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CONTENTS

A STEP FORWARD <i>Pradeep H. Gohil</i>	5-7
EDUCATION: A HOLISTIC VISION ROOTED IN ANNIE BESANT'S IDEALS <i>Rachna Srivastava & Shailaja Singh</i>	8-19
NEWS AND NOTES	20-26

Editor

PRADEEP H. GOHIL

A STEP FORWARD

Anger is a powerful emotion characterized by the feelings of hostility, displeasure or annoyance often arising from a perceived injustice or threat, triggered by external events or internal factors. It arises in him who thinks of his enemy. Even if one has forgotten the feeling of annoyance, it lurks in the mind in a dormant form. The effect is there for some time. If one renews a number of times the same kind of thought or jealousy, envy or hatred about the same person, the effect lasts longer.

On days when one has many troubles, frustrations, worries from the morning to evening, an unimportant issue causes much irritation in the mind. The balance of mind is upset by a paltry affair. A single harsh word throws one out of balance, whereas when you are peaceful throughout the day, even a strong abuse and severe censure do not produce any effect whatsoever.

Anger resides in the astral body. But it percolates into the physical body just as water percolates through the pores into the outer surface of an earthen pot. There are many ill-effects of anger. Just as heat melts lead, *Kama* and *Krodh*, the heating factors of the mind, melt it. When one gets angry, the mind becomes disturbed. Similarly, when the mind is disturbed, the body also becomes disturbed. The whole nervous system is agitated and one will get drained of energy.

Anger spoils the brain, nervous system and blood. When a wave of anger arises in the mind, *Prana* begins to vibrate rapidly and one gets agitated and excited. Then, blood becomes hot. Many poisonous ingredients are formed in the blood. Once a child sucked the breast of his mother strongly. She was in a fit of rage and the child died immediately on account of poisoning by virulent chemical products thrown into the mother's blood due to anger. Such are the disastrous effects of anger. Even three minutes of violent hot temper may produce such harmful consequences in the nervous system that it will take weeks or months for the repair of injury.

Anger clouds understanding. When the mind is violently agitated, one cannot understand a passage of a book clearly nor can he think properly. When a lamp is flickering through wind, one does not see the objects clearly. Similarly, when the mind is agitated by anger, chaos arises in it and one is not able to see and understand things properly. A man who is a slave to anger, may have washed himself well, dressed his hair and put on white garments, yet he is ugly, being overcome by anger. There are symptoms on the face to indicate the presence of anger in the mind. The battle of life is lost if one gets angry. If one has an easily irritable mind, he will not be able to do his daily duties and business in an efficient manner.

There are three ways of destroying the anger. One can drive it out by will-power. This is certainly difficult and taxing. It can exhaust a lot of one's energy. Secondly, one can also entertain opposite thoughts of purity and love. Thirdly, one can live in Truth where there are no thoughts, mental modifications or the waves of the mind. This method is perfect and a powerful one.

Conquer passion. It will then be easy to subdue anger, which is only one of its followers. One can also conquer anger by love. Anger is a powerful energy that is not controllable by practical 'Buddhi', but controllable by pure reason. When someone becomes angry with a servant when he fails to supply his usual milk on a day, raise a question within yourself: "Why should I be a slave to milk?" Then the wave of anger will at once naturally subside. If one is careful and thoughtful it will not arise on other occasions also.

Anger can also be controlled by forgiveness, mercy, patience, tolerance and universal love. Forgive and pity the man who does you harm. Consider censure as a blessing. Develop universal love by service and charity. Recall any calm and pure state, which when once brought to mind, suppresses the hatred and brings composure. When anger is subdued, rudeness, pride and envy will vanish off themselves. Prayer and devotion will root out anger. Another way to remove anger is to fill the mind with the idea of love. If you are depressed, fill the mind with the idea of joy. When you become intensely angry, leave

the place immediately for half an hour. Take a long walk. Repeat the sacred *Mantra*, “*Om Shantih*”, 108 times, your anger will subside. When you get angry, count from 1 to 30. The anger will subside.

When anger tries to exhibit itself, observe silence. Keep quiet. Never utter a harsh word or obscene speech. Try to nip it before it emerges out from the subconscious mind. You will have to be very alert. It tries to come out suddenly. Before anger shows, there is an agitation in the mind. You must try to destroy this very agitation in the mind before it assumes a very gross form in the shape of twitching of muscles of the face, clenching of teeth, red eyes, etc. You will have to punish the mind well. You will have to impose self-restraint and punishment on yourself by way of fasting for a day whenever agitation manifest in the mind.

If one tries to make sincere effort to subdue his anger the hatred subsides. Even then, a slight movement of impatience lingers although the angry feeling has gone. One must deliberately avoid using this slight disturbance also. For a man who is leading a divine life, this is a very serious drawback. Irritability is a weakness of the mind. If one is easily irritable, it is likely that he may do injustice to many. Remove this by the practice of patience, tolerance, mercy and love. Calmness of mind is a direct means to the realization of the Highest Self.

Sometimes one is calm in his behaviour and in his speech, he is friendly and pleasing by nature and facial expression and is ready to greet everyone. For such a person the development of love is not difficult. One must have the knack to keep the mind always in balance and in tune. Close your eyes, dive deep into the Divine Source, feel His Presence, Remember Him always, repeat His name every day even while at work and meditate early in the morning before you mix with people. If you do these things sincerely, you will gain immense spiritual strength to rise above the thousand and one things which would irritate you easily in the course of your daily life, and thus take a step forward for your divine progress.

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*SHAILAJA SINGH ***

EDUCATION: A HOLISTIC VISION ROOTED IN ANNIE BESANT’S IDEALS

As *Nelson Mandela* stated that “Education is the most powerful weapon which you can use to change the world.” It makes us realize the importance of education. And that is why Education in the 21st century has emerged as a global priority, recognized not only as a tool for personal growth but as a cornerstone of sustainable development. The United Nations’ Sustainable Development Goal 4 (SDG 4) emphasizes “inclusive and equitable quality education” and “lifelong learning opportunities for all,” reflecting a universal recognition that education is fundamental to addressing inequality, promoting peace, and fostering innovation. As we move deeper into an age of rapid technological transformation and socio-political flux, education systems must rise to meet complex, evolving demands.

In the Indian context, the significance of education is magnified by the country’s unique demographic position. With over 65% of the population below the age of 35, India stands at the brink of what economists term a “demographic dividend.” However, capitalizing on this dividend is contingent upon an educated, skilled, and morally anchored youth population. Without proper investment in holistic and inclusive education, this potential could turn into a demographic liability.

The COVID-19 pandemic revealed significant weaknesses in India’s education system. When schools closed for a long time, many students, especially from poorer backgrounds, faced serious challenges. The shift to on-line education revealed a stark digital divide

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less than half of students having access to smartphones, and only a tiny fraction had access to laptops or desktops, while most government digital platforms saw limited engagement. The pandemic also took a toll on students' mental health, with increased anxiety, stress, and even substance abuse reported. In response, the government introduced measures such as enhancing digital platforms (*DIKSHA*, *SWAYAM*), using television for remote learning, and offering financial support to disadvantaged students. Overall, the crisis highlighted the urgent need for a more resilient, equitable, and inclusive education system in India. This sudden shift led to huge learning gaps, with many students falling behind in their studies. While on-line classes continued academic lessons, they missed out on important parts of education like moral values, emotional skills, and spiritual growth, which are necessary for becoming responsible adults. This lack of support left many students feeling isolated and anxious. To improve the education system, it is essential to not only help students catch up academically but also to focus on their overall development by teaching them life skills and values. This way, we can create a better and more equitable education for everyone in the future.¹

Education is not merely the transmission of knowledge but the shaping of human potential into socially responsible, morally grounded, and spiritually aware citizens. This philosophy is well captured by Dr. Annie Besant, who envisioned education as a national duty and a transformative force. The present article explores her vision of education, evaluates its moral and spiritual dimensions, addresses gender disparities in the Indian education system, and offers pragmatic recommendations for reform, all while stressing the need for moral and value-based learning in contemporary India.

Annie Besant (1847–1933) was a remarkable figure whose life journey encapsulated a unique blend of social reform, spiritual exploration, and political activism. Born in London, Besant initially gained prominence as a social reformer in Britain, advocating for women's rights and secularism. However, her engagement with Theosophy, a spiritual movement aimed at exploring the fundamental unity of all religions and the pursuit of higher knowledge, profoundly transformed her worldview. This spiritual awakening led her to India

in the late 19th century, where she became deeply involved in the intellectual and political revitalization of the country.

Besant's role in the Indian freedom struggle was multifaceted. She was not only a political activist but also an educator and thinker who believed that India's liberation was as much a spiritual and moral endeavour as it was a political one. As president of the Indian National Congress in 1917, Besant championed the cause of Home Rule, inspiring Indians to seek self-governance. She underscored her conviction that true freedom required the upliftment and empowerment of all sections of society, particularly women. She founded institutions such as the Central Hindu College (which later became part of Banaras Hindu University), envisioning education as a means to cultivate an enlightened, morally conscious citizenry capable of shaping a free India. For instance, the Central Hindu College under her guidance promoted a curriculum that blended Indian philosophy, Sanskrit studies, and modern sciences, reflecting her holistic approach.

Her philosophy evolved through a synthesis of Theosophical ideals and Indian spiritual traditions. Theosophy's emphasis on universal brotherhood, the development of inner wisdom, and respect for ancient knowledge deeply influenced her educational vision. Besant believed that education should encompass more than rote learning or vocational skills; it should nurture the holistic development of individuals by integrating mind, body, and spirit. This perspective stood in stark contrast to the prevailing colonial education system imposed by the British.

During British rule, education in India was primarily designed to serve the needs of the colonial administration. The system emphasized English language proficiency, memorization, and the production of clerks and bureaucrats to maintain colonial control. Indian cultural knowledge and indigenous educational traditions were largely disregarded or marginalized. British education policy, shaped by figures like Thomas Macaulay, sought to create a class of Indians who were English in taste, in opinions, in morals, and in intellect. This approach alienated many Indians from their heritage and failed to address the broader needs of Indian society.

In contrast, Annie Besant's educational ideas were rooted in reclaiming India's rich spiritual and cultural legacy while simultaneously promoting modern scientific inquiry and critical thinking. She envisioned an education deeply connected to Indian values, traditions, and social realities, but also open to universal human truths. Her holistic vision sought to empower students not only intellectually but also ethically and spiritually, enabling them to contribute meaningfully to India's social and political transformation. For example, Besant's emphasis on women's education was revolutionary at a time when female literacy rates were alarmingly low and women's roles were heavily restricted. This illustrates how Besant linked gender equality to the broader nationalistic and educational reforms. By integrating Theosophy with a commitment to Indian nationalism and social reform, Besant created an educational philosophy that was both progressive and deeply contextual. She challenged the colonial mindset by asserting the importance of Indian agency in education while promoting gender equality, moral development, and the cultivation of self-awareness among learners. This historic intersection of spirituality, education, and political activism highlights Annie Besant's unique contribution to India's journey toward freedom and self-realization.²

Annie Besant's Philosophy on Education relies on the overall development of an individual and that is why she aptly stated, "*I will suggest that the great aim of our education is to bring out of the child who comes into our hands every faculty that he brings with him, and then to try to win that child to turn all his abilities, his powers, his capacities, to the helping and serving of the community which is a part.*" Through this, she emphasized that the true aim of education is not to impose knowledge from outside but to draw out the innate qualities and faculties that a child already possesses. Besant perceived education as a holistic, child-centric, and morally grounded process that shapes well-rounded, socially conscious individuals.

Education is a process that must be founded on a knowledge of the country's past and its present; it should be shaped by ancient traditions and national habits, while simultaneously being adapted to modern necessities. Education must not be left solely in the hands of those commonly referred to as educational experts or classroom

instructors. Rather, real education is that which produces men and women developed on all sides physically, emotionally, morally, and intellectually (an all-around development)³. She believed that true education should lead to self-realization and the cultivation of a harmonious personality, aligning with the ancient Indian ideal of '*Sa Vidya Ya Vimuktaye*', which means 'That is knowledge which liberates'. Her approach challenged the prevailing colonial education models by integrating Indian cultural values and promoting gender-inclusive learning, thereby aiming to nurture individuals capable of contributing meaningfully to national and spiritual life.⁴ "In a pamphlet titled *The Education of Indian Girls*, she insisted that the movement for girls' education must be pursued on a national scale, and education for them should be by ancient ideals rather than alien colonial concepts".⁵

Annie Besant firmly believed that religious education, particularly Hinduism, was essential for India's moral and spiritual revival. She argued that secular education had led to religious neutrality among Hindu youth, weakening their cultural identity. To counter this, she insisted that Hindu religious teachings be integrated into formal education, especially for upper-caste boys. This view resonates in contemporary India, where several states such as Uttar Pradesh and Karnataka have revised textbooks to emphasize Hindu narratives (e.g., Ramayana, Mahabharata) while reducing references to Mughal or Muslim contributions, reflecting a trend of reinforcing religious identity through curriculum reforms. As Besant asserted, "The uplift of India was possible by reform along spiritual and educational lines only".⁶

Besant imagined that education could help Indians contribute to the British Empire, but with renewed pride in their Hindu roots. Her vision was a blend of nationalism and colonial loyalty, wherein educated Indians would serve imperial interests while reviving their cultural heritage. This paradox is echoed in today's political discourse, where there's a strong push to revive *Bhartiya* knowledge systems, Sanskrit, and ancient science under the NEP 2020, as part of a broader cultural-national revival. This contemporary movement parallels Besant's desire to blend Indian traditions with modern learning. As she stated, "India in future should aid to build such an empire... But for this her children must first build their character".⁷

Dr. Annie Besant talked about the Moral and Spiritual Dimensions of Education and also called education a national duty. According to her, a true lover of the nation will always strive to educate the people because the nation's future rests on education (Besant, 1917). She asserted that education should be comprehensive, extending beyond classroom instruction to life skills. However, the present system often emphasizes livelihood skills over life skills, thereby producing machines rather than holistic human beings. Currently, the aim of education has become synonymous with obtaining a degree, primarily to enter government service or secure a profession. The essence of education, however, is to develop every intellectual and moral faculty and strengthen an individual physically and mentally, thereby creating a useful, patriotic, and pious citizen.

This raises an essential question that What qualities must education cultivate in youth? According to Dr. Besant, these include quickness in understanding, alertness in grasping situations, firmness in decision-making, a strong sense of action, and judgment accuracy. These qualities can be fostered through both physical and mental training, emphasizing the need for moral and value-based education. Emotions, as Besant noted, play a pivotal role in life. They unify families, build communities, and forge nations. However, they can also be destructive. Hence, the culture of emotions is critical. Every virtue has its root in emotion, and moral education must teach students to love, respect, and fulfil their obligations to family, society, and the nation. Dr. Besant also emphasized spirituality as a key element of education. She lamented the decline of spiritual and religious education in India, linking it to a deterioration in moral standards.

She also elaborated on three bases of morality, which are Intuition, which means Conscience, or the “voice of God” within, guides moral behaviour. Education must help students develop a healthy conscience. Another one is Utility, which means Morality can be derived from human experience; actions that promote universal happiness are deemed right. And the last one is Religion, which serves as the third base, promoting unity and moral responsibility. Harming others is akin to harming oneself, and this truth must be imparted to students.

India is a country that is the 4th largest economy in the world and has made significant progress in various fields like science, technology, defence, etc. Like our two prominent females, Colonel Sophia Qureshi and Wing Commander Vyomika Singh, emerged as prominent voices during India's Operation Sindoor, while women excel in different fields, but still India has a problem of Gender Disparities in Education.⁸ Despite constitutional guarantees such as Article 45 of the Directive Principles of State Policy, which mandates free and compulsory education for all children up to age 14, the actual status of education, particularly for girls, remains disheartening.⁹

And also, despite progressive policies, gender disparities in Indian education persist due to intertwined social, economic, and cultural factors. Challenges such as caste and social exclusion significantly impact girls from Scheduled Castes (SC) and Scheduled Tribes (ST), who face compounded discrimination and expectations that prioritize boys' education. Economic barriers also play a crucial role, with low-income families often sacrificing girls' schooling for boys due to financial constraints, while early marriages further disrupt their education. Additionally, rural areas suffer from inadequate educational infrastructure, discouraging families from sending girls to school, whereas urban settings, despite being better resourced, still present challenges for slum-dwelling girls. Cultural norms perpetuating traditional gender roles confine women to domestic responsibilities and limit girls' mobility, especially after reaching puberty. However, success stories like Kerala's female literacy model illustrate how systematic change can improve educational outcomes for girls. With its historical matrilineal culture, significant investments in education, and grassroots movements, Kerala has become a beacon of progress. National initiatives like *Beti Bachao Beti Padhao* further advocate for girls' schooling, highlighting pathways toward closing the gender gap in education.

As Pt. Jawaharlal Nehru once said, “You can tell the condition of a nation by looking at the status of its women.” Census 2001 data indicates that about 49% of children aged 0–14 are girls, yet many face systemic discrimination from birth. Millions of girls experience educational neglect, nutritional deficiency, and lack of healthcare. Many

are forced into early marriages, resulting in school dropouts and stunted personal development. Only 2% of girls enter college, and 76% drop out at the primary level (Uttar Pradesh Directorate of Basic Education, 2001). Female literacy in states like Uttar Pradesh remains alarmingly low at 43% compared to 70% male literacy (Registrar General & Census Commissioner, India, 2001).

Educating women is crucial not only for their empowerment but also for the well-being of future generations. As Dr. Vulmiri Ramalingaswami stated in *The Asian Enigma*, “However much a mother may love her children, she can’t provide high-quality child-care if she is poor, oppressed, illiterate and uninformed...”.¹⁰ Similarly, Dr B.R. Ambedkar also stated that “I measure the progress of a community by the degree of progress which women have achieved” because he knew the importance of the progress of women.¹¹

There are various Challenges in the Indian Education system, and that is why Numerous educational programmes, such as the *Sarva Shiksha Abhiyan*, have aimed to address educational deficiencies, yet significant gaps remain. Sustainable quality education requires robust financial investment, transparent execution, and a corruption-free environment. Additionally, the state’s primary schools, particularly in rural areas, continue to suffer from inadequate infrastructure and staffing. Education must also be recognized as a science, not a disorganized process of memorizing external facts. Happiness and love, not fear, should define the educational atmosphere in homes, schools, and colleges.

To address these persistent challenges and align with Besant’s vision of a holistic education, the following things are essential. Like, implementing value education programmes across schools and colleges, including moral, emotional, and spiritual development. Update and integrate modern data into policy discourse using National Family Health Survey – Round 5, Census 2011, or UDISE+ (Unified District Information System for Education Plus) reports.¹² Prioritize female education by offering mid-day meals, financial incentives, and ensuring safety and accessibility. Standardize curriculum reforms to incorporate life skills, critical thinking, and civic responsibility. Promote community

engagement with campaigns like “Each One, Teach One.” And ensure education governance remains transparent and corruption-free.

Annie Besant’s educational philosophy was deeply rooted in Theosophical principles, including the unity of God, Universal Brotherhood, self-control, and tolerance. She viewed education as a spiritual process aimed at developing inner capacities, emphasizing self-realization over mere information accumulation.¹³ We can also find a recent example of this with the advent of the National Education Policy 2020 (NEP 2020) by the Government of India, which promotes a holistic, multidisciplinary education that includes ethical reasoning, emotional well-being, and life skills, aligning with Besant’s emphasis on educating the “whole child.” It calls for value-based learning and the inclusion of Indian knowledge systems, a modern reflection of spiritual and cultural integration.

She was critical of British-run institutions that omitted Hindu spiritual teachings, leading to religious indifference among Indian students. Besant wanted Hindu traditions to be taught alongside modern subjects to preserve cultural identity. She considered the lack of spiritual education “responsible for religious neutrality and doubt among Hindu youth.”¹⁴ That is why, in today’s independent India, many states have introduced content on Indian epics (e.g., Ramayana, Mahabharata) and the Bhagavad Gita in school curricula. For instance, Gujarat and Karnataka have recently proposed textbook reforms to incorporate traditional scriptures, reflecting a revival of indigenous spiritual teachings in formal education.

She established Central Hindu College (1898) and co-founded Banaras Hindu University (BHU) to promote a synthesis of Hindu philosophy and modern science. She believed education should strengthen cultural roots while embracing scientific inquiry.¹⁵ Similarly, following the path of our prominent leaders and thinkers, the Government of India, with the help of NEP 2020, encourages the creation of Multidisciplinary Education and Research Universities (MERUs) that combine arts, sciences, and humanities, similar in spirit to Besant’s vision for BHU as a holistic institution. Institutions like Ashoka University and KREA University now reflect this blended model.

She also aligned herself with leaders like Raja Ram Mohan Roy and Dayananda Saraswati in advocating for the spiritual and social renaissance of India. Her work aimed to revive Hindu culture through education and promote unity among sects. “Her goal was to restore the spiritual essence of India and promote unity among its religious and cultural communities.”¹⁶ This can also be seen in the NEP 2020, which includes a section on Indian heritage and culture, encouraging the study of classical languages like Sanskrit and integrating Ayurveda, yoga, and Indian philosophy into education. This is a state-backed effort to rekindle the civilizational pride that Besant promoted through her Theosophical education mission.

Dr. Besant believed education should build moral integrity through compassion, empathy, right thinking, and ethical judgment. She emphasized that true education develops the student’s ability to serve society with humility and justice. “She stressed the importance of developing the child’s ability to feel for others’ joy and suffering.”¹⁷ A similar pattern is seen in the recent NEP 2020, which recommends that schools include “Social-Emotional Learning (SEL)” in the curriculum to teach empathy, cooperation, and conflict resolution. Programmes like “Happiness Curriculum” (Delhi Govt.) and “Anandam Pathyacharya” (Madhya Pradesh) also seek to embed emotional intelligence and mindfulness into formal education, paralleling Besant’s vision.

Annie Besant viewed spiritual education as an approach to reshape society, addressing poverty, inequality, and ignorance. She also emphasized the teacher’s role in cultivating noble character and national pride. Thus, based on the above-mentioned views of education from Annie Besant, we can say that Besant advocates for a spiritually enriched, value-laden approach to education, which remains strikingly relevant. Though dated in some social aspects (e.g., caste and gender roles), her vision for moral upliftment, holistic development, and cultural revival has informed many facets of India’s current educational restructuring. The NEP 2020 marks a contemporary national effort that, intentionally or not, echoes several of her ideals, including blending scientific and spiritual knowledge, promoting ethical citizenship, emphasizing cultural identity and pride, and fostering universal

brotherhood through inclusive and value-based education.

Dr. Annie Besant’s theosophical ideals offer a timeless framework that addresses not only individual development but also national progress. Education is not an isolated personal endeavour but a social responsibility that fosters harmony, citizenship, and nation-building. As UN Secretary-General Kofi Annan rightly said, “Gender equality is more than a goal in itself. It is a precondition for meeting the challenge, reducing poverty, promoting sustainable development and building good governance”.¹⁸

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NEWS AND NOTES

Delhi

Shankar Lodge has been consistently conducting lecture series on various theosophical topics. The aim of active participation of listening attentively by members and asking questions in order to clarify doubts in the forums has been inspiring speakers to revise the science of occult knowledge and make members understand the functional working in subtler bodies. Shankar Lodge proactively promotes books by Bishop C. W. Leadbeater and Dr. Annie Besant for active reading as literature was standardized and systematically presented for younger members in the era of HP Blavatsky by The Arhats.

The following meetings were organized by the Lodge in October 2025:

National Lecturer, Bro. B.D.Tendulkar explained the ‘Genesis of Desire, its control and sublimation’ in the on-line meeting held on 4 October.

National Lecturer Dr. Rajiv Gupta spoke about ‘Mantras’ in the physical meeting held on 11 October. His other talk held at the same venue on 25 October was on ‘Chakras’.

Bro. R K Mathur explained ‘Shiv Sutras - Part ix’ in the on-line meeting of the Lodge held on 18 October.

Gujarat

Dr. Bharat Patel, a senior surgeon and member, spoke in detail about ‘Health and Life Style’. This lecture was held at Bhavnagar Lodge on 11 October 2025. He insisted to live simple, natural and stress-free life. A large number of members of Kushinagar Lodge also attended this talk.

Deepawali and New Year get-together was arranged by Bhavnagar Lodge on 25 October in which joint prayers were conducted and good wishes exchanged.

The 95th Annual Conference of the Gujarat Theosophical

Federation was held from 14th to 16th November 2025, hosted by Rohit Lodge, Ahmedabad at the Dada Bhagwan Tri Mandir Complex, Adalaj, Near Gandhinagar, Gujarat.

The Indian Section President Shri Pradeep H. Gohil graced the occasion as the Chief Guest. The Bombay Theosophical Federation President Shri Vinayak Bhai Pandya and the Rashtrapati Awardee and the Sanskrit Scholar Professor Dr. Vijay Bhai Pandya were the Guests of Honour.

There were 150 delegates from different Lodges of Gujarat Theosophical Federation who participated in the conference. On 14th November the lamp was lit at 9 a.m. by the Chief Guest and the Guests of Honour along with the GTF President Harshavadan M Sheth, Vice-President Narsinh Bhai Thakariya and Secretary C.K. Soni. After the prayers of All Religions and the Universal Prayer, the chief guest Shri Pradeep H. Gohil delivered the inaugural address on the theme: 'Theosophical Society stands for the World Peace'. Then, he left at 10.15 a.m. as he had to go to Alleppey to attend the Annual Conference of Kerala Federation.

The Rohit Lodge President Rajeshri Shah welcomed the participants warmly. A session of short talks was held in the afternoon.

Dr Vijay Bhai Pandya spoke in the evening session and the subject of his talk was 'Valmiki Ramayana, the Epic of the Eternal Values of Humanity'.

Short talks were delivered by the studious members of some Lodges on 15th November. Besides, there was T.O.S. session held in the evening and then a special lecture was delivered by the BTF President Shri Vinayak Bhai Pandya.

The closing ceremony was held on 16 November in which the following newly selected Executive Body was declared:

President - Shri Narsinh Bhai Thakariya
Vice President - Shri C.K. Soni
Secretary - Shri Girish Nilgiri
Co Secretary - Shri Atul Darji
Treasure - Shri Hitesh Patel

Thus, the Annual Conference ended with a lot of inspiration, encouragement and enthusiasm.

Kerala

The Annual Conference of the Kerala Theosophical Federation was held on 15 & 16 Nov, 2025 at Annapoorani Lodge, Allapuzha, under the leadership of its administrator, Bro. N.C. Krishna. The attendance of 51 delegates was the highest in the last 10 years.

During the conference, the Federation Council met and elected the following office bearers unanimously:

- 1). President : Bro S. Sivadas
- 2). Vice-President : Bro T.K. Nair
- 3). Secretary : Sis Shobha Prakash
- 4). Treasurer : Bro Madhusudan Pillai

The Council also elected two members as Zonal Secretaries and three members for the executive committee. With this the suspension of the Kerala Federation is over and the new team takes over the administration of all its lodges w.e.f. 16-11-2025. The President of the Indian Section Bro. Pradeep H. Gohil appreciated the role played by Bro N.C. Krishna as an administrator during the difficult period.

Utkal

Bro. Sujit Mahapatra Memorial Study Class was conducted at UTF building on 16 & 17 August by Sis. Varsha Patel of Gujarat Federation. The subject of study was 'Psychology of man's possible evolution'.

A study camp in memory of a stalwart Theosophist Sis. Sailbala Mohapatra was conducted at UTF building by Sis. Mitalini Choudhary on 20 & 21 September.

Dr. Chittaranjan Satapathy and Sis. Mitalini Choudhary discussed about 'TS and Theosophical Solutions in day-to-day problem'. Many youth were impressed by this meeting held on 13 September and a new Lodge, name Lingaraj Lodge was formed.

Dr. Chinmaya Mohapatra and Dr. Chittaranjan Satapathy visited

Sailabala Mahavidyalaya on 15 September and there they discussed with the students about the 'Importance of Life and Theosophy'. The discussion was followed by question-answer session.

Dr. Deepa Padhi organized a lecture on the topic 'Compassion and Empathy in building bridges not walls'. It was held at Ramadevi Women's University on 19 September in which Dr. Deepa Padhi, Dr. Chittaranjan Satapathy and Sis. Purnamasi Pattnaik delivered talks on the aforementioned topic.

Sis. Purnamasi Pattnaik delivered a talk on the 'Law of Karma' in a private residence at Oscar City, Bhubaneswar, on 28 August.

Bro. Pradip Mahapatra delivered on-line talk on Letters No. 5-6 of the book '*Letters from the Masters of the Wisdom*' (Second Series). It was held on 29 September.

Utkal Theosophical Federation celebrated Dr Annie Besant's birthday on 1st October at UTF building. Members of different Lodges and sympathizers attended the meeting. Bro Pradip Mahapatra spoke on this occasion on 'Annie Besant was a Great Occultist'. Bro Pramod Ch Mishra spoke on 'Contribution of Annie Besant in the field of education and politics' and Sis Smitapragyan's talk was on 'Annie Besant as a Social Reformer'.

A youth programme on the theme "Challenges of Youth and Theosophical Solution" was held on 4th October. In this programme, the following 5 youths expressed views in the symposium on the topic "I Promise".

Sis Swadha Sambridhi Parija expressed views on 'Bright Looks'; Sis. Sneha Swarupa Rao's subject of talk was 'Brave Words'; Sushree Sankshipta explained 'Joyous Thought'; The topic of Ananya Pati was 'Knighthly Deeds' and Devanshi—Poem on 'I Promise'.

Sis Smitapragyan Patro delivered lecture on the theme.

The UTF President organized a Palliative Care Training on 25 October in which 45 Nursing students, 4 Teachers, Doctors and Members of the TS were present. Senior Doctors taught them about What is Palliative Care, how one takes care and supports both the

patient and his family members. Motivational speaker from AIIMS Medical College spoke about how to develop one's morality and support the depressed family members. Then, Spiritual Teacher spoke very well about Karma and Selfless Service.

Cuttack Lodge conducted study classes 4 days in a week on the book *Devachanic Plane* and *Self Culture*.

Sis Varsha Patel gave lecture on the topic "From Rock to God". It was held at Cuttack Lodge on 17th August.

Dr Partha Sarathi Sarathi Prasad Sarangi conducted study class on every Sunday at Baleswar Lodge.

Bro Bhabani Sankar Mohanty, Secretary of Barabati Lodge, organized on-line Theosophical Lecture by inviting National Lecturers and Eminent speakers on every Monday at 6 PM.

U.P. & Uttarakhand Federation

Dr. Annie Besant's birthday was celebrated by Dharma Lodge, Lucknow, on 1 October. Then, the following two talks delivered there on 8 October were on 'Altruism' by Bro. B.K. Pandey and the subject of talk given by Bro. U.S. Pandey was 'Invisible Worlds'. The study of the book *The Path of Discipleship* was conducted at the Lodge on 15, 22 and 29 October 2025 respectively.

Sis. Vasumati Agnihotri spoke on 5 October at Pragya Lodge about 'Life and Work of Annie Besant'. Then, on 12 October, she explained about 'Suggestions on daily life as given in *Practical Occultism*'. Bro. Shikhar Agnihotri delivered Swami Anand Memorial Lecture there on 26 October in which he spoke about 'Law of Karma'.

Bro. Umapati spoke about '*Vinaya Patrika*' at Nirvan Lodge, Agra, on 9 October and the topic of Bro. V.P. Tripathi's talk delivered on 23 October was 'Power of Mind'. Besides, the Lodge organized a symposium on 16 October on 'Reincarnation' and the subject of another symposium held there on 30 October was 'Heaven and Hell'.

Dr. Annie Besant's birthday was celebrated at Sarvahitkari Lodge, Gorakhpur, on 1st October in which Dr. Dwarika Prasad delivered a talk on 'Work done by Dr. Besant in various fields'. The other talks

delivered at the Lodge were on 'Theosophy is Altruism' by Bro. S.B.R. Mishra, 'Om and Theosophy' by Bro. R.P. Singh and 'Kindle your Eternal Light' by Bro. Ajai Rai. These three talks were held on 8, 15 and 22 October respectively.

Bro. Kamalakhar Mishra and Sanjay Mishra explained about 'Building the nation by building character' and this talk was held at Basapur (Ghazipur)- Laxmi Narayan Lodge on 17 October.

Bro. S.B.R. Mishra explained the 'Spiritual Significance of Number Seven'. It was held at Jogiya- Satyadarshan Lodge on 25 October.

Bro. Shesh Nath Tripathi spoke about 'Life and work of Annie Besant' at Jigina (Bansgaon) Brahmvaidya Lodge on 27 October.

Sis. Shaily Singh delivered a talk at Chohan Lodge, Kanpur, on 5 October and the topic of her talk was 'Annie Besant- Her life & Work'. Bro. Shiv Baran Singh spoke there about 'Intuition' on 12 October and Bro. S.K. Pandey also expressed views on the same topic on 19 October. Besides, Bro. S.K. Pandey conducted Bharat Samaj Pooja there on 26 October.

Dr. Annie Besant's birthday was celebrated by Narayan Lodge, Mirzapur, on 1st October. Then, the study of the book *The Key to Theosophy* was conducted at the Lodge on 12 October. A talk on the topic 'Introduction of Theosophy' was delivered there by Bro. U.S. Pandey on 26 October.

A discussion was organized at Noida Lodge on 5 October in which the participants expressed their views about the 'Life & Work of Annie Besant'.

Sis. Suvralina Mohanty delivered a talk on the topic 'Annie Besant as a Theosophist'. It was held at Prayas Lodge, Ghaziabad, on 5 October. Besides, she conducted study at the same venue on 19 October and the book for the study was '*Hints on study of the Bhagavad Gita*' by Annie Besant.

Sis. Archana Pandey spoke at Anand Lodge, Prayagraj, on 5 October and the topic of her talk was 'Theosophy is Altruism'. Her other talk held at the same venue on 26 October was on the topic

'Astral Plane'. Bro. Sudeep Kumar Mishra's subject of talk held there on 12 October was 'Last Address of Annie Besant' and Bro. K.K. Jaiswal's topic on 19 October was 'Who am I?'.

Floral tributes were paid to Dr. Annie Besant on 1st October by the members of Kashi Tattva Sabha and staff of the Indian Section at the Section HQ, Varanasi.

Public talks: Bro. U.S. Pandey spoke as a guest speaker on the theme 'Knowledge of the Unseen Worlds'. This talk was held on 05 October during the Maha Yog-Dhyan Kumbh organized by Pyramid Meditation Channel (PMC) at Rishikesh from 04 to 08 October 2025. Bro. Pandey also took the opportunity to introduce some basic points of theosophical teachings during the side-discussions with several other persons present there, either in groups or as individuals.

Bro. SBR Mishra spoke on 'History and Objects of Theosophical Society' in Klpn engineering College, Gorakhpur on 23 October.

Address to Students/Teachers/Youth: Bro. U. S. Pandey addressed a group of graduate girl students of VKM Varanasi under the Value Added Programme on 27 October. The topic of his talk was 'Introduction of Theosophy'.

Contribution to the Indian Section Programme: On-line study of the book *Self Culture in the Light of Ancient Wisdom*- ch. 12 (author- IK Taimini) was conducted by Sis. Vibha Saksena on 12 and 26, October.

TS Philippines: On-line study of the book *The Bhagavad Gita* was facilitated by Sis. Vibha Saksena on 01, 08, 15 and 22 October, respectively.

TS New Zealand-Sis. Vibha Saksena delivered on-line talk on the topic "Unfolding Human Potential" which was held under the auspices of Wellington Lodge on 28 October.

International Hqrs. Bro. Shikhar Agnihotri had a dialogue with the International President Mr Tim Boyd on the theme - 'Crossroads of Courage - A Dialogue on Annie Besant'. It was held in Adyar on 1 October.

THEOSOPHICAL WORKERS TRAINING CAMP
at Varanasi from 13 to 15 March, 2026

The Indian Section is organizing a “Workers’ Training Camp” at Varanasi from 13 to 15 March, 2026. The camp will be directed by the International Speaker and National Lecturer Bro. U. S. Pandey.

The proceeding will be conducted in Hindi and English.

Any member of T.S. is eligible to participate in this camp.

Each Federation may send some T.S. members to participate in this camp.

The board and lodging will be provided from 12th March lunch to 16th March breakfast.

Each participant will bear his/ her travel expenses and food charges and also the accommodation at half of the normal rate.

The participants may register by paying an amount of Rs. 2500/- for non ac beds, & Rs 3300/- for ac beds, towards registration, food and half rate accommodation charges to the bank account of the Indian Section Theosophical society with following details:

Bank : Bank of Baroda, Luxa Road Branch, Varanasi
Account No. : 28600100018425
IFSC : BARB0LUXABS (Fifth character is zero)

After depositing the amount, the member concerned should send the photo copy of the bank receipt, along with details like his/ her: name, lodge, federation, date and time of arrival at the Indian Section-HQ, date and time of departure - by email to the Secretary Indian Section at ID: theosophyvns@gmail.com

The registration will start from 1st January 2026 and close on 25th February 2026.

Local participants not needing board and lodging will register by paying an amount of Rs. 100/- only.

Cancellation of registration can be done up to 1st March 2026, when the amount deposited will be refunded after deducting Rs. 100/- only. For any cancellation after 1st March, no refund will be made.