

# THE INDIAN THEOSOPHIST

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OCTOBER 2025

VOI. 123

NO. 10

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***Editor***

**PRADEEP H. GOHIL**

## A STEP FORWARD

There is a point of view that an aspirant needs a spiritual teacher or Guru. Some do the practice of spiritual development independently for a few years. Later on, they feel acutely the necessity for a Guru. They come across some obstacles on the way. They do not know how to proceed and how to remove these impediments. Then they begin to search for a Master. This particularly happens in Yogic practice. It is the duty of the Guru to set each of his disciples upon that path of spiritual development which is best suited for him, one on one path, one on another, according to the insights into the natural tendency of each.

What is termed as ‘God’ by many ordinary people is the Guru of Gurus. He removes the veil of ignorance and blesses the ignorant people. The aspirant should regard his immediate Guru in the physical form as an incarnation of that Guru of Gurus and should have equal devotion for him also. There have been many such Gurus like Anandmayee Maa, Raman Maharshi, Shri Aurobindo, Jesus Christ, Swami Ram Krishna Paramhansa, etc. Guru in the physical form is an expression or representation of something in a tangible or visible form and is the main source of all good and happiness that can accrue to the *Chela*. The disciple should realize the supreme necessity of obeying the Guru’s commands and orders and keeping his faith in him staunchly and in an unspoiled manner. Expose to your Guru the secrets of your heart, and the more you do so, the greater the sympathy, which means an attainment or acquisition of strength to you in the struggle against sin and temptation.

It is the human need for guidance arising out of the various challenges in understanding complex spiritual concepts and navigating their own internal landscapes. A Guru can provide clarity and direction, offering personalized insights and guidance tailored to an individual’s unique needs. This guidance can help individuals overcome self-doubt, fear and other obstacles that hinder spiritual progress.

The Guru plays a unique role as a Mentor and Guide, sharing

wisdom, knowledge and experience that can accelerate the spiritual journey. He provides a framework for understanding complex spiritual concepts and practices, making the journey more accessible and less daunting. The Guru’s presence and teachings can inspire and motivate individuals to strive for higher consciousness and self-realization.

There are various benefits of having a Guru. A Guru can impart teachings on various spiritual practices, including meditation, prayer and ethical living, helping individuals to understand and apply these concepts in their daily lives. A Guru can provide guidance and support in overcoming challenges, such as attachments, ego and other obstacles that hinder spiritual progress. The Guru’s teachings can help individuals to understand the nature of their true self and guide them towards realizing their full potential. A Guru can help individuals make consistent progress on their spiritual journey, leading to greater awareness, understanding and ultimately enlightenment.

Spiritual power can be transmitted by one to another and taken back also. This method is called ‘*sakti-sanchara*’. The transmission of spiritual power can be done by the Guru through touch or sight or willing and thinking. The Guru makes the subject sit in front of him, asks him to close his eyes and then transmits his spiritual power. The subject feels the electric current actually passing from *Muladhara Chakra* higher upto the neck and top of the head. The moment the aspirant closes his eyes, meditation comes by itself. Sri Ramkrishna Paramhansa actually transmitted his spiritual power to Swami Vivekananda. Lord Jesus did the same to his disciples.

However, there are different perspectives on the necessity of a Guru. Some view the Guru as essential for achieving spiritual awakening. Others, like J. Krishnamurti, emphasize on the importance of individual introspection and direct experience, but still acknowledge the value of guidance from experienced practitioners. Ultimately, the necessity of a Guru is a matter of personal belief and spiritual path. While the role and necessity of Guru can be debated, the benefits of having a spiritual teacher and guide are undeniable. A Guru can offer invaluable wisdom, guidance and support, helping individuals navigate the complexities of spiritual growth and realize their highest potential. Finding a Guru and getting his blessings can be a step forward in one’s life.

VICENTE HAO CHIN JR. \*

## STRENGTHENING THE CORE OF THEOSOPHICAL WORK \*\*

During the last Theosophical Congress in 2018, I had shared five areas of focus for our work in the 21st century, as follows:

### 1. Globalize Theosophical Work

We must not work as separate sections or countries but rather as a global movement.

### 2. Programmes for the Public (Applied Theosophy)

We need to actively link the teachings of the Ageless Wisdom to the problems of the world – both for individuals and for societies.

### 3. Establish Theosophical Schools

The key to social transformation is through educational reform around the world, because the future is the young people of each generation. The TS must set the model for schools that will make a difference in producing well-balanced and productive individuals.

### 4. Draw Young People to Theosophy

We need to prepare for the next generation of theosophical leaders.

### 5. Work Towards Religious Reform

This has been the mission of the TS since the beginning. Religious divisions continue to be one of the most violent sources of wars and hostility.

Several of these areas of work are already being carried out. Our president, Tim Boyd, has introduced practices within the TS that have internationalized theosophical work in major ways. First are the

\* International Speaker, TS, Philippines.

\*\* Talk delivered in the 12<sup>th</sup> World Congress of the TS, Vancouver, on 24 July 2025.

twice-a-year meetings of the General Council, one of them addressing the strategic work directions, where more than 20 leaders of the TS meet for four days to thresh out new directions of our global work. This has been a very significant development in the past decade. Second, he has strengthened the internal capacity of the TS by establishing a strong financial base that will enable the TS to widen its work. Third, he has initiated many projects that enhance the effectiveness of TS work in various aspects, such as the establishment of a successful theosophical school in Adyar, doing extensive renovations and construction at the international headquarters, launching an environmental programme, and initiating a social media programme, among other initiatives.

Today, I would like to focus on two areas of our work that require long-term implementation but are essential to achieving greater effectiveness:

1. The continuous and systematic training of core groups of theosophists who will be teaching theosophy to members and the general public.

2. To promote practices or institutions that will apply the principles of the ageless wisdom to help solve the problems of individuals and society. This is applied theosophy.

### Training of Theosophical Workers

First, let us look into the need for continuous training of leaders, speakers, writers, and workers.

The effectiveness of the Theosophical Society depends on its advocates, exemplars, and volunteers in various corners of the world. It is a living philosophy and not merely an academic study. A living philosophy means that there are living human examples of the philosophy. Theosophy is learned not just by reading books. It is by exposure to people who have endeavoured to live the higher life. In fact, such exposure often has a greater impact on the life of an aspirant than the reading of many books. Thus, the presence of more people who are worthy representatives of theosophical wisdom becomes an essential part of our work.

How are such exemplars to emerge generation after generation?

It can be by chance or by deliberate nurturing.

When we depend on the fortuitous or chance emergence of devoted theosophical advocates or workers, then the effectiveness of the work will fluctuate – sometimes active, sometimes inactive. And this can often lead to unhappy outcomes.

Through many decades of travelling around theosophical sections, I have witnessed instances of national leaders who were not well-grounded in the wisdom teachings, which led to the decline or demise of theosophy in those countries. In one case, the leader had really weird ideas that were very distant from theosophy. Fortunately, he is no longer active in the TS, but, very unfortunately, this led to the demise of the entire theosophical organization, such that, today, the TS is no longer active in that country.

In another instance, the leader was more inclined towards another movement, such that when I visited the country decades ago, he brought me to the meeting of the other movement rather than organizing a theosophical meeting. It was then that I realized that it was a hopeless case. He was too committed to the other movement. Theosophical activity has also died there, and has remained inactive for more than twenty years up to this time.

In another country, theosophy was once super-strong with many lodges, and had in fact become part of the national culture. But today, virtually only a lodge remains, struggling to survive. Had there been a long-term programme for the resuscitation and sustenance of the section and lodges, such effort would have succeeded because the culture of the country was ideally ready for theosophy.

The TS is a global movement for humanity, not just for any country. Its strength lies in its international presence. If it is strong in two or three sections but weak elsewhere, then its probable destiny is to dwindle because it seems unable to make itself relevant to the needs of the larger world.

In many countries, the quality of theosophical leaders is often a hit-and-miss process, depending on circumstances and the people available. I think this is where the international headquarters can make a crucial difference in the future of such national societies. I would even say that we must make it a duty of our global organization to make such a difference in a (1) systematic, (2) continuous, and (3)

measurable way.

### **Best Practices**

How do global organizations and businesses train their national CEOs to make their international branches become solid and strong? It is not by hit or miss; they make it happen by systematic, continuous, and measurable policies and procedures. This is true of Rotary Clubs, religious organizations, or multinational business entities. We need to do it too.

There is a large organization in the Philippines that is a part of a global network. It lamented that many leaders of the branches lacked core knowledge and capabilities. So, it established a permanent institute with a faculty that conducts courses and training for its members all over the country. Sometimes more than twenty seminars per year are conducted, reaching several thousand members each year. Later, it even required that officers who would be elected as local leaders should have undergone the seminar before assuming certain key positions. This has been going on for more than twenty years and has proven to be very effective in making the members become not only more knowledgeable but also more committed to the mission of the organization. The speakers are offered an honorarium for conducting the lectures because it is held quite frequently, where the speakers have to take time away from their regular work or duties.

Most of us are aware of how active religious organizations train their pastors and preachers. I am reminded of a person I know who worked as a vehicle driver for forty years, did not have much education, and upon his retirement, became a full-time preacher of a church. This happened because, for years, he was deliberately trained by the church every Sunday to become familiar with the doctrines, to live the life, and develop communication skills.

Religious organizations are very good at this. They set up seminaries and training institutions with well-designed learning modules. In this way, they are able to send preachers and workers to many parts of the world year after year. This is how they sustain their effectiveness through the centuries.

The training of key people will have to be on two levels: the national level and the local lodge level.

I believe that this training on the national level has to be initiated by the international headquarters at Adyar because most sections do not do any planning on the training of national leaders, lecturers, or workers. They just rely on those who are available since it is mainly voluntary work in most countries. Some sections are able to provide a reasonable honorarium and residence for their national leaders so that they are focused and truly active in the work of the Society; but these are relatively few.

### **Training Content**

It is necessary that we create a continuing programme deliberately meant to train and nurture theosophical lecturers, writers, and workers. The programme will have to cover at least three areas:

- a. A knowledge of theosophy and related fields (comparative religion, mysticism)
- b. The living of the theosophic life, and
- c. The development of communication skills.

These competencies are not easy to find in one person. But we increase the possibility of having more such people if we deliberately and continuously nurture potential theosophical teachers around the world. Such training will take years. The training process has to be established as a permanent institution or academy.

Currently, the recurring international course that we have is the School of the Wisdom. It used to be an in-depth course on theosophy that would last for as long as two months. Today, it has been made topical where special subjects would be presented by chosen speakers for two weeks. Thus, it is no longer intended to be part of a training programme for theosophical workers.

### **Current Efforts**

At present, I am involved in the planning and preparation of an on-line training programme to be launched by the Krotana Institute of Theosophy, perhaps next year — a training programme with an international faculty and open to any theosophist around the world, and will take two years for each participant to complete. It will be in-depth, intended to help the participant become prepared in the dissemination of the teachings, even if not yet the management of

groups. It will cover at least two areas: theosophical knowledge and theosophical way of life. Later, those who are willing to help in theosophical dissemination will be guided on communication skills.

This can be a pilot effort that can be studied by Adyar and perhaps adopted for such an international training programme.

In the Philippines, we had previously planned an on-line Master's degree in theosophy to be offered by Golden Link College with an international faculty and open to international students. But the requirements of the Philippine Commission on Higher Education for graduate programmes are still difficult for us to meet. We then proposed to the Indian Section to have such a course at their college in Varanasi, which already has graduate programmes and is accredited with the Banaras Hindu University.

It is also important to mention that such a training programme should try to focus more on young theosophists.

### **Local Training Programmes**

The existence of such an international training programme will pave the way for the establishment of local training programmes at lodge levels, which can be a similar programme on a smaller scale.

This is the second stage in setting up our training institutions. The training of local speakers is as vital as the training of national speakers because local resource persons are the source of the vitality of the lodge, and they are the keys to the spreading of theosophical seeds in far-flung areas of the world.

In the Philippine section, for example, while we have core workers and lecturers at the national capital and headquarters, this is often not the case in the outlying lodges. The lodges are very important in making the presence of the wisdom teachings strong and felt in outlying areas. Where there is at least one active worker and lecturer in a lodge, the lodge is sustained and can even grow. Where there is none, the lodge tends to weaken and eventually fade. The presence of such local leaders often spells the life and death of a lodge or study group. In the past many years, when I have been asked to speak and travel to more than 30 sections or national theosophical groups, I have observed the same thing.

## Theosophy as a Way of Life

Let's look into a second aspect of this training and nurturing process: the establishment of continuing practices and institutions that will sustain theosophy as a living philosophy.

As mentioned, theosophy is not just a body of knowledge, but a way of life, for which reason it is also referred to as Wisdom Teachings, because wisdom is the application of the knowledge.

A way of life is something that is continuously being practiced or applied, in personal life, in the family, at work, and in society. To sustain this, there is a need to have recurring practices or living institutions that continue to nurture such a way of life.

As a simple example, the pleasant dinner together every night by a family becomes a daily practice that nurtures the harmony and bonding of family members. It is not something that happens once in a while, but regularly and continuously.

Going to school every day is another example of an institutionalized practice that will cultivate, strengthen, or deepen certain qualities in a young person until such qualities become deeply ingrained. Montessori continues to be a living educational philosophy because of the thousands of Montessori schools around the world today, institutions that apply the principles in the actual growing-up process of children.

It is then vital that if we wish a set of teachings to be a living and thriving philosophy, it must be supported by continuing practices and functioning institutions that demonstrate its effectiveness in the affairs of life.

Here are examples of such applications:

Recurrent practices - regular group meditation, regular philanthropic or outreach work, lodge meetings, retreats, outings, group travels, regular talks, conventions, etc.

Institutions – these are regular practices with more formalized structures, such as schools, retreat centers, libraries, foundations, lodges, youth groups, members' fellowship groups, choir groups, committees, Sunday schools, children's activities, group advocacies, etc.

Of the four top universities in the Philippines, three are run by Catholic orders. They produce leaders, legislators, and influential people in Philippine society who shape public opinion, and whose views are heavily moulded by the Catholic Church. You will better understand why the Philippines is the only country in the world, aside from the Vatican, that does not allow divorce.

Recurrent study courses – on theosophy, meditation, comparative religion, personal growth, etc.

Sustained media activity - book publications, social media, ebooks, periodicals for the public, etc.

A key principle is that there are recurrent activities and involvement of individuals that would apply and demonstrate the philosophy, as well as nurture and sustain wholesomeness in one's daily life.

The extent and sustainability of such practices and institutions will depend upon the availability of core workers and speakers within the TS. That's the reason why the first goal of developing core workers is essential in increasing the effectiveness of the TS in carrying out its mission.

## Summary

It is vital that we focus on the establishment of two programmes in the TS to strengthen and widen the effectiveness of our global work.

1. The continuous and systematic training of core groups of theosophists who will be teaching theosophy to members and the general public.
2. To promote recurrent practices or permanent institutions that will apply the principles of the wisdom teachings to help solve the problems of individuals and society.

When these are established and widened to include training programmes on a national level, the Theosophical Society will have a more solid system of nurturing theosophical speakers and leaders in the coming generations. We shall become more prepared to be more effective in our global mission.

## NEWS AND NOTES

### Bombay

**Guru Poornima/Asala Festival Celebration** was held in the Green Room of Blavatsky Lodge on 10th July 2025 to commemorate Lord Buddha's First Sermon at Sarnath.

BTF President Bro. Vinayak Pandya said that Guru Poornima is a day when we express gratitude to our Gurus. He urged that no teacher should show disrespect to a child, as the child's soul may be far more advanced than his physical age suggests.

Bro. Janardana Sherigar, now Swami Satyanishtananda Saraswati, drawing parallels between the life of Lord Buddha and the principles of Vedanta, stressed on the necessity of integrating spiritual wisdom into daily life.

Blavatsky Lodge's Vice-President Bro. Navin Kumar spoke about the *Dhammachakra Pravartana Sutra* given by Lord Buddha, whereby He introduced the Four Noble Truths and the Noble Eightfold Path. The *Panchsheela* or the Five Precepts of Buddhism covered in Buddhist Prayer provide ethical guidelines for right conduct in daily life.

### Blavatsky Lodge Wrap Up Session on book '*Spring in Autumn of Death*'

The study of Dr. Usha Chaturvedi's book conducted by Sis. Aban Patel has been completed. On 11th July 2025 on Zoom Meeting Shri Arunbhai Chaturvedi was invited for the wrap up session. Arunbhai concluded with words, 'The Divine Souls (of our Loved Ones), though subtle in their presence, remain deeply connected and infinitely more powerful than us.'

TS BOND OF BOMBAY & PHILIPPINES shared by Bro. Arni Narendran:

The Theosophical Society in Philippines created a Bridge with the Indian and World Theosophists during the pandemic with a world of virtual *THEOSOPHICAL SANGHA*. The section has many Visionary leaders like the founder of the Golden Link College Bro. Vic Hao Chin, whose model of education has been emulated in Adyar

and Argentina. Bro Charles Romero fondly called Bro Chally Po is their dynamic leader. Their dynamic Youth group facilitates Meditation and Motivation through *FREE SPACE PLATFORM*.

**SYNERGY – Year 7 January – June 2025 issue is with theme MUSICAL MODERNISM and the enchantment with THEOSOPHY.** The Theme article is by Bro. Arni Narendran. The inside of Front Cover features Sis. Farida Vakil - Lalan as 'A Theosophist and a Guitarist – Resident of Theosophy Colony Juhu, Mumbai'. Synergy Journals owe thanks to altruism of Publisher Dr. Rajam Pillai and her SYNERGY Trust.

### TRIBUTES TO ASHO NAR JAMSHED MEHTA ON HIS 73RD DEATH ANNIVERSARY

Under the joint auspices of Theosophical Order of Service - Mumbai Region and Blavatsky Lodge, TS, the Commemoration Meeting was held on 1st August 2025 in Besant Hall on the 73rd Death Anniversary of Bro. Jamshed Nusserwanjee Mehta.

TOS President Sis. Thrity Dalal commended Bro Jamshed's visionary leadership with purpose, service above self, compassion and empathy, human centric urban planning with integrity and transparency and encouragement of the Scouts movement to promote character formation and civic discipline in the youth.

Blavatsky Lodge's Vice-President Bro Navin Kumar said that he was inspired to create a website on Bro Jamshed's Life and Philosophy. Bro Arni Narendran mentioned that Karachi has Jamshed Mehta Road and Jamshed Mehta Hall and even a postal stamp is in his memory.

Sis Meherangiz Baria viewed Bro. Jamshed as an '*Embodiment of Karma, Jnana and Bhakti Yoga*'. To him, his municipal office was a temple.

Sis. Sakshi Angre described Bro. Jamshed as a visionary leader, who's integrating Theosophical values into his Civic Work inspires to lead life of compassion and service.

After felicitating our sponsored students, who graduated this year, the meeting ended with the especially composed song in honour of Bro Jamshed Mehta.

## **BOMBAY TF BRETHREN AT THE 12TH WORLD CONGRESS, VANCOUVER, CANADA, 23rd -27TH JULY 2025:**

The Delegates from Bombay were BTF President Bro. Vinayak Pandya, BTF Treasurer Bro. Taral Munshi, Blavatsky Lodge's President Sis. Kashmira Khambatta, Blavatsky Lodge's Treasurer Bro. Arni Narendran and Jyoti Lodge's Representative Sis. Archana Munshi.

Sis. Kashmira had the privilege to recite Zoroastrian Prayer at the Opening Ceremony. Bro. Arni represented Asia at the Global Inter Cultural Forum of Indo-Pacific Region of Theosophical Society. Regarding the Panel Discussion Question: '*Your role in spreading Theosophy beyond your country and participating in interactive programmes*', Bro Arni spoke about activities of Asian countries like Sri Lanka, Pakistan, Philippines, Singapore and India and activities of Blavatsky Lodge & Bombay TF. In the spirit of Key Note Speaker Mr. Michael Gomes expressed his views : 'It is said that we meet to gather Knowledge at TS International events but we also meet to gather Love'. Bro. Arni shared photos of interactions with around the world Stalwarts & Brethren.

In the evening session of 26th July, Bro. Taral and Sis. Archana Munshi presented four on-line reach outs of Theo-Jyoti to cultivate awareness of Theosophy in Daily Life, which were unveiled as under: (1) Theo-Jyoti NEWS Channel by International President Tim Boyd (2) Theo-Jyoti OTT channel by Indian Section President Pradeep Gohil (3) Theo-Jyoti TALK PODCAST Channel by International Secretary Marja Artamaa (4) Theo-Jyoti YOU-TUBE Channel by International Vice-President Dr. Deepa Padhi with BTF President Vinayak Pndya.

The Group Photo of Indian Section Delegates speaks about the vision of IS President Pradeep Gohil to give opportunity to Brethren of India to travel to Vancouver to participate in the 12th World Congress.

### **Delhi**

On-line meeting on the subject 'Rise and Fall of Civilizations' (सभ्यताओं का उत्थान एवं पतन) was conducted by National Lecturer, Bro. S K Pandey on 2 August.

On-line meeting on 'True Knowledge' (Article from the book "*The World Around Us*" by Dr. Radha Burnier) was conducted by National Lecturer Bro. Ashok Pratap Lokhande on 16 August.

Study of the subject 'How to Create My Defined Destiny' from the book '*A Study in Karma*' by Annie Besant was conducted by National Lecturer Dr. Rajiv Gupta and Federation Secretary Dr. Mansi Bhagat in the physical meeting held on 23 August.

Dr. Mansi Bhagat, Federation Secretary, spoke about 'Avatars-the Divine Manifestations'. This talk was delivered in the on-line meeting held on 30 August.

### **Gujarat**

Sri Venu Mehta is a Professor at Claremont School of Theology in California, US. His talk on "Studying Religions in American Universities" was arranged by Bhavnagar Lodge on 2 August 2025.

Bhavnagar Lodge facilitated the President of the Indian Section, Bro. Pradeep H. Gohil, on 23 August, for his notably successful efforts in planning to sponsor 98 representatives of India for the World Conference of Theosophical Society in Vancouver, Canada. Then, Bro. Gohil spoke in brief about the essential message and significance of the aforementioned conference.

### **U.P. & Uttarakhand**

Bro. B.K. Pandey delivered four talks at Dharma Lodge, Lucknow, in the month of August. The topics of his talks were 'Human Regeneration', 'Success and impeachments in Meditation', 'Meaning and use of Pain' and 'Universal Law of Life'.

Sis. Vidya Singh delivered a talk on 10 August at Pragya Lodge in which she explained about 'Science of Breath'. Sis Vasumati Agnihotri spoke at the same venue on 31 August about '*Atmik Shakti ka Vikas*'. Besides, discussion on the topic '*Jivitva and Pramata*' was held there on 21 August.

A day-long study camp was organized at Satya Marg Lodge on 24 August in which talks on 'Hindu Philosophy and Upanishads', 'Concept of God in Upanishad' and 'Soul and Life - Death Cycle' were delivered by Sis. Sushmija Tiwari, Dr. G.N. Pandey and Bro.

Vipul Narayan respectively. Some members of Pragya Lodge also attended it.

Bro. Shyam Kapoor delivered a talk on 'Co-operation' at Nirvan Lodge, Agra, on 7 August. Then, 'Teachings of Maharshi Arvind' and 'Narad Bhakti Sutras' were explained at the same venue by Sis. Pratibha Sharma and Bro. H. B. Pandey on 14 and 28 August respectively. Besides, a symposium on the topic 'Devotion and Bhakti' was organized at the Lodge on 21 August.

Bro. S.B.R. Mishra's two talks held on 6 and 20 August at Sarvhitkari Lodge, Gorakhpur, were on the topics 'Experience of 12<sup>th</sup> World Congress' and 'Karma Yoga and Lord Krishna'. Bro Ajai Rai spoke there on 13 August about 'Independence and Dr. Besant'. Bro. R.P. Singh delivered a talk on 'Perfection of Man' which was held on 27 August.

Bro. S.B.R. Mishra spoke about '*Brahmvidya*' at Sanatan Dharma Lodge on 10 August. Besides, Bro. Mishra explained about 'Spreading Core of Theosophy' at Jogiya- Satya Darshan Lodge on 27 August.

Bro. Sanjay Kumar Mishra delivered a talk on the topic 'Karma Yoga' on 2 August at Laxmi Narayan Lodge, Basupur (Distt. Gazipur).

Bro. S.K. Pandey spoke on 3 August at Chohan Lodge, Kanpur about 'Moments of 12<sup>th</sup> World Congress of T.S. at Vancouver'. Bro. Shiv Baran Singh's three talks on 'Doctrine of Heart' were held at Chohan Lodge on 10, 17 and 24 August respectively. The Annual General Meeting of the Lodge was held on 31 August.

Talk on the theme 'Towards insight and wholeness; Our role in shaping the future', was delivered during the World Congress at Vancouver. Discussion on this talk was held at the Lodge in Noida on 3 August. Besides, the study of the book *Vivekachudamani* was conducted at the Lodge on 17 August.

Group study and discussion on the book '*Thought Power its Control and Culture*' was facilitated by Sis. Indu Sood at Maitreya Lodge, Gr. Noida, on 3 and 17 August respectively.

Sis. Suvralina Mohanty delivered a talk on 'Theosophy and Young Mind' at Prayas Lodge, Ghaziabad, on 17 August. Then, Sis.

Kritika Goel's talk on 'The Voice of the Silence' was held there on 31 August.

Sis. Archana Pandey spoke about 'Tolerance' on 10 August at Anand Lodge, Prayagraj. Sis. Sushma Srivastava's three talks held at the same venue were on the topics 'Contributions of HPB to Humanity', 'Masters and their Missions' and 'Theosophical Symbols' which were delivered on 12, 17 and 24 August respectively.

Study and discussion on the book '*Vegetarianism and Occultism*' was facilitated by Bro. Divakar Maurya at Annie Besant Lodge in Varanasi on 20 August.

**Public Talks:** Sis. Vasumati Agnihotri delivered a talk on '*Karma, Jnana and Bhakti Yoga*'. It was held at Bharat Vikas Parishad in Lucknow on 17 August.

Bro. S.B.R. Mishra explained 'How to develop personality on the basis of four lower bodies'. This talk was delivered at Seva Spiritual Club in Gorakhpur on 22 August.

**Address to Students/Teachers/Youth:** Bro. S.B.R. Mishra spoke about 'Independence Day and Annie Besant'. This talk was held on 15 August at Inter College Daudpur in Gorakhpur.

**Contribution to the Indian Section Programme:** Sis. Vibha Saxena facilitated on-line study of the book *Mahatma Letters to A.P. Sinnett* (cr. edi.)— LBS Appendix II. This on-line study was conducted on 15, 22 and 29 August respectively.

**In the USA— Seattle:** (1) Bro. U. S. Pandey held a conversation on 01 August with a group of Indian origin families in Seattle. The subject discussed was 'Purpose and history of founding the Theosophical Society.' (2) Bro. Pandey visited the Seattle Lodge of T.S. on 02 August and had interaction with Bro. Josh Anderson, Librarian and Director of programming and some other members of that lodge. The topic of discussion was 'Theosophy, its various aspects and some key points of its teachings.'

**TS Philippines:** On-line study of *The Bhagavad Gita* was facilitated by Sis. Vibha Saxena on 06, 13, 20 and 27 August respectively.

# **LIST OF MEMBERS OF THE INDIAN SECTION COUNCIL FOR THE YEAR 2026, 2027 and 2028**

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