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Editor

PRADEEP H. GOHIL

A STEP FORWARD

Suffering can be understood as the emotional pain resulting from a discrepancy between reality and our expectations or desires. Overcoming this, and finding peace, often involves a combination of accepting what is, shifting our perspective and practicing mindfulness.

Lord Buddha was not God. He was a human being and he suffered just as we do. For forty-five years he said over and over again, “I teach only suffering and the transformation of suffering”. When we recognize and acknowledge our own suffering, we will be able to look at it, discover what has brought it about and think of a course of action that can transform it into peace, joy and liberation. Suffering is the means Buddha used to liberate himself and it is also how we can become free.

The ocean of suffering is immense, but if you turn around, you can see the land. The seed of suffering in you may be strong but do not wait until you have no more suffering before allowing yourself to be happy. When one tree in the garden is sick, you have to care for it but do not overlook the healthy trees. Even with pain in one's heart, one can enjoy the many wonders of life – beautiful sunsets, smiles of a child, flowers and trees. To suffer is not enough. One should not get imprisoned by his suffering.

If one has experienced hunger, he knows that having food is a miracle. If one has suffered from cold, he knows the preciousness of warmth. When one has suffered, he knows how to appreciate elements of paradise that are present. One should not ignore his suffering, and should not forget to enjoy wonders of life, for his own sake and also for the benefit of others.

Suffering can be managed and reduced through various methods including acceptance, mindfulness detachment and

healthy lifestyle choices. Focusing on positive aspects, practicing gratitude, and helping others can also be a way to get rid of suffering and contribute to a sense of well-being. Acceptance is important as one must acknowledge the reality of his situation and try to embrace it without judgement, even if it is painful. Mindfulness will help one to pay attention to the present moment, without getting trapped in thoughts about the past or future, which can increase feelings of suffering. Similarly, let go off attachments to outcomes or possessions, as clinging to them can lead to further distress.

Suffering can be a powerful teacher, offering opportunities for growth and transformation. While pain and adversity are inevitable, the path out of suffering lies in finding meaning of life and practicing compassion for oneself and others. Ultimately, the path out of suffering is a journey of self-discovery and mindful living. By embracing acceptance, finding meaning and practicing compassion, we can cultivate a sense of inner peace and resilience that allows us to navigate the challenges of life with grace and wisdom. The eight ways to end suffering are 'right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration'.

Without suffering, one cannot grow. Without it, one cannot get the peace and joy which he deserves. One should not run away from suffering. Embrace and cherish it. With understanding and compassion, one will be able to heal the wounds in his heart and wounds of the others. Lord Buddha called suffering a Noble Truth because our suffering has capacity of showing us the path to liberation. Embrace your suffering and let it show to you the way to peace. This will be a step forward in your life.

DEEPAK PANDYA*

ASATO MA SADGAMAYA
“Lead me from the unreal to the real”

We may pray to God to lead us from untruth to truth — “*Asato Ma Sadgamaya*” — yet this prayer should not remain limited to the mere recitation of a *Mantra*; it must awaken within our consciousness as living awareness. To move toward truth means first to develop discerning insight into what is 'untruth' and what is 'truth.' Without discernment, even prayer can become a pleasant slumber. The path of truth may be difficult, but it alone is the path to liberation.

What is untruth? Untruth is not merely telling lies or spreading deception. It also manifests when we firmly believe that what we hold to be true is the ultimate truth, and we are unwilling to look beyond it. Untruth is a psychological web woven from fear, imagination, prejudice, and blind conformity. Within it, one may feel secure — for there are no questions, no doubts, no inquiry. But where there is no questioning, truth cannot arise.

Truth is not an ideology, an opinion, or a belief. Truth is a living experience. It reveals itself in the stillness of the mind, in formless awareness. If we try to grasp it, it slips away; yet when the mind is impartial, fearless, and open, truth manifests on its own. Therefore, the first condition for moving toward truth is discernment and inner neutrality.

Our ideas about the Divine, too, are largely based on imagination and conceptual constructs. What the senses can easily perceive, we readily accept. But that which transcends the senses — that which is beyond words — the mind attempts to comprehend by creating images and forms. These imaginations may become beautiful idols, magnificent temples, distinct religious sects, or elaborate rituals. The human mind seeks to shape the unknown into something familiar. This mental process is natural; however, when we mistake these imagined forms for the ultimate reality, untruth begins.

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J. Krishnamurti used the term “local god” to explain this distinction. The phrase may sound uncomfortable to some, yet it carries profound meaning. A “local god” is a God fashioned by human beings — shaped by culture, tradition, fear, hope, and desire. Every region, every community, every sect creates its own image of God according to its conditioning. Often, that God becomes nothing more than a reflection of our own minds.

Where does the error lie? The error arises when we consider this “local god” to be the universal and absolute truth, and dismiss all other perceptions as false. From there begin disputes, divisions, and conflicts. God, who symbolizes unity, becomes the cause of separation — because we have mistaken the form for the truth and forgotten the essence beyond the form.

To seek truth, it is essential to understand the difference between form and essence. Forms change according to time and place; essence remains immutable. Forms display diversity; essence embodies unity. If we remain confined to form, our attention stays outward — on idols, temples, scriptures, rituals. But when we turn toward the essence, our attention moves inward — toward consciousness, awareness, and impartiality.

Understanding the Supreme through the senses is difficult, because the senses are limited. The eyes perceive only the visible; the ears hear only sound. Yet the Divine encompasses both the seen and the unseen. Therefore, the mind constructs forms to comprehend it. Initially, such constructions may serve as helpful means; but if the means itself becomes the end, the path is lost.

Krishnamurti often said that truth cannot be attained through any fixed path. “Truth is a pathless land.” This means that truth is not confined within a particular system, method, or sect. When we assume that a specific path is the ultimate one, we unknowingly limit truth. And to limit truth is to transform it into untruth.

Here the significance of prayer becomes clearer. If our prayer is, “O Lord, strengthen me within the fortress of my beliefs,” such a prayer will lead us away from truth. But if our prayer is, “O Lord, grant me the courage and discernment to see truth,” then that prayer can bring about inner transformation.

To move from untruth to truth is to free the mind from its

own bondage. This freedom cannot be given by anyone from outside. A teacher, a scripture, or a tradition may show the way, but we must walk it ourselves. The realization of truth is personal; it cannot be inherited.

The search begins only when we accept that our knowledge is limited. Ego says, "I know everything." Discernment says, "There is still much to learn." Ego creates a "local god"; discernment bows before the Unknown.

Truth is not always pleasant. Often it is harsh, because it shatters our illusions. Yet from that very breaking arises genuine peace. If we choose only what is comforting and agreeable, we choose consolation over truth.

Therefore, before praying to move from untruth to truth, we must ask ourselves: "Am I truly ready for truth? Am I prepared to question my beliefs, imaginations, and fears?" If the answer is yes, the journey can begin.

The various forms of God reflect the richness of human culture. But to recognize the one essence behind these forms is spiritual maturity. Just as many rivers ultimately merge into the ocean, so diverse religious forms point toward one universal consciousness. If we quarrel over the rivers and forget the ocean, the meaning of the journey is lost.

Ultimately, truth is not something external. It is the light that reveals itself within our own consciousness. When the mind is free from fear, prejudice, and illusion, truth shines forth on its own. Our prayer to God should be for the capacity to recognize this inner light.

The journey from untruth to truth begins not with outer change, but with inner awakening. Recognizing the limitations of the "local god" and moving toward universal consciousness — this alone is true spiritual progress. Truth may not be pleasing to all, but those who embrace it experience profound peace and liberation within.

Let us pray: O Supreme Consciousness, grant us a thirst for truth, the wisdom to recognize untruth, and the courage to experience the essence beyond the constructions of our mind. Only then will prayer cease to be mere words and become life itself.

RAJIV GUPTA* & MANSI BHAGAT**

CELEBRATING 150 YEARS OF THEOSOPHY ACROSS THE GLOBE

'Permettez moi, Madame', said Colonel Henry and gave Madame Blavatsky a light for her cigarette. The smoke that lit the permanent fire and stirred up the journey of a life's mission, giving birth to the Headquarters of the Theosophical Society on 17 Nov 1875 in New York, established in the last quarter of the century, which has given the teachings of Ancient Wisdom in the modern language.

The peculiar circumstances, says Colonel Henry Steel Olcott, were so Karmically oriented in the Divine Plan for the meeting of the founders to be in 1874, a year before the establishment of the official Theosophical Society, bringing together a captivating, aristocratic, witty Russian 43 year Madame Helena Petrovna Blavatsky, her ideas upon subjects original and thought provoking and a disciplined ex-military, 42 year old practicing lawyer and journalist, who was deeply interested in investigating the phenomenon associated with Spiritualism spreading in the USA at that time.

Both together withstood opposition, criticism, adversaries and tricksters which outnumbered the spiritual sympathizers. "But it was the voice of common sympathy, the attraction of soul to soul", writes Col. Olcott in his autobiography '*Old Diary Leaves*'. This movement which they started through Theosophical Society in 1875 was a small circle at that time and in 150 years has grown all over the world, celebrating the spreading of Eastern Teachings to humanity across the globe in more than 60 countries in the spirit of Brotherhood.

Let us then reflect upon the wisdom it offers to the modern society when spiritual teachings are pouring in from all quarters.

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The doctrines that Theosophy promulgates are the Laws of Karma, Reincarnation, Evolution, Unity and Periodicity. Whenever the journey of a Solar System begins from Unmanifest to Manifest, these Laws come under operation under all places, circumstances and on all beings including mineral, vegetable, animal including human kingdom. Hence, the Nature's Laws including the Karmic laws start acting by its very nature under the grand scheme of the Law of evolution for the conditions and circumstances to manifest.

Theosophy teaches about NATURE'S LAWS. Nature is not random nor works by chance. The forces of Nature are aligned to work in a system with complete order in measurable methods. These measures are accurate to even a fraction of a second defined. Hence, humanity is definitely governed by these Laws of Nature and cannot overcome these forces until a man starts aligning himself to proper scientific study and understanding, then the Nature's Laws can be verified by those men of knowledge.

Unfairness and injustice in the world can be understood only through this Law of Karma which operates with accurate scientific precision. This Law of Karma is taught in Theosophy and when applied explains the apparent randomness and chaos in the world as we see it. Amongst the five major Laws at work, Law of Karma, its swiftness and precision when outgoing generated forces come together back to the centre from its point of origin, should be grasped thoroughly. Even if a rudimentary understanding of the Law of Karma is achieved, then the person attains some degree of substantial peace and harmony within himself.

Now this person is in the position to take control of how he will respond to the various situations which appear in his life. In this way, he is able to lead his life in accordance with the laws of Nature.

Man-made laws are conditioned by the country and we live in anxiety due to change in conditions and circumstances.

Man-made laws operate as per existing demands of that civilization for whom the outer conditions are constantly modified when living in relationship with others. Hence, there is no real ground to hold on to when we live in a society where change is the law.

Nature's Laws are unchanging and the forces we generate have a resultant effect under our control. This gives us freedom from anxiety when outer circumstances change as obedience to Natural Laws is our success story.

Nature's Laws are absolute and by choosing to live through the Laws of Nature, success is sure as the foundation for input from calculation of causes and its final resultant will be complete.

The functioning of the human body, for example, works on Natural laws, and this study has enabled medical science to heal various diseases.

With deepening research in human body genomic study, further truths of health and disease are unfolded and revealed. Similarly, further deeper study of Nature's laws will unveil truths of human journey for a Man. Thus, for a man of knowledge, Karma becomes a guiding force for energies to be channelled on his planes of functioning – physical, emotional and mental. But, Karma perplexes and complicates the uninformed and the ignorant living in the physical world.

Karma, in its doctrine, should be, therefore, stripped of all the superstitions and dogmas prevalent currently in the world by incomplete knowledge and misinterpretation among all people. The mind becomes shining wisdom of Reality for those who actively and objectively apply Karmic principles in the real world through proper reasoning and common sense.

Thus, will we become responsible for reaping the results of success or failure as per our choosing and it gives us relief from worries which the common man suffers in daily life. The deep irony is the incomplete study of science by intellectual minds who have a responsibility to choose how to guide human

progress rightly in the world.

If the intelligent minds carefully study Nature's Forces through the scientific method of Theo-sophia (Ancient Wisdom), then Ignorance shall be conquered and growth will be restored for the benefit of mankind. Materialism and its use will be more maturely handled by young generations.

IN THE END, says our Diamond Soul Former President, Dr. Annie Besant, in her book, '*A Study in Karma*':

“It is also with this science of karma; the student cannot remain always in the domain of generalities; he must study the subdivisions of the primary law, must seek to apply it in all the circumstances of life, must learn how far it binds and how freedom becomes possible. He must learn to see in Karma a universal law of nature, and learn also, as in face of Nature as a whole, that conquest of and rule over her can only be gained by obedience”.¹

1. “Nature is conquered by obedience”,

Annie Besant, *A Study in Karma*, Second Edition, TPH, Adyar, Madras, India, 1917, pp.1-2

We need to realize that her (Dr. Annie Besant) magnificent social, educational, political and other work was for her far-seeing vision a mere preparation for India to regain her natural pre-eminence in the spiritual realm. India's genius, she declared, is for spirituality more than for anything else, and India's role is to lead and uplift the world through the spiritual knowledge which is her precious heritage.

RADHA BURNIER
"FOREWORD"

In Honour of Dr. Annie Besant
Lectures by Eminent Persons, 1952-88, p. v.
The Indian Section, The Theosophical Society, Varanasi

KHUSHBOO ASHOKKUMAR MISHRA*

CONTRIBUTIONS OF CHARLES WEBSTER LEADBEATER TO HUMANITY THROUGH THE THEOSOPHICAL SOCIETY

Charles Webster Leadbeater (1854-1934), an influential figure within the Theosophical Society, dedicated his life to exploring the esoteric dimensions of human existence and disseminating ancient wisdom to a modern audience. Leadbeater's teachings reached a wide audience through his books, popularizing complex concepts and fostering a sense of spiritual seeking among readers. He was a British clergyman, clairvoyant and prominent theosophist who made significant contributions to esoteric philosophy and spiritual teachings through the theosophical society. His influence extended across various domains, including clairvoyance, reincarnation, esoteric Christianity and theosophical education. Despite facing controversies, Leadbeater's works continue to shape theosophical thought and inspire spiritual seekers globally. His literary work, characterized by its exploration of the unseen realms and the potential for human spiritual development, played a crucial role in shaping the intellectual landscape of the theosophical movement.

Promoting esoteric knowledge and theosophical teachings

Leadbeater's prolific writings and lectures served as a cornerstone for disseminating theosophical teachings to a broader audience, contributing significantly to the popularization and interpretation of esoteric knowledge. Leadbeater played a pivotal role in shaping modern theosophy by emphasizing spiritual evolution, karma, reincarnation, and clairvoyance. His books, such as *The Astral Plane* (1895), *The Chakras* (1927), and *Man: Whence, How and Whither* (1913), explored metaphysical topics and provided insights into subtle energy bodies, life after death, and higher consciousness. His teachings on spiritual anatomy and the various planes of existence helped shape the

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framework of theosophical thought. Through his works, he provided a comprehensive understanding of the unseen worlds and their impact on human life¹. Leadbeater perceived and mapped the human energy body through his clairvoyant investigations, providing detailed descriptions of the chakras, their functions, and their corresponding colours, which added a new dimension to theosophical teachings and influenced subsequent new age practices.

Leadbeater's exploration of the astral plane provided theosophists with an understanding of the different dimensions of existence beyond the material world. His works detailed the experiences of individuals after death, describing various levels of consciousness, including Devachan (a heavenly state) and Kama Loka (the lower astral realm). His research helped solidify the theosophical belief in the continuity of life beyond physical death, contributing to the broader discourse on metaphysical sciences².

Clairvoyant research and spiritual science

His clairvoyant insights into the afterlife, karma, and reincarnation have helped shape the spiritual beliefs of countless individuals, leaving an enduring legacy in the realm of metaphysical inquiry. He defined the clairvoyant as a simple man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perception. Claiming to possess psychic and clairvoyant abilities, Leadbeater conducted extensive investigations into the astral and mental planes, past lives, and the afterlife. He stated, "It is one of the commonest of our mistakes to consider that the limit of our power of perception is also the limit of all that there is to perceive"³. His belief that clairvoyance allowed one to perceive beyond the physical realm influenced theosophical understanding of spiritual anatomy. His research on auras and chakras, particularly in *The Chakras*, laid the groundwork for later new age and alternative spiritual movements⁴. His observations of subtle energy bodies continue to be referenced in contemporary discussions on metaphysical sciences and spirituality.

His clairvoyant studies extended to past lives and

reincarnation, a fundamental concept in Theosophy. In *Man: Whence, How and Whither*, co-authored with Annie Besant, Leadbeater chronicled the past lives of various individuals, linking them to historical figures⁵. His work on reincarnation provided Theosophists with a deeper perspective on karmic evolution and the soul's journey through multiple lifetimes.

Influencing J. Krishnamurti and the Order of the Star

One of Leadbeater's most significant actions was his discovery of J. Krishnamurti in 1909. Leadbeater's influence extended beyond a mere mentorship, fundamentally altering Krishnamurti's destiny and imbuing the Order with a unique blend of theosophical tenets and Krishnamurti's burgeoning philosophical insights⁶. Leadbeater believed Krishnamurti to be the future World Teacher and played a crucial role in grooming him through the Order of the Star in the East.⁷ Leadbeater's introduction of the occult hierarchy, with its Masters and progressive initiations centered in the mythical city of Shamballa, first appeared in his writings⁸. The Order of the Star was established in 1911 to support Krishnamurti in his mission as the coming World Teacher, which reflects Leadbeater's profound belief in Krishnamurti's destiny. Though Krishnamurti later distanced himself from theosophical society and disbanded the Order, Leadbeater's influence on his early life contributed to the dissemination of spiritual ideas that Krishnamurti would later refine and propagate in his own philosophy⁹.

Leadbeater's recognition of Krishnamurti was based on his clairvoyant visions, which he believed indicated Krishnamurti's high spiritual potential. The Order of the Star, conceived as a vehicle for Krishnamurti's anticipated role, became a focal point for theosophical aspirations and a platform for disseminating Krishnamurti's message¹⁰. Leadbeater, alongside Annie Besant, played a pivotal role in shaping the Order's structure and propagating its message, intertwining theosophical ideals with Krishnamurti's burgeoning spiritual vision. Under the guidance of Leadbeater and Annie Besant, Krishnamurti was educated in theosophical principles and prepared for his role as the World Teacher. Leadbeater's teachings promoted the idea that humanity's spiritual evolution was guided by a hierarchy of enlightened beings or Masters who directed the destiny of

humanity. His vision cast Krishnamurti as the embodiment of the Maitreya, a concept deeply rooted in Buddhist eschatology, further solidifying the Order's purpose and attracting a diverse following seeking spiritual guidance.

Krishnamurti's teachings, while initially aligned with Theosophical doctrines, gradually diverged, emphasizing individual experience and self-discovery over prescribed paths and external authorities. Krishnamurti's message, focused on direct experience and the rejection of external authority, resonated with a growing audience seeking spiritual autonomy, challenging the established norms of organized religion and conventional belief systems. However, Krishnamurti eventually rejected the path of Leadbeater; his early training influenced his later teachings on self-inquiry and spiritual enlightenment¹¹.

Establishing educational institutions

Leadbeater co-founded several theosophical schools, promoting a holistic and spiritual approach to education. The Theosophical Education Trust and Theosophical Schools in India, Sri Lanka, and Australia were part of his efforts to provide students with an education that incorporated spiritual teachings alongside conventional subjects. These institutions aimed to cultivate moral and ethical values, integrating theosophical principles into the academic curriculum. His contribution to theosophical education remains an important aspect of his legacy.

One of his notable contributions was the establishment of the Theosophical School in Sydney, Australia. This school emphasized the development of both intellectual and spiritual faculties, fostering an environment where students could explore esoteric subjects while receiving traditional education. His efforts in education helped shape a generation of Theosophists who integrated spiritual awareness into daily life.

Contributions to religious and occult thought

Leadbeater's work popularized occult concepts and reached a broad audience, establishing him as a leading authority on occultism, psychic phenomena, and visionary experiences among his followers, including Annie Besant¹². Leadbeater's claims often involved extraordinary psychic abilities, such as penetrating the atom with his mind and exploring other planets

while remaining physically on Earth. He asserted regular communication with the Masters or Mahatmas, the Supermen who constitute the Occult Hierarchy of this planet, and claimed to have sent sea spirits to dig out atoms of another element from the mines of Sabaranganuwa in Ceylon while he lay in his bed in Madras in India¹³.

Leadbeater's development of the Occult Hierarchy concept, centered in the mythical city of Shamballa in the Gobi Desert (however some other believes this city is located in Himalayan/Tibet region), with its Masters and progressive Initiations, first appeared in his writings and was subsequently popularized by him. He posited that these Masters, enlightened beings who guide humanity's spiritual evolution, could be contacted through meditation and occult practices, thus establishing a framework for spiritual advancement within the Theosophical context. His articulation of the Occult Hierarchy offered a structured path for spiritual seekers, emphasizing the importance of initiation and guidance from advanced spiritual beings¹⁴.

His contributions to esoteric Christianity were substantial. He argued that Christian teachings contained hidden mystical meanings aligned with Theosophy¹⁵. In *The Inner Life* (1911) and *The Hidden Side of Things* (1913), he explored the unseen spiritual dimensions of everyday life. His *The Science of the Sacraments* (1920) reinterpreted Christian rituals as spiritual energy activations. By infusing Christian narratives with esoteric interpretations, Leadbeater provided a framework for individuals to reconcile their Christian background with Theosophical concepts, offering an alternative spiritual path that appealed to a diverse audience¹⁶. These perspectives helped bridge Theosophy and Christianity, offering a mystical approach to religious doctrines that influenced esoteric circles worldwide.

Notable works and quotations

C.W. Leadbeater authored several influential books, including *The Astral Plane*, *Clairvoyance*, *The Hidden Side of Things*, *The Chakras*, *The Inner Life*, *The Science of the Sacraments*, *Thought-Forms* (co-authored with Annie Besant) and *A Textbook of Theosophy*

Expanding theosophy globally

As a leader in the Theosophical Society, Leadbeater played a significant role in spreading Theosophy worldwide, particularly in India, Australia, and Europe. His lectures and writings contributed to the expansion of Theosophical ideas, influencing later New Age movements, alternative spirituality, and occult studies.

Leadbeater's Theosophical interpretations promoted the idea of universal brotherhood and esoteric Christianity, resonating with individuals seeking spiritual insight beyond conventional religious doctrines¹⁷. His contributions to religious and occult thought lie in his clairvoyant investigations, popularization of esoteric concepts, and advocacy for esoteric Christianity. He provided a structured path for spiritual seekers, solidifying his place as a prominent figure in the Theosophical Society and the broader occult movement^{18,19}. His commitment to global dissemination ensured that Theosophy reached a diverse audience, fostering a greater understanding of spiritual evolution and metaphysical knowledge.

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NEWS AND NOTES

Assam

(1st Quarterly Report from 1st October 2024 to 31st December, 2025):

Important Days of TS: During this period two auspicious days, namely Annie Besant Day and Foundation Day were observed by Assam Theosophical Federation. As per the request from Pragjyotishpur Theosophical Lodge, this year, ATF observed Annie Besant Day on 1st October, 2025, in “**Kiron Hall**” of the Lodge. Bro. Kiron Chandra Buragohain presided over the meeting. Besides the dignitaries from ATF, members from Pragjyotishpur Lodge participated in the meeting.

Dr. Bipul Sarmah, President, ATF, presided over the meeting organized on 17th November, 2025, to celebrate the 150th Foundation Day of Theosophical Society. The meeting was held at ATF Head Quarters. Sis. Dr. Chandra Prava Bhuyan, Sis. Bina Hazarika, Sis. Arunima Baruah, Bro. Kiron Ch. Boragohain and Bro. Dr. Jagannath Patgiri spoke on this occasion. Different lodges under ATF also observed these days at their respective venues with due honour.

Annual General Meeting: The 48th AGM of ATF was held with a day-long programme on 14th December, 2025 in Govt. Pensioner Bhawan Auditorium, Chandmari, Guwahati. The celebration started with Flag Hoisting at 8-30 A.M. by Dr. Bipul Sarmah, President, Assam Federation. Dr. Bipul Sarmah, presided over the open session which started from 9-30 A.M. with Prayers of Religions conducted by Dr. Chandra Prava Bhuyan, Vice President, ATF, followed by Universal Prayer, initiated by the President. Thereafter, Sis. Arunima Baruah read out the greetings received from Bro. Pradeep H. Gohil, President, Indian Section and from dignitaries of other Federations.

Bro. Ramesh Mahanta, Secretary presented the Annual Activity Report and then, in absence of Bro. Prem Narayan Das, he presented the Audited Accounts Report. Both the reports were approved by the General Body. Bro. Dr. Bipul Sarmah, released *Jnan Jeuti* (the 36th issue), the annual bi-lingual souvenir of Assam Theosophical Federation, edited by Bro. Binoy Kumar Sarma.

The theme of the AGM was “Spirituality and Brotherhood.”

Renowned writer and Sahitya Akademi Awardee Dr. Jayanta Madhab Bora participated in the meeting as the Chief Guest. Dr. Bora was introduced to the audience by Bro. Gokul Chandra Deka, the Publicity Officer, ATF. Thereafter Dr. Bora delivered the Keynote Address on the theme of the AGM. From the audience Bro. Kanteswar Talukdar, Bro. Sukumar Dutta, Bro. Gokul Chandra Deka, Sis. Usha Rani Sarma spoke on the occasion and Bro. Suren Goswami presented a folk song.

Thereafter, as per agenda the existing Executive Committee was dissolved as its term was over and a new 15 member E.C. was formed for the next three years (2025-26 to 2027-28) with Dr. Bipul Sarmah as President and Dr. Chandra Prabha Bhuyan, Bro. Uma Shankar Sahoo and Dr. Dinamani Bhagawati as Vice President, Bro. Ramesh Mahanta as Secretary, Bro. Kiron Chandra Buragohain as Jt. Secretary, Bro. Pradip Kumar Nath as Treasurer, Bro. Gokul Ch. Deka as Publicity Officer, Bro. Binoy Kr. Sarma as Editor and Sis. Gitu Pathak Bhagawati as Librarian. Besides, five others were elected as members of the Executive Committee.

Vote of thanks was proposed by Bro. Kiron Ch. Buragohain. The AGM concluded with a prayer recited by Bro. Mahendra Nath Sarma.

Delhi

Dr. Rajiv Gupta, National Lecturer, delivered a talk on the topic '*Karana Sharira- Causal Body*' which was held in the physical meeting of Shankar Lodge on 10 January 2026.

National Lecturer Sis. Vibha Saksena conducted on-line study on '*Movements of the One Reality – Studies of The Secret Doctrine- Part-2*', it was held on 17 January.

The subject of talk delivered by Bro. Saurabh Ranjan in the physical meeting of Shankar Lodge on 24 January was '*Thought Power*'.

U.P. & Uttarakhand

Bro. B.K. Pandey delivered a talk on the topic '*Human progress and Ideal of Pefrection*' which was held at Dharma Lodge in Lucknow, on 7 January 2026. His other talk held there on 14 January was on '*Purpose, Usage and Basis of Morality*'. Bro. Ashok Gupta explained on 21 January about '*Plan Evolution and Goal of Life*'. The topic of Bro. Pramil Dwivedi's talk held there on 28 January was '*Man and his Bodies*'.

Sis. Vasumati Agnihotri delivered a talk on 'Practical Occultism' at Pragya Lodge on 25 January. It was followed by discussion.

Bro. Praveen Mehrotra spoke about 'Adyar Diary' at Nirvan Lodge, Agra, on 15 January. The other two talks held at the same venue were on the topics 'Surya Namaskar' delivered by Bro. R.S. Ojha on 22 January and on the topic 'Theosophy and Bhagvad Gita' by Bro. R.L. Tiwari on 29 January. Besides, a symposium on the theme 'Theosophy' was organized by the Lodge on 8 January.

Bro. Ajai Rai's two talks delivered in Sarvahitkari Lodge, Gorakhpur, were on the topics 'Comparative Religions' and 'Duty of a Theosophist' which were held on 7 and 21 January. Bro. Arvind Rai spoke there on 14 January about 'Cosmogenesis' and Bro. S.B.R. Mishra's talk held on 28 January was on the topic 'Paramitas'. Besides, Bro. S.B.R. Mishra explained the 'Basic Principles of Theosophy' at Sanatan Dharm Lodge on 14 January.

A talk on the topic 'Brahmvidya and the Bhagvad Gita' was delivered by Bro. Vindyachal Mishra at Jagdishpur Lodge in Distt. Gorakhpur on 4 January.

'The Meaning and Purpose of Self-realization' was explained on 30 January by Bro. Vashishtha Mani Tripathi at Brahmvidya Lodge Gigina Bhiyan (Distt. Gorakhpur).

A talk on the topic 'Idea of Jivatma in Kathopanishad' was delivered by Bro. Sudhir Kumar at Choturbhuj Lodge, Bansaon, on 29 January.

A group discussion on the subject 'Prana Principle' was held on 8 January in Laxmi Narayan Lodge, Basupur (Distt. Gorakhpur).

Study of the books *Theosophy Ke Path* and *The Key to Theosophy* were conducted in the month of January by Narayan Lodge, Mirzapur.

Homage was paid to late Bro. S.S. Gautam in the meeting of Chohan Lodge, Kanpur, held on 11 January. A talk on the topic 'To those who mourn' delivered by Sis. Shaily Singh and the other talk on 'Buddhist Meditation' by Bro. Raj Brijpuriya were held at the Lodge on 18 and 25 January respectively.

Study of the book '*Vivek Chudamani*' was conducted under the auspices of the Lodge in Noida on 4 January and a group discussion was organized by the Lodge on 18 January.

Sis. Indu Sood conducted the study of the book '*Doctrine of*

the Heart' by Annie Besant at Maitreya Lodge, in Gr. Nodia. It was held on 18 January.

Sis. Suvralina Mohanty conducted the study of the book entitled '*Be a Lamp unto Yourself*' by K. Satchitananda. It was held on 11 January under the auspices of Prayas Lodge in Ghaziabad. And then she conducted Bharat Samaj Pooja at the same venue on 18 January and explained its significance. Besides, an on-line talk delivered by Sis. Sushma Srivastava on the topic 'Emblem of Theosophy' was held under the auspices of the Lodge on 25 January.

Sis. Archana Pandey delivered talk on the topic 'Astral Plane' which were held in two sessions at Anand Lodge in Prayagraj, on 11 and 25 January respectively.

Bro. K. Siva Prasad, National Director, TOS in India, delivered a talk in the meeting held under the auspices of Kashi Tattva Sabha at the Section HQ on 30 January 2026. The subject of his talk was 'Buddhism and Theosophy' and he explained about the closeness between the two in terms of belief and realization. Both Buddhism and Theosophy emphasize on the need to cultivate peace and compassion for the benefit of Humanity. Although Buddhism took birth in Asia it reached all over the world with powerful message on suffering and self-transformation. Sympathy towards plants, animal kingdom and the respect towards entire nature is the driving force of Buddhism to spread across the globe in spite of communication modes available at that time. The Founders of Theosophical Society Madam Blavatsky and Bro. H.S. Olcott strongly followed the teachings of Budha to expand theosophy on Universal basis. Theosophy with a mission to bring about Unity of life, spiritual self-transformation and understanding ageless wisdom is moving forward to serve humanity with the firm pillars of Theosophical Society. The Principles, Ideals and Teachings of both Buddhism and Theosophy have become more important and necessary in the present era due to inter-religious conflicts, materialistic growth, cruelty to ecology and stressful life.

A group discussion on the topic 'Theosophical Approach to Festivals - Symbolism' was organized by Annie Besant Lodge, Varanasi, on 23 January.

Bro. Ravi Prakash spoke on 7 January in Rampur about 'Overview of the book *Theosophy Ke Path*'.

Public Talk: 'Know Yourself Group' organized Bro. S.K. Pandey's on-line talk on the theme 'Origin of Thought' on 8

January and then organized his other on-line talk on 'Thought Transference' which were held in two sessions on 14 and 15 January respectively.

PMC Group organized Sis. Indu Sood's on-line talk on the topic 'Introduction of Theosophy'.

Address to Students/Teacher/Youth: Bro. U.S. Pandey addressed the students/teachers of Government College of Art, Science and Commerce in Goa. The theme of this talk delivered on 23 January was 'Science of Life, Purpose of Human Life and Art of Living'.

Contribution in other Federations: Bro. U.S. Pandey conducted a session on 'Self-transformation through Awareness' in Davangere Lodge (Karnataka Federation) on 11 January. Then, he conducted study on 'Foundation of Esoteric Philosophy' which was held in two sessions in Malleswaram Lodge in Bangalore on 12 and 19 January; He delivered a talk on the topic 'Parabrahman' in Vijayanagar Lodge on 17 January and spoke about 'Theosophising our lives' which was held at Bangalore City Lodge on 18 January.

Goa Lodge: On invitation of Bro. Pritam Kalyankar, President of Satyam Lodge Goa, a workshop on the theme 'Theosophy – The Science of Life and Art of Living' was conducted by Bro. U.S. Pandey from 24 to 26 January.

Sis. Sushma Srivastava's on-line talk organized on 31 January by Shankar Lodge (Delhi Fed.) was on the topic 'The Seven Rays'.

Contribution to the Indian Section Programme: The Indian Section Convention-II was held at Adyar on 1 January in which the book '*Theosophy Ke Path*' by Bro. U.S. Pandey was released by the International President Bro. Tim Boyd.

Sis. Vibha Saksena conducted on-line study of 'Letters Nos. 33 to 37 of the book *Letters from the Masters of Wisdom*. It was held on 16 January.

Sis. Sushma Srivastava conducted on-line study of the book '*First Principles of Theosophy*' (by C. Jinarajadas) on 18 and 25 January.

International Convention: Global meditation was conducted by Bro. Shikhar Agnihotri and Catalina on 4 January.

New Lodge: A new Lodge has been started in village Jagdishpur (Distt. Gorakhpur).

Passed to peace: Sri Shyam Singh Gautam (Diploma No. 57863) of Kanpur, Smt. Bhanmati Mishra (Diploma No. 97227)

of Gorakhpur and Sri Ram Pratap Singh (Diploma No. 55885) of Etawah passed to peach on 10,11, and 19 January 2026 respectively.

SUPPORT CONVENTION

The theme of the 150th Convention, held at the International Headquarters, Adyar, from 31 December 2025 to 4 January 2026, was 'One World, One Life: The Spirit of a New Humanity'. The Support Convention on this theme was jointly organized by the Indian Section and Kashi Tattva at the Indian Section HQ, Varanasi, on 31 December 2025 and 4 January 2026. Meeting on the both days started with the Universal Prayer lead by Smt. Bharti Chattopadhyay on 31 December and by Smt. Manju Sundaram on 4 January. The President in-charge Bro. S.L. Dar welcomed the members on both days.

Smt. Manju Sundaram spoke on 31 December and said: Beholding the planet Earth, from the celestial space, sitting in the spacecraft, the astronauts did not look for their own respective cities or their countries, but witnessed a divine, breathtaking phenomenon! Awe struck, with wordless wonder, they just saw earth in its fullness, oneness- with all its splendour and magnificence, words failing, perhaps, to express the deluge of feelings!

The whole picture now, sadly and tragically enough, is so very alarming, shattering and it is really high time that we did something about it before it is too late!

The theme of the International Convention, this year, impels one to delve into the depths of one's own being, exploring with utmost honesty and truthfulness, one's own psyche, then reflect and question one's own self as to how responsible are *we*, to bring the world to present conditions – divided, disintegrated, broken into pieces, before it is too late.

Our ardent hopes and prayers to make the 'dream come true', the dream of One World, One Life, *we* will have to transform, radically, our whole being, our psyche, the whole structure of our thoughts and actions.

In order to save and protect the already flickering flame from extinguishing, let us, not just as individuals but as one indivisible whole, put in all our sincere efforts to transform the divided world into one world, a sanctuary, not just for human beings but for all beings.

Let us begin- here and now!

Dr. Kumud Ranjan, National Secretary, TOS India and President - Kashi Tattva Sabha, spoke on 4 January and said the theme of the International Convention has a deep connection with Theosophy, as visionaries like Madame Blavatsky and Colonel Olcott had already foreseen its significance and relevance to the present time when they founded the Theosophical Society.

Colonel Olcott felt, "If Theosophy did not make men better, purer, wiser, more useful to themselves and to society, then this organization of ours had better never have been born. That it lives, and is respected even by those who cannot sympathize with its ideas, is evidence of its beneficent character."

In this context, I would like to share my brief thoughts on the topic "Inner Unity and Healing for Future Humanity". Because in today's changing world, until we introspect and make ourselves sensitive to all, we will be unable to convey any message to the new humanity.

In today's time, when society in general is struggling with many problems, the need for inner unity and peace is greater than ever. Inner unity means a state of peace and balance in our inner world, which helps us to have a positive impact on the outer world.

The importance of Inner Unity is that it helps us to understand and accept ourselves. When we achieve peace in our inner world, we are able to connect better with the people around us and the world. It gives us the energy and inspiration needed to achieve our goals and move forward in life.

Then, the question arises How to Achieve Inner Unity? In this context: Meditation and self-reflection help us to achieve peace in our inner world; Showing love and empathy towards ourselves and others promote inner unity; and Taking care of our physical and mental health is also essential for inner unity.

Inner unity leads us towards peace for the future. When we achieve peace within ourselves, we become a source of peace for those around us and the world. It gives us the positive energy and inspiration needed to create a better future.

Inner unity and peace for the future are interconnected. When we achieve peace within ourselves, we become a source of peace for those around us and the world. Let's work towards achieving inner unity and moving towards peace for the future.

The vote of thanks on 31 December was given by Smt. Bharati Chattopadhyay and Bro. S.L. Dar gave vote of thanks on 4 January.