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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

The most beautiful music in one's life will come from sublime silence. It is the melody of the soul. During meditation there will only be the sound of silence. In that silence, meditation happens almost effortlessly, wisdom dawns naturally and harmony arises automatically. The practice of observing silence is called *mauna* in Sanskrit. Silence of the speech leads to silence of the mind. The power of silence lies in the ability to foster deep introspection, enhance listening, and reduce stress in our increasingly noisy world. It is not merely the absence of noise, but a potent tool for self-awareness, allowing us to quiet the ego, regulate our emotions and tap into profound creativity.

Human mind is always talking. It is not possible to listen to one's mind if he is talking as well. It is furthermore, impossible to quiet one's mind if he is not paying attention to what it is saying. And, in order to listen to his mind, he must be quiet. Quietude of the speech is paramount to experience complete silence of the mind. As part of the practice of silence, one needs to start with small periods first. The shortest being at least one straight stretch of 24 hours. If one is merely observing silence of the speech by refraining from speaking, he is only 50% there.

Silence has often been dismissed as the absence of sound. However, it is a profound and eloquent force that speaks volumes without uttering a single word. In a world inundated with noise, the power of silence is frequently overlooked. Yet it holds the potential to convey emotions,

foster introspection and cultivate a sense of peace. In moments of quietude, one discovers a sanctuary for contemplation. The absence of external clamour allows thoughts to echo more distinctly, providing a canvass for self-reflection.

Silence becomes a conduit to explore the depths of one's mind, unraveling thoughts that may be drowned in the din of daily life. It is within these tranquil moments that creativity often finds its voice, birthing ideas that thrive in the serenity of silence.

During one's period of silence, he can at the most take one book at the beginning. But ideally, he should just be in a room in his own company. If he ends up sleeping for 18 out of 24 hours, he need not bother with observing silence. It is wasting his time. After all we are not observing sleep but silence. The more mindful and alert he is, the better his practice. When in complete silence, he begins to become aware of the talkative nature of his mind. He begins to see how his mind is restless like a monkey that cannot stay on any one branch longer than a few seconds.

One should remember that initially, his ability to meditate is going to retard while observing silence. He is likely to experience a certain restlessness as well. This is only natural. With persistence and patience, a quietude begins to dawn. And that is going to get him ready for good meditation. Observing strict silence is like preparing a fertile ground to sow the seeds of meditation. A good practice of silence does not have any dialogues, written or oral conversations, gestures, interactions or engagements. *Mauna* is not merely restraint of speech, it is quieting one's actions, speech

and thoughts. A practice of just a few minutes of daily silence can reduce stress, lower blood pressure, sharpen his focus, stimulate brain cell generation, enhance self-awareness and can improve listening skills.

The practice of observing silence is absolutely critical for the seeker desiring to reach the ultimate state. When one is enjoying himself listening to his iPod, the external noise seems to subside automatically. The music in your ears makes the outside sound almost immaterial. Similarly, when one is able to channelize internal noise, it transforms into music. And when he begins to hear his inner 'music', everything offered to him in the external world almost ceases to matter and it will be a step forward in his life.

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True prayer is the contemplation of all sacred things, of their application to ourselves, our daily life and actions, accompanied by the most heartfelt and intense desire to make their influence stronger and our lives better and noble, that some knowledge of them may be vouchsafed to us. All such thoughts must be closely interwoven with a consciousness of the Supreme and Divine Essence from which all things have sprung.

**H. P. BLAVATSKY**  
*Practical Occultism,*  
TPH, Adyar, Madras, 1939, p. 109  
(*Path*, Aug. 1889, p. 159)

DEEPAK PANDYA\*

## ROASTED SEEDS CANNOT SPROUT

This afternoon (20 April 2026), I had a visit from Shri Shankarbhai Patel. During our casual conversation, a striking phrase slipped from his lips: "Roasted seeds cannot sprout." This poignant statement touched my soul and inspired the theme of today's journey of sentiments.

Nature's simplest examples are often enough to explain life's deepest truths. "Roasted grain or seeds cannot grow"—this small sentence represents a grand principle of spiritual and ethical living. Just as roasting grain over a fire destroys its innate potential to germinate—its very "life-force"—similarly, when an act of merit or charity is "roasted" in the fire of ego, expectation, or vanity, it loses the power to bear the fruit of spiritual elevation. True action is only that which is performed with total surrender and selflessness.

It is an immutable law of the universe that as you sow, so shall you reap. However, this law applies not just to physical farming, but to the science of Karma. When a farmer sows a seed, it must be alive. If that seed is roasted, no amount of rain or premium fertilizer will make it sprout. In human life, our thoughts and intentions are the seeds. When we help someone, give charity, or serve, if there is a lurking ego of "I did this" or a desire for something in return, consider that seed roasted. Such "roasted" deeds can never yield the fruit of supreme peace or liberation.

True charity or virtue exists only when there is

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

complete surrender (*Samarpan*). Surrender is not just the renunciation of an object, but the renunciation of the "right of ownership" over it. We must feel that we are merely a medium. The Upanishads declare: "*Tena Tyaktena Bhunjithah*"—Enjoy through renunciation. Whatever we possess is a gift from the Divine, and using it for the welfare of **His** children is our duty. When this realization dawns, we don't feel we are doing the recipient a favour; instead, we feel gratitude toward them for giving us an opportunity to serve.

Work done for the sake of human welfare falls into the highest category of Karma. History bears witness that only those who dissolved their "self" became immortal. The example of Sage Dadhichi is profoundly relevant here. When the Gods were in peril and needed a diamond-shield (*Vajra*) to defeat the demon Vritrasura, Dadhichi donated his own bones without a moment's hesitation. He didn't wonder, "What will happen to me?" or "Will people remember me?" He held only one noble sentiment: the welfare of others. This is true *A-karta-bhav* (the sense of being a non-doer).

What is this "sense of non-doing"? It doesn't mean we stop working; it means working with the firm conviction that "I am not the doer; the Supreme Power is the one getting it done through me." Lord Krishna emphasized this in the Gita. When Arjuna was paralyzed by grief, the Lord explained: "Simply be an instrument." If a human considers themselves the "doer," they become bound by the chains of Karma. A virtuous deed done with ego is like a golden chain—it may be precious, but it is still a shackle. Conversely,

when one acts with pure selflessness, their actions become "non-actions" (*Akarma*), meaning they leave no karmic attachment behind.

In life, we often see people donate only on the condition that their name is etched in large letters on a plaque. This is "roasted grain." Such charity might bring social prestige, but it cannot purify the soul. True merit is that which is done with silent footsteps—where the left hand does not know what the right hand gives. There is no hesitation here, for the giver knows that what they are giving belonged to the Divine anyway; it is merely passing through them to another.

In today's modern era, where every act is tied to personal interest or "branding," this philosophy becomes even more vital. Altruism is not a matter of display; it is a matter of soulful experience. A river never drinks its own water; trees never eat their own fruit. These elements of nature are constantly engaged in benevolence, and that too, without a trace of ego. Humanity needs to learn this from nature.

For the person who lives with noble sentiments, the whole world becomes a family—"Vasudhaiva Kutumbakam." Their actions hold no discrimination. They are as dedicated while moving a stone from the path as they are while donating to a massive institution. For them, the significance of service matters, not the price of service. When such purity enters the heart, a unique radiance shines through one's personality. They no longer worry about results, because selfless action is, in itself, the ultimate joy.

In conclusion, if we wish for the seeds of our

virtues to sprout, flourish, and provide shade to society, we must protect them from being scorched in the fire of ego. The meaning of life lies not in taking, but in giving—and giving in such a way that there is no pride in the gift. When the "I" dissolves and the feeling of "Thou" (The Divine) or "We" (Society) takes root, only then does a human transition from animality to humanity, and from humanity to divinity. Surrender, nobility, and non-attachment—on these three wings alone can the soul soar into the sky of the Supreme. Any action lacking these elements, no matter how grand it appears, remains spiritually barren. Therefore, with every step in life, we must check: Is our seed still alive? If the seed is living and the sentiment is pure, it will surely grow into a mighty Banyan tree of human welfare, whose coolness will be felt for generations to much come.

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A man must believe in his innate power of progress. A man must refuse to be terrified by his greater nature, and must not be drawn back by his lesser or material self.

**H.P. BLAVATSKY**  
*Practical Occultism,*  
 TPH, Adyar, Madras, 1939,p.90  
 (Comments, *Light on the Path*)

*K. SURESH SHENOY\**

## **MAKING BROTHERHOOD A REALITY\*\***

In a world marked by rapid technological advancement, AI era and global connectivity, the idea of brotherhood remains both inspiring and absolute requirement in today's world. Brotherhood is more than a pleasant concept, it is a guiding principle that calls for unity, compassion, and harmony among all human beings. We all agree on its importance; the real challenge lies in transforming this ideal into a practical world.

The first object of the Theosophical Society captures this aspiration clearly: *"To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste, or colour"*. This vision goes beyond merely discussing or admiring brotherhood, it emphasizes creating a living example that others can follow.

### **True Brotherhood**

Brotherhood can't be limited to politeness or friendly behaviour. It is rooted in the deeper recognition that all human beings share the **same spiritual essence**. H. P. Blavatsky, emphasized that humanity is fundamentally one. Differences in religion, culture, and nationality are only surface-level distinctions; beneath them lies a shared divine life.

Similarly, Dr. Annie Besant explained that brotherhood is not merely a moral guideline but a natural law. Just as branches of a tree arise from the same trunk, all human beings originate from a common spiritual source. When this truth is

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\* Member of Kerala Theosophical Federation.

\*\*On-line talk delivered during the 102<sup>nd</sup> South India Conference held at Adyar in April 2026.



understood, brotherhood becomes a natural expression rather than an imposed duty.

### **Brotherhood & its Relevance in Today's World.**

Despite progress in science and innovation, humanity continues to face divisions, wars, religious conflicts, social inequalities, and economic disparities. These challenges reveal that knowledge alone cannot ensure harmony. What is needed is **wisdom** and the ability to recognize **unity within diversity**.

The principle of universal brotherhood offers a spiritual foundation for peace. It encourages cooperation, mutual respect, and understanding among people of all backgrounds, making it especially relevant in today's interconnected yet divided world.

### **Brotherhood in Action**

The history of the Theosophical movement provides inspiring examples of how brotherhood can be practiced in real life.

### **A Society Without Barriers**

At a time when society was deeply divided, the Theosophical Society brought together individuals from diverse races, religions, and cultures as equals. H.S. Olcott and Madam Blavatsky worked across continents, promoting mutual respect and understanding. Their efforts demonstrated that genuine brotherhood is possible when approached with sincerity and openness.

### **Education & Unity**

Dr. Annie Besant strongly believed in the power of education to break down barriers. Her contributions to institutions like Banaras Hindu University reflected her commitment to empowering individuals and fostering unity.

Education, guided by values, cultivates respect, cooperation, and awareness which are the key elements of brotherhood.

### **Respect for All Religions**

The comparative study of religions is another way the Theosophical Society promotes unity. By exploring shared values such as **compassion, love**, and spiritual oneness across traditions, individuals begin to see that different religions are diverse paths leading toward a common truth.

### **Obstacles to Brotherhood**

While the ideal is noble, several obstacles hinder its realization:

- **Egoism**
- **Prejudice:** Bias based on race, religion, or culture creates division.
- **Ignorance:** Lack of understanding often leads to conflict.

Overcoming these barriers requires **inner transformation**. Brotherhood begins within the individual's heart before it can spread across the society.

### **Brotherhood in Daily Life**

Making brotherhood a reality starts with tiny and meaningful actions:

- **Compassion:** Simple acts of kindness strengthen human connections.
- **Tolerance:** Respecting differing beliefs fosters harmony without requiring uniformity.
- **Service:** Helping others reinforces the idea that humanity is one family.
- **Self-awareness:** Understanding oneself leads to greater empathy and humility.

These above affirmations may look simple, but collectively, they create dynamic effects in society.

## A Spiritual Vision for the Future

Brotherhood is not just a concept; it is the foundation of the spiritual truth. The same divine essence exists in all beings, and humanity is gradually evolving toward greater unity and awareness. Recognizing this shared journey naturally leads to compassion and cooperation.

Imagine a world where nations collaborate, religions respect one another, and communities prioritize collective well-being. Such a vision may appear distant, but every transformation begins with a small, committed group. Just as the Theosophical Society envisioned a nucleus of universal brotherhood.

It reminds me a quote by J. Krishnamurti,

**“You are the world and the world is you, If you change, you can change the whole World”.**

## Conclusion

Brotherhood is not merely an idealistic dream; it is a practical necessity for humanity's future. It reminds us that:

- Humanity is fundamentally one.
- Differences enrich rather than divide us.
- Real change begins with individual action.

By embodying compassion, understanding, and service in our daily lives, we can contribute to a more harmonious world. The dream of universal brotherhood becomes reality when each of us chooses to live it every day. It reminds me of another quote by J. Krishnamurti,

**“If you love, you can't take care of yourself but Life has got astonishing ways to take care of you then”.**

UMA MAHESWARI\*

## UNIVERSAL BROTHERHOOD WITHOUT DISTINCTION\*\*

Human beings are divided in many ways—by caste, religion, states, language, and opinions. These divisions appear real and important in everyday life. They shape identity, influence relationships, and often determine how people treat one another. But these differences exist only at the surface level. When examined closely, they do not define the core of human existence.

At a deeper level, every human being shares the same fundamental reality. The same life flows in all. The same breath sustains all. The same need for happiness drives all. The same experience of pain touches all. The essential nature of life is not divided. The division exists only in perception.

The problem is not in the world itself. It lies in how the world is perceived. People do not treat others equally because they do not see others equally. Perception is filtered through conditioning—through upbringing, beliefs, social structures, and personal experiences. As a result, behaviour becomes selective. Kindness is shown to “our people,” while criticism is directed toward “others.” Forgiveness is easily given to one side, while judgment is quickly passed on the other. This is not truth. This is conditioning.

Universal Brotherhood begins at the moment this conditioning is seen clearly and transcended. It begins when

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\*\*On-line talk delivered during the 102<sup>nd</sup> South India Conference held at Adyar in April 2026.

identification with labels is dropped and replaced with recognition of the same life in everyone. When that shift happens, division disappears naturally. It does not require effort or force. It dissolves because it is no longer supported by perception. A simple situation makes this clear. On a crowded road, an accident occurs. A man is injured and lying on the ground. People gather around. Some observe passively. Some record videos. Many hesitate, unsure of what to do. Their responses are influenced by fear, confusion, or indifference.

Then one person steps forward. This person does not ask about the injured man's identity. There is no inquiry about caste, religion, status, or background. There is no analysis or hesitation. There is only immediate response. He lifts the injured man, arranges help, and ensures that he is taken to safety. At that moment, there is no division. There is no concept of “mine” and “others.” There is only recognition of life responding to life.

That is Universal Brotherhood in action. It is not an abstract idea. It is not a concept meant only for discussion. It is a way of seeing and responding. When life is seen first, differences lose their power. When labels are seen first, divisions become natural. Real change does not happen outside. It happens in perception. The world reflects how it is seen. At the level of life, there is no difference. This understanding can be clarified through a simple metaphor. Inside a house, a single lamp burns steadily. Outside, different windows allow that light to be seen in different ways. Through a small window, the light appears narrow. Through a tinted window, it appears coloured. Observers may think they are seeing different lights, but the source is one. The differences belong to the windows, not to the flame.

In the same way, the human body is like a window, and life is the light. Bodies differ in form, clarity, and condition, but the life within them is not different. When a window closes or

breaks, the light does not disappear. It simply ceases to be visible through that particular medium. Forms change. Essence does not.

This leads to a deeper exploration of how human beings are structured according to Theosophy. During the formation of a baby in the womb, the physical body is built through the action of what is referred to as serpent fire. During this stage, the “Dot of Life” does not yet enter the body. It remains outside, waiting. At birth, the etheric body—which serves as the energy structure covering the physical body—is not fully formed. At the moment of the baby's first breath, the “Dot of Life” enters the body with the intention of uniting with the serpent fire. Simultaneously, the serpent fire rises slightly and pushes the Dot of Life upward. The first two breaths of the newborn create a sealing around the heart region. This process forms the etheric body. Once this etheric sealing is complete, the “Dot of Life” becomes bound to the physical body. The life force remains within due to this sealing. This is how the soul or life-point is considered to be connected to the body. This process is the same for all human beings. There is no variation at this level.

Then where do differences arise? They arise in the layers through which life expresses itself. A human being is made up of multiple levels. The lower levels form what is called the personality. The first is the physical body. It is the visible, material structure that performs actions such as eating, moving, and sleeping. It depends on energy to function. When fatigue appears, it indicates weakness at this level. The second is the etheric body. This is the vital or energy body. It supplies life force to the physical body and supports vitality and healing. When energy drops during illness, disturbance occurs in this layer. The third is the astral body. This is the emotional layer. It holds



feelings such as anger, love, fear, and jealousy. When words hurt, the disturbance is experienced here. The fourth is the lower mental body. This is the thinking and reasoning mind. It creates opinions, judgments, likes, and dislikes. When insulted, this mind repeats the experience and strengthens the emotional reaction. These four layers together form the personality or lower self. This is where ego operates. This is where reactions arise. This is where differences are experienced. Beyond this lies the higher level, known as individuality or the real self.

The first higher level is the higher mental body, also called the causal body. This is the level of wisdom and deeper understanding. It functions beyond personal bias. It sees causes instead of reacting to surface behaviour. The second is the buddhic body. This is the level of intuition and unity. There is no judgment here. There is direct knowing. Action arises naturally without reasoning. The third is the atmic body. This is the level of pure consciousness. It is beyond all differences. It is the true spiritual identity. At this level, the sense of “I” and “you” disappears. Human functioning spans all these levels—from physical action to pure consciousness. Life or consciousness does not enter the body directly. It descends step by step, passing through each layer.

At the highest level is the Atmic plane, representing pure existence—“I AM.” Below that is the Buddhic plane, where there is no separation or division. Then comes the higher mental plane, where karmic understanding develops. Below that is the lower mental plane, where the sense of individuality and others arises. Then comes the astral body, the emotional layer. Next is the etheric body, the energy structure. Finally, the physical body. The Pure Spirit expresses itself first through wisdom, then through mind, then through emotions, and finally as the physical

body. When a person begins to live from the higher mind, Universal Brotherhood becomes natural. It is not enforced. It arises because thinking moves beyond personal bias, likes, and dislikes.

Theosophy does not stop at explaining this structure. It provides a practical path to move from lower levels to higher levels. The first step is self-observation. Thoughts and emotions are observed without reaction. This weakens the control of the lower mind and emotional body. When anger arises, it is seen rather than expressed. The second step is right thinking. The mind is trained to look at causes instead of reacting to effects. This develops deeper understanding. The third step is meditation. Daily silence stabilizes the mind and gradually shifts awareness upward. The fourth step is selfless service. Actions are performed without personal gain. This naturally reduces ego and removes the sense of separation. Through these steps, consciousness shifts from personality to individuality. At that point, Universal Brotherhood is no longer an idea. It becomes direct experience. A simple story illustrates this principle clearly. A trainer begins a session by asking participants to write their names on balloons. All the balloons are collected and placed in another room. Participants are then instructed to enter the room and find their own balloon within one minute. Everyone rushes in and begins searching randomly. There is pushing, confusion, and struggle. No one finds their own balloon. Then the instruction changes. Participants are told to pick any balloon, read the name on it, and give it to that person. Within a minute, everyone has their own balloon. The difference lies in approach. When each person focuses only on their own gain, confusion arises. When each person helps others, the result is achieved effortlessly.

The same principle applies to life. When individuals

chase only their own happiness, struggle increases. When they contribute to the well-being of others, their own happiness emerges naturally. This is the shift from “ME” to “WE.” This is Universal Brotherhood in practice.

The ideas discussed are inspired by the philosophical teachings of Theosophy and related spiritual literature. The content is not directly copied from any single book or page but is a synthesized understanding based on the following works:

#### **Primary Theosophical References:**

**Helena P. Blavatsky**, *The Key to Theosophy* (1889), Theosophical Publishing House, L (*Concept: Universal Brotherhood and unity of humanity*)

**Annie Besant**, *Man and His Bodies* (1896), Theosophical Publishing Society, (*Concept: Human constitution – physical, astral, mental bodies*)

**Annie Besant**, *The Ancient Wisdom* (1897), Theosophical Publishing Society, (*Concept: Higher planes – causal, buddhic, atmic levels*)

**C. W. Leadbeater**, *The Etheric Double* (1925), Theosophical Publishing House, Adyar. (*Concept: Etheric body and life-energy structure*)

**C. W. Leadbeater**, *The Chakras* (1927), Theosophical Publishing House. (*Concept: Energy system and subtle processes*)

## **NEWS AND NOTES**

### **DELHI**

Sis. Vibha Saksena conducted on-line study of 'Mulaprakriti and Akasa- Studies of *The Secret Doctrine*'. It was held on 4<sup>th</sup> July.

National Lecturer Dr. Rajiv Gupta explained in the physical meeting held on 11 July about 'How to apply Theosophy in Practical Life'.

Sis. Sushma Srivastava delivered an on-line talk on 18 July in which she explained about 'The Symbol of the Theosophical Society'.

Dr. Manasi Bhagat spoke about '*Bhakti Marg*' in the physical meeting held on 25 July.

### **Gujarat**

Dr. Jagdeep Kakadia presented part-2 of his talk on *PANCHKOSHI* concept with reference to medical science. It was held at Bhavnagar Lodge on 11 July.

Bhavnagar Lodge organized FREE EYE CHECK-UP CAMP in the third week of July by which 30 Senior Citizen Ladies benefitted. Renowned ophthalmologist Dr. Sanjay Savani rendered his service free of charge.

### **Gone to Peace**

The news of the passing of Shri Chandulal Himmatram Pandya at the ripe and fulfilled age of 97—a dedicated worker, a true *Karmayogi*, and a profound scholar associated with 'Harjivan Lodge' in Kadoli—has left an immense void in the realm of spirituality and Theosophical thought. Having absorbed the divine philosophy and values of the Theosophical Society, he spent his entire life in the pursuit of *Satsang* (spiritual discourse), selfless service, and knowledge.

As a true seeker and *Karmayogi*, he undertook the monumental task of bringing the core values of the Theosophical Society to every individual. Anyone who came into his presence experienced a glimpse of the ultimate truth of life. Shri Chandulalji was a true *Karmayogi* in every sense. He did not merely share bookish knowledge; he embodied the principles of Theosophy through his own actions. His doors were always open to every seeker, inquirer, or visitor at Harjivan Lodge. Nurturing and expanding the majestic tree of service and contemplation he cultivated through Harjivan Lodge, Kadoli, remains our moral and spiritual duty. May the Almighty grant his divine soul supreme peace, liberation, and an auspicious place in the higher realms. His light of wisdom and the noble values he planted will live among us forever.

Shri Mansukhbhai Rajguru, former Vice-President of the Gujarat Theosophical Federation and Life Trustee of Bhavnagar Lodge, passed to peace on 22nd August 2026, at Bhavnagar, at the ripe age of 88. In the Theosophical Society he was well-known for delivering knowledge-filled and inspiring lectures in the conventions of Bhavnagar Lodge and the Gujarat Federation as well as in study classes. Because of his scholarship and seniority, he was lovingly known as "Guruji" among Theosophists of Gujarat.

On this sad occasion, the President, Vice-President, Secretary, Joint Secretary, Treasurer and all the Members of the Executive Committee GTF express their profound grief and heartfelt condolences.

The members pray to the Almighty to guide his endless journey and grant him eternal peace.

## KERALA

Perinjanam Lodge, Thrissur, conducted classes on the Malayalam translation of the book '*A Textbook of Theosophy*' by C.W. Leadbeater. These classes were held on 3, 17 and 31 May, and 7 and 21 June respectively.

Bro. T. Krishnan Kutty and Bro. Rajagopalan participated in the Kerala North Zone Conference held at Geetha Lodge, Kannur.

Gauthama Lodge, Kannur, conducted classes on every Sunday in May. The book selected for the study was "*At the Feet of the Master*". In June the Lodge conducted class and discussion on the book *The Voice of the Silence*. Besides, free Yoga class for all were conducted by the Lodge on every Sunday from 7 a.m. to 10 a.m. in May and June.

White Lotus Day was observed on 8 May in zoom platform by Trichur Theosophical Lodge, Trichur. The Lodge Secretary attended the North Zone Kerala conference and delivered a short talk there on the topic 'Theosophy as Light'. A study class on the book *The Key to Theosophy* was conducted by the Lodge on 30<sup>th</sup> May and 13<sup>th</sup> June. Besides, the Lodge initiated and completed membership renewal process.

Classes on the book *An Outline of Theosophy* by C.W. Leadbeater were conducted by Anantha Lodge, Thiruvananthapuram. These classes were held on every Sunday in the months of May and June. The Lodge observed White Lotus Day on 8 May.

Annapoorani Lodge, Alappuzha, organized discussion on the topic 'Masters and The Path' on the occasion of Vaisakh Poornima Day. The topics of other discussions held under the

auspices of the Lodge were 'Swasthya and Naitikta', 'Living and the Dead' and 'Importance of the Message of Bhagawad Gita'. These were held on 10 May, 17 May and 7 June respectively. White Lotus Day was observed by the members on 8 May in which they paid tributes to H.P. B.

Other Activities of Annapoorani Lodge: Bro. S. Sivadas delivered a talk on the topic 'What Theosophy Teaches'. It was held on 4<sup>th</sup> May. His other talks held on 24 May and 21 June were on the topics 'Mind and Maya' and 'Dwellers on the Threshold'. Besides, Sri Krishna Pai spoke in a public meeting on 31 May about 'The Message of Bhagawad Gita on Daily Life'. Sis Lakshmi Bai's talk held on 21 June was on 'Shad Adharas' and a Retired Professor Sis Saraswath K. V. of St. Joseph Women's College explained in a public meeting held on 28 June about 'The Significance of Narayaneeyam'.

Olcott Lodge, Palakkad, conducted two on-line meetings in the month of May in which the members discussed about 'Theosophy', 'Theosophical Society and Theosophical Teachings'. Then, they discussed about 'The study of Theosophy' in the on-line meeting conducted by the Lodge in June.

The North Zone Kerala Congress was held on 16 & 17 June at Geetha Lodge, Kannur. Bro. N.C. Krishna, Vice-President of the Indian Section, inaugurated the function and the Lodge's Secretary Bro. Manoj Kumar delivered the welcome address. Federation's President Bro. S. Sivadas delivered the Presidential Address in which he spoke about the Masters. The Lodge celebrated Yoga Day on 21 June. Swamy Kaivalyananda Saraswati was the chief guest and 30 people

attended the programme. A demonstration of Yoga was also conducted on this occasion.

Ashoka Shankara Lodge, Kozhikode, conducted study class and discussion on every Sunday and Tuesday in the months of May and June. The book for study on Sunday was *The Voice of the Silence* by HPB and the book selected for this purpose on Tuesday was *Wisdom of Upanishad* by Annie Besant. Five members of the Lodge attended the Kerala North Zone Conference held in Kannur.

Sree Sankara Lodge, Ernakulam, conducted study class on the book *Theosophy Explained in Questions and Answers* which was held on every Saturday in May and on two Saturdays in June. Then, class on J. Krishnamurti's Teachings followed by discussion was held on every Wednesday in May & June.

Other Activities of Sree Sankara Lodge: The Lodge observed White Lotus Day and Dr. P. Sivadasan, a Senior Professor of History and Head of the Department of Calicut University, delivered the Keynote Address on this occasion. Besides, the Lodge celebrated the International Yoga Day on 21 June. A yoga teacher M. K. Raju spoke on this occasion about the importance of yoga and taught simple yoga exercises. A meeting of the TOS was held on 22nd June in which the Lodge planned to organize nature cure consultation, yoga class and homoeopathy consultation at the lodge. Federation's President Bro. S. Sivadas led the Madam Blavatsky study class on 28 June.

Gone to Peace: Dr. T. P. Babu of Ernakulam Lodge, a senior member, left his mortal body on 1-2-2026.

## U.P. & UTTARAKHAND

Bro. Pramila Dwivedi explained the 'Law of Karma' in his talk delivered at Dharma Lodge, Lucknow, on 1st July. Bro. U.S. Pandey spoke at the same venue on 8 July on the topic 'Each Member a Centre' and his other talk delivered there on 22 July was on 'Asadha Poornima and Buddha's Teachings'. The other two talks held there on 15 and 29 July were on the topics 'Man and his bodies' delivered by Bro. Ashok Kumar Gupta and 'Rise and Fall of Civilization' by Bro. B. K. Pandey respectively.

Bro. Shikhar Agnihotri spoke about *Samagra Jeevan Drishti* at Satyatmarg Lodge on 5 July. Bro. G. N. Pandey's talk held there on 26 July was on '*Brahmandiya Urja*'.

Sis. Vasumati Agnihotri delivered two talks on *Ashtavakra Gita* which were held at Pragya Lodge on 12 and 26 July respectively.

A symposium on the theme 'Philanthropist' was organized by Nirvan Lodge, Agra, on 3<sup>rd</sup> July. Besides, 'Thoughts by J. Krishnamurti' were explained by Bro. K. L. Sangar on 16 July; Bro. Rajveer Singh spoke about 'Yoga' on 23<sup>rd</sup> July; and Bro. H. B. Pandey's talk on 'Upanishad' was held there on 30 July.

Bro. S. B. R. Mishra delivered talks on the topics 'Invisible World - pt. 2', 'Working of Tridev - pt.1' and 'Working of Tridev - pt. 2'. These talks were held at Sarvahitkari Lodge, Gorakhpur, on 1, 15 and 22 July respectively. Bro. A. P. Srivastava delivered a talk at the same venue on 'Vedanta and Vivekananda' which was held on 8 July and Bro. Ajai Rai spoke there on 29 July about 'Journey of

Soul'. Besides, his other talk on the topic 'Invisible World' was held at Sanatan Dharm Lodge on 19 July.

Bro. S. B. R. Mishra spoke about 'Trimurti' at Brahmaildya Lodge on 26 July. He delivered on-line talks on 'World of Trimurti' which were held under the auspices of Satya Darshan Lodge, Jogia, on 22 and 26 July. Besides, the other three talks delivered by Bro. Mishra in July were on the topics 'Law of Karma - pt. 3' at Brahmaildya Lodge, Jagdishpur (Dist. Gorakhpur); 'Law of Karma - pt. 1' at Govind Brahmaildya Lodge, Khalilabad; and 'Invisible World' at Laxmi Narayan Lodge, Basupur (Dist. Ghazipur).

Bro. Vashishtha Muni Tripathi delivered a talk on the topic 'Invisible World' which was held on 8 July at Brahmaildya Lodge, Jigna Bhiyaon (Dist. Gorakhpur).

Dr. Bhupesh Singh's topic of the talk delivered on 14 July at Chaturbhuj Lodge, Bansgaon, was 'Indian Wisdom Tradition and Materialism'.

Bro. Srikant Tripathi explained about the 'Work of Tridevas' at Gorakhnath Brahmaildya Lodge, Gorakhpur, on 31 July.

Bro. Mahendra Kumar Srivastava facilitated the study of the topics 'What is Theosophy?' and 'What a Theosophist ought not to do' from the book '*The Key to Theosophy*'. These were held on 5 and 12 July at Narayan Lodge, Mizapur. Then, he conducted the study of the chapters '*Shvet Bhratri Sangha*' and '*Deva - Samrajya*' of the book '*Theosophy ke Path*' on 19 and 29 July.

Bro. Shikhar Agnihotri delivered a talk at Chohan Lodge, Kanpur, on 4th July and the topic of his talk was 'Life -



A Discovery'. Bro. S.K. Pandey's three talks on the topics '*Marg Prakashini*', 'A Message from Elder Brother' and 'Karma' were held there on 5, 19 and 26 July respectively.

Sis Indu Sood delivered a talk on the topic 'Number Seven' which was held at Noida Lodge, Gr. Noida, on 5th July. Bro. S. K. Pandey explained there on 12<sup>th</sup> July about 'Theosophy and Practical Daily Life'.

Sis. Suvralina Mohanty facilitated the study of the book '*The Voice of the Silence*' at Prayas Lodge, Ghaziabad, on the 1st, 11th and the 18th Sunday in the month of July. Then, Bro. Snehith spoke there on 26 July about 'Surrender to What is'.

Sis. Sushma Srivastava explained about 'Solar System' at Anand Lodge, Prayag Raj, on 19 and 26 July.

Sis Indu Ratna conducted the study of the book '*Theosophy Ke Path*' at Sitapur and Arundale Lodges in Sitapur. It was held on 1<sup>st</sup>, 11<sup>th</sup> and 18<sup>th</sup> Monday in the month of July. Then talks on the topics 'Struggle and Reward of Effort' delivered there by Sis Shobha Shukla and '*Ashtavakra Gita*' delivered by Sis. Vasumati Agnihotri were held there on 26 and 28 July respectively.

A talk on the topic 'Method of Meditation' delivered by Sis. Uma Bhattacharyya was organized by Kashi Tattva Sabha, Varanasi, on 31 July.

**Public Talks:** Bro. Shikhar Agnihotri delivered a talk on 'Theosophy and *Swadharma*' which was organized by the Lodges at Prayagraj on 9 July.

Bro. S.B.R. Mishra explained 'Law of Karma' to the members of in Seva Spiritual Group, Gorakhpur, on 24 July.

Bro. Ajai Rai's talk on the topic 'Guru is waiting' was held in Palm Paradise Spiritual Group, Gorakhpur, on 26 July.

**Talk to Students/Teachers:** Bro. Ajai Rai spoke at Inter College, Sahjanwa, about 'Duty of Man'. It was held on 23 July.

**Contribution to other Federations:** Shankar Lodge, Delhi, organized the following three on-line talks on the topics 'Mulaprakriti and Akasha—Studies of *The Secret Doctrine*' delivered by Sis Vibha Saksena on 4 July; 'A Message for the members of TS' delivered by Bro. S.K. Pandey on 11 July; and 'The Symbol of T.S.' explained by Sis. Sushma Srivastava on 18 July.

Bombay and Gujarat Triveni organized Sis Sushma Srivastava's on-line talk on the topic 'The Seven Rays', on 28 July.

**Contribution to the Indian Section Programme:** Sis. Sushma Srivastava explained 'The work of Triple Logos' in the on-line talks delivered on 5 and 12 July respectively.

Sis. Vibha Saksena conducted the study of the book '*The KH Letters to C.W. Leadbeater* — Letters No. 1 & 2'. It was held on 10 and 31 July.

## Youth Gathering 2026 – Young Indian Theosophist INDIAN SECTION

**Theme:** *Seeking, Serving, Becoming*

**"The greatest journey is the one that leads you back to yourself"**

It was organized by Youth Indian Theosophists, Indian Section, from 25 to 28 June in Bhubaneswar. Bro. Shikhar Agnihotri (International Vice-President) was the Camp Facilitator.

Official Opening Dignitaries:

Bro. Pradip Mahapatra (UTF President)

Sis. Mitalini Mahapatra (Secretary), UTF

### Executive Summary

The Young Indian Theosophists (YIT) Youth Gathering 2026 was a four-day residential spiritual and service-oriented retreat designed for young individuals. Hosted by the Youth Indian Theosophists, Indian Section, it was held from Thursday, 25 June to Sunday, 28 June 2026.

Structured around three progressive core pillars—**Seeking, Serving, and Becoming**—and guided by the theme *"The greatest journey is the one that leads you back to yourself,"* the gathering successfully blended physical well-being, meditative practices, deep philosophical symposiums, hands-on community service, and interactive psychological activities to foster self-transformation.

### Daily Programme Breakdown

#### Day 1: Thursday, 25 June – "Seeking"

**Objective:** Awakening internal inquiry, identifying personal barriers, and laying the groundwork for self-transformation.

**Morning Discipline:** Yoga session led by Bro. Sagar, followed by the Bharat Samaj Pooja conducted by Bro. Shikhar Agnihotri.

**Official Opening:** Inaugural addresses delivered by UTF President Bro. Pradeep Mahapatra and Secretary Sis. Mitalini Mahapatra.

### Core Sessions:

**Session 1:** "The Fire of Seeking: Awakening the Real Question" by Bro. Shikhar Agnihotri.

**Session 2:** "The Process of Self-Transformation" by Bro. Shikhar Agnihotri.

### Symposium 1 – "Seek Out the Way":\

Talk on *What are we seeking?* delivered by Sis. Kritika Goel.

Other two talks were on *Is the mind ever free to see what is true as long as it is seeking security?* by Bro. Aditya Mathur, and

*Is the seeker different from what he/she seeks?* delivered by Sis. Smitapragyan Patro.

**Interactive Activities: "Mask vs. Self"** – experiential games aimed at exploring the ego and building trust.

### Day 2: Friday, 26 June – "Serving"

**Objective:** Shifting focus outward, channeling inner spiritual seeking into compassionate action and community unity.

**Morning Discipline:** Yoga session with Bro. Sagar, followed by an intensive Meditation session led by Bro. Shikhar Agnihotri.

**Field Activity (Theosophical Order of Service - TOS):** A practical outreach initiative featuring a **Health**

**Camp at a local Old Age Home**, coordinated by Dr. Tanmayee Melvanki.

**Community Engagement:** Participants partook in sharing a meal and bridging generational gaps with the elders at the Old Age Home.

**Afternoon Sessions:**

**The two talks delivered by Bro. Shikhar Agnihotri in the session three and four held in the afternoon were on the topics**

**Session 3:** "From Self to Service: Discovering Unity in Action" – Bro. Shikhar Agnihotri.

**Session 4:** "The Process of Self-Transformation" (Continuation) – Bro. Shikhar Agnihotri.

**Day 3: Saturday, 27 June – "Becoming"**

**Objective:** Internalizing the lessons of seeking and serving to embody the path of a true Theosophist.

**Morning Discipline:** Yoga session with Bro. Sagar and the Bharat Samaj Pooja with Bro. Shikhar Agnihotri.

**Symposium 2 on the topic "Becoming". The subject of talk and speakers were:**

*Who is the "I" that becomes?* by Sis. Tanmayee Melvanki.

*Surrender to What Is* by Bro. Snehith.

*Is "Being the change" a will-power act or a natural flowering?* by Sis. Ananya Pati.

**Afternoon Session:**

**Session 6: (The Conclusion)** – Delivered by Bro. Shikhar Agnihotri.

**Day 4: Sunday, 28 June – "Closing"**

**Objective:** Integration, clarity, and preparing

participants to return to daily life carrying the retreat's spiritual spark.

**Morning Discipline:** Final Yoga session led by Bro. Sagar.

**Dialogue & Feedback:** A highly interactive Q&A session with Bro. Shikhar Agnihotri, facilitated by Bro. Aditya Mathur and Sis. Kritika Goel.

**Official Closing:** A formal session dedicated to reflections, expressions of gratitude, and farewells, concluded with a Vote of Thanks by Sis. Smitapragyan Patro.

**Glossary of Retained Traditions & Elements**

The event integrated traditional terminology alongside contemporary phrasing to structure the daily schedule:

**Stayfast / Stayfast:** Holistic term used for breakfast.

**Annamaya Kosha Refuel:** The term designated for the lunch break, highlighting the nourishment of the physical body layer (*Annamaya Kosha*).

**Aura Refill:** Strategic short breaks allocated for tea, coffee, snacks, and personal decompression.

**Key Takeaways**

- 1. Blended Curriculum:** The event successfully balanced high-level metaphysical philosophy with grounded, practical psychology and physical wellness.
- 2. Altruism in Action:** By dedicating a massive portion of Day 2 to an old age home health camp, the event proved that theosophical concepts are meant to be lived out via service (*Theosophical Order of Service - TOS*).
- 3. Peer Engagement:** The use of youth facilitators for symposiums ensured high engagement, open dialogue, and peer-to-peer learning.

Self-control as to the mind also means concentration on each piece of work as it has to be done. My Master says about the mind: 'You must not let it wander. Whatever you are doing, fix your thought upon it, that it may be perfectly done'..... Prayer and meditation are intended to teach control of the mind, but these are only practised once or twice a day. Unless the mind is controlled all day long by paying attention to everything we do, as the Master directs, we shall never gain real power over our minds, so that they may be perfect instruments.

**J. KRISHNAMURTI**  
"Good Conduct"  
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