

THE INDIAN THEOSOPHIST

APRIL, MAY & JUNE 2013

VOL. 111

NO. 4, 5 & 6

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Editor

S. SUNDARAM

Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform and they seek to remove ignorance, not punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become true Theosophist.

A STEP FORWARD

THE SECRET DOCTRINE will be completing 125 years of its publication in October 2013. The scholars of Theosophy in past were never tired of quoting from this classic. This trend is still in vogue. A scholar of Theosophy commented some years ago that H.P. Blavatsky 'stressed the need for the enunciation of a sound occult philosophy to give a proper intellectual and scientific understanding to the psychic phenomena. And this she did by offering to the world the two volumes of *The Secret Doctrine*. It was indeed a staggering literary work in which she supplied the basis of a synthesis of Religion, Science and Philosophy-as the subtitle of *The Secret Doctrine* indicates'.

This 'monumental work' of HPB, *The Secret Doctrine*, in the beginning consisted of two large volumes-and a third revised edition was published later in three volumes. In 1938, "The Adyar Edition" was published by the T P H adding some prefaces. A student of Theosophy made an observation that 'the study of the content dealt with in the two volumes is frequently reduced to a mere intellectual exercise with little impact on our daily life, one wonders if a book considered so important by Mahatmas and HPB should

not have a greater practical significance'. To this one can add that **it has** very great practical significance and that is why it changed the course of Annie Besant's life. Mrs Besant, who was associated with several activities, joined the Theosophical Society after reviewing this book in 1889 and became one of the most well known leaders of the TS to place the essence of Theosophy before the world.

It has been commented by some scholars that *SD* is 'tough and trying for lay readers'; not 'for easy-going folk'; in order to have an understanding of its content what is required is 'purified mind open to intuitive perception'.

So, **we have** to learn and make ourselves receptive, capable and worthy of understanding the content of the book at *that level* and then only we will be able to feel, realize and experience the depth, dimension and the real value of *The Secret Doctrine*.

It is **our duty** to discover the deep meaning-'as a transforming force in our lives'. As it has been stated, the Fundamental Propositions show us what kind of attitude **we** should have while living our daily lives to really 'reap experience'.

The water in the pitcher is white and transparent, But the ocean is dark and deep.
The little truths have words that are clear; The great truth is greatly obscure and silent.

-RABINDRA NATH TAGORE

Fire Flies and Stray Birds

MADAME BLAVATSKY AND HER TEACHINGS

There is need to have a clear understanding on the Teachings of Madame Blavatsky, their origin and expansion. It must be remembered that she herself mentioned many a time that all her work was restatement of forgotten and extraordinarily treasured facts. When asked to say how the Teachings were divided into two classes viz., Exoteric and Esoteric, she clearly answered:

The WISDOM-Religion was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy. (*KT*T : p.7)

It was so preserved “among Initiates of every country; among profound seekers after truth—their disciples; and in those parts of the world where such topics have always been most valued and pursued; in India, Central Asia, and Persia. (p.8)

She mentions two main reasons for ‘secrecy’:

1. The perversity of average human nature and its selfishness, always tending to the gratification of *personal*

desires to the detriment of neighbours and next of kin. Such people can never be entrusted with *divine* secrets.

2. Their unreliability to keep the sacred and divine knowledge from desecration. (p.12)

As to why ‘this system did come to be put forward just now, she has the following to say:

Just because the time was found to be ripe, which fact is shown by the determined effort of so many earnest students to reach *the truth*, at whatever cost and wherever it may be concealed. Seeing this, its custodians permitted that some portions at least of that truth should be proclaimed.

Her teaching was, therefore, the ‘anciently universal Wisdom-Religion,’ as the only possible key to the Absolute in science and theology. (*ISIS*.i.vii)

She quotes from her own preface to *The Secret Doctrine*, ‘she gave out the doctrines that she has learnt from the Masters, but claims no inspiration whatever for what she has lately written.’ (*S.D.i.* viii & *KT*T, p.298)

Her writings were coupled by her own study, observation and experimentation.

She clearly explains the differences

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between Theosophy and Occultism, spiritualism etc. she was affirmative that Theosophy is not an admixture of Hinduism (Brahmanism) and Buddhism, as many thinkers have felt.

She refers to the six systems of Indian Philosophy and clearly states that they are incomplete without the seventh viz., the Occult (Esoteric) doctrines.

While commenting on the book *Esoteric Buddhism* by A P Sinnett, she unambiguously stated :

The spelling of the word (Buddhism) had only to be altered, and by common consent both pronounced and written “Budhism,” instead of “Buddhism.” Nor is the latter term correctly spelt and pronounced, as it ought to be called, in English, Buddha-ism, and its votaries “Buddhaists.” (*S.D.*i,xviii)

She quotes many systems, Chaldean, Egyptian, Kabala, Indian etc. in substantiation of what she teaches. She suggests that ‘hints’ and ‘blinds’ are already available there but they are not integrated or synthesized. She cites from over 1200 of earlier texts, more than a hundred from *Vishnupurana*, many times correcting the wrong interpretations they carry and incidental misunderstandings thus cropping. She explains the inadequacy of English, any language for that matter, in explaining the aphorisms (*Sutra-s*) of metaphysical, philosophic ideas besides showing how

indecisive and misleading they could be. Teachings were given by the earlier teachers, when there was no printing or copying was available. The student had to memorize, deeply reflect upon the short statements till it totally sinks into him and then prepare himself for further lesson.

She relied on the texts of Indian Upanishads and their English versions available in her time, used many ‘ideas’ expressed by T. Subba Row which had leaning towards the Adwaita system, more specifically the Taraka Raja Yoga. But it cannot be said that she was not aware of the other systems, such as of Ramanuja and Madhava. When someone commented that her teaching in the *Isis* was moving substantially towards the doctrines of Visishtadwaita, she had the following to say:

‘A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal god) – “a boundless and unfathomable ocean” of which my “soul” was a drop. Like the Adwaites, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. — whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, though merged

entirely into Parabrahm, man's spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvan, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*, *the most spiritual*—i.e., the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*.

(Article in *The Theosophist*,
January, 1886)

When Judge said: "The only fault with Sinnett's book (*Esoteric Buddhism*) is that he too often says – 'this knowledge is now being given out for the first time'. He does not do this because he wants glory for himself, but because he makes a mistake." Madame Blavatsky elucidated the point thus:

The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis*, it is being repeated daily that all

Esoteric wisdom of the ages lies concealed in the *Vedas*, the *Upanishad* and *Bhagavad-Gita*. Yet, unto the day of first appearance of *Esoteric Buddhism*, and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves.—Yet, surely, he who got it first from its funder and cut and polished it, may be permitted to say that the particular diamond is "given out for the first time" to the world, since its rays and luster are now shining for the first in broad day-light.

(HPB, *Coll. Writ.* Vol.vi, p.146-8)

Discussing "The Masks of Science" and of "Forces", she high-lights the *Visishtadwaita Vedantins* thus:

Ramanujacharya, being born in AD 1017, at a time when European "Science" still believed in the squareness and flatness of the Earth, of Cosmos-Indicopleustes of the 6th century taught: Before evolution began, Prakriti (Nature) was in a condition of *laya* or absolute homogeneity, as "matter exists in two conditions, the *sukshma*, or latent and undifferentiated, and the *sthula* or differentiated condition." Then it became *Anu*, atomic. It (the Vedanta) teaches

of *suddha-sattwa*— “a substance not subject to the qualities of matter, from which it is quite different, and adds that out of that substance the bodies of the inhabitants of Vaikuntaloka (the heaven of Vishnu), the gods, are formed. That every particle or atom of Prakriti contains *Jiva* (divine life), and is the *sarira*(body) of that Jiva which it contains, while every Jiva in its turn the *sarira* of the supreme spirit, as “Parabrahm pervades every Jiva, as well as every particle of matter.” Dualistic and anthropomorphic as may be the philosophy of the Visishtadwaita, when compared with that of the Adwaita—the non-dualists_, it is yet supremely higher in logic and philosophy than the cosmology accepted by either Christianity, or its great opponent, modern Science.

(SD,i,522)

Madame Blavatsky, was and is a Teacher, in her own right, for reestablishing the *Guru-sishya parampara*, informing the public of an Occult Hierarchy, introducing a Path-Proper to enlighten oneself and sequentially/eventually to receive the rays of Divinity. She laid a “Golden Staircase” for those interested in climbing up the ladder to the Temple of Divine Wisdom.

Her presentation of the classified Human Principles with their exoteric

meanings and explanations, by itself, happens to be a great source for stimulation leading to a scrupulous insight.(KTT. p.90)

Similar is her literal translation of the terms, viz., The Higher self; The Spiritual *divine* Ego; The Inner, or Higher “Ego” and The Lower, or Personal ego, from the Occult Eastern texts, for “future use” to “settle on some definite nomenclature.”

(KTT. p.173-4)

For ready comprehension, they are reproduced below:

The Higher Self is: Atma, the imperishable ray of the Universal and One Self. It is the God *above*, more than within, us. Happy is the man who succeeds in saturating his *inner* Ego with it.

The Spiritual *divine* Ego is: the Spiritual soul or Buddhi, in close union with *Manas*, the mind-principle, without which it is no Ego at all, but only the Atmic *Vehicle*.

The Inner, or Higher “Ego” is: *Manas*, the “fifth” Principle, so called, independently of Buddhi. The Mind-Principle is only the Spiritual-Ego when merged *into one* with Buddhi, — no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the “Reincarnating Ego.”

The lower or Personal “Ego” is: the physical man in conjunction with his *lower* Self, i.e., animal instincts, passions, desires, etc. It is called the “false personality,” and consists of the *lower Manas* combined with Kama-rupa, and operating through the Physical body and its phantom or “double.” The remaining “Principle” “Prana,” or “Life”, is strictly speaking, the radiating force or energy of Atma – as the Universal Life and the One self, —its lower or rather (in its effects) more physical, because manifesting aspect, Prana or Life permeates the whole being of the objective Universe; and is called a “principle” only because it is an indispensable factor and the *dues ex machine* (=light in operation) of the living man.

The esoteric and occult doctrines are her main pillars of support and she informs the discerning seekers and leads to that specific interest. The essential unity of all constituents of nature, the oneness of manifestation are the key-points which she, radically and well-substantiated, presents. Her main contention is that there is a Divine Order (*Divya-ajna*) which surpasses in rule (administering) and becomes relevant for

all Time, Space and State of Being; it moves on from strength to strength, undisturbed in modifications and undaunted in courage.

Her Teaching is primarily based upon the Occult Doctrines, catechisms and Esoteric Texts; her citing the numerous scriptural texts of the world is only to show that the statements are suggestively available earlier but ‘forgotten’ or ‘got eclipsed’ for recorded and unrecorded historical reasons.

Her literary period is limited to 16 years (1875-’91) and is backed by “knowledge not her own.” Her output is amazingly enormous and profusely abundant. As she did from the hitherto concealed records, the present and future reader too has to swim through and collect the scattered and scintillating pearls and diamonds from her bulky volumes. One needs to be reminded, again, that “it but needs the right perception of things objective to finally discover that the only world of reality is the subjective.” (*Isis*.ii, p.639)

The Teaching needs to be read and reflected upon, not merely textually but more contextually for the simple reason the History and Philosophy are inseparably interwoven. She often says, ‘my English is poor’ and ‘book-writing novice’. It is good to take such wordings for example of her ‘modesty’ than anything else.

References are from the Texts: *The Key to Theosophy* (1997)); *Isis, Unveiled* (1975); *The Secret Doctrine* (1947); [All editions of Theosophy Company (India)] and Collected Writings, vol.VI.

RICARDO LINDEMANN*

THE LAW OF EVOLUTION, PLATO AND THE SECRET DOCTRINE

One of main contributions of *The Secret Doctrine* (SD) is a wide perspective of the Law of Evolution, not restricted to the physical level, but adding a spiritual point of view. This means that the SD takes into consideration the evidence of the facts studied by Science, as the Mahatmas even stated: "Modern science is our best ally."¹ But, the SD add much more knowledge that science actually has, for the time being, on the subject of evolution, that could be considered as a suggestive line to the scientists for further research.

In this spirit, when it was first published in 1888 by Madam Helena P. Blavatsky (HPB), she states in the SD: "The day may come, then, when the 'Natural Selection', as taught by Darwin and Herbert Spencer, will form only *a part*, in its ultimate modification, of our Eastern doctrine of Evolution, which will be Manu and Kapila *esoterically explained*."²

Essentially, evolution, according to the SD, can be considered as a Divine Law or is guided by advanced intelligences, the Dhyanis, Archangels or Elohim, and it is related not only to biological evolution on

Earth, but also to galaxies and solar systems, as well as to the progressive enfoldment of consciousness in all beings, as it is also stated:

They (the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy) are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name 'Creator' is intelligible; they inform and guide embodying in themselves those manifestations of the ONE LAW, which we know as the 'Laws of Nature.'³

The Mahatma also considered it as "LAW the Universal great fashioner is termed 'God' by Christians and Jews, and understood as *Evolution* by Kabbalists."⁴ "Spirit controls the entire line of evolution, around the whole manvantaric cycle in its own department."⁵

In the SD, HPB summarized the expression of the Law of Evolution in the third proposition of its proem, particularly referred to the progressive enfoldment of consciousness as follows:

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The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul – a spark of the former – through the Cycle of Incarnation(or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle – or the Over-Soul – has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychosis and reincarnations.⁶

Therefore, because there is this

“fundamental identity of all Souls with the Universal Over-Soul” then the impulse for evolution is not only an external pressure of nature for natural selection, but there is also an impulse of the inner spiritual life for development of its inherent divine powers which is the main cause of the evolution of the physical form of the body, as can also be found in the *Theosophical Encyclopedia* : “Evolution is a process in nature arising from an innate impulse in all things in nature to unfold their potential. It is similar to the Hindu concept of *svabhava* (Sk. For ‘innate disposition’, etc.). The concept is therefore closer to the idea of EMANATION since the impulse and the pattern is essentially coming from within, although external factors do play a part in its material aspects.”⁷

Particularly in the human stage, as there is also this inner spiritual impulse for evolution, it is emphasized in the SD that the process reincarnation of human Souls cannot contradict the law of evolution and come back to animal bodies, as HPB considers: “It is certainly not the fact that human Monad, which has once reached the level of humanity, ever incarnates again in the form of an animal.”⁸

But, in apparent contradiction with this teaching of the SD, there is mention of metempsychosis in the teachings of some sects of Hinduism, Buddhism, Pythagoras and even in *The Republic* of Plato, for example, in the part of the Myth of Er and the choice of lives:

When Er and the spirits arrived, their duty was to go at once to Lachesis [one of the three Fates, daughters of Necessity, who is always singing of the past]; but first of all there came a prophet who arranged them in order; then he took from the knees of Lachesis [so the choice of our lives is made among the possibilities given from our past, R.L.] lots of samples of lives, and having mounted a high pulpit spoke as follows: ‘Here the word of Lachesis, the daughter of Necessity. Mortal souls, behold a new cycle of life and mortality. Your genius will not be allotted to you, but you will choose your genius; and let him who draws the first lot have the first choice, and the life which he chooses shall be his destiny. Virtue is free, and as a man honours or dishonours her he will have more or less of her; the responsibility is with the chooser – God is justified’⁹(...) For the choice of the souls was in most cases based on their experience of a previous life. There he saw the soul which had once been Orpheus choosing the life of a swan out of enmity to the race of women, hating to be born of a woman because they had been his murderers; he beheld also the soul of Thamyras choosing

the life of a nightingale; birds, on the other hand, like the swan and other musicians, wanting to be men. The soul which obtained the twentieth lot chose the life of a lion, and this was the soul of Ajax the son of Telamon...¹⁰

But HPB in the SD alert us that “Plato, having fully embraced the ideas of Pythagoras– who had brought them from India–compiled and published them in a form more intelligible than the mysterious numerals of the Greek Sage.”¹¹ “Plato, being an Initiate, had to use the veiled language of the Sanctuary”¹², and therefore was not to be interpreted literally, because he has esoteric teachings or unwritten doctrines as they are now known at the universities, particularly nowadays demonstrated in the works of Professor Giovanni Reale, mainly based on Aristotle, who in his *Physics* writes: “It is true, indeed, that the account he gives there [i.e. in Plato’s *Timaeus*] of the ‘participant’ is different from what he says in his so-called ‘unwritten teachings’ (ἀνάρρητα δόγματα).”¹³

On the other hand, there is a very intelligent commentary, a kind of esoteric interpretation of metempsychosis, of the last great Neo-Platonist Proclus (412 – 485 A.D.), who was so a theosophist if we considered Pythagoras, Plato and the Neo-Platonists as the origins of Theosophy in the west, according to HPB definition in the very beginning of *The Key to Theosophy*. Proclus in his *Commentaries on the Timaeus* says:

“It is usual to enquire how human souls can descend into brute animals. And some, indeed, think that there are certain similitudes of men to brutes, which they call savage lives; for they by no means think it possible that the rational essence can become the soul of a savage animal. (...) We add that in his *Republic* he [Plato] says, that the soul of Thersites assumed an ape, but not the body of an ape; and in the *Phaedrus*, that the soul descends into a savage life, but not into a savage body. For life is conjoined with its proper soul. And in this place he says it is changed into a brutal nature. For a brutal nature is not a brutal body but a brutal life.”¹⁴

More clear details on this subject of metempsychosis can be suggested for the interested reader in comments of Dr. Annie Besant quoted in Bishop Leadbeater’s *Inner Life* (TPH), chapter ‘The After-death Life – Animal Obsession’.

Another point that could be important for our reflection in the human stage of evolution, according to SD, is the question of caste or a rigid social position by birth, which is mentioned when HPB is commenting the Upanishads: “One thing in them – and this, in all the Upanishads – invariably and constantly points to their ancient origin, and proves that they were written, in some of their portions, before the caste system became the tyrannical

institution which it still is...”¹⁵

Plato (427–347 BC), as well, has an ideal system of four classes in the *Republic*, as was common in the ancient world, but he understood them correlated to stages of consciousness in the evolution of the soul comparable to metals of progressive refinement, similarly to alchemic transformations, but he emphasised the importance of brotherhood and that the possible differences of evolution of the souls were not directly related with birth position, depending more on the choice of lives as was previously considered, as follows:

“Citizens, we shall say to them in our tale, you are brothers, yet God has framed you differently. Some of you have the power to command, and in the composition of these he has mingled gold, wherefore also they have the greatest honour; others he has made of silver, to be auxiliaries; others again who are to be husbandmen and craftsmen he has composed of brass and iron; and the species will generally be preserved in the children.”¹⁶ “As you are all akin, though for the most part you will breed after your kinds, it may sometimes happen that a golden father would beget a silver son and that a golden offspring would come from silver sire and that the rest would in like manner be born of another. So that the first and chief injunction

that the god lays upon the rulers is that of nothing else are they to be such careful guardians and so intently observant as of the intermixture of these metals in the souls of their offspring.”¹⁷ And so he will continue with all metals or stages of evolution, because he was much worried that an unwise or immature soul could come to rule the Republic only by birth or social position influence, but without the real altruism, wisdom and righteousness characteristic of a golden soul, saying: “For an oracle says that the State shall then be overthrown when the men of iron or brass is its guardian.”¹⁸

Therefore, it easy to see how the millenary ideas of Plato and even the ideas of SD, now with 125 years, are still important nowadays to relive the causes of the world’s sufferings, because they were inspired by initiates of the Great Brotherhood of the Right Path (of Light). Unfortunately, the SD alerted us for a historical and “systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved

tastes of the *hoi polloi*[the masses] and ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle.”¹⁹

So important are considered these subjects that Krishnamurti in *At the Feet of the Master* also considers, in simpler words, for a conclusive reflection:

“Think of the treatment which superstition has meted out to the depressed classes in our beloved India, and see that how this evil quality can breed heartless cruelty even among those who know the duty of brotherhood. Many crimes have men committed in the name of the God of Love, moved by this nightmare of superstition; be very careful therefore that no slightest trace of it remains in you.”²⁰

“The really important thing is this knowledge – the knowledge of God’s plan for men. For God [the *Logos*] has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.”²¹

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THE SECRET DOCTRINE AND SYMBOLISM

INTRODUCTION

It is normal to choose words' language to describe objects/relationships/realities which are cognizable by our physical senses and are concrete and specific enough to be conceptualized clearly. When one explores levels of which these objects/relationships/realities are projections on the lower planes, words are found wanting because the subject of exploration is beyond the normal ken of common human experience for which words have been coined as means of communication. In such a situation, words can at best be used as pointers/indicators to aid our consciousness to intuit what is intended to be understood. Therefore one has to look for some other scheme of representation which can portray the delineation of conscious realization. This implies an understanding of how consciousness functions and creates the universe, maintains it and withdraws it. Truth seekers have stated that God geometrizes. That is why geometry was one of the topics of studies in the ancient schools of esoteric philosophy. Geometry thus supplies symbols to represent esoteric doctrines.

'As above, so below' is a basic esoteric doctrine. The 'below' contains reflection of the 'above'. We come across, therefore,

use of the realities of the 'below' to indicate the realities of the 'above'. Reality being multidimensional, its various aspects can be comprehended more clearly by referring to the corresponding 'below' realities. Use of 'Lotus', 'Serpents', etc is familiar to us in this regard.

Yet another way is story-telling in which the various Principles are personified and a mythological story is constructed to convey the processes and relationships which operate in Nature. In fact, the entire story of creation has been narrated in such a fashion. These mythological stories appear to be so bizarre that they are apt to be rejected as unbelievable and absurd, but if one treats them as symbolic, then the underlying meaning emerges clearly and finds reasonable acceptance. Incidentally, this technique also serves as a veil over the truth of the subject-matter to protect it from being divulged to those who are likely to apply it for ulterior purposes to the detriment of human welfare. Only those who have pledged themselves to serve humanity are in a position to have access to the knowledge which will enable them to decipher the symbols.

Symbolic representation is the most efficient and effective mode to communicate the total reality in an integrated manner

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without losing the wholeness which may be misunderstood because of differentiation which manifestation entails.

The very title *The Secret Doctrine* shows that the Doctrine is such that it cannot be expressed in a language which a normal human being employs for common parlance, because it refers to those truths which are not his usual concern. He is content with his own world-view which he shares with the majority who depend on the normal mind /senses subjected to space and time. Obviously such formulations cannot be universal and eternal with which *The Secret Doctrine* deals. That is why the seers coined Sutras to convey in capsule form the concerned truth to trigger the intuitive awareness of the aspirant to grasp the hidden import. Where even the Sutras fail, symbols become handy. No wonder the Stanzas of Dzyan are symbolic and terse. *The Secret Doctrine* is a commentary on the stanzas, thereby lifting a little of the veil covering the jewel of Truth. The *Isis Unveiled* was authored by HPB to serve precisely this purpose.

Let it be understood that there is no mental master key to unlock the hidden treasures of truth. HPB says that there are seven keys. Of course, there is the Sovereign Key of *Atma-Vidya* which expects the *Sadhak* to purvey the Truth from the Summit. HPB has provided an abundant store of knowledge to acquire the competence to reach the summit. The entire humanity is grateful to her for this gift.

THE SECRET DOCTRINE

In the seventh (Adyar) Edition, 1979, (3 Vols) of *The Secret Doctrine*, the Volume I is concerned with Cosmogogenesis. Part II of this Vol. refers to the evolution of symbolism in its approximate order. In the following paragraphs an effort will be made to quote those observations of HPB which will stimulate the reader to peruse her detailed delineation

HPB's PERSONAL TESTIMONY

HPB spent the greater portion of her life to 'study the hidden meaning in every religious and profane legend of whatsoever nature, large or small - preeminently the traditions of the East.'¹

She was convinced 'that no traditional event in the folk-lore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual historical lining to it'²

She disagrees with those to whom 'every myth is nothing but additional proof of the superstitious bent of mind of the ancients.'³

She remarks that 'the untiring researches of Western and especially German symbologists have brought every occultist and most unprejudiced persons to see that without the help of symbology (with its seven departments of which the moderns know nothing) no ancient scripture can ever be correctly understood. Symbology must be studied from every one of its aspects, for each nation has its own peculiar methods of expression... Every

symbol is a many-faced diamond, each of whose facets not merely bears several interpretations but relates likewise to several sciences.’⁴

‘..there is great difference between emblem and symbol. The former comprises a larger series of symbols than a symbol which may be said rather to illustrate some single, special idea... An emblem is usually a series of graphic pictures viewed and explained allegorically and unfolding an idea in panoramic views, one after other. Thus Puranas are the written emblems.’⁵

HPB observed that the ‘proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilization. The Puranas are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is that all such events were recorded symbolically. Even a parable is a spoken symbol; an allegorical representation of life – realities, events and facts. The religious and esoteric history of every nation was embedded in symbols, it was never expressed in so many words ...because the spoken word has a potency unknown to, unsuspected and disbelieved in by the modern ‘sages’ because sound and rhythm are closely related to the four Elements Of The Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be.’⁶

HPB stated that the ‘explanation of the chief symbols and emblems is now attempted as Volume II, which treats of Anthropogenesis and would be most difficult to understand without a preparatory acquaintance with the metaphysical symbols at least.’⁷

She clarifies that ‘Divine Origin does not mean a revelation from an anthropomorphic god on a mount amidst thunder and lightning; but as we understand it, a language and a system of science imparted to the early mankind by a more advanced mankind, so much higher as to be divine in the sight of the infant humanity; by a ‘mankind’, in short, from other spheres; an idea which contains nothing supernatural in it, but the acceptance or rejection of which depends upon the degree of conceit and arrogance in the mind of him to whom it is stated.’⁸

HPB points out that ‘recent discoveries made by great mathematicians and Kabalists prove beyond a shadow of doubt that every theology from the earliest and oldest down to the latest has sprung not only from a common source of abstract beliefs, but from the one universal esoteric or ‘Mystery’ language. These scholars hold the key to the universal language of the old and turned it successfully, though only once, in the hermetically closed door leading to the Hall of Mysteries... (The universal language) has seven ‘dialects,’ so to speak, each referring and being specially appropriate to one of the seven mysteries of Nature. Each has its own symbolism.

Nature could thus be read in fullness or viewed from one of its special aspects.’⁹

She adds that ‘the seven keys to the mystery - tongue have always been in the keeping of the highest among the initiated Hierophants of antiquity... It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts who have knowledge of the seven sub - systems and the key to the entire system.’¹⁰

HPB explains certain symbols by stating that ‘every cosmogony began with a circle, a point, a triangle and a cube, up to number 9, when it was synthesized by the first line and a circle - the Pythagorean mystic Decad, the sum of all, involving and expressing the mysteries of the entire kosmos recorded a hundred times more fully in the Hindu system, for him who can understand its mystic language.’¹¹

She observed that identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea and Central Asia.

She explained one of the basic truths regarding Akasa, pointing out it is the Primordial Substance, the *upadhi* of Divine Thought whereas Ether is the Astral Light. In modern language, the Astral Light would be better named Cosmic Ideation – Spirit, and the Cosmic Substance as Matter. These Alpha and Omega of Being are but the two facets of the one Absolute Existence.’¹²

She elaborates further by affirming

that the Universal Light, which to Man is *Darkness*, is ever existent. From it proceeds periodically the Energy, which is reflected in the ‘Deep’ or chaos, the storehouse of future words, and once awakened, stirs up and fructifies the latent forces which are the ever present external potentialities in it. Then awaken the Brahmas and Budhas—The co-eternal Forces—and a new universe springs into being... The primordial substance is called by some chaos. Plato and Pythagoras named it the *Soul of the World* after it has been impregnated by the Spirit of that which broods over the Primeval waters or *Chaos*.¹³

HPB explains the meaning of Hiranya Garbha (Golden Egg) in the following words using similies. ‘The First Cause had no name in the beginning. Later it was pictured in the fancy of the thinkers as an ever-invisible mysterious Bird that dropped an egg into chaos, which Egg becomes the universe. Hence Brahma was called Kalahansa, the Swan in (space and) Time. He became the Swan of Eternity who lays at the beginning of each Mahaman-vantra a Golden Egg. It typifies the great circle or 0, itself a symbol for the Universe and its spherical bodies.’¹⁴

HPB gave description of certain symbols to emphasise that ‘There are no ancient symbols without a deep and philosophical meaning attached to them, their importance and significance increasing with their antiquity. Such is the LOTUS. It is the flower sacred to Nature and her Gods, and represents the abstract and the concrete

universes, standing as the emblem of the productive powers of both spiritual and physical nature, through the agency of fire and water (spirit and matter). The seeds of the lotus contain, even before they germinate, perfectly formed leaves, the miniature shapes of what one day, as perfected plants, they will become. It is the symbol of prolific earth, and what is more, of Mount Meru. The four angels or genie of the four quarters of heaven (The Maharajas) stand each on a lotus. The LOTUS is the two-fold type of the Divine and human hermaphrodite, being of dual sex, so to say.

‘The Lotus flower represented as growing out of Vishnu’s navel—that God resting on the waters of space and his Serpent Of Infinity is the most graphic allegory ever made; the universe evolving from the central Sun, the POINT, the ever-concealed germ Lakshmi, who is the female aspect of Vishnu and who is called Padma—the lotus, likewise shown floating at ‘Creation’ on Lotus flower, and during the churning of the ocean of space, springing from the ‘sea of milk’ like Venus from the froth.’¹⁵

HPB proceeds to explain the symbols depicting the process of manifestation from the unmanifest state. She says ‘The first or rather ONE PRINCIPLE was called the Circle of Heaven symbolized by the hierogram of a point within a circle or equilateral triangle, the point being the Logos, Thus, in the Rig-Veda, wherein Brahma is not even named, Cosmogony is

preluded with Hiranyagarbha, (the Golden Egg) and Prajapati (Brahma later on), from whom emanate all the hierarchies of Creators. The Monad or point is the original and is the unit from which follows the entire numeral system. This point is the First cause, but THAT from which it emanates, or of which rather it is the expression, the Logos it passed over in silence. In its turn, the universal symbol, the point within the Circle, was not yet the Architect, but the cause of that Architect and the latter stood to it in precisely the same relation as the point itself stood to the circumference of the circle which cannot be defined according to Hermes Trimergistas. Prophesy shows that the Monad and Duad of Pythagoras are identical with Plato’s infinite and finite in Philebos. It is the latter (the mother) which is substantial, the former being the cause of all unity and measure of all things; the Duad (Mulaprakriti, the VEIL) being thus shown to be the mother of the Logos and, at the same time, his daughter i.e. the object of his perception—the produced producer and the secondary cause of it. With Pythagoras the Monad returns to silence and Darkness as soon as it has evolved the triad from which emanate the remaining seven numbers of 10 (ten) numbers which are at the base of the manifested universe.’¹⁶

HPB gives further details: ‘In the Pythagorean Theogony, the hierarchies of the heavenly Host and Gods were numbered and expressed numerically. Pythagoras had studied Esoteric Science in

India; therefore we find his pupils saying: 'The monad (the manifested one) is the principle of all things. From the Monad and the indeterminate duad (chaos) Numbers; from Numbers, Points; from Points, lines; from lines, superficies; from superficies, solids; from these solid bodies, whose elements are four – Fire, Water, Air and Earth; of all which transmitted (correlated), and totally changed, the world consists.'¹⁷

'The old archaic map of Cosmogony is full of lines in the Confucious style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe.'¹⁸

HPB considered the east as the birthplace of the transcendental Wisdom and remarked: 'The Esoteric doctrine of the East having thus furnished and struck the keynote—which is as scientific philosophical and practical, as may be seen under its allegorical garb – every nation has followed its lead. It is from the exoteric religions that we have to dig out the root-idea before we turn to esoteric fruits, lest the latter should be rejected. Furthermore, every symbol—in every national religion—may be read esoterically and the proof furnished for its being correctly read by transliterating it into its corresponding numerals and geometrical forms—by the extraordinary agreement of all—however much the glyphs and symbols may vary among themselves. For in the origin those symbols were all identical.'¹⁹

The topic of symbolism in Esoteric Science is too vast to be fully covered in a few paragraphs. However, an effort has been made to draw the attention of the readers to certain glimpses of the symbols. The 'Divine Plan' By Geoffrey A Barborka is an attempt to understand HPB's Secret Doctrine in terms of concepts and laws and principles in an intellectual way. Certain observations made in that book are referred to in the following paragraphs which will hopefully simplify whatever has been sketched above on the basis of the original Secret Doctrine.

THE DIVINE PLAN

The author explains very clearly the meaning of the Caduceus which is represented as two serpents entwined around a rod under two outspread wings.²⁰ It can be understood if we direct our attention to the wings hinted out in *The Voice of the Silence* Sloka 'Bestride the Bird of life, if thou wouldst know". The Bird of Life is equivalent to Kala-hansa, a term applied to Brahman, the Supreme Spirit - Kala-hansa is the Swan which announces a cycle of time: Kala-hansa is the swan in and out of time. Swan-in-time stands for a Manvantra. Swan-out of-time stands for a Pralaya. The Bird of Life always remains whether it be a period of activity (Manvantra) or a period of rest (Pralaya).

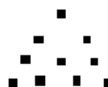
When the hour strikes for a period of manifestation (Manvantra), the Great Serpent commences to stir. The Serpent also represents the beginning and end of

manvantra, especially when portrayed in the form of a circle with the tail in the serpent's mouth. The entwined dark serpent represents the 'descent' into manifestation.

The trunk of the Asvatha (the Tree Of Life and Being) is represented by the rod of the Caduceus. Asvatha stands for a Manvantra, in as much as it flourishes throughout a period of activity. The two serpents represent the Descending and Ascending Arcs in the Great Cycle of Life and Being during a Manvantra. They are the ever-living and its illusion (Spirit and Matter) whose two heads grow from the one head between the wings, descending along the trunk, interlaced in close embrace. The dark serpent on the left typifies the Arc of Descent; the light serpent on the right, the Arc of Ascent. The two tails join on earth (the manifested universe) into one - which is the great illusion.

'A very interesting symbol is used to represent the Lokas – Talas. It consists of two triangles, one pointing upward, the other downward, so interlaced as to form a six pointed star. The upward pointing triangle, represented in white, stands for the Loka - the 'spirit-side' of a world; the downward pointing dark triangle signifies the Tala - the 'matter side' of a world. Together the inter-laced triangles represent the inseparable Loka-Tala. The deeper significance of the symbol is doubtless not fully realized, since the profound meaning is implied rather than made manifest. This is so because a six pointed figure is shown; in reality a septenary symbol is intended.

The full symbol is made by placing a point in the centre thus forming seven points.'²¹



Let us briefly refer

to the Pythagorean hierarchical number-scheme, epitomized in the Tetraktys, the Sacred Four. 'The resultant of the sacred Tetraktys produces the mystic Decad: first the point, then the line, then the superficies, then the solid or the square: $1+2+3+4=10$

The point alone at apex signifies One, the Monad, followed by the duad (the line) two separated points; next the triad (the superficies) in three separated points, concluding with the tetrad, four separated points $1+2+3+4=10$. The roots of the ever flowing represent the coming into the manifestation of the universe.'²²

The Tetraktys symbolizes the universe. While the ten dots within the triangle represent the phenomenal world, the three sides of the equilateral triangle which enclose the pyramid of dots are the barriers of noumenal Matter or Substance, that separate it from the world of Thought.'²³

It is quite true that the full significance of the Pythagorean system is not apparent nor was the solution ever given publically. The 10 being the sacred number was Esoteric.

CONCLUSION

Since the Reality cannot be grasped wholly by the intellectual concepts, however abstract they may be, the consciousness

transcending the intellect is needed to realize the final approach to Reality. This needs the support of symbols. Of course, the final ends in the merger of the seeker with what is sought when symbols, crutches have to be left behind. Till then one has to depend upon the crutches - during this phase they are highly valuable.

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8. *Ibid* p 309 9. *Ibid* p 310 10. *Ibid* p 311
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The tidal wave of deeper souls,
 Into our inmost being rolls,
 And lifts us unawares,
 Out of all meaner cares.

—H. W. LONGFELLOW

PEDRO OLIVEIRA*

THE PURPOSE BEHIND *THE SECRET DOCTRINE*

Both in the Preface and in the Introduction of *The Secret Doctrine*, Madame Blavatsky clearly elucidates the purpose behind her magnum opus. The essential ideas behind that ancient teaching—oneness, periodicity and fundamental identity—although rejected by intellectuals and scientists of her time, are becoming increasingly part of our contemporary world-view. The notion that we live in an integrated, relational and rhythmic universe is now part of our understanding of life and its vast processes.

HPB also made it clear, something which some students tend to ignore, that the teaching she was presenting to the world was not the Wisdom-Religion in its completeness but a selection of fundamental tenets. She explains:

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.¹

She also pointed out that one central characteristic of this timeless teaching is

its universality and non-denominational nature. The religious wars that have divided and continue to divide the world stem from the absurd notion that one particular religious tradition should have supremacy over another. Such an approach vindicates the view that religious fundamentalism can indeed become a source of evil in the world. HPB shows how deeply unsectarian *The Secret Doctrine* is:

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.²

The above statement indicates that there is an element of universality and profound wisdom in every religious tradition

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which, if properly understood, could pave the way from a broader and more inclusive understanding of the role of religion in the world.

Anyone who has studied history and the evolution of social life and culture will no doubt understand that ‘new’ ideas are not necessarily well received by those whose mind are strongly conditioned by the past, by tradition and by what is called psychological comfort zone. HPB fully understood that and was prepared for the rejection of the teachings contained in *The Secret Doctrine* by the cultural milieu of her time. In her statement below she ponders over this:

The writer, therefore, is fully prepared to take all the responsibility for what is contained in this work, and even to face the charge of having invented the whole of it. That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the “working hypotheses” so freely accepted by modern science. Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.³

She further stated :

The aim of this work may be thus stated: to show that Nature is not “a fortuitous concurrence of atoms”, and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.⁴

The scientific worldview in her day was not only strongly conditioned by the Cartesian viewpoint that posited an irreconcilable duality between the individual and the world as well as by the notion that universal processes are governed by randomness. In other words, Nature is ruled by chance. More than 130 years later our understanding of Nature is different. Scientific studies of animals and trees, as well as of bacteria, have shown that they possess an innate intelligence in their interaction with the environment. Biologists Varela and Maturana are authors of the book *The Tree of Knowledge*⁵ and in it they show through observations and experiments that all living things are indeed alive because they have innate in them some form of knowing. They have suggested that the time is now come for us to have a fresh look at our own concepts of mind and brain, and their interaction. Other scientists like David Bohm, Rupert Sheldrake, Ilya Prigogine have also suggested that a new understanding of life and consciousness is now possible. Some of their ideas address

essential points which were presented in *The Secret Doctrine*.

In his own way and through the living example of his own daily life, His Holiness the Dalai Lama is showing that the common ground of religious traditions is compassion and altruism. Although deeply rooted in the Tibetan Buddhist tradition, the Dalai Lama is presenting a veritable non-denominational approach to the essence of religion which is profoundly spiritual and transformative. His efforts echo the above mentioned statement by HPB about religions and 'the fundamental unity from which they all spring'.

The couplets of Sant Kabir also stand as a perennial testimony to the truth that genuine religious life is simple, non-sectarian, suffused with compassion for all beings and having as its source a self-effacing humility that causes the Divine to dwell in the heart of the devotee that seeks nothing in his or her reverence for the uncreated Ground of Being:

Countless are the waves of the
ocean. So are the waves of the
mind,

When the waves abate and the
mind steadies Diamonds grow
there to find.⁶

At the end of her Preface HPB included the expression *minimis non curat lex* ('the law does not concern itself with trifles.') One of the central features of the timeless teaching presented in *The Secret*

Doctrine is the direct statement that lawfulness (*rtain* Sanskrit) pervades the entire universe and governs all its awesome activities, whether the universe is active or at rest. Such law is supreme harmony, profound interconnectedness, complete interdependence and absolute justice. It cannot be propitiated, twisted, cheated or transgressed. It is also, in its deepest nature, a beginningless and endless ocean of compassion and love immortal, thus assuring to every sentient being the full opportunity to attain Liberation and Enlightenment, with freedom from Samsâra.

HPB pointed out that the founders of the world religions 'were all transmitters, not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind'⁷. Once again she reaffirms here that the Wisdom-Tradition represents and embodies the essential unity of all religions.

Finally, in the quote below, HPB addresses that which is perhaps the core purpose for which *The Secret Doctrine* was written:

The world of today, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena—a true valley of discord and of eternal

strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied.⁸

The contradictions of the modern world are just too many to mention. We see vast and accelerated progress in science and technology side by side with the most abject poverty. The material wealth of the world has multiplied perhaps more than a thousandfold in the past fifty years, and yet violence, conflict and wars are on the increase. The proliferation of technological gadgets used for communications has encouraged self-absorption to unprecedented levels, with millions of people worldwide virtually disappearing into their own customized digital world. Brutal violence against women and girls has reached new and shocking levels in many countries. Materialism has laid deeper roots in the minds and hearts of millions who maintain self-interest as the very core of their lifestyle, unmindful of what this does to others and to the environment.

In view of these modern features of Kali-yuga, *The Secret Doctrine* can be seen as a bold, courageous and necessary manifesto of the perennial primacy of Spiritual values over temporary ones; of the unconquerable strength inherent in the human Spirit to look in the face the age-old human conditioning and to break free from it through the awakening of a Spiritual perception that is truly free from the all-distorting demon of *svārtha* or self-interest; that humanity, in spite of all the atrocities, past and present, is essentially Divine, constituting one evolutionary family, beyond gender, religion, race and ideology; that this global human family has never been left alone for it has a lineage of Elder Brethren who assist it from within and who pour upon it, at every instant, great beneficent streams of Wisdom and Compassion and who will never abandon it.

On the 125th anniversary of the publication of such an epoch-making work we remember with reverence and gratitude Madame Blavatsky, a true Light-Bringer in a world in need of much more light.

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THE SECRET DOCTRINE : THE KEY TO FURTHER KNOWLEDGE

The Secret Doctrine was begun at Adyar in 1884 as a revision of Blavatsky's *Isis Unveiled* (1877). In January 1885 her teachers outlined plans for this new book. She said that her Master had come and given her the choice 'that I might die and be free if I would, or might live and finish *The Secret Doctrine*'. She chose to finish the job; she said the book was written in the service of humanity and by humanity. However, H. P. Blavatsky's near-fatal illness forced her to leave India for Europe in March 1885. She could devote herself exclusively to writing only when Countess Constance Wachtmeister became her companion in December 1885. In 1888 *The Secret Doctrine*, a 1571-page book was published simultaneously in America and England — Vol. I on 1 November, and Vol. II on 28 December. The first edition of the book was sold out before the day of actual publication.

Aim and Contents of the Book

In the Preface, H. P. Blavatsky writes about the aim of the book :

The aim of this work may be thus stated : to show that Nature is not 'a fortuitous concurrence of atoms', and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths

which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization. (*The Secret Doctrine*, I. viii)

The first volume, 'Cosmogogenesis', consists of seven stanzas dealing with the birth of universes, suns and planets, and their kingdoms (elemental, mineral, vegetable, animal, human and spiritual). The second volume, 'Anthropogenesis', consists of twelve stanzas covering the origin, evolution and destiny of humanity. Both volumes are based on the archaic stanzas of Dzryan and contain sections analyzing and interpreting symbolism, and contrasting science with the Ancient Wisdom. Blavatsky quotes about 1,200 major scriptures and authors from many ages and cultures to illustrate her themes.

The Secret Doctrine thus outlines a small portion of that universal occult tradition, 'the accumulated wisdom of the Ages'. It would be wrong to imagine that HPB's work is the last word on that knowledge, but it is the general outline of some basic principles like 1. Unity, oneness, holism, 2. Polarity of Consciousness and Matter, 3. Order, Lawfulness in the

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Universe, 4. Harmony and a Septenary Harmonic Principle, 5. Cycles, the cyclic nature of Manifestation, 6. Teleology, purpose, 7. Spiritual Perfectibility. The contents of *The Secret Doctrine* can be approached through its basic postulates which are termed as the Three Fundamental Propositions. According to H.P. Blavatsky these are essential to an understanding of the Theosophical philosophy.

Fundamental Propositions

1. An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Māndukya Upanishad, ‘unthinkable and unspeakable’.

This is an ultimate, eternal, unknowable cause from which everything is born and to which all eventually return. This principle she terms ‘Be-ness’ rather than ‘Being’ and identifies its aspects as ‘absolute abstract Space’, absolute abstract Motion and eternal Duration. This unity may also be described as Holism, which implies unity that is not uniformity but an integrated whole or oneness of all life. Uniqueness and diversity are both products of this fundamental oneness. We cannot prove these postulates but if we take them as hypotheses then we may understand all the postulates are in some way a fulfilment of them.

2. The second assertion ... is the absolute universality of that law of periodicity,

of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

The second Proposition thus emphasizes the duality and cyclic nature of everything that exists from gods to atoms—issuing from the unknowable principle, which points towards the emergence of time and the ongoing process that we are involved in. We know from science as well as from our own personal observation, that time is undirectional. The movement, the incessant change and the instability of the world, as well as the stable process of cyclic evolution are mentioned in this second Proposition.

3. The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former—through the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term.

H. P. Blavatsky thus reintroduces the concept of a living universe governed by one law—the law of harmony or cause and effect or karma. She describes every unit of manifestation as a consciousness or Monad of infinite potential.

When HPB says that every soul is

one with the 'Universal Over-Soul', that implies every soul has the potentiality for development of the atoms, particles, etc., which are required to create a universe, which requires the development of a multiplicity of cells, all of which are of the same essence. This is the doctrine of the Monad. The Monad is the essential principle or unit of human consciousness. HPB explains the process of within without — an infinite possibility of creative inputs exists at every level. However difficult it may be for us to visualize or intellectualize it, each individual 'spark' hangs from the same flame. This metaphor is used in Stanza 7. 'The spark hangs from the flame by the finest thread of Fohat.' The energy that develops between the two polar aspects, the polarity that arises in the one, creates the monad which is also called 'the two in one'. Once having started, it cannot stop. Once it is begun, it is self-generating and it must go through births, maturity, senescence, deaths and regenerations. Everything must go through this cycle, whether it is the universe, a solar system or a cycle of season. The Cosmos is filled with intelligences ranging from subatomic beings to the stars and beyond, all seeking to unfold themselves by means of repeated embodiments. A universe is reborn by means of all the lesser lives which compose it, the resulting universe being the effect of the collective action of the old, just as each entity is the result of its own actions (karma).

Three More Propositions

Three more Propositions as regards the evolution of mankind are given in *The Secret Doctrine*, vol. II:

1. The simultaneous evolution of seven human groups on seven different portions of our globe.
2. The birth of the astral, before the physical body, the former being a model for the latter.

No form of man, nor that of any animal, plant or stone has ever been created. It is only on this plane of ours that it has commenced or 'expanded from within outwards'. It has commenced from the most sublimated and supersensuous essence into its grossest appearance. Therefore our human forms have existed in Eternity as astral or ethereal prototypes.

3. Man, in this Round, preceded every mammalian.

H. P. Blavatsky makes it clear that:

The secret teachings with regard to the Evolution of the Universal Cosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates. (*The Secret Doctrine*, I.13)

'Indeed it must be remembered that all these stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.' Therefore no matter what one may study in *The Secret Doctrine* one must learn to let the mind hold fast, as the basis of its idealization to the following ideas: a) The fundamental unity of all existence, b) There is no dead matter, c) Man is the microcosm.

H. P. Blavatsky observes that in *The Secret Doctrine* she has

revealed as much as it is necessary for the intuitive student. It is also told that one should not rush into the practical use of the great mystery until one becomes altruistic.

Therefore, to unlock the significance of the contents of *The Secret Doctrine* to the fullest extent, one needs to have intuitive perception, or an unveiled spiritual perception.

FOHAT: The Source of all forms of energy

According to *The Secret Doctrine* Fohat is the source of all other forms of *energy worlds*. ‘World’ here means different levels of consciousness and energy that are created from ‘within without’. All forms of energy, no matter what they are, have a degree of consciousness, a degree of intelligence or a degree of adaptability to the needs of the particular form. In the Theosophical point of view, the planes, the worlds, proceed from ‘within without’ and the highest realms are created first.

Scientists today are trying to integrate the universal forces and have now managed to unify the electromagnetic force with weak and strong nuclear forces, but gravity escapes them entirely. However, H. P. Blavatsky wrote about it one hundred and twenty-five years ago in *The Secret Doctrine*, when these scientific notions had not even been thought about. FOHAT is the one energy from which all other forms of energy are manifestations of various kinds.

The Secret Doctrine refers to *The Secret Book of Dzryan* (see Stanza III,

Sloka 12 and its commentary, p.85):

Then Svabhavat sends Fohat to harden the atoms. Each (of these) is a part of the web (Universe). Reflecting the ‘Self-Existent Lord (Primeval Light) like a mirror, each becomes in turn a world. . .’

‘Fohat hardens the atoms’, i.e., by infusing energy into them; he scatters the atoms or primordial matter. ‘He scatters himself while scattering matter into atoms.’

It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation ‘Cosmic Electricity’ sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence.

In Stanza V, Sloka 2c, we find the statement that ‘Fohat becomes the propelling force, the active Power which causes the ONE to become Two and THREE on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine.

... Fohat is the personified electric vital power, the transcendental binding unity of all Cosmic Energies.’ It is also of interest to note that modern science has come to the conclusion that all cerebration and brain activity are attended by electrical

phenomena.

It is interesting to note that on 4 July 2012 modern scientists at CERN, the European Organization for Nuclear Research based in Geneva, Switzerland, claimed the discovery of a new particle which is consistent with the Higgs Boson. The Higgs Boson would help to explain why particles have mass, and fills a glaring hole in the current best theory to discover and describe how the Universe works. The Higgs mechanism proposes that there is a field permeating the Universe — the Higgs field — which allows particles to obtain their mass. The Higgs Boson was proposed by Prof. Higgs in 1964 and only this year are scientists in a position to test it with the Large Hadron Collider (CHL).

Clue to the Sevenfold Forces

The Secret Doctrine contains no secrets but gives important information such as the evolution of the planetary chains or the seven races, which gives a clue to the septenary concept. H. P. Blavatsky insisted that the planes or levels of existence are sevenfold although subject to infinite subdivision. Numerical or mathematical clues help us to understand symbolic systems and the way the universe is put together. One can become only Three, i.e., Inwardness, Outwardness and their Relationship to each other. The unfolding from three to seven is difficult to understand if one thinks of one-two-three and then the quaternary. But from the Divine Trinity $x y z$, through combinations of these as xy , xz , yz and xyz , they make seven in all. These are the seven fundamental combinations of any three primary aspects (like Will, Wisdom and

Love) and this is the sevenfold system which *The Secret Doctrine* uses: This is a clue to the seven latent powers. In order to create a universe, power is needed. The Big Bang was such an incredible eruption of force that it is immeasurable. In the same way, in the stanzas there is the implication of a force bursting from 'within without' with a tremendous release of power.

The Secret Doctrine teaches that the moon is the parent of the earth and in considering the evolution of man it is important to keep in mind three lines of evolution—physical, intellectual and spiritual. When the monads or Egos completed their evolution on the moon, seven streams of monads or waves of life or mass of egos came to Earth, having completed their evolution on the moon. *The Secret Doctrine* teaches that the physical form of man is built on the astral model.

The seven latent powers are found in human beings as a tremendous reservoir of power, like physical powers, emotional powers, intellectual powers, intuitive power, imaginative power, creative power and will power. *The Secret Doctrine* gives humanity this key to the further knowledge of latent powers and of the septenary nature of the universe, but to use that power one must equip oneself with a clean life, an open mind and pure heart. True knowledge is of *the Spirit and in Spirit alone*, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absolute. All this may be achieved by the development of unselfish universal love for Humanity.

According to *The Secret Doctrine*, ordinary evolutionary theory looks at life in a much more physical and mechanical way. But when we look into the past, into space at the stars, then we see worlds that are as our own world was millions and millions of years ago. Then we begin to understand how to make it useful, to make it grow and change and develop and to produce enormous diversity and complexity. So it is not only mechanical. But evolution has had to develop the exquisite responsiveness of every particular creature to its environment.

For instance, in plants, the leaves manage to resist infection caused by insects, like bugs, that secrete things that do not taste good, and yet the bugs do something to make the leaves taste better. The creativity in developing their own responses to make the most of that environment is really a wonder. What goes on at the microscopic level is very beautiful, what comes forth from a single cell is mind-boggling.

The Secret Doctrine has all that in the first stanzas. It is presented in poetic

language but it is really saying the same thing, i.e., interrelatedness, interconnectedness and interdependence or diversity in unity. One life expressed in diverse forms.

Those unable to seize the difference between the Monad—the Universal Unit—and the Monads or the manifested Unity, as also between the ever-hidden and the revealed LOGOS or the Word, ought never to meddle in philosophy, let alone the Esoteric Sciences. (I.614)

The book is a masterpiece in thought, full of inspiring and sublime thoughts. It will, doubtlessly, be of great benefit to those who are eager to know the deeper things of life and who are earnest seekers of Truth, searching for true inward bliss in the subjective, eternal pure spirit. It is in a true sense the synthesis of Science, Religion and Philosophy. The three Objects of the Theosophical Society are also meant to guide humanity towards progression and perfection, though the road is steep and thorny.

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(Courtesy: *The Theosophist*, February, 2013)

PABLO SENDER*

THE SECRET DOCTRINE – PAST AND FUTURE

This year we commemorate the 125th anniversary of the publication of *The Secret Doctrine* (SD) written by H. P. Blavatsky. In spite of the time elapsed since it first appeared, this book is still in print, and sold to many around the world, both within and outside the Theosophical Society. This fact is all the more remarkable when one tries to approach its pages and discovers how very challenging the text is.

In studying the SD, one can see that the reason for its difficulty is not only the abstract nature of the subjects there presented, but also that this book was aimed at attaining several far reaching goals, simultaneously. Mme Blavatsky's book not only sought to help the aspirant on his or her search for truth, but also to bring about a cultural change. Let us explore some of these aims.

i) Esoteric Philosophy

The SD presented for the first time to the general public a partial translation of *The Book of Dzyan*—a secret text kept in the possession of the Brotherhood of Adepts. The Stanzas of Dzyan and Blavatsky's commentaries on them present some deep tenets of the Esoteric Philosophy about the origin, development, and destiny of man and cosmos, providing a frame of reference to understand the purpose of life and the nature of our journey. However,

the SD is not offered as a divine revelation of the whole naked truth. In Blavatsky's words, she simply tried "to bring some peace on earth to the hearts of those who suffer, by lifting for them *a corner* of the veil which hides from them divine truth"¹ (emphasis added). Why did she present only a portion of the "divine truth"?

The first thing to keep in mind is that the higher aspects of Truth cannot be conveyed by means of words. Concepts can only hint at realities that must be perceived in a direct way by raising our consciousness to the spiritual realms. But then, when discussing about more concrete aspects, some care is necessary, because these teachings in many cases deal with the nature of cosmic forces (whether physical or psychic) which could be misused by selfish people. To make this kind of knowledge widely available would result in a curse rather than a blessing.²

In spite of this, much was given through the SD, setting the foundations for a comprehensive esoteric view of the deity, life, cosmos, and human beings. This was to become a primary source of inspiration in the "occult revival" of the nineteenth and twentieth century, influencing not only Theosophists, but also the founders of esoteric orders and movements such as

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Max Heindel, Alice Bailey, Rudolph Steiner, Paul Brunton, and others.

ii) Ancient 'Wisdom-Religion'

Another aim of the *SD* was to show the existence of an ancient 'Wisdom-Religion' from which all spiritual traditions, past and present, began. This idea was not new in human history. It had been proposed at different times by philosophers and mystics, as for example Marsilio Ficino's *Prisca Theologia* in the fifteenth century. However, it had been forgotten in the Western society of the nineteenth century. Fascinated with the fast-developing science and technology, and influenced by the recently formulated Darwinian theory of evolution, educated people tended to regard the past as a period of ignorance and underdevelopment from which little could be learned. This Western influence was also beginning to affect the East, branding their ancient teachings as mere superstition.

Not only was the idea that there could be any wisdom in the past absurd for many, but that there was a common source for all the different religions in the world was unacceptable.

Today, it is widely recognized that there was wisdom in past cultures and religions. The East revalued its ancient teachings, and the existence of a "perennial philosophy" is accepted by many in the West, especially in philosophical circles among the thinkers affiliated with the Traditionalist School.

And although there is today an effort

towards interfaith dialogue, most religions still reject the existence of a common source. This proposal challenges the idea that only one religion is true, undermining the exclusivity that some groups strive to maintain. Its acceptance, however, would be an important step towards ending the wars based on religious beliefs, thereby truly strengthening their efforts towards love and compassion.

iii) The Occult Science

In the late nineteenth century some scientists were claiming to be on the verge of being able to explain everything in the universe in terms of a mechanistic model; the implication being that there is not a place or need for the spiritual in a universe that runs automatically as a precise machine. This caused a number of intellectual people to turn towards atheism and materialism, such as was the case of Annie Besant before she came in touch with Theosophy.

Previous Theosophical literature had put forward the idea of the existence of an "Occult Science" developed by some extraordinary individuals known as the Masters of the Wisdom. They had discovered the reality of hidden dimensions of the universe that transcended the physical. Because they were able to pierce into a wider field of reality, they were in a position to understand the nature of the physical plane better than modern science.

This occult science opposes the idea that the universe is a mechanical machine.

It postulates that everything is the expression of an impersonal universal intelligence, and that the spiritual is “closer” to the Real than the physical.

In the *SD* (especially in the third part of each volume) Mme. Blavatsky presented some of the findings of the Occult Science, contrasting them with those of the science of her time. She questioned some fundamental scientific ideas such as the indivisibility of the atom, the understanding of gravity, the theories of the formation of the solar system, etc. As I have shown in a previous article (*The Theosophist*, Nov. 2012) many of the criticisms in the *SD* were proved to be true during the twentieth century, although there are still many others which remain to be verified.

Thus, the *SD* showed how spirituality can be scientific, and how science can potentially embrace the non-physical. Today, the idea of a connection between science and spirituality, although still not prevalent, is accepted by many, and is a field in steady development.

A Holistic World View

In its attempt to understand life and the universe humanity has developed three approaches—the religious, the philosophical, and the scientific. In the distant past, the three were not sharply separated, but with the passing of time each became more and more specialized, progressively growing apart. Eventually, they became hostile toward one another. As a result of this, human understanding became fragmented

and generated flawed views of life, either based on irrational faith, blind materialism, or sceptic intellectualism.

We may say that the overall goal of the *SD*, as its subtitle “The Synthesis of Science, Religion, and Philosophy” indicates, is to provide a system in which these three disciplines are integrated. This synthetic view, however, cannot be attained through the mutually exclusive approaches of modern science, religion, and philosophy. Their common ground can be perceived only through a knowledge of the occult science, the wisdom-religion, and the esoteric philosophy; the three aspects of that single world view presented by Mme. Blavatsky in the *SD*.

This holistic system is not a syncretism; a mere agglomeration of different points of view, with a little religion here, some philosophy there, and a few scientific facts added. Just as water is not simply a mix of the gases oxygen and hydrogen, but a new compound with its own characteristics, this system is a new and radically different understanding.

Many of the teachings presented in the *SD* are of a spiritual nature; dealing with subjects that are the province of religion. However, they are not religious teachings, as we understand the term. To begin with, they are not offered as a revelation to be unquestioningly accepted. Even though these teachings relate to things that are beyond the normal perceptions of most people, they are meant to help the

student develop a perception of truth of his own. Thus, “belief” in the concepts read or heard is not enough. As in philosophy, they must be cogent. But even an intellectual understanding of the teachings is not sufficient. As in science, the student must strive to verify them by his own experience, as far as it is possible for him at the present stage.

Although these teachings offer a particular world-view and ethics, and expects the student to be able to approach them rationally; they do not constitute a philosophy in the modern conception of the word. Modern philosophy is the outcome of the intellectual and rational powers of the philosopher, who thinks out a certain explanation for some fundamental questions of life. The *SD* is not the outcome of Mme. Blavatsky’s ingenuity, but “the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify [the teachings]”.³

This places the information provided by the *SD* within the realm of science. Scientific data is the outcome of the observation of a group of people (the scientists) especially trained for the task. The knowledge most people have about science is not direct, but rests on the authority of scientists. If a person wants to verify any scientific assertion he can undergo the proper training and develop the necessary knowledge and skills to become a scientist. The teachings presented in the *SD* can also be verified by anyone who

undergoes the course of “occult training” to become an Adept. However, the methods of research of the occult science are not based on the use of physical instruments. They employ spiritual senses which, being still dormant in most people, makes this training far more difficult than the one needed to become a regular scientist. And here is where modern science differs from its occult counterpart. The former limits its field of activity to the realm of the physical, having no means to go beyond it, while the “occult scientist” can embrace the higher planes or dimensions of the universe, which are normally unrecognized by current scientists.

The Secret Doctrine Today

The world of ideas has changed since the time the *SD* was first published, and in many cases this change was in the direction pointed out by Mme. Blavatsky. This book can justly be regarded as a pioneer in several fields. But now the question may be asked, has the *SD* already accomplished its goals? What is its value today?

In studying this book, it becomes clear that many of the references to the science of the time, as well as to thinkers, psychologists, and spiritualists that were relevant in the 19th century are now dated. Even the understanding of some religions and philosophies little known at the time has changed, rendering some portions of the *SD* irrelevant. In addition, this work has lost part of the power that came with HPB’s criticism to some of the trending ideas of her time.

All this belongs to the transient aspect of the *SD*, the one that was produced specifically for its contemporary reader, but this book has also an enduring value, centred on the presentation of the Esoteric Philosophy. Here again, we must take into account that in the last 125 years a number of Theosophical books have appeared offering a presentation of the main teachings of the Esoteric Philosophy. It is true that many of these books have Blavatsky's *magnum opus* as a primary source of reference, but one may ask, what is the role of the *SD* in the ever growing Theosophical literature? Is it still valuable other than as a reference book?

The Theosophical literature in general aims at helping the student in three different ways: *a*) by offering a different perspective of life so that he or she can gain an understanding that supports and inspires spiritual living; *b*) by teaching how to tread the spiritual path; and *c*) by serving as a path of yoga (specifically, of *jñâna yoga*) through which the student can raise his or her consciousness to realize the spiritual truths.

In examining the *SD* in relation to these aims, many agree that this is not the best Theosophical book for the beginner to try to acquire an ordered and coherent new perspective of life. Actually, HPB herself is reported to have said:

If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from

the *SD* one will get only confusion from its study.⁴

To address the need for a more systematic exposition of the Theosophical teachings, Mme Blavatsky published her book *The Key to Theosophy*. To be sure, once the student has a fairly good understanding of Theosophy he can find in the *SD* gems that will contribute to this understanding. However, the Theosophical literature today offers works better fitted to provide a systematic and comprehensive exposition of the Theosophical world view.

Something similar can be said of the second aim of study. More direct and practical teachings as to how to tread the spiritual path can be found in other books and articles within the Theosophical tradition. Here again, the author of the *SD* wrote *The Voice of the Silence*, which is an important contribution in this field.

It is when we come to the third aim listed above, that of study as a form of yoga, that the *SD* still stands unparalleled within the Theosophical literature.

Most books are written in a way that appeal to the intellect of the student—their main purpose being that of conveying certain information. However, Truth is essentially beyond the realm of ideas. As Mme. Blavatsky wrote, it has to be perceived by the higher faculty of intuition:

The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, unless man finds the

answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions.⁵

When dealing with spirituality, books that offer concepts may be useful, but they are limited. Dr Annie Besant pointed out on several occasions that we develop our higher mind not through mere reading, but through hard and strenuous thinking.

The *SD* is not a book to be merely read, but rather to be worked on. The complexity of the teachings and the multiple aims this book sought to attain makes the teachings somewhat fragmentary and difficult to understand at an intellectual level. In Mme. Blavatsky's words:

A work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot

be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it.⁶

The study of the *SD* requires active work by the student. He has to sort the information out, to place the relevant pieces together, and elaborate his own system. This forces him to think, to look inside for answers, trying to figure out the missing pieces he often encounters. Although this feature causes some people to shy away from its study, we must remember that the very effort to perceive the supra-conceptual Truth symbolized by the teachings will gradually deepen our faculty of spiritual perception. This is the reason why Mme. Blavatsky told Robert Bowen that the true student of the *SD* is a *jñâna yogi*.⁷

In the writer's view, it is in this important aspect that *The Secret Doctrine* is still very valuable to the present student and is likely to remain so for many years in the future.

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2. As a simple example of this we can mention that the *SD* taught about the presence of energy in the atom. When, decades later, this fact was discovered by science, the knowledge was used to build an atomic bomb.
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4. Robert Bowen, *Mme. Blavatsky on How to Study Theosophy*, p. 8.
5. H. P. Blavatsky, *The Secret Doctrine* vol. II, p. 516.
6. H. P. Blavatsky, *Collected Writings* vol. 12, p. 235.
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C.V.K. MAITHREYA*

SYMBOLY IN *THE SECRET DOCTRINE*

The Secret Doctrine, which was published in 1888, 125 years ago, is true to its name in every sense. It is a book which offers to the intuitive reader many truths, but remains a secret to others. It is a misnomer to think that any reader can understand the meaning of the various explanations of the symbols in the scriptures and traditions of the world. Over years of study and meditation, some of the meanings unravel themselves, a few in an objective sense, and others, both in an objective and a subjective sense. It would also be too presumptuous to offer in a short article, all the symbolism enshrined in this monumental work.

One's study would be incomplete if one did not understand the extraordinary powers of its author, Mme. H.P. Blavatsky, who under the inspiration of her spiritual Masters, penned this book. At times, it was her writing, using the normal methods and means adopted by any author; at other times, she was an amanuensis for others who were her Superiors. There were times that she was the vehicle of an Adept. Therefore, the interpretation of the symbols is from perspectives far beyond the ken and understanding of the uninitiated. Having said this, let us remember what Mme Blavatsky says in her article, *The*

Real History of the Rosicrucians: "The study and interpretation of symbology forms a most important element in the education of occult disciples..." The journey to understanding the symbols has to begin, sooner or later. In the *Isis Unveiled*, which was the predecessor of *The Secret Doctrine*, she says, "But we ought, perhaps, to explain the ancient use of allegory and symbology. The truth in the former was left to be deduced.... Hence the rejoinder of Jesus when his disciples interrogated him because he spoke to the multitude in parables. "To you," said he, "it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." It is important to understand the need for hiding esoteric truths behind glyph and symbol. The Mahatma says, "On close observation, you will find that it was never the intention of the Occultists really to conceal what they had been writing from the earnest determined students, but rather to lock up their information for safety-sake, in a secure safe-box, the key to which is — intuition. The degree of diligence and zeal with which the hidden meaning is sought by the student, is generally the test — how far he is entitled to the possession of the so buried treasure."

H.P.B. in her article, 'Babel of

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Modern Thought', speaks of *The Secret Doctrine* and its purpose. It would be well worth reading her words: "The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show, that however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all *The Secret Doctrine* claims." Therefore, the moral element is very important when trying to unravel the mysteries enshrined in *The*

Secret Doctrine. In this context, it is of paramount importance to understand that ***The Voice of the Silence*** was given to us by **HPB**, so that the required spiritual and moral foundation is laid when trying to live the life required to understand *The Secret Doctrine*.

In order to enthuse the reader to research further, a few of the significant symbols explained in *The Secret Doctrine* are highlighted here.

The Mundane Egg

H.P.B. explains the different traditions of the world which speak of the 'Egg'. She says, "The "First Cause" had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, "the swan in (Space and) Time." He became the "Swan of Eternity," who lays at the beginning of each Mahamanvantara a "Golden Egg." It typifies the great Circle, or O, itself a symbol for the universe and its spherical bodies.

The second reason for its having been chosen as the symbolical representation of the Universe, and of our earth, was its form. It was a Circle and a Sphere; and the ovi-form shape of our globe must have been known from the beginning of symbology, since it was so universally adopted." She goes on to mention the other traditions such as the Greeks, the Syrians, Persians, and Egyptians who respected this symbol.

The Sarpa (or The Serpent) and the Dragon

This is a much misunderstood symbol, about which H.P.B. has written much both in *The Secret Doctrine* as also in the *Isis Unveiled*. She says in *The Secret Doctrine*, “The Earth is said to cast off her old *three* skins, because this refers to the three preceding Rounds she has already passed through; the present being the *fourth* Round out of the seven. At the beginning of every new ROUND, after a period of “obscuration,” the earth (as do also the other six “earths”) casts off, or is supposed to cast off, her old skins as the Serpent does: therefore she is called in the *Aitareya-Brâhmana* the *Sarpa Rajni*, the “Queen of the Serpents,” and “the mother of all that moves.” The “Seven Skins,” in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity.” We may understand this further from a few lines in the *Isis Unveiled*, where she writes, “we quote from the serpent Mantra, in the *Aytareya-Brahmana*, a passage which speaks of the earth as the *Sarpa Râjni*, the Queen of the Serpents, and “the mother of all that moves.” These expressions refer to the fact that before our globe had become egg-shaped or round it was a long trail of cosmic dust or fire-mist, moving and writhing like a serpent. This, say the explanations, was the Spirit of God moving on the chaos until its breath had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in

its mouth—emblem of eternity in its spiritual and of our world in its physical sense.” The emblem of The Theosophical Society has a serpent swallowing its tail. Elsewhere she writes, “As will be found more than once as we proceed, the “Serpent” and “Dragon” were the names given to the “Wise Ones,” the initiated adepts of olden times. It was their wisdom and their learning that were devoured or assimilated by their followers, whence the allegory... The *Nâgas* of the Hindu and Tibetan adepts were human *Nâgas* (Serpents), not reptiles. Moreover, the Serpent has ever been the type of consecutive or serial rejuvenation, of IMMORTALITY and TIME.”

Satan and the Fall of Angels

There are some extremely interesting truths that H.P.B. gives in the context of Satan and the Fallen Angels. If anthropomorphized and dogmatized by the cunning, these symbols are turned into ones of sin and fear, by which the laity can be manipulated. The real significance of symbols in mythology can be understood in her writings. H.P.B. writes in *The Secret Doctrine*, “The “Old Dragon” and Satan, now become singly and collectively the symbol of, and the theological term for, the “Fallen Angel,” is not so described either in *the original Kabala* (the Chaldean “Book of Numbers”) or in the modern. For the most learned, if not the greatest of modern Kabbalists, namely Eliphas Lévi, describes Satan in the following glowing terms:— “It is that Angel who was proud enough to believe himself God; brave

enough to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored himself in full divine light; strong enough to reign in darkness amidst agony, and to have built himself a throne on his inextinguishable pyre....”... Yes, indeed; it is this grandest of ideals, this ever-living symbol—nay apotheosis—of self-sacrifice for the intellectual independence of humanity; this ever active Energy protesting against Static Inertia—the principle to which Self-assertion is a crime, and Thought and the *Light of Knowledge* odious.” In continuance, she writes, “The *Fall* was the *result of man’s knowledge*, for his “eyes were opened.” Indeed, he was taught Wisdom and the hidden knowledge by the “Fallen Angel,” for the latter had become from that day his *Manas*, Mind and Self-consciousness. In each of us that golden thread of continuous life—periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan—is from the beginning of our appearance upon this earth. It is the *Sutrâtma*, the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads—according to the beautiful expression of Vedantic philosophy.

And now it stands proven that Satan, or the Red *Fiery* Dragon, the “Lord of Phosphorus” (brimstone was a theological improvement), and *Lucifer*, or “Light-Bearer,” is in us: it is our *Mind*—our tempter and Redeemer, our intelligent

liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind*—we would be surely no better than animals.” This should clearly render the right perspective for our clearer understanding of the subject.

The Cross

Yet another symbol, which is associated primarily with the Christian religion, is explained by H.P.B. It is not the intention to give here everything that she says on this subject. Notwithstanding, it should be understood that on closer examination, the Cross is a universal symbol, perhaps mostly popularised by Christianity. For example, she writes in *The Secret Doctrine*, also referring to the work, *The Source of Measures*: “The 3 and the 4, the triangle and the cube, or the male and female universal glyph, showing the first aspect of the evolving deity, is stamped for ever in the Southern Cross in the Heavens, as in the Egyptian *Crux-Ansata*. As well expressed, “The Cube unfolded is in display a cross of the *tau*, or Egyptian form, or of the Christian cross form. . . . A circle attached to the first, gives the *ansated cross*. . . numbers 3 and 4 counted on the cross, showing a form of the (Hebrew) golden candlestick (in the Holy of Holies), and of the $3 + 4 = 7$, and $6 + 1 = 7$, days in the *circle of the week*, as 7 lights of the sun. So also as the week of 7 lights gave origin to the *month* and *year*, so it is the *time marker of birth*.

... The cross form being shown, then, by the connected use of the form 113:355, the symbol is completed by the *attachment of a man to the cross*. This kind of measure was made to co-ordinate with the idea of the *origin* of human life ...”

Many authors both within and outside the Theosophical Movement, have referred to and based their works of religion, philosophy, science and even fiction on the ideas and facts given in *The Secret Doctrine*. It is important for every earnest

student of Theosophy to refer to this great work in his or her quest for truth.

H.P.B. never claimed anything beyond what was true. She was modest as ever when she wrote, “But to the public in general and the readers of the “Secret Doctrine” I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, “I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM.”

LIST OF NATIONAL LECTURERS
THE INDIAN SECTION, THE THEOSOPHICAL SOCIETY
For the year 2013

- | | |
|--|--|
| <p>1. Prof. C. A. Shinde
 Olcott Memorial Library
 The Theosophical Society,
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 Phone : 044-24913528, 09940140228
 Email : alrc.hq@ts-adyar.org</p> | <p>4. Dr. L. Nagesh
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| <p>2. Sri P. K. Jayaswal
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| <p>3. Sri B. D. Tendulkar
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N.C. KRISHNA*

HISTORY OF WRITING AND PUBLISHING *THE SECRET DOCTRINE*

The monumental work of Madame Helena Petrovna Blavatsky, '*The Secret Doctrine*' was subtitled by the author as 'The Synthesis of Science, Religion and Philosophy.' This great work was meant to elucidate the ancient wisdom to all the theosophists, those who were living in various countries, belonging to many races and religions. The purpose of the work was to explain, hitherto, hidden facts of nature which were kept away from the human eye and knowledge.

The first volume of *The Secret Doctrine* came out of the Press in the month of October 1888. Mr. Richard Harte, who lived in London at that time, recorded having received the first copy from the Printer, through a special messenger. It is reported that the second volume of the book was released in the year 1888 or in the month of January, 1889.

The history of writing this book starts much earlier than 1888. Both the Founders of the Theosophical Society, (i.e.) H.P. Blavatsky and H.S. Olcott came to India and were living in Bombay. They were looking for a place to establish the International Headquarters of the Theosophical Society.

Colonel Olcott had the habit of jotting down all the events in his diary, where he mentions having suggested H.P.B. to write a book on theosophy in the year 1879. She made a beginning to write the book on 23 May 1879. At her request, H.S.O. gave a rough sketch of the contents, the book should have. On 25 May, 1879, H.S.O. arranged all the contents and prepared a preface for it by 4 June 1879. In the year 1884, there appeared an advertisement in the journal of the Theosophical Society, that a book titled 'The Secret Doctrine' will be published. Prior to this, there was a letter written by Master K.H. to A.P. Sinnett that *Isis Unveiled* has to be rewritten for the sake of clearing certain misconceptions and ideas about the Theosophical Society. This was during the month of August 1882.

It was said that there were many requests, especially from India to give the information and contents of the book *Isis Unveiled*, at an affordable cost. Some felt that whatever was mentioned or written in *Isis Unveiled* needed to be expanded for better understanding and comprehension. Some of the members asked for more detailed presentation of the Doctrine, which was touched upon in brief in the *Isis*

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Unveiled. H.P.B. decided to expand the original work. It was decided to add certain informations and occult facts which were withheld. As the time rolled on it did help in getting the clearance for additional informations, that needed to go into the book. It was decided that the book will be released in parts every month. After some unavoidable delays, it was decided that H.P.B., the Corresponding Secretary of the Theosophical Society, assisted by T Subba Row, who was the legal counsel to the Theosophical Society, would work together and bring out 'The Secret Doctrine' by June 1884. H.P.B.'s ill health and frequent travels delayed the publication of the book. In the month of November 1884, President H.S. Olcott, through a notice in *The Theosophist* gave the reasons for delay and assured the subscribers that their money was kept safely in a separate Bank Account. Meanwhile W.Q. Judge was directed by the Masters to help H.P.B. in writing 'The Secret Doctrine'. H.P.B. requested W.Q. Judge to go through the two volumes of *Isis Unveiled* and wanted him to make notes on the subjects covered. HPB acknowledged that the notes prepared by W.Q. Judge were useful.

H.P.B. in her letter dated 25 April 1884, to A.P. Sinnett, asserts that she has been ordered by her Master and Guru to write this expanded version of *Isis Unveiled*, which she called or named as 'The Secret Doctrine'. According to Master K.H., 'The Secret Doctrine' will explain many things and set right more than one perplexed

student'. Colonel Olcott also mentioned in his diary that H.P.B. received the plan for writing 'The Secret Doctrine' from Master M. So, we have to understand, that *The Secret Doctrine* was written by H.P.B. at the behest of the Masters of the wisdom.

H.P.B., who reached Adyar to complete the book by the end of 1884, left for Europe on 31 March 1885. In a letter to H.S.O., dated 11 April 1885, HPB requested him to help her in relaying the manuscripts to T. Subba Row, who promised to add commentaries and notes on a weekly basis. Dr. Frantz Hartman, who travelled with HPB on Board the S.S. Pei H.O., wrote to Mrs. Charles Johnston, in the year 1893, about HPB's frequently receiving material intended for writing 'The Secret Doctrine', through Occult means. The paper were manuscripts, which had reference to 'The Secret Doctrine'.

By October 1885, H.P.B. was working arduously, for the book 'The Secret Doctrine'. She was constantly guided and inspired by Master M and Master K.H. She declared to H.S.O. that this is almost entirely a new book. H.P.B. was at Wurzburg in Germany.

It has been mentioned by Countess Constance Wachtmeister that the quotations and references mentioned by HPB while writing the book, were obtained through the Clairvoyant Powers, HPB had. The Countess helped in making a fair copy of the manuscript. She recalls that HPB worked very hard rarely leaving her desk, except

for meals. She used to work from early morning till six 'o' clock in the evening. The Countess says that HPB had her invisible helpers, who extended help in all forms to write 'The Secret Doctrine'

H.P.B. in her own words, through a letter addressed to Dr. Frantz Hartman, in 1885, states, "I write day and night, and now feel sure that my Secret Doctrine will be finished" "It is completely new work"

Dr. Hubbe-Schleiden, a German occultist, who was considered a contemporary of H.P.B., wrote that "*The Secret Doctrine* is a work of utmost importance, actually containing the sacred wisdom of Sages of all times." He felt the book would 'solve the riddles of existence as well as of the macrocosm and microcosm'. H.P.B. was helped in Editorial work by few others. The helpers whose names appear in the annals of history are G.R.S. Mead, Bertram Keightley, Dr. Archibald Keightley, W.Q. Judge, and others. The actual work was revised for improving the language and grammar before the manuscript was given to the publisher. When eventually the book was published, it was done by the Theosophical Publishing Company limited, 7, Duke Street, Adelphi, W.C. It was published and released in two volumes, consisting of 676 and 798 pages respectively. Some unpublished papers collected, from H.P.B.'s belongings, were

published as the Third Volume, in 1897. H.P.B. passed away on 8 May 1891.

The first volume was named 'Cosmogenesis', giving, the details of the story of manifestation and creation. The second volume was called 'Anthropogenesis' dealing extensively with the story of Man and his progress.

The Stanzas of Dzyan are the basis for the core text. It is said that the author obtained the text of the stanzas from the Akashic records, read by the author through Astral Light. Madame. H.P. Blavatsky dedicated the *magnum opus*, *The Secret Doctrine*, in the following words.

This Work

I Dedicate to all True Theosophists,

in every country,

And of every Race ,

For they called it forth, and for
them it was recorded.

H.P.B. was an extraordinary person endowed with indomitable courage, conviction and divine abilities. She presented the ancient, timeless Wisdom, claiming no authority or Power. She presented the ideas, to the world at large, for it's examination and consideration.

It is up to us to study the treatise on theosophy, dive deep into the ocean of that Divine Wisdom, to benefit ourselves and benefit others around us.

S.H.VAIDYA*

COSMOGENESIS IN *THE SECRET DOCTRINE* AND MODERN SCIENCE

Introduction

Cosmogenesis is the term used to explain the complete evolutionary process of cosmos. This process has been given in seven stanzas in the book of Dzryan, and Madam H. P. Blavatsky has enumerated its hidden meaning in part 1 of *The Secret Doctrine*. It is proposed to compare these principles of cosmic evolution with the modern scientific theories, concepts and understanding. The advances in physics, astronomy, microbiology, genetic engineering and satellite technologies have enabled scientists to approach and observe the cosmic processes in totality. The interconnections and commonality of concepts in these disciplines have given new vision and insight to scientists. There are striking similarities between principals and truths given in *The Secret Doctrine* and modern scientific viewpoint. As prelude to this work it is proposed to explain the three fundamental principles enumerated in *SD* as seven stanzas from the book of Dzryan which is essentially 'knowledge through meditation'.

Before we proceed further, it is necessary to understand and get ourselves acquainted with the principles/concepts put

forth in these propositions. The first proposition states the idea of absolute reality. *S.D.* establishes that eternal, boundless, immutable principle, can not be imagined or speculated since it transcends the power of human conception and is beyond reach/ range of thought. This omnipresent reality is impersonal, has no form, non-material which can not be sensed by human or perceived by modern scientific instruments since this absolute reality resides and is latent in every atom, cell, planets, stars, energy in fact whatever we perceive/cognize in the area of matter, mind, consciousness. It is not a finite being but 'Beness' like space or existence. This absolute reality has two basic poles or aspects, the Absolute abstract space and absolute motion. The space represents bare subjectivity which forms substratum/base or background which is the absolute container of All that has existed or still has to come in the existence. The second aspect is Absolute motion representing Unconditional consciousness called as great Breath. The appearance/disappearance, manifestation or unmanifestation of cosmos depends on whether this great breath is active or not. Absolute motion is called *Mool Prakriti*

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and absolute space is called *Para Brahman* which represents two poles of Absolute reality in the field of consciousness. One is precosmic ideation which supplies guiding intelligence in the vast scheme of cosmic evolution and the other is precosmic root substance which creates matter in various grades to form the objective world. These two aspects are so much dependent on each other that one cannot manifest without the other. These form two poles of one singularity which is the absolute reality.

The cosmic manifestation cannot be effected unless these two aspects of one reality/unity are synthesized. In manifested universe there has to be some element which can connect these two aspects of spirit/matter. This is called by occultist as Fohat. It is the bridge or mechanism through which ideas existing in divine thought as cosmic ideation are impressed on cosmic substance which is the guiding power of all manifestation. It is the mysterious link between spirit/matter mind and matter in various forms and grades of duality. These processes form laws of nature which are programmed in the root substance as a divine thought. The Fohat that is the third aspect has different types of links/character depending on which plane it has to function. Thus laws pertaining to matter/material plain cannot be in toto same for astral, mental, spiritual plane.

The second fundamental proposition states that there is regular tidal ebb of flux and reflux which is the nature of absolute reality. When viewed from manifested

universe it becomes Law of periodicity. Science has observed this phenomenon and recorded this fact in nature. Even the modern concept of atomic clock uses the period/duration of orbiting electron around the nucleus. The law of periodicity rules the physical world. In astral plane it is manifested as elation /depression, pleasure/pain, positive/negative thought controlled by Karmic cycles.

The seven planes of consciousness is a fundamental septenary constitution of universe. Each plane of consciousness has its own perceptive power / cognition ability. It also functions through the state of matter corresponding to the plane of existence and recognizes and uses the action of force. Everything from atom to mineral / vegetable, animal kingdom to the highest evolved human being exists as conscious being endowed with the consciousness of its own kind on its own plane of perception. Each plane of consciousness is further divided into seven divisions resulting into forty- nine mystical / physical forces, grades of matter and subplanes of consciousness.

Third fundamental proposition states that every thing in the universe from atom to mineral / vegetable / animal/human kingdoms is progressing towards perfection. This evolutionary process takes place according to the Cycles of Necessity and appears as Rounds and Chains. The Cycle of Necessity is incarnations according to Karmic laws. The whole order of nature envisages a progressive march towards higher life with its endless adaptations.

There is triple evolutionary scheme monadic, intellectual and physical. The monadic evolves towards higher spiritual beings; the intellectual progress ensures development of intelligence, intuition for grasping /perceiving the Truths of higher spiritual principles. The physical progress prepares /creates vehicle congenial for growth of spirit/intellect. This evolution in consciousness, intellect and physical represents highest state of spirit, mind and matter. It is contemplated that our progress in scientific, technological and psychic fields should be aimed and directed towards this goal.

Modern science and Secret Doctrine

Since 1888 when HPB had written *The Secret Doctrine*, a fountain-head of esoteric philosophy, it had greatly influenced minds of scientists, philosophers, and religious men. Some of the concepts and propositions were easily understood by logical/rational mind while some of them were poetic, symbolic, and appealed to the intuitive mind. Some of the principles appeared to be abstract, but could be seen as realities in nature, when given deep thinking and contemplation. The primary focus in science and *SD* is on finding of universal laws governing human evolution and all natural phenomenon which underlies the observable universe. The genuine esotericist knows that nature is vast organic whole and go beyond the surface appearances to penetrate their noumenal depth. Understanding this phenomenon means revealing invisible realms, which

contains causal elements for producing outer sphere which is perceptible to the senses.

Throughout the ages this subject appealed to the evolved minds and was tackled by two distinct approaches. One is based on probing / researching in the outer sphere, the way of scientists, the other was creation of mystery schools where emphasis was on enhancing capabilities of human perception, cognitions by evolving to higher level of consciousness. This was achieved by meditative practices to awaken the inner faculties of mind, intelligence and intuition. The mystery school focused on achieving true insights experientially which is analogous to validation by experimentation by scientists. Both methods are valid to understand and know realities / facts of nature and human constitution. The scientists believe in reasoned out theories to be validated through experiments whereas the mystic depends on his experience and realizes it as living truth.

The ideas mentioned in *SD* regarding world-view and cosmogenises are now getting accepted by recent scientific research. The basic fundamental theories are being revised based on newly acquired observational methods / tools / data. Some of these similarities, where principles stated in *SD* are being generally accepted / validated by the scientific community are as follows;

World of opposites-bipolar aspects

We live and experience contrasts in every walk of life. Light / shadow, mountain

/ valley, night / day, growth / decay, north / south, elation / dejection, are essentially polar opposites of the same phenomenon. Everywhere there is a unity in multiplicity. In the manifested world, the two poles of consciousness and matter are intertwined at different levels. The matter has some degree of consciousness and the spirit requires minimum level of matter for manifestation and to show its existence. Thus the polar opposites are mutually interdependent and form part of basic unity. In fact front / back, psyche / soma, energy / matter, particle / wave, are nothing but two ways of approaching polar/aspects of reality. It is perceived that each of these complementary aspects provide partial view of reality, and are limited. Thus it is necessary to understand / grasp the basic unity in seemingly opposite poles to get wholistic picture and comprehend the reality.

The Unity of Motion, Space and Time

Time, space, motion are so much interrelated that there is no independent existence for them. The space provides the background for play of time / motion. Without motion there is no time, since time is nothing but the duration between two events caused by the absolute motion. Thus this triad is inter penetrating and is the root cause of phenomenal world. Similar to Einstein's concept of four dimensional continuum made of three vectors of space / time, the union of space, time, motion is the basic three dimensioned continuum on which all the drama of nature unfolds. Aristotle saw that time is the property of

motion on the material/physical plane and is the product of motion in space. HPB relates motion on the material plane to its noumenal aspect.

The motion on astral plane is the continuous flow of thoughts, emotions, which is felt as psychological time. With different states of consciousness, the speed at which time flows changes/ varies. This phenomenon is similar to physicist's concept of atomic clock which slows down at near velocity of light and is affected by gravity.

Quantum theory and unpredictability

In general quantum mechanics does not predict a single, definite, result during observations. Instead it predicts number of different possible outcomes and tells what are the probabilities of each of these outcomes to happen. Quantum mechanics thus introduces an unavoidable element of unpredictability or randomness in science. Moreover as observed by many scientists, this is the fact of nature and perfectly agreed with the experimental results. The Planck's quantum hypothesis proves that although Light is made of waves, in some way it behaves like particle which is called photon. Heisenberge uncertainty principle states that particles also behave as in some respects as waves, they do not have definite position but behave as per certain probability condition and distribution. In singularity theorems when very large gravitational fields are encountered in Black holes or Big Bang conditions, the effects of quantum mechanics become significant.

It would be seen since at each point of time in space, the conditions governing the event continuously change, the uncertainty prevails. HPB states that each moment is new / fresh as compared to similar past and present moment is the only reality, the unpredictability prevails in all the fields of science /nature. Uncertainty principle establishes itself as the reality in nature. As consciousness grows the unpredictability is more or less seems to govern in the world and individual's life.

The origin and fate of universe

Einstein's general theory of relativity predicted that space /time began at Big-bang singularity and will come to end at Big-crunch. The concept of singularity in astronomical term means that density of universe and curvature of space-time continuum would be infinite. Since mathematics can not handle near zero and infinite numbers, this means that there is one point in the universe where theory itself breaks down .Such point is called singularity. It was proved mathematically that around twenty thousand million years ago all the galaxies must have been compressed in one point when the force of gravity would be infinite, which is the point of Big-bang singularity .At that time the Big- bang explosion took place and all the matter in the universe got hurtled and started spreading in all directions. This phenomenon is today observed as Red shift. This shift proves that all galaxies are moving away at high speed resulting into expansion of universe .It is predicted that

this expansion will come to a halt and the universe will start contracting to regain its original state of singularity, called as Big-crunch. The steady state theory has been virtually denied by majority of astronomers / physicists based on recent observations. This phenomenon is analogous to Breathing-in and out as mentioned in *SD*. It has been generally accepted that Time/Space/Motion continuum has a beginning at this singularity. Several mathematical models put forth and latest astronomical observations, has shown the possibility of Big crunch. It is considered by scientists working in the area of quantum gravity /mechanics that such a collapse can take place under very high /intense gravity field creating the condition of Big-crunch. Observations of expanding universe have shown that Einstein's general theory of relativity represents only phenomenon of expansion but could not explain how the condition of singularity can be caused. The theory of quantum mechanics / gravity explains the possibility of big crunch. It is now conceived that both Micro and Macro phenomenon are responsible for creation and annihilation of cosmos. The statements by HPB that both Micro/Macro are essentially opposite poles of reality governed by same class of rules is now agreed by scientists through theoretical/ experimental means. The presence of antimatter /matter, vast galaxies / black holes, energy/dark energy show that during creation of universe, the nuominion principle of its annihilation is built into its structure. Thus manifestation / unmanifestation are a

singularity where these merge into unity. The principle of uncertainty shows that events occur not as per human logic but are also governed by certain randomness where deviations are derived from hidden impulses which man has yet to understand.

Evidence of Unseen Energy

The world view of modern physics is much more compatible with the idea of super physical realities as compared to nineteenth century mechanisms / materialism. Einstein has shown that matter can be converted into energy. Many kinds of energies and grades of matter have been discovered. The modern physics opened the door for recognizing and acknowledging the presence of unseen realms / realities which are beyond the human perception. The experimental data from parapsychology reveal the presence of mind /astral energy, which go beyond the purely materialistic world. The phenomenon of psychokinesis (PK) showed the ability of mind energy to influence the matter through non-physical means. The discovery of L fields (Life energy) which are of electro-magnetic nature indicated the presence of unseen forces in seeds, animals, human aura. The data /results of ESP experiments, morphogenetic field measurements in embryology help to explain many mysteries which were not understood earlier. Plants /animals are found to be responsive to human psychic fields. The vegetable and plants grow faster when exposed to classical music. Dr Tiller, who is in forefront in investigating in subtle energy fields

concludes that nature seems to organize and radiate information than just the physical space-time frame.

Evolutionary Theory

Science which can study history of forms tries to extrapolate the futuristic developments but does not comprehend the consciousness behind this process. Theosophy asserts that form evolves from the power of consciousness, which is present in seed form and gets manifested on the physical level. Rather it gets unfolded, being the objective level of consciousness as a thought. Science and theosophy both agree that life is continuously developing organisms which are more responsive to the inner demands of consciousness. 'Survival of the fittest' theory cannot explain why life should have progressed beyond single cell organisms which are eminently fit and still survive today. Living things have developed into greater and implicate order of complexities rather than following second law of thermodynamics which predicts 'Thermal death' through maximum entropy as heat and energy disperse equally through the space. Albert Szent- Gyorgy- a noble laureate in biochemistry suggests that drive towards greater and complex order is the fundamental principle in nature. Ilya Prigogine, a Belgian physical chemist won the noble prize for his mathematical theory which explains and predicts how this greater complexity arises. He demonstrated that when open systems like seeds / living creatures reach a certain level of

complexity they tend to fall apart but again try to reorganize into higher level of complexity. It is very clear that this phenomenon which has been observed and proven mathematically can be explained by bringing a concept of conscious evolution, which drives and compels these parts into higher order of intelligence. Theory of Adaptive system, emergence theory, chaos theory has suggested that there is a built in urge / motive to form a new whole or holon. Preadaptation is another mystery, for which current scientific evolutionary theory has no answer. For example, why should the fins of certain type of fish gets changed into a system of bones which would later support their descendant on land. This shows that the apparently useless features are precursor to the possibility of unfoldment of future forms.

In the evolutionary process each system is having Holons or new wholistic atom which has capability of transcendence; the new holons appear maintaining old features with new additional capacities not observed earlier. Evolution rests on this transcendent power of holons to unfold new patterns, entities, capacities, which are part of creative intelligence. Intelligent design theory, proposed by the creationist also hold that there are higher dimensions which affects nature, they also observe flaws in neodarwian theory such as gaps in the fossil records and surprise emergence of new features of species. D Arcy Thompson, a zoologist and mathematician, posited the Principle of Discontinuity which was

observed in organic and inorganic forms. Through his mathematical analysis of living forms, he concluded that the perceived changes in form are less due to external environments but because of unfolding of internal built in potential plan. This statement is clearly in agreement with HPB, which states that Universe is worked and guided from within outwards. The principle of discontinuity states that, the forms within A TYPE can be transformed but different types let us say B TYPE can not be converted into other. This brings the concept of classification whether physical, biological or in the level of consciousness which ultimately gives rise to Septenary division mentioned in *SD*.

In biological sciences, evolution is a single organizing principle of all biological forms and their variations. The term is often used as the process of natural selection. Even though natural selection is one of the ways or the mechanism through which evolutionary process operates, there are other genetic reasons due to which variations occur. Evolution can be termed as a change over time of inherited traits found in the population of individual species. Some of the distinguishing characteristics observed comprise of phenotype which are mainly responsible for continuity in physiology, anatomy, biochemistry and behaviour, from generation to generation. Evolution acts on existing variations of inherited traits encoded within the available gene pool. Additionally variations can enter in the gene pool by mutations of DNA,

epimutations (the changes due to unknown reasons) and genetic of survival/reproduction. Other mechanism includes genetic hitchhiking, genetic drift and recurrent biased mutations or migration. Darwin's theory is based on Adaptations, variations or diversity, over population beyond environmental capacity to support, and reproductive success. But this theory does not explain gene inheritance or random gene mutations. Today genetic theory accepts the fact of randomness during evolutionary process, which is the cause for creation of new species. The modern theory is more comprehensive and is based on wholistic view as proposed by SD. It states that, all living beings are related to one another in varying degrees since they share a common ancestor. It also suggests that new species result from random heritable genetic mutations (probably by the force of consciousness). Mutations that result in an advantage in survival and reproduction are carried forward and propagated and the others are discarded.

Thus nature is continuously learning from past experiences and evolving. The concept of ladder of evolution may be comforting to human being since man assumes himself at the pinnacle of perfection. But natural selection does not work that way, rather nature uses the material available in genomic diversity keeps whatever is successful and discards the rest. Actually these failed lines of developments are not destroyed but put off for further progress. Thus in natural selection, fitness means ability to adapt with the environment and change and is not linked to progress or perfection. When HPB says that all creatures, including human, are evolving it only states the general principle governing the evolutionary trend. In a way, path of evolution is not a predetermined course but is a dynamic truth which adapts, adjusts and learns based on previous experience and evolves new forms, structures, capacities. This process is a real time task bringing new awareness and is more like evolution in consciousness.

**NOTE: The next issue of The Indian Theosophist
will be published in July 2013.**

NEWS AND NOTES

ASSAM

Adyar Day was observed on 17 February, 2013. The function was organized by Nalbari Theosophical Lodge Coordination Committee in the auditorium of the Mahendra Narayan Choudhury Balika Mahavidyalaya with Bro. Gokul Chadra Deka, Vice-President of the Assam Theosophical Federation, in the chair. More than sixty brothers and sisters attended it. After the Universal Prayer, Bro. Naradev Sarma, Secretary of the Coordination Committee, welcomed the members. Bro. Bhupendra Kumar Pathak, enthralled the house with a semi-classical song, composed by Vaisnab Saint-Mahapurush Sankardev in 16th Century. Bro. G.C. Datta, Publicity Officer of ATF, spoke about the significance of the Adyar Day and Bro. Amuty Prasad Das rendered a devotional song.

Bro. Raghu Nath Choudhury, Secretary. A.T.F., released two books, one of which was poetry of Dr. Khagen Deka and the other was a Glossary of words from Theosophical books containing meanings in Sanskrit, Hindi, and Assamese language. The book was based on the Glossary of the Theosophical Terms- a booklet published by the Indian Bookshop, the Indian Section of T.S., Varanasi. Bro. Durga Kinkor Goswami released another

book of poems by young Sis. Nilakshi Choudhury.

Brother Raghu Nath Choudhury delivered a talk touching points of Theosophy and importance of Adyar. Brother Ghanasyam Deka, Makibar Rahman, Sister- Himadri Talukdar and Bro. Nandeswar Haloi also spoke in the meeting.

Bro. Gokul Chandra Deka in his Presidential remarks urged all members to live the ideals of Theosophy. Vote of thanks was offered by Bro. Ramesh Chandra Sharma. Shanti Mantra paath was done by Bro. Iswar Chandra Goswami.

A devotional song was rendered by a group of sisters conducted by Sis. Maina Chakravorty. An amount of Rs. 668/- was collected on this occasion for Adyar.

Adyar Day was observed at the Headquarter of the Assam Theosophical Federation, with Bro. Dhireswar Sarma in the chair. Bro. Nagendra Chandra Dutta, Vice-President, welcomed the members and dealt with the significance of the day. Bro. Ramesh Chandra Deva Sarma, Bro. Anil Chandra Barua and Bro. Harsha Das spoke about the occasion, lives of C.W. Leadbeater, Bruno, Jiddu Krishnamurti and H.S. Olcott. An amount of Rs. 1140/- was raised for Adyar.

Pragjyotishpur Theosophical Lodge

also observed Adyar Day with Bro. Jatin Chandra Patwari as chairperson of the meeting. Bro. Vinod Malla Barua paid tributes to the members of Assam who played vital role in spreading the message of Theosophy, by way of translation of books and by organizing new Lodges. Bro. Ajna Ray and Dr. Jagannath Patgiri spoke about Adyar. An amount of Rs. 440/- was collected for Adyar Fund.

This significant day was observed at Bhaskar Jyoti Theosophical Lodge, Panjabari Theosophical Lodge and at Pragati Lodge in Jorhat Upper Assam as well. At all these places the speakers paid tributes to Bruno, C.W.L. Col. Olcott and mentioned about the importance of Adyar the Headquarters. Besides, money was collected from members and sent to Adyar.

BIHAR

Prof. C.A. Shinde, National Lecturer, and Bro. U.S. Pandey, Federation Secretary of Uttar Pradesh, were invited by the Theosophical Lodge of Chapara on 11-12 March, 2013. Prof. Shinde delivered a talk there on 'Theosophy and Science' and the summary of the talk was presented in Hindi by Bro. Pandey. Prof. Shinde delivered a talk on 'How to become good citizen' before a gathering of about 250 students of graduate and post-graduate level. It was followed by interaction with the students who raised some serious questions which were explained by Prof. Shinde and Bro. Pandey. Prof. Shinde spoke on 'Karma' in a special meeting of the Lodge.

BOMBAY

Bro. Keki Palkhiwala delivered a talk at Blavatsky Lodge on 'Music' : A Master Miracle in Manifestation- The Healing Power of Music'.

Bro. H.K. Sharan addressed a joint meeting of Shanti Lodge and Unity Youth Lodge on 24 January in which he explained the meaning of 'Freedom'.

Sis Kokila Mahadev Desai of Blavatsky Lodge passed to peace on 21 January, 2013.

GUJARAT

The Federation organized a study class at Junagadh on 24-26 January, 2013. The subject studied was *The Voice of the Silence* and it was directed by Bro. Y.P. Desai.

In the General Body Meeting of GTF, held at Junagadh on 24 January, the following members were elected: Bro. Naresh Bhai A.Trivedi-President; Bro. Kantilal P. Potel-Vice President; Bro. Darshan C. Modi-Hon Secretary; Bro. Vallabhabhai V. Rakhodiya- Jt. Secretary; and Bro. Profulbhai D. Shah-Treasurer.

KARNATAKA

A three-day study camp was organized by Kolar Gattahalli Ashram. There were 120 participants. The subject was Theosophy and Ancient Wisdom of India. Subjects like Reincarnation, death and after, karma, soul strengthening, and evolution of man as explained in Vedas, Upanishads and Bhagavadgita were dealt

with in depth. The participants keenly participated in discussions. There was Hari katha programme by Kalashree N.R. Jnana Murthy, member, Film Censor Board who happens to be a member of Kolar Lodge. Three senior members were honoured and 5 books in Kannada, namely *Kathopanishad*, *Death and After*, *Divine Plan*, *Adyatma Vidya* and *Death* as explained in Indian scriptures were released on this occasion.

KARALA

In connection with the Centenary Celebrations of Kerala Theosophical Federation a North Zone Conference was held at Gauthama Lodge, Cannanore, on 16 and 17 March 2013. Bro. S. Harihararaghavan, General Manager, International Hqrs, Adyar, was the Chief Guest. The venue of the conference, was Gauthama Lodge which is one of the oldest lodges in Kerala founded in 1903. The light of Theosophy was brought to Cannanore by Bro. K. Narayananswamy Iyer, the then General Secretary of the Indian Section. The initial beginning of the lodge was as a Youth Lodge which was turned into an Adult Lodge of the Society and was inaugurated by Justice Sir. T. Sadasiva Iyer, then G.S of the Indian Section. The Lodge was the training ground for many stalwarts like Sri. V. K. Krishna Menon, (Former Defence Minister of India) and Sri. A.K. Gopalan (First opposition leader in the Lok Sabha). The lodge was also instrumental to various social reforms in the area which paved the way to ban of animal sacrifice, untouchability etc.

On 16 March, the Chief Guest hoisted the flag of T S in the lodge compound followed by the singing of *Pathaka Vandanam* composed in Malayalam. Before starting the proceedings, the President, Secretary and all the senior members of the lodge offered floral tributes before the statue of **Lord Buddha** and the photographs of the **Founders of the Society**. Bro. K.C.S. Nambiar, President of the Lodge, in his welcome speech narrated the short history of the lodge and paid tributes to various Theosophists who worked for the formation of the lodge and its growth. Dr. M.A. Raveendran, President, K.T.F., presided. Br. K. Dinakaran, Secretary, K.T.F, read out greetings received from various individuals. Delegates from various lodges conveyed greetings in person.

Bro. Harihararaghavan inaugurated the conference. He conveyed greetings on behalf of Sis. Radha Burnier, International President, T. S. and also from the Adyar Lodge. In his inaugural speech he said that each Federation should consist of good lodges so that the Federation work shall be more fruitful. The present religious antagonism is due to the fact that many superstitions were introduced into the religious practices by selfish people. He also said that we need inward discipline and strength should come from within by understanding Theosophy. Theosophical Society should keep its own identity hence it has a special role for the regeneration of humanity. Our thought power should be

used for sending positive thoughts. Selfishness and spirituality will not go together. One cannot serve God and Mammon at a time.

Bro. K. Dinakaran, formally inaugurated the Bookshop of Cannanore Lodge by giving a book to Major Padmanabhan and said that books are integral part of Theosophical study and requested other lodges to open such Bookshops in their lodge buildings so that members as well as the public will be benefited by the wisdom of Theosophical books. He also thanked Theosophical Publishing House, Adyar, for providing books for sale. An exhibition of Theosophical books was also arranged in connection with the Conference.

At 5.30 p.m. the meeting of the K.T.F Centenary Celebration Committee was held. At 6.30 p.m. an informal meeting of the members was held in which members raised various doubts which were clarified by the Chief Guest, President and Secretary, K.T.F.

On 17 March, the programme commenced in morning with *Bharat Samaj Pooja* led by Sis. Laxmi Bai. Bro. Madhusoodanan Pillai, Treasurer, K.T.F., presided over the morning session. Bro. S. Sivadas, former Secretary, K.T.F, spoke on “**Universal Brotherhood: a Fact in Nature**”. Bro. Unnikrishnan, spoke on the “**Evolution in the light of The Secret Doctrine**” Bro. K.V. Chandrasekharan spoke on “**Theosophy the Divine**

Wisdom”.

Bro. Harihararaghavan delivered his keynote address “**Theosophical values for a Fast Changing Society**”. He also distributed the Diplomas of new members.

A symposium on the subject **Loving action is Divine Wisdom at Work** was held in the afternoon. Prof. R.C Tampi, former President, K.T.F., chaired. Bro. K. Dinakaran, Secretary, K.T.F, and Sis. Sobha spoke on the subject.

Prof. R.C. Tampi in his talk narrated the glorious services done by the former leaders of the Society like Bro. N. Sriram, C. Jinarajadasa and the leaders of K.T.F. who inspired young members like him in past. He also pointed out that there are certain disciplines which everyone should follow while organizing and attending the Theosophical meetings such as punctuality, and serious attention. The speakers should also come well prepared for the talk and should avoid giving casual remarks.

Bro. Hariharargahavan delivered the valedictory address. Bro. K.C.S. Nambiar, President of the Gauthama Lodge made his concluding remarks about the conference. Bro. K. Dinakaran formally thanked the Chief Guest and all the members who made the conference a success. Bro. K.K. Haridsan, Secretary of the Gauthama Lodge, gave vote of thanks. The meeting concluded with *shanti mantra*.

The Kerala Theosophical Federation’s Centenary Celebrations will be held at Trichur on 25-26 May 2013. Those who

wish to attend the Celebrations may please contact the Secretary, Kerala Theosophical Federation on Mobile No.: 9495739773 or email: dinakaran60@hotmail.com

Dr. T.I. Radhakrishnan (Diploma No. 71184) of Thrissur Lodge and Bro. N.Chandrasekharan (Diploma No. 65463) of Annaporni Lodge, Alleppey, have passed to peace.

M.P. & RAJASTHAN

Besant Lodge, Brahm Vidya Kendra, Jodhpur and Theosophical Order of Service (T.O.S.), Annie Besant Group, Jodhpur, jointly organized a special programme on 17 February. It started with All Religion Prayers, followed by philosophical thought and musical evening. Mr. Sandeep Bhandawat, President, Besant Lodge, Jodhpur, presided. In his presidential address he described theosophy as the best art of living a peaceful contented life. He also offered prayer of the Jain religion.

The chief guest of the programme, Dr. Gopal, a recognized scientist and former Director, Defence Lab, Jodhpur, recited Buddhist prayer. He emphasized on the inherent power of yoga and how it can bring positive change in life. Dr. Kamal Mahnot, President of the Federation described Adyar as the confluence of knowledge, science, spiritualism, love, service and dedication. She explained the significance of Adyar Day and its association with many great personalities. Mr. Ramswaroop Dhoot read out a paper indicating the significance of the day.

Under the able guidance of teachers Ms. Anita Chouahn and Ms. Madhu Saha, a group of students from Shwetambar Jain School rendered prayers and songs on this occasion. They were presented with the appreciation certificates by Theosophical Order of Service (T.O.S.), Annie Besant Group, Jodhpur.

The special guest of the programme was a senior Theosophist and social worker Mr. Magraj Phophalia.

Sri M.L. Jain spoke on 'Dr. Annie Besant and Theosophy' in a meeting organized by Vikram Lodge, Ujjain. The other activities held under the auspices of the Lodge were Bro. Vinod Narvare's impressions regarding the Workers' Training Camp held at Adyar in August 2012 and a general discussion on 'Service.'

The programmes organized by Vikram Lodge in Jan.-Feb. 2013 were: Bharat Samaj Pooja conducted by Bro. R.S. Gupta; discussion on Watch Tower Notes published in the November and December issues of 'The Theosophist', salient features of the Presidential Address delivered during the 137th International Convention-explained by Bro. Ashok Kaul; main features of Prof. P. Krishna's talk 'The Future is now' explained by Dr. S.C. Kori; a general discussion on Nivritti Marga; Dr. A.C. Gulahti presented the theme of the Besant Lecture on 'A Vision of Free India-Is it a Mirage?' delivered by Justice J.S. Verma; Bro. Ashok Kaul spoke on the significance of Adyar Day and gave interesting informations

about the spiritual centre of the Society- Rs. 3150/- have been received from the members for Adyar Day Fund; the members of the Lodge expressed their views in a discussion on 'the present shapes the future'.

MARATHI

A meeting to observe Adyar Day was held at the Theosophical Lodge in Sangali on 17 February. Bro. V. M. Kadekar spoke on this occasion on 'Some glimpses of the life of C.W. Leadbeater'. The other talks and the name of speakers on this occasion are 'Bruno' by Bro. S.B. Kumbhar; 'C.W. Leadbeater' by Bro. Sanjay Jangam; some experiences during the stay at Adyar by Bro. S.D. Potedar; and 'Teachings of J. Krishnamurti' by Bro. C. R. Mali. Rs. 1200/ collected from the members on this occasion were sent to Adyar by the Treasurer of the Lodge Bro. S.B. Kumbhar.

TAMIL

The 86th Annual Conference of Tamil Federation was held on 20-21 October 2012 in the serene natural surroundings of Sivaskthi garden, organized by the Dharapuram Theosophical Lodge. Dr. M.V. Rengarajan, President of the Federation, presided over the Inaugural Session. Bro. C. Karanamoorthi, Secretary of Dharapuram Lodge, welcomed the delegates and the guests. Prof. M. Natarajan, Secretary of the Federation, gave the introductory speech. Bro. S. Ramu, General Manager of the T.P.H. Adyar, was the chief guest. He delivered the Inaugural

Address on the theme- 'Nature of our existence', using power point presentation.

In the afternoon, Bro. S. Ramu conducted a panel discussion on 'Reverence of Life'. The participants were the Tamil Federation lecturers, namely, Bro. N. Rathinam (Louts Lodge, Vellore), Bro. V.L. Satchidanndam (Raja Lodge, Gandhi Nagar) and Bro. N. Arthanari (Sri Krishna Lodge, Pondicherry). It was followed by Questions and Answers session. On the next day Bro. S. Ramu delivered the valedictory address.

The short talks delivered in the Annual Conference were: Theosophy and the Wonders of the universe' by Bro. P. Devarajan of Dharmapuri Lodge; 'Thiruvachagam and Theosophy' by Bro. M. Krishnan, Secretary of Dharapuram Lodge; 'The significance of *At the Feet of the Master*' by Bro. M.S. Chandraharam of Salem TS Lodge; 'Theosophy and Bhagavad Gita' by Bro. E.T. Sarveswariah, Secretary of Krishnagiri TS Lodge; and Glimpses of Theosophy in Tamil Literature' by Bro. M. Palaniappam of Porundi TS Lodge, Ambasamudram.

Theosophical books and certificates of merit were presented to the winners of the elocution and essay writing competitions conducted on Theosophical topics for school students. There was an interesting entertainment programme of music and mimicry by some talented delegates. Impressions regarding the Annual Conference and the functioning of the Tamil Federation were given so as to provide vital

feedback. Copies of the English translation of *Thiruvachagam* by Dr. G. Pope was presented to all the delegates. Bharat Samaj Pooja was performed on both the days by Sis. M. Vijayalakshmi of Salem TS Lodge.

The meeting of the General Body and the Governing Council of Tamil Federation were held to discuss vital issues such as (i) Administration of Lodge properties & accounting (ii) Organizing study camps and seminars, (iii) Promoting TOS activities, (iv) Starting new TS Lodge and taking necessary steps to increase membership, (v) Translating TS books into the regional language (Tamil), (vi) printing pamphlets, brochures & handbills in Tamil, (vii) presenting copies of Theosophical books, journals & pamphlets to local libraries and educational institutions so as to propagate Theosophy in the right perspective. (viii) Appointing Bro. M. Palaniappan of Porunai TS Lodge, Ambarasamudram, to serve as Lecturer of Tamil Federation.

In spite of heavy rain, 61 members from 14 Theosophical Lodge, special invitees, students & volunteers attended the Annual Conference.

Dr. Annie Besant's 166th Birth Day was celebrated by arranging special activities. Besides lectures in some of the Lodges of the Federation such as Salem TS Lodge: food packets and snacks were distributed to the inmates of the Guild of Service.

Dharmapuri TS Lodge organized a free Medical Camp and distributed free

medicines to the poor patients. Bro. K.A. Marickam, Secretary of the Lodge, provided lunch to the inmates of the Home for the aged and poor people.

Sivaganga TS Lodge: The Treasurer Bro. V. Thangamani donated RS 1000/- to a poor woman to meet her medical expenses.

Satya Vrada TS Lodge, Kanchipuram: Distributed dresses and sweets to 155 poor students of S.S.K.V. Elementary School.

Sri Krishna TS Lodge, Pondicherry: The President, Bro. V. Padmanaban donated Rs. 10,000/- to a poor girl to pursue her B.Ed. Degree course.

The Foundation Day was celebrated on 17 November 2012 with special meetings focusing on the life and work of the Founders of the T.S.- Col. H.S. Olcott and Madame H.P. Blavatsky. Copies of the revised Tamil Edition of the 3 books – (i) *At the Feet of the Master*, (ii) *The Light on the Path* and (iii) *The Voice of the Silence* were distributed to the Lodges with decent discount in prices and freely donated to local Libraries and Educational Institutions. Sri Brahma Vidhya Lodge, Kumbakonam, organized tree plantation jointly with Ex No RA Movement. Dharmapuri TS Lodge donated Rs 1500 worth food items to Gandhi Seva Centre Hostel at the village of Kadamadai.

Work done by Federation Lecturers

Bro. N. Rathinam gave a special talk on 'Theosophy and Thiruvachagam' at the Raja TS Lodge, Gandhinagar, on 24.10.2012

and 'the Nature of our existence' on 14.11.2012. He translated into Tamil the article 'Fundamentals of Theosophy' by C. Jinarajadasa and 6000 copies of this pamphlet have been printed in Tamil, distributing them to the public at large, so as to promote the propagation of Theosophy in the desired direction.

Bro. V.L. Satchidanandam gave special talks on 'The Values System and Theosophy' at the Raja Lodge on 31.10.2012 and on 'Theosophical Life' on 28.11.2012.

Bro. M. Palaniappan spoke on 'Theosophy in Tamil Literature' at Porunai TS Lodge, Ambasamudram on 18.11.2012 and 'Theosophy and Thirukural' at the Thiruvalluvar Kazhagam in Ambasamudram.

Prof. M. Natarajan, Federation Secretary, was the Chief Guest in a function of a school in a village on 06.12.2012 where he spoke on 'Theosophy and Education'.

Award to the Federation President Dr. M.V. Rengarajan: on the occasion of the 40th anniversary celebration of the 'Russian Centre of Science & Culture' held on 14.12.2012 at Sri Mutha Venkatasubba Rao Concert Hall, Chennai, under the auspices of the Indo-Russian Cultural & Friendship Society (IRCUPS), the Russian consulate General presented the Nikalai Golden Award to Dr. M.V. Rengarajan in appreciation of his service as Patron, IRCUPS.

Bro. E.T. Sarveswariah, Secretary of the Krishnagiri TS Lodge, paid a visit to

the Sathyavedu SC-ST students hostel in Chittur Dist, Andhra Pradesh and donated Rs. 5000 for the development of infrastructure facilities and spoke on the Theosophical Order of Service.

TELUGU

The 93rd Annual Conference of Telugu Federation was held at the Theosophical Lodge of Visakhapatnam from 8 to 10 February, 2013. Bro. M.P. Singhal, International Vice-President, T.S. was the Chief Guest and the theme of the conference was 'Human Regeneration & Contemporary World'. Bro. Singhal delivered the Inaugural Address and a public lecture on 'The Art of Listening'. Sis. M. Laskhmi, Federation Lecturer, spoke on 'Importance of Self-Knowledge in the contemporary world'. Bro. N.C. Krishna, National Lecturer, Indian Section, delivered a talk on 'Human Regeneration & Lodge Work'. The theme of Bro. K. Krishna Phani (of Hyderabad) was 'It is enough if you transform yourself'. Bro. D. Varaha Murthy, Federation Lecturer, expressed his views on 'Theosophy is for Human Regeneration'. Dr. N.C. Ramanujachary, Jt. General Secretary, Indian Section, delivered the Mohanangarao Memorial Lecture on 'Life in the Modern World'. Bro. C.V.K. Maithreya, Vice-President, Madras Theosophical Federation, spoke on 'Spiritual Regeneration of Humanity' and the subject of Bro. N. Durga Prasada Rao's talk was 'Theosophy for the Present'. Dr. Suneetha Maithereya Vice-President, T.O.S. Chennai, gave a talk on 'Salvation

through Service'. The vote of thanks was given by Bro. G. Subrahmanyam, Federation Secretary.

UTTAR PRADESH

Members of Dharma Lodge, Lucknow, organized study of *The Secret doctrine* (Cosmogenesis) on 20, 21, 22 Feb. The study was guided by Bro. U.S. Pandey. Besides, the following talks were held: 'Religious Values' by Bro. Sandeep Srivastava; 'New Propositions in *The Secret Doctrine*' by Bro. U.S. Pandey and 'Life of a Theosophist' by Bro. Shikhar Agnihotri.

Prof. C.A. Shinde, National Lecturer, delivered a public talk on 'Science of Life' on 7 March in Dayanand Inter College, Indira Nagar, Lucknow before a gathering of about 50 persons including members of Satyamarg and Dharma Lodge, students and teachers of the college and also general public.

Bro. M.P. Singhal, International Vice-President, delivered a talk on 'INSIGHT' on 11 March in a meeting attended by members of Satyamarg and Dharma Lodge. Bro. Singhal delivered a public talk on 'Human Destiny' on 12 March before a gathering of students and teachers of Rama Degree College, Lucknow.

Bro. B.D. Tendulkar, National Lecturer, delivered talks on 'Thought Power' on 2 and 4 March at the Lodge in Noida.

Study camp on 'Spiritual Life and Meditation' was organized by U.P. Federation at Gorakhpur from 8 to 10

March. The study was directed by Prof. C.A. Shinde in which about 40 members from Agra, Kanpur, Shuklaganj (Unnao), Lucknow and Gorakhpur lodges of U.P. Federation and also from Bhopal and Ahmedabad participated. The study camp started on 8 March with recitation of Universal Prayer. Bro. Ajai Kumar, Vice-President of Sarvahitkari Lodge, welcomed the participants and the Director of study. Prof. Shinde covered various aspects of spiritual life exhaustively, focussing on three basic aspects viz. 'A Clean Life', 'An Open Mind' and 'A Pure Heart'. Three groups of four members each were formed out of participants. Each of the three groups was assigned one of the three basic aspects for contemplation. Each member of the group presented his/her views on the basic aspect assigned to that group. A silence session of one hour was observed by all participants on each day of the study. Bro. U.S. Pandey, Fed. Secretary, presented summary in Hindi of the talks delivered by Prof. Shinde on each day.

On 10 March there was a lively interactive session between the audience and the speaker. During the concluding session representatives of participating lodges expressed their impression and appreciation about the matter of study, its presentation, and general arrangement made by the host Lodge. The camp ended with vote of thanks by Br. Awadhesh Kumar Srivastava, the Lodge Secretary.

Prof. Shinde and Bro. U.S. Pandey visited Allahabad on 13 March. There Prof.

Shinde delivered a public lecture on “Science of Life” before a gathering of members of Mahila Dharm, Anand Lodge and some invitees.

Following talks/activities were organized at Nirvana Lodge, Agra, in February: ‘Philosophy of Kabir’ by Bro. Devendra Vajpayee ‘Experiences of Death’ by Dr. Sandeep Agrawal ‘Importance of Truth’ by Smt. Madhu Jain, Bro. Devendra Vajpayee, Bro. R.P. Sharma and Bro. Maheshwari ‘Freedom from Depression in Gita’ by Bro. Shyam Kumar Sharma.

Sri Krishna Tiwari delivered a talk on ‘Hidnu Samaj Evam Adhyatma’ in a meeting held under the auspices of Kashi Tattava Sabha on March 1. Bro. D.B. Tendulkar, National Lecturer, spoke on ‘Universal Brotherhood’ on 8 March.

Shri L.C. Srivastava (Dip No.61345), a senior member of KTS, Varanasi, passed to peace on 8 February.

NATIONAL LECTURERS

Prof. C.A. Shinde visited Allahabad, Lucknow and Gorakhpur in March. (For details see page 159).

Bro. N.C. Krishna delivered a talk on the occasion of the 93rd Annual Conference of Telugu Federation (see page 158). Besides, he inaugurated the Zonal Conference organized by Kerala Federation at Trivandrum on 16 February. He delivered a public lecture there on 17 February and the theme of his lecture was ‘The Duty of the Theosophist’.

Bro. B.D. Tendulkar visited Noida, Delhi and Varanasi in the first week of March. He conducted the study of *Thought Power: Its Control & Culture* at Noida Lodge. The same book was taken up by Bro. Tendulkar for study at Shanker Lodge, New Delhi.

Bro. Tendulkar was at the Section Headquarters, Varanasi, from 5 to 8 March. He directed study on the same aforesaid book from 5 to 7 March and delivered a public lecture on ‘Universal Brotherhood’.

Bro. B.D. Tendulkar visited Ujjain and conducted three-day study camp at Vikram Lodge from 12 to 14 March. Besides, he delivered a public lecture there on ‘Learning Alphabets of Truth’. He addressed a training session of 64 High School Headmasters. The theme was ‘Today’s Education System and Ancient Gurukul’. It was held under the auspices of Sarva Shiksha Abhiyan Scheme of M.P. Government.

Bro. Tendulkar visited Nagpur Lodge and conducted a study there on ‘Human Regeneration’ from 16 to 18 March. A special session was also held on ‘Lodge Regeneration’. He addressed 500 boys and students of Rajiv Gandhi High School and Jr. College at Talegaon. The theme of the talk was ‘Education for Personality Development’. Besides, there were two sessions for the teaching staff on 19-20 March. The themes were ‘Theosophical Society and its teachings’ and ‘Relevance of Theosophy in the present day context’.

INDIAN SECTION HEADQUARTERS

The Indian Section of the Theosophical Society organized a Conference on ETHICAL GLOBALIZATION at the Section Headquarters on 15 and 16 March 2013. It was addressed by number of enlightened and learned speakers from different organizations and institutions and was attended by a good number of audience comprising intellectuals from different spheres of life. It was overwhelmingly appreciated by the audience as the talks delivered by the speakers almost touched every aspect of the subject and gave a deep insight into the complex theme of the conference. Welcoming the gathering on 15 March the General Secretary, Indian Section, maintained that 'ethics is the branch of Philosophy that studies the nature of right and wrong and of moral judgement'. Quoting saints and philosophers, he felt that regeneration can take place only when the mind functions in awareness. He underlined the need to have proper and harmonious blend of hand, head and heart or soul force which would make a complete human being. He raised a question as to what kind of humanistic frame of mind shall produce an ethical environment and the role of organization like T.S. can play to bring about *a more just society* in future.

In his keynote address Shri Sunil Sahasrabudhey, former Reader at the Gandhian Institute of Studies and at present Chairman of Vidya Ashram, Varanasi, stated that it is the common ordinary life which is the source of ethical values and

same is ingrained in the ordinary man. He argued that globalization which is product of capitalism, science and technology, has affected the ordinary life violently and in turn caused deep hurt to moral and ethical values of life. He emphasized on the need of valuing the wisdom stored in the ordinary life so as to enrich the human beings globally.

Swami Brahmeshananda from Ramakrishna Mission termed modern age as commercial age in which there is severe ethical depravation. He lamented on the fact that money has become all important in life and ethics and religion have become secondary. He talked about global humanization in which apart from large organizations like Ramakrishna Mission, small organizations are reaching to humans at far flung areas to alleviate the misery. Swamiji also talked about technicalization which has converted doctors into technicians and it has robbed the beauty and art of clinical medicine. He opined that greatest challenge which the medical profession is facing in this commercial age is to carry the results of modern research and technology to the doorstep of poorest of poor. He called media a disease as it merely educates without ethical values which is adversely affecting human life. He brought out a wonderful idea of spiritual globalization in which he referred to Swami Vivekananda's concept of combining the glory of four different pillars of society i.e. priest (intellectuals), warrior, trader and labourer. Quoting Vivakananda, he clarified

that by combining best of four i.e. through self-less service by each pillar, society can be elevated. He emphasized that emergence of new world is possible only through spirituality and pleaded that all of us should take care of ourselves, we must work on ourselves individually; goal will take care of itself. He referred to *aparigraha* as only antidote for the ills of consumerism which has come to stay as a result of globalization.

Addressing the gathering, Dr. N.C. Ramanujachary, Jt. General Secretary, Indian Section, TS, illustrated the primary objective of the Theosophical Society that is to form a nucleus of universal brotherhood without any distinction whatsoever. He pointed out that individual is the first unit in social structure and he represents all noble qualities of the universe, he is the universe in miniature. He further elaborated that social change, transformation needs to start with the individual and percolate through him to the total structure of humanity. He maintained that ethics however good or noble cannot be established by law and legislation, they must grow from the individual heart as a result of one's own reflection and understanding. Dr. N.C.R. stressed on the need of popularizing the right thoughts and ultimately filling the human heart and consciousness with sensitivity which the Theosophical association and philosophy aims at.

Dr. Sushila Singh, Professor Emeritus and member of TS and Besant Education

Fellowship, terming technocratization and informatization as a huge challenge opined that it has impacted the consciousness of human being and his basic values in a major way. She argued that young generations in the information age strive to use the whole world and therefore there is a shift from classical values to neoclassical values in person's attitude. She emphasized that to achieve an ideal society, it is imperative that individual within that society acts in accordance with common values and with regard to his responsibility to others. She asked the parents, teachers and those working with youth to help our young generation in raising their level of internalized empathy and internal moral orientations so that their actions are guided internally. She underlined the need of having role-models, visionary educators, philosophers; scientists like Rabindra Nath Tagore, Swami Vivakananda, Annie Besant, J. Krishnamurti, Dr. A.P. J. Abdul Kalam as ship of knowledge needs its compass to provide it with moral ethical direction.

Sharing his views on education and globalization Professor Sanjay Kumar from the Dept. of English, Banaras Hindu University, pointed out that globalization has led to commodification of human subjectivity, human relationship, human values and even knowledge. Particularly speaking on education, he highlighted the change in the concepts of education in the era of globalization. To clarify the issue further, he maintained that now teachers have been reduced to mere knowledge

worker, a faceless professor and he is no more a *margadarshak*. He felt that knowledge is now produced in order to be sold. Elucidating the real purpose of education Prof. Sanjay clarified that the real purpose of education is training and cultivation of mind, moulding the personality, making one a better and complete human being; one who learns to live with himself, with others (Society) and with his physical surrounding.

On the subsequent day, 16 March 2013, Professor P.K. Mukhopadhyaya, a retired Professor of Philosophy of Jadavapur University and a former National Fellow of Institute of Advance Studies at Simla, opened the discussion with a subject 'The Reach of Values'. He extensively spoke on supreme importance of man as he is the embodiment of values, giver of value and he himself is value. He clarified that everything in this world is with reference to man, in relation to man. He further elaborated that man can sustain himself as man when he preserves the values ingrained in him. Besides, man is man first and then artistes or scientists or engineer or doctor, so he shoulders double responsibility towards sustenance of ethical values. Speaking on globalization, Prof. Mukhopadhyaya maintained that though economic globalization is a new phenomena there always existed cultural globalization where there was mutual exchange of ideas, culture and modes of life. In economic globalization, he pointed out that there is conflict, self-interest, supremacy and control

of economically strong states. In his opinion industrial globalization has come to stay and industry has taken prime position. Hinting at the connivance of industry with technology, he maintained that industry with the help of technology has practically reduced man to machine, with the result creativity in man is lost. He brought out the fact that human progress depends on human efforts. Common law abiding man, value abiding man when completely marginalized or pushed to the brink will revolt. The greatest theosophical value in his opinion is freedom of enquiry. He argued that though Christianity is blamed for disturbing the ecological balance of the world, Indian Philosophy also declares that *jagat* is *bhogyam* and man is *bhokta* and the world is *Karmabhoomi* but it is *bhogabhoomi* too. The difference is that for spiritual India, world is for *bhog* but with values, with the spirit of renunciation whereas in west it is *bhogyam* without any value, any self-discipline. He felt that a revolution is needed for awakening ... to know that we are the sufferer and we are the creator of this suffering. Majority of the world needs to feel that there is crisis. Prof. Mukhopadhyaya further elaborated that knowledge is not meant for books but it has to be there with man, with the user. He concluded by saying, what is life, we have to be touched by it.

Throwing light on legal and financial implication of globalization, next speaker Shri M.B. Gabhawala, a Chartered Accountant by profession, pointed out that

ethics come silently without any effort by us and is imbibed deeply in us. Drawing the difference between law and ethics, he said that ethics is self imposed and it is the inner compass that makes us choose the right path whereas law is imposed by outside agency and it is difficult to implement in the absence of ethics. Terming adversity as university, he endeavoured to bring out positive side of adversity. He emphasized that if adversity is taken positively, it serves as booster to achieve.

Smt Chitra Saharashbudhey of Vidya Ashram eloquently spoke on ‘women’ revolution with reference to globalization. She emphasized that although source of ethical values is within human-beings, it gets measured in the society. She maintained that by natural process of intermingling of the two, creative values are produced. Specifically mentioning about women revolution, she felt that women as a whole are the greatest sufferer in this era of industrialization and globalization. Her intrinsic wisdom, skill, common-sense have been pushed to the background due to industrialization. She too, highlighted the fact that industrialization has attempted to rob the women of their innate beauty, art and wisdom. Smt. Chitra maintained ethical values are to be globalized, and it is imperative to give proper regard to the common wisdom inherent in the ordinary man.

Talking on environmental awareness, Professor K.P. Singh, Professor Emeritus and former Head, Dept. of Biology, Banaras

Hindu University, reminded the present generation that they are only custodians and not owners of the environment. He forcefully brought this point home that it is the responsibility of citizens of to-day to pass on a reasonably livable environment to the posterity.

The last talk of the conference was from Shri Navaneet Raman, a member of TS, Varanasi, who discussed the intricacies of globalization and its impact on Kashi. He wondered as to why whatever human beings devise turns out to be complex. He opined that we are source of complication. He felt that ethical values got eroded by the globalization and ethical complexities created division in life.

Valedictory address by Professor P. Krishna, Life Member of TS, and Secretary, KFI, was indeed thought- provoking. He drew attention to our education system which has not been able to impart long vision to us. He maintained it needs lot of wisdom, long vision to make right choices. He reminded the gathering of global religion that is ‘Truth’ which the Theosophical Society enunciated long back. He emphasized on the need to create a society where there is brotherhood. He pointed out that growing in knowledge is different than growing in wisdom and without wisdom we cannot have ethical Society. He further maintained that by adopting any system wisdom cannot be attained as the problem lies inside. He deplored the fact that among all species, man is the greatest parasite on this earth and suggested that only by

working at two levels, the issue can be handled; one transformation of oneself and secondly social transformation i.e. to engage with society in a positive way. Prof. Krishna, however, felt that if one endeavours hard to organize oneself, the impact of lack of wisdom will be less on society.

The conference ended with a thought that this brief conference may not bring out the desired results and Smt. Uma Bhattacharyya referred to the welcome address of the General Secretary, T.S., Indian Section, that we need to have many more such conferences, intense interactions and thought provoking discussion at our respective places to generate proper environment where our dream of having a society with high ethical values could be achieved. Smt. Uma Bhattacharyya conveyed vote of thanks on behalf of the Theosophical Society, Indian Section, to all those who contributed towards making the conference successful.

International Headquarters

The Golden Jubilee of Theosophy Science Group was celebrated at the International Headquarters on 31 December, 2012 and 1 January 2013. The event was celebrated in three sessions; one on 31/12/2012 afternoon and two sessions on 1st January. Each session was of two hour duration with four speakers. Prof. P. Krishna inaugurated it after the welcome and opening remarks by the Group's Secretary Mr. M.P. Singhal. The Objectives of Theosophy Science Group, India, and its activities were put before the audience. Mr. Singhal put forth a model saying Theosophy

was for understanding the Inner World of reality, while Physics defined and explored the outer world which we experience with our senses and think it to be real. Prof. Krishna explained the importance of this group in promoting the objects of the Theosophical Society. Themes of the sessions were: 1- 'Spirituality, Holistic Science and Ancient Wisdom'. 2 'Perspectives of Science in Consciousness'. and 3. 'Nature Of Inspiration from Arts, Science and Culture'. The sessions were chaired by, Dr. A. Kannan, former Secretary of Theosophy-Science Group, Prof. P. Krishna and Dr. M. Srinivasan.

We are going to invite applications to the Indian Theosophy Science Centre in the format given below. This is free and applicants have to ignore their previous membership if any:

Name.....
 Date of birth.....
 Diploma no./date.....
 Name of federation.....
 Name of lodge.....
 Academic qualifications.....
 (give two highest/latest).....
 Dates of positions in TS.....
 Address with Pin Code.....
 Phone Nos.....

N. B. Please mail it to Secretary Indian Theosophy Science Centre; The Theosophical Society, Adyar, Chennai 600 020 (Ph. 044-24915552). No application by

e-mail will be accepted.

90th SOUTH INDIA CONFERENCE-REPORT

The 90th South India Conference was held in Adyar from 29-31 March 2013. The theme was '*The Secret Doctrine – A Synthesis of Science, Religion and Philosophy*'. The books recommended for study were, *Fundamentals of Esoteric Philosophy* by Ianthe Hoskins and *Stanzas of Dzyan*. After the Welcome Address by Bro. S. Sundaram, General Secretary of the Indian Section, Dr Radha Burnier, International President introduced the theme, followed by a short talk by Dr Chittaranjan Satapathy on '*The Secret Doctrine – How to Study it*'. In the afternoon there were two short talks: Prof. C.A. Shinde and Bro. S. Harihara Raghavan spoke on '*The Secret Doctrine – How it came to be Written*' and '*The Secret Doctrine – The Proem*'. In the evening the Ritual of the Mystic Star was performed. On the second day there were two morning sessions. In the first, Dr. Nagesh and Bro. C. V. K. Maithreya spoke on 'The Secret Doctrine - The Three Fundamental Propositions' and '*The Secret Doctrine–The One Fundamental Law and the Four Basic Ideas*'. In the second session Prof. C.A. Shinde and Bro. N.C. Krishna spoke on '*The Secret Doctrine–The Six Numbered Items*' and '*The Secret Doctrine–The Five Proven Facts*'. The afternoon talks were given by Prof. R. C. Tampi and Ms. Sandhya Rani on "*The Secret Doctrine–'Summing Up*' and '*Conclusion*", and '*The*

Secret Doctrine–The Divine Plan'. In the evening Dr. V. P. Visvakumar gave a power point presentation on '*The Secret Doctrine and Serpent Power*'. On the last day short talks were delivered by Dr. N. C. Ramanujachary and Dr. M. A. Raveendran on '*The Secret Doctrine–The Evolution of Occult Symbolism*' and '*The Secret Doctrine–The Spiritual Ascent*'. In the afternoon Prof. R. C. Tampi spoke on '*The Secret Doctrine–Its Impact on World Thought*'. The Closing Address was given by Dr. Radha Burnier, International President, followed by a Vote of Thanks by Bro. S Harihara Raghavan, General Manager.

INDO-PACIFIC CONFERENCE

The Indo-Pacific Conference will be held in Bali, Indonesia, from 1 to 6 November 2013, starting with arrivals on 1 November and 6:00pm dinner, and finishing with breakfast on 6 November.

We would like to invite all members of the Theosophical Society to this special Triennial event, especially those in the Indo-Pacific Region. The Indonesian Section is hosting the conference.

Guest Speakers to include Ravi Ravindra from Canada and Vicente Hao Chin, Jr from Philippines with further distinguished speakers from many of the Indo-Pacific Sections. More details can be found on the website at <http://ipf-ts.org> or in the attached brochure. For any questions please send me an email topresident@ipf-ts.org

I look forward to seeing you in Bali.
Warm regards

John Vorstermans
IPF President

Details

The conference will commence with dinner and the conference opening on the evening of 1 November 2013 at the Wantilan Convention Centre at the Aerowisata Sanur Beach Hotel. It will close on the evening of 5 November with departures from the hotel on the morning of 6 November.

Indo-Pacific Federation Membership

If you are a member of the Theosophical Society in the Indo-Pacific region (from Pakistan to New Zealand)

then you are also a member of the Indo-Pacific Federation.

Conference Theme

Exploring aspects of Practising Theosophy. We may know some of the principles of theosophy, however it is through the practice that we make theosophy a living wisdom and come to know what it really is.

Speakers

We have many distinguished speakers who will be presenting different aspects on the conference theme from the various Sections and Lodges around the region. More details of the programme will be available on our website at <http://ipf-ts.org>.

**The Registration Form for the Indo-Pacific
Conference is given on the next page**

REGISTRATION FROM

TO REGISTER :

1. Fill in your contact details below.
2. Enclose a Bank Draft of NZD\$470 dollars conference fee made out to 'The Theosophical Society in New Zealand Incorporate'. Note the bank draft must be made out in New Zealand dollars.
3. Send to the address below:

John Vorstermans
Info-Pacific Federation Conference
18 Belvedere street
Epsom
Auckland 1051
New Zealand

Registrations and payments must be received by 1 September 2013. Registrations after this date will require an additional booking fee of NZD\$30 (total NZD\$500).

Contact Details

Full Name:

Postal Address:

.....

City:State:

Country:

Email:Phone:

Thank you for registering early. We look forward to seeing you at the conference on 1 November. We will be in touch with further details once your registration has been processed.

THE INDIAN THEOSOPHIST

Statement about ownership and other particulars

FORM IV

(See Rule 8)

- | | | |
|--|---|---|
| 1) Place of Publication | : | The Indian Section
The Theosophical Society
Kamachha, Varanasi- 221 010 |
| 2) Periodicity of its publication | : | Monthly |
| 3) Printer's Name | : | Ravi Prakash Pandya |
| (Whether citizen of India) | : | Yes |
| (If foreigner, state the Country of origin) | : | X |
| Address | : | Rainbow Printers
Siddhgiribagh, Varanasi |
| 4) Publisher's Name | : | S.Sundaram |
| (Whether citizen of India) | : | Yes |
| (If foreigner, State the country of origin) | : | X |
| Address | : | The Indian Section
The Theosophical Society
Kamachha, Varanasi- 221 010 |
| 5) Editor's Name | : | S.Sundaram |
| (Whether citizen of India) | : | Yes |
| (If foreigner, State the country of origin) | : | X |
| Address | : | The Indian Section
The Theosophical Society
Kamachha, Varanasi- 221 010 |
| 6) Name and address of
Individuals who own the
Newspaper and partners of
Share holders holding more
Than one per cent of total capital | : | The Indian Section
The Theosophical Society
Kamachha, Varanasi- 221 010 |
- I, S. Sundaram, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated: 11 April, 2013

S. Sundaram
Signature of publisher

*Text of Resolution passed by the
General Council of The Theosophical Society*

FREEDOM OF THOUGHT

‘As the Theosophical Society has spread far and wide over the world and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H.P. Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote because of any opinion held or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties. The members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others’.