



TURIYA

NATIONAL THEOSOPHICAL YOUTH MAGAZINE

INDIAN SECTION

2025 THEME

SELF-REALISATION

"The Journey to the Essence of Being"

WHY TURIYA ?

The Fourth State of Consciousness

Every magazine begins with a name. Ours is Turiya — a word drawn from the wisdom of the Upanishads, carried forward in Theosophy, and alive in the hearts of seekers today.

What does it mean?

The ancient seers described three common states of human consciousness:

- Waking, where we engage with the world.
- Dreaming, where imagination weaves its stories.
- Deep Sleep, where everything rests in silence.

But beyond these three lies a fourth state — **Turiya**.

Not waking, not dreaming, not even deep sleep, but the awareness behind them all. It is like the sky — unchanged, whether clouds gather or the sun shines. It is the eternal witness, the inner light. For us, Turiya is more than a word — **it is a vision**.

In today's world, young minds are pulled in many directions. Exams, careers, social media, expectations — all stir noise in our waking life. Dreams are often restless, and even our sleep does not bring peace. In such a time, Turiya reminds us of stillness, clarity, and the deeper Self within. **That is why we chose this name.**

Because we believe a magazine should not only inform, but also awaken. It should mirror the possibilities of the mind, encourage reflection, and guide its readers toward a higher awareness. Just as Turiya is the background of all experience, we wish this magazine to be a space where insights, creativity, and wisdom can meet.

H.P. Blavatsky, the founder of the Theosophical Society, once described humanity as a “microcosm of the universe.” In every young heart lies that same vastness — a hidden flame of truth. J. Krishnamurti reminded us that real freedom is “freedom from the known.” Turiya, in essence, is that freedom: the discovery that we are more than roles, labels, or fears. So as you turn these pages, pause not only to read but to reflect. Each piece is a small step inward — toward clearer thought, purer action, and a kinder heart.

We call this magazine Turiya because the wisdom it carries is both timeless and timely. The light we seek is not distant; it is already within us, waiting to shine.



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PRESIDENTIAL ADDRESS

TIM BOYD - INTERNATIONAL PRESIDENT

Beginnings are special moments. Whether it is this magazine, a relationship, or a new born child, we have the opportunity to assist in the birth of something new, something which has never existed before. As with all births, we participate in providing the conditions, with the hope that this new something will take on a life of its own and grow in directions we hope for, but do not clearly see. In the words of Kahlil Gibran, “You are the bows from which your children, as living arrows, are sent forth.”

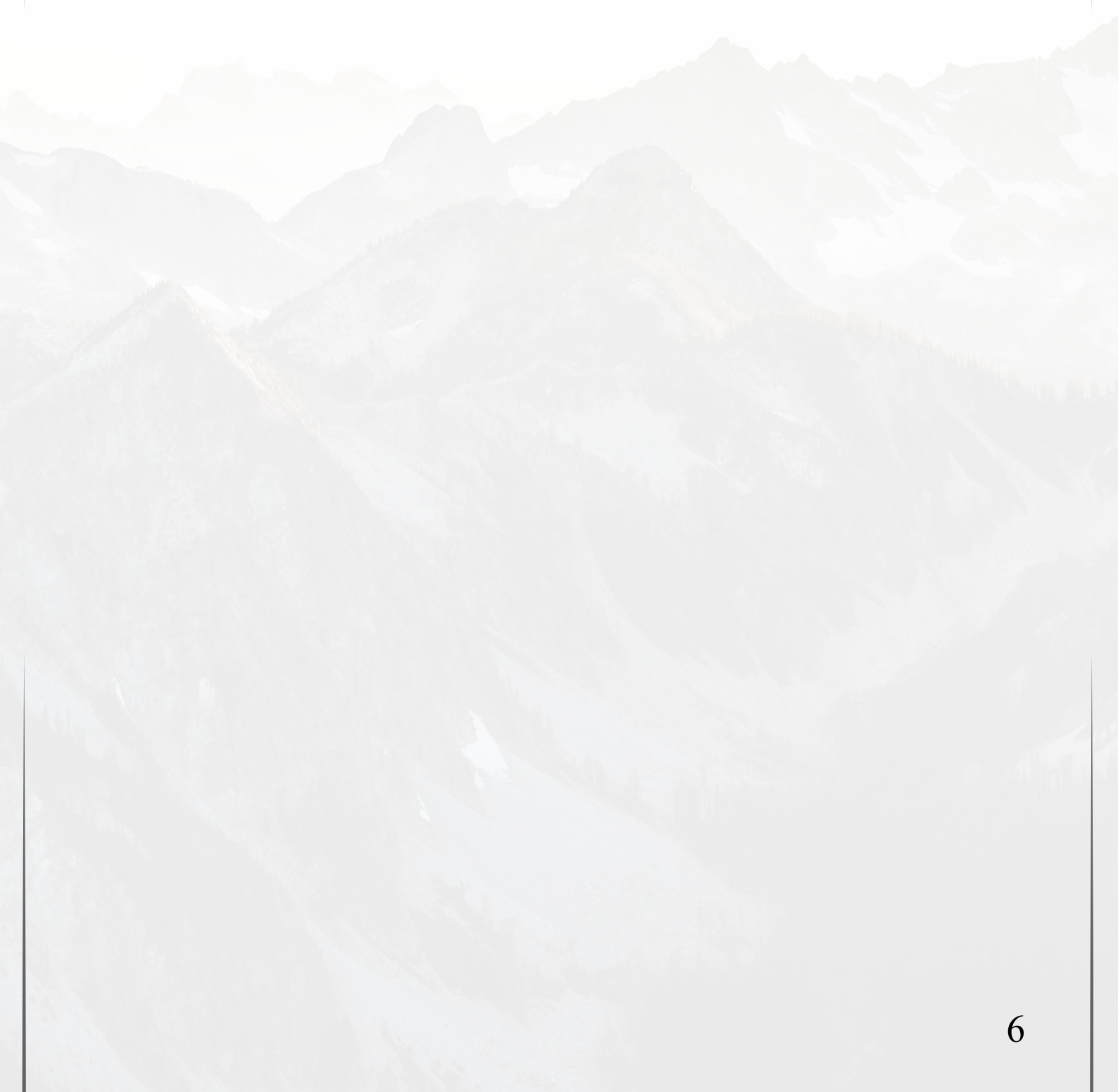


As young members of the Theosophical Society, much of your energy is focused on the future. Anything that is truly alive continues to grow and evolve. The strengths and resources of the present flow to us from those who came before us and looked ahead to this day, knowing that they would never see it themselves. The TS is the product of the vision of its inner founders, the Masters of the Wisdom. In their efforts to help our “Orphan Humanity,” they sought and found agents to attempt the experiment that was the TS. Even in their minds, it was not certain that the experiment would succeed. Now, one hundred and fifty years later, we find that aspects of their vision have taken root in the soil of human consciousness and show signs of a growing life. The work is not done. In fact, the real work has just begun.

For 150 years the TS has been evolving toward this moment. The purpose of this movement, as stated by H. P. Blavatsky in *The Key to Theosophy*, is twofold. First, “It (the TS) was formed to assist in showing to men that such a thing as Theosophy exists.” The initial work has been to plant the seeds of the Ageless Wisdom as broadly as possible in the soil of human consciousness. Toward that end literature and the language required to express has been developed; speakers have travelled the world sharing their understanding of it; physical centres have grown up in places around the globe; etc. The second, and primary purpose of the movement was indicated in the same sentence from the *Key to Theosophy*, “to help them to ascend toward it (Theosophy) by studying and assimilating its eternal verities.”

This is where we find ourselves today. The challenge for us is not the mere study of the Ageless Wisdom, which for many can become an intellectual exercise, noble and rewarding, but still limiting. The challenge to assimilate, to transmute to wisdom teachings as nutrients that feed our consciousness and cause it to grow. This work of the TS is specific. The growth that is required is not only personal and individual, but an expansion that moves more and more toward an embrace of humanity as a whole.

As young members in India you have to privilege to begin the next cycle of 150 years. What you do, how you choose to grow will set the pattern for the future.



PRESIDENTIAL ADDRESS

PRADEEP GOHIL - PRESIDENT, INDIAN SECTION

I am very happy to learn that the Young Theosophists of the Indian Section are going to soon launch an annual magazine Turiya. I understand that this magazine will be designed and edited by YIT. It will feature articles, poetry, paintings, photography and reports exclusively contributed by your members. I do believe that this initiative will provide a valuable platform for young members to share their thoughts, ideas and experiences.



I would suggest that more emphasis should be given in your articles to your experience in the practice of Theosophy. What difficulties you have during your meditation, your reaction to the Theosophical books that you have read, how do you spare time for Theosophy in your busy schedules, how difficult it is to practice truth in daily life, in what ways do you help others in the world, problems you encounter in practicing universal brotherhood- if any, book reviews of Theosophical books you have read etc can be included in the magazine.

May the divine light within you ever guide your path toward truth, harmony, and service...

PREFACE

With great joy and renewed spirit, we present to you the first edition of *Turiya*, the National Theosophical Youth Magazine. Born from the legacy of *Sophia*, *Turiya* carries forward the vision of nurturing young voices while embracing a deeper purpose — to inspire seekers on the journey towards higher wisdom and to invite people to learn more about the holistic way of living.

The theme of this edition, “**Self-Realization**”, is a timeless quest that lies at the heart of every human being. To realize the Self is to move beyond illusions, to touch the essence of who we truly are, and to live with clarity, harmony, and compassion. Through thoughtful articles, heartfelt poetry, and reflective writings, our contributors have explored this sacred theme with sincerity and creativity.

This edition also brings a special Children’s Section, where the youngest members of our Theosophical family share their innocent yet profound expressions through poetry and paintings. Their art reminds us that the light of truth and the joy of discovery can shine through every age.

We hope that as you turn each page, you not only read but also pause — to reflect, to connect, and to journey inward. May *Turiya* become not just a magazine, but a companion in your path of self-discovery and service to humanity.

With love and light,

The Editorial Team

INTRODUCTION

From *Sophia* to *Turiya* – A Journey of Youthful Wisdom

In 2008, within the Pythagoras Youth Lodge of the Utkal Theosophical Federation, a seed of inspiration took root. That seed blossomed into **Sophia**, a youth magazine created to give voice to young seekers, thinkers, and dreamers in the Theosophical movement. Published at the lodge level, *Sophia* was lovingly nurtured by its first editorial committee — Sis. Smitapragyan, Sis. Bandana, and Sis. Tapaswini.

Over the years, *Sophia* became more than just words on pages — it became a meeting ground of youthful energy and timeless wisdom. In 2017, the vision grew bolder. With the aspiration to connect young minds across the nation, *Sophia* transformed into a **National Theosophical Youth Magazine**. The new editorial team —

Sis. Smitapragyan, Sis. Varsha, and Bro. Shikhar — carried forward its torch, inspiring readers throughout India.

The stillness of the pandemic years brought a pause to Sophia's journey, yet its spirit never faded. From that quiet strength emerges **Turiya** — renewed, reimagined, and carrying the essence of a higher state of consciousness.

As a beacon for Theosophical youth, Turiya honors the legacy of Sophia while embracing fresh ideas and wider horizons. Guided with dedication and vision by its present editorial team — Sis. Smitapragyan Patro, Sis. Sharayu Sunil Wagdeo, and Bro. Abhinav Kadambi — it continues the work of inspiring young hearts and minds.

Turiya is not just a magazine; it is an invitation — to awaken, to question, to seek, and to share. It is the voice of the Young Indian Theosophists, uniting hearts and minds for a brighter tomorrow.



VOICE OF YOUTH

*Articles and reflections by young
Theosophists*

Unveiling the True Self

by Kaiwalya Wankhade
Amravati Lodge, Maharashtra



Who am I? What is my purpose?

These are questions that many of us ask ourselves at different points in life. Self-realization is the journey of finding the answers. It is about understanding our true potential, pushing beyond limitations, and discovering what truly makes us happy. In today's fast-moving world, self-awareness is often overlooked, but it remains the key to a fulfilling life.

Self-realization is not just about knowing who we are but also about recognizing the ways in which we limit ourselves. It requires deep introspection, courage, and a willingness to embrace change. It is not an easy process, but it is one that leads to immense personal growth and fulfillment.

Many people struggle with self-realization because they are influenced by societal expectations, family pressures, and personal fears. Society often dictates what success should look like, making individuals follow paths that may not align with their true desires. This results in confusion, dissatisfaction, and a lack of purpose. Without understanding ourselves, we risk living a life that does not truly belong to us.

Additionally, distractions from modern life—such as social media, peer pressure, and materialistic pursuits—make it harder to pause and reflect on who we truly are. Many of us end up comparing our lives to others, believing that happiness comes from external achievements rather than from within. This prevents us from truly understanding our own dreams and aspirations.

Causes & Effects of Lack of Self-Realization

One of the main causes of this struggle is external influence. From a young age, we are conditioned to believe in certain ideas of success—good grades, a stable job, financial security. While these are important, they do not always align with personal fulfillment. Another cause is fear—fear of failure, fear of judgment, and fear of stepping outside our comfort zones.

This fear often results in individuals living in a way that pleases others but does not bring them real joy. The effect of not realizing oneself can be seen in increased stress, burnout, and even a loss of passion for life. People who do not know themselves often find their choices leading to dissatisfaction and unhappiness. This disconnect can affect both personal and professional aspects of life. It can also lead to emotional exhaustion, as people feel trapped in lives that do not align with their true nature.

Possible Solutions: How to Achieve Self-Realization

1. Ask the Right Questions

Self-realization begins with reflection. What do I love doing? What excites me? What kind of life do I want? These questions help uncover our true interests and desires. Keeping a journal or engaging in deep conversations with oneself can bring clarity.

2. Learn from Mistakes

Mistakes are part of growth. Instead of fearing failure, we should use it as a learning opportunity. Every setback teaches us something valuable about ourselves. Just as an engineer debugs a faulty system to improve it, we must analyse our failures to understand what went wrong and how to do better next time.

3. Follow Your Passion

Doing what we love brings us closer to self-realization. Whether it is solving problems, creating something new, or helping others, passion fuels purpose. Often, people ignore their passion in pursuit of stability, but true success lies in balancing both.

4. Make Choices that Align with Your Values

When our actions reflect our beliefs, we feel more fulfilled. It is important to make choices that stay true to who we are rather than what others expect from us. Understanding personal values and ensuring they guide decision-making helps in leading an authentic life.

5. Detach from External Validation

Seeking validation from others can be a major roadblock in self-realization. It is natural to want approval but, relying on it too much can prevent us from being true to ourselves. Instead of worrying about what others think, focusing on personal happiness and growth leads to a more meaningful life.

6. Take Action and Embrace Change

Self-realization is not just about thinking—it is about taking action. Change can be uncomfortable, but stepping outside one's comfort zone is necessary for growth. Small steps, such as learning a new skill, taking on new challenges, or making time self-reflection can make a big difference.

7. Surround Yourself with Positivity

The people we spend time with greatly impact our mindset. Surrounding ourselves with supportive and like-minded individuals can encourage self-discovery and growth. Engaging in meaningful conversations and learning from others; experiences can also inspire personal development.

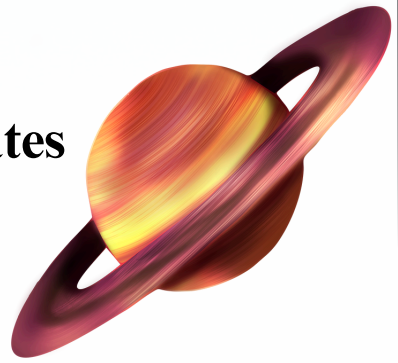
Conclusion

Self-realization is not a one-time achievement; it is a lifelong journey. As we grow and evolve, our understanding of ourselves deepens. The key to true fulfilment is to keep questioning, exploring, and making choices that reflect our inner selves. The journey to self-realization requires courage, patience, and persistence. It is about embracing who we are, letting go of unnecessary fears, and striving to be the best version of ourselves. The more we align with our true selves, the more meaningful and rewarding our lives become.

In the end, self-realization is not about achieving perfection but about understanding and accepting oneself fully. It is about making peace with our strengths and weaknesses, listening to our inner voice, and walking a path that feels true to who we are. The journey may not always be easy, but it is one of the most fulfilling paths we can take.

Turiya: Transcending the Three States

by Merike Martsepp
Adyar Lodge, Tamil Nadu



In the landscape of Indian philosophy, consciousness unfolds through a sequence of states, known in Sanskrit as **avasthā** (अवस्था), meaning “state.” Traditionally, there are three: **jāgrat** (waking), **svapna** (dreaming), and **suṣupti** (deep sleep). Yet, beyond these familiar states lies a fourth, often overlooked but always present—**turīya**, or simply “the fourth.”

This state is not a continuation of the other three, but a different order entirely. It is the silent witness behind all experience, the ever-present background of consciousness itself.

Let us explore these states step by step, gradually unfolding the path that leads to the profound stillness of the fourth.

Jāgrat: The Waking State

We begin in jāgrat, the waking state. Here, the senses are fully engaged, the world appears external and consistent, and we participate in a shared reality. We interact with others, perform our everyday roles, and often identify ourselves completely with this waking life.



In this waking state, the same world, with all its rules, reveals itself to everyone alike. For most of us, this state defines the boundaries of daily life—where we believe everything starts and ends. Yet, it merely scratches the surface —being just the visible tip of a vast iceberg hidden beneath the sea.

Swapna: The Dream State

From the clarity of waking, we slip into svapna, where the mind becomes both stage and storyteller. In this domain, reality bends into subjectivity, giving rise to worlds that range from the (seemingly) absurd to the deeply meaningful.



Blavatsky offered an insight:

"Svapna (Sk). A trance or dreamy condition. Clairvoyance." [1]

Though waking experience is shared, the dream state leads us inward, offering a private world shaped by memory, emotion, and imagination. It reveals hidden longings, unspoken fears, and subtle emotional

undercurrents—yet it vanishes upon waking, leaving only the question: was it real? The Chinese philosopher Zhuangzi asked, “Was I Zhuangzi dreaming I was a butterfly, or a butterfly dreaming I am Zhuangzi?” His question challenges our assumption that waking life is more real than dreams. Why do we place more trust in one than the other?

From the dreamer’s perspective, the dream feels just as real—until it ends. But isn’t waking life, too, fleeting and changeable? Both states, in Indian philosophy, are seen as part of Māyā—the great illusion. Reality, it teaches, lies not in the content of either, but in the awareness that underlies them all.

**Suṣupti: The Deep Sleep State**

Then comes suṣupti—deep, dreamless sleep. It is not simply the absence of dreams, but the absence of mental activity altogether. In this state, there are no objects of awareness, no mental activity, and seemingly, no “self” as we commonly understand it. Blavatsky defines it:

"Sushupti Avasthâ (Sk.). Deep sleep; one of the four aspects of Prâṇava." [2]

Suṣupti is a rest so complete that even the ego sleeps. Yet despite the absence of thought, something remains—some presence that knows we have slept. That silent presence points toward turīya.

**Turīya: The Fourth State**

And then, there is turīya—the state beyond the three. It is not just another phase of consciousness, but the foundation of them all. Turīya is pure awareness, untouched by the contents of waking, dreaming, or sleep. It is the witness—consciousness itself.

Blavatsky describes turīya as the fourth state beyond waking, dreaming, and deep sleep—a state of pure awareness, corresponding to Ātma. Unlike the other states, it is not entered by effort or imagination; it is always present, silently witnessing all experience.

Turīya is unique because it pervades the other three states, like the thread that holds beads together. Waking, dreaming, and sleep come and go, but turīya remains—the screen untouched by the movie of life.

How Can We Recognize Turīya?

The question naturally arises: How do we access this fourth state?

Interestingly, we cannot force our way into turīya through ambition or analysis. The ego—which belongs to the lower three states—cannot grasp it. What's needed is quiet observation, humility, and the ability to let go of mental noise.

Glimpses of turīya may appear:

- In deep meditation, where thoughts subside.
- In the moment before sleep or just upon waking.
- During experiences of awe or profound stillness.

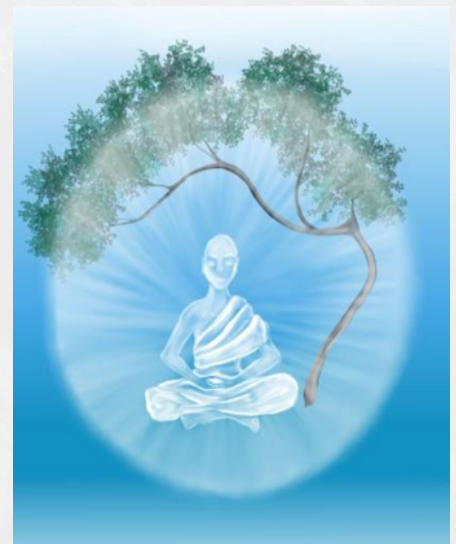
The path toward recognizing turīya is not about adding anything, but about removing—removing distraction, identification, and attachment. What remains is what has always been: pure awareness.

Conclusion: Returning to the Self

Turīya is not an escape from life but a deeper immersion into reality. It offers a way of being that is grounded, clear, and free—not aloof or disconnected, but deeply rooted in truth. In recognizing turīya, we come into contact with something universal, constant, and unchanging—our true nature.

So while we continue to move through the dance of waking, dreaming, and deep sleep, there is something within us that does not move.

That which silently watches all things come and go.



In finding that silent witness within, we are not transformed into something new—we are gently returned to what we have always been...

The Journey of Self-Realization

by Parul Gaikwad
Nagpur Lodge, Maharashtra



In a world where we're constantly chasing goals, deadlines, and the approval of others, the concept of self-realization often seems like a distant, abstract idea. Yet, at some point in life, many of us will find ourselves asking: Who am I, really? This simple, yet profound question marks the beginning of a journey—a journey of discovering the deeper, truer version of ourselves, one that transcends roles, titles, and external expectations.

What is Self-Realization?

Self-realization is the process of uncovering who we are at our core—beyond societal expectations, past experiences, and external labels. It is about peeling back the layers that have been built over years of conditioning to reveal the authentic self underneath. This process leads to a deeper understanding of our values, desires, and motivations, ultimately guiding us toward a life of purpose and fulfillment.

While the journey toward self-realization is deeply personal, there are common threads that many of us share along the way. The search for self-truth can be triggered by a variety of experiences: a period of personal struggle, a significant life change, or a moment of stillness when we realize that our current path is no longer aligned with who we are becoming.

A Personal Moment of Realization

I can recall one such moment in my life that led me to my own realization. It wasn't something dramatic, but rather a quiet, almost subtle shift that happened over time. It all started on an ordinary Saturday morning. Like many of us, I had a busy to-do list and a mind full of thoughts about work, responsibilities, and obligations. Yet, as I moved from task to task, there was a nagging feeling that something was missing. I was doing, but I wasn't truly being.

I decided to step outside for a walk. The weather was crisp, and the simple act of moving through nature gave me space to breathe and reflect. As I walked by the river near my house, I couldn't help but wonder: Why do I feel this way? Why am I chasing these goals without feeling fulfilled?

And then it hit me. I had been chasing external markers of success—job titles, validation from others, and societal approval—without ever truly questioning if those goals aligned with my own values. In that quiet moment by the river, I realized that my true self had been buried beneath these layers, waiting for me to recognize it.

The Path to Self-Realization

Self-realization doesn't happen in a single moment; rather, it's a process. For some, it may begin with a significant life event or crisis. For others, it may start as a subtle feeling of dissatisfaction, as I experienced, that grows over time into a realization that something deeper is calling us. Regardless of how it begins, the path involves several key steps:

1. Self-Awareness

The first step is to become more aware of your thoughts, feelings, and actions. This means reflecting on what you're doing and why you're doing it. Are you pursuing goals because they reflect your true desires, or are you living to meet external expectations? This awareness helps to separate your true self from the roles you've adopted throughout life.

2. Letting Go of External Validation

Part of my journey involved letting go of the constant need for validation from others. We often live our lives trying to meet the expectations of family, friends, and society. But self-realization asks us to detach from those expectations and start living authentically. When we let go of the need to seek approval, we can begin to build a life that truly reflects our essence.

3. Embracing Change

As you start to understand who you really are, you may find that your path takes unexpected turns. For me, this meant making decisions that felt uncomfortable at first—stepping away from certain career paths, relationships, and environments that no longer served my growth. Embracing change, even when it feels uncertain, is crucial in this journey. The willingness to let go of the old makes room for the new.

4. Living with Purpose

Once you've begun to reconnect with your true self, the next step is aligning your life with your core values. This means pursuing goals that resonate deeply with your authentic desires, not those that are imposed by external forces. Living with purpose brings clarity and fulfillment, as it's no longer about pleasing others but about living for yourself.

The Impact of Self-Realization

The impact of self-realization extends beyond personal growth. When we begin to align with our true selves, we experience a greater sense of peace and clarity in our daily lives. Relationships become more meaningful, and decisions feel more authentic. The inner turmoil that often accompanies a life lived according to external expectations starts to fade, replaced by a sense of direction and alignment with our deepest values.

Additionally, as we embrace who we are, we naturally attract people and opportunities that align with our authentic selves. The journey of self-realization is not only about personal transformation but also about creating a life that is congruent with who we truly are. It is through this alignment that we discover greater joy, contentment, and purpose.

Conclusion

Self-realization is a continuous journey of growth and discovery, one that requires us to challenge our assumptions, shed limiting beliefs, and live in alignment with our true nature.

It is about peeling back the layers that conceal our essence and embracing the authenticity that lies within. As I learned by the river, the process of self-realization isn't always comfortable, but it is profoundly rewarding.

By embarking on this journey, we move closer to living a life that is meaningful, purposeful, and truly our own. And in the end, self-realization isn't just about knowing who we are—it's about embracing who we are meant to become.

Ripples of the Past, Reflections of the Soul

by Sivanesan S

Adyar Lodge, Tamil Nadu



As I made my way to Konark from Bhubaneswar, I found myself gazing upon the White Stupa, gleaming in the distance. The sight immediately captured my attention, pulling me toward it. Curious, I learned that this place was Dhauli, the land where once the earth trembled under the weight of the Battle of Kalinga.

The river Daya, calm now, once carried the blood of thousands. It was here Ashoka the Great stood, witnessing the aftermath of his conquest. The waters flowed heavy with death, carrying away cries of pain, sorrow, and the unbearable cost of war. Ashoka saw not victory, but loss. Not conquest, but emptiness. It was a moment that turned an emperor into a seeker — choosing peace over power, Buddhism over bloodshed.

I stood by that same river, centuries later, expecting to feel the heaviness of his sorrow, to sense something of that ancient reckoning. But the river no longer carried blood. It carried trash. Plastic, waste, decay, fragments of a careless world floating aimlessly. And for a moment, I was saddened — until a deeper clarity rose within me.

Ashoka's war was visible, loud, and brutal. Ours is silent, invisible, and continuous. But it's not fought with swords or garbage. It's fought within us. In our thoughts, in our choices, in our restless needs, and endless wants. The river is only a reflection. What pollutes it isn't waste — it's unconsciousness. A lack of awareness of how we are connected to everything. Every desire we chase without meaning, every careless act, every overlooked consequence gathers not just in rivers, but in the collective spirit of this world.

We often speak of pollution as something “out there” — in air, in water, in soil. But isn't our mind the first place where pollution begins? The anger we carry, the greed we justify, the indifference we nurture — they all spill outward, into families, communities, nations. What I saw in the Daya was not just trash — it was a mirror to my own self, to the fragmented mind of a world that's lost in chasing without pausing, taking without giving, speaking without listening.

The war is within. And self-realization is not about escaping this, but about recognizing it. Each of our thoughts shapes the world, like ripples in water. Every craving, every act of indifference, every gesture of kindness, every moment of mindfulness — they all accumulate into the collective consciousness. The air we breathe, the rivers we touch, the forests we walk in, they're all extensions of our inner state. When we poison the mind, we poison the world. When we awaken within, the world begins to heal.

Ashoka's moment of realization came when he saw the bloodshed his hands had caused. Ours will come when we see the wounds our minds have inflicted. And just as he turned towards peace, we too must turn towards awareness — of ourselves, our needs, and how intimately we are woven into the fabric of life.

But awareness must go beyond words. It must translate into daily living. The way we consume, the way we treat others, the way we respect or disrespect nature — these are all choices of awareness. Every piece of plastic thrown carelessly, every insult hurled in anger, every mindless purchase made only to satisfy ego, becomes part of the same unconscious cycle. And yet, so does every smile, every act of compassion, every moment when we pause before reacting. The choice is always ours.

Theosophy teaches us that life is one — indivisible and interconnected. The river outside is not separate from the river within. If our thoughts are restless, our world will be restless. If our hearts are selfish, our societies will be unjust. But if even a few awaken to deeper consciousness, they can act as living centers of light, slowly transforming the whole. Just as one emperor's transformation influenced a civilization, one individual's awakening can ripple outward to countless lives.

The real battle isn't fought on land or water. It's fought in the space between thought and action, between craving and contentment, between ego and empathy. It's fought every day, in the quiet chambers of our hearts. This battle has no armies, no flags, no victories to display — only the silent triumph of self-mastery.

When we win that war, the rivers will heal themselves. The forests will regrow. The air will become pure again. But more importantly, we ourselves will rediscover the peace that Ashoka once found, standing at the banks of the Daya.

The mighty emperor learnt his lessons. The question is — when will we? And more importantly, will we have the courage to not just learn, but to live them?



Photo: Ashoka followed Buddhism after winning the Battle of Kalinga.

@Santhi Stupa, Dauli.

Transforming the World through Inner Awakening

by Chaitra Gn

Bangalore City Lodge, Karnataka



In an age of chaos, division, and institutional collapse, the Theosophical tradition reminds us of a timeless truth:

“There is no religion higher than Truth.”

When outer systems fail, the inner light of the soul becomes humanity’s only compass. The world cannot be healed by political reform or scientific advancement alone. Real transformation comes when individuals awaken to their divine nature and sacred duty.

As Annie Besant once wrote:

“Change yourself, and you have done your part in changing TURIYA the world.”

This is not just an inspiring motto, but the very foundation of living Theosophy. Theosophy is not merely to be studied — it is to be lived in thought, word, and action.

Recognize the Soul Within

Theosophy teaches that the real Self (Atman) is eternal, divine, and inseparable from the Universal Spirit. The human personality — name, form, and role — is only a garment worn for growth in this cycle of evolution.

Madame Blavatsky reminds us:

“The true Adept is the servant of Humanity. His soul is merged into the Soul of All.”

To change the world, we must first live as souls, not egos. A body is mortal, the ego is limited — but the soul is boundless, luminous, and a conscious channel for the Divine Will.

Live by Karma and Dharma

Every action, thought, and intention shapes the world. Karma is not a punishment but a law of balance and harmony, the great teacher of responsibility.

“Nothing is nearer than the essence of being.”

Annie Besant explains:

“Karma is the eternal assertion of human freedom... Our thoughts, our words, our deeds, are the threads of the net which we throw around ourselves.”

Alongside Karma is Dharma — one’s sacred duty. Dharma is not convenience, nor the pressure of society. It is the deep inner law that aligns us with Truth. If your motive is pure, even the smallest action becomes cosmic in influence.

Practice Meditation: The Doorway to Buddhi

Theosophy insists that meditation is not escapism but **alignment with the Divine Mind**. Through meditation, the restless lower mind is quieted and linked to the Higher Self.

In silence, the aspirant awakens buddhi — the intuitive spiritual soul, the lamp of wisdom within.

Meditation strengthens:

- **Discrimination (viveka):** the power to see the real behind the unreal.
- **Detachment (vairagya):** freedom from the illusions of desire.
- **Will (iccha-shakti):** the inner strength to serve without selfishness.

Daily meditation makes the soul radiant and fit to serve humanity.

Purify the Lower Nature

A lamp cannot shine through thick smoke. Likewise, the soul’s light cannot radiate through clouds of kama (desire), lobha (greed), and ahankara (ego).

This is why the Path demands **tapasya** — discipline, purification, and inner transformation.

The Masters of the Wisdom remind us:

“The first necessity for the student is to learn to be utterly indifferent to praise or blame.”

True purification is not suppression, but **transformation**. Desire is not crushed but refined into aspiration. Ego is not destroyed but made transparent, so that the soul can shine through.

Serve Humanity Without Attachment

The highest path in Theosophy is Karma Yoga — action without attachment to results. When service flows from the soul, it carries a spiritual magnetism that uplifts all, even those unaware of it.

C.W. Leadbeater beautifully said:

“The way to prepare to work for humanity is to forget yourself.”

Service is not measured by scale. A kind word, an act of protection, a truthful stand — all are steps toward the great Brotherhood of Humanity.

Build the Inner Ashram of the Heart

One does not need temples, rituals, or grand positions to live Theosophy. The real temple is the human heart.

Your **body** is the temple,
Your **will** is the altar,
Your **intention** is the fire.

In daily life, living Theosophy means:

- Refuse to lie, even gently — let truth guide your words.
- Speak healing words — balance honesty with compassion.
- Reject corruption — even silently, by not participating.
- Stand for truth and justice — even if alone.

The true Ashram is within you, and its fragrance spreads wherever you walk.

The Great Ones Watch in Silence

The Masters of Wisdom — the Elder Brothers of Humanity — are real, though hidden from ordinary sight. They do not interfere but silently watch, waiting to assist sincere aspirants who dedicate themselves to self-transformation and service.

“When the disciple is ready, the Master appears.”

The disciple becomes ready not by books or rituals, but by inner purity, humility, and the steady glow of the soul.

Be the Soul, Be the Change

One awakened soul can shift the karmic currents of an entire community. Truth lived silently is more powerful than truth proclaimed loudly.

H.P. Blavatsky declared:

“Live life, and you will know the doctrine.”

This is the real message of Theosophy:

- Be the Soul.
- Walk in Truth.
- Serve without fear.

When we live as souls, we not only transform our own lives, but also become hidden builders of humanity's future.

The mighty task is not to reform the world first, but to awaken within. For when we win the war inside, the rivers of life outside will heal themselves



Maraṇasmarāṇa for Self-realisation

by Abhinav Kadambi
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The Problem

Any spiritual religious practice requires a strong sense of detachment from distracting elements and a strong sense of care or diligence towards moving in the prescribed direction of the destination. These are respectively called Vairāgya and Apramāda in Saṃskṛta. However, Vairāgya and Apramāda are the very same elements fleeting in the life of a modern seeker due to the increasing presence of constant interruptions in the journey. A fast paced life requires us to constantly consider postponing contemplation or meditation on life. A constant barrage of consumeristic ideas populate our social and mainstream media sources. We are casually reminded of how we are missing out on all the "fun" that our neighbours are having and how we can also experience the same by paying so much money as a one time payment or in installments. We are shown newer, more curious, and more expensive methods to titillate our senses.

After a few years of experiencing these distractions, suddenly the seeker realises that there is little time left before discarding the vehicle that is this body. But any Saṃskāra[1], especially a habit of sensory excitation, does not extinguish quickly. Thus, the seeker is fettered to spend the remaining time in the current birth to overcome these debilitating Saṃskāras. Practically, there is one interesting way to rekindle the Vairāgya and Apramāda in one's life - intense Duḥkha[2].

Duḥkha - The Solution

Such an intense Duḥkha is initiated in the mind of the seeker only during the time of either experiencing social, temporal, or symbolic proximity to Maraṇa (death). Seeing the Maraṇa of any individual who is more closer to us socially causes Duḥkha due to social proximity to Maraṇa.[3] This may be in the context of the death of loved ones or those who we meet regularly. Seeing our or someone's aging or diseased body reminds us of the reducing time we have in our current lifespan. This Duḥkha is due to temporal proximity to Maraṇa.[4] Exposure to certain actions, objects, or places that we unconsciously or socially associate with Maraṇa causes Duḥkha due to symbolic proximity to Maraṇa.[5]

Vairāgya

Vairāgya is generally said to be of two types -

1. Kāraṇavairāgya (causal Vairāgya) - temporary Vairāgya caused by a specific event that is quickly forgotten. This is said to be of three types -

- a. Purāṇavairāgya - Vairāgya born out of listening to Purāṇa[6]
- b. Śmaśānavairāgya - Vairāgya born out of visiting the Śmaśāna[7]
- c. Prasūtivairāgya - Vairāgya born out of Prasūti[8]

2. Vivekapūrvakavairāgya (Vairāgya born from discrimination) - long lasting Vairāgya caused by discrimination and discernment that comes through training the mind through various practices.

In the case of Kāraṇavairāgya, Purāṇavairāgya as well as Śmaśānavairāgya are associated with social, temporal, and symbolic proximity to Maraṇa. It is well known that constantly dwelling on an object can make the mind more capable of sustaining that object longer. Using the same principle, it is possible to simulate Kāraṇavairāgya repeatedly to induce Vivekapūrvakavairāgya. This is a practice common to many spirituoreligious traditions.

Maraṇasmarāṇa

It is but well known that three out of the four sights seen by Gautama before he left his palace to become the Buddha are connected to social, temporal, and symbolic proximity to Maraṇa.[9] Dwelling on these concepts was what seems to have given Gautama the Vivekapūrvakavairāgya to let go of his life of royal luxury and pursue the path to Truth.

Maraṇasmarāṇa (remembering Maraṇa), also known as Maraṇasmṛti in Saṃskṛta and Maraṇasati in Pāli, is essentially such a practice that is thus conceptually sound. The practitioner approaches Maraṇa through objects, rituals, practices, or experiences followed by contemplation of Maraṇa

Yoga connection

Maraṇasmaraṇa as a practice is given an important space and yet we seldom realise its significance due to the inherent common societal fear of Maraṇa as well as processing that fear. This fear has been mentioned implicitly in the Yogasūtras of Patañjali.

Patañjali lists five great afflictions in the Yogasūtras -

अविद्यास्मितारागद्वेषाभिनिवेशः क्लेशः ॥२.३॥

Avidyā (lack of awareness of Reality), Asmitā (sense of egoism or ‘I-am-ness’), Rāga (attractions towards objects), Dveṣa (repulsions towards objects) and Abhiniveśa (strong desire for life) are the Kleśas (great afflictions). Avidyā causes the wrong identification with the body and hence, Asmitā is born. Asmitā causes likes and dislikes due to experience of Sukha (pleasure) and Duḥkha respectively. Hence, Rāga and Dveṣa are born. From Rāga and Dveṣa is born Abhiniveśa which becomes ingrained as a strong instinct to avoid Maraṇa.

Vyāsa in his Bhāṣya[16] to the Yogasūtras of Patañjali (2.3) mention that these five Kleśas are five forms of Viparyaya (Unreal Cognition) which strengthen the influence of the Guṇas[17], establish change, send outwards the stream of cause and effect, and bring about the consequences of actions.

While defining Abhiniveśa the Yogasūtras of Patañjali (2.9) say that it flows on its own and even established the wise. Vyāsa in his Bhāṣya to the Yogasūtras of Patañjali (2.9) explains that this Duḥkha experienced from Maraṇa is common to all beings and that even a newborn worm has Maraṇatrāsa (fear of Maraṇa) which is carried forward from the experience of Duḥkha from Maraṇa in previous birth(-s).

Meditating on objects associated with Vairāgya is also mentioned implicitly in the Yogasūtras of Patañjali (1.37) by referring to how the Citta (mind) fixed on Vītarāgas (those have transcended Rāga) acquires steadiness -

वीतरागविषयं वा चित्तम् ॥ १.३७ ॥

The Way Backward

Kleśas are present in two states - Sūkṣma (subtle) and Vṛtti (active). The Yogasūtras of Patañjali (2.10) mention that the solution to deal with these Kleśas in their Sūkṣma state is by going in the direction opposite (Prati) to their generation (Prasava) -

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ २.१० ॥

Further, The Yogasūtras of Patañjali (2.11) mention that Dhyāna (meditation) is essential to prune their development into Vṛtti state -

ध्यानहेयास्तद्वृत्तयः ॥ २.११ ॥

The Inner Process

Maraṇasmarāṇa is a method for Pratiprasava because it helps the seeker overpower Kleśas by first addressing Abhiniveśa leading to dissolving of Maraṇatrāsa. Maraṇasmarāṇa next causes the seeker to dwell on the insignificance and pettiness of Dveṣa and helps overcome the same. Maraṇasmarāṇa then makes the seeker no longer implement Rāga because now everything is worthy of unconditional love without attachment. Then Maraṇasmarāṇa makes the seeker no longer identify with the body and eventually overcome Asmitā because Prakṛti is Anityā (non-eternal). Finally, the seeker uses Maraṇasmarāṇa to overcome Avidyā as the true nature of Reality is now known.

These inner mental processes can be seen manifest in the external in the form of significant changes in behaviour and personality. This is where Near Death Experiences (NDE) give us a clue.

Near Death Experiences

An NDE[18] is an uncommon experience that happens close to death and recollected by a person after recovery. It is usually a vision of a tunnel of light or an out-of-body experience.

On returning to physical normalcy after an NDE, individuals often report common psychological changes including a loss of fear of death, strengthened belief in life after death, increased sense of purpose or mission, heightened self-esteem, and increased compassion and love. These are in line with the aforementioned changes that may be observed in the Pratiprasava process on the practice of Maraṇasmarāṇa.

Conclusion

Many spiritual religious traditions insist on different practices to inculcate Vairāgya in the seeker to prepare them to pursue the path that will guide them to the Destination. Maraṇasmarāṇa is one such practice. Though simple in terms of its presentation, it has been practised by countless seekers to see success in their journey due to the psychological process of Pratiprasava. However, it is to be understood here that when one practises Maraṇasmarāṇa, a proper understanding of the doctrine of Karma and Saṃsāracakra[19] also becomes essential. Without this understanding, the uninformed individual is likely to experience anxiety and depression. Taking this as a lead, it is hoped that this writeup inspires the reader to take action and mindfully practise Maraṇasmarāṇa.

How to Know Thyself

by Smitapragyan Patro

Pythagoras Youth Lodge, Odisha



In today's world, we know a lot. We know what's going on with our friends, in our neighborhood, in society, and even across the world—thanks to the internet, TV, and social media. We are constantly updated.

But here's a question to think about:

Do I really know myself?

We are quick to say yes. But if we pause for a moment and look within, we might realize that we are not fully aware of what's going on inside us. We know the outside world so well, but we hardly spend time understanding our inner world.

We are busy—scrolling through YouTube shorts, Instagram reels, reading news, and watching endless videos. We think we are free because we can do whatever we want online. But are we really free? Or are we trapped in a cycle of distraction?

Sometimes I wonder—is the internet free, or am I free?

The truth is, while the internet may be free, many of us are not. We are caught in a loop of endless scrolling, seeking entertainment, distraction, or validation. We forget to pause and reflect. We forget to observe ourselves.

Attention and Distraction

We live in a time when attention spans are very short. That's why short videos are so popular. But these quick shifts of focus show us something deeper—they reflect our inability to stay present. Our emotions and thoughts change quickly, just like the videos we watch.

This constant shift affects our emotional well-being. But to notice this, we need to pause and observe ourselves. One simple way to start is by observing our breath. When we watch our breath calmly and neutrally, we begin to notice our thoughts and emotions more clearly. It quiets the noise inside and outside.

Spend Time With Yourself

To know someone, you have to spend time with them. The same applies to knowing yourself. You need to sit with yourself, reflect, and just be. But instead, we look for ourselves in the eyes of others—in their opinions, compliments, and judgments.

People may give us feedback, but they see only what we show them. No one knows everything about us. Only we know our inner world fully—our real thoughts, emotions, and experiences.

Yet we continue to compare ourselves to others. We try to become like others instead of being our true selves. We change who we are to fit in. But right and wrong should not change based on what society says or what's easy. Truth and values are not about convenience.

As Oscar Wilde said, **"Be yourself; everyone else is already taken."**

Seek Your Own Validation

We often wait for others to approve of us, but the real journey starts when we stop looking outside and begin to trust ourselves. Theosophy, which is the study of divine wisdom, reminds us that even if thousands agree on something, if they don't understand the truth, their opinions don't matter.

We must use our reason, logic, and common sense to decide what is right and what is wrong. That's the beginning of truly knowing ourselves.

We Are More Than the Body

One reason we don't know ourselves is because we wrongly think we are the body. We identify with our thoughts, feelings, and desires. But we are more than that. According to Theosophy, we have seven bodies, including the physical, astral, and mental bodies. These bodies carry our emotions and thoughts.

But our true self goes beyond all this. We must reach a higher state of awareness—what is known as the Buddhic consciousness. In this state, qualities like compassion, spiritual aspiration, intuitive wisdom, and love become natural.

Here, we can feel the Unity of Life, where we no longer feel separate from others. All divisions drop, and we realize we are all connected.

The Path to Self-Knowledge: Study, Meditation, and Service:

1. Study

Study helps us understand what is right and what is wrong. Without knowledge, we may make mistakes even with good intentions. By studying spiritual truths and the laws of nature, we gain the ability to live wisely and make thoughtful choices.

Sometimes it's best to act. Other times, it's wise to stay silent. Knowing when to act and when not to act is part of deep understanding. This balance comes from study and inner awareness.

2. Meditation and Contemplation

While study gives knowledge, meditation brings understanding. Through quiet reflection, we see ourselves more clearly. We become aware of our own thoughts, emotions, desires, and motivations.

Meditation is like looking into a mirror. It helps us grow self-awareness, empathy, and inner peace. It brings harmony inside us and in our relationships with others.

3. Service

True knowledge and inner growth lead to service. Helping others selflessly makes the world better and brings us closer to our true self. Service connects us to others and helps us feel the unity of all life.

There's a beautiful quote:

"The best way to find yourself is to lose yourself in the service of others."

When we serve, we don't just support others—we also discover more about who we really are.

Self-Realization: The Ultimate Goal

When we look within, we begin to understand our true nature and the deeper laws of life. We develop love, respect, and compassion for all beings. This leads us to Self-realization—the awareness of the divine within us.

This is the real purpose of life—not to become someone else, but to awaken to who we already are at the core.

Conclusion

To “know thyself” is not just a spiritual idea—it is a deep journey inward. It’s about learning to pause, observe, reflect, and serve. It’s about studying the truths of life, practicing meditation, and acting with love.

In a world full of noise, distraction, and comparison, it takes courage to sit with yourself and ask:

Who am I—really?

Only then can we begin to live fully, freely, and truly as ourselves.

The Wounded Mirror

by Snehith

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There is something haunting about the image. What is the first thing that comes to your mind when you see it? Sadness, concern, frustration, empathy, awareness, responsibility, inspiration, anger? Each of these responses is valid, yet all of them are also projections of ourselves. The picture is a mirror, reflecting not just the state of the world but the state of our own inner lives.

A lone white egret stands still in a swamp choked with plastic bottles, rotting vegetation, and industrial debris. At first glance, it is simply another snapshot of ecological damage, one more painful reminder of the cost of human consumption. But if you pause, look again, and sit with the image, something deeper begins to emerge. The egret — fragile, pure, and strangely serene — feels out of place, almost sacred, amidst the chaos. That quiet contradiction becomes a powerful metaphor for the journey of self-realisation that every living being must eventually take.

In Theosophy, self-realisation is not about running away from the world, but about seeing through it — piercing the veil of illusion that convinces us we are only bodies, thoughts, or desires. H.P. Blavatsky, one of the founding voices of the Theosophical tradition, reminded us: “Man is a little world — a microcosm inside the great universe.” Like the polluted swamp, our inner worlds often become cluttered with noise, distraction, and the waste of unexamined living. Ambition, comparison, consumption, and fear all act as pollutants of consciousness. Slowly, we lose sight of the Higher Self — the eternal, divine essence that Theosophy teaches is our true identity.

That bird, standing alone in filth, can be seen as a symbol of the Higher Self. Always present, always pure, always untouched by the mud and debris that surrounds it. We may pile up years of attachments, addictions, judgments, and fears — the mental plastic that floats across the surface of our being. Yet the Higher Self does not vanish. Like the egret, it waits silently, patiently, watching with the hope that someday we will create the right conditions for it to live fully, in peace and harmony.

Blavatsky warned repeatedly about the dangers of identifying with the lower self — the ego, the restless personality, the false “me” that craves approval and accumulation. In *The Voice of the Silence*, she urged: “Desire nothing for thyself, which thou dost not desire for others.” This teaching is revolutionary because it cuts against the grain of modern culture, which constantly tells us to chase more, to compare endlessly, and to define ourselves by possessions and status. No wonder the outer world reflects the inner one: polluted rivers, poisoned air, spiritual emptiness, and disconnection from one another.

Theosophy does not promise a quick fix, nor does it offer a magic mantra that will instantly cleanse the swamp of our minds or the ecosystems of our planet. What it offers instead is a path — the path of inner discipline, discrimination, and self-transformation. To walk it is to learn how to tell the real from the unreal, to shift from reaction to reflection, from chaos to clarity. As Blavatsky wrote: “The Universe is worked and guided from within outwards.” This is a reminder that lasting change never begins at the surface level; it always begins within.

If we want a cleaner planet, we must begin with cleaning our own perceptions, motives, and hearts. If we want less corruption in society, we must first uproot dishonesty within ourselves. If we want compassion in the world, we must train our speech and thought to radiate kindness. The microcosm and macrocosm mirror each other: the polluted swamp outside is a projection of the polluted inner life, and the silent egret is a reminder of the untainted soul.

The image of the egret is hard to look at, but perhaps that is the point. It compels us to confront an uncomfortable truth: how much of the world's mess is a mirror of our own neglected inner lives? How often do we ignore the sacred presence within us, allowing it to be buried beneath the waste of habits, distractions, and desires?

In this light, the egret is not merely a bird caught in a tragic scene. It is a living symbol, a messenger pointing us back to ourselves. Its stillness becomes a call to meditation. Its purity amidst corruption becomes a reminder of the unchanging Self. Its quiet endurance becomes a teaching on patience, resilience, and faith.

To walk the Theosophical path is to recognise that we, too, carry an egret within us — the pure Self, calm, radiant, alive, waiting. The question is not whether it exists; the question is whether we are ready to clear the way back to it. This inner work is not selfish; on the contrary, it is the very foundation of service. A person who has realised the Self becomes a channel of light, capable of radiating strength, compassion, and clarity into a world desperate for healing.

The image, then, becomes more than an environmental warning. It becomes an invitation — to self-realisation, to inner purification, and to conscious living. If each of us begins this work, the outer swamps of pollution and destruction will slowly begin to clear as well. Theosophy teaches that the destiny of humanity is inseparable from the destiny of the Earth, for both are woven into the same web of life.

The egret stands as a silent witness. Will we learn from it? Will we honour its reminder and awaken the Higher Self within us? The choice, as always, rests in our own hands.

Unmasking the True 'I'

by Sharayu Sunil Wagdeo

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When a child first looks into a mirror, they discover their face. When a seeker first turns inward, they discover their Self. This journey—from seeing ourselves as bodies and names to recognizing ourselves as eternal consciousness—is what Theosophy calls Self-Realization.

It is not a sudden gift reserved for saints, but a possibility within us all, waiting quietly like a seed beneath the soil. Theosophy reminds us that our true purpose is not just to survive or succeed, but to awaken.

The Forgotten Treasure

Every wisdom tradition speaks of a divine essence within. The Upanishads call it Atman, the eternal witness; the Gita calls it the indweller of all beings. Theosophy affirms the same: in every person lies a spark of the Absolute.

Yet most of us live as wanderers who have forgotten the treasure within. We chase shadows—success, possessions, pleasures—yet the hunger returns. Why? Because the lower self can never satisfy the Higher Self.

Self-realization is the rediscovery of that inner treasure. It is the awakening to the truth: I am not my fears or failures, but something far greater.

Not an Escape, but a Discovery

Spirituality is often mistaken for escape. But realization does not mean running to caves or rejecting life—it means seeing life with new eyes.

Daily activities become luminous with meaning. Eating a meal becomes gratitude for the chain of life; meeting another becomes a meeting of souls. Self-realization transforms the quality of living without changing its outer form. It is not escape—it is discovery.

The Journey Through Shadows

The path is not without struggle. Before the Higher Self shines steadily, we must pass through the shadows of ignorance, egoism, attachment, aversion, and clinging to life—the *kleśas* of the Yoga Sutras.

Theosophy teaches that these are not enemies, but lessons. Anger shows hidden fear; impatience reveals lack of trust; desire reflects restlessness. To face these shadows with awareness, without suppressing or indulging them, is itself progress. The shadow dissolves not by force, but by light.

The Inner Teacher

Books and lectures can guide, but the real teacher is within. Theosophy calls it the Voice of the Silence—the quiet prompting of the soul. It speaks in whispers: a nudge toward truth, a resistance to falsehood, a pull toward compassion.

Through meditation, reflection, and self-discipline, we begin to hear it. Life becomes a dialogue between the little self and the greater Self—until the greater leads.

Realization and Service

A misconception is that realization is selfish. Theosophy reverses this. The test of realization is not withdrawal, but service.

When one sees the same Self in all, compassion flows naturally. Helping another is no longer charity, but recognition—the Self serving the Self. This is why the Masters of Wisdom remain with humanity: realization leads not to isolation but to upliftment.

Living the Realization

How do we bring this into daily life? Theosophy offers simple practices:

Awareness in action – Whatever we do, do it with full attention.

Purity of motive – Ask, “Why am I doing this?” Selfless motives align us with the Higher Self.

Moments of silence – A few minutes of stillness daily connect us to the soul.

Compassionate living – Recognize unity by practicing kindness to all beings.

Through these, the light of the Self begins to shine through the personality.

A Silent Revolution

True revolutions, Theosophy says, begin in the heart. Self-realization is such a revolution—quiet, yet transformative. When one person realizes the Self, their very presence becomes uplifting, their words healing, their actions harmonious.

Imagine a generation of youth choosing this path—not to flee life, but to enter it with awakened hearts. Humanity's future depends less on outer inventions than on this inner discovery.

Conclusion: The Journey is Here

Self-realization is not distant, nor reserved for after death. It is here—behind our thoughts, in the stillness that witnesses joys and sorrows. Theosophy invites us to begin now, through awareness, purity, and service.

As Kabir said: “The river that flows within you is waiting. Why search for water elsewhere?”

The journey is not about becoming someone new, but remembering who we truly are—the eternal Self, radiant, unchanging, and one with all.

Self and the Path to Realization

by Swastishikha Mohapatra
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Before realizing the Self, we must first understand what the Self truly is. There is a profound difference between understanding and realization. Understanding happens at the level of the mind, through reflection and inquiry, while realization is the direct experience of our higher Self through the unfoldment of our higher bodies.

From birth, we are conditioned to identify ourselves with the “not-Self.” Our identity is constructed like a house, each “brick” made of external factors such as social status, possessions, relationships, achievements, and even our physical body. The ego resides in this fragile house, dictating fears, desires, and miseries.

We live in constant fear of losing these external supports—fear of losing a loved one, fear of losing wealth, reputation, or home. Sometimes these fears drive people to extreme actions, even to the point of suicide, as an escape from unbearable pain. Similarly, in the pursuit of wealth and fleeting desires, we often forget our true humanity. But how can these temporary things, which change and fade with time, be the essence of “I” or “My Self”?

The higher Self is untouched by such fears and desires. The higher Self cannot commit suicide, cannot harm others, and does not cling to temporary objects. It is far beyond the compulsions of basic human nature. If we buy something today with great passion, in a few days the attraction may fade. Then can we claim, “This is mine” or “I am this”? Clearly not.

So, who is this Self? Is the Self permanent?

The Self is the core truth of our being—our unchanging, eternal identity that exists beyond ego. It is not affected by the external fluctuations of life. But this Self can be understood only through realization.

What is Self-Realization?

Self-realization is the process of removing the layers of the “not-Self,” much like peeling away illusions, to uncover the core truth. It is the discovery of one’s eternal essence, the Higher Self.

The Beginner's Question: Where to Start?

When we first approach the question of Self, we may feel overwhelmed by the depth of spirituality. As beginners, we may wonder—where should I start?

For this, the sages prescribed Vichara—deep pondering over the problems of daily life. Vichara means careful self-examination, asking questions, and reflecting on the world around us. It allows us to see where the mistakes lie, how to correct them, and how to transform ourselves. Gradually, this weakens the hold of the false ego, and the inner unfoldment begins. If we identify only with the lower ego and believe it to be the Self, we postpone our true progress.

Thus, Vichara is the simplest starting point toward inner growth.

The Tools of Self-Realization

Our great Teachers have said: Understand the light through your own experience, then reflect, then seek wisdom further. To move toward realization, three essential tools are emphasized:

Vichara (Pondering): By reflection and inquiry into daily life, we recognize illusions and cultivate clarity.

Discrimination (Viveka): Discrimination is the ability to distinguish between the real and the unreal, the eternal and the temporary. A person with this power does not waste energy chasing what is false. Instead, he conserves and channels his strength toward higher purposes. This is not laziness, but true vitality. Discrimination enables one to walk from the unreal to the real.

Meditation (Dhyana): The final tool is meditation. Meditation is not limited to sitting in silence; it also means cultivating awareness in every action. To be fully present in what we do is itself meditation. Depending on our stage of development, meditation may take different forms, but it always deepens our connection with the Self.

The Benefits of Self-Realization

Through self-realization, we gradually balance our karma, avoid creating further negative karma, and build more harmonious relationships. Most importantly, the endless search for happiness comes to an end, because happiness is no longer sought outside but realized within.

Self-realization is the journey from the limited “me” to the boundless “I”—from the restless ego to the Higher Self. It is the discovery of a timeless, formless, and blissful reality, which is our true nature.

Conclusion

The path to Self-realization begins with the smallest step—an honest inquiry into our lives and a willingness to see beyond the false layers of identity. Vichara, discrimination, and meditation guide us in this journey. With persistence, the false ego dissolves, and the true Self shines forth.

To realize the Self is to find the end of sorrow, the balance of karma, and the unfolding of inner bliss. It is the discovery that our real essence is eternal, beyond fear, beyond desire, and beyond death. With all our energy, let us take that first step toward the light of bliss and eternity.



Living the Now, Creating the Path

By Kritika Goel

Prayas lodge, Ghaziabad



There comes a moment—quiet but clear—when you realise life isn't waiting for you to figure it out. It's unfolding. Right now. In every breath, every thought, every choice. And in that moment, something shifts. You stop asking when and start asking how. That's where self-realisation begins—not in some distant future or mystical event, but here, now, in the rhythm of your own presence.

As young Theosophists, we often hear about destiny, karma, and the soul's journey. These are vast, beautiful truths. But sometimes, we get caught in the idea that we must wait for the right sign, the perfect alignment, or some miracle before we can start living. We plan. We postpone. We procrastinate. But life isn't waiting. It's happening—in this very moment, in the now that constantly invites us to wake up and engage.

We must understand that the spiritual journey isn't always paved with dramatic revelations or cosmic fireworks. More often, it whispers through everyday choices: the courage to speak truthfully, the discipline to stay committed, the compassion to meet others where they are. These small moments are where the sacred takes shape. This is where self-realisation matures—not in abstraction, but in lived experience.

The Power of the Present

When we live too far ahead in our minds, we lose sight of the richness of now. We think, I'll start when I'm ready, or someday I'll pursue my purpose. But what if today is that someday? What if the now—this ordinary yet sacred moment—is the only place real transformation can occur?

Self-realisation demands presence. You can't reach the highest peaks of your potential while waiting for a lift that was never meant to arrive. The universe doesn't operate on our scheduled timelines. It flows. It evolves. And so must we. We're not here to predict life. We're here to participate in it fully, to engage deeply, and to accept the uncertainty of the path as part of its wisdom.

Presence doesn't mean perfection. It means attention. It means being willing to meet each moment as it is, without dressing it in expectations or fears. It is in this alertness that the deeper Self reveals itself—not as something you become, but as what you've always been beneath the noise.

Push the Boundaries

As a young Theosophist still figuring things out, I've realised that the limits we perceive are mostly self-imposed. Society might label something as "impossible," but look closer—it says I'm possible. The most extraordinary achievements came not from those who waited for permission, but from those who defied odds, embraced risk, and believed fiercely in their own inner calling.

This isn't about reckless ambition. It's about deep alignment. When you feel the pull of something greater—your dharma, your soul's mission—you must be willing to stretch beyond comfort. Self-realisation is not passive. It's active, alive, demanding. And it rewards the ones who dare to go all in.

Every time you stretch, you grow. And every time you grow, you get closer to who you truly are—not the conditioned self shaped by fear and doubt, but the radiant core of your being. That self doesn't shrink in the face of challenge. It expands. It adapts. It rises.

Don't Wait for the Miracle. Become It.

We often pray for miracles. But what if we understood that our dedication, our hard work, our unwavering belief is the miracle? Theosophy teaches us that the inner and outer worlds are reflections of each other. So, when you commit fully to your path, unseen forces truly do align to help you. That's not just poetic—it's spiritual law in motion.

But the key is action. You cannot sit still and expect mountains to move. Take steps, even small ones, every day. Show the universe your seriousness. And watch how it responds—with guidance, synchronicity, and strength you didn't know you had. The sacred doesn't need a stage. It meets you right where you are, in the messiness and magic of daily life.

Even your setbacks can be sacred if you learn from them. Even your doubts can serve you, if they lead you to deeper clarity. You don't have to be fearless—you just have to be sincere.

Flow with Life, Not Against It

Self-realisation isn't a destination—it's a continual awakening. Every moment offers a chance to see more clearly, to act more truthfully, and to become more fully who you are. But to receive these moments, we have to stop resisting life. Don't fight the flow.

Accept it. Move with it. Trust it.

Yes, plans are useful. Goals have their place. But the obsession with control often robs us of the magic unfolding right in front of us. Life isn't a script you memorise. It's a dance you learn to move with—sometimes stumbling, sometimes soaring—but always real.

Every breath is a doorway. Every choice, an invitation. And every challenge is not a block but a bridge—taking you from who you think you are to who you're truly meant to become.

So to my fellow young seekers: don't wait for perfect clarity. Don't wait for the miracle, the guru, or the perfect opportunity. You are the vessel, the instrument, the light. Live the now. Love the now. And let your journey of self-realisation be your greatest act of devotion.

The path isn't always easy. But it is always yours. And that makes it sacred.

Awakening the True Self

by Vishvesh Luley
Nagpur Lodge, Maharashtra



Self-realisation is one of the most profound themes explored in philosophy, spirituality, literature, and psychology. At its core, self-realisation refers to the process of discovering and actualising one's true nature, potential, and purpose. It is not simply about achieving goals or attaining success in the material world, but about becoming fully aware of who we truly are beneath the layers of social conditioning, ego, fear, and illusion. This journey is deeply personal, transformative, and often lifelong.

Understanding Self-Realisation

Self-realisation can be defined as the fulfillment of one's own potential or the recognition of one's true self. In Eastern philosophies, particularly in Hinduism and Buddhism, self-realisation is seen as awakening to the understanding that the self is not the body or mind, but a deeper spiritual essence. In Western psychology, especially in the work of Carl Jung and Abraham Maslow, self-realisation (or self-actualisation) is about becoming the most authentic version of oneself.

Though interpretations vary, a common thread unites them: self-realisation involves a shift from ignorance to awareness, from illusion to truth, and from fragmentation to wholeness.

The Path to Self-Realisation

The journey of self-realisation typically unfolds in stages. While the path is unique to each individual, it often includes the following elements:

1. Self-Inquiry and Introspection

The first step is self-inquiry. It involves questioning who we are beyond our roles, labels, and identities. Most people live with a constructed identity shaped by family, society, education, and culture. While these aspects contribute to our personality, they often mask our deeper self. Through introspection, meditation, journaling, and silence, we begin to peel away the outer layers and confront the inner truths.

2. Breaking Free from Conditioning

From birth, we are conditioned by various external influences. We are told how to behave, what to believe, and what defines success. While some of this guidance is helpful, much of it can limit our self-expression and create internal conflict. Self-realisation requires breaking free from this conditioning and unlearning false beliefs. This process is often painful, as it demands letting go of long-held attachments and illusions.

3. Facing the Shadow

Carl Jung introduced the concept of the "shadow" - the unconscious part of the psyche that holds repressed desires, fears, and emotions. Self-realisation demands confronting this shadow and integrating it into our conscious self. This process does not mean becoming perfect but embracing all aspects of oneself with honesty and compassion.

4. Awakening Inner Awareness

As we delve deeper into our consciousness, we become more aware of our thoughts, emotions, and inner patterns. This heightened awareness allows us to observe without judgment and respond rather than react. Mindfulness practices, such as meditation and yoga, are powerful tools in cultivating this inner awareness.

5. Living Authentically

A self-realised person lives in alignment with their true values, not societal expectations. Authenticity means expressing one's truth, even if it goes against the norm. It is about making choices from a place of inner clarity rather than fear or conformity.

6. Unity and Connection

Ultimately, self-realisation leads to the understanding that we are not separate from the world around us. The ego believes in separation - me vs. you, us vs. them. But the realised self sees unity in all things. In spiritual terms, this is often described as the realisation of the Atman (individual soul) as one with Brahman (universal consciousness).

Self-Realisation in Literature and Philosophy

The theme of self-realisation has been a rich subject in literature. In Hermann Hesse's *Siddhartha*, the protagonist embarks on a journey to discover spiritual enlightenment. Through various experiences - wealth, love, suffering, and renunciation - Siddhartha realises that true wisdom cannot be taught, only lived. His final awakening comes not through doctrine but through listening to the river and understanding the flow of life.

Similarly, in *The Alchemist* by Paulo Coelho, Santiago's pursuit of treasure leads him on a journey of self-discovery. What he finds is not material wealth but a deeper connection to the universe and his own soul's purpose.

In philosophy, Socrates famously said, "Know thyself." For him, self-knowledge was the highest form of wisdom. The existentialist philosophers, such as Jean-Paul Sartre and Søren Kierkegaard, explored the idea of authenticity - living according to one's own essence rather than societal roles.

Obstacles on the Path

While the journey of self-realisation is rewarding, it is not without challenges. The biggest obstacles include:

Ego: The ego resists change and clings to its identity. It fears dissolution and often creates inner resistance to growth.

Fear: Fear of rejection, failure, or the unknown can prevent us from stepping into our true selves.

Distractions: In the modern world, constant stimulation from technology, media, and social obligations can pull us away from introspection.

Comfort Zones: Growth requires discomfort. Many people remain stuck in familiar patterns rather than venture into the unknown.

The Fruits of Self-Realisation

Despite the challenges, the fruits of self-realisation are profound:

Inner Peace: A realised individual is not swayed by external circumstances. They possess a deep, unshakable peace that comes from knowing who they are.

Clarity and Purpose: With self-realisation comes a sense of clarity about one's purpose in life. Decisions are made with confidence and intention.

Compassion and Empathy: Realising our interconnectedness fosters a deep sense of compassion for others.

Freedom: True freedom is not external but internal - freedom from fear, doubt, and the need for validation.

Conclusion

Self-realisation is not a destination but a journey - a continuous unfolding of the self. It requires courage, honesty, and a willingness to walk alone at times. But those who embark on this path often find that the greatest treasures lie not in the outer world but within. In a world obsessed with appearances and achievements, the journey of self-realisation is a radical act of reclaiming our true essence. As we awaken to who we really are, we not only transform ourselves but contribute to the awakening of the world around us.

From Ego to Self

by Ayush Parmar

Rohit Lodge, Gujarat



Self-realization is not just an individual awakening; it is the conscious recognition of one's divine essence and participation in the universal order of life. Self-realization, occurs when the individual identifies with the higher triad rather than the transient personality. It is a shift from seeing oneself as a separate ego to realizing oneself as a divine spark of the universal life. This is not mere intellectual understanding, but an inner transformation rooted in direct spiritual experience.

Theosophical Foundations of the Self:

Theosophy views human nature as sevenfold, comprising physical, emotional, mental, and spiritual aspects. At the core lies the Atma, or the divine spirit, which is one with the Absolute. Surrounding it are the Buddhi (spiritual intuition) and the Manas (higher mind). These three form the “Higher Triad” or immortal self, distinct from the lower personality composed of physical body, desires, and concrete thoughts.

The Evolutionary Journey:

Central to Theosophy is the doctrine of spiritual evolution. Unlike materialistic views of evolution, which focus on biological development, Theosophy holds that consciousness evolves through successive lives, or reincarnation, guided by the law of Karma. Each incarnation offers lessons and opportunities for growth, slowly unfolding the divine potential within.

Self-realization is both the goal and the process of this journey. Through lifetimes of striving, the soul learns to overcome selfishness, purify desire, and expand awareness. The individual who attains self-realization recognizes their place in this vast evolutionary scheme and consciously cooperates with it, aligning personal will with the universal purpose.

The Role of Inner Knowledge:

True knowledge is self-knowledge. While outer learning and scriptures can inspire, the essential wisdom must be discovered within. This echoes the ancient maxim inscribed at the Temple of Delphi: “Man, know thyself.”

In theosophical practice, meditation, self-discipline, and service are pathways to such knowledge. Meditation aligns the lower mind with the higher, allowing the voice of intuition—the Buddhi—to be heard.

Discipline refines the lower nature, removing obstacles to the soul's light. Service transforms knowledge into action, as self-realization naturally expresses itself in compassion toward all beings.

Ethical Foundations:

Self-realization is inseparable from ethics. The recognition of the divine in oneself implies the recognition of the divine in all. Thus, brotherhood is not an abstract principle but a lived reality. The Theosophical Society's first objective—the formation of a nucleus of universal brotherhood—rests on this truth.

Practicing harmlessness, truthfulness, purity, and selflessness becomes essential. These are not external commandments but natural expressions of the awakened self. As Blavatsky emphasized, self-realization is impossible without inner transformation, and inner transformation requires ethical living.

Self-Realization and the Masters of Wisdom:

A distinctive theosophical teaching is the existence of the Masters of Wisdom—advanced souls who have completed the human journey of self-realization and now assist humanity's evolution. They are not deities to be worshiped but elder brothers, exemplars of what humanity is destined to become.

For aspirants, the Masters symbolize the goal of self-realization: the full flowering of human potential into divine consciousness. Their presence reminds seekers that self-realization is attainable, not in some distant heaven, but as a natural stage in human evolution.

Overcoming Illusion and Ego:

One of the greatest obstacles to self-realization, according to Theosophy, is Maya—the illusion that the material world and personal ego are ultimate realities. The mind, when entangled in desires and fears, creates a false sense of separation. This illusion veils the unity of all life and prevents recognition of the higher self.

By detachment, discernment, and selfless action, the aspirant pierces through Maya. Gradually, the ego is seen not as the true self but as a temporary mask. Self-realization dawns as the inner light shines unobstructed, revealing the oneness of life.

Practical Steps Toward Self-Realization:

Theosophy outlines practical methods for approaching self-realization:

1. Study – Engaging with sacred texts and theosophical teachings to awaken higher thought.
2. Meditation – Quieting the lower mind and opening to spiritual intuition.
3. Service – Acting compassionately in daily life, seeing all beings as fellow pilgrims.
4. Self-Discipline – Cultivating purity of thought, speech, and action.
5. Discrimination – Learning to distinguish between the transient and the eternal, the personal and the universal.

These steps are not rigid rituals but guidelines for aligning with the inner self. They help the seeker gradually live from the standpoint of the soul rather than the personality.

The Fruit of Self-Realization:

When self-realization is attained, the individual experiences life with expanded consciousness. Fear, selfishness, and ignorance dissolve, replaced by wisdom, compassion, and inner peace. The self-realized person no longer seeks personal gain but works for the good of all, knowing that the self is not separate from the whole.

This state is known as union with the Higher Self, which is in turn one with the universal spirit. It is liberation, not in the sense of escaping the world, but in being free from illusion while actively serving the world.

Conclusion:

Self-realization is the recognition of our true nature as divine, eternal beings on an evolutionary path. It demands self-knowledge, ethical living, meditation, and service, guided by the understanding that every human soul is part of the universal life. Far from being an abstract philosophy, it is a practical way of living that transforms the individual and contributes to the evolution of humanity as a whole.

In the end, Theosophy the self-realized person becomes a beacon of light, helping others to awaken to their own divine essence. Self-realization, therefore, is not just personal liberation but a step toward the greater liberation of all.

The Journey Inward to Eternal Truth

by Rheegved Wankhade
Amravati Lodge, Maharashtra



In a world filled with constant noise, distraction, and fleeting pleasures, the quest for self-realisation stands as one of the most profound pursuits a human being can undertake. It is not merely a philosophical curiosity, nor only a psychological insight. Self-realisation is the awakening to one's true essence — a journey from illusion to truth, from bondage to freedom, from the ego to the Self.

The Illusion of the Self

From birth, we are conditioned to identify ourselves through layers of identity — our name, nationality, body, thoughts, emotions, roles, and achievements. These become the lenses through which we view the world and ourselves. Yet, all of these identities are impermanent. The body ages, emotions change, roles shift, thoughts evolve. What, then, remains constant?

This question points us to a deeper reality, one emphasized by sages across traditions. Vedanta, Buddhism, Sufism, and Christian mysticism echo the same truth: we are not the body, nor the mind, but the awareness that perceives both.

Vedanta names this essence the Atman — the eternal Self, beyond time and form. The Upanishadic declaration, “Tat Tvam Asi” (Thou Art That), reminds us: you are not separate from the Divine; you are That.

The Journey Inward

Self-realisation cannot be reached by external means. Temples, books, and philosophies may inspire, but the truth must be discovered within. The sage Ramana Maharshi urged seekers to ask: “Who am I?” Not as an intellectual puzzle, but as an inner investigation.

When we question: Who is the ‘I’ that thinks, feels, suffers, and acts? — and strip away all that is impermanent — we arrive at pure awareness, the Self. This path requires courage, for in peeling away the false, we confront our fears and attachments. The ego resists dissolution, but beyond that resistance lies infinite peace.

Silence and Stillness

Silence is not merely the absence of noise but the presence of stillness. In stillness, the subtle voice of the soul becomes audible. Great masters often retreated into forests and caves — not to escape the world, but to enter the sacred temple of inner silence.

Meditation becomes the doorway. By observing the breath, stilling the mind, and resting in awareness, we realize that thoughts are like passing clouds, while consciousness is the vast, unchanging sky. Eckhart Tolle describes this as entering the Power of Now — where the present moment becomes a portal to eternity.

The Surrender of Ego

The most difficult step in this journey is the transcendence of ego. The ego is the false sense of separateness — the “I” that claims, desires, and fears. It is not inherently bad, but it is limiting. As long as we identify with it, suffering persists. True awakening is the surrender of this false self. Jesus expressed it beautifully: “He who loses his life for my sake will find it.” This refers not to physical death, but to the death of ego — so the radiant Self may shine forth.

The Experience of Unity

When the Self is realised, the walls between self and other dissolve. We no longer see ourselves as isolated fragments but as expressions of one Spirit. Love is no longer just an emotion, but the very fabric of existence. Compassion arises naturally, for when one sees the Divine in all, how can one harm another?

This state is described as Ananda — bliss. Not the fleeting joy of outer pleasures, but a causeless, inner joy born of alignment with truth. It is the joy of simply being.

Obstacles and Grace

Though the Self is ever-present, it is obscured by conditioning, desires, and distractions. Spiritual discipline helps clear these clouds. Meditation, prayer, mindfulness, selfless service, and ethical living purify the heart and mind.

Yet, the path is not always smooth. Moments of doubt, loneliness, or inner darkness arise. Mystics call this the “dark night of the soul.” Yet even this emptiness is part of transformation — the soul is being emptied so it can be filled with truth.

Ultimately, realisation is not achieved by effort alone. It is revealed through grace. The Bhagavad Gita assures us: “To those who are devoted, I give the understanding by which they can come to Me.” Sincere yearning and surrender invite divine grace, which completes the journey.

Living as the Realised Self

Self-realisation is not withdrawal from life but engagement with it from freedom. The realised being acts without attachment, serves without pride, and loves without fear. Whether in a cave or a city, they remain established in peace.

Such a person becomes a beacon — not through preaching, but through presence. Their very being reflects the truth that every soul is not limited, but a radiant expression of the Infinite.

Conclusion: Know Thyself

The ancient call “Know thyself” is not mere advice — it is the essence of human destiny. Self-realisation is the key to peace, freedom, and fulfilment. It does not mean becoming something new, but remembering who we have always been.

The Upanishads beautifully remind us:

“As the rivers flowing east and west merge in the sea, forgetting their names and forms, so do all beings merge in the Infinite, losing their separateness.”

Let this truth echo in your heart: You are That. Eternal. Unchanging. Divine. The journey is not outward, but inward. Begin it now — the Self awaits.

Awakening the Divine Within

by Aditi Ambulkar
Nagpur Lodge, Maharashtra



Theosophy, a spiritual philosophy synthesized in the late 19th century by Helena Petrovna Blavatsky and the Theosophical Society, is not merely a system of intellectual ideas but a way of inner transformation. Among its central teachings is self-realization—the recognition and embodiment of the divine essence within oneself. Unlike common notions of personal growth or achieving peace of mind, self-realization in Theosophy is a profound shift in consciousness: the awakening of the Higher Self, or Atman, and its union with the Divine.

The Theosophical View of the Self

Theosophy distinguishes between two aspects of human identity:

The Lower Self – personality, ego, desires, and the physical body.

The Higher Self – the eternal soul, the spark of divine consciousness, unchanging and limitless.

Self-realization is the process of transferring one's sense of identity from the transient lower self to the enduring Higher Self. This shift requires purification of the lower nature and alignment with universal truths.

Theosophy also teaches that human beings are composed of seven principles, from the dense physical body to the highest spiritual essence. At the pinnacle lies Atman, the universal Self. To realize this essence is to experience the truth that one is not a temporary personality, but an eternal soul.

Liberation from Illusion (Maya)

According to Theosophy, the material world is filled with illusions (Maya) that keep humanity bound in suffering and ignorance. Desires, attachments, and identifications with the body and mind veil the inner light.

Self-realization dissolves these illusions. A realized individual perceives that pain and suffering are temporary experiences belonging to the physical plane, not the eternal Self. This awareness brings fearlessness, serenity, and freedom from attachment.

Instead of identifying with a single lifetime or form, the self-realized person recognizes themselves as an immortal soul, journeying through many lives toward perfection.

The Path to Self-Realization

Theosophy emphasizes that self-realization is not achieved in a single lifetime but through an evolutionary journey of the soul across countless incarnations. However, through conscious effort, the process can be accelerated.

1. Self-Knowledge

The ancient maxim “Man, know thyself” is central to Theosophy. This does not mean merely knowing one’s personality or psychology, but realizing the essence that lies beyond them. Meditation, reflection, and study of sacred texts are tools for awakening this deeper awareness.

2. Ethical Living

Moral discipline purifies the lower self and harmonizes it with the higher. Compassion, truthfulness, humility, and service are not optional virtues but necessities for spiritual growth. As Blavatsky taught, “There is no religion higher than Truth.”

3. Detachment and Discrimination

Borrowing from Vedanta, Theosophy highlights viveka (discrimination between real and unreal) and vairagya (detachment from the transient). Through discernment, seekers learn to distinguish between the eternal Self and fleeting desires, choosing the path of wisdom.

4. Meditation and Inner Work

Meditation is a cornerstone of Theosophical practice. It quiets the restless lower mind, allowing the voice of the Higher Self to emerge. Silence and inner stillness open the door to Buddhi and Atman—the intuitive and divine aspects of consciousness.

5. Service to Humanity

Self-realization in Theosophy is never a selfish pursuit. True realization blossoms into universal compassion and altruism. The realized soul becomes a light for others, a channel through which divine wisdom flows into the world.

The Role of the Masters

Theosophy introduces the concept of Mahatmas or Masters of Wisdom—highly evolved beings who have achieved self-realization and beyond. These Masters are not to be worshipped, but serve as guides and examples of human potential.

Yet, the true Master is within—the Higher Self. As Blavatsky reminded seekers: “The first step towards knowledge is to know that we are ignorant. The second step is to strive to become one with our inner God.”

Challenges on the Journey

The path to self-realization is not free from struggle. The ego resists surrender. Attachments, desires, and fears cloud the inner light. Yet Theosophy teaches that obstacles themselves are part of the evolutionary process. Suffering, trials, and challenges become opportunities to refine the personality and awaken the soul.

Patience and perseverance are essential. Blavatsky wrote: “It is by persevering in trying to live the life that the light comes.”

Beyond Self-Realization: The Ongoing Journey

In Eastern traditions such as Advaita Vedanta, liberation (moksha) is often seen as the ultimate goal. Theosophy, however, views self-realization as a stage in a far greater evolutionary process. Even after realizing the Higher Self, the soul continues to evolve on subtler planes, contributing to the spiritual advancement of humanity.

Thus, self-realization is not an end, but a gateway to deeper union with the Divine and greater service to the world.

Conclusion: Awakening the Divine Within

Self-realization in Theosophy is a sacred pilgrimage—the recognition of our true nature as immortal souls. It involves stripping away illusions, mastering the lower self, and awakening the divine consciousness within.

The journey is not about escaping the world, but about transforming life itself. A self-realized individual becomes fearless, compassionate, and serene, living as a beacon of truth and service.

The Journey Beyond the Mirror

by Soham Yede

Nagpur Lodge, Maharashtra



The question that lingers quietly within every human being, sometimes too close for us to grasp, is: Who am I? Beyond the reflection in the mirror, beyond the names, roles, achievements, and memories that seem to define us, something deeper persists. It remains untouched by loss, unshaken by pain, and unchanged by time. Discovering the Self is not about becoming someone entirely different, but rather about peeling away the layers of illusion that conceal what has always been present — the timeless, serene essence within.

Life often sweeps us into its whirlpool of demands — studies, friendships, responsibilities, and ambitions. Our minds circle endlessly around successes, failures, desires, and fears, until we lose sight of that inner stillness. Yet beneath the noise, there exists a silent witness, an unchanging presence that observes without judgment. Self-realization is nothing more than recognizing this witness. It is not an abstract theory or a distant religious promise; it is a truth we can encounter here and now.

The path to this realization doesn't demand renouncing the world or retreating to a mountaintop. It is woven into ordinary living. It calls us to pause, to turn inward — whether in the middle of solving equations, laughing with friends, or facing stress. When we ask simple questions like, What am I feeling? Who is desiring? Who is afraid? — another veil drops away, and the real Self quietly emerges.

Ancient wisdom from every culture points us toward the same truth. The Indian sages, Greek philosophers, and desert mystics all spoke of a dimension of being that is beyond birth and death, beyond form and personality. This Self is not bound by our shifting identities. It is the foundation of our existence — steady, eternal, luminous. Whether in moments of joy or despair, it remains, like the sky that holds both storms and sunshine yet is never disturbed by either.

Self-realization is not a prize waiting at the end of life's race; it is the uncovering of what has always been ours. Think of it as the sun hidden behind clouds. The clouds — our fears, roles, and labels — may obscure its light, but the sun never ceases to shine. In the same way, the Self is never absent; it is only temporarily concealed.

Recognizing this truth doesn't take us away from the world; it allows us to live more fully in it. As we grow closer to the Self, we begin to see others — friends, strangers, even those we may dislike — through the same light that shines within us. Compassion arises naturally, not as an effort or moral duty, but as an authentic response to recognizing our shared essence. The barriers between “me” and “others” soften, and life gains a new depth, one rooted in truth and connection.

The journey begins simply — with awareness. By gently watching our thoughts and emotions without trying to control or judge them, we loosen the grip of false identities. The roles we play — student, child, friend, competitor — begin to feel less like rigid truths and more like costumes we wear for a time. As these masks slip away, the real Self steps forward — not as a belief we adopt, but as an experience so immediate that it cannot be denied.

This realization has ripple effects far beyond the individual. When one person awakens to their true nature, it influences the collective spirit. Fear loses its power, conflicts appear less essential, and compassion deepens into true understanding. No wonder sages have said that self-knowledge is the key to lasting peace. The outer world can reflect harmony only when the inner world discovers its still center.

On this path, every moment becomes a teacher. Success teaches humility, failure reveals resilience, silence nourishes wisdom. Though life's surface may continue to rise and fall, a steady current flows beneath — the current of consciousness itself. To touch it is to begin to understand not only who we are but also what life truly means: an endless dance of forms upon the canvas of the infinite.

This realization acts as an anchor in times of uncertainty. When everything feels unstable, the awareness of who we truly are provides a foundation no storm can shake. It cannot be stolen, stained, or destroyed. It existed before the body was born and will endure when the body is gone. To rest in this truth is to hold a light no darkness can extinguish.

Yet self-realization is not a final destination. There is no ultimate moment when we can say, “I have arrived.” Rather, it is an unfolding journey, a continuous deepening. Each insight opens the door to a greater one. Each moment of clarity invites us closer to the core of our being. The Self has never been lost; it has only been waiting to be noticed.

To walk this journey is to walk both backward into the ancient wisdom of humanity and forward into the unknown future. It is unlike any other search, for what we seek is not outside us but at the very heart of who we already are. To discover it is to discover life itself. And to live in that discovery is to finally stand whole, awake, and free.

When Words Have Faces



**Kaiwalya
Wankhede**



**Merike
Martsepp**



Parul Gaikwad



Sivanesan



Chaitra GN



**Abhinav
Kadambi**



**Smitapragyan
Patro**



Snehith



Sharayu Wagdeo



**Swastishikha
Mohapatra**



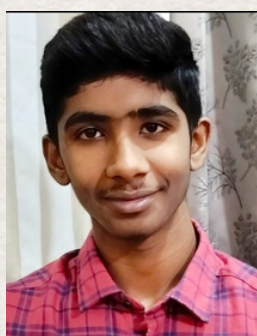
Kritika Goel



Vishvesh Luley



Ayush Parmar



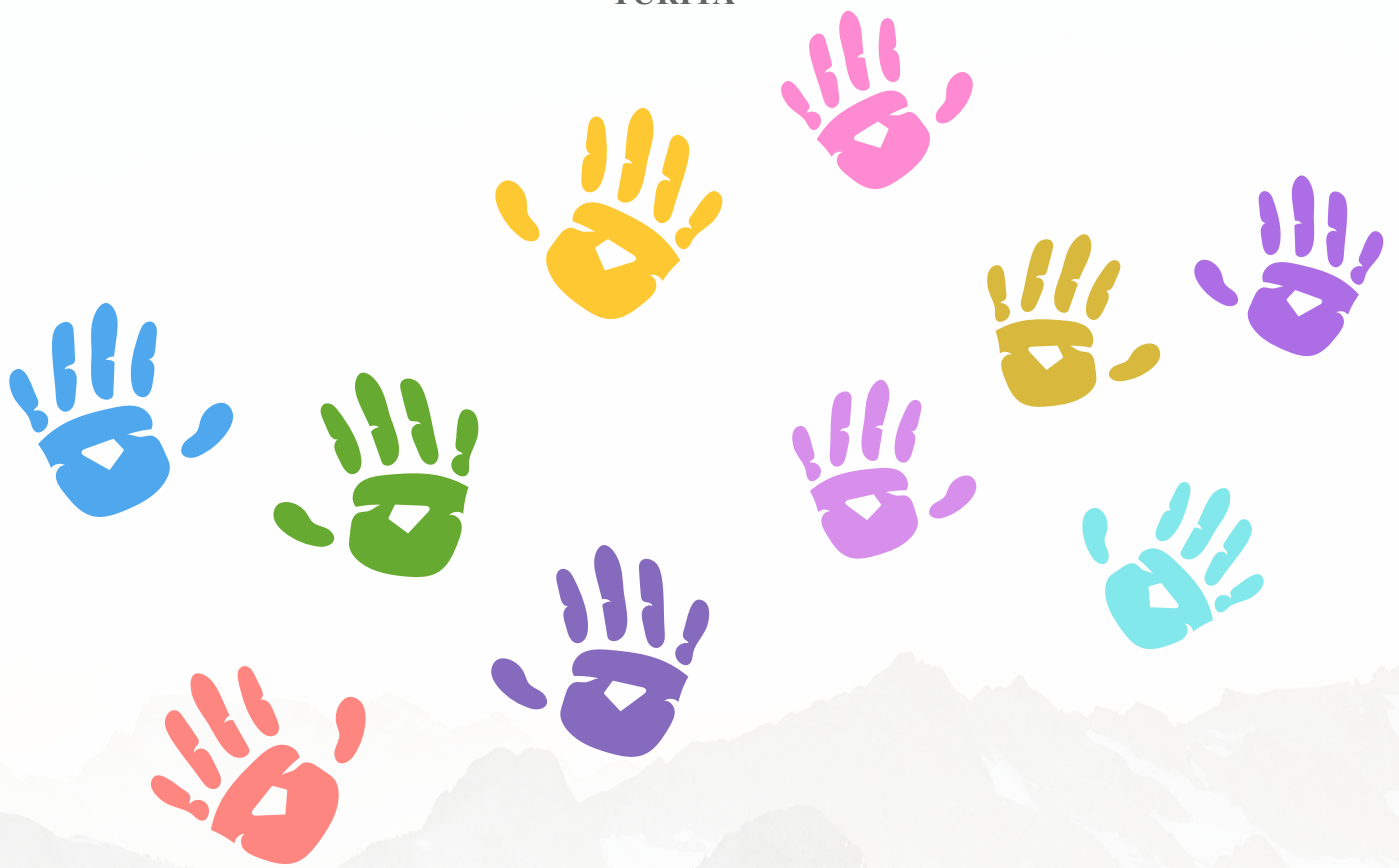
Rheegved Wankhede



Aditi Ambulkar



Soham Yede



Little Lights: Poems & Art





RHYMING POEMS

I CAUGHT A LITTLE RHYME

I set it on the table
 It rolled over and turned into a pebble
 I chased it in my car
 But it turned into a star
 I scooped it in my hand
 But it turned into a band
 I placed it in my hair
 But it turned into a bear
 Then I chased it all over the land
 But it turned into a pile of sand.

Rishika

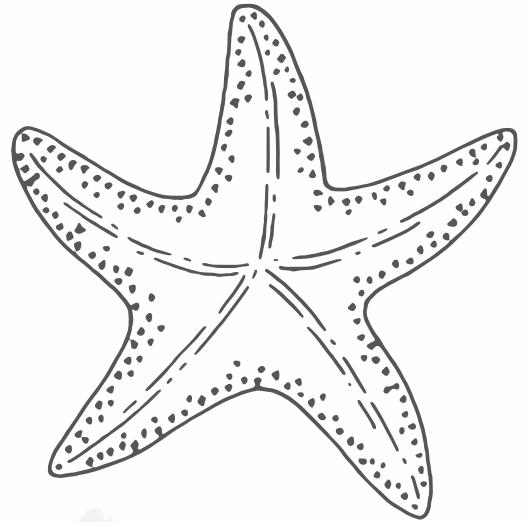


FAVOURITE COLOURS

My favourite colour is white
 And I am very bright.
 My brother's favourite colour is green
 And he is lean.
 My sister's favourite colour is purple
 And she cares for the tiny turtles.
 My mother's favourite colour is pink
 And she liked to drink milk.
 My father's favourite colour is red
 And he prefers to eat bread.
 My grandpa's favourite colour is yellow
 In summer he eats marsh mellow.
 My grandma's favourite colour is blue
 And it is true!!

Nandavel

JAPANESE LANTERNS



Shells
On sand
Oceans and seas
Comes just for me
Shells
Nilambari

Rabbit
My dream pet
Soft white fur
Pets
Rishika

Puppy
Kind, friendly
Cute, playful, dancing
Dog
Adhav

Beach
Waves, water
Sun shines bright
Fun to play in the water
Beach
Mahathi

Witch
Green hair
Pointy hat
Flying broomstick
Witch
Sashha

Clouds
Dark, grey
While it rains
Fills water in the sea
Clouds
Nilambari



BEYOND RHYME

Freedom

To be free we must realize that to break
the cage we don't only have to open our
wings,
we must also open our eyes to see
clearly,
we must open our heart to feel feelings,
we must open our mind to think open-
mindedly,
we must open our ears to hear people,
and we must open our hands to those in
need.
To be free we must open our senses, and
when we open our senses,
we not only free ourselves but also the
world.

-Yuna Agnihotri Isaza



A bird's journey starts as a chick,
They may be small but grow up quick.
As they mature and learn how to fly,
In less than a year they're exploring the
skies.
When are old and are reaching an end,
A new generation makes their stand.
Birds will always be my feathery
friends.

- By Dia.v at 11 - years - old.

The trees they sway with secrets old, Their leaves
like coins of emerald gold, The breeze it sings a
lullaby, To flowers reaching for the sky. The sun
peeks out through morning mist, A glowing kiss
the clouds have missed, The river hums a silver
tune, That dances with the light of noon. A
butterfly in colors bright, Floats gently like a
dream in flight, The grass beneath, so soft and
green, Holds every step like it's a queen.

-By Tara.v 11-years-old



COLORS OF INNOCENCE

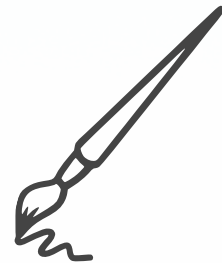


**Pointillism landscape
GRADE 3**



**Impressionism
lilly pond
GRADE 4**





**Finding characters in abstract
watercolour,
learning watercolour techniques**

GRADE 2



by Yuna Agnihotri Isaza



by Srinidhi



Youth Camp Highlights



REPORT OF THE GATHERING OF YOUNG INDIAN THEOSOPHISTS

Key Highlights of the Gathering

1. Inauguration and Opening of the Camp : 4th June

By 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),
 Bro. Srinivas Gupta (Secretary of Bangalore City Lodge)

2. Major Sessions & Topics:

- Roots & Realizations, The Inner Journey, By Sis. Suvralina Mohanty
- Patanjali's Ashtanga Yoga By Bro. Pradeep M S
- Illness to Wellness, and The Circle of Sharing By Bro. Shikhar Agnihotri
- Art Workshop (by Sis. Merike)
- Morning Yoga & Geeta Chanting (By Bro. Abhinav)
- Mystic Star By Bangalore City Lodge

3. Symposium Presentations:

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

• June 4th– I PROMISE

1. Abhinav Kadambi – Bright Looks
2. Tanmaayee Melvanki – Brave Words
3. Pranshee Mohanta – Joyous Thoughts
4. Clover Wu – Knightly Deeds

• June 5th – AT THE FEET OF THE MASTERS (Part 1)

1. Aditya Mathur – Discrimination
2. Shivanesan – Desirelessness

• June 6th – AT THE FEET OF THE MASTERS (Part 2)

1. Smitapragyan Patro – Good Conduct
2. Sharayu Wagdeo – Love



4. Community Service:

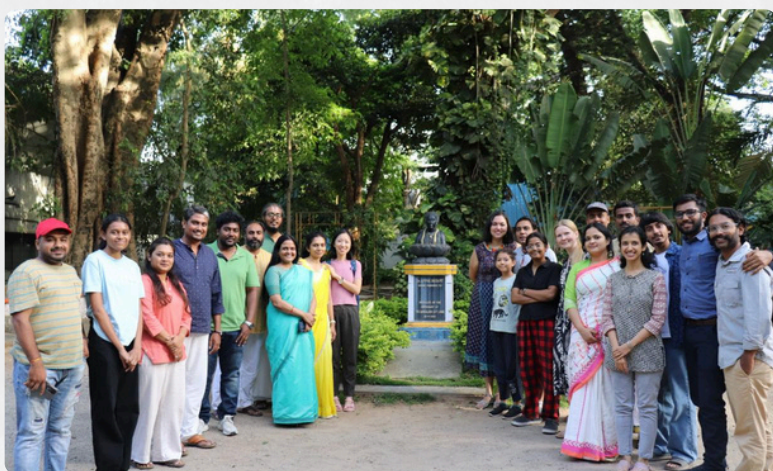
A collective campus cleaning and tree plantation activity was organized on June 6, emphasizing environmental consciousness.

5. Excursion to Mysore:

The participants visited cultural and historical sites, strengthening fellowship and appreciation of heritage.

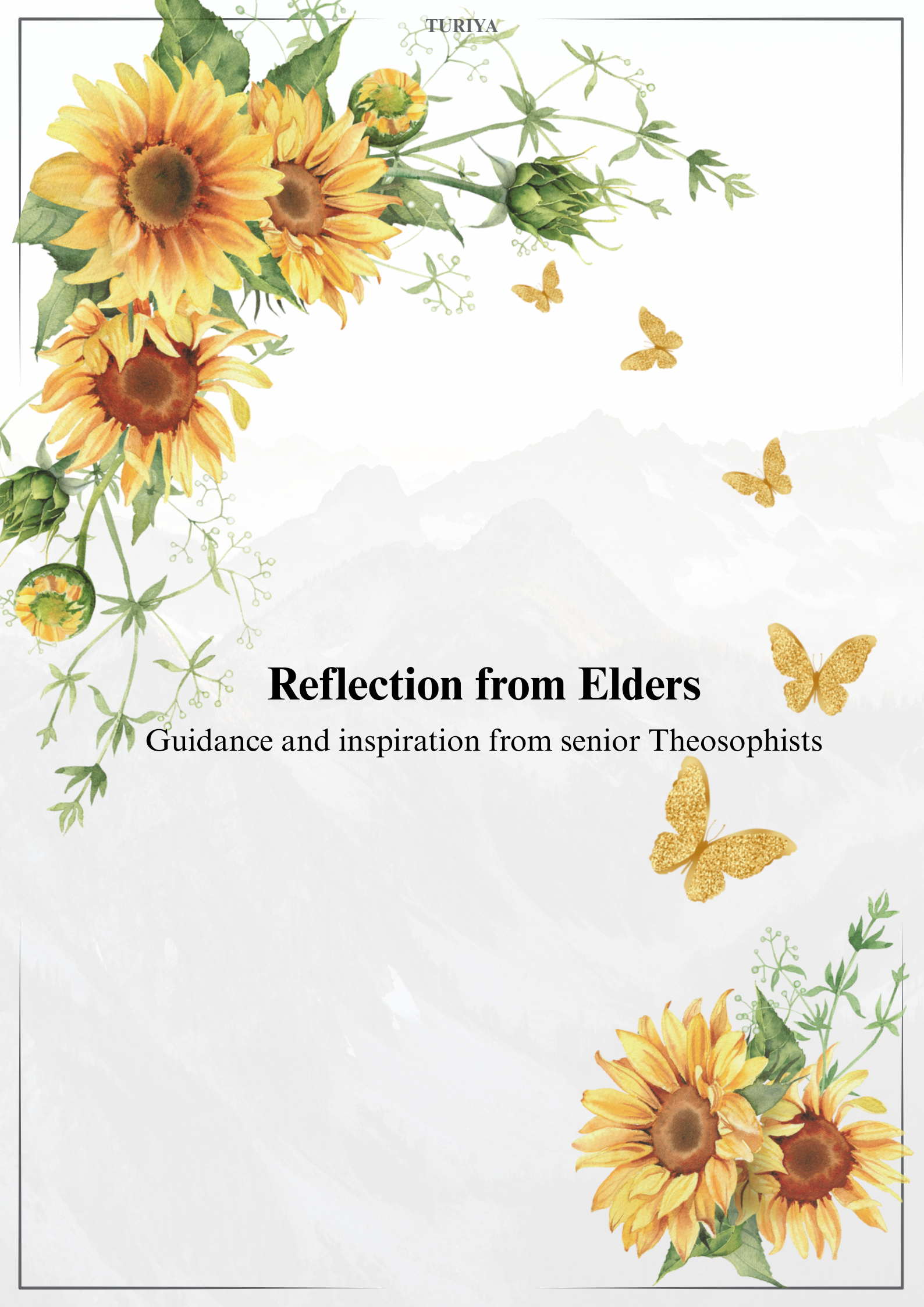
6. Evening Activities:

Daily evening sessions featured FLARE celebrations, cultural programs, and interactive games, promoting joy and bonding.



Reflection from Elders

Guidance and inspiration from senior Theosophists



Reflections on Self Realization

by Shikhar Agnihotri
International Lecturer

First of all, congratulations and best wishes to the YIT team in general and to the editorial committee of this magazine in particular for taking up such a valuable initiative which will not only be inspiring but also act as a lighthouse to throw the light to the young minds to find their own path to self-discovery. The theme – Self- Realization – is very profound and also resonates with the title of the magazine – Turiya.



Turiya means the fourth. If we go deeper, it implies several layers of human existence beyond merely the physical or the one that our five senses can normally perceive. The innermost layer is considered to be the closest to the Truth and hence to the Reality.

Does it mean then that the world as we perceive it with our five senses is not real, not true? Does it mean that what I consider to be myself is not real? Then what is the true nature of myself and of this world? These are some of the queries that have challenged the human mind since humans became capable of thinking logically.

We all can appreciate that this enquiry at one hand is very challenging and demands a lot of sincerity on the part of the enquirer to go through but also it lies at the very core of our existence and inevitably the cause of every other situation that we face in our life collectively as humanity and particularly as an individual.

Because not only since childhood in this lifetime but in previous innumerable lifetimes, we have been trained to approach a situation from outside. For example, a person is not happy and looking for happiness. The first thing that he or she realises that happiness is due to lack of some possession, due to lack of some pleasure or due to lack of some relationship etc. A million other reasons can be listed for unhappiness. But rarely does someone, instead of searching outside for happiness, look within the expanse of one's own being.

That is the first step in the direction of Self-realization or Self-discovery. Theosophy was introduced in the modern era to arrest the growing currents of degrading superstition and brutal materialism, but materialism has permeated so much deeper in the human psyche that it will take eons to undo the consequences it has brought.

And one of the consequences of that is in our education system, right from childhood to the highest discipline possible, we are taught to be merely a material body and nothing more.

At least main stream education has that. Although gradually the alternative systems of holistic education are catching up, it will take a while before they become main stream. And this is one of the reasons that as an individual we look for the reasons outside. Whether it is unhappiness, depression, stress, jealousy, hatred or anger, we try to solve it externally and it goes without saying that this is the reason why it is never solved or solved only superficially only to come back at an opportune time.

Instead, if we stop for a while and observe that this system of approaching something from outside is not working, has not worked for so long, then not only there must be something essentially wrong with it but also there must be some other way. And the only other way is turning within and starting the journey of self-realisation step by step.

One other unfortunate thing that happened with this approach is that it is labelled as spiritual life or approach. And those are very loaded words. The moment we say something is spiritual, it becomes distasteful for a lot of minds because they have set ideas about spiritual life as they might have seen or observed in their life. But whether we call it spiritual life or not, it is something which is logical, relevant and proven to be of use even in the medical field although superficially. When a person goes to a psychologist, what do they do? They are asked to face their inner traumas or acknowledge their inner fears in order to be free from them. To what degree is this happening, we may not know but when someone starts going within and facing one's own being not only at the level of body, but also, the subtler aspects of one's being like breath, desires, emotions, thoughts – the most important thing that happens is that then for the first time we start learning about ourself, the subject, through which we are seeing all the objects. And if the subject has a clean lens of seeing without any dust or conditionings, then whatever he sees, will be Truth or Reality whether without or within.

And once truth is perceived or is perceived every moment, the individual then becomes a conscious co-worker in this cosmic plan guided by an intelligence which may be beyond our conception at this stage but one can always feel that presence in everything.

Peace to all beings!

A journey inward and beyond

by Suvralina Mohanty

Secretary- Prayas lodge, Ghaziabad

Self-transformation is not merely self-improvement, it's a conscious evolution of being. Unlike superficial change, transformation is rooted in a deeper process of awakening to the truth of who we are. Rooted in age-old spiritual traditions, it calls us to awaken, observe, and align with our true essence. In this unfolding journey, we move from confusion to clarity, from fragmentation to wholeness, from identification with the transient to the realisation of the eternal Self.



We slowly shift toward an awareness that is rooted in stillness, in presence, and in the recognition of the divine core within each one of us.

Before anything can change, it must first be seen. In Theosophy, self-awareness is considered a prerequisite for any meaningful inner growth. Madam H.P. Blavatsky emphasised the importance of discrimination, the inner ability to discern the real from the unreal, the permanent from the impermanent, the essence from the appearance. By quietly and attentively watching our thoughts, habits, emotions, and reactions, we begin to see the patterns that dominate our daily life. This simple but profound act of non-judgmental observation is a powerful tool. It creates space between ourselves and our conditioning, allowing us to become more conscious in every aspect of life.

“Before the soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.” – *The Voice of the Silence, H.P. Blavatsky*

This process of observation isn't cold or detached, it is gentle and compassionate. As we see ourselves more clearly, we begin to understand the root causes of our suffering and the illusions we have been living under. This awareness becomes the foundation for all authentic transformation.

At the heart of self-transformation lies the discovery of the true Self, beyond personality, roles, and ego. Theosophy teaches about the Higher Self, the divine spark within every being. As we align with this inner divinity, we move from self-centeredness to soul-centered living. This isn't an intellectual knowing, but a lived realisation born from silence, reflection, and intuitive insight. As we begin to connect with this deeper Self, we move from self-centeredness to soul-centered living.

This shift alters how we see ourselves, others, and the world. We are no longer driven solely by personal desires, fears, or ambitions, but guided by a higher inner compass. This realisation is not a mere intellectual understanding. It is not found in words or concepts alone. Rather, it is a lived knowing, born out of silence, deep reflection, service, and intuitive insight. It is felt in moments of stillness, in acts of unconditional love, and in the courage to live in alignment with higher principles.

The process of transformation can be beautifully expressed through the rhythm: seek – find – share.

- Seek truth with humility and courage. Be willing to question inherited beliefs and surface assumptions. Open your heart and mind to the deeper mysteries of life.
- Find insights through inner stillness, life experience, and study of sacred teachings. When we quiet the noise of the outer world, the inner voice of wisdom can be heard.
- Share your light not to instruct or impress, but to inspire and uplift. True sharing is an act of love, not superiority.

“He who knows the law and does not spread it, is like a candle placed under a bushel.”

True transformation involves connection. Not just outwardly with people but inwardly, with our higher nature. As we grow inwardly, we naturally feel a deeper connection with others, not through attachment, but through compassion. Transformation invites us to see the divine in all beings, recognising that we are threads in a single cosmic tapestry. We begin to act not for the small self, but from a place of service to the whole. This expanded perspective transforms relationships, communities, and even our role in the world.

Self-transformation is part of a larger cosmic evolution. Humanity is not a finished product but a work in progress evolving over lifetimes toward divine realisation. This evolution is both personal and collective. Our responsibility is to consciously participate in this growthrefining thought, purifying motive, and deepening awareness. Each small act of self-mastery contributes to the spiritual evolution of all.

“Man is a god in the making.” – The Secret Doctrine, H.P. Blavatsky

Self-transformation is not a quick fix but a sacred journey, a return to our true nature. Theosophy reminds us that the divine dwells within, waiting to be realised. By observing, seeking, connecting, and evolving, we align with the deeper currents of life and become conscious co-creators in the universal plan.

Let the journey begin—not outward, but inward.



Universal Invocation

"O Hidden Life, vibrant in every atom;"
"O Hidden Light, shining in every creature;"
"O Hidden Love, embracing all in Oneness;"
"May each who feels himself as one with Thee,
Know he is therefore one with every other."

by Annie Besant

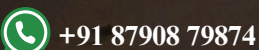
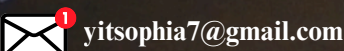


Three Objectives of TS

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color
2. To encourage the study of comparative religion, philosophy, and science
3. To investigate the unexplained laws of nature and the powers latent in man.

Three Eternal truths

1. The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.
2. The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.
3. Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.



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