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Editor

PRADEEP H. GOHIL

Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform and they seek to remove ignorance, not punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become true Theosophist.

A STEP FORWARD

There are two types of laziness in meditation. The first type of meditation makes one to skip his meditation. This type of laziness is common to beginners of meditation. His conscious mind gives him excuses because it does not enjoy being tamed. It tries to take him to its own way by continuously luring him to skip his meditation. The way to solve this problem is to remain disciplined and constantly think and decide firmly to meditate. One should sit down and vow to meditate, no matter what. Then his conscious mind will finally understand that he is the master and that he has no plans of showing any laxity when it comes to his resolve to meditate.

One would normally enjoy the beginning of his meditation as he is aware of the restless nature of the conscious mind. He should work hard to channelize his thoughts, try to concentrate and stay focused. The exertion when one does that will cause restlessness. Such restlessness may prompt him to move, engage in thoughts or abandon his session of meditation altogether. The best way to overcome such restlessness is to relax at that point in time. A session of meditation that is not clear, crisp and lucid, will not allow one to experience even a relaxed state of mind, much less its natural one.

Assuming that he is physically fit, he is likely to experience restlessness before feeling lazy. If he can correct measures at the time of restlessness, it becomes relatively easy to overcome laziness. Like a cricketer who gradually builds his endurance, his physical strength raising his pain barrier, a good meditator steadily increases the duration of his meditation.

The moment one realizes that he is losing the sharpness of his meditation, he needs to exert mentally. One must refresh his concentration and recalibrate his focus. If his laziness has resulted physical exhaustion, he needs to stop meditating. Under such circumstances, one should take a break, get up and inhale some fresh air, drink a little bit of water, walk around a bit and resume his session.

If one experiences dullness as a result of mental exhaustion, something that can happen even after the first 20 minutes of his meditation, he must not get up and break his session. Instead, he should try to visualize a bright light, or focus on the enchanting aspects of his object of meditation, while staying in the same posture. He should refresh and energize himself without getting up or ending his meditation. Shift his attention elsewhere for the time being but should not get engaged in thoughts that are not linked to his meditation. As one feels fresh again, he should relax and resume his original meditation.

It is important to maintain good balance. When one feels restless, he should relax. When one feels lazy, he should exert and concentrate. Restlessness and dullness repeatedly interfere with one's meditation. They almost take turns. One needs alertness to identify and correct both flaws. Hold short but clear and logical sessions and gradually increase the duration. Learn to meditate flawlessly for short periods first. When one learns to harness laziness and check restlessness, he is bound to make remarkable progress on the path of meditation. That will be a step forward in the spiritual progress in his life.

CREATION AND DESTRUCTION OF ILLUSIONS**

Illusion is a false appearance or deceptive impression of reality. We may also say that illusion is a misinterpretation or distortion of reality. It means we don't have the big picture of reality. It is called in our scriptures as '*Maya*'. It is woven into the fabric of material existence. Everything is a '*Maya*'. Life, death and our very existence is '*Maya*'.

Sri Shankaracharya aptly said --- '*Jaganmithya, Brahma Satya*'. Everything in this transient world is *mithya*, because the world with all its contents is ephemeral. Quantum physicists who are studying the particle physics have found that the existence of particles in matter is based on probabilistic model and not on deterministic model. Matter is not matter when it is broken down in bubble chamber to its ultimate; it disappears from the physical world and appears as an energy string in the subtle world. The solidity of matter is an illusion, because every atom constitutes of 99.9999999% void. Despite matter being so much empty in the world it appears solid and concrete. This is one of the greatest illusions.

Time is an illusion. Past, present and future are illusions, in reality that is a continuum. Space is an illusion because space always exists as space-time continuum. The basic dimensions of physical world matter, energy, space and time are all illusions. They all are relative realities, and they are not absolute realities.

“Mind is the slayer of Truth” --- is a very strong statement which depicts the role of mind in creating illusions. Preconceived ideas, prejudices, conjectures, biases, idiosyncrasies and psychological fixations also create

* National Lecturer, The Indian Section, TS.

** Talk delivered during the 102nd South India Conference held at Adyar in April 2026.

innumerable illusions. They mislead us to falsity. Mind keeps fooling us day in and day out. Psychological illusions are very common in our daily life.

There are different types of illusions, namely --- Physical Illusions, Sensory Illusions, Motion Illusions, and Psychological Illusions so on and so forth.

Identifying me with my physical body is an illusion. Sense of 'I' is an illusion. Sense of separation is an illusion. I have a strong feeling that all that is covered by my skin is 'me', and the rest of the world is 'not me'--- what Peter Russell called as 'Skin encapsulated ego', that is also an illusion. Attachment to transient things and confusing them to be permanent and everlasting is an illusion. We are literally living in a world full of illusions.

Origin of Illusions

Physical objects that we see with our eyes are not entirely what they are or appear to be what they are. A slight change to our visual perception reveals an entirely different world. The world is so colourful to us because our eyes can detect things in a narrow band width of sun light ranging between 400 nanometres to 700 nanometers. That is what constitutes our basic seven colours as 'VIBGYOR'. This band width is called as visible spectrum. Hence the world appears to us in a colourful manner to us. The same sunlight contains ultraviolet, infrared, X rays and cosmic rays. If our eyes were to be given slightly extended perception so that X rays become visible to us, perhaps the entire world would have appeared to us as radiographic images.

A frog has such sharp visual perception that it can see every small individual photon within the light. Everything in the world appears to frog as moving mass of small particles. Sharks can only perceive ultra sound vibrations. Hence they sense the world as ultrasonographic images akin to radiologists who see the developing foetus in the womb of a mother using

USG. Snakes do not have eyes which can see the world. Snakes see the entire world as thermal images, infrared images. They also see the ultraviolet waves in the sun light. Bats perceive the world with the infrasonic vibrations. Almost every animal species including humans in this world have constituted their own perception of world based on the capacity and limitations posed by the sense organs. There is a human world, there is a frog's world, there is a shark's world, there is a snake's world and there is a bat's world. It is the same world, but appears differently to different animals. Now, the big question is ---- Which is the real world? How does it look like?

The 'world as I perceive', and the 'world as it is' ---- are they two different realities? I only know the world that I perceive, and the world as it is remains totally unknown to me. My sense organs in collaboration with my brain and mind constitute a reality and give to me. This is the origin of all illusions. It implies that reality is constructed by us. Such a reality depends upon the limitations of our organs of perception. Our faculties of perception are Sense organs of the physical body, mind and the intellect. Hence the BMI (Body+Mind+Intellect complex) is at the root of all our illusions. This is called '*Maya*'. We are ensnared and entrapped by the *Maya*. We almost live our lives entirely under the grip of *Maya*.

A philosophical and scientific Question

In a distant island, one day a thunderstorm strikes followed by heavy showers. Lightning strikes the stem of a big tree and the tree falls. The tree falls down to the ground. Does the falling tree make sound? A professor in the Berkeley University asked this question to his students. The falling tree makes only sound waves in the air. If there is an animal capable of hearing, only then it becomes sound. Sound as a sensation does not exist independently. The sound waves created by the falling tree has no meaning until it reaches the

ear, where the ear drum vibrates accordingly, and the vibrations are carried as electrical impulses by the auditory nerve to the auditory centre in the cerebral cortex, where interpretation of the sound happens.

Without the observer, the world has no meaning of its own. The world becomes meaningful when the observer enters the field. The observer is central to the observations. But, the same observer can distort the observation because of the inherent limitations to his organs of perception. This is the origin of all illusions.

Speed of light and creation of illusion

Light travels at a speed of 3 lakh kilometres per second. The distance between sun and planet earth is 8 Light Minutes, that is the distance traversed by the sunlight in 8 minutes. It takes 8 minutes for the sunlight to reach earth after it is emitted from the sun. Hence the sun that we see at any point of time is 8 minutes old. Sunrise would have happened 8 minutes prior to us receiving the first sight of sun in the early morning. In the evening the sunset would have occurred 8 minutes before we realize that the sun has set.

There are billions of stars in the sky which are in reality nonexistent but appear to be existent. They have disappeared after their death, but their light which was emitted millions of years ago is reaching earth only now. The converse is also true. There are billions of stars in reality they are existent, but they don't appear to be existent because the light emitted by them has not yet reached the earth due to vast distance between earth and them.

Is it possible to see the dinosaurs walking on earth?

Yes, it is possible. Dinosaurs walked live on earth 60 billion years ago. Imagine there is a living being capable of seeing the world like us on some distant planet, and the planet is positioned at a distance of more than 60 million light years

from earth. That living being can see the earth as it was 60 billion years ago. The light that left earth 60 billion years ago would be reaching such a distant planet now carrying the images of dinosaur world. Hence that living being can see the dinosaurs walking on earth as real. But it is an illusion created because of the vast distances between the heavenly bodies in the universe.

The very world that I see every moment is split second old

The very world that I perceive every moment is split second old, because it takes a split second for the human beings to translate the impulses into reality. This is called Leibit's split second. This is also called 'perceptual delay' or 'consciousness lag'. Hence every moment the world we see is old? How old is it? It is split second old.

Destruction of illusions

Can there be observation devoid of an observer?

Can the world be observed without the interference of the observer? Such an observation without the interference of the observer gives direct perception of the world and that is the undistorted image of the world as it is. To experience such a reality, one should go beyond the BMI (Body-Mind-Intellect complex). Meditation is the spiritual endeavour which facilitates transcendence of BMI. There is a saying that when meditator disappears meditation happens. Since the meditator (Observer) disappears during meditation a direct perception of the world is possible. Hence what is experienced is the 'absolute world' or the 'world as it is'. Meditation destroys all illusions. Practicing meditative mindset is key to overcome illusions.

Lord Krishna in Gita says --- '*Mama eva Prapadyante*'. It means 'Surrender to me'. That is precisely what happens in meditation. The lower self or the BMI surrenders to the higher self and the reality unfolds.

K. BASKARAN*

SLAY MIND'S LIMITATIONS**

There are various aspects of illusions which prevent us from seeing reality. Let us explore the limitations of mind now. If we can start with a fresh mind and explore, listen without any conclusions with due diligence it deserves, perhaps we can see the truth of it. We have to look at it as if we are seeing it for the first time. Then we may not only understand verbally, not only understand intellectually but actually understand what is being meant which may bring us a transformation in our lives.

Limitations of the mind

The overcoming of limitations of the mind is related to the Buddhist concept of "mindfulness." This is also what H. P. Blavatsky's *The Voice of the Silence* is talking about in its fifth and sixth verses: "The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer." "Slaying" is, of course, a metaphor. The mind "slays" because it tricks and misleads us through its conditioning (especially, according to the Whorf hypothesis, by the language we speak). To "slay the slayer" is to trick the trickster by meditative mindfulness.

Theosophist magazine published in 1942 in a multipart article titled "Language, Mind, and Reality." That article sets forth Whorf's ideas in Theosophical terms and from a Theosophical perspective, particularly the relevance of the distinction between lower and higher *manas* (the Sankrit term for "mind") to our language capacity, acquisition, and use.

Our "lower" mind is closely connected with our

* Member of Madurai Lodge, Theosophical Society, Tamilnadu

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physical brains and is moulded by the experiences we have in life; so it is also called the "empirical" mind and is part of our personality, thus varying with every person. Our "higher" mind, on the other hand, is what Kant called the "pure reason" and the Greeks "nous"; it is anterior to our personal, empirical mind and is essentially the same in structure for all human beings. The difference between the "lower" and "higher" minds is roughly parallel to the Jungian distinction between our personal conscious and the collective unconscious. The Jungian distinction refers to the core concepts developed by Carl Jung that separate his "analytical psychology" from Sigmund Freud's psychoanalysis and other theories of personality. These distinctions centre on the structure of the psyche, the nature of the unconscious, and the goal of human development.

We human beings all have the same capacity for perceiving the world around us because we all have higher minds that are structured in the same way. The evolutionary development of that mind is what makes us human and also makes language possible. *Our capacity for language is a faculty of our higher minds, but the particular language systems we learn and use are related to our lower minds. The differences among the various language systems of human beings all over the world and the effect of those differences on our thinking processes are what interested Whorf.*

Light within everyone

The Voice of the Silence written in 1889 by HP Blavatsky is the last treasure she shared with the world. In the preface it is said it is a translation from the book of golden precepts taken from ancient Tibetan wisdom. It is described as a voice within everyone which only the brave can hear and it whispers in silence. It's not merely a book but a practical tool for transformation of an individual and rediscovery of the

light within oneself.

Our true nature is full of immense joy which we have forgotten due to the noise of the world. We are immersed in daily life but there is a longing in each and every one to find the beginning. It's not going to be a beginning but in fact a return to the original nature.

There is a story told about a bird which was stuck in a crystal cave. Struck in the crystal prison the bird lost its flying skills. Its song lost the melody it possessed. Likewise a cage of doubts and self-judgements and illusions has put us in a crystal prison. It is a crystal prison made out of our own doubts, our own uncertainties, our own fear, prejudice, anxiety, feelings of pride, greed, desires, avarice et al. Once the crystal prison is melted the bird can fly free, the bird can find its freedom. Likewise every man who is caught in his own prison can find freedom if he sheds all the negativities in his mind. This is only quoted as slay the Slayer. The mind has to liberate itself. It can happen only in complete stillness when all the chattering inside the mind stops.

In her journey in Tibet Madam Blavatsky came across ancient Tibetan wisdom which was revealed to her. It starts as a voice of *nada* and it can be heard in complete stillness. The dormant spiritual foundation of all existence is a fountain-head of all life. If we are able to tune to the frequency of consciousness, to the spirit within consciousness, we may find the single most eternal truth.

There are latent human potentials with which one can connect to the divine consciousness which exists in each and every one. True understanding makes external things absolute. It's not merely a book, but a system based on proven scientific principles such as quantum mechanics.

Matter is crystallized consciousness. It is there to explore. The observer fundamentally affects the observed. This is what quantum physics tells us. The consciousness is also affected by the observer. This only was taught by world

teacher JK when he says “observer is the observed.”

It is the continuation of master's lineage. The accumulated knowledge which has been summarized and given to us by Madam Blavatsky is this book. *The Voice of the Silence* is a practical guide to transcend the physical barriers and achieve the psychic phenomena. Our mind is a **distorter** of reality. It misguides us, it is in illusion, it creates elaborate simulation of reality and it is caught in its own trap. The mind conceptualizes the real thing and makes it difficult to see the reality. This only was taught by world teacher JK when he says “Be with what is”. The mind is conditioned. It has been conditioned through thousands of years. It sees patterns in everything. It concludes, judges, compares and is prejudiced. Can the pattern be broken? Can one come out of the illusion, can the conditioned brain be free and lead a different life which is full of love and compassion. Can we achieve true universal brotherhood or we are caught in our cage.

Let us explore. We have to come out of our own identity. For that we have to use the mind as a tool. The same mind which misleads us, conditions us and does not see the truth. In complete silence if one observes without attachment then only can we realize the observer is the observed.

Nowadays meditation is used as a tool for stress management, better health etc. but that is not real meditation. True meditation will happen only when the mental activity subsides, comes to standstill. Meditation should lead to the discovery of true nature, direct perception and hearing the soundless sound within you.

Seven Transcendental Virtues

Seven transcendental virtues or gateways have been given in the book. They are दान (*Dana*), शील (*Shila*), शान्ति (*Kshanti*), वैराग्य (*Vairagya/Viraga*), वीर्य (*Virya*), ध्यान (*Dhyana*) and प्रज्ञा (*Prajna*).

It is for practical use not for academics. Of those

qualities, first is called **Dana** where generosity overcomes your personal ambition and fulfilment comes through giving. Not by getting more and more and not by accumulating. The quality of **Dana** will make the heart pure and make it light.

The 2nd of **Shila** is harmony within yourself. External contradictions and internal contradictions are gone. It is a perfect state of harmony for an unified purpose which is beyond words. We live in contradictions. The contradiction is made because of our attachment because of our judgements which is again taught by JK. He says that true freedom is when you are free from your contradictions. If you are free from your knowledge then only an unconditioned mind will lead you to a better path and a better life.

The 3rd quality is **Kshanti**. *Kshanti* is not patience. It is stability regardless of the circumstances. It is prerequisite for clear perception. It's not outrage, it is not anger, it is a capacity to respond not react.

The 4th quality is **Viraga**. It is neither suppressing nor overtaken by emotions; it is emotional detachment, what we call nowadays emotional balance, and true theosophists have to follow. Pleasure or pain will not have any disturbance within you. For that to happen we have to understand JK, who tells us “don't compare yourself with anything”. Then you can find your true nature.

The 5th quality is **Virya**. *Virya* is not capacity to do things, it is not will-power, will-power creates internal struggles which again disturbs your true self. *Virya* flows from alignment with the deeper purpose. It expresses inherent nature rather than egoic agenda. The energy naturally emerges which will enlighten your darkened mind.

The 6th quality is **Dhyana**. It is not conventional meditation techniques. It represents contemplative capacity. It is the ability to maintain profound awareness in all conditions. You can hear the inner voice within you if you are in *dhyana*. Life itself becomes a *dhyana*.

The 7th quality is *Prajna*. It is the key to the transcendental wisdom that directly pursues reality without conceptual theories; it is the glowing intelligence which operates beyond rational thought; it is the ability to comprehend the interdependence of all phenomena. It makes you realize “You are the world and world is not different from you”. It is the universal consciousness.

The seven qualities described above are not to be acquired one by one but to exist all in one. It has to be active at the same time. It has to happen simultaneously, it's not achieved sequentially. They represent the practical capacities or measurable perception of reality. This is what JK describes the state of love and full of compassion to all living things.

Silver Thread

Once these qualities are within you, there are two distinct paths. An individual after he passes through this state of total compassion encounters the two paths. One is individual liberation immersed in materialism that we can call *Pratyika Buddhahood*. So mostly the worldly men are seeking this stage. [It](#) is like seeking better health, better wealth, more happiness etc that will lead only to *Pratyika Buddhahood*.

Another distinct path is there which will lead to complete liberation that's the way of *bodhisattva*. True liberation is achieved by renunciation of all the worldly desires with the profound realization by self-sacrifice and it has limitless freedom. This path will lead to compassion for all living things in this world. This is the path where direct perception of interrelated reality in this world is achieved. It is the natural expression of clarity seeking fundamental reality. It opens a silver thread, a link between individual consciousness to the universal consciousness. It connects your cell or atman to the immortal nature of this world.

The silver thread always exists; we have forgotten how

to connect with the universal consciousness. The silver thread between you and the divine becomes a radiant light that illuminates humanity. The individual dissolves himself in the universal consciousness. A drop merges with the ocean.

On the path one encounters destructive forces that are the accumulated shadow aspects that manifest itself as fear, doubt and resistance in achieving transformation. Unconscious defences against change are necessary, it's not to be defeated but integrated in the path to light. What we resist persists, what we accept transforms. The inner resistance is part of the transformation. It leads to an innocent stage, a childlike stage where the soul is no longer fragmented; it cannot be divided; it is whole; it observes the world with compassion.

One after another the screens are lifted, the resistances are overcome and you become one with the radiant light omnipotent in all living things. It is a process of making carbon into diamond. It is not a temporarily achieved state. Freedom liberates you completely, it changes life forever and speaks directly to your soul. It is a consciousness beyond limitation that is compassion for all and true universal brotherhood.

* * *

Along with enlargement of the mind there takes place an enlargement of the sympathies as the result of Theosophic studies, and both of these conduce to the moral growth of the individual. This moral growth exhibits itself in two ways, internally and externally. The individual in whom it takes place begins to regulate and purify his own life; he casts away from him all that he feels will keep him weak and silly, and cultivates those habits and those qualities that he knows will make him strong. He also tries to induce his neighbours to enter the upward path.

H.S. OLCOTT

CONCEPT OF THE MASTERS OF THE WISDOM

The Theosophical Society, founded in 1875 in New York, represents a global movement dedicated to the spiritual evolution of humanity. Its philosophical orientation is not confined to a system of belief, but rather offers a comprehensive vision of human consciousness and its unfolding potential. Central to this vision, and at the same time one of its most discussed and debated dimensions, is the concept of the Masters of the Wisdom—also referred to as Mahatmas, Adepts, or Great Teachers. The question of their existence has evoked reverence and skepticism alike, engaging faith, reason, personal experience, and critical inquiry, and has generated a substantial body of literature.

According to Theosophical teachings, the Masters of the Wisdom are human beings who, through sustained spiritual discipline across many lifetimes, have attained an extraordinary degree of mental, ethical, and spiritual development. They are not supernatural entities, nor are they to be understood as divine beings in a theological sense. Rather, they are advanced members of humanity who have acquired profound knowledge of the subtle laws governing nature, consciousness, and human evolution. Helena Petrovna Blavatsky consistently emphasized that such beings represent not an anomaly but the latent future of humankind itself. Their concern extends beyond individual liberation toward the collective moral and spiritual advancement of the human race.

* Member of Harjivan Ashram Lodge, Kadoli, Gujarat Federation; and National Lecturer of the Indian Section, TS.

The concept of spiritually advanced guides did not originate with Theosophy. Analogous ideas can be traced across diverse spiritual and philosophical traditions. Indian thought speaks of rishis, yogis, mahasiddhas, and the guru–shishya lineage; Buddhism articulates the ideal of the bodhisattva; Tibetan traditions preserve accounts of realized lamas; while the mystery schools of ancient Greece and the initiatory systems of Egypt similarly refer to hierarchies of knowledge and spiritual attainment. Theosophy seeks to integrate these traditions into a universal framework, presenting them as expressions of a single, perennial wisdom adapted to different cultural contexts.

The founders of the Theosophical Society—H. P. Blavatsky, Henry Steel Olcott, and William Q. Judge—frequently referred in their writings and correspondence to contact with such Masters. Particular reference is made to Mahatma Koot Hoomi and Mahatma Morya, whose letters to early Theosophical workers have been preserved and published. These figures are not depicted as authorities governing the Society, but as inspirers who encouraged ethical living, independent thought, and a commitment to universal brotherhood. The Society's first object, the formation of a universal fraternity without distinction of race, creed, sex, caste, or colour, is widely regarded within Theosophical literature as the practical expression of the Masters' intent.

The work attributed to the Masters of the Wisdom is generally described on two interrelated planes. On the inner plane, they are said to preserve and transmit spiritual knowledge, revealing it progressively in accordance with humanity's capacity to comprehend it. Their guidance to disciples emphasizes self-discipline, self-knowledge, and

altruistic service rather than devotion or emotional dependence. On the outer plane, they are believed to exert an indirect influence on human civilization during periods of transition, inspiring the renewal of ethical and spiritual values and fostering harmony between religion, philosophy, and science.

A recurrent question concerns the nature of evidence for the existence of the Masters. From a Theosophical perspective, this subject cannot be fully addressed within the framework of empirical science alone. Documents such as the Mahatma Letters, along with personal testimonies and reported experiences, have been offered as indications, yet these have also been subject to critical scrutiny and debate. Theosophy itself cautions against both unquestioning belief and dogmatic rejection, advocating instead an open-minded approach grounded in discernment and personal inner inquiry. Acceptance or rejection of the Masters is regarded as a matter of individual consciousness rather than institutional doctrine.

In the contemporary world, characterized by unprecedented technological advancement alongside persistent ethical and existential crises, the relevance of the Masters is often questioned. Humanity continues to grapple with violence, inequality, environmental degradation, and a pervasive sense of inner dislocation. Within this context, the Masters are not presented as miraculous saviours, but as exemplars of humanity's higher possibilities, reminding us that human beings are not merely biological organisms but centers of evolving consciousness.

Theosophical literature also refers to an inner spiritual order, sometimes described as an occult hierarchy or the inner government of the world. This concept does not imply a secret political authority, but denotes a collective of spiritually

realized individuals dedicated to safeguarding the moral and spiritual direction of human evolution. Their influence is described as inspirational rather than coercive, becoming particularly significant during historical periods marked by the decline of old paradigms and the emergence of new forms of understanding.

References to the Himalayas as a dwelling place of the Masters appear frequently in Theosophical texts. These references should not be interpreted solely in geographical terms. Symbolically, the Himalayas represent elevated states of consciousness characterized by silence, detachment, and clarity. While the Masters may function through physical bodies, their activity is understood to operate primarily through subtler levels of awareness beyond ordinary sensory perception.

The relationship between the Masters and aspirants is framed not in terms of devotional worship but as a demanding process of inner transformation. Discipleship is portrayed as a rigorous path requiring selfless service, the dissolution of ego, commitment to truth, emotional equilibrium, and unwavering compassion for humanity. The Masters, according to this view, are concerned not with personal reverence but with the aspirant's contribution to the welfare of the whole.

A defining feature of the Theosophical Society is its insistence on freedom of thought. The Society is not governed by the Masters, nor do they exercise institutional authority. Blavatsky's assertion that the Society is "a body of seekers, not believers" remains foundational. The later development of Theosophical thought, including J. Krishnamurti's eventual distancing from the concept of the Masters, illustrates that Theosophy is not a fixed creed but an evolving inquiry into truth. At the same time, Krishnamurti's early work *At the Feet*

of the Master continues to be valued for its ethical and spiritual insights, demonstrating the enduring relevance of the principles associated with discipleship.

Ultimately, the Masters of the Wisdom are not to be understood merely as external beings situated somewhere in the world. They symbolize the highest potential inherent within humanity itself. The central message of Theosophy is that what is revered as spiritual attainment in others represents a possibility latent within every human being. The significance of the Masters lies less in belief in their personal existence than in the embodiment of the values they exemplify—humanity, compassion, truth, selfless service, and self-knowledge. It is through the lived expression of these values that the true spirit of the Masters is realized.

* * *

It has been said that an Adept is an Adept, that is, he possesses the vision and faculties of an Adept, only when he focusses his consciousness at a certain exalted level, which cannot be all the time because of the limitations of the physical instrument. But whether that higher consciousness is brought into his physical brain or shut off completely, there must be about him the aroma of spirituality- that harmony, clarity and extraordinary sensitiveness which we must presume to be his very nature, by virtue of his being a Mahatma in the deep spiritual sense and not merely a noble and magnanimous person excellent in parts.

N. SRI RAM
'ON THE WATCH TOWER'
The Theosophist, March 1957

NEWS AND NOTES

DELHI

Bro. R. K. Mathur explained the 'Shiv Sutras - Part 10' in the on-line meeting held on 6 June.

National Lecturer Bro. Ashok Pratap Lokhande spoke in the on-line meeting about the contents of the chapters on 'Ishvaras' and 'Jivatma-s' in the book '*The Wisdom of the Upanishads*' by Annie Besant. This talk was held on 20 June.

The topic of National Lecturer Dr. Rajiv Gupta's talk delivered in the physical meeting held on 27 June was 'How to apply Theosophy in practical life'.

Gujarat

Bro. Pravin Mandalia shared his experience on 13 June about the Bhowali Study Camp organized by Gujarat Federation from 1 to 4 May 2026.

Sri Sandeep Shah, a leading Advocate and Tax consultant, addressed the members of Bhavnagar Lodge and Krushnagar Lodge on 27 June. In his talk he explained the importance of making a Will.

Obituary: Brother Yogendra P. Desai (Diploma No. 64534) passed away on 15 June 2026. He was a former President of Girnar Lodge and former President of the Gujarat Theosophical Federation. Besides, he was a long-time member of the Indian Section Council and the Executive Committee of the Indian Section. The President and all the members of Gujarat Federation pray for his peaceful onward journey.

TAMIL

Regular monthly meetings between April – June 2026 were conducted in the Lodges at Dharmapuri, Nagercoil, Puducherry, Annai Lodge and Vasantham Lodge, Vellore.

Raja Lodge and Lotus Lodge of Vellore conducted weekly meetings every month.

A study camp on the theme 'Cultivating Universal Brotherhood in the present troubled times' was conducted at Puducherry on 21- 22 March 2026. Federation's President Bro. R. Krishnamoorthi presided over the programme on both the days. The chief guests were Bro. N.C. Krishna, National Lecturer, Indian Section & Member of National Executive Committee; and Bro. Shikhar Agnihotri, International Vice President, The Theosophical Society, Adyar. Bharata Samaja Pooja was conducted by Bro. Shikhar Agnihotri on 21 May and by Sis. M. Vijaya Lakshmi of Salem on 22 May. Bro. E. T. Sarveswaraiah, Krishnagiri assisted her.

Bro. N.C. Krishna delivered his inaugural address in Tamil and English. Short talks were delivered by the members of the various Lodges in the Study Camp on various subjects as detailed below: Bro. K. Apathukaththa Pillai, Nagarcoil Lodge, and Bro. M. Goplal Krishnan, Dharmapuri Lodge, spoke on the 1st Day. Then, the speakers on the second day were Bro. K. Baskaran, Madurai Lodge, Sis. Bhanumathi Swaminathan, Madurai Lodge, Bro. Thirumalaivasan, Puducherry Lodge, and Bro. Sayee Vaithianathan, Puducherry Lodge.

Senior TS members of Puducherry Lodge, viz., Bro. Sachidanantham and Bro. Ramachandran were honoured on this occasion. Then, to commemorate the 117 Anniversary Celebration of Puducherry Lodge, a Souvenir was released. A group photo was also taken along with the Chief Guests. Bro. Shikhar Agnihotri delivered his valedictory speech in English. It was

translated into Tamil by Bro. Swamlnathan of Madurai Lodge.

Bro. E.T. Sarveswaraiah sang few shlokas of Bhagavathgita followed by their meaning in Tamil. Bro. R. Krishnamoorthi, in his concluding speech requested all the members to be helpful to the needy people. He informed that Pudukottai Lodge has proposed to feed 100 poor people daily and the cost of it for one day is Rs.4,000/- and those who wanted to participate in the scheme could join by paying the above amount. In order to start the Scheme he donated Rs.4, 000/-

Bro. P. Devarajan, Secretary, Tamil Federation, requested all the Lodge Presidents/Secretaries to get the signature of all the members of their Lodges to renew their names and send it by E-mail to Varanasi before 31.07.2026. About 124 members from 17 Lodges and 25 non-members participated in the camp. Then, the session came to close with the vote of thanks given by Bro. P. Devarajan, Secretary, Tamil Fedn.,

Other Activities: Bro. Natesan, member of Raja Lodge, Vellore, and his wife Smt. Uma donated Rs 5,000/- to 10 Higher Secondary students studying at his native village SERPAD. The donation was given for their Education purpose during the quarter under report. Bro. V.A. Nagappan, President, Raja Lodge, was present in the function.

Bro. Ellappan of Lotus Lodge, Vellore, on behalf of his parents' Pappammal-Perumal Charitable Trust, donated 99 shawls to 99 scavenges on 12.04.2026 at his native place ODA NAGARAM.

Bro. R. Pakkirisamy of Annai Lodge, Koradacherry, through his wife's Santhakumari

Charitable Trust, fed meals to 103 persons on 9 April 2026.

Federation Secretary Bro. P. Devarajan provided breakfast to 100 persons on 15 May 2026. It was done at Dhandayuthapani Temple, Laligam Village, on the occasion of the first of Vaikaasi Tamil month

Bro. M.Gopalakrishnan of Dharmapuri Lodge provided *KOOZH AMUTHU* to 100 persons on 01.04.2026 at Dhandayuthapani Temple, Laligam.

Sis. Desi Dharmalingam of Dharmapuri Lodge provided free breakfast, on different dates in every month, to the attendants to the in-patients of Govt. Hospital, Dharmapuri, incurring Rs 20,000/- per month between April and June 2026.

UTKAL

Study class in memory of Sis. Devaki Manjari Mahapatra was organized at UTF building on 25 and 26 April. Federation Lecturer Bro. Pramod Chandra Mishra conducted the study on the topic 'Life and Teaching of Saint Kabir'.

On-line study class on different books was conducted by different members from Monday to Sunday between April and June 2026. The title of the books and the name of the members who conducted the study are: '*The Voice of the Silence*' by Bro. Pradip Kumar Mahapatra, '*The Divine Plan*' by Sis. Pournamasi Pattanaik, '*The Mahatma Letters*' by Sis. Mitalini Choudhury, '*The Bhagawad Gita*' by Bro. Pramod Chandra Mishra, and '*The Master and the Path*' by Bro. Satyabrata Rath.

On-line study class on the book '*Shree Guru Charane*' is conducted on every Thursday for the new members. Besides, study and discussion on the book '*Self Culture*' is

organized on every Sunday.

A study camp on the book '*At the Feet of the Master*' was organized by UTF at Bhowali from 18 to 22 May. Sis. Suvalina Mohanty was the Director of this camp and 22 members participated in it.

Sis. Purnmasi Pattanaik conducted study class on the book '*The Practical Occultism*' which was held under the auspices of Bengal Theosophical Federation on 21 and 22 June in Kolkata.

UTF organized the Young India Theosophists Programme in Bhubaneswar from 25 to 28 June. Bro. Shikhar Agnihotri was the Programme Director and Young Theosophists from different parts of India actively participated in the study, discussion, seminar, meditation, Bharat Samaj Pooja and Yoga.

Celebrating Important Functions

Laxminarayan Lodge celebrated its Foundation Day at UTF Building on 27 April. Bro. Pradip Kumar Mahapatra was the Chief Guest and he spoke on "Search for Truth".

Wesak festival was celebrated on 1st May and UTF President spoke on this occasion about the importance of Buddha Purnima; Secretary Sis. Mitalini read out the Wesak festival from the book "*The Master and the Path*"; and Dr Akhaya Kumar Mishra delivered lecture on "Perception is Work".

UTF Celebrated its FOUNDATION DAY at UTF building on 16th May. Dr. Chinmayee Mohapatra, Vice-President of UTF, spoke on this occasion about the "History of UTF"; Sis. Purnamasi Pattanaik explained "How to Propagate Theosophy"; Sis. Sushree Sankhipta spoke on "How Theosophical Principle helps us to solve our problems"; and Bro. Binaya Malik's subject of talk was "How we

disseminate Theosophy among the youth”. The vote of thanks was given by Sis. Mitalini.

Public lecture

Sis. Mitalini addressed the students of three schools on 3rd June and told them about “Annie Besant's life and Contributions”.

Bro. Pradip Kumar Mahapatra gave on-line lecture on the topic “Theosophy and Theosophical Society”, which was held on June 30. Then, he and Bro. Bhabani Sankar Mohanty actively participated in the question answer session.

On-line lectures of National Lecturers and Eminent Speakers were organized by Barabati Lodge on every Monday between April - June 2026.

Propagation

Dr. Deepa Padhi, Ex-International Vice-President of TS wrote number of Theosophical articles which were published in Political Business Daily newspaper. Her articles on "The Power of Love; Humanity's Last Hope"; and “The World Beneath the Mask” were published 5 and 29 May respectively.

U.P. & UTTARAKHAND

Bro. B.K. Pandey's three talks on the topics 'Theosophical Sadhana', 'Life after Death' and 'Karma' were held at Dhamma Lodge, Lucknow, on 3, 17 and 24 June respectively. Bro. Ashok Kumar Gupta spoke there about 'Karma' on 10 June.

Bro. Arunesh Mishra explained the 'Symbology of Ganesha' in the meeting of Satyamarg Lodge held on 7 June.

Bro. H.B. Pandey delivered a talk on 'Karma Yoga' which was held at Nirvan Lodge, Agra, on 11 June. Then, the topic of Bro. S.K. Sharma's talk held there on 18 June was

'Service'. Besides, symposiums on the themes 'Mind' and 'Spirituality' were organized by the Lodge on 4 and 25 June respectively.

Bro. Ajai Rai delivered talks on the topics '*The Voice of the Silence*' and 'Universal Brotherhood' which were held at Sarvahitkari Lodge, Gorakhpur, on 3 and 24 June respectively. Bro. S.B.R. Mishra's talks held at the same venue on 10 and 17 June were on 'Invisible World' and 'Elemental World'.

Bro. S.B.R. Mishra's talks delivered at other venues were on 'Elemental World' at Jagdishpur (Dist. Gorakhpur) on 7 June; 'Elemental World' and 'The Law of Karma' at Jogia Satya Darshan Lodge on 17 and 27 June respectively;

Bro. S. B. R. Mishra's talks held at other venues were on the topics 'Elemental World' in Jagdishpur (Dist. Gorakhpur); 'Elemental World' and 'Law of Karma' at Jogia Satya Darshan Lodge on 17 and 27 June; 'Astral Body and Astral World' at Jigna Bhiyaon (Dist. Gorakhpur) on 28 June; and 'Astral Plane and Astral Body' in Deoria - Gorakhnath Brahm Vidya Lodge on 30 June.

Study of the book '*The Key to Theosophy*' - Ch. 12 (*Practical Theosophy*) on 14 June and then the study of the book '*Theosophy Ke Path*' - Ch. Nirvana and '*Sabhyata ka Utthan aur Patan*' were facilitated on 21 and 29 June by Bro. Mahendra Kumar Srivastava at Narayan Lodge in Mirzapur.

Sis. Sushma Srivastava delivered a talk on the topic 'Seven Rays' at Chohan Lodge, Kanpur on 28 June.

Group study of the book '*Vivekachudamani*' was conducted at Noida Lodge on 7 and 21 June.

Bro. U.S. Pandey's talks on the topics 'Brahman and Prakriti' and 'The Dweller on the Threshold' were held at Gr. Noida - Maitreya Lodge, on 7 and 22 June respectively. Besides, an another session for a group of interested members was held there on 22 June in which Bro. Pandey demonstrated

and explained the 'Spiritual Healing' based on the booklet '*The Order of Healing*'.

Sis. Suvralina Mohanty conducted the study of the book '*A Yoga of Light*' at Prayas Lodge, Ghaziabad, on 7 June. Besides, she delivered a talk there on the topic 'Meditation Practice in Daily Life' which was held on 14 June. Sis. Ananya Pati spoke at the same venue on 21 June in which her subject of talk was 'Being the Chang - a Will Power Act or a Natural Flowering'.

Study of the book '*Theosophy Ke Path*' was conducted by Sis. Indu Ratna at Sitapur and Arundale Lodge in Sitapur on 15, 21 and 30 June respectively.

Public Talks: Bro. SBR Mishra delivered a talk on the topic 'Mineral, Vegetable and Animal Kingdoms are our Ancestors' which was held on 5 June at GIDA ITM Engineering College. And then, he spoke about 'What is Sanatan Dharma' at Hindu Jagriti Society on 7 June.

Study Camp: Federation organized a study camp on "The Evolution of Symbolism" from 10 to 14 June at Bhowali. The study was directed by Bro. U. S. Pandey. Guided meditation sessions were also held in morning and evening. Br. S. K. Pandey handled all management issues of the camp and also made a presentation on the topic 'Elementals' during a session on 14 June.

Contribution to the Indian Section Programme: On-line study of the book: *K.H. Letters to C W Leadbeater* -- Letter No. 1 was conducted by Sis. Vibha Saxena on 12 June.

Contribution to Foreign T. S.: Bro. U. S. Pandey participated in the annual conference of the Theosophical Society in Russia held from 26 to 28 June at Tuchkova (near Moscow) and delivered a talk on the topic 'The Pilgrimage and the Eternal Pilgrim' and also conducted a guided meditation Session there.

151th International Convention Information

Theme: *A New Dawn: Awakening to Harmony in a Changing World*

The 151st International Convention of the Theosophical Society will be held at the International Headquarters, Adyar, **from 31 December 2026 to 4 January 2027** (arrival 30 December and departure 5 January). All members of the Society in good standing are welcome to attend as delegates. Non-members are not eligible for accommodation but can register for the Convention and meals at one of the two canteens. The whole programme can also be viewed live without any charge on the YouTube channel, **Theosophical Society Adyar**.

ACCOMMODATION FOR MEMBERS ONLY

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

New Quadrangle (NQ): NQ has rooms with two beds and an attached bathroom in each room. Hot water through solar water heater. Only limited number of rooms available.

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

ALLOTMENTS

Accommodations will be decided by the Convention Committee during December 2026. **Allotment will be on "first come first served" basis. Kindly mention in the registration form if you have any preference. To get your preferred accommodation, register early. Ground floor rooms are limited. No registrations for accommodation at**

TS Adyar will be accepted after the last date of registration. Registrations without stay will be open until the start of the Convention.

PACKAGES (inclusive of GST)

The rates are per person from **30 December 2026 dinner to 5 January 2027 lunch**. Any meals outside the package dates are to be arranged by the delegates themselves. **Local delegates can contact BCL* office in Bhojanasala (30 Dec 26 onwards) to check the possibility of “on-the-spot requests” for meals.** For any other requests, kindly write to the Convention Officer's email address before registering.

IMPORTANT INFORMATION:

The Registration Fee (INR 600 or USD 85) is automatically included when you select any accommodation package in the registration form. If you wish to register without accommodation and meals, simply do not select any package. The form will then automatically prompt you to pay only the Registration Fee.

One delegate one form - Fields in the Registration form – Name, Email, Whatsapp No., Age, Gender, TS Diploma No., City Name, Floor request, LBC Package, NQ package, Basic Accommodation package, Registration fee (automatically selected), Group details/ Requests/ Medical Condition, Arrival date, Arrival time, Departure date, Departure time.

Leadbeater Chambers	Indian members (in INR incl of GST)	Overseas members (in USD incl of GST)
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Accommodation		
and food	₹ 18,400	\$375
Registration	₹ 600	\$85
Total	₹ 19,000	\$460

* BCL — Bengaluru City Lodge

New Quadrangle	Indian members (in INR incl of GST)	Overseas members (in USD incl of GST)
Accommodation		
and food	₹ 10,400	\$215
Registration	₹ 600	\$85
Total	₹ 11,000	\$300

Basic Accommodation	Indian members (in INR incl of GST)	Overseas members (in USD incl of GST)
Accommodation		
and food	₹ 4,900	\$115
Registration	₹ 600	\$85
Total	₹ 5,500	\$200

PAYMENT

Overseas delegates: Register on-line by filling out the registration form and make the payment on arrival. You may pay the applicable package rate by Master/Visa credit card. Please remember to take your travel insurance before arriving at Adyar.

NO PAYMENT IN CASH WILL BE ACCEPTED.

Delegates from India: Register on-line and make the payment in INR either (a) on-line with registration (preferred), or (b) by cheque / bank draft payable to The Theosophical Society couriered to the Convention Officer. (see bottom for address.)

It is mandatory that you send an **email** about the payment to the Convention Officer soon after completing the online payment process or after sending the cheque, mentioning the following: Delegate(s) name,

Bank name, Date of transfer, and Transfer reference ID. The date/ confirmation of registration for such cases will be the date of realization of the cheque/draft.

REGISTRATION

Registration opens on 1 September 2026; 10 am Indian

time; GMT/UTC +5.5 hours.

Registration with accommodation closes on 30 November 2026. On-line registration with instructions for paying will appear on the Convention website: [<convention.ts-adyar.org>](http://convention.ts-adyar.org) When accommodations become full, the status will be intimated on the website.

While filling up the form, kindly specify clearly if you want to stay with someone as part of a group/family or in a particular building etc. We will try to accommodate your requests, if the place is not already reserved by someone else.

Last minute requests will not be entertained.

Delegates who are (or cannot be) allotted accommodation will be intimated by email by **15 December 2026.**

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

CANCELLATION

For delegates wanting to cancel their registration and accommodation requests, **the last date is 5 December 2026.** After this date, no amount will be refunded. If the cancellation request is received before 5 December 2026, then the package amount minus the registration fee (Rs. 600 or US\$ 85) will be refunded after the Convention.

CONTACT DETAILS:

Convention Officer: Mr Shikhar Agnihotri **Assistant**

Convention Officer: Mr Elangovan U.

Email: [<convention@ts-adyar.org>](mailto:convention@ts-adyar.org)

Whatsapp: +91-884092628

Postal Address: The Convention Officer,

The Theosophical Society, Adyar,

Chennai — 600020, India.

Convention website: [<convention.ts-adyar.org>](http://convention.ts-adyar.org).