



Theosophical Order of Service

(Founded February 1908)

(A Union of Those who Love in the Service of All that Suffers,
promoting the Application of Theosophical Principles)

Newsletter Date: January 2018

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The **TOS AGM** was held at Hillscourt, Rose Hill, Rednall, Birmingham, during the **Theosophical Society in England's (TSE)** Annual Summer School. We were very privileged to have **TOS International Secretary, Nancy Secrest** at the meeting. The subscription remains at £4 per annum.

Maureen Atkinson was elected as **Chair**, **Greta Walker** was elected as **Treasurer** and **Cynthia** and **Atma Trasi** were elected as **National Coordinator** and **Secretary**.

What is it to live Theosophy? It is to sing with joy, to walk with the rhythm of the universe, to speak in tones of beauty, to work with love, to believe with the confidence and faith of the pure in heart, and to know with an assurance and certainty beyond doubt. To live Theosophy is to live completely. To live completely is to have synthesized the mind and heart in the interests of the ONE SELF which is in all, and which is All."

- **Joy Mills** (From: The One and True Adventure p.147)

Regard every contact as an opportunity to help, yet know also that it is a means for self-purification.

N Sri Ram, Thoughts for Aspirants, First Series

Following discussion at the AGM, the following charities were short-listed this year:

1. Dr Besant Memorial Animal Welfare Dispensary, Adyar [£100]. 2. Olcott School, Adyar [£200]. 3. Women's Aid, Adyar [£200]. 4. Free Dispensary, Adyar [£300]. 5. Round Table [£100]. 6. TOS Home Schools in Pakistan, [£300]. 7. Golden Link School, Philippines, [£500]. (The money is sent to the **USA TS** which collects all the donations for the School. The **Kern Foundation, USA** very generously doubles the total collected). **8. Kenya TOS [£500]. 9. Centre for Animals & Social Justice (CASJ) [£100]. 10. Dr Hadwen's Trust. (www.drhadwintrust.org.uk) [£100]. 11 Ecumenical Israel / Palestine EAPPI [£100]. 12. Prison Phoenix Trust (www.prisonphoenixtrust.org.uk) [£200]. 13 Joy Bells Orphanage and School Foundation, India (www.joybells.co.uk) [£150]. 14. The Healing Foundation (www.thehealingfoundation.org.uk) [£100]. 15 Muslim Global Relief [£100] for the children in Africa. 16. Cumbria Mountain Rescue [£150]. 17. Aspire (www.aspire.org.uk) [£100]. 18. Maachild (www.maachild.com) [£1,500]. 19. Olcott Memorial School Endowment Trust [£1,000]. Total: £5,800.**

Motive is Everything by Tim Boyd*

("President's Viewpoint", Quest Magazine, Fall 2013)

Tim Boyd, International President of the Theosophical Society as President of the Theosophical Society in America, 2011



In 1971 a man named Theodore Golas wrote a short book that went on to become an underground sensation. The setting for this phenomenon was in San Francisco just past the tumultuous peak of the 1960s. San Francisco had been a hub of activity throughout the decade and had developed into a little Mecca for the hippie and drug culture of the era. The contemporary mantras of "Peace and Love", "Free Love" and "Turn on, Tune in, Drop out" had attracted a population of young people pushing the boundaries of sexual and chemical norms. It was a mixed bag that included both intense darkness and light. By 1971 much of the social and cultural upheaval that characterised the period was waning, and many of the young people who had been such a driving force in the various powerful movements of the time were looking for sustainable avenues to channel their energies.

Woodstock had come and gone. The Viet Nam war was winding down. The Civil Rights movement was losing focus. A cycle of prominent assassinations and bombings was ending. The flood of eastern holy men and women and gurus coming west was cresting. The promise of a chemically induced higher consciousness had degraded into addiction, broken lives and legal repression. With so many currents of thought going on at the time, it would be difficult to identify a unifying theme. The buzzwords of the time were peace, equality, fairness, love, justice and freedom.

Theodore Golas's book began its life with him handing out mimeographed copies to friends. These became so popular that he self-published it in book form. When these first copies quickly sold out, a formal publisher picked up the rights. It has been in print ever since. Having read the book years ago I can say that the writing is accessible and interesting, but for me the book's most outstanding feature is the title. The book is called *A Lazy Man's Guide to Enlightenment*. Priceless! Whether or not one appreciates the writing, that title is guaranteed to capture your interest.

The first two lines lay out the author's premise. "I am a lazy man. Laziness keeps me from believing that enlightenment demands effort, discipline, strict diet, non-smoking, and other evidences of virtue." For many long-time spiritual practitioners these two sentences would be enough to come to the conclusion that there can be little of value in the book. At the very least, for someone who has invested years in strict self-discipline and training in virtues the idea that it is all unnecessary could be a little disappointing. Like so many things, laziness is a relative term, and the author himself shows no signs of conventional laziness. His focus is on awareness, and it could easily be said that the sustained awareness he writes about only results from an extended regime of discipline and practice. Even for the lazy man "it don't come easy."

In my opinion the book's popularity is completely due to the appeal of the title. While it does not suggest that we can get something for nothing, it does seem to say that there is a royal road, easy to walk, to the wisdom and contentment that we imagine enlightenment provides. It speaks to a feeling that seems to be universal. Whether it is openly expressed or dimly perceived everyone seems to sense that there is more to life than whatever it is we are experiencing at the moment. The words of some of the greats reinforce this idea: "the more I learn, the more I realize how little I know" – Socrates; "the things I do yet greater things shall you do" – Jesus. This is the basis for spiritual and religious traditions and the message of spiritual luminaries throughout time.

What if there was a royal road to enlightenment, a single quality that stands out above and beyond all others? In Theosophical literature, there is a saying that is frequently repeated. In letter 54 of the Mahatma Letters we find it expressed as "motive is everything." It is a sweeping statement that demands a deeper consideration. What does it mean? In what sense is motive so all encompassing? A brief example might help.

I have known people who changed their diet from meat eating to vegetarian. They had reviewed the numerous medical studies about the superiority of a plant based diet. In reading they found that heart disease is dramatically reduced; cancer is much less likely; high blood pressure, constipation, diabetes, stroke, obesity, elevated cholesterol all are greatly reduced with the change to a vegetarian diet. Their motivation for changing diet was the clear benefit to their health. After trying it for a short time they also found that they slept better at night and seemed to have more energy. There was the added benefit that when summer time came they looked much better in their bathing suits.

Other people I know also changed from a meat based to a vegetarian diet, but for different reasons. They too had read the studies and discovered the personal health benefits, but they had also steeped themselves in other research. These new vegetarians had read books like John Robbins's *Diet for a New America*, and had gained some insight into the practices of the meat industry. They discovered the enormous cruelty that went into the production of the foods they ate. They found themselves moved by the suffering inflicted on the animals at every phase of their lives from birth to the moment of slaughter, and made the commitment that they would not allow their eating habits to support systematic cruelty to other feeling beings.

So, what are the results? To the chicken whose life is spared because these two vegetarians are no longer purchasing flesh foods, it makes no difference at all. Why she is not being eaten is probably not uppermost in the chicken's consciousness. It's just good to be alive. But how does it affect the two individuals who have become vegetarians? In terms of their personal health, they both reap the benefits of improved vitality and greater disease prevention. What is the effect on the thinking of the two? Initially for the one who is focused on her personal health there is little change. Although the motive is self-improvement, the focus is still the self. Although it might be a healthier self, there is no expansion beyond personal boundaries, no broadened sense of connection with others, no extension of the sensitivity to the needs of others. To the one who is motivated by compassion for the suffering of others there is a dramatic expansion of the boundaries of self. It is simply a fact that when we care for others we enlarge the scope of our feeling and our thought. The limits for our sense of self expand as we identify with others. Our sensitivity to the feelings and needs of others grows. These are not things that necessarily make themselves known in greater income, or personal recognition. The effects are invisible, but real and lasting.

The fact is that our motivation colours everything that we do – all of our thoughts and actions. Often the consequences of our actions are unanticipated, but the productive motive behind them is something we can know quite intimately. Of the world's religions Buddhism seems to address this idea of the primacy of motive most directly. In countless recorded sayings of the Buddha it is clear that he “got it.” The first lines in the Dhammapada are “All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage... If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.” The second step in Buddha's Noble Eightfold Path is right motive/intention. In speaking to his monks on one occasion he made the point even more strongly, “O monks, what I call karma is motive.”

Not long ago someone told me a quote from Sigmund Freud that “Buddha was the greatest psychologist in the history of the world.” I thought it was a wonderful quote. In the interest of accuracy, I Googled it, only to find that it is one of those great sayings that was never said, but should have been. Like Theosophy one of the beauties of the way Buddhism approaches the subject is that it is not simply theoretical. Like any good doctor more is required than a diagnosis. Some cure needs to be prescribed. While there are countless methods that are said to assist on the road to enlightenment, the only one that seems to guarantee a safe journey is an awareness and elevation of motive.

In Voice of the Silence the all important first step is “to live to benefit mankind.” Mahayana Buddhism maintains a similar focus on Bodhicitta, the wisdom mind, which is the motivation to attain enlightenment in order to benefit all sentient beings. Like many profound statements we encounter, it is simple. The difficulty for many of us comes because we mistake simple for easy. The discovery of the countless ‘how to's’ involved in living to benefit mankind is a life's work, but this part is secondary. Once the course is set, though we stumble and make a thousand mistakes along the way, ultimately the end is assured. Motive is everything.

Uma's Story *



The Olcott Memorial Higher Secondary School has been providing needy children with an education since 1894. Now with classes from kindergarten through level 12, it also offers students sound employment opportunities and an entry to higher education. Uma Velpandi was in level 12 last year when she took her final exams the day after her beloved father passed from this life. Even through her grief Uma finished at the top of her class. She went on to receive a scholarship and is now in her first year at university. Uma says that her father's last words, “you must study well,” sustained her through this difficult time. She tells us her story in her own words.

My father's name is S Velpandi. From his younger days he has been selling vegetables. He was very actively carrying out this business. Sometime in July 2015 my father fell ill.

Something was not right with his right hand and leg. He could not use his right hand to eat; nor could he walk with his right leg. He looked very worried. In the hope that he would get well he went and stayed at the pilgrim centre of Tiruchendur (in South India) for a month. He was very sad. Every day he would go to the temple. He firmly believed that he would get well. His health started to deteriorate and he was admitted to the nearby Nagercoil Hospital. The doctor in the hospital diagnosed a tumour in the head. It looked like a cancerous growth. My father was advised by the doctor to get further treatment in Chennai.

My brother brought my father to Chennai and took him to Ramachandra Hospital. A scan of his head was done. The doctor thereafter met my father and indicated to him that his end was nearing and that he would not survive the surgery. My father was in tears. Our family was terribly saddened, and we wept a lot. As my father's health was weakening we got him admitted to the hospital. We had to spend Rs5 lakhs (Rs500,000) for the surgery. We had to take loans and borrow money for this treatment. All of us at home were very sad. After the surgery my father stayed at his brother's house in Vettuvangeni (suburb). He was bed-ridden. My mother stayed along and looked after him.

My grandmother, brother and I stayed at a rented house in Kakkan Colony. My granny did household chores and with her earnings looked after us. During school holidays both my brother and I would go to Vettuvangeni to visit our father. My father was most happy to see both of us. We would also feel happy to see our father. At his brother's house my father suffered from a lot of pain and a lack of sleep. Once it so happened that he could not open his eyes. He was taken to the nearby hospital and given an injection. We believed and hoped he would be able to open his eyes. My father could not open his eyes. We got him admitted to Ramachandra Hospital. The doctor informed us that cancerous growth had spread all over his body and therefore the eyes would no longer open. My father was collapsing. The doctors advised us to shift my father to another hospital. He was admitted to it and he had to undergo surgery in the head. He was put on a ventilator.

On 29 March 2016 at 5 p.m. my father died. He was 40 and he died on the same date as his elder brother. My family mourned the death of my father. Every day we think of our father and tears swell up. My family remembers my father every day. After my father's death my mother does household chores and earns a livelihood. So also, my grandma. Even so my family is in poverty.

I was studying in Grade 12 and my exams were in March. I had opted for the Commerce Stream. The Commerce exam was on 1 April 2016. I wrote my exam with a heavy heart. My school headmistress motivated me. I studied hard. I would think of my father every day. His last words to me were "...you must study well." I am following his words.

I stood first in my class having scored 1039/1200. This has been possible due to my headmistress only. I am doing B.Com through M G R Janaki College (a women's college near Adyar). I have got a scholarship through my school and Pudumai Penn Trust funds my education. I will study well and look after my family. My school has helped me in many ways. My family has benefitted from my school.

Uma Velpandi

Service: The Inner and Outer Paths

ANANYA SRI RAM RAJAN

Ananya Sri Ram Rajan is the editor of the Theosophical Order of Service (TOS) in America publications. Talk delivered at the International Convention, Adyar, on 3 January 2017.

Printed in 'The Theosophist' May 2017.



WHEN we are asked to speak or to write an article, there are times when we look for inspiration to help us along. While I had the basic ideas for this talk, I did not really have a way to put the whole thing into words. Ironically, inspiration came through rather sad news. As I was writing out a few ideas, a friend messaged me that he had been diagnosed with terminal pancreatic cancer and was given six to ten months to live. We messaged back and forth sharing thoughts about his impending death, how our friendship was special to one another, and we agreed to talk the following week. I went back to working on this

talk, but realized I felt uncomfortable and, in that discomfort, I wanted a distraction of some kind.

Often when we are faced with difficult or unpleasant news, we want to move away from the feeling it causes within us. But in the end, the only place we can be is in the present moment with whatever it is we are feeling. There is nowhere to go. We must practice what we have learned in our spiritual work, so we can serve the outer world in the best possible way.

For example, to be able to sit with a friend who is dying and be fully present with that person, we must go within, we must go back to the Source to connect with That which "lives in us and breathes in us and walks through life with us however barren the journey may be", as Sister Joan Chittister states. It is only when we connect with the divine intelligence that we are part of, that we can explore the issues we might be unwilling to face, such as the suffering a dying friend may be feeling which, in turn, leads us to think about our own mortality. Whether we like it or not, all of us are going to die at some time. Most of us do not like the idea, so we ignore it. Or we make light of the situation and try to brush over what is in front of us. But to truly serve another, we must face our own fears and discomfort, so we are not feeling a desire to be elsewhere, or have the desire to put distance between ourselves and the other we are serving. What we are feeling inside will reflect in our outer actions.

As the title of this talk relates, we can consider that there are two paths to service: that which lies within and that which lies, in the manifested world. And as mentioned through the example given, we can see why the work within ourselves is important if we are going to serve others. However, there is also perhaps a more profound aspect to our need to connect to that living, breathing divinity that comes from the One and is found in all beings, including ourselves. We are the Theosophical Order of Service (TOS), and it is Theosophy that makes the difference in how we serve.

Within the Theosophical Society (TS), our motto is "There is no religion higher than Truth." It is that Truth, that Oneness, which we are all on a journey to discover in our own way. For some, their spiritual life is an everyday practice, while for others, it is a lukewarm event. We may feel discouraged in times of difficulty or struggle, and perhaps we may wonder if it makes any difference to the manifested world if we, in general, are kind and helpful to people.

In the TOS, if we are to be "a union of those who love, in the service of all that suffers", we must serve the path within. We must serve the One. It is from the One that our ancient teachings have come. The teachings that have withstood the impermanence of humanity, the world that you and I and every individual on this planet have created. Despite our cruelty to one another, to the barbaric things the human mind can create, to the petty and inhuman actions we take against those who we feel are "lesser than" our own made-up individuality, the teachings remain. The One remains continuously pouring out its goodness to us, never asking for recognition, never asking us to change our ways, never selecting only a few or a special population for its radiant vibrancy, but giving unconditionally to all beings, and never wavering in its outpouring - steady, calm, all giving, all knowing, all loving. The One continues. None of us would be here if that divine intelligence stopped. We, you and I, are proof that the One continues. The plants and animals that surround us are proof that the Truth exists. Even the cockroaches, snakes, and scorpions are proof that the One exists, for they too, hold the divine within them. One is all, all is one.

So the path within is to connect with the One and to understand that our service to the One, and its goodness, is imperative to our evolution as a humanity. When we are able to understand - at an experiential visceral depth - how the One, the Truth, is our greatest teacher, we begin to imbibe the qualities of that divine intelligence. We begin to serve that which speaks to us in the silence, brings light to us during a dark night of the soul, and gives us strength and uplifts us when we feel we cannot possibly go on. No longer do we take a lukewarm approach to our spiritual work. In reality, the One is not giving us anything, for we are part of the One, the Absolute and the Divine. In reality, we are just connecting with our true essence, to that which we have always been. We are letting the

light of inner being outshine our ego, as it is our ego that separates us from the Real.

Deciphering the real from the unreal within ourselves has a strong impact on our actions in the outer world, the outer path. When we commit to serving the Truth, we commit to serving the highest good within ourselves and with every sentient being we come into contact. The evolution of every creature, no matter whether it is a microscopic organism or a blue whale, becomes our concern because we have no choice. The choice is no longer made by the human mind or ego, but by the impulse of the heart. There is a yearning in us that has only one desire: to stop the suffering of others by serving their greatest need.

Altruism is an interesting word. Auguste Comte coined the term as an antonym for the concept of egoism. The origin comes from the Latin word *alteri* which means "other people". In other words, one no longer thinks about oneself, but about the benefit of others - sometimes to the cost of themselves. But in the context of this talk about our actions being derived from the Truth or the One, the word "altruism" takes on a more insightful meaning. It is All True. It is action that comes from the source of all goodness, all purity and all beneficence. To act in any other way is not altruistic, and altruism is key in the TOS.

In today's world, serving the path within seems a lot easier than serving the path outside. As the saying goes, it is very easy to practice a spiritual life when sitting alone on a mountaintop. There is nothing to cause any discomfort other than the leg cramps we may get from sitting communing with God. But when we leave our meditation cushion or our mountaintop, how do we respond to those who are starving, who are being tortured, who are marginalized by mainstream society because they live a different lifestyle, practice a different religion, or have four feet instead of two? Our compassion and altruism should not extend just to people, or just to animals, or just to plants. Can we see the One in All?

The suffering that exists around us must be looked at very carefully. We must learn to be present with it, despite the discomfort it causes us. The problems around us are many. It can be overwhelming and cause an uneasiness because we do not want to believe that we are responsible for the atrocities that take place in the world.

We like being part of the One when things are beautiful and loving, but distance ourselves from the darker parts of humanity. Many of us will defend our lifestyle and say that we buy cruelty-free products, live in a minimalistic fashion, have only one television or car, and so on. But defense also becomes a cushion, a mountaintop, which we use to protect ourselves from doing anything more. The minute we defend ourselves, we have stopped being present with the world around us. A small example of this is when someone says something to us that causes offense. Instead of listening to what the person is saying, we are caught up in our reaction to what they are saying and how rude and wrong they are. On a greater scale, we may find ourselves caught up in our reactions to the sufferings in the world, unable to bear witness to that which lies in front of us.

As theosophists, we cannot afford to do this. Without seeming to proselytize, we have chosen this life. It is no coincidence that Theosophy has become part of our lives. It does not matter whether one is part of the Adyar group, the ULT, Point Lorna, or some theosophical group that is not affiliated with anyone. The core is Theosophy; the core is Truth. Whether we want to believe it or not, we chose this path long before any of us were given our names in this incarnation. There is no mistake that we are gathered here together for a reason. We have been given a gift to discover who we are at the heart of our being through the ancient wisdom teachings. And we must use those teachings as our tools so we may help lift humanity's heavy burden of karma.

The path within, if taken as an opportunity to decipher the real from the unreal within ourselves and eventually the world around us, can be trying but also rewarding. It is trying because it takes discipline. It is a matter of watching our thoughts, words, and actions constantly, of having a "constant eye to the ideal of human progression and perfection which the secret science depicts". It also takes patience because the change that happens within is slow and gradual. Nothing in Nature happens overnight, including our own spiritual growth. And despite our belief otherwise, we are not separate from Nature, but a part of her, a very small part.

One tenet required of every member of the TOS, no different than the TS, is an open mind. Universality can only be achieved when we recognize our unity in diversity. We cannot say we are doing theosophical work only for a select population of people, species, or cause. No different than the One that lives in every being, we must have no reservation to the suffering. Interestingly, Nature can be our greatest teacher with this lesson if we allow it to speak to us. When we do, we will find that there is an underlying harmony to the diversity in Nature. Different trees, birds, animals, flowers, all exist and carry on despite their differences. And if watched closely, creatures do help one another. But as humans we seem to have a huge problem with this. We are the only species that is supposedly self-conscious - or conscious of an identity. If someone says something we do not agree with, dresses in a particular way, or lives a particular lifestyle, we have this impulse to state our view because we do not agree with it.

Two exercises we can practice in self-awareness are non-attachment and non-reaction. Too often we become fixed on our thoughts and opinions. We feel others should listen to us and do what we say because we think we know better. But if we understand the teachings of reincarnation and karma, we will discover that there are so many facets to an individual that play out in one life that to impose our will on another does not allow the potential of that person to unfold. It is better that we focus on our own reactions and ask why we feel we know better than to force our viewpoints on another. We must ask ourselves "what is it within me that is making me react this way?" The more we ask this question, the more we will discover how little we know of ourselves. Given this, how can we say we know what is better for another?

When we are able to let go of our attachments to events and things around us, the mind calms down. This is why non-attachment, or a letting go, and not reacting to things is important. When we stop feeling a need to control a person or situation, we make space for ourselves to connect with something deeper. It is as though the mind relaxes and the heart opens. Instead of feeling reactionary when someone says or does something contrary to ourselves, we may find an openness happening which allows us to see the person in a different light. Suddenly there is curiosity and a caring for what the other has to say. This is because we have stopped holding so tightly to what we believe. Instead of being rigid, we soften. When we soften, we are able to really communicate with another, plant, animal or person, and see them as they are, not as we want them to be. Communication is not just about what we verbally say. It is about *how* we say something, our body language, the tone of our voice, the tension or relaxation in our stance, and the energy we exude.

This is one of the reasons why meditation is stressed in spiritual practice. Putting aside time for quiet reflection allows the mind to calm itself. This does not happen right away because the nature of the individual mind is to flit about. The more noise and commotion we surround ourselves with, the more difficult it is for the mind to settle. And when the mind is unsettled, our actions in the outside world are incomplete. There is a lack of wholeness to what we are doing because the energy from the connection to that something deeper is not there.

This makes a great difference when we take our service from within to the outside world. When the mind is calm, open, and receptive, we can directly serve the need of another without hesitation or reservation. The action comes directly from the heart, from love. And those we help know when we are present with them, and when we are not. When the action comes from deep love, the being we help is changed forever. Being completely present with another means we are not thinking about our own needs. Our whole being is with the other or the task that needs doing to help. Sometimes service is not just about the physical action of helping another. It may be that way for other organizations, but for those who serve from a theosophical background, it must be of a much deeper nature. There must be that impulse to help, because as N. Sri Ram says, "you cannot do other than help."

Donations or subscriptions to the **TOS** to **Greta Walker**, TOS Treasurer, Yr Ogof, Mynydd Mechell, Amlwch, Anglesey, Wales LL68 0TE.

You may pay by standing order. Forms can be downloaded from the TOS website. Cheques and Postal Orders should be crossed and made payable to 'The Theosophical Order of Service'.

Many thanks.

TOS Kenya Projects have helped the following *

The main aim of **TOS Kenya** whose **Convenor is Usha Shah**, is to improve the quality of life for Kenyans through providing financial aid to promote education and vocational training. To achieve that aim of the **TOS**:-

1. Provide fees for students in colleges and universities. To date two students have qualified as a medical laboratory assistant and a doctor and one student is currently studying a business management course. University fees are quite high but ensuring a person becoming a professional getting financial independence and helping the society as well is the main objective in supporting such students.



2. Give young people vocational training and bearing the cost of the same. **TOS** to date has invested in young women and men by organizing workshops for beauty care, hair dressing, gardening, landscaping, cooking classes and making fuel cakes from cow dung and hay.

3. Give a start-up grocery package to women to start their own catering small business by providing food to workers in construction sites.

4. Provided food to 75 families for six months in Kitui District during a severe drought period and then a borehole for easy access to water.

5. In collaboration with a like-minded organization run a mobile library for children from a nearby village.

6. Organize special events for children from Nairobi slums to entertain them, play games, have sing songs, and an opportunity for them to have fun on tarpaulin Castles and watch puppet show and clowns.

TOS also provides funding for the environment as we have: -

1. Planted almost 500 trees in Kiambu district in three schools.
2. Taught women making of fuel cakes in order to stem tree cutting.
3. Provided solar lamps to two villages for energy saving.

TOS looks after the animal kingdom as we:-

1. Regularly donate funds to the local NGO, 'Prevention of Cruelty to Animals, Kenya' and recently donated funds in response to a desperate appeal as a fire had left the premises in dire conditions.
2. Have contact with a veterinary doctor who treats stray animals like dogs and donkeys at a nominal charge from us.

* **These are from the International TOS e-Newsletters.**

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