards any of the liabilities of the remitter.~~

13. 36 IV 14 LAPSED MEMBERSHIP

7. The membership of anyone, ~~whose dues for two consecutive years remain unpaid in whole or in part~~ **who has not sent an email to the Section for renewal of his/her membership by 30<sup>th</sup> September**, shall be held to have lapsed and his/**her** name shall be removed from the list of members.

IV 15 **8.** If a Lodge member loses his Lodge membership by failing to pay his Lodge dues according to the Rules of the Lodge but has ~~paid his dues to the Section, the Secretary of the Lodge~~ **sent an email by 30<sup>th</sup> September to the Indian Section Headquarters about renewal of his/her membership, he/she shall**

at once notify the President, giving ~~the his/her name, and address and email address~~ **along with of the member an the reason for his/her non-payment of Lodge dues.** Thereupon the President shall ~~register~~ **decide whether to accept** the said member as an Unattached member. ~~and collect his dues as an Unattached member.~~

IV 16 REVIVAL OF MEMBERSHIP

**9.** Any member whose name has been removed from the membership roll **because of not sending the email to the Indian Section Office by 30<sup>th</sup> September** ~~due to non-payment of dues~~ may apply in writing to the President for the revival of his membership through the Lodge to which he wishes to be attached, or directly in case he wishes to be an unattached member. On receipt of such an application the President may revive the membership ~~after payment by the applicant, of his arrears of dues, in whole or in part as the President may decide.~~

14. 40- VI 4 (a)  
41 (iii) MEMBERSHIP

Pays the Lodge Entrance and Subscription Fee if any. ~~Indian Section Dues, and the Lodge subscription, if any. unless the same are remitted in whole or in part, for which prior approval must be received from the President through the Federation Secretary.~~

15. 41 VI 5 SUBSCRIPTION

The members of the Lodge shall pay annually to the Secretary or Treasurer of the Lodge, ~~the Indian Section dues and the Annual Lodge Dues, if any, as prescribed from time to time.~~



# INDIAN SECTION STUDY CLASS

by Bro. Tim Boyd

The annual study class organized by the Indian Section in every October will be taken on-line by the President of the Theosophical Society, Mr. Tim Boyd, on the occasion of the Dushera festival on October 8, 9 &10, 2021 from 06 to 08 pm (IST).

The subject will be **“Personality and the Inner Life : Tuning the Soul’s Instrument”**

Any person who is interested in attending the programme must register his/her name after 01-09-2021 and before 01-10-2021 by providing the following details to “theosophyindia1891@gmail.com”

1. Name.....
2. Diploma No.....
3. Email I.D.....
4. Name of Theosophical Lodge.....
5. Name of Federation/Country.....

After the registration process, each member will be sent the zoom meeting I.D. and Passcode for the study class by 05.10.2021.

With fraternal regards,

Pradeep H. Gohil

President, Indian Section