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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

Even though mental stillness and inner awareness are essential ingredients of meditation, yet the role of the body—especially, posture—is equally important. Posture is not merely a physical arrangement but the foundation that supports the entire meditative experience. A correct posture helps align the body, calm the mind, and deepen concentration, making meditation more effective and fulfilling. This is because posture has a direct impact on channelizing vital energies in your body during meditation.

Posture ensures physical stability. When the body is properly aligned—whether sitting cross-legged on the floor with a mat or upright on a chair—it creates a sense of balance and steadiness. This stability minimizes unnecessary movements and distractions. If one sits in a slouched or uncomfortable position, the body soon demands attention through pain or discomfort, interrupting the meditative process. A well balanced posture, with the spine erect yet relaxed, allows one to remain still for longer duration without strain.

Secondly, posture plays a crucial role in breathing. In meditation, breath awareness is often central. An upright posture opens the chest and allows the lungs to expand fully, facilitating deep and natural breathing. Sitting with an awkward, lazy and drooping posture, characterized by rounded shoulders, a bent back and head bent slightly forward compresses the diaphragm and restricts air flow. This leads to shallow breathing, which can disturb mental calmness. Proper posture, therefore, supports a smooth,

rhythmic breath, which in turn promotes relaxation and focus.

Posture also influences the flow of energy within the body. An aligned spine allows the free movement of vital energy. When the body is aligned, energy can circulate smoothly, enhancing the depth and quality of meditation. Furthermore, maintaining a consistent posture creates a psychological association with meditation. Over a period, simply assuming a particular posture can signal the mind to enter a meditative state. This conditioning makes it easier to focus and settle down quickly, even in a busy or distracting environment.

There is also a connection between posture and alertness. Meditation is a state of relaxed awareness. It is not about sleep or dullness. Sitting upright with the head, neck and spine properly aligned sends a subtle signal to the brain to remain awake and attentive. On the other hand, a drooping posture often leads to drowsiness or lack of concentration. Thus posture helps to maintain the delicate balance between relaxation and alertness that is essential for effective meditation.

Correct posture is about perfect stillness of the body. Think of a batsman in cricket standing to face a fast bowler or an archer or a chess player — how still they are when in their vocations. Stillness of the body fuels stillness of the mind which in turn helps one to be more still physically. When one sits down to meditate, even if it is for just fifteen minutes, make it a point to sit like a rock or dead wood. This will allow the energies in his body to be still. Calmness will start to envelope him automatically. The act of meditation will become more joyous and the rewards will come quicker if the posture of the meditator is correct.

Here an important point to remember is that your ability to sit still in one posture increases gradually. If today one can sit still for 20 minutes, it may take one year worth of sincere practice to reach 40 minutes. Most meditators, with effort and determination, can sit still for 45 minutes. The most difficult stretch to overcome is 45 minutes to 90 minutes. This may take another year. Even if you do not meditate but just learn to sit still, you will gain much from it. In order to sit still, there are eight key elements of good posture:

1. Keep the legs crossed. If you have a medical condition that stops you from sitting cross-legged you can sit on a chair. At least cross your feet and not sit with your feet apart. Joining of the hands and feet is important to allow a complete circulation and flow of energy within you.
2. Keep the back straight. Once you do this you qualify to do many advanced yogic practices. If you are serious about progressing on the path, a straight back is a non-negotiable requirement.
3. Keep the hands joined. Your hands can cross each other or they can be one on top of other. Resting your right on the left keeps your body cooler, affects your left brain and boosts your masculine energy. Ideally your thumbs should join each other at the tips.
4. Keep the arms relaxed and not stretched. The natural shape of your elbows is slightly bent, so keep it like that.
5. Keep the head straight. Your neck and head should be in straight line. Remember, your neck must not be stretched as it has a normal minor hook that should be maintained. Basically, all parts of the body should

be still but relaxed.

6. Keep a still gaze. This is the unfailing sign of a true yogi. You will find your gaze becoming increasingly still with practice and experience. Restraining movement of the eyeballs is one of the last hurdles in perfecting a still posture.
7. Keep a gentle smile. Relax your facial muscles and just smile gently while lowering your gaze and keeping your eyes half-closed.
8. Your tongue should touch the front part of your palate. It is important because formation of saliva can make you swallow every now and then, which in turn raises body consciousness. If your tongue touches the palate, any saliva keeps moving down on its own. Teeth should be slightly parted and lips just joined.

In conclusion, posture is a fundamental aspect of meditation. It is about finding a position that is stable, comfortable and aligned. By paying attention to posture, one can enhance the quality of meditation and move closer to a state of inner peace and awareness. When that happens it will be a step forward in one's life.

REMOVING THE ILLUSION, PAVES THE WAY TO REALITY**

There are two operative words in the above sentence. Illusion and Reality. We are not going to consider the textual meaning of the words.

What is illusion? What is Reality, as we know, from the point of view of Theosophy. Illusion is not something which is false. It is not a make-believe situation or something looking like the real thing.

Illusion sets in, when one imagines a temporary thing as a permanent one. It is illusion when someone holds on to a form, which changes, decays, and imagines that the form is permanent, and not subject to change. It is illusion, when someone sees a part, and imagines it as a whole. In H.P.B's *The Secret Doctrine*, we come across the word 'Maya', which is a Sanskrit word for illusion.¹

We have the classic example which Adi Shankara gives, the rope and the serpent to explain illusion. (*Advaita Vedanta, Vivekachudamani*)

Theosophy talks about the universe we see is not absolutely real, but relatively real. The universe as it appears is deceptive and not real, due to:

- a) Everything in the universe is subject to change.
- b) Change is the only aspect, which is constant.
- c) Universe comes into existence, as per the Divine Plan, and disappears at the time of *Pralaya*.
- d) We understand and experience the Universe using

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** On-line talk delivered during the South India Conference held at Adyar.

our senses. It is called the sensory perception.

Actually it is the lower mind which perceives, interprets and understands the Universe. The lower mind desires the objects, tries to possess the objects. Man knows the objects, and the so-called happiness he gets by possessing the objects is not the real happiness or experience. But as man is caught up in matter, he keeps on repeating, and is chasing the objects which are transient in Nature.

Man has another illusion. He identifies with the Body, and he says that the Body is the 'Real Me'.

Man has yet another illusion. He feels he is separate from others. This separateness and exclusiveness which he feels, is actually an illusion.

Man values his assets, his social status, his wealth, his relationships. He desires them, goes after them, all his life. These are illusions, as they are all temporary. There are many more illusions. How does one get out of these illusions, and approach Reality.

Theosophy teaches, that all objects which are finite, which are time bound, all things which are not eternal and permanent, need to be understood using our discretion. '*Viveka*'. Theosophy teaches us that '*Maya*' or illusion is an element which enters into finite things. That is why it is said, that everything that exists in the Universe, is only relatively real - not absolutely real. Nothing is real except the all inclusive Absolute Principle which exists eternally. Nothing we see is permanent, except the one Principle which is the root cause for all existence.

So it is the observer, the man who has to discern, what is real, what is not real, or relatively real, using his discretion.

All that has been created or manifested, all the living beings, are part of evolution. Man too evolves and reaches

Perfection by taking birth again and again, and Evolves, and reaches Liberation.

What is Reality?

Reality as we understand through Theosophy is one which is Eternal. That Eternal Universal Self, Almighty or *Parabrahman* is the Only Absolute Reality. That Principle, which is Eternal, is Omnipotent, Omnipresent, and Omniscient. That Principle is an immutable Principle, and a Boundless one at that.²

H.P.B. has suggested in her book '*The Voice of the Silence*' The Mind is the great Slayer of the Real. "Slay the Slayer".³

H.P.B. suggests that it is the mind, which doesn't allow to see the Reality. Only when man slays the slayer, — the Lower mind — only then, we can reach the threshold of Reality. A number of hints have been given in that book (*The Voice of the Silence*) to touch the Reality.

To see reality, man has to leave his material outlook, and move and grow beyond, Body Consciousness.

The manifested Universe is the Result of the ideation of the Absolute. The various forms that appear are part of that Plan. All living beings of the Universe evolve and move towards Perfection.

How to End illusion, and how to embrace Reality? Reality or Truth is Eternal, ancient, and it is the Divine Law.

Man has to work relentlessly, exert, and travel on the Path, which he should lay all by himself. It is like travelling up the hill. Scaling the hill is in a way to travel to attain Truth. Man has to travel light, jettison, what is not required, to reach the top of the hill. Man has to assiduously travel on the Path, not yielding to attractions.

Man has to empty his mind, which is filled with lot of unnecessary information. When there is vacancy, when there is absence of thought, truth descends, into the higher

mind.

Man has to acquire Self-knowledge. Man should lead a clean life with a Pure Heart. Man's Heart should be filled with the idea of Oneness and Togetherness. Man's heart should be full of Love and Compassion for all living beings. Man should get rid of petty-mindedness, selfishness and vanity.

It is through Study, Meditation and Service, that one can reach the stage of liberation. H. P. B gave the diagram of Meditation. Wherein she stressed on the central idea of 'Unity of Life'. There is one life. She also talked about deprivations—Man should eliminate, and bring in 'Acquisitions'. She talked about another tool, the tool of 'self-introspection'

By taking to self-introspection, man can eliminate all negative traits, the chief one being selfishness. H.P.B. also talked about the need for self-discipline. She stressed on the real inner transformation, which will come about when the man observes himself in absolute calmness and quietude (*The Voice of the Silence*). So the practices mentioned above together with the two qualifications of discrimination, and desirelessness will pave the way to end illusion and arrive at Reality or Truth.

References:

1. *The Secret Doctrine*, Vol. 1., pp. 39, 274 and 622.
2. *The Secret Doctrine*, Vol. 1 - Proem.
3. *The Voice of the Silence*, Fragment 1, pp. 1 & 2

**HOW LOVE AND COMPASSION
HELP REALIZE THE UNITY OF LIFE****

“If I speak in the tongues of men and angels, but have no love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have no love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have no love, I gain nothing.”

—Paul the Apostle

A Beautiful Question That Resisted a Beautiful Answer.

When I first accepted the invitation to speak on “How Love and Compassion Help Realize the Unity of Life,” I felt a sense of ease. It sounded like such a beautiful, straightforward sentiment—the kind of idea we all instinctively agree with. I thought I would find a few moving stories, do some research, and arrive at the podium with something warm and reassuring to offer.

But as I began to prepare, I hit a wall. I felt a deep, internal resistance. And eventually, I arrived at a realization that is quite terrifying to admit in print: I no longer believe that Love and Compassion can help us realize the Unity of Life.

This article is about how I stumbled upon a new understanding while I was busy failing to write the old one.

* Member of Adyar Lodge,

**Talk delivered during the Indian Section Convention- IInd held at Adyar.

To find my way back, I sought refuge in the roots of the Theosophical Society—its founding Objectives, now 150 years old. I looked closely at the text and made a striking discovery: our Objectives do not mention “love.” They do not mention “compassion.” For that matter, they do not mention feelings or virtues at all.

They are a call for Unity as a Fact, not a feeling. The Society views the “Universal Brotherhood of Humanity” not merely as a social ideal or a moral aspiration, but as a “fact in nature.” Because all life is interconnected, Love and Compassion are not the ladders we climb to reach Unity; they are the natural, inevitable expressions of a Unity that already exists. Our founders did not start with a feeling; they started with a Reality.

The Filmmaker's Lens: Neural Wi-Fi and the Dissolving Self

I am a filmmaker. In my world, we create what audiences call “magic,” but that magic is actually rooted in the physical architecture of the human brain—an architecture designed to blur the boundary between the viewer in the seat and the character on the screen.

Think about the last time you sat in a darkened cinema. You are in a plush chair, perfectly safe. On the screen, there is nothing but flickering shadows and pulses of light. Yet, when a character loses a dear one, you weep. When a hero hangs from a cliff, your palms sweat. Your heart races. Your conscious mind knows it is a movie, yet your body insists you are on that cliff.

The answer lies in a neurological phenomenon called Mirror Neurons—what I like to call “Neural Wi-Fi.” These neurons fire both when you perform an action and when you simply watch someone else perform it. When you see a protagonist cry, your brain runs a complete internal simulation of that grief. In that dark cinema, the boundary between the “self” and the “other” dissolves.

This proves something profound: altruism is not a “moral add-on” we must laboriously install through practice. It is a biological imperative. Separation is the learned behaviour; Unity is the hardware.

The Sages of Oneness

This biological reality has been echoed, in a far deeper register, by the greatest sages across space and time—those who took this innate “hardware” to its fullest and most luminous efficiency.

Jiddu Krishnamurti spoke of the “Observer becoming the Observed”—the total collapse of the wall between the self and the world. He was not articulating a philosophy to be debated; he was pointing toward a state of being in which the “me” no longer stands apart from the “you.”

Then there is the Sage of Arunachala, Ramana Maharshi. When his ashram was attacked by thieves and his disciples were beaten, bruises began to appear on Maharshi's own body. His skin reacted to the blows dealt to others. When asked how he could be bruised when others were being struck, he simply replied: “There are no others.”

H.P. Blavatsky wrote of the “Fundamental Identity of all Souls.” She did not say we should strive to be identical. She said we are identical. Oneness is not an achievement; it is an underlying state that we simply fail to notice because we are distracted by the clanging cymbals of the ego.

The Body as Teacher: Unity and the Cancer of Separation

We do not need a cinema screen or a sage to glimpse this truth. We only need to look at our own bodies. Right now, trillions of cells in your body are working in breathtaking, unbroken unison. They do not do this because they “love” one another in a sentimental way, or because they meditate each morning on the virtue of compassion.

They act in harmony because, for them, there is simply no concept of separateness. The health of the lung is the health of the heart. The wound on the finger is felt by the whole.

But what happens when a group of cells forgets this Unity? They begin to act as isolated clusters. They consume resources greedily; they multiply without regard for the organism they inhabit. We have a precise name for this: Cancer.

Separation is the cancer of humanity. When we think of ourselves as fundamentally separate, we are acting like rogue cells—attacking the very Body of Life that sustains us.

The Reversal: Love as Symptom, Not Cause

Consider your own hand. If your left hand is wounded, your right hand does not rush to help it because it is “practising compassion.” It does not act out of a cultivated love for the other hand. It helps because it is part of the same body. To leave the left hand bleeding would be to leave itself bleeding. This image reframes everything. When I see a homeless child hungry on the street, if I have truly realized Unity, I do not share my bread because I am a “compassionate person.” I share it because that hunger is my own. In that child, I am hungry too.

We have long treated Love and Compassion as virtues we must painstakingly install, like software upgrades onto a flawed operating system. But they are not add-ons. They are innate. The real add-ons—the glitches—are Hatred, Anger, and the illusion of a separate Ego.

The path toward realizing the Unity of Life is therefore not a path of addition. It is a path of subtraction—of letting go. When we release the ego's frantic insistence on being “separate,” Unity does not arrive as a distant reward; it dawns as a Revelation, something that was always already here.

This, then, is the reversal at the heart of my inquiry: Love and Compassion are not the tools we use to reach Unity. They are the symptoms of a person who has already realized it.

One World, One Life: A New Humanity

As the Theosophical Society celebrates 150 years, the theme of this convention—“One World, One Life; the Spirit of a New Humanity”—carries a meaning far more radical than it might first appear. A “New Humanity” is not one that tries harder to be kind. It is not a humanity that adds more workshops on compassion to its already overcrowded calendar. It is a humanity that has finally begun to cure the cancer of separation.

It is a humanity that has recognized, not merely as a poetic sentiment but as a lived and felt reality, that there is only One Life beating in every heart, and One World sustaining every breath.

When we realize this One Spirit—not as doctrine but as direct experience—we will find that we no longer need to strive. Love will be as natural as breathing. Compassion will be as automatic as a heartbeat. They will not be things we do; they will simply be things we are.

Paul the Apostle's words, with which we began, take on a new light in this frame. Without the underlying realization of Unity—without the dissolution of the illusion of separateness—even the most eloquent speech, the most staggering faith, the most generous sacrifice is, as he says, nothing. But when the veil of separation falls away, Love is not practiced. It is breathed.

And that, perhaps, is the oldest and most urgent invitation the Theosophical Society has ever placed before the world.

DEEPAK PANDYA*

THE CALL OF THEOSOPHY

“The true Theosophist is a philanthropist – not for himself but for the world he lives.” In this brief yet luminous statement, Mahatma K.H. encapsulates the very heart of the Theosophical Movement. These words are not an ethical instruction alone, nor merely an idealistic aspiration; they are a profound declaration of spiritual orientation. They define the essential character of a true Theosophist and reveal the central aim of Theosophy itself—to awaken in human beings a consciousness that transcends personal interest and embraces the welfare of the whole of humanity.

Theosophy does not ask the seeker to withdraw from life, nor does it glorify renunciation that is disconnected from responsibility. On the contrary, it calls for a deeper engagement with life—an engagement guided by wisdom, compassion, and an ever-expanding sense of unity. To live “not for himself but for the world he lives” is to recognize that individual existence is inseparable from the collective life of humanity and, indeed, from all living beings. This recognition is not sentimental; it arises from insight into the fundamental unity underlying the diversity of forms.

The philanthropy spoken of by the Master is not confined to acts of charity or organized social service, noble as these may be. It is a philanthropy of consciousness, a way of being rooted in the perception that all life is one. When this perception becomes living knowledge rather than

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intellectual agreement, compassion flows naturally, without calculation or expectation of reward. Such a philanthropist does not serve because it is virtuous to do so, but because separation has ceased to dominate perception. In helping another, one is not “doing good” to someone else; one is responding to life itself.

This inner philanthropy forms the living foundation of the Universal Brotherhood of Humanity, the first and foremost object of the Theosophical Society. Brotherhood, in the Theosophical sense, is not a social arrangement nor an emotional ideal; it is a fact of nature to be realized and lived. Without this realization, all talk of brotherhood remains theoretical and fragile, easily shattered by differences of belief, race, culture, or opinion. The Theosophical Movement seeks to nurture this realization by encouraging understanding rather than belief, insight rather than conformity.

Mahatma K.H. further emphasizes that philosophy—the right comprehension of life and its mysteries—provides the necessary basis and shows the right path to pursue. This statement highlights a vital balance at the core of Theosophy. Compassion without understanding may lead to misguided action, while intellectual knowledge without compassion can become barren and self-serving. Theosophy insists that wisdom and altruism must grow together, each strengthening and refining the other.

The philosophical inquiry encouraged by Theosophy is not speculative indulgence nor abstract metaphysics divorced from life. It is an earnest effort to

understand the laws governing existence—laws that operate on physical, psychological, moral, and spiritual planes. Questions concerning karma, reincarnation, consciousness, suffering, death, and the purpose of human life are not treated as matters of belief, but as subjects for thoughtful study, reflection, and inner verification. Through such inquiry, life gradually reveals coherence and meaning, and human experience is seen as part of a vast, orderly, and compassionate process of evolution.

This right comprehension transforms the way one relates to oneself and to the world. When the law of karma is understood, responsibility replaces blame, patience replaces resentment, and learning replaces despair. When reincarnation is grasped as a principle of continuity and growth, life is no longer viewed as a brief, isolated episode, but as a chapter in a long journey of unfolding consciousness. Such understanding softens judgment, deepens tolerance, and strengthens the resolve to live ethically—not out of fear or obedience, but out of insight.

The right path, as indicated by the Master, is therefore not a rigid formula imposed upon all seekers alike. It is a living path, responsive to the inner development and circumstances of each individual. Theosophy respects freedom of thought as sacred, recognizing that truth cannot be imposed without distortion. Yet this freedom is not license for indifference; it carries with it the responsibility to think clearly, to act compassionately, and to align one's life increasingly with universal principles.

A distinctive feature of the Theosophical Movement is its refusal to separate spiritual aspiration from daily life. The spiritual path is not confined to meditation, study, or retreat; it unfolds in relationships, work, social responsibility, and ethical choices. A true Theosophist seeks to bring awareness into every aspect of living, understanding that inner growth and outer conduct are inseparable. Character thus becomes the true measure of spiritual progress, not psychic experiences, intellectual brilliance, or outward piety.

In this light, selflessness is not an act of suppression or sacrifice imposed upon the individual, but a natural flowering of understanding. As the sense of separateness diminishes, the compulsion to act solely for personal gain weakens. Service then becomes spontaneous and joyful, free from the subtle egoism that seeks recognition or spiritual merit. Such service may be quiet and unseen, yet it carries transformative power, for it arises from harmony with life rather than from personal ambition.

The Theosophical Movement also aims to bridge the apparent divide between religion, philosophy, and science. It recognizes the value of religious traditions as repositories of spiritual insight, while also affirming the importance of rational inquiry and scientific exploration. By seeking the underlying unity behind diverse expressions of truth, Theosophy fosters reverence without dogmatism and inquiry without cynicism. In an age marked by ideological conflict and religious intolerance, this integrative vision holds profound relevance.

By encouraging comparative study and open dialogue, the Movement works subtly to dissolve the barriers that separate human beings from one another. It reminds humanity that no tradition holds a monopoly on truth, and that wisdom reveals itself in many forms according to time, culture, and human need. Such understanding does not weaken spiritual commitment; rather, it deepens it by freeing it from exclusivity and fear.

Ultimately, the aim of the Theosophical Movement is not to create followers, but to awaken thinkers; not to gather believers, but to inspire responsible, compassionate human beings. Its success cannot be measured by numbers, institutions, or outward influence, but by the quality of consciousness it helps to unfold in individuals. Each life lived with greater awareness, integrity, and compassion becomes a silent contribution to the evolution of humanity.

The words of Mahatma K.H. thus stand as both a reminder and a challenge. To be a true Theosophist is to live for the world, not as a burden, but as a privilege; to seek understanding not for intellectual pride, but as a foundation for wise and loving action. In this union of philosophy and philanthropy lies the enduring purpose of the Theosophical Movement—a purpose that remains as vital today as when it was first articulated, calling humanity toward a future guided by wisdom, unity, and compassionate responsibility.

NEWS AND NOTES

DELHI

Two on-line lectures on the topic 'Interesting Incidents in the life of J. Krishnamurit' were held under the auspices of Delhi Theosophical Federation in the month of May. The first lecture was delivered by Veera Peruma Susunag on 2 May and the second talk was delivered by National Lecturer Bro. Harshvadhan Sheth on 16 May.

National Lecturer Dr. Rajiv Gupata spoke about 'Chakras and Kundalini' in the physical meeting held on 23 May.

National Lecturer Bro. S.K. Pandey delivered an on-line talk on the topic 'The Elemental World'. It was held under the auspices of Shankar Lodge on 30-5-2026.

GUJARAT

The members of Bhavnagar Lodge celebrated the 145th Foundation Day of the Lodge in the gracious presence of the Indian Section President Bro. Pradeep H. Gohil on 10th May. Bro. Gohil delivered an inspiring talk on this occasion on 'What is meant to be a Theosophist' and being a member of this Lodge he described its glorious long journey. The members of Krushnanagar Lodge enthusiastically joined in this programme. Then, on 23rd May, Dr. Parth L. Iyer delivered a well-researched talk on 'The Science of Astrology'. His presentation helped members to distinguish between popular superstition and the deeper scientific principles underlying astrology.

KERALA

The following activities were conducted by some Lodges of the Federation in the month of February 2026:

Kannur /Gautama Lodge & Geetha Lodge: The three Lodges (Satsang Lodge at Pilicode, Geetha Lodge at Chovva, Leadbeater Hall at Tellicherry and Mahadeva

Lodge at Vadakara) where meetings do not take place due to, either having no proper building or lack of attendance, it was felt that interested members are welcome to gather at Gautama Lodge, Kannur, on Adyar Day, February 17th, to remember Sir Olcott with gratitude. But at the request of Bro. Manoj, and Bro. Divakaran, of Geetha Lodge, the meeting was convened at Geetha Lodge, a place where no meeting was held for the last 65 years, and which underwent renovation a year ago. Sister Shobha Prakash, member of Gautama Lodge and also Secretary of Kerala Theosophical Federation, spoke on this occasion about the significance of Adyar Day and the importance of remembering our Founders and Elders of the Theosophical Society with gratitude. She said one needs to cultivate the attitude of gratitude, for gratitude is truly a form of prayer and to be grateful for everything is to live a prayerful life. Bro. Venugopalan, who had undergone dialysis only a few days earlier, attended the programme and spoke about Giordano Bruno and J Krishnamuthi, who also passed away on February 17th. In a very interesting manner, he mentioned that Saint Vallalar told his followers that two foreigners would come and spread his very ideas of Truth, Compassion and Universal Brotherhood which would receive great acceptance in the whole world. Saint Vallalar predicated it a few years before the Theosophical Society was founded. Then, Bro. Divakaran spoke about Leadbeater and Annie Besant.

Thalassery/Leadbeater Hall: Observed Adyar Day and Monthly Meeting. The President, Brother K M Rajan, spoke about Col. Olcott, HPB, Leadbeater and Dr Annie Besant; their contribution to the Theosophical Society, the establishing of the International Headquarters at Adyar and the Indian Section HQ at Varanasi. He also referred to the educational institutions run by the Theosophical Society, the free education and financial support given to the poor and work of the TOS in Kerala. And then, he said that women

empowerment is given utmost importance by the Theosophical Society.

Kozhikode/Ashoka Sankara Lodge: Organized regular Sunday classes and discussions on “*The Voice of the Silence*”. As part of Tuesday meetings, it organized talks and discussion session on Dr Annie Besant's book, “*Wisdom of the Upanishad*”. Dr Mahipal facilitated the speech and discussion. On February 17th, Sister Adv. Beena spoke on the importance of Adyar Day; Bro. Adv Anilkumar M, Sister Renuka, and Bro. Sajith also spoke on this occasion.

Trichur/Truchur Lodge : Held study class on “*The Key to Theosophy*”. Adyar Day was observed and the President Bro. Ramanathan, spoke about the life and work of Giodarno Bruno and J Krishnamurti. Secretary Damodaran spoke about Leadbeater and Olcott.

Palakkad/Olcott Lodge: Conducted two on-line meetings covering chapters on Theosophy and Theosophical Society and the Study of Theosophy.

Ernakulam/Sree Sankara Lodge: Study class on J Krishnamurti's Teachings was conducted on every Wednesday. Besides, study of P. Pavri's book “*Theosophy Explained in Questions and Answers*” was conducted on 21 and 28 of February, respectively.

Alappuzha/Annapoorni Lodge: 1) A talk on “Spiritual Freedom – relevance and importance” delivered by Brother Viswanath was followed by discussion; 2) Talk by Brother Pankajakshan on “What Theosophy Teaches”; 3) Observed Adyar Day; 4), Brother S Sivadas spoke about “In the Light of Theosophy”; and 5) Discussion on the topic “Destiny and Free Will” was conducted. Besides, discussions on 'Theosophical Principles' and 'Destiny and Free Will' were held at the Lodge.

Then, the following activities were held in the month of April 2026:

Kannur/Gautama Lodge: Discussion on conducting theosophical public programmes.

Thalassery/Leadbeater Hall: The monthly meeting was held on 23 April in which Bro. K M Rajan, President, briefed the members regarding the latest developments. It was followed by study class on Gita conducted by Bro. C K Balachandran.

Trichur/Trichur Theosophical Lodge: Study class on HPB's “*The Key To Theosophy*” was conducted on the 11 and 25 April.

Palakkad/Olcott Lodge: The members participated in the two on-line meetings which were organized on the topics 1) 'Theosophy and the Theosophical Society', and 2) 'The Study of Theosophy'.

Ernakulam/Sree Sankara Lodge: 1) Study class on the Teachings of J. Krishnamurti was conducted on every Wednesday, except on April 15 - being Vishu Day. 2) Study class on P Pavri's book “*Theosophy Explained in Questions and Answers*” were conducted on every Saturday. 3) A meeting of the TOS was held in which office bearers were elected.

Alapuzha/Annapoorni Lodge: 1) Discussion on 'Dharma'. 2) Talk by Brother Pankajakshan E P, 3) Talk by Brother S Sivadas on the topic “*Mahathmakallum Guptavidyayam*” in Malayalam and 4) Monthly talk on 'Jyothirgamayam' were held at the Lodge.

MADRAS

On 26th March 2026, Gandhi Nagar Lodge, Chennai, started weekly on-line study classes on the book '*The Voice of the Silence*'. Prof C. A. Shinde conducts the class on every Thursday. It was started primarily for the new members of the Gandhi Nagar Lodge, and then it was thrown open to all members. Now many members from different lodges across the Indian Section are attending it.

The classes are well received. Since 7th May we have been on a summer break. The classes will resume from 18th June.

The April 2026 quarter opened on the afternoon of Sunday, 5 April 2026, with Adyar Lodge hosting "A Devotional Evening" at the Blavatsky Bungalow. Led by Lodge President Dr. R. Revathy and with participation by many prominent members of Adyar Lodge, this session used music and dance to establish a serene, reflective atmosphere, grounding the community's seasonal programming in traditional creative expression.

The following week, Sunday, 12 April 2026, saw a dual-track itinerary that engaged two distinct demographics within the federation. The morning began at 10:45 a.m. at the Youth Headquarters, where the Vasanta Youth Lodge, under the leadership of Mr. R. V. Yuges, presented a study of "When Daylight Comes"—the biography of Madame H. P. Blavatsky. This session continued engaging younger members to the historical origins and foundational lineage of the theosophical movement.

Later that same afternoon, the focus shifted back to the Blavatsky Bungalow at 4:00 p.m., where the Gandhi Nagar Lodge hosted speaker Ms. Jaishree Kannan. Her musical lecture, titled "Gita, Kabir and Krishnamurti," explored comparative philosophy by tracing spiritual and psychological insights across classical Hindu scripture, medieval mysticism, and contemporary 20th-century philosophy.

The April itinerary culminated on Sunday, 26 April 2026, with a major collaborative symposium hosted jointly by MTF and the Kilpauk Lodge and Isha Lodge at the Blavatsky Bungalow. Speakers Mr. Shikhar Agnihotri and Mr. Vinay Kumar Patri delivered Part 2 of their series, "The Power of Thought—from Chaos to Vivid Creation." This headline event expanded directly on the past session in February transforming esoteric principles of the mental plane into a practical guide for daily life. The presenters detailed how to transform the "swirling mass" of emotional and mental turbulence into stable, constructive thought-

forms, offering members a methodical approach to inner training and self-regulation.

On Friday, 8 May 2026, the global theosophical community marked its annual White Lotus Day Observance with a solemn gathering at the Headquarters Hall in Adyar. Commemorating the passing of Madame Blavatsky, the ceremony followed her explicit wishes by featuring dedicated readings from Sir Edwin Arnold's *The Light of Asia* and the Bhagavad Gita, alongside passages from *The Voice of the Silence*. While not a MTF organized event, most of the attendees and the presenters of the programme were longtime MTF members including Dr. Revathy and Ms Geetha Jaishankar.

MTF jointly with the Gandhi Nagar Lodge hosted a meeting on Sunday, 10 May 2026, at the Adyar Library and Research Centre (ALRC) Conference Hall: After an introduction by the MTF President Sukesh, guest speaker Joma Sipe presented "The Renaissance of Art at Adyar—UPASIKA." This session examined the artistic legacy of TS, connecting historical art with the rigorous, structured approach to inner transformation. The session concluded with a vote of thanks by MTF Secretary Sanjay Sampath. Over 40 attendees were present including the TS President Tim Boyd and the TS Vice-President Shikhar Agnihotri among other dignitaries.

U.P. & Uttarakhand

Bro. B.K. Pandey delivered a talk on 'Light on the Path' which was held at Dharma Lodge, Lucknow, on 3rd May. Then, he spoke there in two sessions about 'God and Gods' on 13 and 20 May respectively. Bro. U.S. Pandey's talk on 'Spiritual Journey' was held at the same venue on 27 May.

Bro. H.B. Pandey explained 'Karma Yoga' in a meeting of Nirvan Lodge, Agra, on 7 May. The other talks held there on the remaining three Thursday of the month

were on the topics 'Atonement' delivered by Bro. Harish Sharma, 'Yoga' by Bro. Rajeev Ojha and on 'Shiv Tattva' delivered by Bro. Devendra Bajpai respectively.

Bro. A.P. Srivastava explained the 'Teachings of Buddha' at Sarvahitkari Lodge, Gorakhpur, on 6 May. Bro. S.B.R. Mishra spoke there on May 20 about 'HPB's contribution to Theosophy' and Bro. Ajai Rai's subject of talk held on 27 May was 'Beauty without Cruelty'. Besides, Bro. Ajay Rai spoke about 'Buddha Tattva' at Sanatan Dharma Lodge on 10 May.

Bro. S.B. R. Mishra's talk on 'Law of Karma' -Part I was held on 23 May at Maheshwar Brahmvidya Lodge, and then he spoke on the same topic at Brahmvidya Lodge, Jagdishpur (Distt. Gorakhpur) on 31 May. Besides, Bro. Mishra delivered on-line talks on 'Law of Karma' which were held in three sessions under the auspices of Satya Darshan Lodge, Jogia, on 3, 10 and 23 May respectively.

Bro. Shesh Nath Tripathi's talk on Chapter-16 of 'The Bhagvad Gita' was organized on 28 May by Brahmvidya Lodge, Jigna Bhiyaon (Distt. Gorakhpur).

Bro. Vishwambhar Dwivedi spoke about 'The Science of Yoga' in the meeting of Brahmvidya Lodge, Jagdishpur (Distt. Gorakhpur), on 10 May.

Bro. Kamlakar Mishra's talk on 'Growth through Spirituality' was held on 11 May at Laxmi Narayan Lodge, Basupur (Distt. Ghazipur).

Bros. Shrikant Mani Tripathi and S. B. R. Mishra jointly explained the 'Law of Karma' - Part 1 in the meeting organized at Gorakhnath Brahma Vidya Lodge, Deoria, on 31 May.

The talk of Bros. Haridwar Shukla and Ravinath Shukla on the topic 'Karma Yoga' was held on 14 May at Shri Samved Brahm Vidya Sansthan, Tameshwar Nath Deoria (Distt. Sant Kabir Nagar).

Bro. Mahendra Kumar Srivastava conducted the study of Chapter 9 of the book '*The Key to Theosophy*' on 10

May at Narayan Lodge in Mirzapur. Besides, he conducted the study of the chapters on 'Vishwa-Bandhutva' and 'Nirvana' (in two sessions). The study of these two chapters of the book '*Theosophy ka Path*' were held on 17, 24 and 30 May respectively.

Bro. S.K. Pandey facilitated the group study of the book '*Light on the Path*' at Chohan Lodge, Kanpur, on every Sunday in the month of May.

Bro. J.N. Tiwari spoke about 'Approaching to Death' at Anand Lodge, Prayagraj, on 3rd May.

Sis. Sushma Srivastava delivered a talk at Mahila Dharma Lodge, Prayagraj, on 15 May, in which she explained about the 'Seven bodies of man and their work'.

Bro. Dhiren Banerji delivered a talk on the topic 'Chakras' at Maitreya Lodge, Gr. Noida, on 10 May. Sis. Madhu Garg spoke at the same venue about 'Seven Bodies of Man' on 24 May.

Sis. Suvalina Mohanty conducted the study of the book *At the Feet of the Master* on 3 and 10 May at Prayas Lodge, Ghaziabad. A talk on 'Challenges of Youth and Theosophical Solutions' was delivered there by Sis. Smitapragya Patro on 24 May.

Study and discussion on the topic 'Orbit of Human Consciousness' from the book '*A Geometry of Space and Consciousness*' by James S. Perkins was held at Annie Besant Lodge, Varanasi, on 16 May.

Joint programmes of reading the matter/articles and discussions were organized in Sitapur by Sitapur Lodge and Arundale Lodge on 9 and 23 May. Chapter 10 of 'The Bhagavad Gita' and 'Self-control and Character building' were read by Sis. Ragini Ratna. Then, 'Gandharva and Deva' was read on 30 May by Bro. Harshit Srivastava.

The White Lotus Day was observed on 8 May by three lodges at Lucknow and those at Agra, Noida, Gr. Noida, Prayag Raj and Sitapur.

Contribution in other Federations: Sis. Suvalina

Mohanty conducted the study of the book '*At the Feet of the Master*' from 19 to 23 May. This study camp was held at Bhowali under the auspices of Utkal Federation.

Contribution to Indian Section Programme: Bro. S.K. Pandey delivered an on-line talk on the topic 'Lord Buddha and His Principal Teachings' It was held on 1st May.

Bro. S. B. R. Mishra's two talks on 'Law of Karma' were held on 3 and 10 May.

Sis. Vibha Saxena (along with two other speakers) spoke on 8 May about the 'Importance of White Lotus Day'.

Sis. Archana Pandey's talk on 'Invisible World' was held in two sessions (17 and 24 May).

TOS National Camp at Bhowali

Theosophical Order of Service held Summer National Camp at Bhowali from 4th to 6th June 2026. Forty-five participants from all over India attended this camp. It was pleasant cool climate at Kumaon hill station which gave happiness to all delegates with rich experience of mountain landscape. The theme of the camp was "Nature and Theosophy". Talks and power point presentations were appreciated by all. Activities of TOS in all regions of India were reviewed and evolved with regard to the future direction with new challenges. World Environment Day on 5th June was celebrated with plantation of Oak trees in the campus of Himalayan Study Centre, Indian Section, and had good discussion on environmental challenges we are facing. An interesting cultural programme in the evening was presented by the delegates with vocal music and songs played on mouth organ.

INDIAN SECTION HEADQUARTERS

Study Camp on “Ancient Hellenic Wisdom for Daily Life” held at the Indian Section Headquarters,

Varanasi, from 30 October – 1 November 2025.

At the invitation of the Theosophical Society Indian Section, General Secretary of the Greek Section, Erica Georgiades, visited Varanasi, India, to conduct a three-day study camp at the Indian Section Headquarters from 30 October to 1 November 2025.

The theme of the camp was “**Ancient Hellenic Wisdom for Daily Life**”, exploring the practical and spiritual relevance of the Orphic, Pythagorean, and Platonic traditions for contemporary life. Special emphasis was given to Platonic teachings for daily living, self-knowledge, contemplative practice, and the transformation of consciousness.

Participants from various regions of India attended the programme, which combined philosophical reflection, contemplative dialogue, and periods of silent meditation. The sessions explored themes such as Plato's Allegory of the Cave, the Delphic injunction “Know Thyself,” sacred recollection (*Anamnesis*), contemplative vision (*Theasis*), and the rediscovery of wisdom through nature and daily life. The programme included the following sessions:

Plato's Cave – From Darkness to Light

Seeing the World with the Eyes of the Soul

Turning Towards the Light

Self-Knowledge and the Art of Living

Ancient Greek Wisdom for Daily Life

Divine Recollection in Orphic and Platonic Traditions

Ancient Greek Practices of Divine Recollection

Is it Possible to Live in a State of Contemplative Vision in Daily Life?

During her stay in Varanasi, Sis Erica Georgiades also paid homage to Radha Burnier, honouring her enduring spiritual and philosophical contribution to the Theosophical Society. Bro Pradeep H. Gohil, President, closed the study camp with an address to all members.

The visit coincided with the elections for the office of

President of the Indian Section of the Theosophical Society. Erica Georgiades, on behalf of the Greek Section and its members, congratulated Bro. Pradeep H. Gohil for his re-election, wishing wisdom, strength, and success in the continuation of his important work for the Theosophical Society.

Beyond its Theosophical and philosophical value, the study camp also served to strengthen the spiritual and cultural links between two of the world's most ancient civilisations, Greece and India, both of which have, through the centuries, offered profound paths of wisdom, contemplation, self-knowledge, and the search for divine truth. In this spirit of brotherhood and shared philosophical and spiritual heritage, the gathering became a living bridge between Hellenic and Indian traditions, reaffirming the timeless ideal of universal brotherhood at the heart of the Theosophical movement.

White Lotus Day

The Indian Section and Kashi Tattva Sabha (KTS) jointly organized a meeting to observe White Lotus Day in the Annie Besant Hall at the Indian Section HQ on 8 May. The programme started with the Prayers of All Religions and Universal Prayer conducted by the students of Vasant Kanya Inter college. Excerpts from the books *The Voice of the Silence*, *The Light of Asia* and *Bhagvad Gita* were read by Dr. Bina Singh, Srimati Bharati Chattopadhyay and Smt. Uma Bhattacharyya respectively.

Dr. Abha Srivastava spoke on this occasion about 'Blavatsky and Practical Occultism' and said that H.P.B. called it 'Ancient Wisdom' or 'Wisdom Religion'. It is hidden but not forbidden. It is Universal Science that underlies All Religions, Philosophy and Science. It was not seance tricks or ghost hunting. She said true occultism is self-discipline, not mediumship, and said that human

beings are not just body and soul. H.P.B. mapped seven principles- physical body, astral double, life force, animal soul, human soul, spiritual soul and Atma meant mastering each. HPB distinguished true occultism from occult arts or magic, describing it as "The science of life and art of living" requiring sacrifice, renunciation and development of inner faculty beyond the senses. The Rules she laid down in Practical Occultism were: No-selfish motive, Absolute mental physical purity, Unconditional self-sacrifice and Total Obedience to the Masters. "An Occultists is one who knows, dares, wills and remains silent." She was a true light bringer of 19th Century.

The vote of thanks was given by the President of KTS Dr. Kumud Ranjan. Then, the members and the guests paid homage to HPB by offering flowers at her portrait.

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I, Pradeep H. Gohil, hereby declare that the particulars given above
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Dated: 1 April, 2026

Pradeep H Gohil
Signature of publisher