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A STEP FORWARD

Consciousness is itself found to be not essentially a process although in mind it appears as a process — but the very nature of self-existent being. Self of things or being can only be known by metaphysical — a branch of philosophy that deals with things beyond the reality we know and see — not necessarily intellectual knowledge. The self-knowledge has two inseparable aspects — a psychological knowledge of the process of Being and a metaphysical knowledge of its principles and essentiality.

Consciousness, in its most fundamental sense, is the force that allows us to experience and interact with the world. It is the “what it is like” of our subjective reality, the lens through which we perceive and interpret all our experiences. This force of being is not just a byproduct of physical processes, but rather a fundamental aspect of existence itself, potentially influencing the very structure of reality. If consciousness is fundamental, it suggests that the universe might be organized or structured in a way that makes conscious experience possible. This is the notion of the triple transformation of human consciousness. At the heart of this lies a unique reshaping of the Upanishadic philosophical tradition from a prism of a meaningful life affirming philosophy.

As one maps out the psychic, spiritual and a state of consciousness beyond the ordinary mind, characterized by direct knowledge, divine power and a transformed relationship with the world, this idea becomes a counterpoint to the philosophical paradigm that all existence, and thereby consciousness too, is an illusion, *Maya*.

This life itself is unique, for it gives an opportunity to understand, open up and realign ourselves with the Divine Consciousness. The seeker has to work on his nature to become a fit instrument and a material channel for the descent of this consciousness. The concept of

descent of the Divine Supramental consciousness into our very physical bodies gives a unique evolutionary thrust to the idea that would sooner than later, as nature forces us to transcend the merely physical dimension and pattern of life.

The question of consciousness was not just a way of knowing reality but could be looked upon as something that takes the seeker beyond the human mind into a divine or cosmic dimension of reality. In mapping out the evolution of human consciousness, one can see this phenomenal reality as expressing, but one dimension of that universal consciousness, and all layers of this consciousness synthesize in the super mind. This can be taken a step further to visualize the descent of the universal consciousness into the physical body as the next step in evolution.

“Consciousness is the ‘Force of Being’, says Aurobindo, not merely awareness. It is possible to seek the union of our soul of mind with universal mind, our soul of life with universal life and our soul of body with universal physical existence, consciously”. Consciousness or ‘*Chit Shakti*’, presents itself to itself through forms and procedures of nature, and it is this Spirit pervading through matter that should urge us to strive to know through experience. To call upon that cosmic consciousness is the true calling of every seeker, which will, in turn, give impetus to the evolutionary impulse.

This unique notion of the descent of cosmic consciousness, the over mind, into the manifest world through the transformation of human consciousness is at the heart of the poetic story of Savitri and Satyavan, as a story of spiritual freedom from ignorance. Savitri is the instrument for descent of Divine Grace, who overcomes death, suffering and ignorance through her burning, single minded focus on bringing back Satyavan to life. This spiritual quest sets the stage for emergence of a new divinity within us, which transcends mortality and which will be a step forward in our life.

HEAVENLY MAN : ADAM-KADMON

Meaning of the two Terms

The term 'Heavenly Man' is from Hermetic philosophy and the term 'Adam Kadmon' from Kabala. In the writings of H.P. Blavatsky, these two terms 'Heavenly Man' and 'Adam-Kadmon' have been mostly used synonymously but at times as separate with slight difference.

Some descriptions of these terms:

The “ten limbs” of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus — the lesser Face or Countenance, the prototype of man on the terrestrial plane.¹

“God, Monad, and Atom are the correspondences of Spirit, Mind and Body (*Atman*, *Manas*, and *Sthula-Sarira*) in man.” In their septenary aggregation they are the “Heavenly Man”; thus, terrestrial man is the provisional reflection of the Heavenly...” The Monads (*Jivas*) are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, *gods*) clothe themselves when a form is needed”.²

The “Heavenly Man” (Tetragrammaton) who is the Protogonos, Tikkun, the first-born from the passive deity and the first manifestation of that deity’s shadow, is the universal form and idea, which engenders the manifested Logos, Adam-Kadmon, or four-lettered symbol, in the Kabala, of the *Universe itself*, also called the *second Logos*.³

The “Heavenly Man” is Adam-Kadmon - the synthesis of the Sephiroth, as “Manu Svayambhuava” is the synthesis of the Prajapatis.⁴

Heavenly Man is also mentioned as the origin of man in *The Secret Doctrine*. In this connection following matter is relevant:

“Owing to the very type of his development man *cannot descend*

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from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the “Heavenly Man” - the Dhyani-Choans, or *Pitris* so called”.⁵

Vishnu is evidently the Adam-Kadmon of the kabalists, for Adam is the Logos or the first Anointed, as Adam Second is the King Messiah.⁶

If we only search for the true essence of the philosophy of both *Manu* and the *Kabala*, we will find that Vishnu is, as well as Adam-Kadmon, the expression of the universe itself; and that his incarnations are but concrete and various embodiments of the manifestations of this “Stupendous Whole”.⁷

Heavenly Adam is the synthesis of the Sphirothal Tree, or of all the Forces in Nature and their informing deific essence. In the diagram, the Seventh of the lower Sephiroth, Sephira *Malkhooth* - the Kingdom of Harmony - represents the feet of the Ideal Macrocosm, whose head reaches to the first unmanifested Head. This Heavenly Adam is the *natura naturans*, the abstract world, while the Adam of Earth (Humanity) is the *natura naturata* or the material universe. The former is the presence of Deity in its universal essence; the latter the manifestation of the intelligence of that essence.⁸

“Heavenly Man”, that is Adam Kadmon, as the Kabbala expresses it, meaning the “ideal type” is the repository of all physical forms.⁹

Adam Kadmon, a Kabbalistic term – generally rendered the Heavenly Man, or idealized Humanity – most often is equivalent to the Third Logos; just as Father-Mother (Spirit-Matter) represents the Second Logos.¹⁰

“I am the SELF seated in the heart of all beings; and I am beginning and the middle, and also the end of existing things,” says Krishna to Arjuna, in *The Bhagavad Gita*.¹¹

“I am Alpha and Omega, the beginning and the ending... I am the first and the last,” says Jesus to John.¹²

In the two statements quoted above from Bhagavad Gita and Bible, Krishna and Jesus are describing themselves as Heavenly Man.

Origin of the Term

In every Cosmogony, behind and higher than the creative deity, there is a superior deity, a planner, an Architect, of *whom* the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the UNKNOWABLE and the unknown, the Source and Cause of all these Emanations.

It thus becomes easy to account for the reason why ‘*Adam-Adami*’ is found in the Chaldean scripture, certainly earlier than the Mosaic Books. In Assyrian *Ad* is the father, and in Aramaean *Ad* is ‘One,’ and *Ad-ad* the “only one”, while *Ak* is in Assyrian “creator”. Thus *Ad-am-ak-ad-man* became Adam-Kadmon in the Kabala (*Zohar*), meaning as it did, the “One (Son) of the divine Father, or the creator”, for the words “*am*” and “*om*” meant at one time in nearly every language the *divine*, or the *deity*. Thus, Adam-Kadmon and Adam-Adami came to mean: “The first emanation of the Father-Mother or divine nature”, and literally “the first divine one”.¹³

Had anthropology begun (in Bible) as it ought, one would have found in it, first, the celestial Logos, the “Heavenly Man” which evolves as a Compound Unit of Logoi, out of whom after their pralayaic sleep — a sleep that gathers the ciphers scattered on the Mayavic plane into One, as the separate globules of quicksilver on a plate blend into one mass - the Logoi appear in their totality as the first “male and female” or Adam-Kadmon, the “Fiat Lux” of the Bible... But this transformation did not take place on our Earth, nor on any material plane, but in the Spacial Depths of the first differentiation of the eternal Root-matter.¹⁴

It is only the “Heavenly Man,” Adam-Kadmon, of the first chapter of *Genesis*, who is made “in the image and likeness of God.” Adam, of chapter ii, is not said to be made in that *image* nor in the divine likeness, before he ate of the forbidden fruit. The former Adam is the Sephirothal Host; the second Adam is the Mindless first human Root-Race; the third Adam is the race that separated, whose eyes are opened.¹⁵

Function

The “Son” of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again

on Earth as the Son of the terrestrial Eve—our mother Earth, and becomes Humanity as a total — past, present, and future—for Jehovah or Yod-he-vau- he is androgyne, or both male and female. Above, the Son is the whole KOSMOS; below, he is MANKIND. The triad or triangle becomes Tetraktys, the sacred Pythagorean number, the perfect Square, and a 6-faced cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (the lesser face); or, as the Kabalists have it, the “Ancient of Days,” descending on Adam-Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the lap of Maya, the Great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man’s limited senses, unless Knowledge through Paramarthasatya comes to the rescue.¹⁶

In the *Zohar*, it is said that- Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested “HEAVENLY MAN” (the FIRST CAUSE), as its chariot (*Merkabah*, in Hebrew; *Vahana*, in Sanskrit) or vehicle to descend into, and manifests through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato’s *Logos*), the original and eternal IDEA, that manifests through Adam-Kadmon, the *Second Logos*, so to speak. In the *Book of Numbers*, it is explained that EN (or *Ain*, *Aior*) is the only self-existent, whereas its “Depth” (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahma as differentiated from Brahman or Parabrahman. It is the Depth, the Source of Light, or Propator, which is *unmanifested* Logos or the abstract *Idea*, and not Ain-Soph, *whose ray* uses Adam-Kadmon or the *manifested* Logos (the objective Universe), “male and female.” as a chariot through which to manifest.¹⁷

“When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the sixfold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the Macrocosm”.¹⁸ Five virtues in this citation are: 1. Linga-sarira (the Model Body), 2. Prana (the Life-principle), 3. Kama (the Desire-principle), 4. Manas (the Mind-

principle) and 5. Buddhi (the Discriminating -principle).¹⁹

In both, the primeval male-female or androgynous Principle, and their ten and seven Emanations - Brahma - Viraj and Aditi-Vach, on the one part, and the Elohim - Jehovah, or Adam-Admi (Adam-Kadmon) and Sephirah-Eve, on the other - with their Prajapatis and Sephiroths, represent in their totality, first of all the Archetypal man, the *Protologos*; and only in their secondary aspect do they become Cosmic powers, and astronomical or sidereal bodies. If Aditi is the mother of the gods, *Deva-Matri*, Eve is the mother of all living; they are the *Sakti* or generative power in their female aspect of the "Heavenly Man," and they are all compound Creators.²⁰

Parabrahman cannot be known except through the luminous Point (the LOGOS), which knows not *Parabrahman* but only *Mulaprakriti*. Similarly Adam-Kadmon knew only Shekhinah, though he was the *vehicle* of Ain-Soph. And, as Adam-Kadmon, he is in the esoteric interpretation the total of the number ten, the Sephiroth (himself a trinity, or the three attributes of the *incognizable* DEITY in One. "When the Heavenly Man (or Logos) first assumed the form of the Crown [Kether] and identified himself with Sephirah, he caused seven splendid lights to emanate from it (the Crown)," which made in their totality ten; so the Brahma-Prajapati, once he became separated from, yet identical with Vach, caused the seven Rishis, the seven Manus or Prajapatis, to issue from that Crown.²¹

Buddhi stands in the same relation to Atman, as Adam-Kadmon, the Kabalistic Logos, does to Ain-Soph, or Mulaprakriti to Parabrahman.²²

The Microprosopus is the Logos manifested, and of such there are many. Sephirah is the Crown, KETHER, in the abstract principle only, as a mathematical *x* (the unknown quantity). On the plane of differentiated nature, she is the female counterpart of Adam-Kadmon—the first Androgyne. The Kabala teaches that the word "*Fiat Lux*" (*Genesis*, ch. i) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh companions, companions, man as an emanation was both man and woman, Adam-Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the twofold man."²³

Now bearing in mind the Septenary division in divine Hierarchies, as in Cosmic and human constitutions, the student will readily understand that Yah-Noah is at the head of, and is the synthesis of the lower Cosmic Quaternary. The upper Sephirothal triad \triangle of which Jehovah-Binah (Intelligence) is the left, female, angle - emanates the Quaternary \square . The latter symbolizing by itself... the additional three principles, the lower terrestrial or manifested physical Nature, Matter and our Earth (the seventh being Malkhuth, the "Bride of the Heavenly Man"), thus forming, with the higher triad, or Kether, the Crown, the full number of the Sephirothal Tree - the 10, the Total in Unity, or the Universe. Apart from the higher Triad, the lower creative Sephiroth are seven.²⁴

Equivalent Terms in other Systems of Philosophy

Fohat is closely related to the "ONE LIFE." From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this the Universal Mind, which separated from its Fountain-Source is the Demiourgos or the creative Logos of the Western Kabalists, and the four-faced Brahma of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, it represents the Hosts of the higher creative Dhyani-Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Budha - the One Supreme and eternal - manifests itself as Avalokitesvara (or manifested Isvara), which is the Osiris of the Egyptians, the Ahur-Mazdha of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Atman of the Vedantins.²⁵

"Adi-Sanat," translated literally, is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and "Holy Aged" (Sephirah and Adam-Kadmon) with Brahma the Creator, called also *Sanat* among his other names and titles.²⁶

Stanza IV, Sl.5 mentions: I. The ADI-SANAT, THE NUMBER, FOR HE IS ONE, II. THE VOICE OF THE WORLD, SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE*

* Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam-Kadmon or Sephirah

- the Crown - are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularized Kabala.²⁷

Kan-yin-T'ien means the “melodious heaven of Sound”, the abode of Kuan-yin, or the “*Divine Voice*” literally. This “Voice” is synonym of the *Verbum* or the Word: “Speech,” as the expression of thought. Thus may be traced the connection with, and even the origin of, the Hebrew *Bath-Kol*, the “daughter of the Divine Voice,” or *Verbum*, or the male and female Logos, the “Heavenly Man” or Adam-Kadmon, who is at the same time Sephirah.²⁸

The Sephirothal Tree is the Universe, and Adam-Kadmon represents it in the West, as Brahma represents it in India.²⁹

As the Logos is as unknown to us as Parabrahman is unknown in reality to the Logos., both Eastern Esotericism and the Kabala - in order to bring the Logos within the range of our conceptions - have resolved the abstract synthesis into concrete images; viz., into the reflections or multiplied aspects of that Logos or Avalokitesvara, Brahma, Ormazd, Osiris, Adam-Kadmon, call it by any of these names—which aspects or Manvantaric emanations are the Dhyanis Chohans, the Elohim, the Devas, the Amshaspendas, etc., etc.³⁰

In the Kabala, Sephirah is the same as Shekhinah, and is, in another synthesis, the wife, daughter, and mother of the “Heavenly Man,” Adm-Kadmon, and is even identical with him, just as Vach is identical with Brahma, and is called the female Logos.³¹

In China the men of Fohi (or the “Heavenly Man”) are called the twelve *T'ien-huang*, the twelve hierarchies of Dhyanis or Angels, with human Faces, and Dragon bodies; the dragon standing for *divine Wisdom* or Spirit; and they create men by incarnating themselves in seven figures of clay- earth and water - made in the shape of those *T'ien-huang*, a third allegory.³²

First the “Universal Mind,” which the hand of the Christian translator has metamorphosed in the earlier renderings into God, the Father; then the “Heavenly Man,” which is the great total of that Host of Angels, which was too pure for the creation of the inferior worlds or of men of our globe, but which *fell* nevertheless *into matter* by

virtue of that same evolution, as the Second *Logos* of the “Father”.³³

The *Crucified Titan* (in *Prometheus Bound*) is the personified symbol of the collective Logos, the “Host,” and of the “Lords of Wisdom” or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name *Pro-me-theus*, meaning “he who sees before him” or futurity, shows - in the arts he devised and taught to humanity, psychological insight was not the least.³⁴

A Deity, a Being, “having a mind like that of man, only infinitely more powerful,” is *no* God that has any room *beyond* the *cycle* of creation. He has nought to do with the *ideal* conception of the eternal universe. He is, at best, one of the *creative subordinate* powers, the Totality of which is called the “Sephiroth,” the “Heavenly Man,” and Adam-Kadmon, the *Second Logos* of the Platonists.³⁵

The Yah-Noah, or Jehvoah of the Hebrew Bible, the alleged Creator of our Earth, of man and all upon it, is:

- (a) The lowest Septenary, the Creative Elohim - in his Cosmic aspect.
- (b) The Tetragrammaton or the Adam-Kadmon, “the Heavenly Man” of the Four letters - in his theogonic and in Kaballistic aspects.
- (c) Noah - identical with the Hindu *Sishta*, the human seed, left for peopling of the Earth from a previous creation or Manvantara, as expressed in the *Puranas*, or the pre- diluvian period as rendered allegorically in the Bible - in his Cosmic character.

But whether a Quaternay (Tetragrammaton) or a Triad, the Biblical Creative God is not the Universal 10, unless blended with AIN-SOPH (as Brahma with Parabrahman), but a septenary, one of the many Septenaries of the Universal Septenate.³⁶

In Rig- Vedic Hymns the “Heavenly Man” is called *purusha*, “the Man”, from whom Viraj was born; and from Viraj, the (mortal) man. It is Varuna (now drawn from his sublime position to be the chief of the Lords-Dhyanis or Devas) who regulates all natural phenomena, who “makes a path for the Sun, for him to follow”.³⁷

The seven Rishis and the fourteen Manus of the seven Manvantaras issue from Brahma head; they are his “mind-born sons,” and it is with them that begins the division of mankind and its races from the Heavenly Man, “the Logos” (the manifested), who is Brahma-Prajapati.³⁸

The Tetrammagaton, which is the Hebrew IHVH, is also both the “Sephiroth Tree” - i.e., it contains all the Sephiroth except Kether, the crown - and the united *body* of the “Heavenly Man” (Adam-Kadmon) from whose limbs emanate the Universe and everything in it.³⁹

There are two Tetragammatons; the Macroprosopus and the Microprosopus. The first is the *absolute* perfect Square, or the TETRAKTYS within the Circle, both abstract conceptions, and is therefore called AIN - Non - being, i.e., illimitable and absolute *Be-ness*. But when viewed as Microprosopus, or the “Heavenly Man,” the manifested Logos, he is the *triangle in the square* - the *sevenfold cube*, not the fourfold, or the plane Square.⁴⁰

The metaphysical view describes man to be a microcosm or a little universe inseparable from the macrocosm or the larger universe, and therefore if we study man by separating him from the Universal Whole, variously designated as “Heavenly Man,” “Adam-Kadmon,” “*Purushottama*,” etc., we will fail to understand what man is in reality. Metaphysically, “Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers.”⁴¹ All these factors which combine to make up a Man are but aspects of ONE LIFE. The great axiomatic truth is that the “ONE LIFE” is the only eternal and living reality, which the Hindus call *Paramatma* and *Parabrahman*.⁴²

In the Son of the Divine Parents there is the reconciliation of conflicting forces. He is the Divine Person, the Hermatic Androgyne, *Prajna* and *Karuna* united as *Avalokitesvara*, the Christos, the Compassionate, the Merciful, Vishnu the sustainer of Order, Adam Kadmon, Kabbalistic symbol of Divine Man.⁴³

In *The Bhagavad Gita*, Arjuna, after having vision of the Universal Form (*Vishva-Rupa*) of Krishna describes the latter as; “First of the gods, most ancient Man, Thou art, Supreme receptacle of all that lives; Knower and Known, the dwelling-place on high; In

Thy vast Form the universe is spread (Ch. XI, sl. 38).” This description in Gita is same as Heavenly Man

Thus, the terms, like Logos, Purushottam, Brahma, Avalokitesvara, Vishnu, Ormazd, Osiris, Universal-Soul, Christos etc. are synonymous with Adam-Kadmon or Heavenly Man etc,—which aspects or Manvantaric emanations are the Host of Dhyani Chohans, the Elohim, the Devas, the Amshaspendis, etc

Object or Goal in the Evolution

*Every form on earth and every speck [atom] in Space strives in its efforts towards self-formation to follow the model placed for it in the ‘HEAVENLY MAN.’ ...Its [the atom’s] involution and evolution, its external and internal growth and development, have all one and the same object — man; man, as the highest physical and ultimate form on this earth; the MONAD in its absolute totality and awakened condition - as the culmination of the divine incarnations on Earth.*⁴⁴

The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim - or Pitris, the lower Dhyani-Chohans - are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter, on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the “Heavenly Man” in space—PERFECT MAN.⁴⁵

As the Logos reflects the Universe in the Divine Mind, and the Manifested Universe reflects itself in each of its Monads, as Leibnitz put it, repeating an Eastern teaching, so the Monad has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that “MAN” becomes a stone, a plant, an animal, a man, a Spirit, and finally God, thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly* MAN.⁴⁶

“The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,” we are taught. It is the marriage of “Heavenly

Man” with the “Virgin of the World” - Nature, as described in *Poimandres*; the result of which is their progeny - immortal man.⁴⁷

Man himself is striving to attain the status of the Heavenly Man – which represents the culmination of the type attainable by the human kingdom at the completion of the planetary Manvantara. Needless to say, the present stage of human evolution is ever so far distant from the attainment of the goal. When the Human Kingdom is reached, a new factor enters into the journey on the Circle of Necessity. No longer is the advance continued by means of natural impulse. Instead, the Monad may continue its ascent by self-induced and self-devised efforts. Individuality has been acquired. Thenceforward rapid advance may be made upon the evolutionary ladder, except for one impediment mentioned in the third fundamental proposition as “CHECKED BY ITS KARMA.” This means, of course, that a person’s advance is impeded by means of actions which are committed by the person himself. ... Each human being, therefore, has the power to shape his own destiny, whether by thought or deed. The goal is achieved when the awakened condition of the Monad is attained. The attainment marks the status of Buddha.⁴⁸

Conclusion

The concept of Heavenly Man, not only indicates it as the source from which man or human monad has descended in manifested universe but also the ideal or goal to which he has to ascend, and for which man has to make constant effort. Man has also to help other beings to ascend to that goal of Heavenly Man.

The Secret Doctrine teaches, “Man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability *a co-worker with nature* in the cyclic task”.⁴⁹ The *Ideas* refer to “the ideal forms which lie buried in the bosom of the Eternal Ideation”, as the future lotus leaves, the immaculate petals, are concealed within the seed of that plant. The Archetypal Heavenly Man, the heavenly Adam, in the image of which divine perfection is the terrestrial man, the earthly Adam, modelled, and is the provisional reflection of the Heavenly Man. Man ought to be ever striving to unfold the innate divine perfection of his true Self and nature while living on earth in the body by faithfully conforming to cosmic and Karmic Laws,

which ever tend to raise the earthly types to the perfection of their divine prototypes; becoming in other words, a co-worker with nature in her cyclic task of evolving perfect Man.

Sincere practice of the teachings in deeper philosophy like Theosophy as Raja-Yoga are the means by which in living the life, man can attain this goal.

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31. *Ibid*, p.430
32. H.P. Blavatsky, *The Secret Doctrine*, Vol.-II, pp.26-27
33. *Ibid*, p.236
34. *Ibid*, P.413
35. *Ibid*, p.544
36. *Ibid*, p.596
37. *Ibid*, p.606
38. *Ibid*, p.624
39. *Ibid*, Footnote, p.625
40. *Ibid*, p.626
41. H.P. Blavatsky, *Isis Unveiled*, Vol.-I, Theosophical University Press, Pasadena, California, 1976, p. 309
42. *The Theosophical Movement*, November, 2022, p.18
43. Sis. Krishna Prem and Sri Madhava Ashish, *Man the Measure of All Things*, TPH, Adyar, Madras, 1966, p. 269
44. H.P. Blavatsky, *The Secret Doctrine*, Vol.-I, T.P.H., p.183
45. *Ibid*, p.247
46. H.P. Blavatsky, *The Secret Doctrine*, Vol.-II, p.186
47. *Ibid*, p.231
48. Geoffrey A. Barborka, *The Divine Plan*, p.110
49. H.P. Blavatsky, *The Secret Doctrine*, Vol.-I, T.P.H., p.280

SHIKHAR AGNIHOTRI*

THEOSOPHY – THEOSOPHICAL SOCIETY – THEOSOPHICAL VALUES**

I have been advised to talk about ‘Theosophy - TS – Theosophical Values’ and we all know that theosophy has not been defined due to its boundless-eternal nature and maybe that is why every time I speak on it, something different comes out.

The word THEOSOPHY is almost two thousand years old and it came from Alexandrian philosophers who were called Philaletheians (lovers of truth) and among them Ammonius Saccas who first used the word Theosophy in the 3rd Century when he formed Eclectic theosophical system, and not coincidentally, the purpose of which was not different from what the purpose of TS we have today that is to reconcile all religions, sects, nations under a common system of ethic based on universal eternal laws of nature.

Now, often the word theosophy is translated as ‘Wisdom of God’ because Theos-Divine, Sophia-Wisdom; so, it is not ‘Wisdom of God’ instead ‘Divine Wisdom’ that is possessed by gods and who are these ‘gods’ and what do they have to do with us humans. Not only Theosophy but several Indian scriptures clarify that these gods in manifested world are those who have passed the human evolution long ago, whom we also know as Adepts, Masters, Avatars, Seers, Sages etc and not some extra terrestrial or special creation known as god. And therefore, theosophy as we understand it, is the accumulated wisdom of ages and generations of these great teachers of humanity.

And therefore, we can say that theosophy is storehouse of knowledge or wisdom based on experiences which throw light on the path for the realization of self as God or a spark of divine. Theosophy

* International Lecturer & Speaker of the TS and National Lecturer of the Indian Section, TS.

** Talk delivered on 10 August 2024 at Trichy in the study camp organized by Tamil Theosophical Federation.

is the voice of silence that whispers the next step to be taken on this path of realization of oneness of life. In Sanskrit it is called *Brahmavidya* which implies the similar meaning, the *vidya* that leads one to *Brahman*. But only when implemented in life.

But this does not mean that Theosophy existed only since two thousand years ago. Theosophy has existed ever since the manifestation started and the great teachers of humanity, whether from this planet or from other planets, guided the evolution by implanting those teachings and principles in the collective mind of humanity. And this has been going on again and again in a cyclic manner.

The same cyclic law is also expressed by Lord Krishna when he says in the *Bhagvad Gita* –

*Yadâ yadâ hi dharmasya glânir-bhavati bhârata,
abhyutthânâdadharmasya tadâtmanâm srjâmyaham !
Paritrânâyâ sâdhûnâm vinâshâyâ ca dushkrtâm, dharma-
samsthâpanârthâyâ sambhavâmi yuge yuge!”* –

Whenever there is degradation in *dharma* and the *adharma* becomes stronger, Krishna says that I take birth to save *dharma* and good people. But there is an external and internal aspect to this *sloka*. That, there is always an external intervention by the higher forces within the law of *karma* in the form of an individual or organization but the inner aspect is that the Krishna-Christ-Buddhic consciousness or *BUDDHI* taking birth in our minds to dispel the darkness and evil (that is sense of separateness) and when that happens the outer automatically transforms because the outer is a reflection of the inner and that is what theosophy is trying again and again to inspire us to leave everything and look within – As *Light On The Path* says – ‘Within you is the light of the world, the only light that can be shed on the path, if you are unable to perceive it within you it is useless to look for it elsewhere - to not wait for any external saviour and let the saviour take birth within’. That is what Krishna said in *BG* – **Abandon all varieties of dharmas and simply surrender unto Me alone** or Theosophy is saying by its chief objective of Universal Brotherhood

to remove all mind based discriminations and take refuge in Buddhic consciousness.

So, from time to time such efforts are carried out to uplift the human consciousness collectively and give a boost to those who are ready to receive this knowledge and make swift progress on the path. Along the same lines the TS was founded during a very critical stage of evolution. The TS was founded to counter two of the biggest threats to the human evolution which were becoming stronger by leaps and bounds during the 19th Century which were – **Degrading superstitions in religion** and still **degrading Brutal Materialism**.

Because in the name of religion and spirituality, all sorts of violence, superstitions, exploitations, discrimination, mediumship and cruelty were justified and those who were disillusioned with this kind of religion did not have any other avenue except to become completely materialistic due to the uprising of the modern science with new discoveries.

And therefore, to put a stop to this momentum and to do the course correction, the TS was founded (as a vehicle of Theosophy) as a part of the spiritual intervention which is done in the last quarter of every century by those EVOLVED BEINGS (*Siddha Sangha*)– from the family of whom came Ved Vyasa, Krishna, Buddha, Adi Shankara, Maitreya, Jesus, Guru Nanak, J.Krishnamurti and innumerable others in different times as per the need of the hour to give a new vision to the human consciousness and aid the evolution process as per the divine plan. And we can see the global effect of theosophical movement on the human psyche. We are nowhere near perfection but compared to what the psyche was in 19th century having discrimination and cruelties based on colour of skin, based on the gender of the individual, when spirituality meant calling the spirit of a dead person and receiving knowledge from it. Although TS has remained in the background but if we look carefully several social-spiritual-political reforms have been inspired by the philosophy of theosophy. And without exaggeration I can say that TS is the mother of all new age spiritual-social movements towards the betterment of humanity.

If we look carefully, all the theosophical literature points in one direction and that is to realize the **ONENESS OF LIFE** (whether they are the fundamental propositions or the three great truths) and that is also the source of theosophical values. Because what are Values/Ethics/Morals except the conclusions/consequences – they are recommendations for actions that leads to happiness/inner peace and avoid suffering. But they can be conditioned by the local religion, culture, tradition and geographical area, etc and hence may vary from place to place.

But the values that we are talking about, the theosophical values are the ones which are the recommended actions based on the laws of nature which remain the same everywhere, in every era and for everyone. And these are based on the teachings of the great teachers of humanity. And the root of this is that **ALL LIFE IS ONE** and we are all interconnected. And this interconnection is not of the kind of coming together of separate parts, instead this interconnection is of the nature that essentially we are one and the same despite the differences on the surface. And so, we can see from where the first object of the TS – Universal Brotherhood – without distinction of race, creed, sex, caste, colour – takes its inspiration.

From this realization of oneness of life only, comes another value which is given very great importance in theosophy is – Altruism/ Selfless Service. It is not just an action but an attitude or a way of life. An attitude in which the individual is always looking for ways to help everyone.

Also, theosophy teaches that everyone of us is a spark of the divine. And from this tenet comes our two very important values which are freedom of thought and self-reliance based on spirit of enquiry. Very often we take this principle of freedom of thought for granted when comparing the TS with other organizations. But this is something that makes TS stand out in a forest of organizations which are cropping up everyday by dozens. The organizations where the natural human curiosity is replaced by blind faith in authority.

And similarly coming to the aspect of enquiry and not authority,

which brings us to the question of *Guru*. Who is a guru? *Gu*-Hidden/ Darkness, *Ru*-Enlighten/Removal. **A guru is a flame that inspires the spark in the disciple to become that flame.** And since that spark and flame both are within each and every one of us, the REAL GURU's aim is to remove all the crutches and make the disciple SELF RELIANT and that is what the purpose of THEOSOPHY has been.

Self-Reliance based on the spirit of Enquiry and not blind belief in authority is one of the keynote of theosophical teachings which is also the source of the **principle of Freedom of thought** that is so religiously practiced and protected in the TS even today. And that is one of the reasons that after almost 150 years, the fountain of theosophy is **still quenching the thirst of serious and sincere seekers of truth**, which is a remarkable achievement for an organization where everyone is a student of theosophy and the only *guru* is the *Atma* in each and everyone of us.

Having said that, we should always remember that theosophy and the TS are not the same. One is the Spirit, the other body. One is Eternal, the other Transitory. One is Perfect, the other can be improved.

HPB in *The Key to Theosophy* says about the future of TS –

“Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.”

Ours is a serious, hard-working, self-denying Society, and we want only men worthy to be called men and worthy of our respect. we want men whose first question will not be ‘what good can I get by joining?’ but ‘what good can I do by joining?’

THOUGHTS OF H.S. OLCOTT

NEWS AND NOTES

Bombay

Dr. Usha and Arunbhai Chaturvedi graced Blavatsky Lodge Zoom Meeting on 23th May 2025, when Sis. Aban Patel was conducting the study of Chapter 14 of the book '*Spring in Autumn of Death*'. The book unfolds meetings of Arunbhai, through Meditation on Higher Plane, with soul of their Dear Daughter Stuti, who was killed in an accident when she was only 13 years old, which are scholastically in beautiful language recorded by Ushaben originally in Gujarati Book '*Mrityu ni Pankhar man Vasant*'. Arunbhai answered the questions related to method of his meditation and selecting the Title. Arunbhai said that Shri Rohit Mehta's books and Theosophy had helped him to learn from his daughter about her journey on Higher Plane.

Bro. Arni Narendran has invited as a panellist for Intercultural Dialogue (Panel Discussion) of Indo-Pacific Region of Theosophical Society at the 12th TS World Congress at Vancouver, Canada in July 2025. He from India will be representing Asia.

Sis. Zeena Rastomjee's talk on 'Deportment' with demonstration at Blavatsky Lodge urged that good deportment is not only attractive to watch but also a health benefit throughout life. A straight stretched spine is the healthiest sign of youth.

Sis. Deepa Kapur, creative Poet & Writer's compliments to BTF Bulletin are: The BTF bulletin is not only a valuable source of information on theosophical activities, but also a beacon of inspiration. It serves as a vital link that connects members near and far, (including many of our East and Central African members) fostering unity and deeper understanding.

Delhi

Bro. B.D. Tendulkar spoke about 'Kama and Prana' in the on-line meeting on 7 June.

Bro. Rajiv Gupta's talk delivered on 4 June was on the topic 'The Power of Your Mind'.

Bro. Shyam Singh Gautam's on-line talk on 'Invisible Worlds

and Bodies' was held on 21 June.

Sis. Mansi Bhagat and Dr. Rajiv Gupta explained about 'The Road to Right Knowledge' on 28 June.

Tamil

Monthly meetings were conducted by the following lodges regularly between April and June 2025:

(a) Dharmapuri, Nagarcoil, Puducherry and Koradacherry.

(b) Sathuvachari Lodge conducted two meetings in each of the aforementioned three months.

(c) Raja Lodge Vellore and Lotus Lodge Vellore conducted weekly meetings on every Wednesday and Sunday.

Study Camps: i) A study camp on the topic 'Ethical Living based on the Principles of Theosophy' was organized by Nagarcoil Lodge on 19/20.4.2025 at Kanyakumari. National Lecturer Bro. Pradip Mahapatra was the chief guest on this occasion and he delivered the inaugural address. Federation President Bro. R. Krishnamoorti presided the over the study camp.

Bharat Samaj Pooja was conducted by Sis. Lakshmi of Alapuzha Lodge (Kerala) on 19.04.2025 and Sis. M. Vijayalakshmi of Salem Lodge on 20.04.2025. Short talks were delivered by the following members at the camp:

The subject of talk of Bro. K. Apathukatha Pillai, of Nagarcoil Lodge was 'Merits of Kumari District and Worship of Shivalingam'. Bro. K. Kolappa Dass, of Nagarcoil Lodge spoke about 'Narayana Gurudeva'; Bro. P. Devarajan, Secretary, Tamil Federation, explained about 'Happiness in our hands'; Bro. R. Arunachalm of Pudduchery dealt with the topic 'Pathway to reach God Through Theosophy – some hints'; Bro. V. Thangmani of Sivagangai Lodge spoke about 'Spiritual Life'; The subject of Bro. C. Sundaralingam, Nagarcoil Lodge was 'Art of Living by 'Ayya Vaikundar – Samithoppu'; Sis. K.L.S. Githa of Nagarcoil Lodge talked about 'Resurrection of Jesus Christ'; Sis. Bhanumathi Swaminathan of Madurai explained the 'Theosophical Life'.

Two books authored by Bro. K. Apathukatha Pillai, President, Nagarcoil Lodge viz., '*Katrathum, Kettathum*' and '*Ariya venduvana, Arivuruthuvana*' were released on this occasion by 'Kalaimaamani; Shri. Ervadi. S. Radhakrishnan. Dr. T. R. Ramanathan, Proprietor, Vaanathi Pathippagam, Chennai participated in the function and felicitated the Author.

(ii) A study camp on the theme 'Theosophy and Public' was conducted in Coimbatore on 21/22.06.2025. Bro. R. Krishnamoorthi, President, Tamil Fedn. presided over the function. On both the days Bharat Samaj Pooja was conducted by Sis. M. Vijayalakshmi, Vice-President, Tamil Fedn.

The introductory speech was delivered by Bro. P. Devarajan, Sec. Tamil Fedn. The following short talks were delivered by the members during the camp:

Bro. N. Velusamy of Sivagangai Lodge spoke about '*Amutha Thamizh*'; Bro. K. Bhaskaran of Madurai Lodge, delivered talk on 'Seeking protection by the mind'; The subject of talk of Bro. M. Gopalakrishnan of Dharmapuri was 'Self-realization and Healthy Life'; Bro. C. Chandrasekaran of Dharmapuri spoke on 'Theosophic and Public'. Bro. A. Ramalingam of Tiruchy also dealt with the same subject; Bro. R. Arunachalam of Puducherry explained 'Meditation techniques to obtain Brahmajnana'; Bro. Munivelan, Raja Lodge of Vellore, delivered talk on 'Ocean of Theosophy'. The subject of talk given by Bro. M. Narasimhan, Lotus Lodge, Vellore, was 'Sri Aandaal'; and Bro. K. Bhaskaran of Madurai expressed views about 'Yoga'.

To commemorate 'the International Yoga Day' on 21.06.2025, Fedn., Secretary Bro. P. Devarajan demonstrated a few simplified yoga practices and all the participants willingly performed the exercises.

In the meeting, Sis. M. Vijayalakshmi of Salem and Bro. C. Chandrasekaran of Dharmapuri were honoured on their selection to participate in the International Theosophical Congress to be held at Vancouver, Canada in July'25.

TOS Activities: Bro. P. Devarajan, Fedn., Secretary, provided meals to 100 members on 15 May. It was done at Sri Dhandayuthapani Temple, LALIGAM, his native place, on the eve of the first day of

VAIKASI at the cost of Rs. 1,500/-.

Sis. Desi Dharmalingam of Dharmapuri Lodge gave free breakfast to attendants and to the patients at Govt. Hospital, Dharmapuri on 8 different dates in each month from April'25 to June'25 incurring Rs. 48,000/-

TOS of the Indian Section held General Body and Executive Committee meeting at Adyar on 08.06.2025. The National Director Bro. K. Sivaprasad, chaired the session in which he reviewed and appreciated the TOS activities of Tamil Region. Six members from Tamil Region participated in the meeting.

Bro. M. Subramanian and his wife Sis. S. Malarvizhi of Dharmapuri Lodge gave cash award of Rs. 1,000/- each to 6 girls and 6 boys of Govt. Girls and Boys Higher Secondary Schools of Kambainallore. This cash amount was given to the students who secured I, II, III places in the Public Exams held for X std and XII std in 2024-25. Cash award of Rs. 12,000/plus book award of Rs. 5,000/- Total charity worth Rs. 17,000/-

U.P. & Uttarakhand

Bro. B.K. Pandey delivered a talk on 'Open Mind' which was held on 4 June at Dharma Lodge, Lucknow. The subject of his other talk delivered there on 18 June was 'Science of Breath'. Bro. Pramil Dwivedi delivered a talk at the same venue on 25 June in which he spoke about 'Service of Humanity'.

Bro. Rajveer explained about 'Yoga' at Nirvan Lodge, Agra, on 12 June and the topic of Bro. H.B. Pandey's talk held there on 26 June was 'Narad Bhakti'. Besides, symposiums on the themes 'Introduction to Theosophy' and 'Riddles of Life' were organized there by the Lodge on 5 and 19 June respectively.

Talks on 'Etheric Double' delivered in two sessions by Bro. Arvind were held at Sarvahitkari Lodge, Gorakhpur, on 4 and 11 June respectively. Then, Bro. A.P. Srivastava explained '*Sankhya Darshan*' on 18 June and Bro. R.P. Tripathi spoke there on 25 June about 'Weapons and war strategy in Satya Yoga'.

Dr. Vishwambhar Trivedi explained about 'Yoga Philosophy of

Patanjali' at Sanatan Dharma Lodge on 8 June.

Bro. S.B.R. Mishra gave a talk at Jogiya- Satyadarshan Lodge on 30 June in which he explained about 'Science of Spirituality'. Besides, Bro. Mishra delivered a talk on 'Who am I' which was held at Gorakhnath Brahm Vidya Lodge, Deoria, on 29 June.

Bro. Vashisht Mani Tripathi's subject of talk held on 27 June at Jigna- Brahmvaidya Lodge was 'Story of 24 Gurus'.

Dr. Sudhir Kumar explained about 'Karma Yoga in Bhagvad Gita' in the meeting of Chaturbhuj Lodge, Bansgaon, held on 21 June.

The following on-line study of the books were conducted at Chohan Lodge, Kanpur, in the month of June: Study of '*A Text Book of Theosophy*' was conducted by Bro. S.S. Gautam from 1 to 13 June; The study of the book '*An Introduction to Hindu Symbolism*' was conducted by Bro. S.S. Gautam, Bro. S.K. Pandey Bro. Shikhar Agnihotri and Bro. Shiv Baran Singh respectively from 14 to 25 June. Then, Bro. S.S. Gautam conducted the study of the '*Creating Character*' which was held from 26 to 30 June. In this regard, Bro. Gautam was assisted Bro. Shiv Baran Singh Chauhan and Sis. Chandra Kanti Devi by sharing the task of lecturing.

Study of the book *Vivekachudamani* was organized at Noida Lodge on 8 June. Then, study of the article on 'Karma' in the book '*Light on the Path*' was held there on 15 June.

The Annual General Meeting of Maitreya Lodge, Greater Nodia, was held on 8 June. Besides, the, group study of the book '*Man and His Bodies*' was conducted there on 15 June.

Sis. Suvralina Mohanty conducted the study of the book *Light on the Path* at Prayas Lodge, Ghaziabad, on 1,8 and 22 June respectively.

Study of the book *The Monad* was held at Annie Besant Lodge, Varanasi, on 10 and 12 June respectively.

Public Talks: Bro. S.B.R. Mishra delivered a talk on the topic 'Purification of human inside body'. It was held on 5 June on the eve of 'World Environmental Day' observed by the Institution of Engineers Gorakhpur Centre. Bro. Mishra's other talk on 'Who am I?' was

held on 26 June at Seva Spiritual Ladies Club, Gorakhpur.

Study Camp at Bhowali Study Centre: A study camp on the theme 'Insight into the Teachings of Mahatma Letters' was directed by Bro. U.S. Pandey from 7 to 11 June at Bhowali Study Centre. Besides, he also conducted meditation sessions for the participants. Federation Secretary Bro. S.K. Pandey managed the camp and also conducted one session on 'Basic Theosophy' for the new members.

In other Federations: Bro. S.S. Gautam gave an on-line talk on the topic 'Invisible Worlds and Bodies' organized by Shankar Lodge, Delhi, on 21 June.

Sis. Vibha Saksena conducted on-line study of the book *Light on the Path* under the auspices of Marathi Federation.

Indian Section Programme: Bro. U.S. Pandey delivered an on-line talk on 22 June. The topic of his talk was 'The Dweller on the Threshold'.

Youth Camp: Sis. Suvralina Mohanty facilitated the theosophical Youth Camp organized at Bangalore from 3 to 8 June.

T.S. Philippines: Sis. Vibha Saksena facilitated on-line study of the book *Bhagvad Gita* on 4 and 11 June respectively.

YOUNG INDIAN THEOSOPHISTS

The Young Indian Theosophists Gathering was held from 3 to 8 June 2025 at Bangalore City Lodge. The theme of the camp "Illness to Wellness" focused on nurturing holistic well-being through a series of thoughtfully curated sessions and activities.

A total of 28 participants from diverse regions joined this enriching journey, engaging deeply in learning, self-reflection, and collective service.

Inauguration and Opening of the Camp was held on 4 June which was graced by the presence of Bro. Venkatesh Babu (President of KTF & Bangalore City Lodge), Bro. Sanath Kumar ji (Vice President of KTF & Bangalore City Lodge), Bro. M S Sridhar Ji (Secretary of KTF), and Bro. Srinivas Gupta (Secretary of Bangalore City Lodge).

Then, views on the following topics were presented:

Sis. Suvralina Mohanty spoke about 'Roots & Realizations, The Inner Journey'; Bro. Pradeep M.S. explained 'Patanjali's Ashtanga'; Bro. Shikhar Agnihotri's subject of talk was 'Illness to Wellness, and The Circle of Sharing'; and Sis. Merike conducted 'Art Workshop'. The morning Yoga & Geeta Chanting were conducted by Bro. Abhinav. Besides, the Ritual of the Mystic Star was also held at the Lodge.

Symposium Presentations: Participants shared insights from the books like *I Promise* and *At the Feet of the Master*, reflecting on values such as discrimination, desirelessness, good conduct, and love.

June 4th - Bro. Abhinav Kadambi dealt with the topic 'Bright Looks', Bro. Tanmaayee Melvanki spoke about 'Brave Words' Bro. Pranshee Mohanta explained 'Joyous Thoughts', and Clover Wu gave a talk on 'Knightly Deeds'.

June 5th – *AT THE FEET OF THE MASTER* (Part 1): Bro. Aditya Mathur gave a talk on 'Discrimination' and Bro. Shivanesan dealt with topic 'Desirelessness'.

June 6th – *AT THE FEET OF THE MASTER* (Part 2) : The subject of Smitapragyan Patro on 6 June was 'Good Conduct' and Sis. Sharayu Wagdeo spoke on 'Love'.

Community Service: A collective campus cleaning and tree plantation activity was organized on June 6, emphasizing environmental consciousness.

Excursion to Mysore: The participants visited cultural and historical sites, strengthening fellowship and appreciation of heritage.

Evening Activities: Daily evening sessions featured FLARE celebrations, cultural programmes, and interactive games, promoting joy and bonding.

The gathering served as a memorable step forward on the path from "*Illness to Wellness*", blending spiritual growth with youthful vitality.

A sincere thanks to all the speakers, organizers, volunteers, and participants for their enthusiastic and sincere participation.

150TH INTERNATIONAL CONVENTION INFORMATION

Theme: **One World, One Life: The Spirit of a New Humanity**

Celebrating 150 years of the Theosophical Society

The 150th International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, (arrival 30th December) **from 31 December 2025 to 4 January 2026** (departure 5 January). All members of the Society in good standing are welcome to attend as delegates. Non-members are not eligible for accommodation but can register for the Convention and meals of the canteen. The whole programme can also be viewed live without any charge on the YouTube channel with the name **Theosophical Society Adyar**.

ACCOMMODATION FOR MEMBERS ONLY

Leadbeater Chambers (LBC): LBC has rooms with two beds and an attached bathroom in each room. Third bed can be added in some of the larger rooms for a group of three. Hot water through solar water heater. Limited numbers.

New Quadrangle (NQ): NQ has rooms with two beds and an attached bathroom in each room. Hot water through solar water heater. Limited numbers.

Basic Accommodation (BA): The basic accommodations have been upgraded but the number of accommodations will be limited. Hence be early to register.

ALLOTMENTS

Accommodations will be decided by the Convention Committee during December 2025 and the result will be informed by email. **Allotment will be on first come first serve basis. No registrations (with accommodation at TS Adyar) will be accepted after the last date of registration. Registrations without a stay will be open until the start of the Convention. Limited ground floor rooms are available. Register early to reserve the room of your choice.**

PACKAGES

The rates are per person from 30 December 2025 dinner to 5 January 2026 lunch. Any meals outside the package dates are to be arranged by the delegates themselves. Abbreviation used - BCL – Bengaluru City Lodge. Local delegates can contact BCL office in Bhojanasala (30th Dec’25 onwards) to check the possibility of ‘on the spot request’ of meals. For any other requests, kindly email to the Convention officer’s email address before registering.

Overseas delegates:

A.LBC: US\$ 420 — Registration fee, accommodation and meals at LBC.

B.NQ: US\$ 235 — Registration fee, NQ accommodation and meals at BCL canteen.

C.BA: US\$ 175 — Registration fee, basic accommodation and meals at BCL canteen.

D.Registration only: US\$ 70 - without meals and accommodation.

Indian delegates:

E. LBC: Rs.17,500 — Registration fee, accommodation and meals at LBC.

F. NQ: Rs.6,500 — Registration fee, NQ accommodation and meals at BCL canteen.

G. BA: Rs.5,000 — Registration fee, basic accommodation and meals at BCL canteen.

H. BCL: Rs.3,500 — Registration and meals at BCL Canteen. No accommodation

I. Registration only: Rs.500 - Without meals and accommodation.

PAYMENT

Overseas delegates: Register on-line and make the payment.

If for some reason you cannot pay with the on-line form, kindly write to the convention officer and payments will be collected from you “on arrival”. Then you may pay the applicable package rate by Master/ Visa credit card. Please remember to take your travel insurance before arriving at Adyar.

NO PAYMENT IN CASH WILL BE ACCEPTED.

Delegates from India: Register on-line and make the payment in INR either (a) on-line with registration (preferred), or (b) by cheque / bank draft payable to The Theosophical Society couriered to the Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, India. (Whatsapp: +91-884092628).

It is mandatory that you send an email about the payment to the CO <convention@ts-adyar.org> soon after completing the on-line payment process or after sending the cheque, mentioning the following: delegate(s) name, bank name, date of transfer, and transfer reference ID. **The date/confirmation of registration for such cases will be the date of realization of the cheque/draft.**

REGISTRATION FORM

Last date to register with accommodation is 30th November 2025.

On-line registration with instructions for paying will appear on the Convention website <<https://convention.ts-adyar.org/>> **(Regn. opens on 1st September 2025; 10 a.m. Indian time; GMT+5.5 hours).** If accommodations become full, the status will be intimated on the website.

While filling up the form, kindly specify clearly if you want to stay with someone as part of a group/family or in a particular building etc. so that we can try to make accommodate your requests, if the place is not already reserved by someone else. **Last minute requests will not be entertained.**

Delegates who are (or cannot be) allotted accommodation will be intimated by email by **15th December 2025.**

Delegates who cannot be allotted but have paid will have their payment returned after the Convention.

Cancellation by 10th December 2025

For delegates wanting to cancel their registration and accommodation requests, the last date is 10th December 2025. After this date, no amount will be refunded. If the cancellation request is received before 10th December 2025, then the package amount minus the registration fee (Rs.500 or US\$ 70) will be refunded after the Convention.

Convention Officer (CO):

Mr Shikhar Agnihotri, **email:** <convention@ts-adyar.org>

Post: The Convention Officer, The Theosophical Society, Adyar, Chennai 600 020, Tamil Nadu, India.

Convention website: <https://convention.ts-adyar.org/>

Intensely human, with human limitations and failings, yet H.S. Olcott was one who dreamed a wonderful dream of a Universal Brotherhood. And he not only dreamed it, but he established firmly the foundation for its achievement. The conception of ethical values which predominated in his mind is one which will always be needed by Theosophists throughout the world, for the ethical life is only Occultism in practice.

The Theosophist, August 1932, p. 471