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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

Many people in the world seek freedom from depression, anxiety, inertia and anger. They dream about overcoming their negative emotions, changing their dysfunctional thought patterns, pushing reset button and starting life afresh. These individuals wish to attain that state of mind where the traumatic past no longer confines them.

The human mind is a powerful instrument that shapes our perceptions, decisions and ultimately, our destiny. A transformation in mindset is not merely a change in thinking. It is a profound shift in how we interpret the world and respond to its challenges. In today's rapidly changing environment, cultivating a positive and spiritual mindset has become essential for personal fulfilment and spiritual growth.

At its core, mindset refers to the beliefs and attitudes we hold about ourselves and our abilities. Many people operate with a fixed mindset, believing that intelligence, talent and capabilities are static traits. This often leads to fear of failure, resistance to change and a tendency to avoid challenges. In contrast, a growth mindset embraces the idea that abilities can be developed through effort, learning and perseverance. Transforming our mindset begins with recognizing and challenging our limiting beliefs.

An old Buddhist tale of two arrows enlightens us about the impact of negative thinking and how to cope with it. Once a man strolling in a forest was accidentally shot in the arm with an arrow by a hunter. While the hunter ran away, the man was filled with anger and thoughts of being left to die by

bleeding. While the first arrow was shot by the hunter, the second arrow was that of fear and anger. These negative thoughts were clouding his mind and preventing him from saving his life. All that he needed to do during that time was to keep calm, believe in himself and the Divine and focus his mind on the best way to get help. There was a road nearby where he went, stopped a passing vehicle pulled by a horse and requested the owner of the vehicle to take him to a hospital. A lot can be accomplished when we find a way to rethink, remould and transform our mindset.

One of the first steps in our transformation is self-awareness. We must learn to observe our thoughts without judgement. Negative self-talk, such as "I am not capable" or "I will never succeed," can become deeply ingrained over time. By consciously replacing these thoughts with constructive affirmations like "I can improve with effort" or "Every failure is a lesson," we begin to rewire our mental framework. This shift does not happen overnight, but consistent practice can lead to transformation and lasting change.

Another crucial aspect of transforming our mindset is embracing challenges. Difficulties and setbacks are often seen as obstacles, but they can be powerful opportunities for growth. When we adopt a resilient mindset, we view failures not as defeats but as stepping stones to success. History is filled with examples of individuals like Abraham Lincoln and Winston Churchill, who achieved greatness by persisting through adversity. Their journeys remind us that determination and a positive outlook can allow us to be transformed and we can then do meditation which we previously could not.

Equally important is the role of continuous learning. A

transformed mindset thrives on curiosity and a desire to improve. Whether through formal education, reading or life experiences, learning expands our perspectives and equips us with the tools needed to navigate complexities. It encourages adaptability, which is essential in a world characterized by constant change, where we try to transform our mindset.

Surrounding ourselves with positive influences also plays a significant role in shaping our mindset. The people we interact with, the content we consume and the environment we inhabit—all contribute to our thought patterns. By choosing uplifting company and engaging with inspiring ideas, we create a supportive ecosystem that nurtures our mental transformation. Conversely, distancing ourselves from negativity helps in maintaining focus and motivation.

Gratitude and mindfulness further enhance this transformation. Practicing gratitude shifts our focus from what we lack to what we have, fostering contentment and optimism. Mindfulness, on the other hand, helps us stay present and reduces stress by preventing overthinking about the past or future. Together, these practices cultivate a balanced and peaceful state of mind, characterized by self-transformation.

In conclusion, transforming our mindset is a continuous journey that requires patience, effort and self-belief. It involves replacing limiting beliefs with empowering ones, embracing challenges, committing to learning and fostering positivity in our surroundings. As we nurture a growth-oriented mindset, we unlock our true potential and create a life of purpose and fulfilment. Ultimately, when we change our thinking, we change our world. If we do this it will be a step forward in the right direction in our life.

SHIKHAR AGNIHOTRI*

THE REMOVAL OF ILLUSION AND THE DISCOVERY OF REALITY

It is both a joy and a privilege to reflect together on a theme that lies at the very heart of spiritual life: **the removal of illusion and the discovery of reality**. This is not merely a philosophical topic, it is something deeply practical, something that touches every aspect of our daily living. Whether we are aware of it or not, much of our confusion, conflict, and suffering arises from illusion—while clarity, peace, and wisdom arise from seeing things as they truly are.

Today, we explore how two central disciplines—**study and meditation**—serve as powerful instruments in this process of inner clarification.

What is an Illusion?

Let us begin with a simple yet profound question: *What is an illusion?*

An illusion is something that appears real, true, or permanent—but is not so in the deeper sense. It is important to understand that illusion is not necessarily something false in an obvious or crude way. Its strength lies in the fact that it appears convincing. It feels real. It presents itself as truth, and we accept it—often without questioning.

In spiritual philosophy, particularly in Theosophy, illusion is not merely about error—it is about **misidentification**.

Very often, something is termed an illusion not because it does not exist at all, but because it is **transient**. That which changes, that which comes and goes, that which does not endure—can mislead us into believing that it is ultimate reality. For example, our thoughts are real in a sense—they arise, they function—but they are not permanent. Similarly, emotions are experienced vividly, yet they pass. Even our

* International Vice-President of the TS, and National Lecturer of the Indian Section.

** Talk delivered during the 102nd South India Conference held at Adyar on 4 April.

roles, identities, and circumstances change over time. Thus, illusion is not simply falsehood—it is **incomplete perception**, or seeing a part and mistaking it for the whole.

Two Dimensions of Illusion

Illusion operates at two primary levels: **external** and **internal**.

1. External Illusion – Misperception of the World

We are all familiar with simple examples: A stick half-submerged in water appears bent, though in reality it is straight. A mirage in a desert appears like water, but vanishes when approached. The sun seems to rise and set, while in truth it is the Earth that rotates.

These examples remind us that our senses, though useful, are limited and sometimes deceptive. Our perception of the outer world is conditioned by the structure of our senses and the interpretations of the brain. What we see is not always what *is*. It is filtered, interpreted, and sometimes distorted.

2. Internal Illusion – Misunderstanding Ourselves

Far more subtle—and far more significant—are internal illusions. These include: The belief: *“I am only this body or personality.”* The feeling - *“This sadness will never end.”* The assumption that our opinions or beliefs are absolute truth. The sense of separateness from others.

These are not errors of the senses; they are **errors of understanding**. They shape how we see ourselves, how we relate to others, and how we experience life. In fact, much of human suffering arises from these internal illusions.

Why Do Illusions Arise?

Illusion arises because of the **limitations of our faculties of perception**. Let us briefly reflect on the instruments through which we perceive reality:

The **physical senses**, which are narrow in range and have their own part in a vast spectrum of vibrations, in which they work. The **brain**, which processes but also filters. The **mind**, which compares, categorizes, and interprets. The Extra Sensory Perceptions often

experienced in the form of a hunch or clairvoyance. And finally, **Buddhi**, or **Prajna**, the faculty of true spiritual intuition, the direct perception.

According to Helena Petrovna Blavatsky, it is this higher faculty—Buddhi—that allows us to perceive truth directly. It is not mere intellectual understanding, nor is it ordinary clairvoyance. It is a deeper kind of knowing — immediate, clear, and certain.¹

Similarly, I. K. Taimni explains in his book *Self-Culture* that when the mind is illuminated by Buddhi, it gains the capacity to see through illusion. Insight arises not from external input, but from within.²

So the situation becomes clear: We are trying to understand reality using **limited tools**, while neglecting the very faculty that can reveal truth directly. So, the main objective is how to unfold this inherent faculty in us to be able to perceive the truth. In theosophical view, there are mentioned three limbs of theosophical life – Study, Meditation and Selfless Service. In this session we are only going to talk about Study and Meditation. These three must go together.

Study without meditation can become dry and intellectual and may become a source of pride. Meditation without study may lack clarity or direction and may turn a person who is only concerned about oneself. Both without service may become self-centred. Service grounds understanding in life. It connects us with others and dissolves the illusion of separateness.

The Role of Study

Let us now turn to the first discipline: **Study**. In the Theosophical sense, study is not mere reading or accumulation of information. It is a **living process**—a process of inquiry, reflection, and inner awakening.

What Does True Study Involve?

Deep thinking rather than superficial reading; Questioning rather than passive acceptance; Examining different perspectives; and Reflecting on implications in one's

own life

Blavatsky emphasized that when a question arises, it should be thought over deeply from all angles before seeking answers externally.³ It is even recommended, which sometimes may sound like an exaggeration but in reality it is not, is to contemplate on a subject for as many hours as many minutes it took someone to study that subject. This is not to discourage guidance, but to encourage **self-reliance in understanding and help unfolding Buddhi**. Because ultimately, truth cannot be borrowed—it must be **realized**.

The Inner Journey of Study

Study is not always comfortable. In fact, genuine study often disturbs our mental comfort. It typically unfolds in stages: First, we encounter **paradoxes**—ideas that challenge our current understanding. Then comes **discomfort**—a sense of uncertainty or confusion.

At this point, we face a choice: We may become rigid, rejecting what challenges us; Or we may remain open, allowing inquiry to continue.

If we choose openness, the mind begins a process of **churning**. This churning is essential. It is the friction between the known and the unknown. It is what gradually breaks down rigid structures of thought.

However, many people withdraw at this stage. They return to familiar beliefs, avoiding discomfort. But if we persist—patiently, sincerely—there comes a moment when clarity dawns. This is the **awakening of insight**, the beginning of Buddhi expressing itself. Understanding then is no longer second-hand. It is not something we have read—it is something we *see*.

The Role of Meditation

If study refines the intellect, **meditation transforms consciousness itself**. Meditation is often misunderstood as a technique or a practice limited to a certain time or posture. But in its deeper sense, meditation is a **way of living**. It is the art of observing life—both within and without—without distortion.

What is Meditation Really?

Meditation may be understood as: A state of **self-awareness**; A process of **self-study by the Self** ; and A continuous wholesome movement of attention.

It involves what is often called **choiceless awareness**—observing without preference, without judgment, without interference. When such observation takes place, something remarkable happens: The mind begins to quieten. Its clutter begins to dissolve. And in that clarity, truth begins to reveal itself.

How Meditation Removes Illusion

Illusion thrives in a mind that is: Unaware, Reactive and Conditioned. Meditation introduces: Stillness, Clarity and Awareness. Through meditation, we begin to see that thoughts arise and pass—they are not the thinker; That emotions are temporary—they are not permanent states; and That identity is fluid—not fixed. This seeing is transformative.

Meditation does not remove illusion through effort or force. Instead, it **dissolves illusion through understanding**.

From Mind to Intuition

A crucial shift in removing illusion is the movement from **mind to intuition**. The mind operates through division, comparison, and analysis. It is useful, but limited. Buddhi, or intuition, operates through unity and direct perception. The mind sees fragments. Buddhi sees wholeness. The mind creates boundaries. Buddhi dissolves them. As this higher faculty awakens, perception becomes clearer, simpler, and more truthful.

The Importance of understanding Relativity

Each individual is at a different stage of understanding. What is clear to one may not yet be clear to another. Therefore, truth must be approached with Patience, Humility and Compassion. Otherwise, even knowledge can become another illusion—something we cling to rather than understand.

Meditation as Daily Living

Meditation is not confined to a specific time or place or a technique. It is present: in how we listen, in how we speak and in how we respond. It is the ability to observe without immediate reaction; without distortion; and without identification. Regular practice helps—but what matters most is the **quality of awareness** we bring into life.

The Final Insight

Illusion is not something external to be fought or rejected. It is something within to be **seen and understood**. And when it is fully understood, it naturally falls away. Reality does not need to be created. It is always present. It is only hidden by misperception.

Conclusion

As we reflect on this theme—*Removing Illusion Paves the Way to Reality*—we recognize that this is not a one-time achievement, but an ongoing journey.

It calls for the courage to question deeply, the patience to observe quietly and the sincerity to transform inwardly

Study gives direction. Meditation gives clarity. Together, they awaken intuition.

And in that light, illusion fades—not by struggle, but by understanding.

Though we may be physically apart, we remain united in this shared aspiration for truth.

May our study be deep, our meditation steady, and our insight ever-unfolding.

References:

1. H.P. Blavatsky, *The Secret Doctrine*, Vol-1, Theosophical University Press On-line Edition), p. 46, Footnote.
2. I.K. Taimni, *Self-Culture*, Second Edition, First Reprint 2000, TPH, Adyar, p. 241.
3. H.P. Blavatsky, *Collected Writings*, Vol – XII, On-line edition, p. 495.

GEETHA JAIKUMAR*

HISTORY OF ADYAR - THE LIVING HEART OF THE THEOSOPHICAL SOCIETY

Across nearly fifty-eight countries, the Theosophical Society has taken root in lodges, study centres, and communities of seekers. Each carries a flame of inquiry, a striving toward truth. Yet among them all, one place stands apart — Adyar. It is not merely the administrative centre of the Society. It is its living heart.

To understand Adyar is to journey backward — not only in time, but inward, into the currents of consciousness from which the theosophical movement itself arose.

More than a century and a half ago, certain Eastern Adepts — the Mahatmas — set in motion a bold spiritual experiment: to revive the ancient Wisdom-Teachings and make it accessible to a world increasingly fragmented by materialism. They chose as their instruments, Helena Petrovna Blavatsky and Henry Steel Olcott, entrusting them with a task they themselves described as a “Forlorn Hope” — a venture against overwhelming odds, sustained not by certainty of success, but by the courage to attempt the impossible. And yet, what seemed improbable endured. From fragile beginnings, the movement grew — quietly, steadily — carrying across continents a message of unity, inquiry, and inner awakening.

The Society's work found expression in three Objects: To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour; to encourage the study of Comparative Religion, Philosophy, and Science; and to investigate the unexplained laws of Nature and the powers latent in humankind.

At different times, one or another came into

* A Researcher in the Surendra Narayan Archives and a long-term resident of Adyar.

prominence. In its early New York phase, the unseen was brought to the forefront, challenging the limits of materialist thought. In India, the great traditions of the East were rediscovered, rearticulated, and offered anew to the world. Yet beneath all these movements flowed a deeper current — the first Object, Universal Brotherhood — a truth that has only grown more urgent with time.

Even before the Founders Set foot in India, there were whispers of their coming. The Tamil saint Vallalar is said to have foretold the arrival of two foreigners who would carry a message of brotherhood to this land. When Blavatsky and Olcott arrived in Bombay in 1879, many saw in that moment the quiet fulfilment of a prophecy.

Their early years in India were marked by hardship. They lived simply, often in financial uncertainty, sustained by purpose rather than comfort. Letters poured in from across the world, each one a sign that something had been stirred in the human spirit. In response to this growing need, *The Theosophist* was born in 1879 — a journal that became both a voice and a vessel for the movement. It was not merely a publication, but a bridge between worlds — shaped by visible effort and, as many believed, guided also by unseen hands.

Yet the movement needed a home — not just a place of work, but a centre where its deeper life could take root. After much searching, that place revealed itself in 1882, on the banks of the Adyar River, near Madras. Huddleston Gardens — a quiet estate of trees, river, and sea — was recognized instantly by both Founders as their destined abode. “Master says, buy this,” Blavatsky is said to have declared. And the momentous decision was taken.

When they entered Adyar in December of that year, it was more than a change of residence. It was the beginning of a new phase — the anchoring of a spiritual vision in physical form.

From the beginning, Adyar was regarded as more than land and buildings. It was known as the “Masters' Home,”

chosen, it was believed, by the Adepts themselves. Accounts speak of their presence — at times seen, at times sensed — and of subtle forces that seemed to permeate the estate. There were even beliefs of an Angelic Being presiding over the work, sustaining its inner life. Whether taken literally or symbolically, these accounts point to a shared perception: that Adyar is a place where the visible and invisible meet. Its very geography seems to echo this symbolism. At the point where river meets sea, Adyar stands as a reminder of the soul's journey — from the many to the One.

Life there in the early days was simple, even austere. There was no electricity, no running water, very little money. By candlelight and oil lamps, work continued late into the night. The Founders and their companions lived with remarkable frugality, often subsisting on the bare minimum. Yet there was no sense of deprivation — only of purpose.

The estate soon became a centre of activity — intellectual, spiritual, and practical. Annual conventions brought together seekers from different regions, who slept on floors and shared what little was available. It was a fellowship born not of comfort, but of shared aspiration. Among the most profound expressions of this aspiration was Olcott's work for social reform. Deeply moved by the suffering of those then considered “untouchable,” he founded the Olcott Panchama Free Schools in 1884, offering education to those excluded from it. This act, simple yet revolutionary, gave living form to the ideal of brotherhood — not as an abstraction, but as service.

The Headquarters Building itself gradually became a sacred centre. Within it was the Occult Room, associated with extraordinary phenomena and regarded as a point of contact between the seekers and the Masters of the Wisdom. Though later sealed, and eventually repurposed as the Vice-President's room, its memory remains woven into the fabric of Adyar's history.

The building also grew outwardly. A great hall was

created to accommodate gatherings, and a library wing was added — a repository for ancient manuscripts and wisdom traditions. Its inauguration, blessed by representatives of multiple faiths, stood as a symbol of unity in diversity. Over time, the Headquarters came to embody a universal vision — reflected in the presence of symbols and figures from many religions, affirming that truth is not confined to any single path.

After Olcott's passing in 1907, Annie Besant assumed leadership and carried the work forward with extraordinary energy and vision. Under her guidance, Adyar expanded from a modest estate into a vast campus of over 260 acres. Buildings arose, infrastructure developed, and the estate became a centre for study, service, and spiritual preparation.

Yet even amidst these outward changes, the inner spirit of Adyar remained central. Besant herself walked the grounds each morning, offering guidance and counsel, embodying a leadership that was at once practical and deeply personal.

It was during her time that a young boy, J. Krishnamurti, was discovered on the Adyar beach — recognized by Leadbeater for an unusual spiritual radiance. Taken under Besant's care, he would later become one of the most influential spiritual voices of the twentieth century.

Adyar under Besant also became a centre of wider transformation. Movements for education, social reform, and national awakening found inspiration there. The roots of the Indian National Congress, the Home Rule Movement, and various cultural and educational initiatives can all be traced, in part, to this fertile ground. Interfaith harmony was given physical expression through places of worship representing multiple traditions, coexisting within the estate.

Successive Presidents continued this work, each shaping Adyar according to the needs of their time, while preserving its essential spirit. Through all these changes, Adyar has remained not merely a place, but a trust.

Among its many living symbols, the Great Banyan

Tree stands as a silent guardian. Ancient, vast, and deeply rooted, it has witnessed moments of quiet significance — gatherings, revelations, and reflections that have touched both individual lives and the broader movement. Beneath its branches, time seems to slow, and a sense of stillness prevails — as though one stands in the presence of something eternal and timeless.

And so Adyar endures — a living centre whose deeper life cannot be confined to memory or form. What has been entrusted to it is not only to be preserved, but to be realized and carried forward.

Joyousness at Adyar

I want you all to be very joyous, for joyousness is indispensable both to a happy Adyar and to an efficient Adyar. As the Great world-centre both for brotherhood and specifically for the Theosophical Society and the many movements our Society has mothered, Adyar occupies a unique place in the life of the world. By the force of strong example, Adyar can almost compel the world to follow the path to happiness in the sense that a strong example from such a centre as Adyar would be so compelling in its power and attractiveness that the rest of the world would be irresistibly drawn to follow the example.

ANNIE BESANT

The Theosophist, December 1982, p.144

(From the record of a talk given at Adyar by Dr. Besant in June 1928)

THE GLORY OF NATURE IN THEOSOPHY

Theosophy does not view human life as a system confined merely to material comforts and conveniences; rather, it perceives the entire universe as a living, conscious, and spiritually unified whole. At the very heart of Theosophy rests the sublime vision of “One Life, One Consciousness, and One Truth.” In the light of this vision, Nature is not a collection of inert objects, but an expansive manifestation of living consciousness. Human beings, animals, plants, mountains, rivers, the sky, and the wind—all are diverse expressions of the same universal Life. Therefore, in Theosophy, the human relationship with Nature is not one of exploitation, but of reverence, coexistence, and harmony.

Helena Petrovna Blavatsky, the founder of the Theosophical Society, clearly affirms in her monumental work *The Secret Doctrine* that Nature is “a living whole.” According to her, Nature is not driven by unconscious mechanical processes, but is governed by inner conscious forces. Behind the physical world operate subtle and spiritual planes, all of which are inseparably interlinked. The laws that govern Nature—karma, reincarnation, and progressive evolution—apply equally to human life. Whenever human beings regard themselves as separate from and superior to Nature, discord and imbalance inevitably arise.

Theosophy invites us to experience the idea of “One Life” not merely as a philosophical concept, but as a living reality. Annie Besant explains that a single life-current flows through the entire universe; the difference lies only in its modes of expression. In stones, consciousness lies dormant; in plants, it unfolds; in animals, it becomes sensitive; and in human beings, self-consciousness emerges. Yet the fundamental essence remains one and the same. This

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understanding cultivates humility and compassion within the human heart. To destroy Nature, therefore, is indirectly to wound our own existence—an insight that Theosophy gently but firmly imparts.

In Theosophy, spiritual growth is not achieved by withdrawing from Nature. It is neither a path of renunciation nor escape, but one of integration and harmony. C. W. Leadbeater describes Nature as a silent teacher in the inner evolution of humanity. The stillness of Nature, its rhythm, and its intrinsic order calm the restless human mind and awaken deeper insight. The selfless shade of a tree, the ceaseless flow of a river, and the vast expanse of the sky quietly teach the human being freedom from ego.

Theosophical literature also speaks of the subtle intelligences present in Nature—Devas and Nature Spirits. These ideas help us understand that Nature is not confined to biological and physical dimensions alone, but is rich and vibrant at the level of consciousness as well. Consequently, irreverent and insensitive behaviour toward Nature does not merely damage the environment; it disturbs the subtle equilibrium of the cosmos itself.

The 'Law of Karma' is accepted in Theosophy as a fundamental law of Nature. Just as individuals experience the consequences of their thoughts, emotions, and actions, humanity as a whole must inevitably face the results of its collective conduct toward Nature. Environmental pollution, water scarcity, and climate change are not merely scientific or technological challenges; from a Theosophical perspective, they are the fruits of humanity's collective karma. Henry S. Olcott observed that Nature does not punish, but restores balance. When human beings persistently create imbalance, the response of Nature follows naturally and unavoidably.

Jiddu Krishnamurti, who emerged from the Theosophical tradition, placed profound emphasis on the inner relationship between human beings and Nature. He stated that true understanding arises only when the division between the observer and the observed disappears. For Krishnamurti,

Nature is not a tool for meditation, but truth itself in its spontaneous expression. Trees, birds, the sky, and the wind are reflections of the human inner state. When the human mind is fragmented and restless, Nature too appears fragmented and disturbing.

Theosophy places greater emphasis on understanding Nature than on worshipping it. Rather than deifying Nature through ritual, it encourages comprehension of her inner order, laws, and sacredness. The beauty of Nature awakens sensitivity, while her order cultivates discernment. Such understanding naturally leads toward simplicity—simple living coupled with elevated thinking. For a humanity trapped in relentless consumerism, Theosophy offers guidance toward a life aligned with Nature.

In today's modern, materialistic age—where Nature is largely viewed as a mere resource—Theosophy inspires us to recognize Nature as a companion and a teacher. Nature is not an instrument for human spiritual advancement, but a fellow traveller on the evolutionary journey. When this truth is accepted with sincerity of heart, dialogue, balance, and peace naturally blossom in life. In the light of Theosophy, the glory of Nature is not a poetic imagination, but a living truth—one that reconnects humanity with its own roots and awakens a sense of unity with the whole of creation.

Thus, from the Theosophical perspective, Nature is not an external object meant for human use, but a mirror and a field of testing for humanity's inner growth. Modern scientific progress has granted human beings power over Nature, but at the cost of sensitivity—resulting in a profound loss of balance. Theosophy offers a vision to restore this broken harmony, where knowledge is tempered by compassion, development by restraint, and rights by responsibility. Only when this philosophical and spiritual approach toward Nature is translated from thought into daily living does the true glory of Nature shine forth, and humanity rediscover its rightful place—as a conscious, coexisting part of the living universe.

Bengal

The Bengal Theosophical Federation along with Bengal Theosophical Society arranged “Study Classes” at Sunderban on 30th & 31st Decedmer/25. The topics for study were “Golden Stairs” & “The role of the members of the Theosophical Society”. Bro. A.N. Chakraborty & Bro. S.N. Dutta conducted the class in which 16 members participated. Besides, a public meeting was also organized in the nearby School, where approximately 100 persons including students/teachers attended it. Bro. Chakraborty. in a nutshell, explained- 'What Theosophy is'. He requested the 'Key persons' there to form a Lodge there. TOS, WB, Kolkata donated 20 Plastic chairs amounting to Rs. 18,000/- to the school for their use, which was highly appreciated by the school authorities. A cultural programme presented by the students was organized under the auspices of the School.

National Lecturer Bro. N.C. Krishna visited Bengal Federation and delivered lectures on the topics “Story of Creation” & “Story of Man” in Theosophical perspective. These talks were on 7 and 8 Feb./26 respectively at BTS Hall.

Following TOS activities were undertaken by the members of TOS, W. B. Region, along with the members of the Federation: 30 pairs of Lungi Vests etc amounting to Rs.15,000/- were distributed on 3.10.25 to the poor. Hand Rickshaw Pullers and Van Pullers of the nearby areas of College Street.

Distribution of “Tarpaulins” amounting to Rs. 7,500/- & Rs.15,000/- were made on 16.10.25 for the people affected by the flood in the village Kultuli & Joynagar. This was done in collaboration with our Appayan Theosophical Lodge and Nabarun Lodge respectively.

On 12 January 2026, 20 Plastic Chairs amounting to Rs.9,800/- were donated by Neempith Lodge to Neempith Handicapped Welfare Society for their use.

A multi-purpose sewing-cum-stitching machine costing Rs. 12,500/- was donated to the Self-Help Unit of the Ram Krishna Mission Vidya Mandir, Rishra, on 22 March

2026.

The Stand Fans were donated on 24th March to the Junior Basic School (Shishu Sathi) at Beltola, Hazra, Kolkata for the tiny tots and teachers of the school so that they may get some relief from the gruelling summer heat.

Besides, 3 Stand Fans were given on 21st April to Agrani High School for Girls, at Kasba, Kolkata.

Delhi

Bro. Ashok Pratap Lokhande, National Lecturer, delivered an on-line lecture on 4 April in which he explained that 'Brahman is All'.

National Lecturer Bro. U.S. Pandey's on-line lecture on the topic 'Problem of Evil'- Part-2 was held on 18 April.

Shankar Lodge organized symposium on 'Death' in the physical meetings held on 11 and 25 April. Dr. Rajiv Gupta was the main speaker in the first meeting and Bro. Rajeev Mathur was the main speaker in the second meeting.

The most interesting aspect of group participation where members were giving viewpoints on death indicated how public opinion is formed on Death as a subject. Death is ignored, feared, terrorized and later rationalized as a huge loss for many people.

Based on the inputs from members, the entire process of death and science of death on three separate planes was explained. The journey of evolution involving mortal and immortal aspects of consciousness was revisited to study death. The grip of fear surrounding Death must leave the mind was the main purpose of this symposium.

Gujarat

Sri Milanbhai Mehta, a software engineer, delivered a talk on 14 March at Bhavnagar Lodge and spoke about *Nadi Jyotish*, quoting authentic proofs and thus clarifying our ancient knowledge. Then, on 24th March, senior ophthalmologist Dr. Jagdish Kakdia spoke on 'Panchkosh Principle as Biochemical basis of BLISS'. He researched and connected it with modern medical science. Then, at the same venue, on 11 April, Prof. Haresh Joshi presented exploitation

of Adi Shankaracharya's '*Dwadas Panjarika*'. Besides, the members discussed about the plan to celebrate the 145th Foundation Day of Bhavnagar Lodge. As always, the members of Krushnagar Lodge joined in the meeting.

Charter Presentation Ceremony of Saraswat Lodge, Gandhinagar: The Charter Presentation Ceremony of the newly established Saraswat Lodge of Gandhinagar was held on 26th April 2026 at 10:00 A.M. at Ambedkar Bhavan, Gandhinagar. The ceremony was conducted in a grand manner in the presence of around 30 active delegates, with the blessings of GTF President and National Lecturer Shri Narsinhbhai Thakariya.

At the beginning, GTF Executive Member and Vice-President of Sanatan Lodge, Mr. Uday Pakawala, briefly explained the importance of Buddhism and chanted the Buddhist prayer. Thereafter, Shri Narsinhbhai Thakariya conducted the group recitation of the Universal Prayer.

The Secretary of Saraswat Lodge, Shri K. I. Patel, warmly welcomed all and explained the background of the Lodge's establishment. He also appreciated the contributions of GTF Secretary Shri Girish Nilgiri. Distinguished guests were then warmly welcomed with floral garlands.

The ceremony was formally inaugurated with the lighting of the lamp by the dignitaries. The Honourable President of the Lodge, Shri Gulabchand Patel, provided detailed information about the establishment and activities of the Lodge and appreciated the contributions of all members. The main highlight of the event—the Charter Presentation of Saraswat Lodge—was conducted by Shri Narsinhbhai Thakariya, presenting the Charter to Shri Gulabchandbhai Patel and Shri K. I. Patel.

Shri Thakariya in his talk elaborated on the fundamental principles of the Theosophical Society such as Universal Brotherhood, harmony of all religions, and the exploration of latent human powers. He explained the motto "There is no religion higher than Truth" and clarified that Theosophy is not a religion but a way of life. He also explained the Law of Karma and emphasized on the importance of Theosophy in solving life's problems. He

conveyed his best wishes that the newly established Saraswat Lodge may progress on the path of spiritual wisdom and service, and appreciated the efforts of the President, Secretary, office bearers, and all members.

Sri Girish Nilgiri appreciated the activities of Saraswat Lodge and praised the dedication and enthusiasm of its members. He also explained the principles of equality and compassion in Buddhism and their importance.

The vote of thanks was given by the Honourable Vice-President of the Lodge, Shri Narsinhdas Vankar. He expressed heartfelt thanks to the guests, members, and media representatives for their presence. The efforts of the President and Secretary were highly commendable and bore fruitful results.

Study Class at Bhowali: The Federation organized study class on the auspicious day of Buddha Poornima (1st May 2026) at the Himalayan Study Centre, Bhowali. The festival Buddha Poornima was celebrated there.

The programme started with the chants recited by Ms. Pratibhaben Parekh of Surat who made the atmosphere spiritual. Then GTF Executive Member and Sanatan Lodge Vice-President Shri Uday Pakawala chanted the Buddhist prayer and sang along with all participants. Then, National Lecturer and GTF President Narsinhbhai Thakariya led the Universal Prayer.

GTF Treasurer and Gujarat TOS President Shri Hiteshbhai Patel delivered the inaugural address and conducted the programme.

Shri Narsinhbhai Thakariya spoke in detail about the Four Noble Truths corresponding to Buddha Poornima, the Eightfold Path of Lord Buddha, the Panchashils of Buddhism and the enlightenment day of Lord Buddha - Buddha Poornima. He beautifully described the incident of Sujata feeding Gautama with *kheer*.

Shri Uday Pakawala described the life of Lord Buddha beautifully. He gave a detailed explanation of the festivals of Theosophy and explained about the special celebration of Buddha Poornima, the way in which Colonel Olcott and C.W. Leadbeater gave an explanation about the adoption of

Buddhism and then mentioned details of the water ceremony held in Adyar in this regard.

Some of the stories of Prince Gautama's great exodus, renunciation, circumambulation and the spread of the Buddhist community - Amrapali-Kisha Gautami- Angulimala and the stories of Akarma Sonita were explained. The principles of compassion and equality of Buddhism were explained. They all sang the main links of the Buddhist prayer for rebirth and thus the festival of Buddha Poornima was celebrated in a grand manner on the first day.

The study class on the theme “*On the Path of Discipleship*” (translated from the writings of Annie Besant) was formally inaugurated on 2nd May.

At the beginning, Smt. Shashikala from Ahmedabad chanted a prayer, creating a spiritual atmosphere. Members from different lodges chanted prayers from Hinduism, Buddhism, Sikhism, Zoroastrianism, Jainism, and Christianity. Thereafter, GTF President Shri Narsinhbhai Thakariya led the Universal Prayer.

GTF Treasurer Shri Hiteshbhai Patel delivered the welcome address and introductory remarks. Shri Pravinbhai Mandaliya from Bhavnagar Lodge gave a beautiful introduction of the book.

Shri Narsinhbhai Thakariya presented an overview of the book “*On the Path of Discipleship*” and began the first chapter on 'Karma Yoga'. He explained the types of *Karma*—*Prarabdha*, *Sanchita*, and *Kriyaman*—and emphasized on performing noble actions to receive the grace of great souls.

Shri Uday Pakawala initiated the second chapter on control of the mind (*Manonigraha*). He beautifully explained a famous verse from the *Kathopanishad* with illustrations and described methods to control the senses through the mind.

Thus, the study of the book commenced in a grand manner on the second day.

On Sunday, 3rd May, Shri Girishbhai from Gandhinagar captivated everyone with a group rendition of *Vaishnav Jan To*, a devotional song by Narsinh Mehta that was dear to Mahatma Gandhi. Shri Vinaychandra Desai from

Ahmedabad Lodge also chanted a meaningful prayer with explanation.

Shri Narsinhbhai Thakariya continued the study of Chapter 1, elaborating further on *Karma Yoga*, engaging the audience deeply. He explained good and bad actions and their results, and gave a detailed understanding of selfless action (*Anasakta Karma*) as described in the Bhagavad Gita.

Shri Uday Pakawala continued Chapter 2, providing detailed guidance on meditation and the cultivation of character-building virtues. He explained the principle of the heart and encouraged developing a spirit of service and altruism to become dear to the Gurudev.

On the last day of study class - Monday, May 4, at 7:30 a.m., the Bharat Samaj Pooja was conducted by Ms. Pratibhaben Parekh and Mr. Harishbhai Patel from Ahmedabad as the host. At the beginning, Mr. Uday Pakawala explained the significance of the prayer, and Mr. Hiteshbhai Patel requested all the lodges to perform this prayer once in a month.

At 9:15 a.m., the study class began with *Mangalam* prayers by Manishaben and Hansaben from the Ahmedabad Lodge, as well as by Vinaychandra Desai.

Mr. Narsinhbhai Thakariya continued the study of Chapter 1 and gave fascinating information about *Karma Yoga*. He explained the importance of the spirit of altruism in life and began Chapter 4 on the future progress of humankind.

Mr. Uday Pakawala dealt with Chapter 3 about the initiations in a disciple's life. He gave a detailed explanation on *Vivek-Vairagya*, the six virtues (*Kshama, Dama, Uparati, Titiksha, Shraddha, and Samadhan*), explained them thoroughly, and clarified the difference between faith and blind faith. He also explained about patience and determination.

Thus the study class organized at Bhowali was completed on 4th May 2026.

M.P. & Rajasthan

A study camp on the subject *The Secret Doctrine* (Esoteric Wisdom) was organized on 11-12 April at Vikram

Lodge, Ujjain, under the guidance of the President of Gujarat Federation and National Lecturer Bro. Narsinhbhai Thakariya. It was conducted in Hindi and was attended by about 40 delegates. The programme on 11 April began with Yoga followed by *Sarva Dharma Prarthana*. During the prayer session, GTF member and Vice-President of Sanatan Lodge, Mr. Uday Pakawala, soulfully rendered the Buddhist prayer. The study camp commenced auspiciously at 10 a.m. in which a warm welcome and introduction of the speaker was given by Ujjain Lodge's President Mr. Pramod Narvare.

Bro. Narsinhbhai Thakariya, in his talk on *The Secret Doctrine* explained the core principles of the book- The Omnipresence and Eternity of Brahman; The Continuous Process of Manifestation of Creation; and The Individual Soul (*Jivatma*) as a Part of the Supreme (*Paramatma*).

These fundamental principles were discussed in detail. The verse from the Bhagavad Gita — “*Mamaivamsho Jivaloke Jivabhutah Sanatanah*” — was meaningfully interpreted. Another verse, “*Manmana Bhava*” (Fix your mind on Me'), was presented in a very touching manner. Topics such as Self-realization and Unity with the Supreme were elaborated upon.

After the prayer on the second day the focus was on altruism—living for others as the true essence of spirituality. The *doha* (couplet) of Kabir was beautifully explained: “*Survar Taruvar Santjan, Chauthe Varse Meh; Paramarth Ke Karane, Charo Dhariya Deh.*” The principle of “Give & Take” was explained, emphasizing that true study awakens the spirit of selfless service (*Paramarth*). It was highlighted that Theosophy is the art of living, and that a human being can attain liberation through self-effort. It was further explained that Theosophy is a principle of the heart and also a scientific religion. During the session, questions from participants were answered excellently.

The closing ceremony was held at 1:00 PM, in which various delegates shared heartfelt feedback. Ms. Sunita from Amaravati Lodge described the camp as knowledge-enriching and successful. Mr. Uday Pakawala briefly presented the Mission Statement of Theosophy, the Three Great Arya

Truths, and the Golden Stairs. Vice-President of Ujjain Lodge, Mr. Mukesh Sharma, explained the outcomes of the camp. Secretary Mr. Girish Sharma described the camp as elevating human consciousness.

The President of TOS Ujjain, Mr. Vinod Narvare, said the camp inspired the spirit of selfless service. And then, Lodge's President Mr. Pramod Narvare gave vote of thanks and invited everyone to visit Ujjain again.

A lecture and study camp was organized by the Theosophical Lodge of Udaipur on 12 April 2026. The theme was 'The World of Theosophy is Barren without Conduct' and the main speaker was National Lecturer Bro. Deepak Pandya. Forty members attended the camp.

The programme started with the Prayers of All Religions. Bro. Sushil Kumar, President of the Lodge, welcomed the guest speaker Bro. Deepak Pandya and presented a shawl to him.

Bro. Deepak Pandya in his thought-provoking talk said that today we have gathered to ponder a topic that is intrinsically linked to the very essence of Theosophy (*Brahmavidya*). The topic is: "The World of Theosophy is Barren Without Conduct."

Often, we consider Theosophy to be a very profound, philosophical, and intellectual subject. We spend hours discussing the journey of the soul, the seven planes of existence, and how the cycle of Karma operates. It is good to know all these things; knowledge has its own light. But consider this: can merely discussing light dispel darkness? No, to dispel darkness, one must light a lamp. Similarly, merely discussing doctrines does not lead to the well-being of the world or oneself; well-being comes when these doctrines mix with the very drops of our blood and become a part of our conduct.

Theosophy is not a new religion; rather, it is the truth that underpins all religions. And the greatest test of truth is not 'words', but 'life'. Imagine a garden where there are pictures of the world's most beautiful flowers, but not a single real flower. Will there be fragrance? Will bees come there? No. Exactly

that 'barren' is the world of Theosophy, where there are great scriptures and scholars, but no practitioners who live by those principles.

When we speak of 'Universal Brotherhood,' is it limited only to our prayers? If, after leaving the stage, we still harbour discrimination based on caste, creed, or social status, then our 'Theosophical world' is barren. Madam Blavatsky said that Theosophy is what makes a person selfless. If, even after gaining knowledge, the 'ego' within us has not diminished, then we have only accumulated information, not gained true wisdom.

Conduct means living what we know. When a Theosophist remains silent, there should be compassion even in their silence. When they speak, their words should carry truth and sweetness. And when they act, their actions should be imbued with a spirit of service. Remember, the world will not judge you based on how many books you have read, but based on whether your presence brought a smile to the face of a suffering person.

In this materialistic age, where there is unrest and disharmony everywhere, the conduct of a true Theosophist is the magnetic force that can draw people towards truth. The world of Theosophy will truly flourish only when its fragrance emanates from our lives. Just as the sun, without speaking, gives life through its warmth and light, so too should our conduct propagate *Brahmavidya* without making a sound.

My dear brethren, when we say that Theosophy is barren without conduct, the question arises: how is that conduct forged? For this, we must erect two strong pillars in our lives – 'Spiritual Practice' (*Sadhana*) and 'Selfless Service'.

Consider that a lamp cannot give light until there is a proper balance of oil and wick. Our '*Sadhana*' is that oil, and our 'Conduct' is that light. Often, we consider Theosophy merely a means to reform others, whereas it is a process of refining ourselves. Conduct does not change overnight; it requires constant vigilance. When anger arises, pause; when tempted to criticize someone, remain silent – this is the conduct that enlivens the world of Theosophy.

Dr. Annie Besant always emphasized 'Service'. She

taught that a Theosophist's conduct is seen not just in their worship methods, but in their responsibility towards society. If we have knowledge, but it cannot give bread to a hungry person or solace to a grieving one, then that knowledge is merely an 'intellectual luxury'.

The 'world' of Theosophy comes alive when we translate our knowledge into the language of 'action'. A true seeker is not one who hides in the caves of the Himalayas to find truth, but one who, while living amidst the crowd of the world, expands peace through their conduct. Conduct means diminishing one's 'self' and expanding the 'Universal'.

When we live with this sentiment, even the dry discussions of Theosophy become filled with freshness and compassion. Then principles do not feel like a burden, but become the joy of living life.

Finally, with great humility, it is my belief that: "Theosophy written in books is merely 'information', Theosophy residing in the heart is 'inspiration', and Theosophy manifested in conduct is 'truth'."

This in-depth and thought-provoking talk by Bro. Deepak Pandya was liked and appreciated by the members. Then, Bro. Pandya explained and clarified the questions raised by some members. Dr. K. P. Talesana, a member of the Lodge's Executive Committee, also expressed his views on the theme of the study camp. The programme ended with the Presidential remarks.

U.P. & Uttarakhand

Bro. U. S. Pandey delivered talks on the topics 'Narada in The Secret Doctrine' and 'How to live worldly life in the light of Theosophy'. These talks were held at Dharma Lodge, Lucknow, on 1 and 5 April respectively. Then, Bro. Pandey conducted a study camp at the same venue on 11 and 12 April and the subject for study was 'Mysteries of Life'. The other programmes organized at the Lodge were talks in two sessions on 'Light on the Path' delivered by Bro. Ashok Kumar Gupta on 15 April and by Bro. B. K. Pandey on 22 April. Bro. Pramila Dwivedi spoke there about '*Asato Ma Sadgamaya*' on 29 April.

Talks and discussion on Chapter 5 & 6 of '*Practical*

Occultism - Daily life' was conducted by Sis. Vasumati Agnihotri at Pragya Lodge on 10 April.

Bro. S. K. Pandey gave a talk on 'Astral Plane' at Satyamaurya Lodge on 5 April. Bro. Suraj spoke there about 'Divine Grace and Human Effort' on 19 April.

Bro. B. K. Pandey's talk on 'Karma Yoga', Sis. Rakhi Singh's talk on 'Patience' and Bro. S. K. Sharma's talk on 'Spirituality' were held at Nirvan Lodge, Agra, on 2, 9 and 16 April respectively. Besides, symposiums on the themes 'Constructive Criticism' and 'Consciousness' were organized by the Lodge on 23 and 30 April.

Bro. Ajai Rai delivered a talk on 'Practical Theosophy' at Sarvahitkari Lodge, Gorakhpur, on 1 April. His other talk held there on 22 April was on 'Science of Love'. Bro. A. P. Srivastava spoke about '*Sankhya Yoga*' on 8 April and Bro. S. B. R. Mishra's subject of talk delivered there on 15 April was '*Gyan, Dhyan aur Seva*'. Then, he spoke on the same topic at Sanatan Dharm Lodge on 5 April and explained the 'Law of Karma' there on 26 April.

Bro. S.B. R. Mishra gave a talk on 'Introduction of Theosophy' at Maheshwar Brahavidya Lodge on 3 April. Then, the same subject was jointly explained by Bro. S.B.R. Mishra and Bro. Ajai Rai at Kailash Brahm-Vidya Sabha on 6 April.

Bro. S.B.R. Mishra explained about 'Study, Meditation and Service' and 'The Law of Karma' at Jogiya Satya Darshan Lodge on 15 and 19 April respectively.

Sri Vashistha Muni Tripathi explained about the 'Divine and Demonic Gurus' at Brahavidya Lodge in Jigna Bhigaon (Gorakhpur District) on 27 April.

Bro. Mahendra Kumar Srivastava conducted the study of the book '*Theosophy Ke Path*' at Narayan Lodge, Mirzapur on 5, 14 and 30 April. Besides, a group discussion on the topic 'Karma and Reincarnation' was held at the Lodge on 24 April.

Bro. Sudhir Kumar delivered a talk on 'Karma and Reincarnation in Bhagavad Gita' at Chaturbhuj Lodge in Bansgaon (Dist. Gorakhpur) on 30 April.

Bro. Shiv Baran Singh's talk on 'Karma Yoga' and other talk on 'Sankhya Yoga in Bhagavad Gita' were held at Chohan

Lodge, Kanpur, on 5 and 19 April respectively. Bro. S. K. Pandey spoke at the same venue about 'Astral Plane' on 12 April and then explained the 'Sankhya Philosophy' on 26 April.

Talks on the topics 'Realization of God' delivered by Bro. J. N. Tiwary, 'Theosophy in the rising India' by Bro. Sudeep Mishra and '*Karma Vyavastha*' explained by Sis. Archana Pandey were held at Anand Lodge in Prayagraj on 18, 19 and 26 April respectively.

Group study of the book '*Karma Ka Rahasya*' was conducted in NOIDA on 5 April.

Sis Indu Sood explained the 'Emblem of Theosophy' at Maitreya Lodge, Greater Noida, on 12 April. The study of the book '*Chakras*' (by C. W. Leadbeater) was conducted there by Sis. Manju Agarwal on 26 April.

Study of the book '*At the Feet of the Master*' was conducted at Prayas Lodge, Ghaziabad, on 5 and 12 April by Sis Suvralina Mohanty. Besides, Bro. Shikhar Agnihotri's on-line talk on the topic 'Division and Separateness—an illusion or reality' was held under the auspices of the Lodge on 19 April.

The Annual General Meeting of Kashi Tattva Sabha was held on 26 April in which the office bearers of the Lodge were elected.

Contribution to other Federations: Bro U. S. Pandey's on-line talk on the topic 'Problem of Evil'—Part 2 was held under the auspices of Shankar Lodge on 18 April.

Sis Vibha Saksena's on-line talk on the topic 'Nirvana and Transcendental States of Consciousness' was held on 28 April under the auspices of Bombay and Gujarat—Triveni Meet.

Contribution to the Indian Section Programme: Sis Vibha Saksena conducted the on-line study of letters 77 to 81 from Letters from the Masters of Wisdom—Series 2. It was held on 17 April.

Bro S.B.R. Mishra delivered an on-line talk on the topic 'Law of Karma—Part 1'.

Gone to Peace

Dr Bijoykrishna Dev Sarma (Diploma No. 99881), a

member of Assam Theosophical Federation, passed to peace on 10 March 2026.

Prof. Raj Kishore Prasad (Diploma No. 73050), a devoted member of Samastipur Lodge and former Secretary of Bihar Theosophical Federation, passed to peace on 8 May 2026.

INDIAN SECTION PROGRAMME

Annie Besant Birthday Celebration

The Indian Section celebrated Dr. Annie Besant's Birthday on 1st October through zoom on-line. The speakers were Brother N. C. Krishna, Brother Darshan Jha and Dr. Rachna Srivastav.

Brother N. C. Krishna delivered a talk on 'Annie Besant: A Great Theosophist'. Brother Darshan Jha spoke on 'Annie Besant: a Great Educationist' and Dr. Rachna Srivastav's subject was 'Annie Besant: A Great Social Reformer'. The Moderator was Pooja Gole from Nagpur, Maharashtra,

Bro. Darsan Jha started his talk with one Life, Many Lives and followed by Dr. Besant's intellectual Journey from the year 1870s to early 1930s. She was rationalist, Social Reformer, then turned to Theosophy, Education and towards the end she matured as a great Theosophist cum-occultist. As an educationist Bro. Darshan quoted 'The function of education is not merely to fill minds with facts but to draw out the soul of man.'

Dr. Rachna Srivastav described the role of Annie Besant as a writer, an orator and a social reformer.

Bro. N C Krishna said that Dr. Annie Besant reviewed *The Secret Doctrine* which was one of the best reviews of that book and then he described how H.P. Blavatsky was a guide and philosopher to Dr Besant during the earlier days in the Theosophical Society.

Foundation Day of the TS

An on-line meeting on zoom was organized by the Indian Section on the occasion of the Foundation Day on 17

November 2025. In this on-line meeting the first speaker was Bro. Arni Narendran who expressed views about 150th years of the Theosophical Society and particularly referred to its ups and downs and how the Master helped Madam Blavatsky and Col. Olcott to form the Society. Bro. Arni Narendran gave greater stress on the importance of spirituality. The Second speaker was Bro. Adi Keshab Shastri who described -'How to disseminate Theosophy in the present situation', through Power point and he categorically stressed on the present scenario of the world which needs a stable and better understanding of Universal Brotherhood, The understanding of Occult Path and its importance to discover the hidden secrets in nature. And finally, to reach beyond physical science and to reach the epitome of metaphysical science. Then, the third speaker Sis.Vimal Balchandran expressed views on 'Importance and relevance of Theosophical Society?'. She emphasized on the importance of study classes which are going on through Zoom and created interest in her to become a student of Theosophy. She referred to an article by Merike from Estonia “The Silent Guardian of Theosophy” and mentioned three people who inspired her to become Theosophist- A librarian at a T.S. Centre, a regular Finish Speaker who visited Talim in spite of Russian Danger and thirdly a young person who met her for the first time, and gifted her books at a meeting. She then referred to ***Invisible presence among yourselves*** : Can we become more sensitive to the intuitive directions from this invisible presence around us? *Can we align our hearts and minds to know what we have to do, to make Theosophy a part of people's lives?*

The Foundation Day function was well attended through Zoom.