

THE INDIAN THEOSOPHIST

OCTOBER 2023

VOI. 121

NO. 10

CONTENTS

A STEP FORWARD	5-7
<i>Pradeep H. Gohil</i>	
ARE WE PACIFISTS?	8-13
<i>Tim Boyd</i>	
HEALING YOURSELF TO HEAD THE WORLD	14-26
<i>Pradeep H. Gohil</i>	
RELIGIONS DECAY WITHOUT BROTHERHOOD	27-29
<i>Monika M. Vakare</i>	
NEWS AND NOTES	30-34

Editor

PRADEEP H. GOHIL

A STEP FORWARD

The quiet mind style of meditation involves entering a state of consciousness characterized by a lack of self-talk and mental imagery. It can often lead to feelings of spaciousness and quietude, as if the mind is empty or has momentarily stopped its typical parade of stories and narratives. This state of meditation is, in some ways, the stereotype of meditation and is epitomized by styles such as Transcendental Meditation.

This style of meditation primarily works by inhibiting the Default Mode Network (DMN) in the brain. The DMN is made up of several brain regions that work together to create our sense of self or identity. This network is activated any time you are engaged in mental activity that involves thinking about yourself (remembering, planning, judging, etc.). Not surprisingly, the DMN is active much of the time as it is difficult to have any thoughts that do not involve “you” as a central character.

However, when we think too much, the DMN becomes over activated, leading to rumination and brooding. Consequently, learning to quiet these regions of the brain can lead to significant relief and a reduction of symptoms associated with anxiety and depression.

For most of us, finding this Quiet Mind state is extremely difficult, and sustaining it for any length of time can feel impossible. However, the more we try to control the mind to be quiet, we find the opposite happens. Our mind does not become quiet. So we can see that it is not control that leads to a quiet mind. Then we try to concentrate on one object to make the mind quiet. Again one will see that the mind is not quiet when it has an object which is so absorbing that it gets lost in that object. This is like giving an interesting toy to a child who then becomes very quiet, but remove the toy, and he returns to his mischief making. We all have our toys which absorb us, and we really think

that we are very quiet, but if a man is dedicated to a certain form of activity, scientific, literary or whatever it is, the toy merely absorbs him, and he is not really quiet at all.

J. Krishnamurti says:

“The only silence we know is the silence when noise stops, the silence when thought stops, but that is not silence. Silence is something entirely different, like beauty, like love. And this silence is not the product of a quiet mind, it is not the product of the brain cells which have understood the whole structure and say, ‘For God’s sake be quiet’; then the brain cells themselves produce silence, and that is not silence. We must know that silence cannot be described. What can be described is the known, and the freedom from the known can come into being only when there is a dying every day to the known, to the hurts, the flatteries, to all the images you have made, to all your experiences – dying everyday so that the brain cells themselves become fresh, young, innocent. But that innocence, that freshness, that quality of tenderness and gentleness, does not produce love; it is not the quality of beauty or silence.

“That silence which is not the silence of the ending of noise is only a small beginning. It is like going through a small hole to an enormous, wide, expansive ocean, to an immeasurable, timeless state. But this one cannot understand verbally unless one has understood the whole structure of consciousness and the meaning of pleasure, sorrow or despair, and the brain cells themselves have become quiet. Then perhaps you may come upon that mystery which nobody can reveal to you.”

There are a few ways one can practice meditation with a quiet mind. They are as follows :

1. Do not try to get rid of thoughts. Simply attempting to push thoughts out of your head almost never works and results in over-efforting, which is the opposite of the desired state.

2. Relax. We are a mind/body. You will not be able to relax your mind/mental activity if you cannot relax the body. Try starting your practice with stretching, yoga, or a progressive muscle relaxation exercise.
3. Recognize that you already know what this state feels like. Whether you realize it or not, you have had moments when your interval world has been quiet. These moments may be fleeting or imperfect, but they exist. If you can recognize the moments you already experience a Quiet Mind state, you can learn to lean on those experiences, allowing them to develop naturally.
4. Give yourself something to pay attention to. By directing your attention toward negative space, the mind will naturally become still. Notice the silence between sounds, focus on the darkness behind the eyelids, imagine the vastness of space or the night sky.
5. Be patient. It is very important that the process is allowed to emerge. It is an automatic process that will happen as you relax into it.
6. Don't expect perfection. For most of us it is unlikely that we will achieve any extended time with absolutely no internal images, thoughts or self talk. That is OK. When you recognize something distracting your mind, simply acknowledge it and return your attention to the emptiness.
7. Start slow. The research is clear that the benefits of meditation occur only through consistent practice. Begin with brief meditations and gradually increase to 20 minutes per day.

These are the ways one can practice meditation with a quiet mind. If one can do it, it will certainly be a step forward in the self-transformation process.

TIMBOYD

ARE WE PACIFISTS?

DURING the question-and-answer period at a recent meeting in Europe, I was asked, “Are we pacifists?” The question was prompted by two things. Although it was not my subject, during the course of talking to the group I had made some general mention of war. Another motivation for the question, which I discovered later, was that the outbreak of armed conflict in Ukraine had caused a division of opinions among the local Theosophical Society (TS) group, and the imprimatur of the International President was being sought. At the meeting I shared my initial thoughts, but the question stuck in my mind.

Peace and its possibility are central to any genuine process of self-transformation. Throughout time people have embraced spiritual paths of all types pointing toward the realization of peace in one's life and in the world. “My peace I give unto you” is the promise of the Christ. “Peace comes from within, not from without” and “Cultivate this very path of peace” are Buddha's words. “*ShĀnti, shĀnti, shĀnti*” is the threefold invocation of Peace that closes a Hindu session of prayer, recitation, or meditation.

In responding to the questioner, I began with a question of my own: Who do you mean by “we”? Is the intended “we”, members of the TS? Or, the people of this nation, or humanity in general? The simple fact that there are soldiers fighting and others supporting one side or another would seem to exclude them from the pacifist camp. Even supposing that there is a “right side” in this most massively destructive of all human activities, only in the blinding realm of sophistry, can “peace” be argued as an outcome of war. The intended “we” seemed to be theosophists, or, more generally, spiritually inclined people.

Like so many words we freely use, it is easy to assume that there is a single, universally accepted meaning. Is pacifism intended in its most common meaning of “anti-war-ism”, or something deeper? Is the scope of our view confined to violent disputes among nations, or does it include violence in interpersonal relationships? Is the true pacifist

a practitioner of the doctrine of *ahimsa* (harmlessness) and the profound teaching of the Christ that we should “Resist not evil”? Or, is pacifism a graded scale of situationally correct behaviours? While such distinctions may seem like mere shadings of meaning, the difference in life orientation associated with each expression is enormous.

A pragmatic view sees that the destruction and organized violence of warfare defiles the sanctity of human life and should be universally avoided. But given the fact that the human family still clings to war as a viable approach to conflict-solving, how is the aggression of one party to be met by the one being attacked? Is fighting “fire with fire” in the name of self-defense an option?

Some of the most profoundly transformational social movements in modern history have been rooted in a pacifism of non-violence. A core principle was that one’s body can be abused, but a violent response from the one who is attacked is an even greater injury — a self-inflicted wound to the soul. Because such a response is, at its core, unloving, it renders one incapable of uplifting the abusers, who are equal participants in the equation of transformation. Martin Luther King and Mahatma Gandhi both advocated civil disobedience rooted in non-violent resistance to entrenched social ills. In both cases great societal goals were accomplished. However, as magnificent as was the light of these non-violent campaigns in India and America, so was the violence spawned in their shadows. Millions died in the post-Independence partition of India and Pakistan. And even devout followers in these two movements went on to advocate for the effectiveness of selectively applied violence.

There is the familiar quote attributed to Albert Einstein that “no problem can be solved at the same level of consciousness that created it”. It points to a human condition that must be acknowledged. Our functioning in all realms — political, personal, environmental, and so on — is determined by the range of our perception. We cannot embrace what we cannot see. We do not possess imagination enough to sense what we are missing.

During Gandhi’s lifetime, Sri Aurobindo made the pointed observation: “Gandhi’s theories, like other mental theories, are built on the basis of onesided reasoning and claiming for a limited truth

(that of non-violence and passive resistance) a universality which it cannot have. Such theories will always exist as long as the mind is the main instrument of human truth-seeking.” Other great nation builders, like Annie Besant and Nelson Mandela, while praising Gandhi for his selflessness, character, and effectiveness in accomplishing his goals, held opinions similar to Aurobindo.

Genuine peace, the “peace which passes understanding”, is inaccessible in the realm of the mind. Lacking a clear vision we create approximations of peace according to the scope of our perception. At the lowest level the equation is: stop killing = peace. At this level suppression of physical violence through “victory” in war defines peace. Higher levels invoke an expanding vision of Love in which self and others are inseparable.

Our mental construct of peace is rooted in harmlessness (*ahimsa*). The scope of this construct expands according to our understanding — at the minimum, we should not fight and kill one another; a more comprehensive version would have us avoid injury to others, both physically and emotionally; a further extension relates to our interaction with all kingdoms of Nature — avoidance of harm to “sentient beings” is the language of Buddhism. This is the moral basis of vegetarianism and its extension to veganism — a dietary approach that excludes anything involving the exploitation of the animal kingdom (milk, leather, honey, and so forth). There are even more nuanced approaches to a harmless diet — fruitarian (one who only consumes fruits); then there are fruitarians who don’t even harm the tree by picking the fruit, but only eat it when it has fallen to the ground; and the ultimate, “breatharians” who live solely on the prana they draw from the atmosphere. When the mandate to “Do no harm” takes root in the mind, behaviour must conform.

During his lifetime Joseph Campbell, the great writer and lecturer on myth and human experience, often spoke at the Theosophical Society’s Krotana Institute in California. In addition to his erudition he had a wonderful sense of humor. On one occasion while speaking to a group he commented that “You theosophists feel so good about being vegetarian, but how do you think a carrot feels when it sees you coming?” The real question is, where does one draw the line between “sentient” beings and those without feeling? Numerous experiments

have been conducted indicating the responsiveness of plants to violence, even to the projected thought of violence.

Two central facts of embodied existence are that 1) all creatures want to live; and 2) all creatures feed on each other. To be human is to dwell in the realm of duality and with the paradoxes that necessarily arise from that condition. One of those paradoxes is that although *ahimsa*, no harm, is recognized as the spiritual ideal of human living, sometimes failure to engage in violence is harmful. In a world of relativism/duality, while no harm is the ideal, to do the least amount of harm is most often the practice. Surgery causes pain and damages the body, but can save the life. A difficult truth spoken skillfully and with love can bruise the ego, possibly damage a relationship, but ultimately lead to healing.

Regardless of the fact that, from a spiritual, or unitive perspective, war is regarded as reprehensible, anti-loving, and life-negating, it is also recognized as a continuing feature of our current state of consciousness. As Plato said, at our present stage of unfoldment, “only the dead do not know war”.

The great teachers acknowledged the fact, even the need of war and counseled rulers, warriors, and common folk alike on the application of compassion and *ahimsa* during the cycles of peace and of war. They recognized that people are at different levels of soul and personality development, have different social roles and responsibilities, and different needs according to their individual karma. So, while there are principles such as *ahimsa* that are universally true for all people, there can be no formula of behaviour that applies to everyone. Each of us has to choose, hopefully according to our highest intuitions. For good or ill we reap the consequences of our choices, and, ideally, we learn.

One of humanity’s greatest literary expressions of spirituality, the *Bhagavadgita*, begins with Krishna’s admonishment to the warrior, Arjuna, to shake off his hesitancy and enter into battle, to fully engage in the war that he knows will kill friends, teachers, and relatives. He also described to Arjuna the nature of the devotee who, even in the fiercest battle, acts with full commitment, without anger, or personal preference, never losing connection with their spiritual center. It is a

lofty teaching for everyone, but one which only a few are prepared to follow.

Buddha, who was born into the Kshatriya, or warrior, caste, was emphatic about violence and war. In the Dhammapada he is quoted saying: “All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill.” Even so, he occasionally used martial imagery to describe the spiritual path, in one teaching equating the Victorious Monk to the Victorious Warrior. In that teaching he identifies five temperaments, or types of warriors, from the one who “falters and fails” on first seeing the cloud of dust raised by the approaching army in the distance to the one who does not falter and is “victorious in battle”. Though unequivocal in his view of violence, in dealing with actual incidents of war, he faced challenges. In the final year of his life Buddha’s birth clan, the Ākyas, were attacked by King Virudhaka, a neighboring king with a deep enmity toward the Ākyas. Three times Buddha met the king and his army advancing on the road. Out of respect for the Buddha, King Virudhaka turned his forces around, averting an attack on the Ākya clan. On the fourth occasion Buddha did not attempt to stop the king, permitting the genocide and its karmic consequences to unfold. In the Mahatma Letters the statement is made: “We *advise* — and never *order*. But we *do* influence individuals.”

Within the TS, whose mission is to serve humanity, its founders and many of its luminaries had strong views and experiences with war. HPB was wounded in Garibaldi’s war with the papacy in Italy. Whether she was an active combatant in Garibaldi’s volunteer army, or only a bystander at the battle of Mentana is not clear. What is clear is that she wholeheartedly supported the war and the ideals it promoted. Although he did not participate directly in the fighting, the other principal founder of the TS, Henry S. Olcott, served as a Colonel in the Union Army during the United States’ Civil War, and fully supported the goals of national unity and ending the institution of slavery; Annie Besant and C. W. Leadbeater believed that World War I was a “righteous war” that was spiritually justifiable; Geoffrey Hodson served as a commander of a tank unit in that war; George Arundale, the third President of the TS, was fully committed to the Allied fight against Germany, Japan, and Italy in World War II, believing that totalitarian

government was a brutal opponent to human freedom and happiness.

One of the beauties of the Ageless Wisdom is that it gives principles, not prescriptions. There is no one royal road that applies to the entire human family. Principles are universal and can be applied according to one's karma, understanding, and will. In the Bible the statement is made: "When I was a child I spoke as a child, understood as a child, thought as a child, but when I became grown I put away childish things." Humanity, though not in its infancy, is still developing. The fact that wars exist; that even in the face of certain knowledge of dire consequences we continue to abuse the planet, its atmosphere, waters, and life forms; that massive poverty and suffering of the many coexists with an ever-increasing concentration of wealth for the few is a testament to our collective immaturity.

We are not pacifists. We are human beings struggling to find peace, all the while unknowingly blocking our own experience of it. We are warriors, like Arjuna, engaged in a battle that becomes progressively more internal, against the massed forces of our long cultivated selfishness, ignorance, and misguided activity. Whether that battle takes place on the physical battlefield, or as the intense effort of the pacifist to refrain self and others from war, or within the recesses of our own being is the choice each of us makes.

A day will come when the useless, wasteful folly of war will end. Until that day arrives, our role is to root ourselves in the deepest peace we can access, always knowing that something more profound lies beyond, and to extend what we discover to others through our words, our actions, our living.

(Courtesy: *The Theosophist*, September 2023)

**When the power of love overcomes the
love of power the world will know peace.**

Jimi Hendrix

PRADEEP H. GOHIL

THE DAYS OF THE CAMELOT IN BANARAS – THE ANNIE BESANT DAYS

(Keynote Address for the Hamilton Lodge Event, T.S. in New Zealand through Zoom Platform on Sat, Oct 1, 12:30 to 1:10)

First of all I bring greetings and good wishes from all the members of the Indian Section which is the largest Section in the Theosophical World with a membership of about 12,000 members. I had been to Hamilton, Roterau and other cities in the north Island of New Zealand way back in 1993 when I attended the International Convention of Rotary International at Melbourne in June 1993. I loved the scenic beauty, the uncrowded places and the very kind and hospitable people of New Zealand. I am so happy that I am talking to these people for whom I have high regards.

Well, the subject of my talk today is "The Days of the Camelot in Banaras - The Annie Besant Days". Dr Sushma Weber had suggested that being in Varanasi, I consider talking about Dr Annie Besant's Life in Varanasi and the work she did for upliftment of India. What an opportunity for me to talk about her Varanasi days on her birthday! Let us look at what is referred to as the Days of the Camelot. The word "Camelot" is the site of King Arthur's place and court which evokes utopian ideals and high hopes. King Arthur and his Knights are supposed to be pure-hearted, chivalrous, and endlessly courageous. In the same way, the Kennedy administration is sometimes remembered as a period of optimism, expanding opportunities and humanitarian goals. Similarly, one can say that the period of Dr Annie Besant was actually of the same kind which evoked high hopes for India as a country and the spread of the Theosophical Society.

Dr Annie Besant first came to India in 1893 and later settled at Banaras, as Varanasi was called at that time. As I try to paint the splendid picture of this period, I must start by saying that she first came in contact at Banares with Dr. Bhagwan Das, who was during

the whole of Dr Besant's life in India, one of her most beloved friends and trusted colleagues. Dr Bhagwan Das contributed very much to her preparation for her Indian work, and with his wife and every member of his family gave her an Indian home in which she felt herself to be an Indian and was ever surrounded by that warmth which only Indian home can give.

At Benares, Dr Besant was Indian more than in any other place. She was happy in Banaras as nowhere else, not even at Adyar, the southern Indian home she loved so dearly. At Banaras, she was just herself, in all the intimate age-old nature of her being, and that this was so in large measure due, apart from the ecstasy she ever felt in living in holy Kashi or Banaras, to two great and noble families — the family of Bhagwan Das and the family of Upendranath Basu, another most stalwart colleague and loved friend with his splendid brothers and children. You will see that I have tried to talk here of Dr Annie Besant with loving care and most happy memories, about the days of Dr Annie Besant, as she lived on one of the greater heights of her recent incarnation. Indubitably and undoubtedly, her days at Banaras were one of the most cherished summits of her nobly catastrophic life, and to which her thoughts so often turned as she lay dying at Adyar.

Dr Besant's work was so all-embracing, and she simultaneously played such important parts in so many fields of activity and left her impression on so many spheres of life, that if you carefully think about all what she has done, it could easily put one in touch with most of the problems of human existence. Politics and politicians, religion and religious preachers, sociology and social reformers, theosophy and theosophists, education and educationists, science and scientists, theology and theologians, have all come confused, disorganized and disorderly in great haste to take help of Dr Besant.

One should look at the Indian scene of those days of Dr Besant's coming to Varanasi in its three main facets : the political dominance of the British, the imitation by some classes of people of what they regarded as western ways of life and thought, which they honestly felt,

would not only be materially helpful to themselves, but also be conducive to the welfare of the country and the people at large. Finally, there was a feeling in other classes of people that there was nothing left in the world that was worth having, that they must withdraw themselves into a shell, adhere as best they could to the old ways, and live in the expectation of the days when the high Gods like Rama or Krishna will come to Earth to put things right once again. Dr Besant had realized the gravity of the problems and had set herself free in Varanasi in her own way, to try to solve them at this crisis of India's history in the midst of all the clashes and the conflicts of the time. It was as if a high God had come to Varanasi.

In the then prevalent political domination of the British in India, she took full advantage of her white skin and being herself British, she was above suspicion. She went all out to show that there was no difference between the Indian and the English and that they could and should live as brothers and fellow-workers in the land. Dr Besant had the advantage over the Christian missionaries in that she had come to India to learn and not to teach; that she was not in India to ask the people of the land to accept another faith but to understand and know their own better. She strived for better relations between the Indians and the English, so that mutual bitterness might go and mutual understanding may lead to mutual esteem, and perpetuate the relationship between the two countries as equal partners in a Common Wealth for the good of all mankind. She fought for this equality by inculcating friendliness and modesty among those who ruled and dignity and self-respect among those who were ruled.

Dr Besant actively entered the political arena of India in 1914 when she started a daily English paper. Mahatma Gandhi had also returned some time later from South Africa. Dr Annie Besant had brought a new spirit in the political arena of India at the cost of suffering even jail. She was rightly elected as the first lady President of the Indian National Congress in 1917. This was the highest honour that Indians could give to anyone at that time.

The Varanasi home of Dr Annie Besant, “Shanti Kunj”, was abuzz with meetings of the executives and workers of the Congress Party which was founded in 1885. Dr Besant had purchased about 20 acres of land, not very far from the famous Kashi Vishwanath Temple and built her palatial house with a large drawing room and 10 guest rooms. It is now the home of the present President of the Indian Section. It is indeed a privilege for me to live in the same house in which Dr Annie Besant once lived and where top political leaders of those days like Mahatma Gandhi, Nehru, etc frequently met. She started the Home Rule League whose object was to achieve self-rule from the British. Originally, she worked closely with Mahatma Gandhi but later had differences. Gandhiji preached non-violence which she agreed with but he started the practice of Satyagraha, non-co-operation, fasting and penances which formed no part of Dr Besant’s method. Leading a strictly disciplined life — industrious, punctual and reliable — she had no use for such self-immolation. She pleaded with Gandhiji that teaching the people about individual civil disobedience and to strike work, break laws, etc could become a problem of administration after India became independent. How right was her forecast because India suffers today from strikes and Go Slow movements by the workers. The two personalities were so strong that it was really not possible for them to work together. Each had to have the whole field to himself or herself if he or she were to do anything worthwhile. The two ultimately parted ways but always had great respect for each other. It must be said that while the effect of Mrs Besant’s work was slow, indirect and evolutionary in its nature, the effect of Gandhiji’s activity was swift, direct and revolutionary. Both helped the same cause and worked for the same results which were eventually good for India.

Secondly, Dr Besant had to deal with persons in India who were going away entirely from their old roots and attachments under the influence of the new forces and ideologies that came from the West. Here came into play her matchless eloquence. There was her deep, sincere, burning love for the people of India and her gigantic brain enabled her to learn up all too quickly the ancient traditions and

knowledge of the land, its philosophy, its religion, the basic ideals of its culture, etc. She also quickly familiarized herself with the manners and customs of the people, so that she may be no stranger anywhere she went. Under the auspices of the Theosophical Society she went around India delivering literally thousands of lectures, showing in vivid and beautiful language, the glory and greatness of our ancient thought and those who propagated them. Her purpose was to wean all those who were unable to withstand the blinding light of the British culture and thoughts that there was nothing good in themselves or their ancients and that they must imbibe and imitate all that was foreign.

Dr Besant told them that India was the homeland of the invisible powers that rule the destinies of men and nations and that their ancient scriptures made them the teachers of the world. As a result, those persons who were drawn away from their old connections were induced to stop and to think, for these words came from a British lady, well known and highly respected in her own country. She had no axe of her own to grind, everything to lose - and nothing to gain. She was in India only to serve and help without expecting anything in return. She thus became a very great force at that time in stopping the process of taking away the educated, influential and powerful people. It has given no social position among the rulers and cut them away from their own people.

The above mentioned work was done by her with great success by her fervent and passionate eloquence. Her lectures drew large audiences who went back impressed with her unrivalled oratory accompanied by great knowledge and sympathetic understanding. All this was for her work of Theosophy, in the service of which she had come to India.

Thirdly, she had also to tackle that orthodox group which by withdrawing itself in disgust and despair, was helping to perpetuate many of the narrowness that had overtaken India’s thought and created many evils due to the struggles of many forces in the period. These abnormalities had to be removed - but removed in a manner that should

not cause any offence or hurt any feelings. It was to be done by voluntary action and natural evolution. Mrs Besant did this through the network of her schools and colleges that she had founded – the most important being the Central Hindu College. Here her students were taught the literature of the east and the west alike. While modern science was a part of their syllabus, the teaching of ancient religion, philosophy and ethics also were there. She always blended the ideal and the real equitably. She introduced various items of social reform as well.

Her hostel students interlined with each other, which was not allowed at that time. She would not admit married students and discouraged child marriage. Her European friends mixed freely with the students. Thus all racial discrimination was eliminated. She established girls' schools which were little known and less popular at the time. This brought women out of the shell and which helped also in the removal of *pardah* or a system of seclusion of women. She encouraged foreign travel for her students which in those days resulted in outcasting. Thus she brought about a lot of social reform. Her lectures on ancient Indian thought and philosophy on the one hand and her schools and colleges which popularized education and social reform, on the other, formed the bridge between the Anglicised and reactionary sections of India's society.

Once, Mr Bhagwan Das, a close friend of Dr Besant was taking her up the steps of the Saraswati Temple, made up in marble in the Central Hindu College. She suddenly stopped after a few steps, knowing the convention did not permit of a non-Hindu going inside a Hindu temple even though this temple was in the compound of the college which she herself had founded. Mr Bhagwan Das said that it was all right and she was perfectly entitled to go in. She mounted one or two steps to please him but did not go to the inner shrine and placed her offering at a distance. This was her discipline and respect for other religion and its beliefs.

The Indian Section has the original sale deed which she had drafted and written in her own handwriting. It is with this document

that she had transferred all the 17 acres of her land to the Indian Section which is currently valued at Rs 6.8 billion or U.S. \$80 million. After a few months she wrote a letter to the then General Secretary to allow her to use her house during her visits to Varanasi. What can one say?

Dr Besant was a very neat person and packed her papers most carefully. She made strong and beautiful knots and was almost an artist with the sealing wax. She seemed to take infinite trouble over everything, even over the smallest details of simple ordinary everyday matter. She used to edit the Central Hindu College Magazine and she had a peculiar gift of encouraging persons around her to put forward their best, by praising exaggeratedly any good thing they might do and by creating personal bonds with them. The Central Hindu College magazine was a pioneer in college students' magazine, now so common. Dr Besant was great at giving attractive and catching titles. She would listen with great interest to the debates held at the Mock Parliament sessions, established at her instance in the Central Hindu College. She would afterwards, come down from the gallery, pick out the good speakers, praise them, encourage them and give them tips on what to say and how to say it.

Mrs Besant was a very serious-minded person. She took everything seriously and expected others to do the same. She firmly believed in her motto "Whatever is worth doing is worth doing well" She applied this whether it be a big undertaking or the pettiest details of daily life. All real workers who have risen to certain heights will endorse this view. The failure of many in life can really be ascribed to their carelessness and indifference in this matter.

A person whose voice could be clearly heard by ten thousand people in the open air, would while conversing with just one man, speak so low that it was almost difficult to catch her words. She lectured to the youth on "How to Speak". She always said, "Do not shout, you are not necessarily audible if you shout. Pronounce the last syllable of your words distinctly and your voice will carry far. "As an orator, she

was able to modulate her voice according to the area occupied by her audience as there were no microphones, loudspeakers and amplifiers in her younger days. The person on the fringe of the crowd heard her as distinctly as the person sitting next to her, and the melody was such that at its highest, the voice was as sweet to those near her as to those far away.

Mrs. Besant was a great artist in words, which in her mouth were like music, and her voice rose and fell as the waves of the sea in perfect rhythm when she spoke. Yet she could never dictate her letter to a secretary. All her letters, including business, formal and official ones, are in manuscript. She wrote all articles for newspaper or magazine and the manuscript of her books in also in her own handwriting. She wrote slowly and thoughtfully in uniform handwriting, each letter well-shaped and perfectly legible, and the manuscript was seldom revised and scarcely bore any signs of correction. I have a lease deed of purchase of the Indian Section Land that was hand written by her.

I had heard that her best lectures were all carefully thought out, almost prepared, beforehand. She never carried any notes. She never consulted any papers as she spoke. Her memory must have been remarkable, and I believe she just rehearsed her lectures to herself once, before going into the lecture hall. That was enough for her. She never fettered for a word and her voice never broke. Many speakers end their speech by saying “That is all that I have to say” or “I thank you for your patience in listening to me”. Not so Mrs Besant. She just finished off at the very height of her eloquence and sat down or departed from the rostrum.

Mrs Besant was very keen on her lecturing dress. She used to be very carefully and beautifully dressed in white at the time of her meetings. I learnt that once her lecturing gown was in the luggage compartment in the train and did not arrive at Calcutta with her. She was very worried and spoilt her lecture that evening because she had to deliver it without her usual costume. She was very particular about

dress and followed the local customs and conventions of the places she went to. She invariably closed her lectures at the exact minute. When she was the only speaker she spoke for 60 minutes.

Another characteristic of Mrs Besant was her punctuality. Usually persons who do much literary work are not very punctual because they do not break off in the middle of an important thought even for meals. They think nothing of keeping people waiting or being late themselves. Not so Mrs. Besant. On the dot of her meal time she would put down her pen, discard her spectacles and take her place on the dining table in Europe or the ‘*Pirha*’ in India. During the meal and in life, she always preferred to follow the customs of the people she lived with. She wanted no fuss, no special arrangements to be made for her. A crowd used to follow her in Varanasi when she walked so fast that it was difficult for many to keep up pace with her. However, at Cambridge she would never walk fast because of the local custom that elderly respectable ladies do not walk fast on the streets of English towns.

Mrs Besant’s loyalty to her friends was of the highest order. She would neither say any evil word about them nor hear even the friendliest criticism of them. She would herself speak words of high praise of her colleagues whenever she had an opportunity of doing so. She disliked anyone talking evil of others.

Mrs Besant seemed to have found out, almost immediately on her arrival here, what the trouble was with India and her youth. So she introduced in her casual as well as public talks, many figures of European and American history, besides the ancient heroes of India in order to fill the minds of the youth with high ideals and encourage them to at least try so that they can help in making the country great. She had found that people in Varanasi were fond of words but averse to action.

There is a story of how Dr Besant brought Mr George Arundale to India. Mr Arundale had taken a good degree at Cambridge. He was deeply affected by Dr Besant’s eloquence in a lecture he attended

where she pleaded for justice to India. After the speech Dr Besant called Mr Arundale for which he was surprised and flattered. "I would like you to come and help me in my work in Varanasi and India". The invitation was no sooner given than it was accepted and the aunt and the nephew were soon on their way to India. After the lecture Dr Besant used to contact and meet her colleagues for her work, who were only glad to be invited to serve her. This shows how Mrs Besant was a born leader and how she was able to spot the right persons with the right qualities for the right work and bring them together to work for a common cause.

Dr Besant became a vegetarian in Varanasi and the two items she really loved were *Somosa* and *Paapar*. She loved to eat them with tea and would take them with her when she was travelling. Another item she loved was ice cream and it was prepared every evening at Shanti-Kunj. However, she never came to like any of Indian dishes, either of the north or the south. She used to get quite thin in Varanasi and invariably returned looking healthier after a visit abroad. She, however, took plenty of tea. She would also take hot tea after her lectures.

Dr Besant took great care of her time and took great care of her friends. She also took very good care of her body and was very careful, thorough and attentive about her health. While in Varanasi, she was never so ill as to drop her work or cancel her engagements. She surprised everyone at Varanasi by riding a horse at the age of 60. She was very conservative in personal habits. She never rode a horse with a leg on each side of it. She rode like the ladies of old, with both legs on one side of the saddle. In that position I have no idea how she was able to keep the balance while riding a horse.

She was always very helpful and unselfish. Once a leading educationalist, Pandit Madan Mohan Malaviya came to her mentioning that he wanted to start a Hindu University but did not have a college under him to justify that status to the government. He asked if Dr Besant can handover the Central Hindu College to him, which she

had so painfully nurtured. However, she immediately said "why not; what difference does it make if you do it or I do it as long as we are achieving our objective of making a Hindu University". Such was her grace and detachment! On another occasion, her former servant, who was caught by the police for a big theft and later jailed, came to her with folded hands and requested her to take him. She thought that with the jail record no one will ever take him. So she asked him to start work. That left the servant in tears and apologetic of what he had done.

Dr Besant was generous to a fault, not only in her estimate of fellow-men, but also with her very limited financial resources. She once made up for the loss by theft of many hundreds of rupees of a Sanskrit teacher of her college, which he had painfully saved for his daughter's marriage, and which was stolen on the eve of that marriage. Many persons took unfair advantage of this trait of her nature and deprived her of money which she needed the most for her work.

Following Mrs Besant can lead no one to worldly success. She respected those who had succeeded in life in the material sense but for herself she followed the paths that led to failure. Only those who can take such failures as success can travel on her path. Her's was the path of service to mankind: to give of what she had and even more than she had; Her's was not the path of exploitation: of taking as successful persons take from others much more than what they can afford to give. Those who followed her have served but have not succeeded. The correct balance of the two is not yet found.

One could see the physical self of Dr Besant and love it for its beauty, its dignity, its grandeur, its simplicity and its nobility. One could also see her concrete work and admire it fervently, intensely. One could easily sense her strong mind, her sympathetic imagination, her earnest constant longing for the betterment of the lot of her fellow men, women, children and animals on earth. And there was on surface for all to witness her courage and devotion, her truth and chivalry, her incessant hard work and utmost reliability, her intensity of purpose

and sympathetic understanding of human nature, her loyalty to comrades and generous disposition, her efficiency in action and strength of will, her meticulous care of little and great things, and her high regards for small and big persons alike along with appreciation of values.

Dr Besant did outstanding work in India which started with her Varanasi days in the field of religion, education, women empowerment, Scout movement, Indian Freedom struggle, etc. Gandhiji said, she made 'Home Rule' as house hold name. The Sanskrit word '*Vajrasattva*' or 'Diamond soul' is really applicable to her. An orator, writer, author, editor, activist, theosophist and great clairvoyant occultist - all of par excellence quality.

Looking at a scenario, where both Mahatma Gandhi and Dr Besant were to come back to the land of their labours and view the Indian scene of today, I should think that Mrs Besant would be better satisfied than Mahatma Gandhi because she was wedded to the principle of compromise, which does not allow the breaking point to be reached. She would reconcile with the partition of the country realizing that it is almost impossible to have all that we want. Mahatma Gandhi was an individualist and knew no compromise. He was dissatisfied unless he got all that he wanted. "All or nothing" is not a good policy for life, for it leaves broken hearts behind without doing any good.

For my own part, having been privileged to live at Shanti-Kunj - meaning abode of peace - the house she built at Varanasi and lived there for many years, I can most truly say that the vibrations of that great soul all the time inspired me to do things at the Indian Section which were beyond my capability. I hope Theosophists all over the world read her biography to learn more about a great period in the history of Theosophy and India's renaissance, and to feel inspired to give to their Society something that extraordinary devotion which Dr Besant gave to the Theosophical Society — ever striving for it, suffering for it and dying for it, but ever supremely happy in her service.

I earnestly hope that my talk today, will help many a person who

have read about Dr Besant, to revive their memories of her and others who did not know about her - to understand her, to learn from her, and try to act like her in their own sphere of work, high or humble. I also fervently pray that among many other things, this may also help to keep her memory green in a world so full of rush and change, that even the greatest are liable to be forgotten, no sooner than they are removed from the world's sight by death. Dr Annie Besant should live in the hearts of men and women all over the world for more than one reason. I pray that she may; I believe she will.

Theosophy, as it enlightens the minds of the thoughtful by unveiling to them the hidden causes of sorrow, as it preaches to all the simple and sublime doctrines of brotherhood, rebirth and causation, is doing the harder and more thankless work of removing the causes of hunger and distress, thus stopping the spring whence rushes the stream of evils that afflict society.

ANNIE BESANT

"The Inner Purpose of the Theosophical Society"

MONIKA M. VAKARE*

RELIGION DECAY WITHOUT BROTHERHOOD:

Restoring the Essence of Faith, the Decay of Brotherhood

Introduction

Religion, in its essence, has always sought to guide individuals towards spiritual growth, moral development, and a sense of interconnectedness with the divine. At the core of many religious traditions lies the principle of brotherhood, which emphasizes the fundamental unity of all human beings and promotes compassion, empathy, and mutual respect. However, in recent times, we have witnessed a gradual decay of religious values and practices, often accompanied by a weakening sense of brotherhood.

This article explores the profound impact of the decline of brotherhood on the vitality and relevance of religious traditions and advocates for its restoration as a means to revive the true essence of faith.

The Decay of Brotherhood

Brotherhood, understood as the recognition and celebration of our shared humanity, is an indispensable component of religious teachings. It fosters a spirit of inclusivity, social harmony, and cooperation among individuals and communities.

Unfortunately, as modern society has become increasingly fragmented and individualistic, the bonds of brotherhood have weakened. Self-interest, prejudice, and a lack of empathy have replaced the core values of compassion, understanding, and love that were once at the heart of religious practice.

Consequences for Religious Traditions

The erosion of brotherhood within religious communities has led to the decline of several crucial aspects that sustain and nourish these tradi-

tions. Firstly, religious institutions have become more focused on rituals, dogma, and power struggles, losing sight of their fundamental purpose to inspire and guide individuals towards spiritual growth.

The absence of genuine brotherhood has caused religious practices to become mere formalities, devoid of deep meaning and personal transformation.

Secondly, the waning sense of brotherhood has resulted in the alienation of individuals from religious communities. Many people feel disconnected and disillusioned, seeking solace elsewhere or abandoning religious affiliations altogether. The lack of inclusive and compassionate environments within religious institutions has contributed to this growing disengagement.

Restoring Brotherhood: A Path to Revitalization

To reverse the decay of religion without brotherhood, it is essential to rekindle the spirit of unity and interconnectedness within religious communities. Here are a few key steps to consider:

Emphasize Inclusivity

Religious institutions must transcend boundaries of race, ethnicity, gender, and social status, embracing diversity and promoting inclusivity. By actively fostering an environment that welcomes and values all individuals, a sense of brotherhood can be revived.

Practice Compassion and Service

Religious teachings should inspire adherents to actively engage in acts of compassion and service towards others, regardless of their religious background. Encouraging volunteerism, charitable initiatives, and community outreach programmes can help cultivate a genuine spirit of brotherhood.

Promote Dialogue and Understanding

Interfaith dialogue and open-minded discussions can bridge the gaps between different religious communities, fostering mutual respect and understanding. By focusing on shared values and goals, religious practitioners can strengthen the bonds of brotherhood beyond their own faith traditions.

* Member of Akola Lodge, Marathi Federation

Cultivate Inner Transformation

True brotherhood begins within the individual. Religious education should emphasize the importance of self-reflection, selflessness, and personal growth. By cultivating virtues such as humility, forgiveness, and empathy, individuals can embody the essence of brotherhood in their daily lives.

Conclusion

The decay of religion without brotherhood has had far-reaching consequences for both religious institutions and individuals seeking spiritual guidance.

To restore the vitality and relevance of religious traditions, it is imperative to revive the spirit of brotherhood, emphasizing inclusivity, compassion, and understanding. By promoting dialogue, service, and inner transformation, we can forge a path towards a more harmonious and spiritually enriching society, where religion once again serves as a beacon of light, guiding individuals towards unity and transcendence.

They only are the true Theosophists, they only reflect in small degree the spirit of the great Brotherhood of Teachers, who carry out the spirit of brotherhood amid all the warring creeds, and who not only carry the message of peace, but live the peace they teach, and show the ideal of brotherhood in life as thoroughly as they proclaim its reality in words.

ANNIE BESANT

“The Inner Purpose of the Theosophical Society”

NEWS AND NOTES

Bombay

Bombay TF lost a true Theosophist – Brother Kishore Shah on 28th June 2023. He was father of Dr. Smruti Shaunak Hora and was like a younger brother to Dr Ajay Hora, who introduced him to Theosophy.

Bro. Kishore Shah was a mixing, kind-hearted and a very helpful person. He used to believe in donating money for education. He donated Rs. 1 lakh twice to the Adyar Theosophical Academy – the school in Adyar where Sis. Sonal Murli is the Director. His donations were acknowledged by International Secretary Marja Artamaa.

Bro. Kishor Shah as a Life Member of Vasant Lodge, Santacruz lived and served Theosophy for 22 years. He will be dearly missed by Family and Friends. May his soul be blessed with eternal peace.

71ST COMMEMORATION MEETING FOR NAR ASHO JAMSHED NUSSERWANJI MEHTA Jointly by Theosophical Order of Service, Mumbai Region and Blavatsky Lodge TS

The Meeting on 1st August 2023 in Green Room of Blavatsky Lodge was opened with the Universal Prayer written by Dr. Annie Besant, who was a Theosophical Guiding Light for Asho Nar Jamshed Mehta. Mr. Jamshed Kotwal with Bhajan ‘*He Ram, Tumhi Mata, Tumhi Pita*’ attuned all to the meeting.

TOS, Mumbai Region President Sis. Thrity Dalal with words of welcome paid homage to *Jamshed Mehta, the Maker of Modern Karachi*. Jamshed Mehta was the First Elected Mayor of Karachi, with 13 years of Mayorship strictly observing rules & regulations, he turned Karachi from a fishing village to a well-planned Metropolis developed economically and socially and the cleanest city in the East.

It was a visual tribute with Power Point by Blavatsky Lodge President Sis. Kashmira Khambatta. With pictorial PPT she covered Jamshed Mehta’s life dedicated to the good of humanity.

Bombay TF Secretary Sis. Mahazaver Dalal spoke about ‘*Jamshed as a Businessman*’ to whom *Business was service*.

Ms Sangeeta Khatri, Representative of TOS sponsored

Students said that Jamshed Mehta who *lived Theosophy with compassion and service above self was a great Administrator.*

The Chief Guest was Dr. Firdaus Gandevia - a Chartered Accountant who has worked for several multinational companies and also managed the funds and projects of Sir Ratan Tata Trust.

Dr. Firdaus Gandevia remembering Jamshed Mehta as the '*Saint of Sindh*' mentioned about the social service done by him in various fields for the welfare of people living in difficult and adverse situation.

The song "Satya Vakta, Satya Nishtha, Satya Premi Tu" in memory of Jamshed Mehta was sung by Mr. Jamshed Kotwal.

TOS Secretary **Sis. Parinaz Gandhi** as Master of Ceremony ended the Meeting with words – *The annual memorial meeting in honour of Jamshed Mehta serves not only to highlight his lofty and noble life but acts as an example for all to live life purposefully.*

One thousand Dani Notebooks with The Universal Prayer printed on back page were given to students of three schools and to students through Theosophical Order of Service, Mumbai Region.

M.P. and Rajasthan

National Lecturer and President of Vikram Lodge, Ujjain, Bro. Arvind Narware explained about Theosophy to the physically handicapped children who are being taken care of by the T.S. Lodge at Udaipur. Bro. Narware contacted these children during his visit to Udaipur in July where he spoke in a seminar on 'Why Theosophy is necessary in life'. Besides, he donated Rs 1100/- to Lodge of Udaipur for the aforementioned children. This money was donated by him on behalf of the Vikram Lodge.

The following other activities are organized by Vikram Lodge.

Bro. Gheenkhare conducts meeting on every Sunday in which members deliver lectures.

Study of the book *The Key to Theosophy* has been started since August 2023. Dr. S. C. Kori conducts it on every Monday from 6.30 p.m. to 7.30 p.m.

The study of the book '*The Laws of Higher Life*' by Annie Besant has been taken up since 21 August. It is being conducted by Dr. S.C. Kori.

Vikram Lodge, Ujjain, has made arrangements of Board and Lodging for the members who want to visit Ujjain. This arrangement has been started since August 2023 so that the members who are interested to study Theosophical literature are most welcome to stay there. For accommodation and other details please contact: Arvind Narware 2009@gmail.com, Mob. No. 8719857866.

U.P. & Uttarakhand

During the meeting of Dharma Lodge, Lucknow, held on 02 and 16 August talks were delivered by Bro. Pramil Dwivedi on the topics '*Himalaya ki kandaraon may parliament*' and '*Gyanyog aur Upalabdhi ka marg*' respectively. Talks were delivered by Bro. B. K. Pandey on the topics 'बंधुत्वको एक वास्तविकता बनाना' and '*Kama*' on 09 and 30 August respectively. A talk on the topic 'Human Character and its building' was given by Bro. A. P. Capoor on 23 August.

Symposiums were organized by Nirvan Lodge, Agra, on the themes '*Theosophy ki Rooprekha*', 'Death' and '*Karm ka siddhant*'. These were held on 03, 17 and 24 August. During the meetings of the Lodge held on 10 and 31 August talks were delivered on the topics '*Theosophy ki udghoshana*' and 'Trust yourself to life' by Bro. Shyam Kumar Sharma and Bro. Praveen Mehrotra respectively.

Bro. Ajay Rai delivered the following two talks at Sarvahitkari Lodge, Gorakhpur: One was on the topic 'Environment and Spirituality' and the other talk was on 'Independence Day and Our Duty'. These were held on 8 and 16 August respectively. The other talks held at the Lodge were on 'Brotherhood and Social Service' by Bro. M. Pandey on 9 August, and two talks on 'Man and his seven bodies' on 23 and 30 August by Bro. Arvind Rai.

Sis. Suvralina Mohanty delivered a talk on 6 August at Prayas Lodge, Ghaziabad and the subject she spoke on was '*Vyakti, Vyavhar aur Vikas*'. Then on 13 August she conducted study of the book "*Creating Character*" by Annie Besant and CW Leabeater.

Group study of the book '*Nirvana*' (Ch.6 and 7) continued at Noida Lodge, on 6 and 20 August. The study was directed by Sis. Asha.

Talks on '*Kartavya ke Niyam*' were delivered in two sessions by Bro. S.S. Gautam on 6 and 13 August at Chohan Lodge, Kanpur. The topic of Bro. Shiv Baran Singh's talk delivered on 20 August was

'Theosophical Viewpoint about Hinduism'. The Lodge held its AGM on 27 August.

Bro. K. K. Jaiswal delivered a talk at Anand Lodge, Prayag Raj, on the topic 'Thus Vivekananda spoke'. Sis. Archana Pandey explained '*Tanav ke karan aur nidan*'. These were held in the meetings of the Lodge on 6 and 9 August respectively. The Lodge celebrated birthday of H. P. Blavatsky and also its Foundation Day on 12 August.

Dr. Rachna Srivastav gave a talk on 'Life Skills for better living – Tolerance'. It was held under the auspices of Kashi Tattva Sabha on 18 August.

Annie Besant Lodge, Varanasi, in association with Priyadarshani Foundation organized a lecture and interactive session for students in Mahila Mahavidyalaya, BHU on the topic 'Worth of Human life' on 02 August. Prof. Atul Bhatnagar delivered the main lecture. Thirty-four students and 4 faculty staff participated in this event.

A talk on 'Karma Yog' was delivered by Bro. Sheshmani Tripathi at Brahmvaidya Lodge, Vill. Jigna, (Distt. Gorakhpur) on 15 August.

Bro. Shikhar Agnihotri delivered a talk on 'Realizing the real relationship' which was held at Pragya Lodge, Lucknow, on 6 August. Sis. Vasumati Agnihotri conducted study on '*At the Feet of the Master*' in the meetings of the Lodge held on 13, 20 and 27 August.

Bro. S. B. R. Mishra delivered a talk on 'Principles of Theosophy' at Satyadarshan Lodge in Vill. Jogia (Distt. Kushinagar). It was held on 22 August.

One new Lodge – Sahastradhara Lodge was stated in Dehradun. Bro. S. B. R. Mishra inaugurated the lodge on 06 August and delivered a talk there on "History of Theosophy".

Programme for students/Children : Under the auspices of Clohan Lodge, Kanpur, a special programme was organized on 12 August for the students and teachers of Bhuli Devi Inter college, Vill. Bhikhanapur, Distt. Kanpur. Programme started with recitation of Universal Prayer followed by talks on the topics 'Love and Tolerance', 'Religious Goodwill' and 'Good conduct and good thinking' delivered by Bro. S. K. Pandey, Bro. S. S. Gautam and Bro. Shiv Baran Singh respectively. Dr. Garima Mishra, Principal of the college thanked the organizer and the speakers for this very useful programme for students. Bro. S. K. Pandey handed over a copy of the book '*Theosophy in*

21st Century' to the principal. Copies of two pamphlets in Hindi on '*Safalata ka rahasya*' and '*Jigyasu ke liye*' and copies of book '*At the Feet of the Master*' in Hindi were distributed among the students and teachers. At the end, Bro. Ram Lakhan Gupta presented a short introduction of 'Theosophy and Theosophical Society.' This programme helped in propagation of theosophical teachings among young students and also their teachers.

Contribution to the Indian Section's work/ programme

Bro. S. S. Gautam translated the Section's journal "*The Indian Theosophist*" of September 2023 in Hindi.

Public Talk: Br. S. B. R. Mishra delivered a public talk on the theme 'Historical background of the Theosophical Society' before a group of citizens in Gorakhpur.

National Lecturer

Bro. S. K. Pandey. delivered an on-line talk for Shankar Lodge, Delhi, on the topic 'Mind is the bondage and Mind is the freedom;'. It was held on 05 August.

Sis. Vibha Saxena conducted on-line study of Mahatma Letter Nos. 83 to 87 Part- 4 on 04 August. She also delivered on-line talk on the topic '*Om Mani Padme Hum*' in three sessions on 13, 20 and 27 August.

Young India Theosophists group: Bro. U. S. Pandey delivered an on-line talk on the topic 'Ethics' on 06 August.

Shashwat Yoga Sabha: Bro. U.S. Pandey delivered an on-line talk on the topic 'Human Character and its building' on 10 August. This programme helped in the propagation of theosophical teachings among the non-theosophical group.

Contribution to International programmes/ foreign lodge: Bro. U.S. Pandey during his tour to U.S.A. had occasion to visit Seattle Lodge of T. S. in America, on 14 August. After exchanging views with lodge officials about their working, Bro. Pandey, on request of Bro. Andrew Barker, President of the Lodge, delivered a talk on the topic 'Spiritual Life'. It was followed by close interaction with participating members of that lodge. Bro. Andrew expressed his thanks to Bro. Pandey for gracing their gathering with an illuminating theosophical talk and wisdom saying further that the younger members appreciated the talk and interaction greatly.

Book Review: Theosophical Blooms

By: U S Pandey

A 373-page book; containing 25 articles on chosen topics published by Book Shop of the Indian Section TS Varanasi; is need of the day.

The luminary author has really done a job of filling the “Ocean in a pitcher”- “Gagar-me-Sagar.” It fills the gap of a century. If a friend of yours asks you which book comes to your mind just at that moment - in fact all our old gems give a faded look.

Bro. Pandey has taken most needed “logical approach” in this book. It does not smell like a book by a modern mystics, those attract so many and impress the readers momentarily but after reading the book leave you barehanded and confused.

The writer has taken new “borderless approach” most needed.

It is logic behind the matter one is speaking about, merely stating a fact does not appeal.

Bro. Pandey does not “beat around the bush”. His writing is precise and to the point

He chooses proper words and “right one”, so the reader is not confused.

The ideas navigated by the writer are not founded on “half baked” or “half truth” like theories - they are based on “perennial wisdom” and given by “non incarnating beings” who are custodians of “orphan humanity” on our planet. One has to read the book which will keep you glued to it till you finish.

Ram Kumar Singh

A Life member of T.S, now. living in U. S .A.