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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

In the infinite rhythm of existence, nothing happens without a cause and nothing disappears without leaving its trace. Karma and rebirth are not two separate truths—they are two pulses of the same eternal heartbeat. Without karma, there can be no rebirth; without rebirth, karma remains incomplete. Birth itself is not an accident. Any person's body is formed by the union of father and mother, but the light of consciousness that gives it life is carried forward from the karmic impressions of past lives. These impressions or 'sanskars' travel with the soul like a fragrance of something understated and not immediately obvious, unseen yet unmistakable. This is why a newborn do or a child instinctively knows to drink milk without being taught to do so. Such instincts are not the lessons of this life, they are the memories of a journey of past life.

One of the key aspects of the Law of Karma is its impartiality. Unlike human systems of justice, which may be flawed or biased, karma operates with perfect fairness and precision. It does not punish or reward arbitrarily. It simply reflects the natural consequences of one's actions. Good actions, driven by kindness, compassion and selflessness, tend to bring positive outcomes, while negative actions rooted in greed, anger or ignorance often lead to suffering. In this sense, karma is not a system of divine judgement but a natural law, much like gravity.

Another important feature of karma is its continuity across time. In many spiritual traditions, karma is believed to extend beyond a single lifetime. The actions of past lives influence the conditions of the present life and the actions of the present life will shape future existences. This concept

explains the apparent inequalities and injustices in the world. Why do some people seem to be born into privilege while others face hardship? The law of Karma suggests that these differences are not random but are the result of accumulated actions over time. While this perspective may not provide immediate comfort, it offers a broader understanding of life's complexities and encourages individual to take responsibility for his actions.

The body is shaped by biology but the life within it is shaped by karma — by the vibrations created through our thoughts, words and deeds. Karma works through what may be called chain and change. The chain preserves continuity of the soul's journey while changes arise through new karmas we create in each moment.

In conclusion, the Law of Karma is a timeless and universal principle that underscores the interconnectedness of actions and consequences. Each life is a classroom where old karma can be burnt and new, nobler ones can be sown like seeds that blossom in future. The cycle ends only when all karmic bonds are dissolved and the soul shines in its original, pure and blissful state. When this is seen, one begins to act not for immediate gain, but for the purity and freedom of the soul. We understand that our lives are shaped by our own choices and that we have the power to create a better future through mindful and ethical living. The Law of Karma offers a sense of order, justice and hope, reminding us that every action matters and that positive change begins within ourselves. Recognizing this truth can transform how we live — making each action consciously, each choice meaningfully, so that each moment can become a step forward towards liberation.

WOUNDS INTO WISDOM

The statement “Pain is something every human being must endure” carries no trace of pessimism; rather, it contains an inescapable truth of life. From the moment of birth to the final breath, pain accompanies the human journey in one form or another. For some, it manifests physically; for others, mentally, emotionally, or spiritually. A life surrounded by comfort is not entirely free from pain, just as a life of renunciation is not untouched by it. This is precisely why the celebrated Hindi litterateur Agyeya's words—“*Dukh sabko maanjta hai*” (“Sorrow polishes everyone”)—so subtly reveal a fundamental process of human existence.

The word “*maanjta*” itself conceals the secret of pain. Suffering does not merely hurt; it rubs, refines, and shapes. Just as gold becomes pure only after passing through fire, human consciousness too becomes radiant only when tempered in the heat of pain. Yet an important question arises here: does every sorrow shape a human being? The answer is no. Pain comes to all, but the capacity to learn from pain does not. It is here that the distinction between an ordinary life and a spiritual life becomes clear.

A person walking the spiritual path does not see pain as a curse of fate, but as an instrument of inner growth. The ordinary mind protests against suffering—“Why me?”—while a spiritually awakened mind inquires—“What has this come to teach me?” This shift in perspective alone transforms pain from something destructive into something transformative. Spirituality does not deny pain; it offers a way to understand it.

Pain appears in countless forms in human life—illness, humiliation, failure, shattered expectations, broken

relationships, loneliness, and the loss of loved ones. Each of these can shake a person to the core. At times, it feels as though the ground has slipped away from beneath one's feet. And yet, these very moments introduce us to our hidden inner strength. Happiness expands us outward; sorrow compels us to turn inward. And this inward journey is precisely where the spiritual journey begins.

Those whose lives are illuminated by spirituality do not regard pain as the ultimate truth. They understand that pain is temporary, but the understanding gained through pain can be permanent. Even in suffering, they search for meaning, because they see life not merely as a series of events, but as a continuous process. Behind every experience lies a message, a lesson—this awareness shapes their way of living.

In this context, the significance of constant remembrance of the Guru becomes immeasurable. During times of pain, the human mind is most unsettled—thoughts wander, hope trembles, and faith wavers. In such moments, if anything can serve as a guiding star, it is *Guru-smaran*—remembrance of the Guru. The Guru is not merely a physical form, but a symbol of awakened consciousness, a presence of light that offers direction in darkness.

Daily remembrance of the Guru does not erase pain, but it grants the strength not to fight pain—rather, to pass through it. It reminds us gently: “You are not merely the situation you are in; you are also the witness of that situation.” When this witness-consciousness awakens, pain loses its sharp edge. Sorrow remains, but it no longer breaks the person.

Guru-smaran becomes an inner refuge. When external supports collapse, when relationships fall away, when health fails—this remembrance steadies the human being from within. It teaches that whatever unfolds in life is part of a larger order, and this trust makes suffering bearable.

Pain also deepens human sensitivity. One who has

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personally endured suffering cannot remain indifferent to the suffering of others. In this way, pain expands humanity itself. Compassion, empathy, forgiveness, and simplicity often grow only in the soil of suffering. These qualities are indispensable to spiritual practice.

The lives of saints, sages, and great souls bear clear testimony to this truth. Their greatness did not arise from comfort, but from struggle. The Buddha's encounter with suffering, Mirabai's separation, Kabir's neglect, Gandhi's lifelong trials—all stand as symbols of wisdom attained by transcending pain. They did not make suffering the end of life, but the beginning of awakening.

Ultimately, it can be said that pain is an inevitable process of human life. It cannot be avoided, but it can be understood. Pain has the power to break a person or to elevate him—the choice lies with the individual. When ego stands in opposition to pain, it becomes a burden; when understanding and surrender meet pain, it turns into spiritual practice.

Agyeya's words—“*Dukh sabko maanjta hai*”—are not merely a literary expression; they reflect an eternal law of life. Pain rubs and refines, but only those who accept the polishing emerge radiant. And when constant remembrance of the Guru accompanies this process, pain no longer leads into darkness—it becomes a journey toward light.

Pain is not an opposing force to life; it is a continuous process that deepens life. One who flees from pain also flees from life, while one who dares to understand pain touches the mystery of existence itself. Sorrow polishes and refines, but it illumines only those who accept it. Constant *Guru-smaran* is the lamp lit in darkness—it does not deny pain, but offers the vision to transcend it. Where pain turns into prayer and remembrance becomes as natural as breath, the human being does not break—there, one is shaped, refined, and ultimately comes home to oneself. So be it.

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THE DWELLER ON THE THRESHOLD

Introduction

The term “The Dweller on the Threshold” appears at many places in the works of H. P. Blavatsky and also of some other theosophical writers. To understand the real meaning of this term, its obstructive functions and ways to overcome them is very important for all and particularly for a spiritual seeker.

The term was invented by Bulwer Lytton, in his famous work “*Zanoni*”, wherein he describes a story as: “When Glyndon was left by Mejnour in the old castle in Italy; he found two vases which he had received with directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known”.

In this story Lytton desired to show that the opening of the vases is like the approach of an inquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas of power and advancement that open before him. If the vases *are kept open long enough*, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the way to his destination must of necessity pass through it to reach the end.

What is the Dweller?

The inner struggle of a candidate culminates in his facing the “dweller on the threshold” which is the mocking demon of illusion, *Mara*, and mental deposits accrued by the

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ego in all its combined incarnations on earth, including the distributive aspects thereof. *The Voice of the Silence* describes it thus: “*Mara* is...personified temptation through men's vices, and translated literally means 'that which kills' the Soul. It is represented as a King (of the *Maras*) with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures”.¹ Every disciple must face and conquer his self-created *Mara* before he can enter the threshold.

In fact, it is the combined evil influence that is the result of the wicked thoughts and acts of the age in which anyone may live, and it assumes to each student a definite shape at each appearance, being always either of one sort or changing each time. So that, with one it may be as Bulwer Lytton pictured it, or with another only a dreaded horror, or even of any other sort of shape. It is specialized for each student and given its form by the tendencies and natural physical and psychical combinations that belong to his family and nation.

Master in a letter says, “...the path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal, is surrounded by pitfalls and cruel thorns; that the pilgrim who ventures upon it, is made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine gates and entrance – furies called Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation – especially the latter...”² These furies are also sort of The Dwellers on the Threshold obstructing the path.

All we read in *Zohar* and other Kabbalistic works on Satan. shows plainly that this "personage" is simply the personification of the abstract evil which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that "Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us.³

Sri Madhava Ashish says: “Our outer bodies grow and decay with the passage of time; not so these 'bodies' of feeling-

charged memory structures which we have created and are creating by our every action. The imprint of our feeling-memory complex is a material reality that under certain circumstances, similar to schizophrenic disturbances of the psyche, can become charged with our life and seem to take on independent existence. This is 'the dweller on the threshold', our evil genius, the Greek *kakodaimon*, that drives us always to do the evil that we would not. Each time we obey its sub-human promptings to seek the easy, the comfortable, the materially advantageous, we add to its life and power and prolong its existence; and as often as we attempt to turn our faces to heaven and guide our actions by the divine light of human intelligence, its power is weakened and its darkness replaced by the bright form of the higher man.”⁴

In *The Voice of the Silence*, it is mentioned that on the Paramita Path the disciple has to fight his way through, 'portals seven, seven strongholds held by cruel, crafty powers - passions incarnate' - complex, psychological forces such as anxiety, anger, etc.⁵

These powers of passion and also the eight dire miseries viz; malice, sloth, pride, doubt, desire, delusion, ignorance and expectation for future lives are also sort of Dwellers on the Threshold and which obstruct the path of the disciple.

...vicious beings which move in the astral waves like fish in water; beings who surround us, and whom Bulwer-Lytton calls in *Zanoni* “the dwellers of the threshold.”⁶

H. P. Blavatsky says that though the term was invented by Bulwer Lytton in *Zanoni*; but in Occultism the word "Dweller" is an occult term used by students for long ages past, and refers to certain maleficent astral Doubles of defunct persons.⁷

Where the Dwellers dwell?

Round each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend by lateral boundaries, all around the being. That is to say, if we figure ourselves as being in the centre of the sphere, we will

find that there is no way of escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last got a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determinations to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto has fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified to by many students.

The Dwellers of the Threshold' are within (HPB Teaches -- *An Anthology*: Article: *Theosophical Mahatmas* p.224).

Types of Dwellers on the Threshold

Annie Besant, in her book *An Introduction to Yoga*, describes the Dweller, saying that there are many kinds of Dwellers. The first are the ELEMENTALS. They try to bar individuals in the astral plane because of the destructive tendencies of human beings. The second are the evil thought-forms of our own past. The third, the most terrible of all, is the one described by Blavatsky; the remnant astral and mental bodies of a previous incarnation that attaches itself to the new astral and mental bodies of the current life.⁸

Thus, Dwellers may be found in following cases:

1. Incipient bad tendencies, feelings and thoughts in one's own mind -- languor, doubt, despondency, carelessness, laziness, hankering after objects or worldly-mindedness,

delusion, non-achievement of a stage, inability to find a footing, lack of self-confidence, wavering tendency or instability of mind, etc. are distractions (*vikshep*) and become obstacles to spiritual progress as mentioned in the *Yoga-Sutras* which cause one to forget who he/she really is..⁹

Then five *klesas* or afflictions as mentioned in the *Yoga-Sutras* are: ignorance (*Avidya*), I-am-ness (*Asmita*) or egoism, attractions (*Raga*), repulsions (*Dvesha*) and clinging to life, fear of death (*Abhivivesh*).¹⁰ These also hinder the progress of man.

Such obstacles and afflictions may also be considered as dwellers

2. In the case of the separation of the Triangle from the Quaternary.

3. The astral shell of the same individual in a previous incarnation. The personality during that earlier incarnation may have been so strong, but selfish or materialistic, that its animal life had not worn itself out yet. It may incarnate itself a number of times with the parent Ego or Causal Body. There may come a point however when the parent Ego acquires a new personality and no longer uses the old astral shell, which still has animal life in it. The latter, however, is still drawn to the parent Ego and becomes a malevolent influence. This is the "Dweller of the Threshold" ¹¹.

Regarding the aforementioned item 3, Blavatsky says: "When Kamic desires and passions are so intense that the Kama-rupa persists in Kama-loka beyond the Devachanic period of the Ego, and thus survives the reincarnation of the Devachanic entity (e.g., when reincarnation occurs within two hundred or three hundred years). [The 'Dweller' being drawn by affinity towards the reincarnating Ego to whom it had belonged, and being unable to reach it, fastens on the Kama of the new personality, and becomes the Dweller on the Threshold, strengthening the Kamic element and thus lending it a dangerous potency.] Some become mad from this cause"¹².

In the case of people who have very little Devachan, the greater part of the unconscious remains in Kama-loka, and may last far beyond the normal period of one hundred and fifty years and remain over until the next reincarnation of the Spirit.

This then, becomes the Dweller on the Threshold and fights with the new Astral.¹³

Effects of the Dwellers:

The Dwellers on the Threshold create much hindrance on our spiritual path and also in living a noble worldly life. But man has power either to strengthen or weaken his powers by his mental attitudes.

Some Allegorical Descriptions:

Blavatsky wrote that Robert Stevenson's story *Dr. Jekyll and Mr. Hyde* is but another allegory of the same true phenomenon (of the Dweller on Threshold).

Armies of Mara who stormed Siddharth Gautam just before he got enlightened as mentioned in the *Light of Asia*.

Armies of Kauravas facing which Arjuna saw his close relations, teacher etc., and with thought of fighting them fell under despondency.

Some instances mentioned in Theosophical writings:

The *Mahatma Letters* refers to the actual case of Stainton MOSES, the famous medium, who was tormented by Dwellers. In September 1875, Moses asked Madame Blavatsky whether Bulwer Lytton had eaten underdone pork, chops and dreaming when he wrote about the Dweller. Blavatsky replied: "Make yourself ready," she answered, "in about twelve months more you will have to face and fight with them." In October 1876, the predicted event happened. Moses wrote: "I am fighting" a hand-to-hand battle with all the legions of the Fiend for the past three weeks. My nights are made hideous with their torments, temptations and foul suggestions. I see them all around, glaring at me, gabbling, howling, grinning! Every form of filthy suggestion, of bewildering doubt, of mad and shuddering fear is upon me...I can understand Zanon's Dweller now....I have not wavered yet...and their temptations are fainter, the presence less near, the horror less..."¹⁴.

Fern is in the hands of two clever -'dwellers of threshold' as Bulwer would call them -- two *dugpas* kept by us

to do our scavengers' work, and to draw out the latent vices -- if there be any -- from the candidates; and Fern has shown himself on the whole, far better and more moral than he was supposed to be¹⁵.

W.Q. Judge in his book *Vernal Blooms* writes: One student related to him (Judge) that he saw it as an enormous slug with evil eyes whose malignancy could not be described.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to enwrap him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.¹⁶

T. Subba Row in his book *The Philosophy of The Bhagavad Gita (Introduction, iv-vii)* describes the Dweller on the Threshold both as a figurative aspect and as a reality. He says:

"Historically the great battle (of Mahabharata) was a struggle between two families. Philosophically it is the great battle, in which the human spirit has to fight against the lower passions in the physical body. Many of our readers have probably heard about the so-called Dweller on the Threshold, so evidently described in Lytton's novel *Zanon*. According to this author's description, the Dweller on the Threshold seems to be some elemental, or other monster of mysterious form, appearing before the neophyte just as he is about to enter the mysterious land, and attempting to shake his resolution with menaces of unknown dangers if he is not fully prepared.

"There is no such monster in reality. The description must be taken in a figurative sense. But nevertheless, there is a Dweller on the Threshold, whose influence on the mental plane is far more trying than any physical terror can be. The real Dweller on the Threshold is formed of the despair and despondency of the neophyte, who is called upon to give up all his old affections for kindred, parents and children, as well as

his aspirations for objects of worldly ambition, which have perhaps been his associates for many incarnations. When called upon to give up these things, the neophyte feels a kind of blank, before he realizes his higher possibilities. After having given up all his associations, his life itself seems to vanish into thin air. He seems to have lost all hope, and to have no object to live and work for. He sees no sign of his own future progress. All before him seems darkness; and a sort of pressure comes upon the soul, under which it begins to droop, and in most cases, he begins to fall back and gives up further progress. But in the case of a man who really struggles, he will battle against that despair, and be able to proceed on the Path. I may here refer to a few passages in Mill's autobiography. Of course, the author knew nothing of occultism; but there was one stage in his mental life, which seems to have closely resembled what I have been describing. Mill was a great analytical philosopher, he made an exhaustive analysis of all mental processes - mind, emotions and will.

I now saw or thought I saw, what I had always received with incredulity-- that the habit of analysis has a tendency to wear away the feelings, as indeed, it has when no other mental habit is cultivated... Thus neither selfish nor unselfish pleasures were pleasures to me.

"At last, he came to have analyzed the whole man into nothing. At this point a kind of melancholy came over him, which had something of terror in it. In this state of mind, he continued for some years, until he read a copy of Wordsworth's poems full of sympathy for natural objects and human life. 'From them', he says, 'I seemed to learn what would be the perennial sources of happiness, when all the greater evils of life should have been removed.' This feebly indicates what the *chela* must experience when he has determined to renounce all old associates, and is called to live on a higher plane. This transition stage was more or less the position of Arjuna before the discourse in question. He was about to engage in a war of extermination against foes led by some of his nearest relations, and he not unnaturally shrank from the thought of killing kindred and friends. We are each of us called upon to kill out all our passions and desires, not that they are all necessarily evil in

themselves, but that their influence must be annihilated before we can establish ourselves on the higher planes. The position of Arjuna is intended to typify that of a *chela*, who is called upon to face the Dweller on the Threshold. As the *guru* prepares his *chela* for the trials of initiation by philosophical teaching, so at this critical point Krishna proceeds to instruct Arjuna."¹⁷

How to be free from their effects:

To be free from obstacles of minor dwellers one should do constant practice of one truth or principle. Also, one should cultivate attitudes of friendliness without jealousy toward those who are joyful; have compassion toward those who are unhappy and less fortunate; delight in and support the acts of the virtuous; and be impartial to and avoid the dramas of the impure.¹⁸

Klesas should be attenuated by practicing *kriya* yoga and by meditation¹⁹. All of these are resolved through meditation when you remember your essential nature of unbounded consciousness.

The Voice of the Silence says that the second hall should be crossed safely by not stopping there to inhale the fragrance of stupefying blossoms in Hall of Learning, that is, by not getting tempted to psychic perceptions and *siddhis* etc.²⁰

They (our Masters) are subservient to time-honoured laws and rules of a Brotherhood to which they belong. And one of the first rules in it demands that those who start on their journey *Eastward*, as a candidate to the notice and favours of those who are the custodians of those Mysteries, should proceed by straight road, without stopping on every sideway and path seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill... Truly "The Dwellers of the Threshold' are within!" (*HPB Teaches – An Anthology*: Article: *Theosophical Mahatmas*, p.224)

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to

his own purity. It is not a thing to be dreaded by mere dilettanti theosophists; and no earnest one who feels himself absolutely called to work persistently to the higher planes of development for the good of humanity, and not for his own, need fear aught that heaven or hell holds.²¹

Desires and Passions should be annihilated beyond chances of resurrection.

We must turn our faces to heaven or highest ideal thoughts and our action by the divine light of human intelligence, or by our inner voice freeing ourselves from superstitious beliefs/practices.

The foes like ambition, anger, hatred, even shadow of desire have to be chased away. Remembering that fight is for man's liberation, each failure is success and each sincere attempt wins its reward in time.

The fruit of wrong action is sorrow; the fruit of right action is joy. You must take responsibility for your thoughts, words, and actions by living consciously. The *Yoga Sutras* are a path of purification, refinement, and surrender.

Our essential nature is usually overshadowed by the activity of the mind. This means: our spiritual practice should be to look within. Our true Self lies hidden in the silence between our thoughts, beyond all limitations. However, the doubts, chaos, and confusion of our thoughts cause us to forget who we really are.

Vairagya or detachment must pervade all virtues.

Endeavour is finding joy in doing what is good. To do that, it is necessary to remove anything that counteracts it, especially laziness. Laziness has three aspects: having no wish to do good, being distracted by negative activities, and underestimating oneself by doubting one's ability. Related to these are taking undue pleasure in idleness and sleep and being indifferent to *samsara* as a state of suffering. Thinking of inevitability of Death and shortness of human life may help in overcoming laziness and doing right thing now.

The powers of passions have to be overcome by constant practice and dire miseries have to be forsaken. Illusive character or emptiness of all things needs to be

realized. Soul and mind both have to be controlled when crossing the 'Gate of Balance' or the middle portal of *Vairagya*. Control of soul would mean the aspirant having no desire even for liberation of his soul.

To generate endeavours, we need four supports: aspiration, firmness, joy and moderation. Aspiration is developed by reflecting on karma, on cause and effect. Firmness comes from self-confidence, not involving pride. We should do right work with joyful delight. Moderation is required when we become physically and mentally exhausted and are unable to continue.

The interest in Occult Sciences assists in the endeavour of spiritual progress. A student has to conquer all doubt, skepticism, scorn, ridicule, envy and temptation. In words of a Master, "He, who would see *beyond* had to first destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron, never failing determination and yet be meek and gentle, humble and have shut out from his heart every human passion, that leads to evil."²²

A study of true Philosophy of Life like Theosophy and practicing its principles in our living will definitely save us from the obstructive influence of the Dwellers on the Threshold.

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11. H.P. Blavatsky, *Collected Writings*, 1889-1890, Vol. XII, First Edition, TPH, Wheton, Ill., U.S.A. 1980, pp. 636-637.
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13. *Ibid*, p. 245
14. *The Mahatma Letters to A.P. Sinnett*, *op. cit*, Letter No. 18, p. 61.
15. *Ibid*, Letter No. 75, p. 232
16. W. Q. Judge, *Venal Blooms*, The Theosophy Company, Los Angeles, The Theosophy Company (India) Ltd., London and 51 Mahatma Gandhi Road, Bombay, 1946, pp. 190-191
17. T. Subba Row, *Philosophy of the Bhagavad Gita*, Second Edition, 1994, TPH, Adyar, Madras pp. iv-vii.
18. I.K. Taimni, *op.cit*, I, 32,33, pp 84& 85
19. *Ibid*, II, 10,11, pp. 152 & 155
20. H.P. Blavatsky, *The Voice of the Silence*, *op. cit*, V.29, pp.19, 20.
21. W. Q. Judge, *op. cit.*, p.191
22. *The Mahatma Letters to A.P. Sinnett*, *op.cit.*, Letter No. 126, p. 422

NEWS AND NOTES

Bihar

As per the decision taken in the meeting of the General Body of Bihar Theosophical Federation held on 14 February 2026, the then existing committee was dissolved.

A meeting of the General Body of the Federation was held at Chapra Lodge on 12 April 2026 in presence of Bro. S.L. Dar - an Observer appointed by the National Executive Committee of the Indian Section. After discussion in the meeting the members of the General Body unanimously elected the following three office bearers - Bro. Chitrnanjan Sinha 'Kanak' - President; Bro. Niraj Kumar - Secretary; and Bro. Santosh Kumar Tiwari - Treasurer.

Then, the following Executive Committee of the Federation was formed: President- Bro. Chitrnanjan Sinha Kanak; Vice-President-Bro. Suresh Prasad Srivastava [Chapra]; Vice President- Bro. Sharda Charan [Muzaffarpur]; Secretary - Bro. Niraj Kumar [Gopalganj]; Treasurer- Bro. Santosh Kumar Tiwari [Chapra]; Joint Secretary - Bro. Amrit Priyadarshi [Chapra]; Asst. Secretary- Bro. Prabhat Kumar Srivastava[Gopalganj]; Organizing Secretary-Bro. Ramesh Prasad Srivastava [Muzaffarpur]; Bro Laleswar Baitha [Chapra]; Bro. Murari Sharan Verma[Chapra]; Bro. Nilay Chandra Rai [Gopalganj]; Bro.[Prof.] Suresh Chandra Prasad[Motihari]; Bro. Uday Shankar Srivastava [Muzaffarpur]; Bro. Prem Kumar Verma [Muzaffarpur]; Bro. (Dr.) Arbind Panjiar[Bhagalpur]; Bro. Kedar Nath Chaturvedi[Siwan]; Bro. Raj Kishore Prasad (Samastipur); Bro. Umesh Rai[Darbhanga]; Bro. H.N. Sah [Samastipur]; and Bro. Shiv Shankar Prasad [Patna].

The list of the newly elected Executive Committee was handed over to the Observer Bro. S.L. Dar on 12 April.

Delhi

Shankar Lodge has been consistently conducting lecture series on various theosophical topics. The KEY TO LEARNING IS : active participation of all; listening attentively by members; asking doubts in the forums; and inspiring speakers to revise topics of theosophy before delivering the talk.

Shankar Lodge proactively discusses wide based themes with consistency for systematic study. Books are taken for a day, active reading of literature at home is advised as was standardized and systematically presented for younger members.

The following activities were conducted under the auspices of Shankar Lodge in February and March 2026:

National Lecturer Bro. S.K. Pandey gave an on-line talk on 'Nature of Memory' which was held on 7 February. Then, in his other on-line talk held on 7 March he spoke about 'Human Races with Third Eye'.

National Lecturer Dr. Rajiv Gupta's subject of talk held on 14 February was '*Karana Sharira - Causal Body*'. His other talk held on 28 February was on 'The Higher Self'.

Veera Peruma Susunag mentioned on 21 February about the 'Interesting incidents in the life of J. Krishnamurti'.

Bro. R.K. Mathur explained about 'Preparation for Yoga' on 14 March.

National Lecturer Bro. U.S. Pandey's talk held on 21 March was on the 'Problems of Evil'.

Kerala

The following activities were held at the Theosophical Lodges of the Federation in the month of January, 2026:

Bro. Krishnan Nambiar spoke about the 'Objects of the Theosophical Society' at Satmarg Lodge, Pilicode.

The book '*The Voice of the Silence*' was studied and discussed at Gautam Lodge in Kannur. Sis. Shobha Prakash's two talks held there were on the topics 'Power of Thought' and 'Necessity of Meditation'.

The book '*The Voice of the Silence*' was discussed at Ashok Shankar Lodge in Kozhikode. A talk on Annie Besant's book '*The Wisdom of the Upanishads*' was delivered there by Dr. Mohipal and it was followed by discussion.

Dr. Ajith Kumar conducted a discussion on 'Theosophy' at Anantha Lodge in Thiruvananthapuram.

Discussion on 'Concept of God' was held at Annapoorni Lodge, Alappuzha. The topics of Bro. S. Sivadas' two talks delivered there at the Lodge were 'In the light of Theosophy' and 'First Principles of Theosophy'. Both these talks were followed by discussion. Besides, the study on the

subject 'Law of Karma' (Bhagawad Gita) was also conducted at the Lodge

Discussion on 'Theosophy and Theosophical Society' was organized at Olcott Lodge, Palakkad. Besides, study of Theosophy was conducted there.

Dr. Kuttikrishnan conducted Bharat Samaj Pooja at Perinjanam Lodge. Many participants experiencing the positive energy in the premises wanted to learn and perform the pooja themselves. So, Dr. Kuttikrishnan taught them the method of performing the pooja.

Study classes on the talks of J. Krishnamurti and of the book '*Theosophy Explained in Questions and Answers*' by P. Pavari were conducted at Sree Sankara Lodge in Ernakulam.

The Lodge's Secretary Bro. K. Murali attended the School of Wisdom programme held at Adyar. Prof. Ravi Ravindra conducted this programme and the subject taken up for the purpose was 'Practising spiritual teachings in our daily life'.

M.P. & Rajasthan

A two-day study class, organized by the Chhatarpur Anand Lodge, commenced on Saturday, March 14, at 10:00 A.M. The Director of the camp Bro. S.K. Pandey—Secretary of the Uttar Pradesh and Uttarakhand Federation and a National Lecturer—delivered a discourse in this session on the subject, "Where Do We Go After Death?" He stated that death is not something to be feared; rather, it is a process of transformation. Following death, the Monad traverses through various spiritual planes; he proceeded to present a detailed explanation of each of these seven planes in succession.

Later that evening, during the second session, while elucidating the "Fundamental Principles of Theosophy" to the assembled members through the lens of mythological narratives, Bro. S.K. Pandey recounted three stories: The one was about Lord Krishna imparting teachings of the Gita to Arjuna, on the battlefield of Kurukshetra. Arjuna requested, 'Please grant me a vision of Your Cosmic Form (*Virat Rup*).' Lord Shri Krishna replied, 'You cannot behold My Cosmic Form with your physical eyes; for that purpose, I bestow upon your divine vision (*Divya Chakshu*). Only then will you be able to witness My Cosmic Form.' The second story was about

Narada and Lord Vishnu in which Lord Vishnu decided to test Narada and humble his ego. And the third was about an incident in the life of Buddha. The essence of the first story is “it is only when a Guru imbues a disciple with his own consciousness that true spiritual wisdom (*Tattva Jnan*) is attained. This very process is what we term '*Guru Diksha*' (Spiritual Initiation)". In the second one, the lesson is “if one possesses true faith in the Lord, anything and everything becomes possible. One should never harbour arrogance or pride regarding one's own virtues or accomplishments”. Regarding the third story, in essence, the soul neither takes birth nor dies; it is immortal. It is a person's '*karma*' and 'attachments' that undergo rebirth; a person who liberates himself from attachment and craving during his lifetime is not subject to further rebirth.

On the following day—Sunday, March 15th—during the first session, Bro. S.K. Pandey combined the "Bharat Samaj Pooja" with the subject "The Synthesis of Religion and Science in Theosophy." By doing so, he highlighted the scientific perspective underlying this ritual, a concept that the assembled members absorbed with complete attentiveness.

During the second session—a public lecture—Dr. Pandey expounded in detail on "The Origin of the Universe and the Eternal Laws of Nature." He emphasized that the genesis of the cosmos, and indeed the perpetual functioning of nature, are eternally governed by the immutable laws of Truth.

In the concluding session, Rajiv Bilthare—coach to international women's cricketer Kranti Gaur—was felicitated by the Anand Lodge, Chhatarpur. He was honoured with a shawl, a coconut (*Shriphal*), and a certificate of appreciation presented by the keynote speaker, Bro. S. K. Pandey. Then, the vote of thanks was given by Bro. Manish Kaushal, Vice-President of the Chhatarpur Lodge.

Madras

The following activities were conducted by Madras Theosophical Federation (MTF) and associated Lodges in the month of January and February 2026.

Madras Theosophical Federation and Adyar Lodge: The year began with the now traditional address by

International President Bro. Tim Boyd on 18 January 2026, to over 100 participants, some of whom were first-time attendees. Bro. Tim delivered an impactful lecture on many elements of Theosophy.

Gandhinagar Lodge organized a talk on “A Theosophical Pilgrimage”, delivered by Mrs Sushma Webber, Former President, Wellington Lodge, New Zealand. This programme held on 11 January 2026 was well received with over 50 participants.

A talk on the theme “Art and Life: Visions of an Artist” delivered by Christine Ödlund and Fredrik Söderberg was arranged by Gandhi Nagar Lodge at Blavatsky Bungalow on 1 Feb. 2026. Over 40 participants took part in this intriguing talk where both Christine and Fredrick shared many personal insights into their individual visions as artists and its intersection with their strong theosophical beliefs.

A two-hour workshop on “The Joy of Service”, a collaboration between Madras Theosophical Federation and Adyar Lodge, and Neurodiversity NGOs MIRRA and Swabhimaan, was held at the Blavatsky Bungalow on 15 Feb 2026.

The Vasanta Youth Lodge organized a group discussion of the members on the book, *When Daylight Comes* — Biography of Madame H. P. Blavatsky. It was held at the International Federation of Young Theosophists Headquarters at Adyar, on Sunday, 22 February 2026.

The Gandhi Nagar Lodge hosted a session led by Mr Yugesh Ramachandran at Blavatsky Lodge, TS, Adyar on 1 March 2026. The talk on '*The Meaning and Reality of Brotherhood*' explored the foundational theosophical pillar of brotherhood, focusing on its practical reality in modern existence and its application in daily life.

The Vasanta Youth Lodge conducted a morning study session on "*When Daylight Comes*," the biography of Madame H. P. Blavatsky. This programme on 15 March successfully engaged younger members with the historical and spiritual heritage of the Society's co-founder.

Madras Theosophical Federation jointly with Kilpauk Lodge and Isha Lodge conducted a session on 15 March which featured a dual presentation by Mr Shikhar Agnihotri and Mr Vinay Kumar Patri. The speakers explored the mental

transition from "Chaos" to "Vivid Creation," offering members a profound look at the disciplined power of human thought.

The Adyar Ladies Lodge hosted Mr. Ananthoo for an insightful session titled "*Food for Thought*." This programme on 22 March encouraged interactive dialogue and reflection among the attendees on the intersection of thought and well-being.

Tamil

The Lodges at Dharmapuri, Nagarcoil, Puducherry conducted regular monthly meetings between Jan. and March 2026.

The Raja Lodge of Vellore conducted weekly meetings every month.

To commemorate the Centenary Celebrations of Tamil Federation, a Study Camp was conducted at Madurai on 10 and 11 Jan. 2026. The theme of the camp was 'Theosophy for the next Centuries'. Bro. R. Krishnamoorthi, President of Tamil Federation presided over the function on both the days. Bharat Samaj Pooja was conducted by Sis. M. Vijayalakshmi on 10th January and by Bro. E.T. Sarveswaraiah on 11 January.

Bro. Tim Boyd, International President, consented to inaugurate the function and Sis. Mrs. Lily Boyd, who was to light the lamp to mark the inauguration expressed inability to attend the function, but sent the Inaugural speech and it was telecast to the audience.

Hon'ble Justice G.R. Swaminthan of Madras High Court was the Chief Guest. He delivered the keynote address and appreciated the ideals of the TS and the consistent efforts taken by one and all in keeping the spiritual organization alive after a period of over 100 yrs. He released the book on J. Krishnamurti written by Bro. K. Baskaran of Madurai Lodge. Dr. Ramesh, Eye Specialist, Karur, and Special Invitee, received the first copy of the book.

Dr. Ramesh gave a lecture on '*VAZHVIYAL SINTHANAIGAL*'. He devoted most of his talk on several topics contained in '*THIRUKKURAL*' and related its relevance in the present life.

Along with the Chief Guests, a group photo was taken on this special occasion.

Bro. P. Devarajan, Secretary, Tamil Federation read out the Annual Report for the year 2024-25 and it was approved by the August Body. *Inter alia* he appreciated all the concerned (i) in enrolling 105 new members and (ii) successfully conducting four study camps during the year under review.

Bro. E.T. Sarveswaraiah, Treasurer, Tamil Federation presented the statement of receipt and expenditure for the year and it was approved by the General Body.

Bro. K. Apathukatha Pillai of Nagarcoil Lodge; Bro. G.Balu, Sri Krishna Lodge, Puducherry; Bro. Vijayan Venugopal, Vasantham Lodge, Sathuvachari, Vellore; Bro. N.Velusamy, Sivagangai Lodge; and Bro. S.Munivelan, Raja Lodge, Vellore, delivered short talks in the conference on various subjects.

The day's programme ended with the vote of thanks given by Sis. Bhanumathi Swaminathan of Madurai Lodge.

The session on 11 January began with the Valedictory Address by Dr. M. Murali, former Principal of Madurai College, Madurai. He appreciated the objects of the TS, especially the third object and spoke fascinatingly on the subject. Then, Bro. K.Baskaran of Madurai Lodge; Sis. Dr. K.L.S.Geetha, Nagarcoil Lodge; Bro. S.M.Vediappan, Krishnagiri Lodge; Bro. E.T.Sarveswaraiah; Bro. M.Narasimhan, Lotus Lodge, Vellore; and Bro. R.Pratabhan, Krishnagiri Lodge also spoke in this session.

The following resolutions were passed unanimously by the General Body:

Bro. E.T. Sarveswaraiah expressed his inability to continue as Fedn. Treasurer on health grounds. So, Bro. C. Chandrasekaran of Dharmapuri Lodge was elected to succeed him.

The Savings Account and FD Accounts of the Federation standing open at Krishnagiri Punjab National Bank may be transferred to PNB, Dharmapuri Branch to enable easy transaction.

Since the stock of the booklet on Theosophy for beginners (Tamil) was completely exhausted, reprint of 500 copies was agreed to.

It was resolved to make a request to the Govt. of Tamilnadu to include in the Elementary and High School

curriculum the Moral classes to emphasize the importance of it from among the youngsters.

In all, 137 members from 19 lodges and members of public numbering about 30 participated in the Centenary Celebration. The session came to a close with the vote of thanks given by Bro. P. Devarajan, Secretary Tamil Fedn.

Other activities: Bro. P. Devarajan, Fedn., Secretary provided breakfast on 17.03.2026 and on 19.03.2026 to 100 persons at the cost of Rs.2,000/-, at Laligam on the occasion of birthday of his granddaughter Ms. Sai Sruthi and grandson Sri. Sai Saran respectively. Besides, on 23 March 2026, along with his Brother Shri. P. Thangavel, he provided evening Tiffin to about 100 persons incurring Rs. 2,500/- on their mother's death anniversary at Laligam.

Sis. Desi Dharmalingam of Dharmapuri Lodge provided free breakfast on different dates to the attendants to the in-patients of the Govt. Hospital, Dharmapuri incurring Rs.60,000/- (Rs. sixty thousands only) during the quarter under report.

The members of Madurai Lodge provided butter milk on the occasion of Ramanavami to the devotees to quench the thirst/fight hot summer.

U.P. & Uttarakhand

Bro. U.S. Pandey delivered a talk on the topic 'Consciousness' at Dharma Lodge, Lucknow, on 8 March 2026. Bro. B.K. Pandey delivered a talk there on the topic 'Mental Worlds' on 11 March and then he spoke at the same venue about 'Karma' on 25 March. Bro. Pramil Dwivedi explained 'Thought Power and its uses' on 18 March.

Sis. Vasumati Agnihotri dealt with the Chapters 4,5 and 6 of the book '*Practical Occultism- Daily Life*' on 8 and 22 March at Pragya Lodge. Talks on both days were followed by discussion.

Symposiums on the topics 'Theosophy' and 'Plan, Purpose and Evolution of Life' from the book *Theosophy Ke Path* were organized by Nirvan Lodge, Agra, on 5 and 26 March respectively. Besides, a talk on the topic 'Aging and Brain' was delivered there by Dr. K.B. Saraswat on 19 March.

Bro. R.P. Singh gave a talk on the topic 'Elixir of Life' which was held at Sarvahitkari Lodge, Gorakhpur, on 11

March. Bro. V.K. Dwivedi spoke there on 18 March about 'Liberation in Hindi Philosophy'. Bro. U.S. Pandey's subject of talk held at the same venue on 28 March was 'Evolution of Humanity on Earth'.

A talk on the topic 'Solar Energy' was delivered by Bro. S.B.R. Mishra at Sanatan Dharm Lodge on 8 March. Bro. U.S. Pandey spoke at the same venue on 29 March about 'Study, Meditation and Service'. Besides, Bro. Pandey gave a talk on the same day on the topic 'Universal Brotherhood' at Baba Gorakhnath Brahmvidya Lodge in Deoria.

Bro. S.B.R. Mishra talked about 'Soul Transformation' on 27 March at Satya Darshan Lodge, Joga.

Bro. Shesh Nath Tripathi explained the 'Spiritual Significance of Nava-Ratri' on 18 March at Brahmvidya Lodge, Jigna Bhiyaon in Dist. Gorakhpur.

Bro. Aravind Rai delivered a talk on the topic 'Introduction of Theosophy' which was held at Brahmvidya Lodge, Jagdishpur in Dist Gorakhpur.

The study of Chapter 9 and 10 of the book '*The Key to Theosophy*' was conducted by Bro. Mahendra Kumar Srivastava on 8 and 22 March at Narayan Lodge in Mirzapur. Besides, he conducted the study of '*Theosophy Ke Path*' at the same venue on 15 and 29 March respectively.

Bro. Shiv Baran Singh delivered a talk on 'Four Noble Truths' on 1 March at Chohan Lodge, Kanpur. Bro. Kirtiman Singh's talk on 'Buddhist Meditation' was held there on 8 March. Bro. Shiv Baran Singh and Bro. S.K. Pandey spoke about 'Human Regeneration' on 15 and 29 March respectively. Besides, Bro. S. K. Pandey conducted discussion on a video on 'Ashtavakra' on 22 March.

Bro. Sudeep Mishra explained about the 'Psychology of Plants' at Anand Lodge, Pragyraj, on 8 March. Besides, he delivered a talk there on 'Psychology of Siddhas' on 29 March. The topic of Sis. Archana Pandey's talk held there on 15 March was 'Invisible Helpers'.

Study of the book '*Viveka Chudamani*' was conducted at Noida Lodge on 1 and 15 March.

Sis. Indu Sood's talk on the topic 'Search for Happiness' was held at Maitreya Lodge in Gr. Nodia on 8 March. Sis. Madhu Garg explained there the 'Law of Karma' on 22 March.

Study of the book '*The Search for Values*' was

conducted by Sis. Suvralina Mohanty at Prayas Lodge, Ghaziabad on 8 March. Besides she conducted the study of '*At the Feet of the Master*' on 15 and 22 March respectively. Sis. Catalina's on-line talk on the topic 'Living from the Heart' was held under the auspices of the Lodge on 29 March.

Kashi Tattva Sabha organized camp on 'Meditation – Theory and Practice'. It was conducted by Bro. U.S. Pandey on 14 and 15 March.

A discussion on the book '*A Geometry of Space and Consciousness*' by James S Perkins was conducted by Bro. Divakar Maurya at Annie Besant Lodge in Varanasi on 27 March.

Public Talk: Bro. S.B.R. Mishra delivered a talk on the topic 'History of Theosophical Society'. It was held on 30 March at the Institute of Technology and Management in Gorakhpur.

Address to Students/Teachers/Youth: Bro. U. S. Pandey delivered a talk on “Introduction of Theosophy” during the inaugural session of the current year's Value Added Programme for the first-year graduate students of VKM in Varanasi on 13 March.

Contribution to the Indian Section Programme: On-line Question and Answer session on 'Wisdom in Dialogue' was held on 22 March in which Bro. U. S. Pandey and Bro. S. K. Pandey were the panellists.

NATIONAL CONFERENCE OF ASSAM, BENGAL, BIHAR, AND UTKAL FEDERATION

The 24th National Conference of Assam, Bengal, Bihar and Utkal Theosophical Federation was organized by Bihar Theosophical Federation at Samastipur Theosophical Lodge on 28th February and 1st March-2026. The venue of the conference was Sandhya Utsav Palace, Bypass Road, Samastipur, Bihar-848101. The theme of the conference was- “SPIRITUALITY IS A ROAD MAP OF PEACE”. Then, after the Prayer of All Religions and Universal Prayer, there was welcome song by the children of Techno Mission School. The conference was inaugurated by the Chief Guest Bro. Pradeep H. Gohil, President of the Indian Section, by lightening of the lamp with Sister Heena H. Gohil- Special Guest and Bro. C.A. Shinde the Guest of Honour. They explained the need of

Spirituality so far as Peace is concerned. Bro. Pradeep H. Gohil in his inaugural address said that spirituality gives inspiration for self-intropection. It teaches us that we are one and compassion is not a weakness but is the highest expression of sensitivity. If we adopt it then we will be on the Road of Peace. In his welcome address Bro. Raj Kishore Prasad of Bihar Theosophical Federation said that in the present scenario only spirituality can bring about peace and shape the world. There is no other way to go- for this we need Self-Introspection and Self-knowledge. On this occasion the SOUVENIR OF THE CONFERENCE was released by the Guests.

Then, there was a discussion on the theme under the chairmanship of Sister C. P. Bhuyan of Assam Theosophical Federation in which the following members participated — Bro. U.S. Sahu, Bro. Sailendranath Dutta, .Prof. Raj Kishore Prasad and Sister Mitalini Chaudhary from Assam, Bengal, Bihar and Utkal Federation respectively.

In the afternoon session a symposium on the topic- “Oneness & Harmony” was held chaired by Sister Mitalini Choudhary, Secretary, Utkal Theosophical Federation. The speakers were — Sister Purabi Handique, Bro. Deojit Dey, Bro. (C.A.) R. K. Sah and Bro. P.K. Mahapatra from Assam, Bengal, Bihar and Utkal Federation respectively.

At 4:00 pm there was a talk on the theme of the conference and it was delivered by the Guest of Honour, Bro. C.A. Shinde, National Lecturer and International Speaker.

Then, at 4:30 pm there was a “Theosophy Science Lecture” by Prof. Raj Kishore Prasad who spoke on the topic- “Oneness and Modern Physics.” This session was chaired by Dr. Bipul Sharma, President, Assam Theosophical Federation.

On 1st March-2026, there were three short talks sessions. The first was on the topic- “Why we experience pain and suffering in the world? What is the meaning of Suffering?” It was held under the Chairmanship of Bro. G.C. Deka, ATF and participants were Bro. Biraj Goswami, Sis. Jaysri Das, Sis. Charvee and Sis. Smita Choudhary from Assam, Bengal, Bihar and Utkal Federation respectively.

The topic of second session was “What is the real meaning of Dharma?” and this session was chaired by Bro. Sailendra Nath Dutta of Bengal Theosophical Federation and

the participants were- Sis. Niru Talukdar Hazarika, Bro. Prosenjit Mondal, Dr. Sachchidanand Patel and Bro. S.S. Pati from Assam, Bengal, Bihar and Utkal Federation respectively.

The topic of the third session was "As the perspective, so is the world" and it was chaired by Bro. P.K. Mahapatra, Vice President, Utkal Federation and the participants in this session were- Dr. Dinamoni Bhagawati, Bro. Subrata Sen, Sister Neelu Devi and Bro. S. Rath from Assam, Bengal, Bihar and Utkal Federation respectively.

The 121st General Body Meeting of Bihar Theosophical Federation was held in the post-lunch session in which the existing Executive Committee was modified unanimously and several other important agendas were passed. Then at 4:00 p.m. there was discussion on the topic- "Bhakti" Chaired by Dr. Bipul Sarmah and the notable participants were -Bro. Basanta Kumar Sarma from Assam Sister Jaba Guha Thakurata from Bengal, Bro. Prabhu Dayal, (Samastipur), Bro. Ajit Gaur (Muzaffarpur), and Bro. Shankar Prasad Sah(Samastipur) - from Bihar, Bro. S.S. Pati from Utkal and Guest of Honour - Bro. CA Shinde from Adyar.

Bro. P.K. Mahapatra, Vice President of Utkal Theosophical Federation, announced that the 25th National Conference of Assam, Bengal, Bihar and Utkal Theosophical Federation will be organized by Utkal Theosophical Federation.

In all, more than 125 members attended the conference. Cultural programme was organized in the evening on 28 February and 1st March by "Yuwa Kalaashram, Samastipur". On the first day cultural programme was organized by the students of Techno Mission School, Samastipur, under the guidance of its Principal Bro. A.K. Lal.

The conference ended with the vote of thanks given by Bro. Raj Kishroe Prasad, Bihar Theosophical Federation.

INDIAN SECTION HEADQUARTERS

Dear Members of the Indian Section

I would just like to share with you several newspapers' and tv news reports about our *Anna Kshetra* (free food distribution) and free cloth distribution in Varanasi. Details of

one such news report is given below. The reporters had come on their own after they heard about our work. Infact, Times of India requested a meeting with their editorial staff to give details about our projects of free food distribution and free clothes distribution.

I take this opportunity to request you all to ask your lodges to collect old clothes from your members, pack them in boxes and send them to "The Indian Section of Theosophical Society, Gurubagh Road, Near Rath Yatra Crossing, Varanasi". If the lodge has limitations to afford courier or post parcel cost they can send it "collect", meaning the freight will be paid by the Indian Section. Alternatively, the bill or invoice for the parcel can be sent to our H.O. at Varanasi and Mr Narayanan will get it reimbursed in the name that you suggest.

Please pass on the news about our work to all the TS members and encourage them to send us old clothes.

Shortly, we are also planning to offer free stay of maximum 3 days to poor visitors to Varanasi in the 72 beds dormitory of our Harmony building. This will complete our goal of providing "*Roti Kapda Aur Makan*" to the poor people.

The above can be the best example of good public relations because the same is defined as "genuinely good work, properly publicized and adequately acknowledged". We have fulfilled all the conditions of good public relations.

The news regarding the programme was published in 'Amar Ujala', 'Nispeksha Bhart Doot', 'Indian Direct News', 'Basti Today News', 'Tisara Bikalp', 'Bidhi Bidha Samachar', 'Janwarta', 'Kashi Warta', 'Dhara Lakshya Samachar', 'Times of India' and many more electronic channels and Youtube channel.

<https://youtu.be/SOr7QzzNvUw?si=WqD5D8yv82HSIErW>

https://youtu.be/kHh3Nsn_e0o?si=4o-2eSA61i04zXFr

https://youtu.be/jmRFU3FJQhU?si=Rv4MwI_CN2Ps8d dK

Inauguration of Food Distribution Service Project

Varanasi: Under the auspices of the **Theosophical Society (Indian Section)**, a food and clothing distribution service was inaugurated in the '*Anna Kshetra*' area on Tuesday. The event was led by Bro. Pradeep H. Gohil, President of the Indian

Section. Secretary of the Indian Section (HQ) Bro. S.L. Dar and National Treasurer Bro. V. Narayanan distributed food to the needy. Officials emphasized that this initiative is not just for one day but will be operated continuously throughout the year. The responsibility for the management and food quality has been entrusted to Bro. Rajendra Gupta, a member of the Kashi Tattva Sabha.

Free Food Programme of the Theosophical Society Continues for a Month; Hundreds of Needy Benefiting

Varanasi: The free food (*Anna Kshetra*) and clothing distribution programme organized by the Varanasi Theosophical Society has been running continuously since March 3, 2026. Even after a full month, despite a shortage of resources including gas, the service continues to operate smoothly and without interruption.

In this food area, various types of pure, clean, and nutritious meals are provided to the general public daily, which has significantly drawn people's interest. This service has become a topic of widespread discussion and curiosity in the region.

The programme was launched under the guidance of Bro. Pradeep H. Gohil, President of the Indian Section of the Theosophical Society. The efficient management of the programme is being carried out under the direction of Bro. S.L. Dar and Bro. V. Narayanan, with supervision by Bro. Rajkumar Pandey. Additionally, quality and nutritious food is prepared and distributed by Bro. Rajendra Gupta (Rajan), a member of the Kashi Tattva Sabha. Every day, approximately 100 to 125 people benefit from this food programme, which runs from 9:00 A.M. until the grace of the Lord (*Prabhu Kripa*) is fulfilled.