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***Editor***

**PRADEEP H. GOHIL**

## A STEP FORWARD

Restlessness is a feeling of unease and inability to stay still. It can stem from various causes, including physical ailments, mental health conditions and even lifestyle factors. Remedies often involve addressing the underlying cause, practicing relaxation techniques and adopting healthier habits.

Whenever one sits down to meditate, after a few seconds, stray thoughts from all directions start to hit him. As one tries to concentrate more he experiences a certain degree of restlessness. The more one tries to stay away from his thoughts, the stronger they seem to come and make him restless. It is normal.

Restlessness can be in the form of anxiety, resentment, excitement or physically pleasing stimuli. It is normal for all beginners, intermediate and advanced meditators. In this regard, only the adepts are spared and that too by the sheer virtue of their practice and experience. The difference between an adept and an aspirant is that the former is aware of the restlessness as soon as it arises and promptly uses the mental application to pacify his mind, whereas an aspirant allows such mental restlessness to overpower him, destabilizing his otherwise settled mind.

Let us look at what causes restlessness. The interesting thing is that the mind does not become restless on its own during meditation. It is only when one tries too hard to concentrate or forces his mind to think in a particular way rather than gently guiding it, that the mind becomes restless. At that moment, it wants to break free of the obedience of posture, concentration and stability. A conditioned mind is not designed to operate according to one's desire to have or do something. It is strong enough to lead so that one follows what it wants. These are the natural tendencies of the mind because mind does not want to be guided or controlled.

A disciple once said to Lord Buddha, "I try very hard to control

myself, my anger and my negative emotions but they always win over me. Oh Venerable One! How can I overcome this weakness of mine"? Buddha ignored his question and kept moving. After a while, he sat down in lotus posture under a banyan tree and said. "I am thirsty. Can you get me some water from the river?"

Eager to serve his Master, the disciple moved towards the river at once. Before he could lower the bowl and fill it, a man with a bullock cart started crossing the shallow river. The water became turbid. Dismayed, the disciple went back empty handed. "The water is muddy and unfit for drinking as a bullock cart just crossed the river." Buddha nodded. After a little while he asked the disciple to try again. The water was still murky and he came back empty handed again. "It was less muddy but still unsuitable for drinking" he said.

Buddha maintained quietude for half an hour before instructing him to go back again. The disciple was pleased to find clean water this time. The mud and other particles had settled down. He filled the bowl with water and went back to the Master.

With utmost mindfulness, Buddha took a few sips. He put down the bowl and said, "You see, when the water became muddy, the easiest method to clean it was to let it be. Had you made any attempt to clear it at that time, it would have ended up getting worse. You just let it be, you simply waited and the mud settled down on its own. Other than patience, there was no effort. Similarly, when your mind is greatly disturbed, just let it be. It will calm down and settle in due course. Just give it a little time and be patient"

The best way to overcome restlessness is to stop meditating at that moment. Stay in the posture if you can but make no attempts to concentrate. Hold a little dialogue with yourself and just relax. Stop all efforts to meditate. Take a deep breath. Get into a self-communion on any subject matter you like, not the one that will arouse you but something that will give your mind a break from the act of concentration. If restlessness still persists, just get up and take a break, Resume after some time.

A restless mind is like a 3 year old toddler accompanying you through a shopping mall. He is fine and well behaved until he sees a candy and toy store. He wants to go there and puts up quite a scene. One can let the toddler throw tantrums or pacify him with a promise to take him there in the future or take him to the candy store and get him the candies, or overpower him, lift him and rush to the parking lot. It is not a desirable situation and none of the options seem to be pleasant. This is exactly what happens when one's mind becomes restless. It starts to behave like a grumpy toddler.

We have to distract the toddler till we are past the candy store. When your mind is tired and restless give it rest and pacify it. Give it a bait. Do not be too hard for too long. Be patient as you are teaching it discipline. Just calm it down. Have you ever seen an expert dog trainer? He knows when to reward or reprimand, when to put a leash on and when to make it loose, when to be soft or strong. This is all there is to learn in meditation. Learn when to be firm with your mind and when to let it room free. It comes with practice. A lot of practice. The more familiar one gets with himself, the more effective will be his meditation.

Eventually, we want to take a route where the toddler does not get to see the candy shop or toy store or the swings in the first place. If he does not spot them, he will continue to be a happy child while you go for shopping. If we can achieve the right route where the mind will not see or imagine things that can make it restless, it will be a step forward towards good meditation.

*VIBHA SAKSENA \**

## **INSIGHT INTO NATURE OF MAN : PART CONTAINS THE WHOLE\*\***

The milestones marking the 100<sup>th</sup> anniversary of the Canadian Section and 150<sup>th</sup> anniversary of the Theosophical Society and many more to come - they are all milestones on the path to a vision; a vision that is taking shape by concentrated effort from multiple quarters, human and super human.

It is the vision, mission and actions that drive the future.

### **Vision, Mission and Action**

Vision of the TS for spiritual progress of humanity is rooted in universal brotherhood. The vision recognizes the higher purpose of man. The road map to this vision translates into our mission: it is our journey of spiritual self-transformation by an increasing realization of the Ageless Wisdom. Driven by the knowledge of the ancient teachings, our actions as in living a theosophic life and making it known that such a thing as theosophy exists, determine the extent to which the mission is accomplished and vision is realized.

The actions of every single person on earth contribute their fair share to the future of whole humanity. And so, even when one person stops using plastic or starts using a bicycle or shows compassion and generosity in dealing with others, he is playing a role in shaping the future; however subtle. On the other hand, leadership of organizations and countries have an unmistakable, noticeable impact on the lives and future of people. Their decisions and actions have far reaching effects on the future.

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\*\*Short talk delivered at the 12<sup>th</sup> World Congress of the TS, Vancouver, on 25 July 2025.

## Real Welfare

The real value of action lies in whether it is in the interest and welfare of all mankind. Intellectual progress of man has brought about exponential advance in science and technology. No doubt the world has benefitted by automation, increased productivity, improved health care, economic growth, connectivity and much more but at the same time, man's fears about misuse of technology: artificial intelligence taking over human intelligence, adverse impacts on environment, geo-political warfare, ethical and social concerns and more such fears are not unfounded; many are already coming true in our own times.

The reason is obvious: spiritual evolution of man has not kept pace with his intellectual growth. Naturally, the vision of nations and actions of individuals are lacking, in that they are largely self-centred; their mission seems to be "me first". So how can we change the future?

## Law of Karma

Theosophy teaches that our universe is governed by natural laws. Our present actions carve our future just as past actions have shaped the present. This is the great "Law of Karma" in operation; the law of cause and effect.

Actions, desires, emotions and thoughts, all constitute *karma* of man; the *karma* of a population of 8 billion plus on this planet. These vibrations, partly absorbed and partly reflected by the astral light surrounding earth, rein back on the physical plane resulting in all kinds of situations that man finds himself in, in the present world.

So, to usher in a better tomorrow, our actions of today should change. Actions, we know are driven by nature of man and the values he holds. So an insight into the real nature of man is the gamechanger for future.

## Divinity of Man

The ancient teachings have always pointed to divinity of man as his innermost essence. The concept that God created humans in His

own image, is a central tenet in both Christianity and Judaism. The Vedas of Hinduism hold *Brahman* as the supreme one Reality and declare the truth of man through the great statements or "mahavakyas" such as:

"*Ayam Atma Brahman*" — This self is *Brahman*

"*Tattvamasi*" — That thou art

"*Aham Brahmasmi*" — I am *Brahman*

Likewise, Tibetan Buddhism conceals the reality of man in the ancient formula and mantra: "*Om Mani Padme Hum*".

No doubt there are individuals waking up to their higher nature and manifesting it by degrees; yet collectively, humanity is barely one step above its animality and far removed from its divinity.

## Mental Spectrum

The spectrum of man's mental consciousness is so vast that driven by instinct and self-centredness he can remain an animal-man or driven by logic and reason he can progress to being a humane-man or driven by wisdom, compassion and insight into his real nature, he can awaken to the possibility of a divine-man.

Everyone is motivated into action by this vast scale of mental consciousness, right from global leaders to ordinary citizens. And its outcome determines the state of the world and conditions we live in.

So, to be the architects of a great future world, we necessarily need to grow out of our narrow mental moulds and grow into our higher, wholesome nature; and this we need to expedite, because every "today" we are shaping our "tomorrow" which is coming to us as our "today".

## Those who know

A Master of Wisdom said..

"*In all the world there are only two kinds of people –*

*those who know, and those who do not know;*  
and this knowledge is the thing which matters.”<sup>1</sup>

The Ancient Wisdom gives us an insight into the septenary nature of man. This knowledge is the thing which matters. It is revealed from time to time, in parts, by Great Masters.

### **Knowledge is eternal**

Knowledge is eternal because the trinity of Knower, Known and Knowledge has its source in Unity which is eternal; Unity is the Absolute Reality. During evolutionary cycles, this divine knowledge periodically becomes concealed and again revealed, thus marking the golden ages and dark ages in evolution.

### **Monad**

But even when concealed, knowledge is never completely lost. It remains in custody of the perfected men and the great spiritual Masters whose minds have touched the Monadic consciousness; for Monad is the Knower. Monad is: Atma manifesting through the vehicle or upadhi of Buddhi. Monad is the Light of Atma, it is knowledge itself, which is within the heart of every man. The influence of this knowledge is exerted upon man through the Manasic Principle or the Mind.

### **Mind**

This brings us to the consideration of the Human Mind and Divine Mind. The ancient wisdom teaches that Human Mind is a ray of Divine Mind. Therefore, it is possible for the human mind to reach back and touch the divine mind. That is in fact the evolution we are heading towards. But coming back to the knowledge inherent in the Divine Monad, it arises as an ideation which is projected by the Divine Mind, manifesting the Universe.

### **As above, so below**

Theosophy affirms, “as above so below”, whatever holds good

for the macrocosm or Kosmos, also holds good for the microcosm or human being

But, the Human Mind, for most part, comes under the sway of “*Kama*” or Desire. Forgetting the Monad, i.e. his real nature; man becomes trapped in the illusion and attachment of the material universe. It comes as a surprise that knowledge is inherent in man and yet he is ignorant of his real nature. Isn’t this motivation enough for self-discovery?

### **Truth – One becomes the Many**

In truth, there is only the one Divine Monad and the Divine Mind is also one. They are projected as rays, like sun-rays, into multiple containers; like one Sun being reflected in multiple pots of water. This is how the “One becomes the Many”.

The “many containers” are individual human forms that are composed of the material/substance of the universe. The real man is a ray of the divine Monad and Divine Mind, i.e. *atma-buddhi-manas* which is projected into these forms. So the Divine Monad and Divine Mind is man’s real nature, his divinity, into which he shall rise and shine one day.

But being individualized with distinct bodies, the human mind perceives itself as a separate being and forges identity with its container i.e the body and acts only in self-interest, thus concealing its own divine nature.

### **Spiritual Self-transformation**

Purification of Mind brings about a spiritual self-transformation. Mind becomes elevated and is influenced by monadic consciousness and knowledge. The more the Mind becomes purified, the more it disengages its identity with body and gravitates towards divinity of Monad. This is the aim of all spiritual disciplines.

Then the forgotten divine knowledge, inherent in the Monad, starts to arise within the Mind as intuition and insight which results in

wisdom and compassion influencing the actions of man. Such spiritual self-transformation alone can lead to a lasting, harmonious future for mankind.

### **Reverse Engineering**

As already mentioned: “The One Becomes the Many”. The Divine Logos or *Brahman* is the “One” and we humans are the “Many”. Self-transformation of the “Many” can be likened to a spiritual reverse engineering for restoring our wholeness and experiencing oneness.

### **Wholeness**

So What is wholeness? The Divine is “Whole” because He is all inclusive; in Him we live and move and have our being. He is our innermost essence; therefore, divinity is our wholeness. Being part of the universe, we are irrevocable connected with every other part, because each part contains the whole which is our innermost divine essence.

Having said so, the next question is how do we experience oneness while the “Many” still exist outwardly?

### **Oneness - Glass globe experiment**

I would like you to join me in an interesting thought experiment. Think of the objects and beings of physical world like pictures painted on a transparent glass globe, fully covering it and illuminated by a lamp lit in the centre of the globe. The globe is the whole universe. Its surface is the physical plane on which you can spot your own personal self as a little picture and you can regard pictures of all other people and objects. Neither the glass globe nor the flame of the lamp inside is visible. Only the surface pictures are illuminated and visible. This is equivalent of our present physical world view.

Now rub the pictures gently, making them lighter and lighter. At some point, the pictures become transparent enough to let the Flame and pictures be visible simultaneously. This is the moment of truth;

dawning of realization that you were never the picture but ever the Flame.

The radiance of the Flame fills the whole globe, illuminating the pictures on it.

The glass globe is the Mind: individual under the surface of each picture, but one as the whole globe. Turning outwards, the mind regards the multiple pictures on the surface. Turning inwards, it becomes transparent and illumined by the radiance of the Flame. The Flame is same for all the pictures, it is the *Atma*. Realizing this, the Mind experiences inner oneness even while regarding outer multiplicity.

### **Paradise lost, Paradise regained.**

Approaching the future with this insight into the real nature of man “paradise lost can turn into paradise regained”. That is the future we have to shape here on this earth.

But till such time that man is ignorant of his real nature and continues to act through his fragmented mental nature, the task of shaping a future paradise, is like asking a fish to climb the tree. One has to equip himself to play the role of a future architect. And spiritual self-transformation is the first step. The incredible insight into man’s wholeness: that each part contains the whole, is the beginning of self-transformation.

Thus equipped, our role in shaping the future is to serve as catalyst for ushering in the age of harmony and ending the age of conflict.

### **Reference**

1. *At the Feet of the Master*, page 6.

## THE KEY TO SELF-REALIZATION

It is difficult to find a Spiritual Guru and once you get such a Guru, you have to get the key from him through which we can open the doors of self-knowledge which is a more difficult task.

What is self-knowledge? According to HPB *Atmavidya* or *Atmajnana* means Practical Occultism. This means the Occultism is practical as well as theoretical. But Theoretical Occultism comes later. It is well understood. So we first put our focus on theoretical occultism.

If we call practical occultism as *Atmavidya* or *Atmajnana* then we have to call theoretical occultism as *Brahmavidya* i.e. Theosophy.

So now we are going to focus on theosophy which means *Brahmajnana* and occult science i.e. *Atmajnana*. We are member of Theosophical Society but the question is whether we are Theosophist? As per H.P.B., it is very easy to become theosophist, any person of average intellectual and a learning towards metaphysical of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself, one who is ever ready to sacrifice his pleasure for the sake of other people and who loves truth, goodness and wisdom for the benefit they may confer is a theosophist.<sup>1</sup> The first question arises when the disciple seeks self-cultivation through self-knowledge? Self-knowledge or self-realization is also called *Atmabodha* or *Atmanubhuti* by Adishankaracharya in *Vivekachudamani*.

When we think about *Atmajnana* or self-realization and when we look for a way to achieve it, we start studying about it in different books.

In the Upanishads, the soul is also referred to as '*Prana*'. Taittiriya gives an illustration from the Upanishad. *Pransamvad*!

Once all the senses in the body felt that the body was functioning because we were situated in the body and all the senses began to fight

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for Self-Realization (*Prana* or *Atman*). *Prana* said that your greatness will be realized only when you leave this body and the body becomes inactive and disposable. All once pledged, and that tongue, wrangling so loudly, said first I because, I do two things. Everyone said 'well you first woman'. Tounge stopped talking and what was the result of silence that body and mind became very calm and the body worked very well. If there was no voice, the daily activities of the body would have become higher and the brightness of the body would have increased. Then it was realized that reading the voice did not stop the activities of the body and nothing stopped the life. Then speech entered the body and taste senses came out and then the food was swallowed by the body without knowing the taste, the body was properly nourished. Due to this, the fat in the body disappeared and the body became more radiant with internal energy. Again, this proved that nothing obstructs the body except the taste senses and the taste sense entered the body very quietly. Then one by one the eyes (sight), nose (sense), ear (hearing), hands, feet and mind left the body. As the body worked blindly without eyes, without any smell, without hearing anything like a deaf person, without that organ like a limp and lame, every organ entered the body, as soon as it realized that the body was doing its daily work properly, and finally, in a big dream, the mind left the body. The body was thoughtless like a newborn child and was in a state of meditation. Tounge said to the *Prana*, now it is your turn and as soon as the *Prana* left the body, all the senses became duller and duller. All the senses said to that *Prana*, enter into the body, without you the body will become more sinful, which will have to be thrown away, O *Prana*, do not leave the body. That is, only if the Soul is present in the body, the Soul-filled body can progress in the mortal world, and only the progressing soul is here.

If the soul is to progress or evolve, it is necessary to attain Self-Enlightenment. According to J. Krishnamurti, there are 3 ways to attain Self-Enlightenment.

1. Self-Knowledge does not depend on any external authority

"Self-Realization is the beginning of wisdom. Self-Knowledge contains the entire universe and encompasses all human conflicts."

Further they say “Truth is a pathless land” and that eternal truth is within you, It is in your Soul, Not in any book even not in dogma or any belief systems-Why do you want to be students of books instead of students of life?”

The development of Self-Enlightenment does not depend on any external authority, Guru or Spiritual Institution. “Achieving Self-Enlightenment is a difficult task and most of us prefer the easy, deceptive way, so we create the right to shape and form our lives.”

2. Self-Enlightenment is Eternal and Continuous, the attainment of Self-Enlightenment is not an end result. J. Krishnamurti says that the Self-Enlightenment should be seen not as a fixed and ultimate goal but as a limitless and immutable process. “Self-Knowledge should be seen as a continuous and endless process, not as a fixed and final objective.” Without thinking that Self-Knowledge has been attained. It is said that there is a mystical process that increases the depth of understanding

### 3. Relationship is the Supreme Source of Self-Knowledge

“Self-Knowledge arises when we are aware of ourselves in the relationship, which shows what we are from moment to moment. The relationship is a mirror in which we see ourselves as we really are”.

JK goes on to say that a relationship is a process of self-disclosure, a relationship is a mirror in which we find ourselves.<sup>2&3</sup>

In this way, when a person gets Self-Knowledge, Self-Awareness develops due to this Self-Knowledge. Attainment of Self-Awareness or Self-Realization is based on the hypothesis of the human form but there are different opinions according to the Hindu school of thought. From a theoretical point of view, the soul is the supreme element of consciousness, it uses many vehicles through which it operates in the sevenfolds of the world. This complex of intelligence is called Monad. Further the higher aspect of mind unites with form and becomes tripartite which operates in the lower quaternary. When considered from this point of view, Self-Awareness comes from the ultimate Self of body consciousness, i.e. from physical consciousness to the brain. In order to deepen such awareness, the seeker has to go

through different states of *yoga*. In *Bhagavad Gita* 18 yogas like *Rajayoga*, *Karmayoga*, *Jnanayoga*, *Bhakti Yoga* etc. are mentioned while Patanjali Rishi mentioned *Ashtangyoga Sadhana*.

I. K. Taimni (*The Science of Yoga*) in his translation of the Patanjali Yoga Sutras, points out that the process of Self- Realization involves a whole series of awakenings in which the Supreme Consciousness progressively concentrates itself on the Subtle and Subtle Vehicles, which is termed ‘*Raja Yoga*’. In such a world, there are various methods by which the enquirer can attain Self-Realization. The authors of the literature of Theosophy in general, advise the aspirant to adopt whatever method he finds most suitable for his personality development, as the ultimate goal of all is same.

*Hatha Yoga* is not ineffective for Annie Besant either because it keeps the higher vehicles under control by the lower vehicles. It is imperative that this happens because it is achieved through very basic practice. Some philosophers suggest that chanting of Mantras, a preliminary practice of *Namasmarana* etc. will help you to bring the lower vehicles under control.

H.P.B’s triad of enlightenment is,

1. The first step to Self-Enlightenment is to be deeply aware of ignorance, to feel with every beat of the heart that one is constantly deceiving oneself.
2. The second step is more mystical, a knowledge which we may call special intuition and which can be acquired through effort.
3. Third and most important, there must be an indomitable determination to acquire that knowledge and to deal with it.<sup>4</sup>

*Atmajnana* or the insight of Self-Realization is very difficult. So the seeker in this process analyses himself and often misunderstands that he has attained Self-Realization, which is not reached by any logic or brain process, because awakening to the consciousness of the transcendental nature of man is the first stage of Self-Realization.

A lot of light has been shed on this subject in Kathopanishad Mantra 22 and 23 which have elaborated that:



Having meditated on the Self as bodies in the midst of bodies as per moment in the midst of impermanent and as great and pervasive the wise man does not grieve.

This Self cannot be known through much study, nor through the intellect, nor through much hearing, it can be known by the Self alone that the aspirant prays to the Self of that seeker reveals its true nature.

Here the Self is *Atma*, the spiritual component of the sevenfold system in theosophy.

In the spiritual life, like everything else subject to law, results cannot be obtained without earnest effort. The Law of Karma is immutable. The human being must rise through the process of evolution, it cannot be avoided. In the spiritual realm, every consciousness is qualified.

An almost universal problem is a tendency to identify ourselves with the physical world and our physical bodies even though we know intellectually that everything physical is impermanent and only the purely spiritual is permanent.

In other words, the candidate has to comprehend the laws of the higher life. These are the laws that prevail on the various planes where the individual has to function, when centered in his or her higher consciousness. Thus the emotional and lower mental activities have to be managed wisely and consistently. There are number of yogic disciplines that may enable the candidate to develop these abilities. There are also certain preliminary requisites, such as abstention from mind altering substances hallucinogenic drugs, alcohol, tobacco, a diet consistent form with health and non-violence, continence in sexual practices and physical cleanliness.

In fact, since the process of self-realization is progressive, it is reasonable to assume that a seeker cannot attain it in a single birth and must continue to do so much work in countless lifetimes. But it cannot be considered harsh or unpleasant as these practices alone are beneficial for self-development. Its deeper fullness and greater intensity are blissful.

Annie Besant has concisely described the condition of a self-realized person in a talk on “The Law of Duty” delivered to the Annual Convention of the Indian Section of the Theosophical Society in Varanasi on 26 December 1902. She said:

‘What then is spiritual?’ It is alone the life of consciousness which recognises unity, which sees oneself in everything and everything in the Self. The spiritual life is the life which, looking into the infinite numbers of phenomena pierces through the veil of Maya and sees the One and the Eternal within each changing form. To know the Self, to love the Self, to realize the Self, and that alone is spirituality, even as to see the Self everywhere alone is wisdom. All outside that is ignorance; all outside that is unspiritual. If once you understand this definition, you will find yourself compelled to choose not the phenomenal but the real to choose the life of the spirit as distinguished from the life of the form though on the highest plane. You will be compelled to choose definite methods for evolving the life of the spirit and you will search for the knowledge of the law which shall enable the consciousness everywhere, so that every form shall be dear not for the sake of the form but for the sake of the Self which is the life and reality of the form.

*Atmabodha* is a short book of 68 verses composed by Adishankaracharya and is a guide to Self-Enlightenment.

As mentioned in the book *Atmabodham of Sri Adi Sankara* with English translation by Prof. K.R. Radhakrishnan:<sup>5</sup>

*Atmabodha* means knowledge of one’s own self.

बोथोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।

पाकस्यवद्विवज्ज्ञानंविनामोक्षो न सिध्यति । ॥ २ ॥

Even as cooking is impossible without fire, so is liberation impossible without knowledge (of one’s own Self.) For knowledge is the immediate cause of liberation as fire is the direct cause of cooking.

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।

विद्याविद्यां निहन्येव तेजस्तिमिरसङ्घवत् ।।3।।

Action does not annihilate ignorance (*avidya*), for it is not antagonistic to ignorance. Even as light is the only dispeller of thick darkness, so is knowledge (of the Self) the only destroyer of ignorance (of one's own true nature).

सम्यक्विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत्

एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ।।47।।

The *Yogi* who has experienced the fullness of spiritual vision sees all the universe in his own Self and through the eye of Wisdom finds oneness which is his own Self, everywhere.

In the Sloka 49, 50 and 51, the self-liberated soul is full of *sama-dharma* with the bliss experienced, it is independent of anyone's hatred and longs for immortality. In such a state that it should remain eternally, it shines with intuition, conscience, inner light of knowledge. Through study, meditation and contemplation, the seeker consumes the disorders of desire and realizes the existence of the eternal stable soul within him. Yet any book, guru or deity in the universe can't achieve it.

When we discover our inner self and experience the eternal, infinite, all-pervading soul *Brahmavidya*, we call it self-realization. Just as Adishankaracharya wrote a commentary on the Upanishad for the students' understanding, so that the terms and definitions of the Upanishads can be understood properly. He composed some Chapters and books, that will be enlightening to the seeker in yoga practice is *Vivekachudamani*. There are a total of 581 verses in this book. During the study, I noticed something about Self-Realization or Self-Knowledge, its beauty and the way to reach the soul.

To make the curious study a little easier, I would first classify only those verses, which are necessary for the present subject and in the rest, try to throw a very brief light on them.

#### 1. Self-Knowledge and its harmony (Verses 56 to 61)

If the seeker follows the path of Self-Realization mechanically without fervour and yearning, none of the yoga's of *sakhya* ritual and *vidya* can be attained, no path can lead the seeker to his goal hence complete self-development cannot be achieved.

The moment the *sadhaka* realizes that he is possessed by the serpent of *avidya*, one of the most dangerous snakes in the forest of uncultivated and undeveloped heart, he should take the best teaching of 'Shasva' and acquire the knowledge of *Satyatattva* as the correct solution to *avidya*, what is the use of these pleasant ways of effecting things like sermons etc.?

#### 2. Self-Discrimination (Verse 147)

#### 3. Panch Kosha (five Sheeth)

##### i. Annamaya Kosha (Verses 154 to 164)

##### ii. Pranamaya Kosha (Verses 165 to 166)

##### iii. Manomaya Kosha (Verses 167 to 183)

##### iv. Vijnanamaya Kosha (Verses 184 to 188)

##### v. Anandamaya Kosha (Verses 207 to 210)

#### 4. Path to Enlightenment (Verses 194 to 206)

#### Soul and non-soul discrimination (Verses 147)

The existence of the soul is not realized by the common man, many births, even by the ascetic, because the sheaths of the five koshas are superimposed on that soul. When the water in the pond is covered with the layer of algae & moss, then that water is not drinkable and as soon as the layer of algae is removed, the pure water below it is useful to quench the thirst of the Traveller. That which is pure, blissful, united, supreme and shines without self-obsessed obstruction. That's why everyone who realizes the existence of the soul and the non-spirit, takes off the coverings around the soul and becomes a manifestation of the soul, from death to salvation, to the existence of the soul through Self-Enlightenment.

Gross, Subtle and Causal bodies are now classified into five koshas and these koshas surround or cover the soul.

The gross body is the outer or the first layer, it is called *Anna-maya Kosha*.

Only by removing the coverings one by one will one realize the existence of the soul.

### 1-*The Annamaya Kosha*, (Verses 154 to 164)

This is the gross body. It is born from food, survives only because of food and dies without food. It is very impure because it consists of skin, flesh, blood and excrement, is changeable and knower of all change and all things

### 2- *Pranamaya Kosha*: (Verses 165 to 166)

This *kosha* is composed of five pranas (*Prana, Apana, Vyana, Udan, Samana*) It permeates the *Annamaya Kosha* and the *Pranamaya Kosha*. This *kosha* is very powerful because it is non-conscious and alive with the soul. It can never be a soul as it is a form of air.

### 3. *The Manomaya Kosha*, (Verses 167 to 183)

The *Manomaya kosha* consists of the mind and the five sense organs and is the inner covering of the *anna-maya* and *pranamaya kosha*. This *kosha* is very powerful because closed and free states depend on mental processes There cannot be a soul because it is hindered by birth and death. The form is constantly changing.

### 4. *The Vijnanamaya Kosha*, (Verses 184 to 188)

Along with the five senses, our intelligence, developed mind, imagination all together is this scientific fund. It is the fourth covering of the soul, three outside (*Annamaya, Pranamaya* and *Manomaya*) and one between this and *Atma*. This *kosha* and soul have no such relation because soul is non-attached, passive and formless and has no connection with anyone in the material world.

Although ignorance has no origin, in short, it is unborn, but it has an end, the moment useful knowledge appears, the moment ignorance is destroyed, and what is this knowledge, then the soul is none other than the Supreme Soul, and this is the knowledge of the eternal seeker.

He is always changing his form, he is thoughtless, limitless, objecting to perception, unstable and restless due to fitful sleep.

### 5. *The Anandmaya Kosha* (Verses 207)

This *kosha* is the outer covering of the soul.

It falls from cells with its properties. The developed form of *Avidya* which enjoys happiness in waking and dream states is the Blissful *Kosha*. This *Kosha* is born out of *Sushupti*, because it is attached to many things in the external world for the sake of happiness.

Then the defects in these cells that cover the soul are removed one by one, and what remains is the perfect, pure body consciousness, which is called the Soul, and the consciousness of the Soul in the body and the Soul is Self- Realization.

### References:

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- 2) “Be a Light to Yourself” – 3 Essential Points on Self-Knowledge; Nicolas Rufina Dos Santos, Feb 17, 2019 <https://Nicolas-rufino-medium.com/be-a-light-to-yourself-3-essential-points-on-self-knowledge-in-philosophy>
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- 4) ‘Self-Knowledge’ by H. P. Blavatsky, *Lucifer Magazine* October 1887
- 5) K.R. Radhakrishnan, *Atmabodham of Sri Adi Sankara*, Mahavidya Theosophical Centre, 58/4, Prince Anwarshah Road, Lake Gardens Calcutta- 55, 1965, pp.17-18 and p. 42

## NEWS AND NOTES

### Delhi

Shankar Lodge has successfully maintained on-line lectures to be able to connect across states and nations in its public forums. The month of July was diligently well supported by its own DTF members bringing in topics of history of the Aryan, the Fifth Root Race with its rise and future in on-line platform.

Shankar Lodge continued study of *Shiva Sutras*, a well recorded series in aphorisms and its meaning unfolded from the book of I K Taimni.

*Thought Power* by Annie Besant, a book of abstract, carefully deducted to simplify for the listeners its principles, its practical application in the human journey for his evolution were taken up in the physical meeting of the Lodge by Dr. Mansi Bhagat on 28 June and 12 July.

National Lecturer Dr. Rajiv Gupta spoke about 'The Aryan Race' on 5 July. His other talk on 'Service' was held on 26 July.

Dr. Mansi Bhagat and National Lecturer Dr. Rajiv Gupta dealt with the topic 'Controlling the Mind' on 12 July.

'*Shiva Sutras*' Part- VIII was explained by Bro. R.K. Mathur on 19 July.

### Gujarat

A programme to celebrate the birthday of Col. H.S. Olcott was organized at Dr. Babasaheb Ambedkar Garden, Sector 14, by Saraswat Lodge of Gandhinagar on 2 August 2025. The President of the Lodge Dr. Gulab Chand Patel paid floral tributes to Col. Olcott and spoke about the works done by him.

August 2 marks the 61<sup>st</sup> birthday of the City Gandhinagar. The Minister Sri Kantibhai Patel offered floral tributes to Col. H.S. Olcott and gave a talk about him. Besides, he extended greetings on the occasion of the birth anniversary of Gandhinagar City.

The Treasurer of the Lodge Bro. Mahendra Bhai Chauhan presented a poem on this occasion and paid floral tributes to Col. H.S. Olcott. A large number of people and students attended the programme and rendered a song of Happy Birthday. Then, the

programme ended with the gratitude expressed to everyone by Bro. Nimesh Chauhan.

### U.P. & Uttarakhand

Bro. Ashok Kumar Gupta delivered a talk on 'Efforts and Grace' at Dharma Lodge, Lucknow, on 2 July. The topic of his other talk held there on July 30 was 'Life after Death'. Bro. U.S. Pandey spoke at the same venue on 9 July about 'Rise and Fall of Civilizations'. Besides, the two talks delivered by Bro. B.K. Pandey were on 'Insight into Teachings of the Bhagavad Gita' and 'Practical Theosophy' which were held on 16 and 23 July respectively.

A symposium on 'Success and Failure in Life' was organized by Nirvan Lodge, Agra, on 3 July. The subject of Bro. S.S. Sharma's talk held there on 10 July was '*Ram Darbar ka Adhyatmic Paksha*' and Bro. Praveen Mehrotra's talk delivered on 24 July was on 'Masters and Men'.

Bro. A.P. Srivastava spoke about 'Who am I' at Sarvahitkari Lodge, Gorakhpur, on 2 July. Bro. S.B.R. Mishra explained the 'Philosophy of Yoga Vashishtha' on 9 July. The subjects of the two talks delivered there by Bro. Ajai Rai were 'Evolution' and 'A I and Evolution' which were held on 16 and 23 July respectively. Bro. L.S. Shukla spoke there about '*Shiv-Tattva*' on 30 July.

Bro. S.B.R. Mishra gave a talk on the topic 'Accession of Man' at Sanatan Dharm Lodge on 13 July.

Bro. S.K. Pandey delivered a talk on 'Study Meditation and Service' which was held at Chohan Lodge, Kanpur, on 13 July. His other talk held at the same venue on 20 July was on the topic 'Etheric Double'. Bro. Shiv Baran Singh Chauhan gave a talk on "Evidences of Reincarnation" on 27 July. Besides, an on-line study on the book '*Reincarnation*' by Dr. Annie Besant was conducted daily at 5.00 p.m. by Bro. S.S. Gautam.

Group study of the book *Vivekachudamani* and *Karma Ka Rahasya* were conducted at Noida Lodge on 6 and 20 July respectively.

Bro. B.K. Kailash conducted the study of the book *KARMA* at Maitreya Lodge, Greater Nodia, on 6 July. Bro. U.S. Pandey delivered a talk there on 19 July in which he spoke about 'Introduction of Theosophy'.

The study of the book *The Voice of the Silence* was conducted by Sis. Kritika Goel at Prayas Lodge, Ghaziabad, on 6 and 13 July respectively.

Sis. Sushma Srivastava explained the ‘Symbolic meaning of Ganesh’ at Anand Lodge, Prayagraj, on 6 July. Sis. Archana Pandey spoke at the same venue on 13 July and the topic of her talk was *Sanatan Jnana*. Besides, Bro. Sudeep Kumar Mishra dealt with the topic ‘Principles of Spiritual Healing’ which was held in two sessions i.e. on 20 and 27 July respectively.

Federation President Bro. U.S. Pandey and Secretary Bro. S. K. Pandey reviewed on 03 July, the position on renewal of memberships and admission of new members, with the lodge officials and coordinators of the four educational institutions (VKM, VKIC, BTS and A.B. Primary School) at the Indian Section HQ. During the meeting of the Lodge (KTS) held on the same day, Sis. Bharti Chattopadhyay read a portion of the book *Theosophy ka Parichay*.

Bro. Divakar Maurya conducted the study of the book *Monad* on 25 and 27 July at the Annie Besant Lodge in Varanasi.

**Address to Students/Teachers/Youth:** Bro. U. S. Pandey addressed the students and teachers of BTS, Varanasi, during the morning assembly on 03 July. The topic of his talk was ‘Universal Brotherhood and Oneness’.

**T.V. Channel Talk:** A conversation with Bro. U. S. Pandey on the theme ‘Shambala’ was recorded by PMC Hindi T.V. channel on 18 July and telecasted.

**12th World Congress of T.S. in Vancouver:** Twelve members of the Federation participated in the conference as delegates of the Indian Section. Short talk on the topic: ‘Insight into Nature of Man—Part contains the Whole’ delivered by Sis. Vibha Saxena was held there on 25 July. Besides, an illustrated recorded presentation, on the theme ‘Adyar, the Multiverse’ by Bro. Shikhar Agnihotri along with Catalina Isaza was held on 26 July. Then, on the same day Sis. Suvralina Mohanty and Kritika Goel performed Indian Dance on the theme ‘The Divine Union – a Path to Insight and Wholeness’.

**TS Philippines :** Sis. Vibha Saksena facilitated on-line study of *The Bhagavad Gita* on 2, 9 and 16 July respectively.