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Editor

PRADEEP H. GOHIL

A STEP FOR WARD

Self-knowledge is knowing oneself at the deepest level. It means knowing one's desires and goals, knowing what one believes in and why one believes it, knowing what one does and why one does it. Self-knowledge means being aware of the things one says and why one says them, how one deals with problems and how one navigates one's way through life.

Self-knowledge also involves a measure of self-awareness or mindfulness. It is relatively easy to examine one's actions of the past and explain one's motivations, but it is much more challenging to be aware of one's feelings, thoughts and actions in the present moment, and to act on the basis of that knowledge.

Socrates has said that there are many benefits for a person who increases his self-knowledge and dangers for those who do not. Some benefits for the persons who increase their self-knowledge are that they realize and correct their mistakes, becoming expert of themselves and seeking out the deeper truth. An example would be if there was someone who was attempting to cook dinner and his guest wanted *Dosha* but the host did not know how to make it. A person who knows himself would either ask the guest if he wanted anything else, and ask him how to prepare it or he himself may prepare it, if the guest knew the method of preparing it. Once during a conversation between Socrates and Alcibiades, Socrates asked "what if you were sailing in a ship and someone asked you if you have an opinion about whether tiller of the ship should be moved in or out. Since you do not know, would you be confused, or would you turn this over to the helmsman and keep your peace?" Alcibiades said that he would have turned it over to the helmsman because he knows that he does not know how to sail a ship.

Some dangers for a person who does not have self-knowledge are that one cannot improve oneself because he is not fully aware of

his Self and because of this lack of awareness can commit mistakes. People have to ask basic questions. After a person is aware of his ignorance, he can seek knowledge by learning from others and discovering for himself. Living a life where someone is constantly examining himself is important because if he does not examine himself, then he will not have the knowledge about the things. Learning from others is a passive way of getting to know something because you are not trying to go out and experience it yourself and learn through experiences. Learning from others is crucial early in a human's life. As people grow up, they should start seeking for knowledge for themselves.

J. Krishnamurti has said:

"Without self-knowledge, experience breeds illusion; with self-knowledge, experience does not leave cumulative residue as memory. Self-knowledge is the discovery from moment to moment of the ways of the self, its intentions and pursuit, its thoughts and appetites. There can never be 'your experience' and 'my experience'. The very term 'my experience' indicates ignorance and the acceptance of illusion."

Achieving self-knowledge and authentic selfhood are significant existential concerns. Experiencing these states subjectively is associated with meaning in life and other forms of well-being; conversely, people may develop anxiety, depression, or other pathologies in the absence of these states.

So, to understand the innumerable problems that each one of us have, it is essential to know one's Self. But that is one of the most difficult things, self-knowledge – which does not mean an isolation, a withdrawal. Obviously, to know oneself is essential; but to know oneself does not imply a withdrawal from relationship. And it would be a mistake to think that one can know oneself significantly, completely, fully, through isolation, through exclusion, or by going to some psychologist, or to some priest; or that one can have self-knowledge through a book. Self-knowledge is obviously a process,

not an end in itself; and to know oneself, one must be aware of oneself in action, which is relationship. You discover yourself, not in isolation, not in withdrawal, but in relationship – in relationship with society, with your wife, your husband, your brother, etc; but to discover how you react, what your responses are, requires an extraordinary alertness of mind, a keenness of perception.

J. Krishnamurti said:

“Without knowing yourself, do what you will, there cannot possibly be the state of meditation. I mean by “self-knowing”, knowing every thought, every mood, every word, every feeling; knowing the activity of your mind. Merely to try to meditate without first establishing deeply, irrevocably, that virtue which comes about through self-knowing is utterly deceptive and absolutely useless.

“It is very important for those who are serious to understand this. Because if you cannot do that, your meditation and actual living are divorced, are apart – so wide apart that though you may meditate, taking postures indefinitely, for rest of your life, you will not see beyond your nose; any posture you take, anything that you do, will have no meaning whatsoever”.

Once a person realizes this and puts it into practice, it is a step forward in self-knowledge.

The Path to reality lies in the transcendence of ourselves. Therefore, each has to tread the path in his own way and by himself. When we seek nothing for ourselves, we shall find all.

N. Sri Ram

TIMBOYD

The Soul's Best Friend

I HAVE a good friend I would like to tell you about. He is my best friend and I love him dearly. We have been together now for many years and I know and understand him completely. You see, when I first came to this place from my land, which is very far away, it was at the invitation of my friend. He wanted me to stay with him. He opened his home and himself to me, and put everything at my disposal. When he was young we used to spend long hours together conversing, playing, really getting to know one another. So many things I would help him with. Yet, I know there was much he did not understand.

The outlook and customs of my land were so different from his. But still, often he would take my advice and things would work out. He had many little friends from his own country and would always take me along when he was with them. In fact, we went everywhere together. We were inseparable. Often, when he was with his little friends, he no longer had time for me. He would dash about playing, completely oblivious of my presence, and I would sit by and watch. His enthusiasm and energy were a joy to behold. From time to time in his reckless play I could see my friend was in danger. At those times I would go to him and try to make him aware of the danger. Often he would calm down and listen, and avoid it. Sometimes he would be so immersed in his activity that my words would be too faint for him to hear. On one or two occasions he clearly heard me, yet decided not to listen.

At those times, try as I might, I could not help him. The result was always some painful experience for my friend. It hurt me to see him suffer, but what more could I do? He had a life and mind of his own. I could not make him listen to me. After these sorts of experiences, when we were again alone together, we would talk about it. When he had calmed down and some of the smarting had subsided, he would turn to me and ask my advice. Knowing that I was his truest

friend and that my only desire was to help him; he would listen.

As my friend grew up, more and more of his time was spent among his own people. He was sent to schools to learn their ways. He was trained in the home. His friends who were receiving the same teachings would practice them on each other. Gradually his waking hours became consumed with this educational process. He no longer had time to spend with me. It got to be that the only time we would spend together would be just when he was going to sleep. Then briefly he would be able to relax and we would talk like before. I would sit by the bed and would still be talking to him long after he had gone to sleep. In the morning he would wake up, greet me, and then he was off again.

Soon there came a time when he no longer had any time for me. Everything he learned in his school and heard from his family and friends convinced him that the things I had said to him and the times we had spent together were wrong and misguided, and that I was not the type of friend he should be spending time with. He closed himself off from me and filled all of his time and thoughts with his other friends. I could no longer even talk to him at night. His every moment was filled with the plans and teachings he had come to accept.

From time to time one of his friends or teachers would say or do something that reminded him of me. On a couple of occasions people talked to him saying the exact things I had said, and telling him that he should listen to me. He thought that these few people were exceptional and he cherished them. At these times he would again make an effort to be with me, but it would not be long before he would give it up. He had come too far. He no longer even knew how to hear me. He had become self-willed and was clamouring for experience of a kind I could not give. I had to let him go. Yet, I knew that our time and our many conversations together were not in vain. Someday, somewhere, something would happen and he would remember his old friend. Then he would want to be together again.

Years went by and he had many experiences. Often he would feel that he was putting the pieces of the puzzle together, that he was beginning to understand the things that were happening to him. Then something would happen and the puzzle would fall apart again. It was strange to him because it seemed as though the more things he did, the more experiences he had, the more confused he became.

He began seeking more intense, more exciting kinds of experiences, believing that their very intensity separated them from the norm, and could provide him with some answers. At first it seemed that they did, but gradually they became the norm, and again he was confused.

I felt so sorry for my friend. I wanted to run to him and set everything right, but I could not. He could not hear me. He had forgotten me. So, I watched from afar. More and more I could see a growing desire in my friend for a simpler time. Everything had become so complicated. He kept on doggedly trying to find some kind of answer, getting deeper and deeper in his involvement. All in vain.

At length there came a time when inwardly he gave up trying. With all of his efforts, his experiences, all of the many roads he had travelled, all leading nowhere, he gave up. He despaired of there being any answer, any rock on which he could stand. To my friend at that moment all was shifting sand. In that moment he let down the walls, dropped the barriers of self-will that had separated us for so long. I stepped in, whispered in his ear that I was there and that he need no longer fear. He heard me. For the first time in years, he actually heard my voice. For many hours we sat together. Tears streaming from his eyes at being reunited with his old friend, and the remorse at realizing that one so true had been neglected for so long. That day he swore that never again would we be separated.

(Courtesy: *The Theosophist*, April 2023)

STUDYING *THE SECRET DOCTRINE*

Centuries from now, after all personal controversies have died down and relegated to mere footnotes in history, H.P. Blavatsky will best be remembered for her writings. Her major works are seminal in nature and their cumulative influence in the world even at this time would be difficult to measure since thousands of books have been written and many world-wide movements have sprung up as a result of her writings. And among her works, *The Secret Doctrine (SD)* stands out without equal.

In many theosophical sections of the world, the *SD* remains largely unread by a significant percentage of Theosophists. There seem to be two reasons for this:

1. The *SD* is abstruse and difficult to read. Thrice blessed is he who is able to adequately comprehend its theme and trend on first reading.

2. Some Theosophists have the impression that its tenets and contents are clearly explained in the popular theosophical books by later authors. Unfortunately, this is not so,

The Secret Doctrine and Later Works

Most people discover Theosophy through some of the more modern theosophical works. The writings of Annie Besant, William Judge, G. Purucker, C.W. Leadbeater, Geoffrey Hodson, Clara Codd and others have opened new vistas of learning to people who may have never heard of the ancient wisdom. Through their writings, the students are introduced to the books of Madame Blavatsky.

Due to the seeming impenetrability of the *SD* however, many students console themselves by thinking that they have already

* Mr Vicente Hao Chin, Jun., (the then) General Secretary of the TS in the Philippines.

understood its main teachings through the more comprehensible works by later writers. This is partially true, but in certain important respects it is not so.

First, there is so much in the *SD* left undiscussed in the popular works, such as the force behind Keely's motor, the symbolism of the serpent and dragon, the nature of comets and so on. Besides, later theosophical works are in some places at variance with the *SD*, and it is important for the serious student to know such differences. There are of course some good commentaries on the more difficult themes in the *SD*, such as Geoffrey Barborka's *The Divine Plan*, but they are as abstruse as the *SD* itself.

Second, many of the popular works outline the main facts and teachings for easier comprehension. In simplifying these, they had to sacrifice an important thing: the process of understanding the teachings on an intuitive level, which the language of the *SD* seems to be able to do in an enigmatic but effective manner. The *SD* awakens in the serious students a level of understanding that transcends mere knowledge of facts and processes. It is not simply intellectual comprehension. Its language compels us to try to deduce (in a non-intellectual way) the meaning *behind* the words. This in itself is an extremely vital process that happens in studying this great work which is absent in most popular works. Though the language is highly precise at times it becomes tortuously difficult to understand, thus giving the strong impression that the author is attempting to convey something basically inexplicable—hence the reader has to intuitively deduce what is unsaid or merely hinted at.

It is no wonder that Albert Einstein was impressed by the strangeness of the book. He urged Prof. Heisenberg to keep a copy of the *SD* on his desk. He said: 'I urged him to dip into it when he's handicapped by some problem. The strangeness of this book may relax or possibly inspire him.'¹ Indeed, there is a quality in the *SD* that stirs or awakens a deeper part of our consciousness. One can only say that it is a strange thing, but it is nevertheless true. To illustrate,

from the Proem:

These seven elements with their numberless Sub-Elements (far more numerous than those known to Science) are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether*; not even *Akasa* but the *Source* of these. The Fifth Element, now advocated quite freely by science, is not the Ether hypothesised by Sir Isaac Newton—although he calls it by that name, having associated it in his mind probably with the Aether, ‘Father-Mother’ of Antiquity. As Newton intuitionally says, ‘nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile,... Thus, perhaps, may all things be originated from Ether’. (*SD*, I., 13, Original edn.)

Rather than give a clearer answer, she leaves the matter hanging. At the same time, she has given enough to set the mind in motion not simply on the level of scientific thinking but, more importantly, into the realm of metaphysical intuition.

Difficulties in Comprehension

To those who have attempted a study of the *SD*, little need be said about its abstruse nature. H.P. Blavatsky often discourses on the level of the expert or near-expert on various fields of knowledge, quoting past and current authorities as if she were conversing with a fellow specialist. This is true whether she is writing about biblical scholarship, geology, astronomy, physics, religious history, Kantian philosophy, or the myriads of other subjects that the *SD* deals with. But the real difficulty arises when she marshals arguments from different branches of knowledge to drive home a single key idea. In a single page she can shift from the Zohar to the theories of Leibnitz and Bernoulli, to the presence of carbon in the centre of a meteorite and the seasons of the planet Jupiter. How any person, whether layman or professional, can follow such erudition, is surely a source of amazement.

Approaching The Secret Doctrine

How do we then dare to scale such high walls?

The following are suggestions, based on the experience of a group of students who grappled with this difficulty for many years.

1. *Understanding the Total Outline.* Reading the book from the first page onwards is often not the best way. The ‘Introductory’ alone is enough to scatter the non-scholarly mind to unknown directions, ending in a feeling of helpless frustration. It is best to first understand the general outline of the book, specifically its six parts:

1. Cosmogogenesis
 - 1a. The evolution of Symbolism on Cosmogogenesis
 - 1b. Science and the Secret Doctrine Contrasted
2. Anthropogenesis
 - 2a. The Archaic Symbolism of the World Religions
 - 2b. Science and the Secret Doctrine Contrasted

Then we begin to appreciate that the sections on symbolisms and science are actually written in support of, and to elucidate, the Stanzas on Cosmogogenesis and Anthropogenesis. This may sound elementary to older students, but it is surprising how the failure to appreciate this outline among beginners can deter them from studying the whole book.

2. *Understanding the Substance of the Chapters.* One has to have an overview of the chapters first before attempting to read them sequentially. I have personally found that one of the best introductions to this is Dr Corona Trew’s *Studies in The Secret Doctrine*², which identifies key ideas in each section of Part -I and helps the student through the maze of the Stanzas without losing himself.

3. *Identifying Key Ideas.* Each chapter of the *SD* contains several key ideas. Often, HPB would digress from the main idea and discuss a seemingly extraneous subject, but which is actually an aspect of the key idea. Without identifying the key idea being discussed, the

reader is likely to get lost in the involved arguments of the paragraphs, wondering what she is really talking about.

4. *Skipping and Multiple Readings.* One approach to avoid being lost is by skipping (or skimming through), on first or second reading, the digressions from key ideas. Return to the skimmed portions after the key idea is grasped. Then the purpose of the seeming digression would gradually become clearer.

Each chapter or section is best understood by going through it several times. I found I had to read a chapter at least three or four times (starting from skimming to detailed reading) before I could say I had reasonably understood the chapter.

5. *Using Commentaries.* On the third or fourth reading, after having grasped the stream of thought of the chapter, one can then profitably make use of outside commentaries by other authors. This is particularly useful when grappling with special concepts, terms or processes that may not be adequately explained in the *SD* in any one part. Oftentimes, an idea in one part can only be understood when it is studied together with other references to it in other parts of the book.

Geoffrey Barboraka's *The Divine Plan* (TPH, Adyar) has very ably synthesized concepts, terms and teachings in the *SD* in a concise and accurate manner. Through its index, the student can find clarifications on almost all major concepts one encounters in the *SD*.

Group Study

Fortunate is he who can study and comprehend the book all by himself. Most of us are not as well endowed and hence it is strongly recommended that earnest students of the *SD* band together to form a regular study group. The subjects can be divided among the group members to report on, followed by a discussion of difficult points.

In assigning individuals to report, there is a pitfall. Some students, finding the *SD* text too difficult to understand, may resort to secondary sources as their basis of report-and thus unwittingly mislead their

fellow-students who usually, not having read the chapter themselves might be led into thinking that what has been reported is what the original contains. It would be much better to admit one's lack of understanding and let the group make a joint effort to study the chapter together. But few of us are humble enough to admit such a thing. We must realize that the use of secondary sources can at times seriously distort understanding if the original text is not understood, at least in outline.

In one case, a rather learned Theosophist was assigned to discuss the section entitled 'Tree, Serpent, and Crocodile Worship' (Vol. I, Section X). Finding the chapter incomprehensible, he assumed that the tree referred to the human spine and the serpent to the kundalini and hence went on to a long disquisition on the seven chakras and the serpent fire. Were Mme Blavatsky eavesdropping, she probably would not know whether to laugh or fume.

A Secret Doctrine Journal

The study of the *SD* by thousands of seekers is a continuing one throughout the world. Many of them may not enjoy the benefit of being with a study group on the work. Many others may wish to pursue further studies and discussions of specific subjects in the *SD*. It would therefore be of immense value if such students shared their insights with each other through a regular journal devoted to the writings of HPB and the Mahatmas. Such a journal should cover both introductory and advanced topics and can also reprint past useful articles that are no longer accessible to most students. The Philippine Section is ready to cooperate with individuals or sections around the world in publishing and funding such a journal.

Through such efforts, it is hoped that the circle of serious students of the *SD* would widen throughout the world, thus bringing nearer the goal for which this work was written. The *SD* was written for the public with a purpose. It was not simply meant for a few advanced Theosophists to study. It aims to awaken in the mind of a larger public audience the capacity to absorb certain truths and principles that have

long been buried under external dogma. A global appreciation of such teaching would usher in a new stage of human development and maturity. By doing our part in encouraging the study of this great work, we would have rendered a true homage to the great benefactor of mankind, H.P. Blavatsky.

Notes

1. Jack Brown, 'I Visit Professor Einstein', in *Ojal Valley News*, Sept. 28, 1983, and quoted in John Algeo, 'Theosophy and the Zeitgeist' (*American Theosophist*, 1987 Fall Special Issue)

2. Published by the Theosophical Society in England, 50 Gloucester Place, London, and recently reprinted by the Theosophical Society in the Philippines, I Iba Street, Quezon City, Philippines.

(Courtesy: *The Theosophist*, May 1991)

A Hundred Splendid Virtues

What H.P. Blavatsky was the world may some day know. She was of heroic stature, and smaller souls instinctively resented her strength, her titanic nature. Unconventional, careless of appearances, frank to unwisdom- as the world estimates wisdom-too honest to calculate against the dishonesty of others, she laid herself open to continual criticism and misunderstanding. Full of intellectual strength and with extraordinary knowledge, she was humble as a little child. Brave to recklessness, she was pitiful and tender. Passionately indignant when accused of sins she loathed she was generous and forgiving to a repentant foe. She had a hundred splendid virtues and a few petty failings.

ANNIE BESANT

SHIKHAR AGNIHOTRI*

REALIZING THE RELATIONSHIP**

Before I begin I must make an admission that standing here on this side of the podium is not just a matter of Stage fright and the RESPONSIBILITY given but also a source of great pleasure due to the view that it provides. The view of the individuals from diverse geographical locations, physical appearances, languages, ideologies who have come together, like a bouquet of flowers, RELATED & CONNECTED to each other, by the sacred common thread of HIDDEN LOVE. And it is about this RELATIONSHIP based on love and the significance of its REALIZATION, that I will be sharing a few thoughts, in the light of 'Our Responsibility in this interconnected world' - which is the theme of this convention.

'Responsibility' - is the ability to respond properly in relation to a particular situation, to a person or to any animate/inanimate being and unlike reaction, which is mostly fragmented because it is based on one's conditionings; Response, on the other hand is more Holistic, as it is based on perceiving the situation as it is.

And that is why no matter what one does, if that action is rooted in the understanding of true relationship with the environment, that action will always be HOLISTIC.

And when we ignore to acknowledge this interconnection, we come face to face with several challenges at personal as well as global level. Whether it is War, change in Global Climate, violence in different forms and for different reasons; or increasing levels of STRESS/DEPRESSION/ANGER in individuals and in relationships, every such consequence is the product of not realizing this inherent relationship that exists in Nature. And that is why, may be, selfishness or sense of

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** Talk delivered during the 147th International Convention at Adyar, Chennai, on 1.1.2023.

separateness is called the SOURCE OF EVIL.

But, coming back to our theme, does this responsibility mean following external instructions or it is something that happens spontaneously when we begin to see the things in their true nature.

I am sure most of us must have heard the story, in some form or the other, of a small girl carrying a child up the hill. And the story says that when a person asks the girl, the elder child, that she must be burdened, the girl replies, “He is not a burden, he is my brother”. Both of them are seeing the same situation differently due to difference in perception. For the person, the baby seems like a burden, but for the girl, he is her brother. What is remarkable is that even the “thought of burden” does not arise in her mind. And that is what the sense of being related can do to one’s thinking. And that is how one learns to sacrifice and serve within the limited circle called family, friends and gradually this seed of sacrifice and service grows into a grand tree of unconditional and universal love.

In this context I would like to share a real-life incident to show how the children are naturally aware of this interconnectedness. It happened to a distant relative of mine. When she was a child, she used to visit the farm where the family had some pets. And just as a child would do, she developed friendship with one of the chicks or baby chicken. She was very happy to play, to feed and to caress the little being. This relationship grew for some time. And then, during one such visit she could not find HER FRIEND anywhere and only later she came to know that it disappeared from the farm and appeared in the plate on the table. Now, imagine the trauma that she must have gone through. Besides, how many children must be going through this experience. Many of us might have seen the beautiful movie Charlotte’s Web which shows in such a cute way that how the sense of being related to someone has the capacity to change not only oneself but his surroundings as well.

Which means, the moment I realize the true nature of my relationship with the other, I can no longer remain the same person.

My whole perception changes, my way of living completely changes, my attitude and approach towards not only other humans but to each and everything changes. From taking care of my clothes or vehicle, not wasting food-water-energy in any form, not hurting anyone, everything changes.

Because when I realize that I am alive due to the sacrifices made by each and everyone and everything around me, then how can my feeling be anything except that of gratitude towards everything and of **being responsible to contribute in a good way to this process called life.**

But we may ask, have we not realized our relationship now? Do we not care for our friends and loved ones? Yes, we all do. Yes, we all sacrifice for the family, friends and that is, in fact, the way to **rise from Personal to Universal, from I to WE, from Illness of ‘I’ to Wellness of ‘WE’.**

But, if we carefully observe, most of the relationships are based on identities and expectations based on those identities. The identities or labels that are put on us right from the moment of the birth. Not only the labels of gender, name, religion, nationality etc. but also of relations like husband-wife-mother-father etc. And later on we go on adding to this list our likes, dislikes, opinions, prejudices. And behind this multilayered thick veil of identities our **true nature goes out of sight.**

And hence, we begin to consider ourselves as these superficial identities and our relationships too become superficial because we can only see and relate to, in the other to the depth that we have discovered in ourselves. And that is why Adi Shankaracharya had to write, “*Neti-Neti*” - I am none of these labels. I am the Shiv - “*SHIVOHAM*” - that immutable principle in which we live, we move and have our being.

If I believe that I am the body, desires and thoughts, my relationships with the other will be based on expectations of bodily

comforts, likes, dislikes, ideologies; and if I begin to realize that I am none of that, instead, I am something much deeper, grandeur and universal, my relationship with the other will be of completely different quality.

We all know that *At the Feet of the Master* is one of the three jewels of theosophical literature. It has not one but many pearls of wisdom in it. And one of those pearls says – Learn to distinguish the God in everyone and everything, no matter how evil he or it may appear on the surface. You can help your brother through that which you have in common with him, and that is the Divine Life; – The sacred common thread of Divine Life that binds each and every atom in this manifestation. Because this relation is not mere of the body or the mind. And also, it is not a relationship of the interconnection of the “Isolated Fragments”, instead it is the realization of the fragment that there never was a fragment or a separate entity. Realization that there is no ‘I’ and if there is an ‘I’ then ‘I AM THAT’, as Upanishad says, “*AHAM BRAHMASMI*”...., there is no ‘You’ and if there is a ‘You’, ‘YOU ARE THAT TOO’, ‘*TATTVAMASI*’ and there is nothing else, and if there is something else, That something else is THAT Brahman too ‘*SARVAM KHALVIDAM BRAHMAN*’ which is in fact the ultimate realization of relationship, that we have for long given the name of Universal Brotherhood/Siblinghood.

It is this realization of relationship that Theosophy teaches, and it is with the aim of realization of this that TS was founded – to perceive this interconnection that exists under the cover of various mind made identities of religion, caste, creed, gender and nationality.

And this realization is nothing else but that **STATE OF LOVE, THE LIGHT OF WHICH IS WISDOM AND THE EXPRESSION OF WHICH IS COMPASSION**. A state where there is no I or no You but only LOVE or THAT.

And, in this light we can easily see Why is Compassion called the law of laws? Why are the Adepts often referred to as Masters of Wisdom-Compassion? And why is Self-Realization the focal point in

every spiritual discipline across the planet?

Was it not this LOVE for humanity due to which Gautama Buddha took the vow of not leaving this world till a single being is suffering, at a macro level, just like parents who do their best to find a way of making the life of their child happy and harmonious, by teaching them a holistic way of living, at a micro level.

And therefore, we have so many disciplines to tread on this path of Realization. But if we look closely, in all of these external disciplines, there comes a stage when all of these point towards one state and one direction. And that direction is INWARDS and that state is AWARENESS.

And why so? Because Awareness brings an end to habitual action and the source of this Awareness lies within, the HOMING SIGNAL. And the studies indicate that a maximum of 95 per cent of human behaviour falls into the category of habit. And the most interesting & inspiring aspect of “sense of separateness”, as I understand, is that it is ALSO FUNDAMENTALLY A HABIT, just a way of thinking that has developed or evolved over a period of time due to survival instinct. And the Flame of Awareness has the capacity to put an end to this habit of being Obsessed with I.

The mantra of SMS still holds good (even in the times of whatsapp) - Study, Meditation, Selfless Service in Theosophy are given for this purpose only. They are the means and not the end in themselves. And they lead safely on this path when carried out with awareness.

But the question arises how to be aware like that? Because in the surge of the desires, emotions, ambitions, we tend to forget everything. Which happens to many of the aspirants of the spiritual life because such has been our habit of instant reaction instead of response. But one thing that I find helpful in this is the International Code Signal of distress, used especially by ships at sea, of which many of us may be aware of and that is SOS - Although normally it is understood as

Save Our Souls but for our purpose, I would like to give it a different meaning, **STOP-OBSERVE-START ANEW**.

The inner capacity to say ‘STOP’ (inwardly) in the middle of an ongoing tussle - within or without - is the first thing. The reason being, the moment we STOP COMPLETELY, we shift from the circumference to the centre or from the noise of the crowd to the silence of sanctum sanctorum of heart, a level above the situation because instead of being led by emotions now we are taking control of them and the moment we do that, we are able to OBSERVE the situation holistically because the solution of a problem cannot be found on the same level as the problem. And once there is this holistic observation of the situation, we spontaneously **START ANEW** with the proper response to a given situation or right action.

Although each step of SOS is important, the most important is to STOP because it opens up the window of possibility for the fresh breeze of WISDOM/AWARENESS to come in. And that is what all of us have done by coming here to attend this convention by putting a STOP or a break to our routine lives caught between the personal and the professional front.

And may this immortal seed of awareness of interconnection that is being sown in our hearts and the minds in this gathering RAISE US ALL UP, grow, spread and cover all the aspects of our lives like the immortal Great Banyan Tree and we all START ANEW upon RETURN...or RIGHT NOW.

**It is only when every trace of selfishness
comes to an end that the Path is trodden.
Radha Burnier**

NEWS AND NOTES

Bombay

Sis. Havovi Sukhadwala, Life Member of TOS and Nutritionist, is spreading awareness about Vegetarianism and progress of soul after death. With her talks she is distributing C. W. Leadbeater’s books ‘*Vegetarianism and Occultism*’ and ‘*To Those who Mourn*’.

Sis. Viloo Adajania, Secretary of Shanti Lodge, gives Theosophical articles in Newspapers. Her article on ‘Are you ready for The Journey?’ was published in November 2022 weekly issue of *Parsi Times*. Based on Dr. Douglas Baker’s book ‘*Man, Know Thyself*’, Sis. Viloo Adajania conveyed in simple words. ‘Life is the flow of becoming, so the journey is the progress of becoming. On this journey there is no goal, for Journey is the Goal for man who is an Imprisoned Splendour’.

Bombay Theosophical Federation Goals for 2022-2023 (up to 30th September 2023) represented by Fed. President Bro. Vinayak Pandya and Treasurer Bro. Taral Munshi were approved at the Indian Section TS SMART Goal Meet, held at the Indian Section Headquarters, Varanasi, on 18 –19 March 2023.

BTF Goal of 2020-2022 to create Jyoti E-Lodge flowered with innovative virtual platform of Bro. Taral Munshi named Theo-Jyoti TUESDAY TRIVENI MEET encompassing number of Federations of the Indian Section was greatly appreciated by President Shri Pradeep Gohil and all Federation Representatives.

Bro. Taral Munshi’s proposal of ‘Theo-Jyoti News Channel’ live on Social Medias was welcomed by all.

Karnataka

The following on-line lectures organized by the Karnataka Theosophical Federation were held on every Sunday & Thursday in October 2022:

Sis. K. Parvathamma gave a lecturer on the subject “What we have to learn from Dr. Annie Besant”. Sis. Shashikala delivered a lecturer on ‘The Man from the Absolute’. Bro. K. S. Prakash spoke about ‘Evaluation of Life’. The subject of talk given by Sis. Sandhya Rani was ‘Constitution of Man’. Bro. M. S Sridhara explained ‘The Creation of Solar System’. Sis. G. S.Lalitha Nataraj & Bro. Reddappachari spoke on ‘The Light on the Path’. Dr. R. V. Vastrad also spoke on the same subject. Bro. H. C. Jagadeesh, Bro. M. R. Gopal, Bro. Lakshmeesh, Bro. H. B. Raghavendracher & Sis.

Indiraswamy presented their views on “Ancient Wisdom” through on-line Zoom from Huliya Lodge.

Sis. Vanivasudev is giving lectures on ‘Ramana Maharshi’s Upadeshasaram’ at Bangaluru City Lodge. Bro. G. Dakshina Moorthy delivered a lecture there on ‘*Bharathiya Tatvadarshanam*’ on 9.10.2022. The other two talks held at the same venue in October were on ‘Universal Brotherhood’ delivered by Sis. Saraswathamma on 23 Oct.; and a talk on ‘Devachan’ was given by Sis. Yamunavathi on 30 Oct. 2022.

Dr. S. R. Nagaraj spoke about ‘The life of Dr. Annie Besant’ at Bangaluru Vijaynagar and Bro. Venkatachalapathi explained “The Path way to Perfection”.

Bro. Lakshmeesh spoke about ‘*Light on the Path*’ and ‘*At the feet of Master*’. These two talks were held at Malleswaram Lodge on 1 and 8 October 2022. Besides, Sis. A. N. Subbamma gave a talk at the same venue on ‘The Beauty of Life’. The subject of Sis. Vani Vasudev’s talk was ‘The Mystery of Bliss’, which was held on 8 October.

Sis. Anuradha delivered a lecture on 8 October 2022 at Kottur on the topic ‘The message of Annie Besant’s Life’ The other talks held there in October were on ‘The Essence of Silence’, ‘Saint Kabira’s Dohas’, ‘Bhagavad Gita’ and ‘The Significance of ‘Om’’. These talks were delivered by Sis. Kavitha, Bro. Nagaraj, Sis. Kannika and Sis. Anuradha respectively.

Bro. K. N Parameshwaran directed a study camp at Bangarpet on 1.10.2022 in which Bro. K. V. Lakshminarayana explained Annie Besant’s views on ‘India’s Independence’. The subject of Bro. M. P. Venkataramanappa was ‘Many faceted personality of Dr. Besant’. The director of the camp expressed views regarding the Personality of Dr. Besant.

Sis. R. Madhvi directed a study camp at Satyakama Lodge, Srinivaspura, on 2 October 2022. Bro. A Venkata Reddy delivered a talk in this camp on ‘Dr. Annie Besant and India’. Bro. Bira Reddy spoke on ‘Gandhiji’ and Bro. Jayaramappa expressed his views about ‘Lalbahaddur Shastri’.

Bro. M. S Sridhara directed a study camp at Chitradurga Lodge on 18 October 2022 in which Sis. K. Ushaparakash explained ‘Meditation on Occult Life’. Bro. Adikeshva Prakash and the Director Sridhara delivered lecture on the same subject.

Bro. H. C Jagadeesh directed a study camp at Hiriya on 8 & 9 October in which Bro. Govinda Reddy spoke on the subject ‘Spirituality’; Bro. Jagannath Joshi gave a talk on ‘LIVING’; and the Director Bro. Jagadeesh spoke about ‘Dr. Annie Besant & Her Spiritual Life’.

Dr. Annie Besant’s birthday was observed at Gowribidanur on 9 October 2022. Sis. Chikkanamma, Sis. Jalajakshamma, Sis. Padma & others spoke on this occasion about Dr. Besant’s contributions in various fields.

Bro. A Venkata Reddy directed a day-long study camp at Chintamani in which Bro. Sonnappa Reddy spoke on ‘Dr. Besant & Politics’. The director Bro. Venkata Reddy’s subject of talk was Theosophy and Dr. Besant.

A day-long camp was held at Tumkur on the subject ‘Theosophical Order of Service’. It was held on 23 October 2022 in which Bro. Kariyanna, a Retd teacher, conducted a ‘Mathematics & Science demonstration class’ for Primary School Children and Bro. Veeranna conducted a training class on ‘*Pranayama*’. Besides, 20 *Divyanga* students were given financial help for their studies.

Kerala

A meeting of the Presidents & Secretaries of all the Lodge and the Councillors was held on 18 March 2023 at Annapoorni Lodge - Federation Headquarters. The meeting commenced at 11.30 a.m. with Universal Prayer, presided by Federation President Dr. M. A. Raveendran. He welcomed the representatives of various lodges and said that a joint effort of the office bearers and members is a must for the active functioning of Lodges. Due to Covid-19 many lodges could not meet regularly and now slowly lodges are becoming active.

Federation Secretary Bro. K. Dinakaran reminded that it is the duty of the members to ensure that their membership is renewed every year in time. The renewal is required for the Life Members also by sending an email to the Indian Section. Then, he introduced the ISMS to the Lodge office bearers and asked them to check the position of their membership.

Representatives of various lodges in Kerala decided to organize the following programmes during the year.

1. Inter lodge Meetings,
2. Study Camps,
3. Zonal Conferences,

4. Out reaching Programmes to Schools and Colleges,
5. Propagation of Theosophy through Books, On-line meetings and other media, and
6. Celebration of Radhaji's Birth Centenary in a befitting manner by organizing Study Camps and publication of her talks

INTERLODGE MEETING

Under the auspices of Annapoorni Lodge, Alleppey, an Inter lodge meeting was organized on 19 March. at the Lodge which is also the Federation Hqrs. The programme commenced at 7.30 a.m. with Bharat Samaj Pooja conducted by Sis. Lakshmi Bai and Bro. Madhusoodanan Pillai.

At 9.00 a.m. the programme commenced with Prayers of Religions followed by the Universal Prayer. The theme of the Interlodge Meeting was **The Golden Stairs** by H.P. Blavatsky. Lodge President Bro. S. Sivadas presided. The Keynote Address was given by the Federation President Dr. M.A. Raveendran. He pointed out that the instructions were given by the Masters of Wisdom to the disciples who wish to tread the Path. Each step or stair has to be trodden by the aspirant with utmost care and diligence. Then, he distributed the Diplomas of the newly formed **TOS group Alleppey**.

The diplomas of the newly joined T.S members were also distributed.

The first session was chaired by Dr. V.P. Viswakumar. Dr. M.N. Sasikumar spoke in this session on **"A Pure Heart"** and Bro. Dinakaran spoke on **"An Open Mind."**

The North Zone Secretary Bro. P. Krishnan Nambiar presided over the second session in which Sis. Lakshmi Bai explained **A Clean Life** and Bro. R. Sasidharan Nair spoke on **"A Brave Declaration of Principles."**

The third session was chaired by Prof. S. Balakrishna Pillai and Bro. Pankajakshan spoke in this session on **"A Loyal Sense of Duty to the Teacher"**. Then, Bro. S. Sivadas expressed views on **"An unveiled Spiritual perception"**.

The participants clarified their doubts and raised a few questions in the interaction session. Bro. S. Sivasubramanian gave vote of thanks and then the meeting concluded with *Shanti Mantram*.

U.P & Uttarakhand

Bro. B. K. Pandey conducted study of the chapters, 'The Three Inquiries' and 'The Middle Way', from the book *"Seek out the Way"*

written by Rohit Mehta and thus concluded the study of this book in the meetings of Dharma Lodge, Lucknow, held on 1 and 10 March. Talks were delivered on the topics 'Child Souls', and 'Spirit, Spirituality and Spiritual' by Bro. U. S. Pandey on 12 March and Bro. B. K. Pandey on 22 March respectively. Bro. Ashok Gupta and Bro. B.K. Pandey conducted study of the first two chapters 'Bright Looks' and 'Brave Words' from the book *"I Promise"* by C. Jinarajadasa. It was held on 30.03.2023.

Talks were delivered by Sis. Vasumati Agnihotri at Pragya Lodge, Lucknow, on 19 and 26 March. She spoke on 'Control of Mind' and 'Good Conduct' respectively based on the book *"At the Feet of the Master."*

Nirvan Lodge, Agra, observed its foundation day on 02 March. Talks were delivered on the topics '*Sarvhitkarita*' and 'Seal of TS' by Bro. Shyam Kumar Sharma and Sis. Pratibha Shama. These two talks were delivered in the meeting of the Lodge held on 9 and 23 March respectively. Besides, symposiums were organized by the Lodge on the theme '*Ishwar ka Swaroop*' (on 16 March) and '*Adhyatimkta ki or*' (on 30 March).

Federation President Bro. U. S. Pandey, during his visit to Sarvahitkari Lodge, Gorakhpur, on 01 March discussed administrative matters with lodge officials. Besides, he complimented Bro. S.B.R. Mishra and Bro. Vipin Rai for starting one new lodge each in village Jigna (Distt. Gorakhpur) and Village Jogia (Distt. Kushinagar). Thereafter, Bro. Pandey delivered a talk on the topic 'Law of Charity' in the Lodge's meeting on the same day.

Talks were organized at Sarvahitkari Lodge on the topics 'Essence of Holi', 'Philosophy of all Religions', 'Buddhism in reflection of Gita' and 'Cosmogogenesis'. The speakers were Bro. S.B.R. Mishra, Bro. A. P. Srivastava, and Bro. Ajai Rai. These talks were held on 09, 16, 23, and 30 March respectively.

Sis. Suvralina Mohanty conducted study of 'Address to New members of the TS' on 1st, 2nd and 3rd Sunday in March 2023. It was held at Prayas Lodge, Ghaziabad.

The copies of the book '*Education as Service*' were distributed to some participants in a Literature function organized by 'Poets Association' on 25 March in Delhi.

Study of the Bhagavad Gita- Cv. 8 was conducted by Bro. Sharad Chandra at Noida Lodge on 5 March. Then, group study of the book '*Nirvana*' by George S. Arundale was started on 19 March.

Bro. S. S. Gautam continued and concluded group study of the book “*Gods in Exile*” in the meeting of Chohan Lodge, Kanpur, on 5 and 12 March. Besides, he delivered talks on the topics ‘Philosophy of *Shhitpragya*’ and ‘Specialties of Spiritual life’ on 19 and 26 March respectively.

The following talks were delivered at Anand Lodge, Prayag Raj, in March in which the subjects of talks were ‘Original Programme of T.S.’, ‘What is Dharma?’, ‘Origin of Buddhism’ and ‘Adhyatmic Jeevan’. The speakers were Bro. Sudeep Mishra, Sis. Sushma Srivastava, Bro. K. K. Jaiswal and Sis. Archana Pandey respectively.

Bro. V. Narayanan delivered talks on the topic ‘Excellence in Studies- A Consciousness Approach’. These talks were organized as a part of Value Added Course. It was addressed to a group of students of VKM PG College, Varanasi in 4 sessions held on 01, 06, 09, and 20 February, 2023.

Bro. U.S. Pandey addressed the students of Vasant Kanya Inter College (VKIC), Varanasi, on the topic ‘Fear’. It was held during the morning assembly session on 16 March. In his talk, Bro. Pandey brought out points like- various types of fear, reasons for fear, harmful effects of fear, need for becoming free from fear and how to become free from fear by awareness and also by following the right philosophy of life. The participating students and also the teachers present took keen interest in the subject-matter and considered the same very useful.

New Lodges: Two new lodges in the rural areas were started a few months ago. One in village- Jigna (Distt. Gorakhpur) named ‘Brahm-Vidya Lodge’ and the other in village- Jogia (Distt. Kushinagar) named ‘Satya-Darshan Lodge.’ Applications for the Charter for both these lodges have been submitted to the Indian Section.

Jigna (Distt. Gorakhpur) – The Brahm-Vidya Lodge in village Jigna (Distt. Gorakhpur) was started on 10 December 2022 and new members of this lodge got their diplomas on 29 December, 2022. Talks in the meetings of the Lodge were delivered by Bro. S. B. R. Mishra on the topics ‘Viveka- Vairagya- Good Conduct and Service’, ‘Role of Viveka’, ‘Comparative study of the teachings in Gita and Buddhism’ and ‘History of T.S.’ respectively. These talks were held on 10 October, 02 December, 2022, 28 February and 30 March 2023. Besides, Acharya Vashishta Muni Tripathi delivered a talk on 31 January 2023 on ‘Importance of teachings in Ch. II of the Bhagavad Gita’

Goal Setting Meetings: Federation President Bro. U. S.

Pandey and Federation Secretary Bro. S. K. Pandey participated in the meeting of Presidents and Secretaries of all federations called by the Indian Section on 18 and 19 March at Varanasi. In this meeting, goals for federations for the year ending on 30.09.2023 were finalized. Following this, an on-line goal setting meeting was conducted by this federation with the Presidents and Secretaries of the lodges of the federation on 26 March, in which besides setting goals for lodges, certain administrative matters and suggestions were also discussed.

Sis. Kritika Goel participated as a speaker on the topic “Man - the maker of his destiny”. It was held on 28 Mar 2023 under the auspices of Joint Lodge meetings of Rewa and Rohit lodges of Gujarat Federation and Jyoti lodge of Bombay Federation.

Contribution to the Indian Section Work/ Programme:

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

Bro. Shikhar Agnihotri conducted on-line study of Mahatma Letter No. 68 in two sessions held on 03 and 10 March.

Sis. Suvralina Mohanty and Pranshee Mohanta coordinated the preparatory work on the proposed *Quarterly e-Newsletter* of the Indian Section.

Bro. Ajai Rai delivered on-line talk on the topic “Science of Reincarnation’ in two sessions held on 12 and 19 March.

National Lecturer

Talk to Students/Youth/Teachers: On invitation of the Principal of St. Andrews’ College, Gorakhpur, Bro. U. S. Pandey addressed a group of graduate level students of that college undergoing a NSS camp on the topic ‘Self-management for Wholesome Living’. It was held on 02 March. Prof. Tanveer Alam Director of NSS camp, introduced and welcomed Br. Pandey who during his address spelt out on the points of wholesome living so as to experience happiness, success, peace and good health in life. He touched on such points as— self-study of one’s own nature to recognize the weak and negative points in one’s emotions and thinking, to counteract them consciously by virtues of opposite nature, two types of basic human nature-lower and higher, attuning the lower nature to higher one, awareness by breathing through stomach, not comparing with others, not reacting on petty adverse things, understanding laws of karma and reincarnation, improving relations with adversaries, assertive opinion in case of conflicting views, not yielding on principles, giving primacy to universal

values and core ethics of religions, freedom from fear, clearing pushbuttons of negativities in sub-conscious mind, being selflessly helpful to others, particularly to those weaker than us in every opportunity according to one's capacity, interdependence and interrelatedness-Oneness of all, keeping in view the goal of human evolution towards perfection and above all on Oneness of all etc.

Before concluding the talk Bro. Pandey gave a brief outline of theosophy and theosophical society.

The participating students and faculty members took keen interest in the talk. Dr. A. K. Singh thanked the speaker. Some participants expressed interest in becoming members of T.S., hence process for it was explained to them.

This programme helped in propagation of theosophy among youths who are not members of T.S.

Delhi Federation: On invitation by Shankar Lodge, Delhi, Bro. U. S. Pandey delivered an on-line talk on the topic 'The Secret Doctrine-An Introduction'. It was held on 04 March.

Bro. Shikhar Agnihotri delivered a talk on 'Theosophy and Theosophical Society' before a group of about 50 post-graduate students of philosophy from Loyola College, Chennai. This talk delivered on 10 March helped in propagating theosophy among young students who are not members of T.S.

M. P. and Rajasthan Federation: Bro. S. K. Pandey conducted study camp at Jaipur on the book "*At the Feet of the Master*". It was held from 23 to 25 March.

On invitation by Barabati Lodge, Utkal Federation, Bro. U. S. Pandey delivered an on-line talk on 27 March on the topic '*NETI, NETI*'.

Sis. Suvralina Mohanty delivered an on-line talk on "Life is a test" and it was held on 05 March. She also moderated two sessions of talk on the topic 'Science of Reincarnation' organized on 12 and 19 March and also one session of talk on the topic 'Review of the book *Theosophy Explained*', organized on 26 March.

Sis. Vibha Saxena conducted on-line study of Mahatma Letters Nos. 69, 70A, 70B, and 70C during three sessions held on 17, 24 and 31 March.

Young Indian Theosophists Group: Bro. Shikhar Agnihotri conducted an on-line session on 05 March on 'Meditation - Theory

and Practice'.

99th EASTER CONFERENCE REPORT

The 99th Easter Conference was conducted on 7-8-9 April 2023 at the International HQ, TS, Adyar. A total of 105 (38 locals and 67 outstation, including 1 foreigner from Europe) delegates registered for the conference from Karnataka (9), Kerala (6), Madras (Adyar included - 43), Rayalseema (18), Tamil (9), Telugu (16) and Utkal federation(3). All the sessions were fully attended by all the delegates at the serene ambience of Blavatsky Bungalow.

The theme of the conference was "The World Around Us" – The book that is a compilation by Prof.C.A.Shinde of Dr Radha Burnier's 'On the Watch-Tower' articles published in the Theosophist during 1980-2007.

The conference consisted of sessions having short talks by speakers from different federations, Group discussion session, Bharat Samaj Pooja, Ritual of the Mystic Star and the Cultural evening including classical dance, instrumental music, devotional songs & ventriloquism.

The conference opened with the recitation of Universal Prayer by Bro N.C.Krishna and welcome address by the Conference Officer Bro.Shikhar Agnihotri. The opening address was delivered by the International Secretary of the Theosophical Society Sis. Marja Artamaa, followed by the bird's eye view of the book by Prof.C.A.Shinde.

The other speakers included Dr.R.Revathy, Sis.H.Sri Priya, Bro.C.S.Nandakumar, Bro.N.C.Krishna, Sis.Sonal Murali, Bro.R.Krishnamoorthy, Bro.K.Dinakaran, Bro.G.Suresh Kumar, Sis. B.Sandhya Rani, Bro.K.V.L.Kantha Rao, Bro.K.Damodaran, Sis.M.Lakshmi, Dr.M.A.Raveendran, Dr.Nagesh L., Sis.B.Vijaya Sri, Sis. M.Vijayalakshmi, Bro.P.Devarajan, Bro.Vinay Patri, Sis. Upasika Maithreya, Sis. Rajeswari, Bro.S.S.Sri Harsha and Bro. Y.Srinivasa Murthy.

The following themes of significance from the book were taken up by the speakers: Theosophy & Theosophical Society, Brotherhood, Ethics, Freedom, The Art of Living, True Knowledge, Maturity of Mind, Religion-Science-Technology, Civilization, Rights & Responsibilities, Evolution, Women, Inhumanity & Violence and Nature. The speakers presented the aforementioned subjects with great enthusiasm and created an interest in the audience for the same.

The group discussions took place along the following themes under the respective Group leaders:

1. Spare the rod and spoil the child . . .is it moral or discipline? – Sis Sonal Murali

2. Being extremely religious, is it discipline or dogma? – Sis. B.Sandhya Rani

3. Is desire for power immoral? Bro.G.Suresh Kumar

4. Embracing entertainment is against the principle of self-restraint – where is the line of control? Bro.S.S.Sri Harsha

The concluding remarks and vote of thanks were given by the General Manager of TS, Adyar, Bro. Jaikumar Kannan and the closing prayer for peace was recited by Sis.Jaishree Kannan, Librarian & resident of TS Adyar.

All the departments of TS, Adyar, coordinated very well in conducting the conference smoothly.

LIST OF NATIONAL LECTURERS - 2023 (As approved in the Executive Committee's Meeting on 18/3/2023)

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TOS CONFERENCE 2023

The TOS CONFERENCE will be held at the International Headquarters, TS, Adyar, Chennai on 8 th & 9 th July 2023.

The theme of the conference is Commemoration of 175th Birth Anniversary Year of Dr. Annie Besant and TOS Annual Meeting.

Members of the Theosophical Society (TS) and the Theosophical Order of Service (TOS) in good standing are welcome to attend as delegates.

Venue: Blavatsky Bungalow, Ground Floor, TS, Adyar.
Registration Starts: on 12 April 2023

(Registration link will be activated at 9.00AM on 12th April 2023)

Last date for cancellation: 25th June 2023 (No refund after this)

Cancellation: Rs. 100 will be deducted and the remaining amount will be refunded if cancellation is done up to 25th June

Last date of registration 24th June 2023 on first come first serve basis. Limited Ground Floor beds.

Accommodation only for members.

For any queries, kindly send email to the Conference Officer, Mrs. Vijaya Veera Raghavan mail id: viji.veera@gmail.com Mobile & Whatsapp on 9789915785

Package options for registration for the TOS Conference: The package starts from 7 th July Dinner to 10th July Breakfast. The rates taken are the standard rates as follows:

A. Leadbeater Chambers with A/C package - Rs. 3,000 per person (includes the registration fee, accommodation and meals)

B. Leadbeater Chambers without A/C package - Rs. 2,400 per person (includes the registration fee, accommodation and meals)

C. Non-LBC accommodation package - Rs. 1,300 per person

(includes the registration fee, accommodation other than at the Leadbeater Chambers, and meals)

D. Registration for attendance only - Rs. 100 per person (includes the fee required for attending the Conference, without accommodation or prepaid meals - meals can be bought on the spot with prior intimation to kitchen)

IF YOU ARE FACING ISSUES COMPLETING YOUR PAYMENT ON-LINE, PLEASE EMAIL US AT TREASURY.HQ@TS-ADYAR.ORG

Allotments: Accommodations will be decided by the Conference Committee

REGISTRATION PROCESS: Complete Registration and Payment process is ON-LINE. Following is the link for Payment cum Registration page. The form can be filled for ONLY ONE DELEGATE at a time. So, if you wish to stay with family or a group, DO NOT FORGET to mention the names of Family/Group in the SPECIAL REQUEST FIELD of the form at the end and ALSO FILL THE REGISTRATION FORM FOR EACH OF THEM SEPARATELY. Link will be activated on at 9 a.m. on 12th April 2023.

Following is the registration cum payment link <https://rzp.io/l/3JCIMS8xpd>

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[1] YOU TUBE: https://www.youtube.com/channel/UCmghC_GjlOGKHR90TcD6peQ

[2] FACEBOOK: <https://www.facebook.com/profile.php?id=100081315351270&mibextid=ZbWKwL>

[3] INSTAGRAM: <https://instagram.com/theosophyindia?igshid=ZDdkNTZiNTM=>

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