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Editor

PRADEEP H. GOHIL

A STEP FORWARD

The inaugural ceremony of Vasanta Kanya Mahavidyalaya (VKM) was performed on 8 July, 1954, and the inaugural address was delivered by Dr. C.P. Ramaswami Aiyer, the then Vice-Chancellor of Banaras Hindu University. The Indian Section always takes pride in the success and achievement of its college. We would like the college to grow with state of the art, world class, newer buildings and additional courses to satisfy the need of the young girls. At the same time all the students and college should feel proud of its grand heritage from Dr. Annie Besant and the values she nurtured while promoting education.

Dr. Besant's educational philosophy is based on the Theosophical ideal of education. Each child should receive an education suited to develop his particular and individual faculties. Such an education should be imparted which will make him useful as a citizen in his community and his country.

Education should draw out the child's capacities, and develop and train these capacities so that he becomes a healthy and useful member of a civilized society. In short, education at VKM should make a girl a good citizen of free and spiritual commonwealth of humanity. This is the hope I have from every graduate of our college.

According to Annie Besant, the objects of such an education are:

1. To train the emotions to love all that is beautiful.
2. To subdue emotions in body, mind and spirit.
3. To train the body in health, vigour and grace, so that it may express the emotions with beauty, and the mind with accuracy and strength.
4. To train and discipline the mind in right thinking, right judgement and memory.

5. To be happy in the joys and sympathize in the sorrows of others, to inspire to serve others, to love our elders as our parents and to treat our equals as our brothers and sisters, and youngsters as our children.
6. To find joy in sacrificing for great causes for the helpless and compassion for those who suffer.

During her lifetime, Annie Besant founded many schools and colleges. The Central Hindu School and College in Varanasi were founded by her, which she later handed over to Pandit Madan Mohan Malaviya to form the Banaras Hindu University. She believed in providing free and compulsory school education which is now implemented in the United States and many other countries. She promoted Women's Education right from the late 19th century. She felt that nationalist spirit should be instilled in boys and girls by the schools and college.

I have been pained by the theosophists who keep on asking, under which objective of the Theosophical Society is education covered. We must understand that without education none of the three declared objects of the TS can be achieved.

Dr. Annie Besant strongly believed in providing vocational education in schools. This is popularly known as functional literacy today. Just imagine if all the students, particularly in villages, are all taught carpentry, electric gadget repairing, cooking, mobile phone repairing, tailoring, agriculture or any useful skill or vocation, to enable them to earn a living, we would have much less unemployment today. As Shashi Tharoor puts it very eloquently, "the British systematically neglected introduction and expansion of education in India to satisfy their scheme of further exploitation of India".

Today, if our Lodges, Federations and the Indian Section can promote education in some way, directly or indirectly, especially women's education, it will certainly be a step forward to achieve the dreams of Annie Besant.

THOUGHTS ON THE HISTORY AND INFLUENCE OF THE TS

ON this occasion of the Theosophical Society's 142nd international Convention, it is good to look back and remember where we have come from. The Theosophical Society (TS) was founded in 1875 in New York City, although now we find its headquarters here in Adyar, Chennai, India. The TS flourished in New York for a time and it was in 1878 that the decision was made to move its fledgling operations to India.

At that time, this country was in a very different situation than it is now. It was when the British Raj and colonial powers were dominant. This was a very odd place for the TS — whose primary object is to form a brotherhood of humanity regardless of caste, race, religion, or any of those things which tend to divide us — to locate itself in a colonial situation.

Colonialism is a strange thing in that it requires superior and inferior people. The religions of India were viewed from the colonial perspective as not measuring up. So an education system was established to enforce a change in a basically more than 5,000-year-old religious structure. It is remarkable that it is in this setting that the Society flourished. In 1882 Adyar was determined to be the international headquarters for this, at that time, young movement.

Most of you are aware of the three objects of the TS, which have formed the direction for our efforts during the lifetime of this organization. The first one being the focus on unity, oneness; in the language of the Objects: "To form a nucleus of the Universal Brotherhood of Humanity." It was in this setting that the deeply religious background of the Indian subcontinent was confirmed and continually affirmed by our founders. In the face of all opposition from the evangelical sorts of church influences, the beauty, purity, and profundity of those religions that have been rooted in this nation, were spoken to, defended, and

explained in greater depths. This was the foundation.

It is fascinating that the Theosophical Society, founded in New York, in the United States, was only really able to spread into the world when it came to India; and spread it did. The global culture, as we know it today, has been profoundly influenced by this, always very small, body. The politics of India in particular, the growing contemporary movements of spirituality around the world, the educational systems, science, arts, have all found exemplary members of this organization, bringing forth these ideas and moving the global culture further and further ahead.

At the time of the TS's founding in 1875, one of the original founders, and also its first President, Col H. S. Olcott, gave an inaugural speech. One of the things that he said was: "In the future, when open-minded historians write about the history of the religious ideas of this time, the formation of this Theosophical Society will not be overlooked." Obviously that was something of a prediction, but one that, in our day and time, that future that he had spoken of, is actually the fact of the moment.

Not a day goes by today when there are not researchers looking to the archives of the TS, when there are not people getting in touch to speak about, to try to find and define that thread that runs from this initial effort towards a oneness through the changes that have occurred in the world around us.

Just to think in terms of a few of the prominent members whose names we are aware of, that have had this theosophical influence on the Society, in the world of Science we have one of the early members of the TS, Thomas Alva Edison, probably one of the most prolific inventors ever, who aligned himself with the thinking and breathing of this movement. Contemporarily there is Dr Rupert Sheldrake, who has done enormous things to move our thinking into the realm of the unseen, of consciousness as the primary force in all of the things that are influencing human society and life as we know it.

In the arts there are countless people that we can point to; but the modern art movement in particular owes and recognizes a debt to this Theosophical movement, with such people as Wassily Kandinsky, Piet

Mondrian, Paul Gauguin — all members of this organization. The early work on thought forms has come to be integrated into the very basis of the contemporary and modern art movement. These are things that we are very much aware of.

One of the profound, in a sense, byproducts of the birth of this Theosophical movement and its taking root in India is nothing less than the movement that led to India's independence itself. It is a common fact of the history of this nation that the moving force in its bid for independence was the Indian National Congress. In 1884, immediately following the international Convention of the TS, seventeen members of this organization went on to meet and develop plans for Indian independence. They did it after the Convention because the TS is not a political body. The very next year, the Indian National Congress was founded, and one of its founders was none other than Mr A. O. Hume, a TS member.

The moving force behind the actual accomplishment of India's independence, of course, was Mohandas Karamchand Gandhi, who as a lawyer-in-training in London was, in his own words, reconnected to the spirituality of his own country by being introduced to that seminal work of Indian spirituality, the *Bhagavadgītā*. He was introduced to it by two members of the TS in London, and coincidentally, the version of the *Gītā* that he was exposed to was a poetic rendering of it, *The Song Celestial* by Edwin Arnold, who was also author of *The Light of Asia*, and a Theosophist. The small *Gītā* became his guidebook throughout the movement that led to the independence of India.

We would be remiss if mention was not made of Annie Besant in discussing the history of this now great nation and its independence. Annie Besant, who was to become the second president of the TS fourteen years later, moved from London to come to India in 1893. Her first speech at the Indian National Congress took place a year later, little knowing that in 1917 she would become the first woman president of that very same organization. She was not just someone who spoke about the value of and need for independence; she was a builder of institutions that would support an independent India far before independence took place.

There are educational institutions scattered across this land, founded

by her: colleges, secondary schools, and specifically schools that were founded for women's education, as that was a focus for her. The Young Men's Indian Association was conceived as a gymnasium, a place where the future leaders of the independent Indian nation that she knew would arrive, would be trained, become capable, become versed in all the qualities, not just of intellect, but of character that would be required in this new coming future. The Home Rule Movement itself, the very first iteration within the Indian Independence Movement, that India should rule itself, was initiated, developed, and promoted by Annie Besant.

The Theosophical Society, in its beginning, had had these sorts of influences, and it is not a matter of pride, it is just a matter of fact. It is also expressive of the seminal quality of the TS, that the focus is, has been, and will continue to be on oneness, unity, and brotherhood.

The Real Theosophical Society is an indivisible unit, animated by an individual life! Its Soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a *united whole*.

H. S. Olcott

Applied Theosophy and other Essays

H. P. B. - AS I KNEW HER

Endurance is the crowning quality,
And patience all the passion of great hearts.
Lowell

Endurance and patience have certainly been the crowning qualities of H.P.B. as I have known her during the last years of her life, and as I have heard of her from those fortunate enough to have known her for more years than I can count during her present life. The most salient of her characteristics was implied in these crowning qualities; it was that of strength, steady strength, unyielding as a rock. I have seen weaklings dash themselves up against her, and then whimper that she was hard; but I have also seen her face to face with a woman who had been her cruel enemy- but who was in distress and, as I uncharitably thought, *therefore* repentant- and every feature was radiant with a divine compassion, which only did not forgive because it would not admit that it had been outraged. The hardness which can be tender is the hardness which is needed in our mollient Western life, in which one is sick of the shams that pass for values, of the falseness that stabs with a smile, and betrays with a kiss. Unconventional, H.P.B. was always called, and the adjective was appropriate. She did not regard society conventions as natural laws, and she preferred frankness to compliment. Above all she had the sense of proportion, and that "rarest sense of all, common sense". She did not think that all natural piety was trampled underfoot when a woman smoked cigarettes, nor that every bond which held society together was ruptured when some solecism in manners was committed. A traveller in many lands, she had seen social customs so various that one or another was to her as unimportant as wearing a hat, a turban, or a fez, and she laughed at all the crude insular British ideas that a man's merit depended on his agreement with our own notions, On the other hand, she was rigidity itself in the weightier matters of the law; and had it not been for the injury the writers were doing themselves by the foulnesses they flung at her, I could often have almost laughed at the

very absurdity of the contrast between the fraudulent charlatan and profligate they pictured, and the H.P. B. I lived beside, with honour as sensitive as that of the "vey gentil parfait knyghte," truth flawless as a diamond, purity which had in it much of a child's candour mingled with the sternness which could hold it scatheless against attack. Apart from all questions of moral obligation, H.P.B. was far too proud a woman, in her personality, to tell a lie. Brought up amid the highest born of the Russian nobility, inheriting much of their haughty contempt for the people around them, she would not have condescended to justify herself by untruth; she did not sufficiently care for "What people would say" to stoop to any subterfuge to defend herself. Indeed some of the earlier slanders took their rise in this very recklessness of public opinion. And when to this was added the occult training that hardens the chela against all outside judgments, and placing him ever at the tribunal of his Higher Self renders him indifferent to all lesser condemnation, it will readily be seen that the motives to untruthfulness which move ordinary people were absent. And this is apart from the deeper facts of the case, of which it would be ideal here to speak, and of which it must suffice to say that no high Occultist can dare to lie for personal gain or personal defence.

It used to be said that the devil paid his servants well in this life, in whatever fashion he might recover the debt in another, but verily if, as the pious say, she was one of his emissaries, the gold mines of Sheol must be giving out. For in these later days H.P.B. was a very poor woman, and I have known her hard pressed for a sovereign many a time. Then some devoted admirer would send her money, and away it went, to the Theosophical Society, to a distressed friend, to an old servant in want, to some family whose starvation I might have mentioned. It was a royally generous nature, that of H.P.B., always needing some channel into which it might flow over, money, clothes, jewels, anything she had, she flung it away with both hands to the first who was in want.

Looking at her generally, she was much more of a man than a woman. Outspoken, decided, prompt, strong-willed, genial, humorous, free from pettiness and without malignity, she was wholly different from the average female type. She judged always on large lines, with wide tolerance for diversities of character and of thought, indifferent to outward appearances if the inner man were just and true.

Personally, one of the greatest services she rendered me was placing at my service as an aid to self-knowledge her own deep insight into character. I have laughed to myself when I have heard folk say that “Madame Blavatsky must be a very bad judge of character, or she would never have trusted people who afterwards betrayed her.” They did not know that her rule was to give everyone his chance, and she never recked if in thus doing she ran risk of injury to herself. It was always herself she gave away to such persons-never the Society, nor any knowledge they could use to the injury of others. I watched the course of one such case, a young Judas who pretended friendship, who was admitted by her to stay in the house, who tried ineffectively to find out “secrets”, and went away finally to attack her and try to betray. She talked to him freely enough, hindered him in none of his enquiries, tried to lead him the right way, but once or twice I caught those strange eyes of hers, of which so much has been said, looking him through with a deep pathetic gaze, turning away at last with a half-breathed sigh. But when anyone was really seeking that most difficult of all knowledge, self-knowledge, then she would use her rare power of insight, would warn of hidden dangers, point to concealed characteristics, unravel the tangled threads of half-understood or non-understood qualities and defects, and thus guide the student in his efforts to know himself, and to escape from the web of illusion. Over and over again, in my own case, she had led me straight to hidden motive, to concealed weakness, to covered pitfall, and any of her pupils who could bear her scrutiny and criticism without resentment might be sure of similar aid.

As teacher H.P.B. was inspiring and suggestive, not didactic. She could only teach effectively when the student was thoroughly in touch with her, and could fill with quick intuition the gaps she left in her outline. In such cases she would throw out thought after thought, with wonderful wealth of illustrations from the most widely separated source; the thoughts often unrelated on the surface, but always found, on careful re-study afterwards, to be links thrown, as it were, into light of some unbroken chain. The intervening links had been left in shadow, and if the student could throw them also into light, by the use of his own intuition, it was well. But where the student’s mind gave no response to hers, where her quick blows started no spark to leap forth in answer from the rock, to such H.P.B. remained always enigmatic, obscure, involved, lost in maze of metaphysics, and she proved as unsatisfactory to them as they were hopeless to her.

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Of late, H.P.B. led a very secluded life; she would close her doors for days, sometimes for weeks, against those who were nearest to her, and we understand now how she was preparing all for the approaching change. And to us who lived with her the change is less than many, perhaps, may suppose. Our nearness to her was not that of the bodily teacher and pupil in the venerable philosophy which it was her mission to impart. To us, the mere fact that she had flung off the worn-out garment of her personality in no wise alter the relation between her and us; those of us who were with her in past lives have been separated physically before through “the change that men call death”, and have found each other again on return to ‘life’ on earth. What has been shall be, and in the true life no separation is possible. For many a year past, her life has been one long torture; she stood at the Centre of a whirl of forces spiritual and psychic, exposed at the same time to the pressure of the material plane. Alone, with none who could wholly understand her, misunderstood, wronged, insulted, and even when loved mostly loved in a mistaken way none except her peers can tell what hell upon earth her life has been. That she is out of it, is matter for rejoicing, not for sorrowing for those who really loved *her*, not themselves in her. The work to which she gave her life is now ours to carry on; the forces behind it are not weakened because H.P. Blavatsky has departed. It is the work of the Brotherhood, not of any one individual, and while that Brotherhood lives and works neither doubt nor despair can touch their disciples. We have but to do our duty; success, as the world counts it is a thing of no account.

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SIVA IN THE SECRET DOCTRINE

The Secret Doctrine which has been called by H.P.B. as the synthesis of science, religion and philosophy describes, besides many other things, the various Deities of different religious traditions, their exoteric forms and esoteric significance and also their similarities. Siva is a prominent god in Hindu tradition and *The Secret Doctrine* mentions significant and interesting details about this god. Such details along with the relevant contents of *Mahatma Letters* and *ISIS UNVEILED* are reflected in this article.

PRE-VEDIC GOD

Strictly speaking Siva is not a god of Vedas. When Vedas were completed, he was Maha-Deva among the gods of aboriginal Indian or Aethiopian God, same as the Bala or Bel of Western Asia. He was not an Aryan or Vedic deity.¹ “Siva is unknown by that name in the Vedas; and it is in the *Sukhla Yajur-Veda* that he appears for the first time as the great God- MAHADEVA- ...In *Rig- Veda* he is called Rudra, the ‘howler’, the beneficent and maleficent Deity at the same time, the Healer and the Destroyer... In the *Vedas*, he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine Ego imprisoned in earthly form, whose fierce passions make of him the “roarer”, the “terrible”.²

UNIVERSAL ANCIENT DEITY

Deities identical and similar in characteristics with Siva are mentioned in many ancient religious traditions. There are similarities also in some events associated with them as described in scriptural texts.

“Bel is but a Babylonian personification of the Hindu Siva, or Bala, the fire-god, the omnipotent creative, and at the same time, destroying Deity”.³ “Siva, and the Palentinian Baal, or Moloch, and Saturn are identical: that Abraham is held until the present day by the Mahometan

Arabs as Saturn in the Kaaba; that Abraham and Israel were names of Saturn”.⁴ *Kiyun*, or the god Kivan, worshipped by the Hebrews in the wilderness, is Siva,... as well as Saturn”.⁵

There is similarity between Jehovah and other Hindu gods, besides Siva... As Saturn he was greatly respected by Talmudists and was revered by the Alexandrian kabalists ‘as the direct inspirer of the law and the prophets’. “Valentinus, Basilides, and the Ophite Gnostics placed the dwelling of their Iida-Baath, also a destroyer as well as a creator, in the planet Saturn; for it was he who gave the law in the wilderness and spoke through the prophets”.⁶

Vision of prophet Ezekiel as described in the first chapter of his book in Old Testament is in likeness with *Pancha Mukhti* (five faced) Siva having four heads.⁷

Ptah national god of Memphis “was originally the god of death, of destruction, like Siva. He is a solar god only by virtue of the sun’s fire killing as well as vivifying”.⁸

“The characteristics of the Mosaic Jehovah exhibit more of the moral disposition of Siva than of a benevolent, ‘long suffering’ God. Besides, to be identified with Siva is no small compliment, for the latter is god of wisdom... He is *three-eyed*, and like Jehovah, terrible in his resistless revenge and wrath. And, although the Destroyer, ‘yet he is the re-creator of all things in perfect wisdom’. He is the type of St. Augustine’s God who ‘prepares *hell* for prayers into his mysteries’ and insists on trying human reason as well as common sense by forcing mankind to view with equal reverence his good and evil acts”.⁹

“Anna (the name of the Mother of the Virgin Mary) now represented by Roman Catholic church as having given birth to her daughter in an immaculate way (‘Mary conceived without sin’), is derived from the Chaldean Ana, heaven, or Astral Light, Anima-Mundi; whence Anaitis, Devi- Durga, the wife of Siva, is also called Annapurna, and Kanya, the Virgin; ‘Uma-Kanya’ being her esoteric name, and meaning the ‘Virgin of Light’, Astral Light in one of its multitudinous aspects”.¹⁰

H.P.B. has mentioned that in Ceylon (modern Sri Lanka)-a Pali scholar and a native Singhalese had in his possession, an enormous conch shell split into two. The shell bore upon its pearly surface a pic-

*Secretary, Uttar Pradesh Theosophical Federation.

torial engraving divided into two compartments. “In the first panel, is represented Siva, with all his Hindu attributes, sacrificing his son... The victim is laid on a funeral pile, and the father is hovering in the air over him, with an uplifted weapon ready to strike; but the god’s face is turned toward a jungle in which a rhinoceros has deeply buried its horn in a huge tree and is unable to extricate it. The adjoining panel, or division, represents the same rhinoceros on the pile with the weapon plunged in its side, and the intended victim-Siva’s son-free, and helping the god to kindle the fire upon the sacrificial altar”.¹¹ The similarity can be seen in the story of Abraham intending sacrificing his son but actually sacrificing a lamb.

TRINITY

Siva is one aspect of triple manifested God.

Swayambhouva, the self-existent is one. “He emanates from himself, the *creative faculty*, Brahma or Purusha, (the divine male), and the one becomes *Two*; out of this Duad, union of the purely intellectual principle with the principle of matter, evolves a third, which is Viradj, the phenomenal world. It is out of this invisible and incomprehensible trinity, the Brahmanic Trimurti, that evolves the second triad which represents the three faculties-the creative, the conservative and the transforming. These are typified by Brahma, Vishnu and Siva, but are again and ever blended into one”.¹² It is the ‘god triply manifested, which gave rise to the symbolical *Aum* or the abbreviated Trimurti’.

The emanation of Trimurti is described in another way also.

“Swayambhouva is the unrevealed Deity; it is the Being existent through and of itself; he is the central and immortal germ of all that exists in the universe. Three trinities emanate and are confounded in him, forming a Supreme *unity*. These trinities are; Nara, Nari and Viradyi-the *initial* triad; the Agni, Vayu and Sourya-the *manifested* triad; Brahma, Vishnu and Siva-the *creative* triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes but the symbol in its concrete expression; the necessarianism of a purely metaphysical conception. Together with Swayambhouva, they are the ten *Sephiroth* of the Hebrew kabalists, the ten Hindu Prajapatis-the En-Soph of the former, answering to the great *Unknown*, expressed by the mystic A U M of the latter”.¹³

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Brahma as Prajapati, manifests himself first of all as ‘twelve bodies’ or attributes which are represented by various gods symbolizing Fire; the Sun; Soma which gives omniscience; all living Beings; Vayu or material Ether; Death or Breath of destruction-Siva; Earth; Heaven; Agni-the Immaterial Fire; Aditya, the immaterial and female invisible Sun, Mind, and the Great Infinite Cycle, “which is not to be stopped”.¹⁴

“The Trinity-Brahma, Vishnu, Siva are blended into ONE, who is *Brahma* (neuter gender), creating and being created through the Virgin Nari (the mother of perpetual fecundity)”¹⁵

Brahma, Vishnu and Shiva corresponding to Power, wisdom and Justice, which answer in their turn to Spirit, Matter, Time, and the Past, Present and Future. Buddhist monks recognize and practice the sacred trinity of the three cardinal virtues; *Poverty, Chastity and Obedience*, professed by the Christians practiced by the Buddhists and some Hindus alone¹⁶. These also correspond to the Sat, Chit and Ananda.

This Hindu Trinity of Brahma, Vishnu, and Siva are like Christian trinity of Father, Son and Holy Ghost and are convertible into one. They are mutually convertible and in abstraction indivisible. “Yet we see a metaphysical division taking place from the first, and while Brahma, though collectively representing the three, remains behind the scenes, Vishnu is the Life Giver ,the Creator, and the, Preserver, and Siva is the *Destroyer* and *Death-giving* deity. Death to the *Life-Giver*, life to the *Death-dealer*”.¹⁷

When life principle becomes passive, Brahma-Vishnu-the Creator and the Preserver of Life- gets transformed himself into Siva the Destroyer

“The Trimurti comprising Brahma, the creator, Vishnu, the Preserver, and Siva, the destroyer and Regenerator, belongs to a later period (post-Vedic). It is an anthropomorphic after-thought, invented for the more popular comprehension of the uninitiated masses”.¹⁸

This Trinity is like three aspects of the Logos of the Greek Philosophy, Siva being the First logos.

ALLEGORIES

The events described in Hindu Puranas relating to Shiva are alle-

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gorical in nature. The esoteric meaning of some such events are mentioned and hinted at.

In *Ling Purana* Vamdeva enumerating the repeated births of Siva, he is shown in one Kalpa of a *white* complexion, in another of a *black* colour, in still another of a *red* colour, after which the Kumara becomes “four youths” of a yellow colour... Siva-Kumara represents only allegorically the human races during the genesis of man.¹⁹

Ling Purana “states that Vamadeva (Siva) as Kumara is reborn in each Kalpa (*Race*, in this instance), as four youths- four, white; four, red; four, yellow; and four, dark or brown. Siva is pre-eminently and chiefly an ascetic, the patron of all Yogis and Adepts”. The allegory is clear that it is the spirit of Divine Wisdom and chaste asceticism itself which incarnates in these Elect.²⁰

Siva “as a *Kumara*, the ‘Eternal Celibate’, the chaste Virgin-youth, springs from Brahma in each great Manvantara, and ‘again becomes four’; a reference to the *four great divisions* of the human races, as regards complexion and type-and three chief variations of these. Thus in the 29th Kalpa- in this case a reference to the transformation and evolution of the human form which Siva ever destroys and remodels periodically, down to the manvantaric great turning point about the middle of the Fourth (Atlantean) Race-in the 29th Kalpa, Siva, as *Sveta-lohita*, the *root-Kumara*, becomes, from moon-colored, *white*; in his next transformation-he is red;... in the third-*yellow*; in the fourth-*black*. Esotericism now classes these seven variations, with their four great divisions, into only *three* distinct primeval races-as it does not take into consideration the First Race, which had neither type nor color, and hardly an objective, though colossal, form... It names three great divisions namely, the RED-YELLOW, the BLACK, and the BROWN-WHITE”.²¹

Siva is personated by the mundane mountain of the Hindus the *Meru* (Himalaya).²²

“The Kumaras, the ‘mind-born sons’ of *Brahma-Rudra* (or Siva), the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man-mystically, are the progeny of Siva, the *Mahayogi*, the great patron of all the Yogins and mystics of India”.²³

“Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well physical nature... Siva, the *destroyer* is the *creator* and the Savior of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man”.²⁴

An “allegory, in *Harivamsa*, is that Sukra went to Siva asking him to protect his pupils, the Daityas and Asuras, from the fighting gods; and that to further his object he performed a Yoga rite ‘imbibing the *smoke* of chaff with his *head downwards* for 1000 years.’ This refers to the great inclination of the axis of Venus (amounting to 50 degrees), and to its being enveloped in eternal clouds”.²⁵

A legend says that “Manu Vaivasvata, desiring to create sons, instituted a sacrifice to Mitra and Varuna; but through a mistake of the officiating Brahman, a daughter only was obtained-ILA. Then ‘through the favor of gods’, her *sex is changed* and she becomes a man, *Sudyumna*. Then she is again turned into a woman, and so on; the fable adding that Siva and his consort were pleased that ‘she would be male one month and female another’. This has direct reference to the Third Root Race whose men were androgynes”.²⁶

In Siva-Purana it is mentioned,

“O Siva, thou god of fire, mayest thou destroy my sins, as the bleaching grass of the jungle is destroyed by fire. It is through thy mighty Breath that Adhima (the first man) and Heva (completion of life, in Sanskrit), *the ancestors of this race of men* have received life and covered the world with their descendents”.²⁷

Fallen Angels-In a story Moisesure, the Hindu Lucifer, becomes envious of the Creator’s resplendent light, and at the head of a legion of inferior spirits rebels against Brahma, and declares war against him. Siva hurls them down from the celestial abode in Honderah, the region of eternal darkness. But here the fallen angels are made to repent of their evil deed, and they are all afforded the opportunity of progress.²⁸ It was in fact the voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*, which was construed by exoteric theologies into a statement that shows “the rebel angels hurled down from heaven into

the darkness of Hell”-our Earth. Hindu philosophy teaches the truth that the *Asuras* hurled down by Siva, are only in an *intermediate state* in which they prepare for higher degrees of purification and redemption.²⁹

Mahatma in a letter says; There are “failures in the etherial races of the many classes of Dhyān Chohans or Devas as well as among men. But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dhyān-Chohanship into the vortex of new primordial evolution through the lower kingdoms-this then happens. When a new solar system is to be evolved these Dhyān Chohans are (the Hindu allegory of the *Fallen Devas* hurled by Siva into Andarah-who are allowed by Parabrahman to consider it as an intermediate state where they may prepare themselves by a series of rebirths in that sphere for a higher state-a new regeneration) borne in by the influx “ahead” of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world of a new system until the stage of human evolution is reached. Then karma has reached them and they will have to accept to the last drop in the bitter cup of retribution. Then they become an *active Force*, and commingle with the Elementals, or progressed *entities* of the pure animal kingdom, to develop little by little the full type of humanity. In this commingling they loose their high intelligence and spirituality of Devaship to regain them in the end of the seventh ring in the seventh round”.³⁰

SYMBOLOGIES-Siva and his Attributes

“Siva, Jehovah, Osiris are all the symbols of the active principle in nature *par excellence*. They are the forces which preside at the formation or *regeneration* of matter and its destruction. They are the types of Life and Death, ever fecundating and decomposing under the never ceasing influx of the *anima-mundi*, the Universal intellectual Soul, the invisible but ever-present spirit which is behind the correlation of the blind forces. This Spirit alone is immutable and therefore the forces of universe, cause and effect, are ever in perfect harmony with this one great Immutable Law. Spiritual Life is the one primordial principle *above*; Physical Life is the primordial principle *below*, but they are one under their dual aspect”.³¹

“Siva, the *destroying deity, evolution and PROGRESS personified*, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type”.³²

Dark Chohans preside at the *Pralayas* as Dhyān Chohans over *Manvantara* “No more can the Dhyān Chohans impede the work of the Mamo Chohans, for *their law is darkness, ignorance, destruction etc.*, as that of the former is Light, knowledge and creation. The Dhyān Chohans answer to *Buddh*, Divine Wisdom and Life in blissful knowledge, and the Ma-mos are the personification in nature of *Shiva*, Jehovah and other invented monsters with Ignorance at their tail”.³³

Damaru-The identity of Saturn with Siva is corroborated more when we consider the emblem of latter, the *damaru* which is an hour-glass to show the progress of time, representing this god, his capacity of a destroyer. The bull Nandi - the *vahana* of Siva is emblem of life.³⁴

Third Eye-The allegorical expression of the Hindu mystics when speaking of the eye of Siva, the *Tri-lochana*, receives its justification and the transference of the pineal gland (once the “third eye”) to the forehead, being the exoteric licence. This third eye is “the Ru, set upright on the Tau-cross” in another form.³⁵

Pasa (The Ankh-tie) - A four armed Siva is depicted holding *Pasa* in hand of his right back arm in such a way that it is the first finger and (edge of the) hand near the thumb which make the cross, or loop and crossing. “The *Pasa* has here a double significance, as also has Siva’s *Trisula* and every other divine attribute. This significance lies in Siva, as Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of Siva it becomes *lingayonic*”.³⁶

“The cruciform noose (*pasa*) in his hand, when he is represented as an ascetic, the *Mahayogin*, has no phallic signification, and, indeed, it requires a strong imagination bent in this direction to find such even in an astronomical symbol. As an emblem of ‘door, gate, mouth, the place of outlet’ it signifies the ‘strait gate’ that leads to the kingdom of heaven, far more than the ‘birth place’ in a physiological sense. It is a *Cross in a Circle* and *Crux Ansata*, truly, but it is a Cross on which all the human passions have to be crucified before the Yogi passes through the ‘strait gate’, the narrow circle that widens into an infinite one as soon as the *inner man* has passed the threshold”.³⁷

Linga- “From time immemorial, an emblem has been worshipped in Hindustan as the type of creation, or the origin of life. It is the most common symbol of Siva (Bala, or Maha Deva), and is universally con-

nected with his worship...Siva was not merely the reproducer of human forms; he represented the fructifying principle, the generative power that pervades the universe”.³⁸

The Linga, the emblem of sacred Shiva and whose temples are modeled after this form is identical in shape, meaning and purpose with the pillars set up by several patriarches to men in their adoration of the Lord god (Jehovah).

“At Hardwar, during the fair, in which he is more than ever Mahadeva, the highest god, the attributes and emblem sacred to the Jewish “Lord God” may be recognized one by one in those of Siva.”³⁹

“Linga and Yoni of Siva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship”.⁴⁰

Double Triangle- Sign of Vishnu, it is symbol of Triad (or Trimurti). “The lower triangle, with the apex downward, is the symbol of Vishnu, the god of the moist principle and water (‘*Nara-yana*’ or the moving principle in *Nara*, water); while the triangle with its apex upward, is Siva, the Principle of Fire, symbolized by the triple flame in his hand”.⁴¹

DIVINE ABSTRACTION AND UNIVERSAL SPIRITUAL ESSENCE

“The Mystics and the Philosophers, ..., synthesize their pregenetic triad in the pure divine abstraction. The orthodox, anthropomorphize it. *Hiranyagarbha*, *Hari*, and *Samkara*-the three hypostases of the manifesting “Spirit of the Supreme Spirit- ... are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine hypostases of that which “does not perish with created things”.⁴²

Mahatma in a letter says; “The adept sees and feels and lives in the very source of all fundamental truths –the Universal Spiritual Essence of Nature, SHIVA, the Creator, the Destroyer and the Regenerator. — Hindus degraded Nature by their anthropomorphic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. ‘Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life’, his whole form as immovable and white as the eternal summits of snow

in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis, such is the ideal Shiva of *Yoga-Shastras*, the culmination of *Spiritual Wisdom*”.⁴³

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2. H.P. Blavatsky, *THE SECRET DOCTRINE* (SD) – Vol. II, TPH, Adyar, Madras, 1979, p.548.
3. *ISIS* –Vol. I, p.263
4. *Ibid*, p.578
5. *Ibid*, p.570
6. *ISIS*- Vol. II, p.236
7. *Ibid*, p.235
8. *SD*- Vol.-I, Footnote on p.367
9. *ISIS*- Vol. II, p.524
10. *SD*- Vol. I, pp. 91-92
11. *ISIS*- Vol. I, pp.577-78
12. *Ibid*, pp. xvi-xvii
13. *ISIS* – Vol. II, pp.39-40
14. *ISIS*- Vol. I, p.348 (Quote from Aitareya Brahmanam)
15. *ISIS*- Vol. II, p.170
16. *Ibid*, pp.48-49
17. *Ibid*,p.303
18. *Ibid*, p.268
19. *SD*-Vol. I,p.324
20. *SD*-Vol. II, p.282
21. *Ibid*, p.249
22. *SD*- Vol. I, p.341
23. *Ibid*, pp.458-59
24. *Ibid*, p.459 (Footnote)
25. *SD*- Vol. II, p.32
26. *Ibid*, pp.147-48
27. *ISIS*- Vol. I, p.590
28. *Ibid*, p.299
29. *SD*- Vol. II, p.246

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31. *ISIS*- Vol. II, p.402
32. *SD*- Vol. II, p.182
33. *The Mahatma Letters*, *op. cit*, Letter No.134, .456
34. *ISIS*- Vol. II, P.235
35. *SD*- Vol. II, pp.295 and 548
36. *Ibid*, p.548
37. *Ibid*, pp.548-49
38. "Progress of Religious Ideas through Successive Ages", Vol. I p.17; quoted in *ISIS UNVEILED*, Vol. I,p.583
39. *ISIS*, Vol. -II, p.234
40. *SD*- Vol. II, p.588
41. *Ibid*, p.591
42. *SD*-Vol. I, p.18
43. *The Mahatma Letters*, *op. cit*, Letter No.31,p.238

We will really be honouring the memory of H.P.B. if we live and act in such a way here and now that the Society becomes truer than ever to the ideals of the Ancient Wisdom and to the spirit of that Wisdom. Thus, when once again there is a fresh revelation (if we believe in revelations), or a fresh spiritual impetus, there will come out of it the regeneration, the transformation, of many people all over the world.

N.SRI RAM

The Theosophist, June 1959

NEWS AND NOTES

Bengal

East Zone Conference of TS/TOS-2018

The 16th East Zone Conference of TS/TOS was hosted by Bengal Theosophical Federation on 24-25 February, 2018, at BTS Hall with Bro. Pradeep H. Gohil, General Secretary of the Indian Section of TS, as Chief Guest. Bro. K. Sivaprasad, National Secretary of TOS in India and Dr. Chittaranjan Satapathy former International Vice-President of the Theosophical Society were Guests of Honour. The main theme of the conference was "Reality lies within". Dr. K.P. Sarkar, Secretary of Bengal Theosophical Society and Sis. Arati Nandi, Asst. Secretary, BTF, conducted these meetings. There were 110 registered delegates from Assam, Bengal, Bihar, Odisha and Bangladesh.

The inaugural session started on 24 Feb. with prayers of all faiths followed by lighting candle in front of the Photo of HPB by the chief guest, felicitation to distinguished guests with bouquets. Bro. Pankaj Kumar Dutta, President, BTF, chaired the session with all dignitaries including the National Director of TOS in India on the dais.

Bro. Hemendu Bikash Chowdhury, President of the Bengal Theosophical Society (BTS), welcomed the guests, dignitaries and delegates followed by address by President of BTF. Bro. Pradeep H. Gohil gave inaugural address on – "Source of Spiritual Energy" which was appreciated by all. There was a symposium on 'Self- realization in the Light of Theosophy' with one speaker each from Assam, Bengal, Bihar, Odisha and Bangladesh. Dr. Bipul Sarmah chaired this session.

There were sessions for presentation of activity reports by the Federation Secretaries, a seminar on "Purpose, Scope and Future of the Theosophical Society", for which the co-ordinator was Bro. K. Sivaprasad.

A Souvenir was published to commemorate this occasion which was released by the Chief Guest with a speech on "Theosophical and Theophic Life". It was followed by the speech of Dr. Chittaranjan Satapathy. There was a cultural programme and photo session at the end of the first day's programme.

Bro. Ratan Das, Bro. Gangaram Hazra, Bro. Nanda Dulal Sardar,

Bro. N.C. Laha, Bro. A.N. Chakraborty, Bro. Ananda Mohan Patra, Bro. Subrato Sen, Bro. S. Chakraborty, Bro. Rhomme Universe, Sis. Madhushree Chowdhury, Dr. Jayasree Das, Sis. Chandana Nandi, played important role in this conference.

The second day of the East Zone Conference started on 25 February at 10 am in the BTS Hall with the following distinguished guests on dais: Bro. Pradeep H. Gohil, General Secretary, Indian Section, TS; Bro. K. Sivaprasad, National Secretary, TOS in India; Bro. P.K. Dutta, President, Bengal Theosophical Federation; Bro. Shaik Md. Zaki, President of TOS West Bengal; Dr. Chittaranjan Satapathy, Former International Vice-President of TS; Bro. Hemendu Bikash Chowdhury, President, BTS; Bro. K.P. Sarkar, Secretary BTF; Bro. Prahllad Debnath, in-charge TOS Bangladesh; Bro. Bipul Sarmah, National Lecturer, Indian Section; and Bro. M.S. Paul, Convener TS/TOS-BTS.

Bro. Amal K. Mandal and Sis. Chandana Nandi adorned all the guests with sacred scarf (*Uttariya*). Bro. B.L. Bhattacharya who was conducting the first session of the day, informed the house that Bro. J.N. Patowary, President, TOS- Assam Region and National Committee Member passed to peace on 22nd Feb., 2018. Two minutes' silence was observed for peaceful upward journey of the departed soul.

The programme began with the universal prayer followed by lighting candle in front of the photo of Annie Besant by Dr. Almasur Rahman, Lecturer of TS in Bangladesh. It was followed by devotional song by Sis. Jabaguha Thakurtha. Bro. Shaikh Md. Zaki welcomed the distinguished guests on the dais and the students present on this occasion. He also highlighted the excellent work done by TOS groups in West Bengal. Theme of this session was "Service with Love" Bro. Pankaj Kumar Dutta, Dr. Chittaranjan Satapathy, Bro. M.S. Paul and the Chief Guest Bro. Pradeep H. Gohil gave short but very informative, illuminate talks on this subject.

Then Bro. Gangaram Hazra, Regional Secretary TOS- West Bengal and Bro. K. Sivaprasad distributed envelopes with financial help of Rs. 500/- to 30 teachers of 4 TOS schools. Then one teacher from each school expressed their experience while dealing with poor and orphan students. Seven ex-students of Deshbandhu Vidyapith also received financial help. They are now in High School and College and expressed their gratitude to the teachers who taught them with love and care at TOS Primary School.

On behalf of TOS-W.B. the chief guest handed over a cheque of Rs. 1,00,000/- to Bro. Dinabandhu Das, Secretary, Besant TOS Group, for the construction of a building (Home) for orphan boys and a cheque of Rs. 20,000/- to Bro. Maharaj Sardar, Secretary Deshbandhu TOS Group, for fans and tube light of the school. TOS, West Bengal, also received donations from the following kind hearted members of TOS West Bengal. Prof. Keshab Mukherjee Rs. 1,00,000/-; Bro. Kamalendu Bhattacharya Rs. 15,000/-; and Bro. . Asit Roy Rs. 5,000/-.

Other sessions were conducted by Dr. K.P. Sarkar, Secretary, BTF. At 12.30 noon Secretaries of Assam, Bengal, Bihar, Odisha and Bangladesh presented their activity reports. At 3.30 pm there was a session of short talks on 'Practical Theosophy' in which one speaker from each Federation expressed his views. Bro. Avik Guha Thakurtha also spoke nicely on the subject. Dr. Bipul Sarmah chaired this session.

The meeting of EZC committee was held in the evening with Dr. Bipul Sarmah in Chair. Sis. Purnamasi Pattanaik, Secretary Utkal Federation, proposed to hold the next Zonal Conference at Bhubaneswar which was unanimously accepted.

Bro. Pradeep H. Gohil, Chief Guest, gave a public talk on "Education and Literacy and Area of Work for TOS". Sis. Arati Nandi, Asst. Secretary of BTF, thanked all the guest speakers; delegates, workers and those who helped for the success of this conference. After group photo session, BTF Secretary Dr. K.P. Sarkar declared the conference closed.

Some more news from Bengal -

Bharadwaja Lodge observed Adyar Day on 17 Feb, 2017 at the residence of Bro. Asit Roy who read out the significance of this day from Feb, 18 issue of BTF Bulletin.

Visit to Besant Lodge- Bro. B.L. Bhattacharya visited Besant Lodge at Sandeshkhali on 18 Feb. with Bro. Braja Mohan Paul, Sis. Bandana Paul, Prof. Mihir Sen and Sis. Nabanita Sen. The Lodge organized a programme with all the TS and TOS members there and a good number of local people. The speakers spoke on "What is Theosophy and how it helps others". It was a very purposeful meeting.

Bro. K. Sivaprasad, National Secretary TOS in India, visited Nimpith TOS Group and Kisaloy School with Bro. Gangaram Hazra, Sec. TOS,

WB, Bro. Ratan Das, Secretary of BTS, Bro. Nandi Dulal Sardar of Mathurapur and three members. Bro. Arun Middha of Nimpith TOS organized a meeting with good number of handicapped persons and TOS Members. It was a successful programme. From Nimpith, Bro. Sivaprasad and others who accompanied him visited Kishaloy TOS School at Mathurapur. Bro. Mossaraf Hossan Khan organized a meeting with the teachers and students and TS members of Azad Lodge and felicitated the chief guest and other visitors. Bro. K. Sivaprasad gave a talk and expressed his satisfaction after talking to the teachers and students.

Publications: Two books namely (1) *Light on the Path* by Mabel Collins and (2) *Way to Self-Knowledge* by Radha Burnier have been translated by Bro. B.L. Bhattacharya into Bengali with the title (i) *Alok Darshitha Path* and (ii) *Attamajnan Labher Path*. These books are being published by BTF with financial help from the Indian Section of the Theosophical Society.

Visit to Lodges; Bro. B.L. Bhattacharya visited Bally Lodge on 3rd Feb. 2018 with Bro. Kamalendu Bhattacharya, Bro. Subhas Chakraborty, Sis. Kavita Chakraborty and helped Bro. A.N. Chakraborty to perform Bharat Samaj Pooja, After *pooja* he explained its significances in the light of Theosophy, Bro. Arun Banerjee hosted lunch to all the participants. Bro. Jayadeb Goswami, Secretary of Bally Lodge, while giving vote of thanks, highlighted the glorious history of Bally Lodge, Bro. Rhomme Universe of Patanjol Lodge also attended the meeting.

Gone to Peace: Bro. Samaresh Sengupta (Dip. No. 90159) left his mortal coil on 5 March. He was a very devoted member of Bharadwaja Lodge, loved and respected by all. May the departed soul rest in peace.

Bombay

Adyar Day meeting jointly organized by BTF & Blavatsky Lodge on 17 February 2018 in Besant Hall: The meeting was opened with the Prayers of All Religions and the Universal Prayer. BTF Secretary Sis. Mahazaver Dalal welcomed all recollecting her experience of attending the Adyar Day Meeting at Adyar in Feb. 2013, graced by the former International President Radha Burnier. Blavatsky Lodge's President Sis. Kashmira Khambatta conducted the meeting.

Sis. Zeena Rastomji paid tributes to Bishop C.W. Leadbeater, Col. H.S. Olcott, J. Krishnamurti and Giordano Bruno by sharing their in-

spiring quotes. CWL's quotes were on avoiding flesh in diet and to understand that alive and dead are alike in the hands of perfect power and perfect wisdom directed by perfect love. HSO's quotes were on how pleasure of senses brings disappointment, how one should be positively good and not to believe because one has heard, but to believe as per one's conscience and act accordingly. JK's quotes were on learning; it is not only passing exams, it is a process from birth to death; Meditation is to be aware of every thought & feeling and no one can live without relationship. Giordano Bruno's quotes were on Truth; it does not change even if a majority does not believe in it; Divine Love raises, supports and magnifies its servant; the whole soul is present in whole body and all which lives must feed and nourish itself suitable to the way in which it lives.

Bro. Berthram Redwood speaking on Giordano Bruno traced his spiritual evolution and his quest for truth. His courage and commitment to go through torture by the Church and even to embrace the Chariot of Fire for the Truth he gave to humanity.

On Adyar Day stalwarts and silent Theosophists are also fondly remembered. In that spirit Sis. Aban Patel remembering Joy Mills said: Respected and admired worldwide for her deep study and understanding of the Ageless Wisdom; a member of the Theosophical Society for 75 long years; who served as the National President of the American and Australia Sections as well as International Vice-President; beloved teacher for many and author of a number of Theosophical Books, who spread joy wherever she went and whatever work she did; is none other than Joy Mills.

Sis. Jasmine Cawasji paid tributes to Mable Collins, who had worked for HPB and had assisted her with her publication 'Lucifer'. She was a novelist and Mystical writer. She was the author of one of the Three Gems of Theosophy '*Light on the Path*' and '*The Idyll of the White Lotus*'.

Sis. Aban Amroliwalla shared her first visit to Adyar to attend the School of Wisdom. Prof. C.A. Shinde had conducted a course on 'Science of Living' and had explained that it is 'A science of knowing one's own self'. Sis. Aban recollected daily ½ hour meditation, preparations for their presentations, visiting Adyar, library and experiencing the beauty and serenity of Adyar.

Dr. Pervin Keki Surti, Ph.D., M.A. (Avesta-Pahilavi) expressed her thanks to Blavatsky Lodge for permitting her access to valuable books of the Library for the preparation of her Thesis. She added that Music is the base of all creations, Colour & Sound emanate from it. Music, representing innocence, kindness and piety with golden extravaganza, calls humanity to merge into Divinity.

Blavatsky Lodge's Sunday experimental Third Meeting on 4 March 2018 to learn about Order of the Round Table: Sis. Thrity Dalal, former Leading Knight of Maitreya Lodge, Mumbai, giving history of International Order of the Round Table said that it is an international order for young people of all creeds and races. Inspired by the Arthurian legends and with 'Service' as its keynote, the modern Round Table Movement had its genesis in London on July 25, 1908, under the aegis of the Theosophical Society and the direction of the Order's Founder and First Senior Knight, George Herbert Whyte (1879-1917). Knight Thrity also spoke about its Aim, Objects, Motto, Pledge, Kings Chair & Salute, Membership, Ceremonies and International Publication 'Sophia'.

Former Leading Knight Deepa Kapoor said that the former Chief Knight of India Rusi Toddywalla had introduced her to Round Table. RT is a beautiful way of growing up in the atmosphere of Righteous Vibrations. Past Chief Knight of India Jer Jussawalla had inculcated ideals of RT in her group.

Squire Navaz Dhalla said that she is happy to have joined Maitreya Round Table as each ceremony is performed with dedication, power of speech and perfection.

Current Leading Knight of Maitreya Round Table Sonal Singh added that for her there had been an aspiration from the first stage of 'Page' to become 'Knight' and to live life with RT ideals. Each ceremony has a teaching, like 'Bread & Salt' Ceremony teaches 'Value of Sharing'.

Former Leading Knight of Maitreya RT, Farhad Dalal said one learns in schools & colleges, but RT prepares one for challenges of life in outer world. Watching his mother at RT meetings, he wanted to join the Order. The colours of the collars also attracted me at the age of 7. From ceremonies he inculcated virtues of each stage, i.e. from Page to Knight. Having a green finger, he likes 'Flower Ceremony', which teaches respect for all living beings. 'Christmas ceremony' with Carols held at the end of the year covers all virtues. RT prepares one to impart virtues in others.

Bro. Berthram Redwood spoke about mystical & esoteric angles of 'Flower Ceremony' and 'Bread & Salt' ceremony'.

Sis. Mahazaver Dalal thanked Maitreya Round Table for annually holding open RT ceremonies to avail of inspiring experience of beautiful ceremonies.

Bro. Navin Kumar appreciated punctuality, discipline and devotion of Maitreya RT, with which the ceremonies were performed.

BTF President Bro. Vinayak Pandya appreciated Frist Sunday Experimental Meetings of Blavatsky Lodge and was happy that now it is regularly held and Bretheren join with Family & Friends.

Uttar Pradesh

The following talks/activities were organized at Dharma Lodge, Lucknow, in March: 'Man and His Bodies' by Bro. U. S. Pandey; 'Gandhi on God' by Bro. B.P. Shukla; 'Beyond Illusion' by Bro. B.K. Pandey; 'Protection of Animals' by Bro. B.L. Dubey; and 'X' affects the consciousness- a dialogue between Krishnamurti and David Bohm by Bro. U.S. Pandey.

Bro. U.S. Pandey visited Sarvahitkari Lodge at Gorakhpur on 21 March and delivered a talk there on the theme "Inner Government." He also discussed administrative matters and future programme with the office bearers of the Lodge.

Bro. Shikhar Agnihotri delivered a talk on the theme "Nature of Memory" at Satyamarg Lodge, Lucknow, on 4 March.

Bro. U.S. Pandey delivered a public talk on the theme "God and Gods" at Satyamarg Lodge. It was held on 25 March.

Dr. Shanta Chatterjee, Associate Professor, Department of Sanskrit, Vasanta Kanya Mahavidyalaya, delivered a talk at the Indian Section HQ on 'Bhakti Yoga in Gita'. It was organized by Kashi Tattva Sabha on 16 March.

Ms. Ananya Kantha, a student of Vasanta Kanya Mahavidyalaya and a resident of Vasanta Balika Vihar gave a talk on 'Life from the perspective of a student'. This was held under the auspices of KTS on 13 April.

Jt. General Secretary

Bro. Pradip K. Mahapatra, Jt. General Secretary, Indian Section, delivered a talk on “Importance of Universal Brotherhood” on 10 Feb. 2018 during the 53rd annual conference of Utkal Federation at Bhubaneswar. He explained how one reaches the stage of Brotherhood by raising his/ her consciousness from intellect to intuition. The gap between intellect and intuition can be bridged by Study, Meditation and Service. Then, Bro. Mahapatra participated in a day-long study class on the book *Old Diary Leaves* [Vol-III] organized by Utkal Theosophical Federation in the premises of UTF at Bhubaneswar. He narrated how Olcott established ADYAR RESEARCH LIBRARY and about H.P. Blavatsky as editor of *The Theosophist*.

National Lecturer

Bro. Shikhar Agnihotri directed a study camp on the book *The Technique of Spiritual Life* by Clara M. Codd. It was organized by Assam Theosophical Federation in Guwahati on 28-29 March 2018. It started with Bharat Samaj Pooja. The study was divided into four sessions of two hours each with break in between. One session was dedicated to meditation and one was for question and answer. In all, there were 30 participants. Besides, Bro. Agnihotri delivered ‘Sree Charan Barua Memorial Lecture’ in a college. The subject of public lecture was ‘Finding the homing signal within’ and it was attended by 71 delegates.

South India Theosophical Conference

The 95th South India Theosophical Conference was held in Adyar from 30 March to 1 April 2018 on the theme ‘The Illumination must come from Within’. In all, 118 delegates from six Federations had registered for the Conference, which began with the welcome address by the International Secretary Ms. Marja Artamaa, theme presentation by Prof. C. A. Shinde and chanting by Ms. K. Jaishree.

There were nine lectures followed by group discussions and short presentation by the groups. The topics covered were: (1) Difficulties on the Path (2) To become a Disciple- Change in Oneself is necessary (3) Attitude of the Enquirer (4) Qualifications for Discipleship (5) Life of the Disciple (6) The Adept becomes, He is not made (7) First Step on the Path (8) The Inner Purpose of the Theosophical Society and (9) You alone have to weave your destiny. The speakers were Dr. Chittaranjan Satapathy, Mr. G. Dakshina Murthy, Ms. B. Sandhya Rani, Dr. N.C. Ramanujachari, Mr. N.C. Krishna, Ms. Akshaya Nanda Kumar, Mr. K.

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Dinakaran, Mr. K.V.L. Kantha Rao and Dr. M.A. Ravindran. The conference ended with the concluding remarks by Dr. Chittaranjan Satapathy, vote of thanks by the General Manager Mr. K. Jaikumar and chanting by Ms K. Jaishree.

During the conference, a book entitled *Co-working with the Masters for the Spiritual Welfare of Humanity* written by Dr. A. Kannan was released by the International Secretary. A copy of the book along with a copy of ‘Mahatma Letters – Extracts’ compiled by Ms. Debashree Das was given to the delegates free of cost. On one evening, The Ritual of the Mystic Star led by Dr. Revathi was performed and on another evening, Mr. Krishnaswamy presented a video titled “5000 Years in 50 Minutes” produced by Krishnaswamy and Associates. Ms. B. Sandhya Rani coordinated the conference with the guidance of the Joint General Secretary of the Indian Section, Bro. Pradip Mahapatra.

The Theosophical Order of Service

The TOS, Odisha Region, presented the ‘Empowered Woman of Odisha’ Award to Smt. Droupadi Murmu, Hon’ble Governor of Jharkhand.

Revered Madam,

Theosophical Order of Service, Odisha, extends its warmest felicitations to you on the occasion of International Women’s Day- March 08, 2018, for your larger than life commitment to the cause of Children & Women in distress. As a teacher you were looked upon as a role model for possessing the sterling qualities of head and heart. As an able statesman you have been the recipient of Nilakantha award in 2007 as the best legislator. The personal tragedies in your life could hardly dampen your passion and subdue your zeal to stand resolute and work for the cause of choiceless and voiceless women. You shall remain an icon for the woman populace down the time for your conviction, courage, resilience and fortitude. Odisha takes pride in you for being the first woman leader of Odisha to adorn the august office of the Governor of Jharkhand State. Your secular non-partisan mind-set and consuming concern for the deprived and marginalized women shall remain as fountain-head of inspiration for those who languish in poverty, persecution and deprivation. Today on this solemn occasion, we feel greatly honoured to bestow the ‘**Empowered Woman of Odisha**’ award on you.

Yours in admiration

Members of the Theosophical Order of Service, Odisha Region.

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Dr. Deepa Padhi, President of TOS of Odisha Region, said on this occasion:

“The Theosophical Order of Service, Odisha, is celebrating the ‘International Women’s Day’ as it has all the grounds to do so. We had great women leaders like Madam Helena Petrova Blavatsky, Dr Annie Besant, Dr Radha Burnier who had proved themselves as truly empowered women and tried to empower other women of their time. We pay sincere homage to them on this great occasion.

“International Women’s Day is observed world-wide on March 8. Its roots can be traced to 1908, when 15000 women marched through New York city demanding voting rights, better salary and shorter working hours. The day got recognition by the United Nations in 1975. This day is considered as the symbol of the struggles that women all around the world had undergone for equal opportunity and rights. This day also celebrates the achievements of women in their various fields. In fact, this day reminds us where we stand and how far we need to go. This is also the time when we should evaluate ourselves by identifying our strengths and weaknesses. For the women mass, we have to continue our struggle for equality and rights keeping in view the theme of this year ‘Press for Progress’. But as far as individual empowerment is concerned, self-awareness is necessary. As the Geeta says, ‘*Uddharet atmanam atmana*’ meaning raise yourself by yourself. In to-day’s world women have become financially and professionally empowered. Yet the most important need, the inner (spiritual) empowerment has been totally ignored. In fact, women are born with unique attributes but unfortunately they are losing the understanding of that. As Jallaludin Rumi had said, ‘‘You were born with wings. Why prefer to crawl through life?’’

“Women’s power lies within. Education, political and professional careers, equal opportunities will make them more efficient, affluent, competent, independent, daring and accomplished no doubt but these cannot make them empowered unless their hidden qualities are unfolded – qualities like self-confidence, courage, determination, tolerance, patience, commitment, creativity, sensitivity, empathy etc. These are necessary for a woman to be truly empowered.

“Today, we are facing a paradox. On the one hand, we are speaking of Women Empowerment and on the other we find the female species dying out as a result of feticide, infanticide, rape and murder, honour killing, bride burning.

“We are in a time of transition and it is going to be more difficult ahead. If our girls are to be alive, if our world is to survive, then the truly (spiritually) empowered women- the change makers must step in to help. First of all, it is the mind-set of both men and women that needs to be changed and the empowered leaders should help in this change.

“Empowering women should start from our own families. As it is aptly said, ‘Don’t you know yet? It is your Light that lights the world.’

“Today, the Theosophical Order of Service of Odisha Region is felicitating the Governor of Jharkhand, Smt Droupadi Murmu with ‘Empowered Woman of Odisha’ award. We feel proud of her as she belongs to the State of Odisha.

“This honour is being given to her not just because she holds the highest position in Jharkhand but the way she handled her life with courage, confidence, tolerance, commitment, determination when it was going to be almost shattered by repeated personal tragedies. Despite the challenges, she could gather herself and again stood up to serve the people. She is an icon not only for the women of Odisha or Jharkhand but for the whole woman populace for many upcoming generations. On behalf of TOS, Odisha, I salute her.”

Study Camps

U.P. Federation is organizing the following programme at Lucknow:

A study camp on “Mystic Experiences- Tales of Yoga and Vedanta from the Yogavasishta” on 16-17 June, 2018

Members of U.P. Federation and also of other Federations are welcome to participate in the study camp.

The persons coming from outside Lucknow will be provided board and lodging from 15 June A.N. to 18 June morning for which each such participant will pay a contribution of Rs.300/- to the lodge official on arrival at Lucknow. Members willing to participate in the afore-mentioned camp may inform his/her name to any of the following contact persons latest by 05 June, 2018.

Bro. Vipul Narayan- Secretary, Satyamarg Lodge, Lucknow,

Mob. No. 9415864998

Bro. Rajesh Gupta—Treasurer, Dharma Lodge, Lucknow,
Mob. No. 9839258138

Bro. Shikhar Agnihotri— Secretary, Pragya Lodge, Lucknow,
Mob. No. 9839912070

Other Camps

1. A day-long workshop on “Self-Transformation and Rejuvenation by Awareness” has been organized at Gorakhpur on 19 June, 2018. This programme will be for the members as well as for the general public.

2. A study camp on “Essence of the Teachings in *The Secret Doctrine*” will be held at Gorahapur on 20-21 June, 2018

Members of U.P. Federation and also of other Federations are welcome to participate in the workshop and/or study Camp.

The persons coming from outside Gorakhpur will be provided board and lodging from 18 June A.N. to 22 June morning for which each such participant will pay a contribution of Rs.300/- to the lodge official on arrival at Gorakhpur. Each such person may inform his/her name to any of the following contact persons latest by 10 June, 2018.

Bro. S.B.R. Mishra- President, Sarvahitkari Lodge, Gorakhpur,
Mob. No. 9415849939

Bro. Ajai Kumar Rai -Secretary, Sarvahitkari Lodge, Gorakhpur,
Mob. No.9307279095

3. A study camp on “Essence of the Teachings in *The Secret Doctrine*” will be conducted at Basti on 23-24 June, 2018

Members of U.P. Federation and also of other Federations are welcome to participate in the study camp.

The persons coming from outside Basti will be provided board and lodging from 22 June A.N. to 25 June morning for which each such participant will pay a contribution of Rs.300/- to the lodge official on arrival at Basti. Each such person may inform his/her name to any of the following contact persons latest by 10 June, 2018.

Bro. Prashant Pandey, Secretary, Basti Lodge- Mob. 8090061837,
U.S. Pandey, Secretary, U.P. Federation, T.S.

DONATIONS RECEIVED BY THE INDIAN SECTION Between 1-4-2017 and 31-3-2018

General Donations	in Rs.
Dr. Veena Agrawal, Varanasi	2,100/-
Dr. Pushpalata Pratap, Varanasi	21,000/-
Sri. M.V. Viswakumar, Kanpur	50/-
Sri Satyaveer Tyagi, Delhi	1,360/-
Smt. Arun Bhatia, Deolali	1,600/-
Sri Jagdish Kumar Khanna, Noida	2,100/-
Smt. Uma Devi Desai, Veraval	1,100/-
Sri B.L. Bhattacharya, Kolkata	1,000/-
Sri. S.D. Dubey & Smt. Roopam Dubey	5/-
The Librarian, Wardha	20/-
Dr. Kusum Singh, Lucknow	2,000/-
Sri Shivaleela J.	52/-
Sri. Pradeep H. Gohil, Varanasi	170/-
Smt. Manju Sundaram, Varanasi	3,000/-
Mrs. Uma Devi Desai, Junagarh	1,111/-
Sri Mohan Lal Khatri, Noida	500/-
Smt. Arun Bhatia, Deolali	800/-
Y.A. Ratnamma & M.P. Laxmy Devamma, Bangarpet,	1,000/-
Sarvahitkari Lodge, Gorakhpur	5,000/-
Smita Bhide	1,000/-

Sis. Vijay Laxmi Muxliya, Nagpur	1,000/-
Neel Pandit, Dehradun	5,000/-
Christiane Ostertag, Danusen	500/-
Smt. Uma Bhattacharyya, Varanasi	8,000/-

Indian Section Corpus

Smt. Manju Sundaram, Vns	60,000/-
Sri Lambodar Nayak, Vns	80,000/-
Ms. Nirmala V. Mudaliar, Nagpur	5,000/-
Chandradev Theos. Lodge, Chapra	25,000/-
Sri Prabhakar Panduranga Joshi, Nagpur	11,000/-

Specific Donation

Pranic Healers Association of Kashi, Vns	610/-
Dr. Sanjay Mehta, Varanasi	2,000/-

Building Maintenance Donation

Chandradev Theos. Lodge, Chapra	25,000/-
Sanatan TOS Group, Noida	25,000/-