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Editor

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A STEP FORWARD

Most of us are aware that there are two kinds of Mind. *Shuddha Manas* or *Sattvic* mind (pure mind) and *Ashuddha* (impure) *Manas* or the instinctive mind or desire-mind as it is called. These are the two kinds of mind according to Upanishdic teaching. There is the higher mind filled with *Sattva* (purity). There is also the lower mind filled with passion. One has to try to make it into one-*Sattvic* mind only - if one would like to meditate. It is through the higher or *Sattvic* mind that one will have to control the lower or instinctive mind of passions and emotions.

Let us now see how to purify the mind. As one iron shapes another iron, the pure mind of a person which makes efforts in the virtuous path should correct and mould his impure mind. Just as we melt the Gold to separate out the impurities, the mind is unfailingly rendered pure through true, virtuous and pure actions and constant *Satsanga* (association with the wise). Speaking the truth and practice of *Daya* (pure compassion) are very great purifiers of mind. All lofty aspirations, all-embracing tendencies and pity- all go a long way in increasing the *Sattvic* material of the mind. The higher *Manas* is developed.

Sacrifice, gift, compassion, study of the Theosophical literature and speaking the truth are the five ways of purifying the mind. The sixth way is well-practiced penance. This is a highly purifying way. Similarly, a pilgrimage to sacred places is also purifying. There one comes in contact with holy persons and one can also have good *Satsanga*.

Charity, *Japa*, *Nishkama Karma*, *Yajna*, *Agnihotra*, *Brahmacharya*, *Sandhya*, *Tirth-Yatra*, *Dama*, *Sama*, *Yama*, *Niyama*, *Svadhya*, *Tapas*, *Vrata*, service of saints - all tend to purify the mind. There will be, doubtless, unalloyed bliss in the mind

thus purified. A *Mantra* purifies the mind. Mere repetition of a *Mantra* in a parrot-like way, has very little effect. Of course, it has some benefit. It must be repeated, with *Bhava* (feeling) in order to produce a wonderful effect. The *Mantra*, unless inspired with the powerful will-power of one's own mind, cannot produce much effect.

Study of philosophical works, right thinking, exercise of good and noble emotions, prayers and beneficent endeavours and, above all, regular and strenuous meditation are the means to improve the mind. These will bring about the rapid evolution of the mind. When the mind is purified, a hole is formed in the centre through which purity, light and knowledge flow from the *Brahman*.

A goldsmith converts 10 carat gold into 15 carat gold by adding acids and burning it several times in the crucible. Even so, one will have to purify his mind affecting the senses rather than the intellect through concentration and reflection on the words the Higher Ones, Upanishadic sentences, meditation, *Japa* or silent repetition of one's favourite deity.

As a result of purification of the mind, it becomes more sensitive, gets easily disturbed by a sound or shock and feels any pressure acutely. An aspirant must be sensitive and yet have the body and nerves completely under his control. The greater the sensitiveness becomes, the more difficult is the task. There are many noises which pass unheeded by an ordinary person, but they are torture to one who is very sensitive. One must do one's best to get over this over sensitiveness.

Purification of the mind is the first part of Yoga. When purification is over, the natural tendency of the mind is to go towards liberation or *Moksha*. If only a disciple whose mind is cleansed of all its impurities, is initiated into the sacred mysteries by a Guru, then his mind can get total inactivity or dormancy. So purification of mind is a step forward to enter into a *Nirvikalpa* state.

TRANSFORMATIONS IN ATTITUDES ON CROSSING THE THRESHOLD OF NIRVANIC CONSCIOUSNESS

Dr. GS Arundale was one Theosophist who got that initiation during his life, through which he crossed the threshold of Nirvana. Although he believed that it is impossible to explain Nirvanic experiences in the words of physical folk. But he was impatient to tell the world about Nirvana at least that which he could tell and explain. So this was an attempt to convert an impossibility into a possibility. Generally, a traveller on the Spiritual Path replaces the worldly attractions by super natural aspects one by one, but in the life of Dr. Arundale certain transformations in his attitudes were brought about as soon as he crossed the threshold of the Nirvanic consciousness. He has presented his experiences in his small book “*Nirvana*”. An attempt has been made to pick up some facets of such transformations in the visitor’s attitudes in the present article.

He however, warns by mentioning in the Chapter on ‘The Dangers of Nirvana’ in his book *NIRVANA* that after Nirvanic vision it is dangerous to have weaknesses. He realizes that if he is not careful at every moment in Nirvanic plane he may meet with terrible catastrophe. Certain weaknesses are comparatively more dangerous than others, such weaknesses are: to be proud, to be angry and irritable, to exaggerate, to lie, to misunderstand, to wrong some one, to be uncharitable or destructively critical; to have the lower prejudices and superstitions; as, for example, that God is terrible, avenges, is to be feared, condemns to everlasting punishment, can only be reached through a certain specific channel or through belief in certain specific dogmas or doctrines.

As the time passes, smaller and smaller disturbances produce greater and greater effect. A little push gives a great swing - a dangerous

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swing, if the push be in the wrong direction. It is dangerous to maintain and increase the contacts of outer world. It is much easier to retire to lonely places so that the external events that promote your disturbances might cease.

Feelings of Divinity in all Objects

The first effect was that his respect towards all living and non-living goods has increased. Now he clearly knew that every object is dynamic. He knew that the dust particles on sea shore and smallest insects there are impregnated with Almighty. On touching anything he felt as if he is touching God. Therefore now he lifts everything with care and he developed hatred for all kind of horseplay.

Even the fountain pen with which he used to write appeared to him Divine. If he did not write with caution and beauty from it, then he felt that the pen must be feeling bad. Gradually, the relationship of bondage towards all the things around him was established. He felt that all the objects of his office look at him with a view that I should take care of his proper maintenance and housekeeping.

Then he understood that all this happened perhaps due to his realization of truth that in Nirvanic plane he encompasses everyone and everything in the world.

Circles without Circumferences

After reaching there, it gets vivid for the first time that all the individuals and all the things are only centres and they have no circumference. Just as we have a complete page to write, but for our convenience, we make lines, similarly we have made boundaries in the worlds below. In Nirvana, we can work on any person at any place of the world. Dr Arundale describes his first experience of the omniscience —

“Many years ago, it was in 1912 at Taormina, Sicily, I had my first glimpse of the fundamental unities. I remember sitting at the window of my room in the hotel in which a party of us were staying, and I was listlessly dreaming. All of a sudden my half non-seeing eyes rested on the orange grove in the little valley

beneath, and I found myself peculiarly, wonderfully, identified with the orange trees, with their very life and being. I was at my window, yet was I also in the orange grove - -indeed, I was the orange grove. It was almost as if my consciousness flickered between George Arundale as George Arundale and George Arundale as the orange grove. I was two entities, yet one. And as I lived as the orange grove a gardener entered and began to pluck some of the oranges and to cut off some of the branches. All these things the gardener was doing to me. I rebelled not as George Arundale might rebel, not with my mind and my will, but as orange groves apparently do rebel. I was conscious of discomfort, of loss, not exactly of pain but of something next door to it. I was the more discomforted because the gardener did not treat me reverently or affectionately, but as if I were inanimate with no feelings, with no capacity for sensation. Why could he not realize that the same life was in us both? If he had only had the attitude of asking my permission, of begging my pardon, for his actions, of conveying to me that I could make others happy by sharing myself with them, I should not have minded so much. But he was callous, selfish, and treated the orange grove as a slave instead of as a comrade. He hurt me every time he plucked an orange or cut off a branch. With a different attitude on his part, he might have had all my oranges, all my branches, and we might have rejoiced together, for we could have worked together. As it was, being at his mercy and treated as his chattel, life was only just worth living, and I was a poor orange grove, because uncared for.

“This experience of consciousness in the vegetable kingdom opened before my eyes an entirely new conception of consciousness at different levels of unfoldment, and of the implications of the all-embracing unity. I have never been the same since. I have never been able to pluck a flower, or even to uproot a weed, without as it were silently explaining my reasons to the plant or to the weed, requesting a sacrifice for some definite, I will not necessarily say larger, good. And I have never found any lack of co-operation.”¹

Sun is the Source of life

He felt that in the subtle regions the Sun is the source of life in the world. Because every person is in the Sun itself and the sun is the source of all life as all the organs of our body are within our own existence. With their rays all the worlds are being tied up all over the world. The root nature of all of us is to shine through us like the Sun. The person is infinite and there is no shortage in anyone to reach that infinite. It seems that nirvanic consciousness is slowly expanding into the whole world. He had automatically understood that at the infinite distance in the future, their body would be like the Sun and their empire would be the whole world.

The outside world is a tangible form of the promise of the fullness of all of us, the small suns. There are more Glorious Suns before the all Powerful Sun. They have reached this situation which is very subtle and will go up and up and to Eternal.

The Sun is multiplying in ourselves.

There is not a single task in His larger part which does not happen in its subtle counterpart.

Evolution of omnipotence

He felt enthusiastically that he was in the sanctum sanctorum and whatever is outside of it is in constant contact with it. He felt enthusiastically that he was at a place where there is no existence of the countries and time. He used to contact any one whom he wanted to contact. The process of meditating makes itself contact. He could not understand all the aspects of his belief about heaven, as much as he thought. He found that this is not a place but a state of consciousness. Nirvana is also a heaven which is eternal folded eternal than the heaven of high *manas* world. After this short stay in *Nirvana*, he saw a lot of powers working within it in their own, while only one of the Power was active, and that too only with a part of it.

Regeneration of every part of Existence

The awakening of nirvanic consciousness means that every part of his existence is uplifted. Every organ and levels have some

purification. Not only this, it is also true that there seemed to be upliftment in the consciousness of the whole world. And even in its smallest, there seems to be relatively more shining, unity and expansion. The objects that look different from the outside are related to the difference. This is the reason that service to any part of the world also brings changes in the whole world.

Minding One's Own Business

The '*Apane Kama Se Kama*' phrase was coming out with a different meaning in Nirvanic consciousness. The whole world was going to see the whole world, in which he appeared to be a petty representative of Lord Sun. They seem to be spreading the influence of their efforts all over the world. He has said that his duty will be to help 1 or 2 worlds around him at that time. In the present situation, he should not have worried about their actions, because he did not know almost anything about him yet. That is why our main and disinterest business should be for the world, with pureness and brightness, so that it can become a joyful place for other worlds as well.

The Image of the World Nirvana

As the centre of the man moves towards Nirvana, he seems more and more that every dimension of the world is equal to its nirvanic replica. And at last he reaches the desire that there is nothing in or outside the world that is not a reflection of Nirvana. The subjective in Nirvana becomes objective in the lower realms. Each folk below starts from Nirvana and the reflections of all its worlds are reflected.

Difference in Value of Words

After the experience of nirvanic consciousness, the 'Dictionary' becomes a new book, because each of its words seems to have a new meaning. Each word seems not to be one power. The words appear to be atoms that explode on the face. There is an inner power of the word that gives a message like a messenger. In some words there is helping power and in some words there is a power to harm. After this experience, the words used inadvertently causes excessive prick to the person. It should be excusable for those who do not know the effects of the words, but if we have come to know the

effects of the words, it is never excusable for them. To prevent the effects of such words, the listener has to use power. Each word said after nirvana consciousness becomes more effective. Each body becomes more effective, more meaningful. After this experience, the meaning of each word becomes more widespread. They create their words and when they come out of the mouth of others, they look very rich.

Life Changes

Those who are attracted to theosophical teachings, attempt to live according to their highest moral standard, and not on the traditional standard that is always below the supreme. The person gained nirvana of its need has risen with great power. Those moral standards that seemed sufficient so far seem inadequate after the Nirvanic experience. The traditions of its earlier world are no longer the traditions of new life, and they have to change according to them. For example, changes in the emperor of a country can change all traditions and activities. Probably there is no description of life that does not change with this *nirvanic darshan*.

Change in Relations

Now they seem to be equal with elders and younger generations. Those who did not seem inconsistent earlier, now they are unable to influence them. After the Nirvanic experience, persons whose remarks made him angry are not able to make them angry.

Location to Help People

Person after reaching the state of Nirvana sees it clearly that there is no use of getting Nirvanic consciousness if he does not awaken towards the society. There is a great increase in the limit of integration from people as well as its measurement. If there is no increase in integration, there is no benefit of obtaining Nirvana. In the Nirvana of a person of the world, brings a change in the whole world towards goodness. A person's view towards all the objects changes. After Nirvana, he had never seen the way the world sees.

Changes in the Values of Books

Just as some improvements are made in the new versions of books, the importance of books changes due to improving consciousness. Those books that seemed important earlier, they later seem to be meaningless. Each book speaks its author. Someone has a sensitive power and someone has a blurred and objective in someone. Each book is a music, someone's music is sweet and harmonious and some is ugly. Now the books seem to be living. In fact, the author's light shines through his book. A properly maintained library in the room is an important and powerful component of that place.

Religious Ceremonies

After the Nirvanic experience, Dr. Arundale participated in a 'Holi Eucharist' event at St. Alban Church in Sydney in Australia and found an extraordinary change in it. The programme was very effective as he had never seen before. When he discovered the reasons for this, it was found that it was due to the awakening of his nirvanic consciousness. He felt that this great *yajna* was happening in all the worlds all the time.

Clarity of the Images

Once, having reached the state of the nirvanic consciousness, the clarity comes in the images. Although physical life seems to be a dream the external world is a reality. The difference between the densest substance and extremely subtle and pure substance is only due to the existence of self - consciousness. It is true that the physical world is a divine and a jealous dream. We should be happy while working in it because there is a pleasure to change the jewellery dream into reality. When someone looks out of the window, it seems that the real house of man is eternal and infinite times more beautiful than the physical house in this world.

Increase in the power of thoughts

THERE is, however, another side to all this. If this consciousness brings with it such wonderfully increased power, such certainty of immortality in bliss, it brings also greatly increased responsibility. It gives a new and higher life, but one must live up to that life; to fall from

that level, however slightly, is a very serious matter. Dr Arundale sites an example from the events of his own Life. He writes:

“For example, I have had an experience which I think is worthy of record in this book. The other day, when things were for the moment going somewhat awry, or perhaps I myself was a little off my guard, I felt - I am ashamed to say - somewhat irritable, and I am afraid I expressed myself irritably to one or two of my colleagues. The feeling was slight, and passed almost immediately; but its effect was really quite extraordinary. To all intents and purposes, effective work became impossible for the rest of the day. I worked; I went through routine duties; but the *elan vital* was absent. The very moment I weakly allowed irritability to enter, peace departed, and I knew at once I had made a serious mistake. The irritability was only superficial; it was certainly not deep down; yet the disturbance even of the surface sent a shock through the whole system, and excluded me for the time being from the new kingdom I had hitherto been successfully inhabiting. Every one of my bodies, from the physical upwards or inwards, became disturbed, and I passed a very unpleasant time.

“..... I have been thinking that to come into touch with Nirvanic consciousness is distinctly dangerous living, and this little episode of irritability has more than confirmed me in my opinion. In any case, to hold even a reflection of Nirvanic consciousness on the physical plane is no slight strain, for it means that every impact, whether from without or from within, is immeasurably intensified. That which to many might be but a ripple, to me is now a storm. The various bodies are infinitely more sensitive to external vibrations, while every word, feeling, thought, action, is charged with far greater power.

“..... Nirvanic consciousness involves a stupendous increase of power - power which may be used for good or for evil. I presume that were it consistently used for evil it would have to be shut off. It would be too dangerous to allow Nirvanic power to flow in wrong directions. But, short of this, I have come to

the conclusion that it is a dangerous experiment to entrust an individual with this power, as I have reason to know in connection with my moment of irritability. I had no idea the effect of a comparatively little outburst could last so long. As I write these words, on the afternoon of the following day, I am still suffering from the after effects.

“.....I have felt like someone who has, by his own act, been expelled from home, and is waiting in the outer cold until he can recover his equilibrium.

“ I might add, perhaps, that the observable effects of the introduction of this momentary irritability were dullness, distinct diminution of keenness of perception, loss of the sense of ineffable peace, a sense of drooping power, of power frittered away instead of being straight, direct and piercing. The scintillations of Light I have already described dulled down; I seemed to have contracted. I do not want the experience again, and I shall try to avoid it.

For a moment, during the period of irritability, I was away from my centre, and the result was - well, not disastrous, but at least highly disturbing. It is by no means easy to get back to the centre when one has broken away from it. I am getting back to the Light, but I have had a stern lesson, one which I hope I shall never forget; and I shudder to think what would happen if at any time I became really angry or indulged in one or other of those weaknesses which are intolerable to Nirvanic life. I should expect at the least an illness of the physical body as the reflection of illness elsewhere i.e. through you on its mission to the worlds without. As long as there is any dross to be burnt away never hold the lightning.”²

References:

1. George S. Arundale, *Nirvana*, Second Revised Edition TPH 1927, Reprinted 1912, pp. XI – XII.
2. *Ibid*, pp. 221-25.

ABAN PATEL *

ZOROASTRIANISM**

Zoroastrianism takes its name from their Prophet Zoroaster. His Persian name is Zarathushtra meaning thereby, Golden Shining Star. However, the Greeks called Him as Zoroaster, hence the religion Zoroastrianism. It is also known as Mazdayasni Zarthushti Din because even before the birth of this last incarnating soul of Zarathushtra, some 6000 years ago, the Persians followed this religion of Ahura Mazda the supreme and transcendental God. Before the birth of Prophet Zarathushtra there was chaos and cruelty brought on people by ruthless, unscrupulous rulers. So, in answer to Mother Earth's request for peace and freedom on Earth Ahura, Mazda sent Zarathushtra.

At the birth of Zarthushta, all nature rejoiced with these words:

“**USHTANO ZATO ATHRAV YO SPITMA ZARTHUSHTRA**”. Which means that Blessed are we that the Prophet Zarthushta is born.

Zarthushta was born to father Paurushasp and mother Doghdo, who were highly commendable pure souls. It is said that at his birth he had a smile on his face and that, his aura spread light all over the town. His opponents somehow came to know that their nemesis is approaching and so they tried to kill the child several times. However, through divine intervention his life was saved.

Zarthushta grew up as a youth given to deep meditation and spent ten years in mountain retreat learning to solve many problems of life that baffled men. Ahura Mazda revealed to him the divine message of purity, uprightness and truth. And, to follow the dictums of *HUMATA HUKHAT HUVARASHTA* i.e., Good Thoughts, Good Words and Good Deeds. This was the first ancient Monotheistic religion preached by Zarthushta at a time when the ancestors of Western nations were

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** On-line talk delivered for the Indian Section on 24 October 2024.

offering human victims to their deities.

He preached that there is only One Absolute Supreme, all-pervasive source and fountain of life called Ahura Mazda. He is assisted by six Ameshaspentas- the Holy Immortals (archangels), emanating from Him and representing His attributes to rule over kingdoms of nature and animals. These Ameshaspentas were helped by 33 Yazatas (angels) in their work. This is the first religion which was eco-friendly, believing in preserving and respecting all creations of nature and to be thankful for the same and not to exploit it, as that would seriously disturb ecological balance to the detriment of mankind. It also preaches that *Ashoi* that is Purity of not only body and mind but also purity of environment and all elements of nature, like fire, water, air, earth, space, plant life and animal life, must be observed.

Sun is specially mentioned the most beautiful body of God which gives light on earth. But people needed a symbol which is small in compass, which would remind His glory that is light, heat, energy, vitality and virility. So, Fire became the symbol. The Mazdayasni people founded temples and tended the fire there. These temples are known as Fire temples or *Atash Behram*. Atash that is fire is the most adorable son of Ahura Mazda, the emblem of the most Bountiful Creator. It does not borrow the heat and light from other creations but bestows these upon others. Every Zoroastrian bows to the sacred fire which burns in the Fire Temples or in his house.

The consecrated fires in the Fire Temples not only give out light and heat from the altar, but within the shrine is the aura –Khureh, of the Almighty, kept glowing through the presence of invisible Guardian Angel. Our homage is thus to this occult presence, that is supposed to bless the devotees, who offer their devotion. There are several other aspects of fire, though invisible but real. They are the energy within each atom- one that makes a seed and a cell to reproduce our vital essence- the fire of emotions, the fire of quick decisions and inspiration, the fire that burns all dross in our character through will-power and the fire that is our Inner Instructor.

Zarthusht's message of Purity, Righteousness, Truth and Love

was for entire humanity. Ahura Mazda remained the One, the Omniscient source of Existence. He unfolded the twin Forces of Nature namely, *SPENTA MAINYU*- the Benevolent Spirit - Life Aspect and *ANGRA MAINYU*- the Destructive Spirit or Form -Aspect. It is up to us to follow the right path as we humans are endowed with thinking mind hence, we have freedom of choice. His Triple Aspects are *Ahu* – the Creator; *Vohu Mana*- Good Mind- the Preserver; and *Asha Vahishta*- the Reconstructor.

The religion of Zarthusht was not easily accepted by the people of Persia. But Zarthusht, with great courage and purity of soul, overcame all his adversary and was eventually successful to convince the King Vishtaspa, who accepted Zarthusht's message and made Zoroastrianism the State religion. From then onwards, Zoroastrianism flourished. They followed the path of righteousness, purity and truth. Since Zoroastrianism was the state religion, the priests and scholars were encouraged to write. The books on prayers, religion, science, and literature flourished. Annie Besant writes in the book on *Zoroastrianism* "Out of the teachings of religious philosophy and of science, there grew up the ethic which down to the present day is the glory of the Zoroastrian creed".

The most unfortunate history of Persia is that their rich library of Persipolis was burnt down by the Greek Emperor Alexander in 329BC. Only some remnants of these books remained. They are the Visparad, Yasnas, which comprise of five Gathas or hymns -which came from the mouth of the Prophet himself. They are '*Ahunavaity*', '*Ushtavaity*', '*Spentamainyu*', '*Vohukshathra*' and '*Vahishtoisti*'. The oldest language is Avesta, now extinct except in the prayer books. Out of twenty- one treatises, (Nasks) which dealt with medicine, astronomy, agriculture, botany, philosophy- with whole range of science and laws, only one remained. However, the priests and scholars put together whatever they could and continued with life.

In course of time, many battles were won and lost. But here, I would mention about the first battle won by the Emperor Cyrus the Great in 550 BC at Babylon and the last battle lost by King Yazdegerd in 640 AD.

Cyrus the Great is well known for his mercy and human rights. His first conquest was in 550 BC when he conquered Babylon and freed all captive Jews to go back to their homeland and not only that, he also helped them build their Temple of Solomon in Jerusalem. He is spoken of very highly by the Jews as “The Anointed of the Lord”. You all must have heard about the Cyrus Cylinder, which is in British Museum. It is a clay cylinder on which is written a declaration in cuneiform script. It is recognized as the World’s 1st Charter of Human Rights. It is translated into six official languages of the United Nations and its provisions paralleled the first four articles of the Universal Declaration of Human Rights.

The last battle that was fought on the Persian soil was by King Yazdegerd in 641 AD, which he lost to the Arabs Invasion. This changed the history and Geography of the Zarthushtis of Persia, but not their religion Zoroastrianism. Arabs wanted the Zarthushtis to accept Islam as their religion or face persecution. Hence, to save their religion, the learned Dasturs or priests, decided to bid farewell to their dear country and set sail to the south, to a country with which they had trade relations, that is India. They left the port of Paras in Persia and so when they landed in India they were known as Parsis.

Now a new chapter started in the lives of the Zarthushtis, who were known as Parsis by the Indians. The legend goes that in 700 AD when they landed on a small port on the West Coast of India, the Head of that Princely State -King Jadi Rana, refused to give shelter stating that there is no place in his kingdom to add any more people. Since neither of the party could understand each other’s language, the Indian King showed a bowl of milk filled to the brim indicating that there is no space in his land. Then the learned Head Priest took out some sugar and put in the milk, indicating that we are very few and as the sugar sweetens the milk, we will blend with you all and sweeten your country.

The king was impressed and welcomed the Persians to live and practice their religion but with certain conditions, as to learn the language Gujarati, which was the state language, men and women should change

the dress code and dress up as they do, and not to proselyte anyone into Zoroastrianism, etc. I am proud to say that we fulfilled all these conditions and made our adopted country as our own and always worked for the prosperity, blending with them as promised.

The Zarthushtis started in their adopted land- India. Since they were given the liberty to follow their religion, they scrupulously followed the rites and rituals which they followed in Persia. They built Fire Temples, big and small, and followed all the liturgical prayers, traditions, and custom. The biggest Fire Temple in India is in a small town UDVADA, in Gujarat where Zarthushtis from all over the world come to pay their obeisance and pray to the Highest of the High Fire burning there.

In course of time, they started business and industries. They had trade relations with neighboring countries as well with China. The House of Tatas with their ethical business techniques, created a huge empire of industries. The Wadias were the first ship builders, whose ships sailed the oceans of the world as far back as early 18th century. The Petits, the Godrej, the House of Architects-Shapurji Pallonji, Serum Institute of India, Adar and Cyrus Poonawalla and more industrialists and business houses came on the scene. Parsis believed in the dictum “Happiness is to those, who make others happy”. Hence, they shared their wealth with others, especially with the lower strata of society. Many a charitable institution like, old age homes, hospitals for people as also for animals were built. Educational institutions like schools, colleges for higher studies were also started by them. Because of this altruism, and philanthropy, the adage “Parsi Thy name is Charity” became prevalent. However, the community never exceeded in number i.e., in population, compared to other Indians. They participated in Independence Movement of India and donated handsome amounts for the fight for Independence. Mahatma Gandhi said “Parsis, in Number are beneath contempt, but in Charity beyond compare”.

How will one identify a Zarthushti?

Every Zarthushti must wear a *Sudreh* and *Kusti*. There is an initiation ceremony called *Navjote*-meaning New Entrant. Every girl

and boy between the ages of seven and eleven must pass through an initiation-rite i.e., Navjote, formally embracing the religion of Zarthushtira. The initiate, must recite certain prayers along with the priest. Then the child is presented with two emblems of Zarthushti Faith. The first is *Sudreh*, a vest made of white cotton fabric. In front of the neckline, there is a small pocket called *Gireban*, which signifies collection of virtuous deeds. This signifies the armour to fight against the evils. The second emblem is *Kusti* a girdle made of sheep's wool and is tied on the waist. That is the middle part of the body, signifying moderation in everything and to fight against evils. *Sudreh* and *Kusti* play a vital part in the development of an overall personality and so it is mandatory that a Zarthushti must wear *Sudreh* and *Kusti* all the time, day and night 24x7 and do the *Kusti* ritual prayer in all five *Gehs*, that is time period. It is customary that head is covered by men, women and children while praying and at every religious ceremony.

All the prayers which are in ancient language are based on *Mithra* that is Thought Force and *Manthra* that is Sound Vibrations. The daily prayer book called *Khordeh Avesta* has all the important prayers praising the bountiful manifestations of Ahuramazda. However, the three short and most effective prayers are *Yatha Ahu Vairyo*, *Ashem Vohu* and *Yangeh Hatam*, which are said to be the words coming from the mouth of Prophet Zarthushtira. There are extracts of long prayers known as Nirangs or capsules, which are also highly effective.

There are special prayers for each natural element, that is Sun, Moon, Sky, Stars, Air, Water, Fire. A Zarthushti Calendar has 12 months, each month representing Ameshaspentas and their helpers-Yazatas and each of the 30 days of a month also has a name of these Holy Immortals. The last five days of a year are called Gathas.

The five Gathas are the Divine Hymns, is said to be the conversation between Ahura Mazda and Prophet Zarthushtira, which forms important part of prayers. Apart from that there are liturgical prayers of *Yasna*, *Visparad* and *Vendidad*, which are recited by the priests during higher ceremonies or rituals in fire temples.

What is Geh? A day is divided into five parts of Time period

called Gehs. They are *Havan*, *Rapithwan*, *Uziran*, *Aivishthrum* and *Ushen*. Starting from sunrise to sunset are the first three Gehs and the last two from sunset to next day's sunrise. Esoterically, these signify the journey of the human soul starting with the awakening to finally when it arrives to attain the Adeptship.

Every Zarthushti household daily make decoration of *Rangoli* with lime powder and colours at the threshold. On auspicious days floral garlands decorate the doorways and families cook sweet vermicelli sprinkled with dry fruits and enjoy with friends and family.

Parsees are fun loving and celebrate all festivals of other sister communities; also, they are tolerant of other religions and are therefore loved and respected by all.

Marriage ceremony is also given great importance. Marriage is not a contract, but it is a sacred union of two souls and an obligation on part of each other to consider it as the lifelong tie. In early days, marriages were done by matching the horoscopes of a boy and girl, and the parents played an important role in deciding the marriage. But now, days are different, and the choice is mostly by the two individuals who decide to lead a life together. But the customs and rituals are the same. Three days before the actual day of wedding, certain prayers are offered in the fire temple by the priest, invoking the blessings of the Archangels. Prayers are also offered to the departed souls inviting them to bless the occasion. On the day of the wedding, two witnesses each of the bride and the groom are present on the platform, when the priests start blessings for the wedded couple. These prayers are mostly the sermons for the young couple to lead a life of purity, righteousness and tolerance. The priests bless the couple of healthy life with prosperity and advice for increasing of the progeny. Lastly, feasting, singing and dancing by the family and friends end this ceremony.

Navar meaning the Navigator. Every religion has their own priests, whose duty is to learn the scriptures, teach the precepts of religion, perform the liturgical ceremony, and guide their flock. In Zoroastrianism, priesthood is hereditary. Only a son of a priest can be ordained as priest. A youth who is between 11 and 15 years, has to

learn certain prayers by heart. Prior to the Navar ceremony, he must remain in the Fire Temple premises in strict seclusion and continue to do the assigned prayers in all five Gehs, (watch time). The preparatory period is of almost 24 days. The final ceremony of Navar is witnessed by the family members and friends. However, for certain liturgical ceremonies further studies of the scriptures are to be done by the aspirant.

Life after Death and the ceremony to be performed: According to Zarthushtis, a human being does not have only one body. There are 7 bodies as we have seen in Theosophy. They are 4 mortal bodies-1). *Tanu*-Physical, 2). *Kehrep*-Etheric, 3). *Ushtan*- Vital Life Force, 4). *Tewishi* – Astral. Three Immortal bodies are – 1). *Uruwan*-Causal/ Incarnating soul, 2). *Boadhang*-Buddhic/Intuitions, 3). *Fravashi*-Monad/the Divine Spark. It does not incarnate but remains as a Guardian Angel also known as Farrohar.

At death, the *Tanu* (physical body) is cast aside along with the *Kehrep* (Etheric Double) and *Ushtan* (Vital life force) leaves the body and returns to the sun. The body is cleaned and bathed, wrapped up in clean white clothes along with *Sudreh* and *Kusti*, (keeping the face open), is kept aside where certain prayers/ rituals are done. Two priests say the prayer of 1st *Gatha Ahunavaiti*, which is very effective in separating the soul from the *Maya* and desires of this world. Then the body is consigned to Tower of Silence, in the open so that the birds of prey and more importantly, the sunlight and air can do the work of decomposition as quickly as possible. Prayers and ceremonies are done for all three days and on the dawn of fourth day higher liturgical prayers are done by the priest as the soul reaches the bridge of the Separator (Chinvat Pool), where the Archangel Sarosh with His Assistant Rashnu weighs the deeds done on earth and its further journey is decided accordingly.

Good many prayers and ceremonies are done for the departed souls during the first year of their passing away. There is a belief that departed souls collectively attend special prayers during the last ten days of the Zoroastrian calendar called *Muktad*. During these days flowers and incense are offered and prayers are done by the family

members of the departed souls, as well as the priests in the fire temples. It is said that these souls feel very happy that they are remembered and they, in turn bless them.

Zarthushti Emblem of Farohar. This is the sacred emblem and is widely used on the façade of temples, or any holy place of Zoroastrian importance. Depicted in architecture as a winged bird, is the Spirit, the Divine Spark, [Monad], which does not incarnate, but remains as a guardian –angel. It is the centre of will, determination and planning faculty. The right hand indicates the path of Asha- perfect balance of harmony and peace. The left hand holds a ring, being circular, which has no beginning nor end that is eternal. And lastly, the wings - the path that chose to soar higher or willed to grow.

Zoroastrianism in the light of Theosophy: According to Theosophical Teachings, millions of years ago, the Lords of the Flame came from Venus and established a hierarchy of Inner Government which rules all religions. To the third Aryan sub-race came Zarthushtia, the great teacher of Humanity. He came as a Prophet at the beginning of the Iranian sub-race. There is a lot of ambiguity about the date of his birth. However, since he was the 7th line of Teachers, the assigned date is taken as 7000 B.C.

Theory of Creation with Evolution: There are six Ghambars that is Periods during which, the entire Universe came into being. They are:

1. *Maedyozarem*—Period in which Heavenly Canopy was formed,
2. *Maedyoshahem*—Period in which Water was precipitated from the steaming clouds,
3. *Paetishahem*—Period in which Earth became Consolidated out of cosmic atoms,
4. *Iyathrem*—Period in which Earth gave birth to Vegetation,
5. *Maediyarem*—Period in which Vegetation evolved into Animal life; and

6. *Hamespithamaedem* –Period in which animal life culminated into Man, with fully developed Consciousness and Intelligence.

To commemorate these periods, on certain days, according to Zoroastrian calendar special prayers are offered in the Fire Temples and people of all strata of society, rich and poor, young and old, partake in the feast sitting together, showing bonhomie with all.

Col. H.S.Olcott gave several lectures on Zoroastrianism in Bombay in 1882. He said: “In Zoroastrianism, the Parsi is as carefully taught to eschew and fight against the powers of the evil spirits of darkness as to cultivate intimacy with, and win the protecting favour of the personified good principles of nature”.

From this talk it can be summarized that Zoroastrianism, if studied deeply, one will find many similarities with the study of Theosophy and Science. Now I would like to conclude with an anecdote which I had heard some years ago in a lecture by a Scientist working for Bhabha Atomic Research Centre in Mumbai, who was also an erudite scholar of Zoroastrianism, and an ordained priest- named Dr. Minocher Karkhanawala. He said :

“When I was young, I was told by elders that our Religion is based on science. But as I grew up and studied science in detail, I realized that Science is based on my religion i.e., Zoroastrianism.”

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3. *Zoroastrianism and Seven Great Religions* by Dr. Annie Besant.
4. *Tryst with The Divine* by Behram D. Pithawala

NEWS AND NOTES

Assam

The 47th Foundation Day of the Assam Theosophical Federation was celebrated along with Adyar Day on 17th February 2025. Sis. Bina Hazarika presided over the meeting. From the audience, Bro. Kiron Chandra Buragohain, Sis. Arunima Barua, and Sis. Puspallata Mazumdar spoke on the occasion. Different lodges under ATF also observed these days with due honour.

Goal Setting Meeting: Dr. Bipul Sarmah, Dr. Chandra Prava Bhuyan, and Bro. Ramesh Mahanta participated in the Goal Setting Meeting of Presidents and Secretaries of all Federations called by the Indian Section on 23rd October 2024 at the Indian Section Headquarters, Varanasi. In this meeting, the goals to be achieved within the Theosophical year 2024–2025 were outlined. Assam Theosophical Federation also charted its goals accordingly.

Bro. Ramesh Mahanta, Secretary of ATF, conveyed the goals to the Presidents and Secretaries of all lodges under the Federation through internal communication. The Lodge Coordination Committees then took appropriate initiatives for fulfilling these goals.

The Upper Assam Lodge Coordination Committee organized a Goal Setting Meeting at Saladhara Sarbajanin Puja Mandir premises, Jorhat, on 26 March 2025. The meeting, held under the presidency of Dr. Bipul Sarmah, emphasized enhancing Theosophical activities at both lodge and federation levels in light of the outlined goals.

Another Goal Setting Meeting of the Guwahati Lodge Coordination Committee was held at ATF Headquarters on 29th March 2025. Presiding over the meeting, Dr. Chandra Prava Bhuyan invited suggestions from the participating lodge presidents and secretaries for the propagation of Theosophy in society. The meeting thoroughly discussed effective strategies for Theosophical outreach in the state.

Memorial Lectures and Study Class:

Pragjyotishpur Theosophical Lodge, Guwahati, organized the *First Raghunath Choudhury Memorial Lecture* on 12th March 2025 at “Kiron Hall.” Participating as Chief Guest, Dr. Bipul Sarmah, National Lecturer, Indian Section, delivered the keynote lecture on the theme – “The Joy of Giving.”

Panjabari Lodge, Guwahati, organized a study class at Bagharbari Assamese Mahila Samity premises on 9th April 2025. Conducting the class, Dr. Chandra Prava Bhuyan delivered a valuable talk on “*Mystery of Life After Death.*”

Propagation of Theosophy for the Youth: The Dergaon Theosophical Lodge, ATF, organized a youth propagation programme on 9th April 2025 on the topic “*Character Building*” for the students of classes X and XI at Indrani Devi Higher Secondary School, Dergaon. Appointed speakers Bro. Prabhat Chandra Mahanta and Bro. Surendra Mohan Hazarika delivered talk on the aforementioned theme. Dr. Bipul Sarmah graced the occasion as the Special Guest.

Bombay

‘Coming Soon’ of Theo-Jyoti News Channel for Brotherhood, Humanity, Values & Wisdom announcement videos with **Bro. Taral Munshi in Hindi and Bro. Shikhar Agnihotri in English** were screened in April 2025.

On Friday 28 March 2025, **Sis. Aban Patel started conducting study** of the book ‘*Spring in the Autumn of Death*’. The Hybrid study conducted by Sis. Aban Patel is attended by TS Members of USA, Canada and Africa. Even Bro. Khusro Pavri, who due to his handicaps cannot attend physical meetings looks forward to Friday Hybrid Meetings. The book ‘*Spring in the Autumn of Death*’ is written by Dr. Usha Arun Chaturvedi based on the visions received by Shri Arun Chaturvedi, Mother and Father of 13 year dear daughter Stuti, about the real life experience of receiving messages from the departed soul of their daughter Stuti.

White Lotus Day Meeting on the occasion of 134th Death Anniversary of Madam HPB held at Blavatsky Lodge commenced with the recitation of Prayers of All Religions. BTF President Bro. Vinayak Pandya spoke about Madam Blavatsky’s contributions and teachings to the world. Blavatsky Lodge President Sis. Kashmira Khambatta spoke on significance of the Day. The Three Readings were by Sis. Meherangiz Baria, Sis. Ruby Khan and Bro. Taral Munshi. Sis. Archana Munshi spoke on The Eightfold Path and Bro. Anil Kumar Deshpande gave glimpses of multifaceted life of Madam Blavatsky and her wish for The Readings.

Wesak Poornima Celebration Meeting on 12th May 2025: Members had gathered in the Green Room of Blavatsky Lodge near Lord Buddha’s Statue, which had floral decorations by Sis. Navaz Dhalla and Rangoli underneath Alter Table by Sis. Asha Mahtre. The meeting opened with Buddhist Prayer led by Sis. Meherangiz Baria, followed by Blavatsky Lodge President Sis. Kashmira Khambatta highlighting the key features of Lord Buddha’s life from ‘*The Masters and the Path*’ by CWL and Power Point on Wesak Ceremony. The recitation of ‘*The Greatest Blessings*’ was followed by chanting of ‘*Om Mani Padme Hum*’. Vice President Bro. Navin Kumar shared lesser known facets of Lord Buddha’s life. The meeting ended with partaking of blessed water.

THEO JYOTI NEWS CHANNEL was launched at TRIVENI TUESDAYMEET of 20th May 2025. It was Bro. Taral Munshi’s dream to connect Theosophical Lodges, Federations, Indian Section, TS Adyar and Brethren even beyond India with sharing of Theosophical Programmes and Thoughts to strengthen Brotherhood to radiate Humanity, Values & Wisdom. Indian Section President Shri Pradeep Gohil had announced the launch of Theo-Jyoti News Channel. Video Greetings were received from International President Bro. Tim Boyd and leading Theosophists of the world. It was launched with blessings of Sis. Urvi Ajay Hora. BTF President Bro. Vinayak Pandya congratulated Bro. Taral Munshi for the initiative taken by him. Release of the News was on the occasion of White Lotus Day at

Blavatsky Lodge, Mumbai. TS Adyar News with videos were shared by Sis. Catalina & Bro. Shikhar Agnihotri. The News of Marathi TF and Asam TF were also shared.

Delhi

The theme of Self as theory is intriguing as a study and knowing the perspective from many books on theosophy widens the intellectual growth when deep reflection is devoted during the many lectures delivered in Shankar Lodge meetings.

It began with knowing the God, Higher Self and descending to the Self in Man in the two lectures given by Bro. U S Pandey on 'Knowledge of Self-Man, God and Gods' which were held on 3 and 31 May 2025 respectively.

Is the Mind within the brain and this brain thinks or the mind thinks and not belongs to the brain but a higher part of material bodies is the next step to reflect. Separating then the Man, studying his physical brain and functional mind continued in the Shankar lodge meeting with Sis. Mansi Bhagat and Bro. Rajiv Gupta on 10 May in which the topic of the study was 'IS THE MIND THE SAME AS THE BRAIN?'.

The further expansion with Karmic laws in nature operational during his journey of life was elaborated by National Lecturer Bro. S K Pandey in his on-line lecture on 'KNOWING THE SELF' delivered on 17 May.

Finally, the power of devotion with which the Ascension in the growth of Man is one great step in evolution is best taught as the Power of Love by Baba Neem Karoli in practical life. This expansion of mind with refining the quality of devotion which is possible for all human beings and comparative study with teachings of Theosophy was elaborately done by National Lecturer Dr. Rajiv Gupta in his talk on 'THE POWER OF DEVOTION - NEEM KAROLI BABA' on 25 May.

Gujarat

Under the Propagation programme of the GTF, the President and the National Lecturer Shri Harshavadan M. Sheth along with the GTF Secretary Shri C.K. Soni and all the members of the Executive Committee organized a study camp at the Bangalore City Lodge from 26th April to 30th April, 2025. Thirty-nine delegates from different Lodges of the GTF participated in it.

The book for the study was the Gujarati version of *The Secret Doctrine* by Madam Blavatsky entitled '*Rahasya Gyan Samhita*'.

The President of Karnataka Federation Shri P.S. Venkatesh Babu, the Vice-President Shri Sanath Kumar, Secretary Shri Shrinivas Gupta, Treasurer Shri Santosh and all the active members of the Karnataka Federation zealously helped and cooperated. They all actively participated in the Inauguration and closing function of the Study Camp.

The GTF delegates were provided with the comfortable accommodation and very tasty South Indian dishes. They all enjoyed their stay. They attended the Bharat Samaj Pooja in the morning along with the members of Bangalore City Lodge.

The Study Camp was conducted by the GTF President and the National Lecturer Shri Harshavadan Sheth along with the GTF Vice-President and the National Lecturer Shri Narsingh Thakariya. The GTF Secretary Shri C.K. Soni illustrated the introductory part of the book. Shri Narsingh Thakariya spoke about some features of the Cosmogogenesis. The GTF Treasurer Shri Rameshchandra Dolia also explained about the Symbolic aspects. The participants were also active. They took part in the Question -Answer sessions. The whole study camp was effectively conducted by the GTF President Bro. Harshavadan Sheth who explained and illustrated the part of the Anthropogenesis.

This study camp organized by the GTF was a great success. Bro. Sanath Kumar suggested that other Federations should also

organize such camp here in the Bangalore City Lodge. He also wished to visit Gujarat in the near future. Bro. Harshavadan Sheth expressed his devotion and sense of gratitude as this unique study camp was a 'Dream come True' project for him and all.

During the camp the Delegates also visited some places of interest i.e. Adi -Yogi Centre, Mysore Palace, Vrindavan Garden and famous temples.

Marathi

Bro. R.C. Mali, President of Sangli Lodge, invited National Lecturer Bro. N.N. Raut to Sangli Lodge where the 130th Birth Anniversary of J. Krishnamurti was to be observed on 11th May, 2025. Accordingly, Bro. Raut reached there in the morning. Around 23 members from Sangli Lodge as well as from Miraj Lodge were there on this occasion.

Bro. R.C. Mali and Bro. Mirajkar performed "Bharat Samaj Pooja" in the morning session. After the Pooja, Bro. Mirajkar spoke in detail about the "Life of J Krishnamurti." Then, Bro. Mali explained "The Basic Principles of Theosophy".

Bro. N.N. Raut spoke on two topics in the afternoon session One on "Meditation on the Self" and the second talk was on "Theosophy in Daily Life." It was followed by Question-Answer session. The programme ended with the prayer "*Pasayadan*".

U.P. & Uttarakhand

White Lotus Day was observed at Dharma Lodge, Lucknow, on 8 May 2025. Besides, Bro. U.S. Pandey spoke there on 14 May about 'The Significance of Wesak Poornima'. The subject of Bro. Atulesh Jindal's talk held there on 21 May was 'Meditation'. Bro. Pramil Dwivedi explained the 'Occult functions of some human organs' and this talk was delivered on 28 May.

Sis. Vasumati Agnhotri's following three talks at Pragya Lodge were on 'Bharat Samaj Pooja Ritual and its Science', 'Dharmaapada-

I', and 'Dhammapada-II' and these talks were held on 4, 11 and 18 May respectively. Besides, the White Lotus Day was observed by the Lodge on 8 May.

Bro. G.N. Pandey delivered a talk at Satyamarg Lodge on 25 May in which he spoke about '*Nachiketa-Yamaraj Samvad*'.

Bro. Harish Sharma gave a talk on 'Nature' which was held at Nirvan Lodge, Agra, on 1 May. His other talk was held there on 15 May in which he spoke about 'Ego'. Then, Bro. Devendra Bajpai delivered a talk on 'Hanuman' on 28 May, Besides, White Lotus Day was observed by the Lodge on 8 May and a symposium on 'Karma' was organized there on 29 May.

Bro. R. P. Singh delivered a talk on 'Sanatan Dharma' at Sarvahitkari Lodge, Gorakhpur, on 14 May. Bro. A.P. Srivastava explained 'Patanjali's Yoga Philosophy' on 21 May. The topic of Bro. Ajay Rai's talk delivered there on 28 May was 'Expansion of Consciousness'.

Bro. S.B.R. Mishra spoke on 3 May at Jogiya- Satyadarshan Lodge about 'Who am I'. Besides, Bro. Mishra explained 'What is Brahavidya' at Sanatan Dharam Lodge on 11 May.

The topic of Bro. Vashisht Muni Tripathi's talk held at Jigna-Brahmvidya Lodge on 31 May was 'Guru'.

Bro. Shrikant Mani Tripathi delivered a talk on 'Teachings of Bhagavad Gita' at Gorakhnath Brahavidya Lodge, Deoria, on 31 May.

Bro. Shiv Baran Singh spoke about 'Astral World' at Chohan Lodge, Kanpur, on 4 May. Bro. S.S. Gautam's subject of talk held there in two sessions was 'Invisible World', which were delivered on 11 and 25 May respectively, Besides, White Lotus Days was observed by the Lodge on 8 May.

A talk on 'Significance of White Lotus Day' was organized at Noida Lodge on 4 May and group study of the book '*Viveka*

Chudamani’ was conducted there on 18 May.

Sis. Suvralina Mohanty explained the ‘Significance of White Lotus Day’ at Prayas Lodge, Ghaziabad.

A talk on ‘Buddha’s influence on Krishnamurti; Parallels, Divergence and Spiritual Legacy’ was organized on the occasion of Buddha Poornima at Annie Besant Lodge in Varanasi. This talk was delivered by Mr. Govert Schuller.

Sis. Sushma Srivatava’s talk on ‘Seven Human Temperaments’ and ‘HPB’s contribution to Humanity’ were held at Anand Lodge, Prayagraj, on 4 and 8 May respectively.

Programme for students/children/youth: Bro. S.B.R. Mishra delivered a talk on ‘Character Building’ which was held at J.P. Nursing College, Kusumhi (near Gorakhpur) on 10 May.

Bro. S.K. Pandey’s on-line talk on ‘Self-realization’ was held on 12 May under the auspices of Value-added Programme for the students of VKM of Varanasi.

In other Federations: On-line study of the book *Light on the Path* was conducted by Sis. Vibha Saxena. It was organized by Marathi Federation on 5 May.

Sis. Sushma Srivastava’s on-line talk on the topic ‘Paradox of Grace and Self-reliant effort’ was held under the auspices of Barabati Lodge, Utkal Federation, on 19 May.

Indian Section Programme: Sis Suvralina Mohanty conducted the on-line study of the book ‘*Practical Occultism*’ in two sessions i.e. on 11 and 18 May respectively. The study was followed by group discussion. Then, Sis Suvralina conducted the study of ‘Mahatma Letters’ on 30 May.

TS International Headquarters, Adyar: Bro. Shikhar Agnihotri delivered a talk during the Workers’ Training Camp held at Adyar on 21 May. The subject of his talk was ‘Revisiting the

Fundamentals of Theosophy’.

Passed to Peace: Bro. Ram Lakhan Gupta (Diploma No. 48081) of Chohan Lodge, Kanpur, passed to peace on 17 May.

MARATHI THEOSOPHICAL FEDERATION HAS DECIDED TO CELEBRATE THE 150th ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

In this regard, the Federation is Inviting All Theosophical Society Members Globally to Write Articles for a Special English Edition of ‘*Vishwabandhutwa*’ (विश्वबन्धुत्व).

The Federation has decided to publish a special issue of this magazine ‘*Vishwabandhutwa*’ by compiling Written Articles in English only on the Topic: “**Theosophy & Me**”.

Your article can contain anything related to the topic “**Theosophy & Me**” as articulated below:

- i. A subject that appeals to you most in Theosophical Teachings .
- ii. Your journey of study in the TS.
- iii. Your experience whilst studying Theosophy.
- iv. Your experience during office administrative work in TS.
- v. What does it mean for you to be a Member of TS .
- vi. Your suggestions for the new students of Theosophy.
- vii. Your participation in TS Lodge meetings or annual gatherings.
- viii. Any expressions & views concerning “Theosophy & Me”.

Notes:

*** Medium of Write-Up: ENGLISH only**

*** Written Article Limit: 1000 words**

* One person one written article only

* Article can be written in your comfort language & then translated in English

* **Written article can be typed or hand written.** (Type in Times New Roman, Font:14)

* **Recorded audio-speech submission can be sent in English** within duration of **15 minutes** (in case you do not prefer to send written articles).

* Pdf file or scanned photo of articles or audio to be sent on whatsapp no.:

+91 9823724377 / +91 7083945799 OR Email:
mtfpune918@gmail.com

Last Date of Submission: 15th SEPTEMBER 2025

“LET US CELEBRATE TOGETHER !!!”

(Vishwabandhutwa (विश्वबंधुत्व) means Universal Brotherhood