

January 1930 saw the issue of the first number of THE ARYAN PATH. This monthly magazine was designed to carry to a wider public the influence of the Theosophical philosophy, and to present to students the views of the world which represented the best developments of modern thinking. With the help of Mr. Theodore L. Crombie, his companion and co-worker for many years serving as sub-editor, this project was launched. Mme. Sophia Wadia lent her name as the Editor. Contributors to the ARYAN PATH included such names as John Middleton Murray, R.A.V. Morris, Wm. Jackson, Kazutomo Takehashi, Lionel Hawthorn, Dr. Haddi Hassan Saheb, H.H. Raja K.P. Bahadur Singh, A.R. Wadia, and many others.

Later, to further serve the area of South India, in the city of Bangalore the INDIAN INSTITUTE OF CULTURE was established. The objective of this Institute was to bring thinkers of importance to the world together and to have them present to the Bangaloreans their views and dreams. Here spoke such as the Panchen Lama, Martin Luther King Jr., Sir C.P. Ramaswami, Dr. S. Radhakrishnan, Professor Haldane, and Dr. Ralph Bunche, Sir C.V. Raman, the Maharaja of Mysore, Dr. Masti Venkatesh Iyengar, Dr. V. Raghavan, and H.R. Bhabha. Through all these activities ran a single string of purpose: to awaken in the Soul of man an awareness of their divine potential, and of their responsibility for assisting others.

Numerous unsigned articles poured from the pen of B.P.: in the Editorials of THE ARYAN PATH, signed Shravaka (Student); in lead articles in THE THEOSOPHICAL MOVEMENT, and elsewhere in press of the country. His correspondence with luminaries of the world was constant and voluminous. His management of the many affairs at hand and elsewhere was constant, consistent and prompt. He was always responsive to the call of the humblest person who asked for his help. He gave unstintingly of his time and effort to those who deserved his regard and who helped in the furthering of the Cause of the Great Masters, the Elder Brothers of Humanity, the Rishis of Old.

The true spiritual devotion of B.P.WADIA has brightened and heightened many a life during the many years of his selfless and unassuming service.

(Jehanghir Tijoriwalla, Bar-at-Law.)

Bhawani Shankar

Pandit Bhawani Shankar was a direct pupil of HPB, became a friend of BPW in his early Adyar days.

Not long after HPB landed in Bombay in February 1879, Bhawani Shankar, then 20 years old, put himself under her guidance. On several occasions he was among those who recorded they had seen the Masters visiting her at the T. S. Headquarters, at "Crow's Nest", Cumballa Hill, in Bombay.

When, later, doubts arose concerning the existence of the Masters, he declared openly that he had seen them numerous times at the Bombay Headquarters of the TS, speaking or delivering messages of instruction to HPB in connection with its work. "They are not disembodied spirits,

as the Spiritualists would force us to believe, but living men. I was on seeing them neither hallucinated nor entranced ... I as a Theosophist and Hindu Brahmin give to disbelievers...that these Brothers are not mere fictions of our respectable Madame Blavatsky's imagination, but real personages, whose existence to us, is not a matter of mere belief, but of actual knowledge." THE THEOSOPHIST

Bhawani Shankar - one of H.P.B.'s direct pupils from the early days, 1879-84, was living temporarily at Versova (north of Bombay, near Juhu beach, (where the Wadias had been given land in part payment for their services as ship-builders many years before, by the British East India Company). BPW was invited to come and to attend the Pandit's "morning puja"- a period which he spent in meditation and devotion with thought centered on HPB and the Masters.

This, BPW said, began at 4.00 a.m. and would continue for a period of 4 to 5 hours. Bhawani Shankar used at that time a special bell. It had a "peculiar, a curious ring to it" which "produced a deep psychological effect on those who heard it".

[Mr. B. R. Shenoy, who in his youth had been a direct pupil of Bhawani Shankar, also spoke of this. He lived in New Delhi in the 1960s, and was at that time one of the Governors of the Reserve Bank of India. Earlier, he had spent several years in Washington, D.C., as one of the Directors of the World Bank. He had been professor of Economics for many years at Gujarat University in Ahmedabad.]

At the time of his death, Bhawani Shankar asked B. P. Wadia to come and visit him. He apparently delayed that event until his arrival. They had a private talk, after which he expired. The date was the Full Moon of the month of Ashadha--the 4th of July 1936. Born in 1859, Bhawani Shankar was 77 years old, and, active to the last, was ever ready to help and instruct his fellows.

After the departure of HPB and Damodar from India in 1885 he took earnestly to the study of the Bhagavad Gita which became his text-book for Theosophical exposition. Up and down the vast peninsula he traveled from 1891 to 1909. In 1907 Col. Olcott, the President Founder of the TS died. He was succeeded as President by Mrs. Annie Besant. During that time, on visits to Adyar, Bhawani Shankar had become friends with BPW.

Serious differences developed with the new group of Adyar "leaders". This resulted in his limiting his services to small groups of independent students who needed and welcomed him.

After the formation of the ULT in Bombay he quickly recognized that the real Theosophical work was being carried on there. Under its auspices he gave a series of talks on the Gita in October 1931, September 1933 and September 1934.

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From an Answer by Dallas TenBroeck

Regarding Dion Fortune, I simply have no recollection of Mr. Wadia mentioning that name. The following two extracts from her [Dion Fortune] sundry papers may be of assistance:

“When Mr. Wadia, once a worker at Adyar and later founder of the United Lodge of Theosophists, was in England shortly after the War [1st World War], trying to make a start with his scheme, he gathered together a small group of people of whom I was one, and put us in touch with the Himalayan Masters. For what my testimony is worth, I can vouch for the genuineness of those contacts...”

“I remember, many years ago, when I did not know as much about occultism as I do now, that I met a certain Indian Theosophist, and he offered to put me in touch with the Master K.H. I am quite satisfied that he did what he undertook to do, and that the Master KH was of the Right-Hand Path and of a high grade...”

(Mr. Buxton’s letter of 3/7/94)

Of course the ULT was founded in 1909 by Mr. Crosbie and the others of his friends who had become students. In 1919, Mr. Wadia encountered it, as I narrate in the bio-notes. He had apparently, earlier, in Adyar, with Ettie Beswick, T.L. Crombie, and others, discussed the question of how to get the TS back on to the track of real Theosophy.

I imagine that the Karma of his making a trip in 1919 to Europe, then to the U S, was so that he might come into contact with the ULT - and so he did. It also gave him a base from which he could attempt to bring on the reform he envisaged, if possible inside the T.S. with Mrs. Besant’s approval, and if that were refused, then he decided to resign and work in the same direction through the ULT now that he could see that there was already established a base through which this could be done. That is why it took 3 more years for him to make this attempt and when it failed, and Mrs. Besant refused, he resigned and joined the U.L.T.

I recall him saying fairly often how important was HPB’s plea, found If one reads the last two or three pages of THE KEY TO THEOSOPHY; there one may see how she hoped that when the “next Messenger” from the Lodge of Adepts came, he would receive a cordial welcome.

The T.S. had changed drastically in direction and in teachings since her “death”, and since that in 1896 of Mr. Judge in America. HPB’s writings had been changed by editing, and were going “out-of-print”. Mr. Judge was unknown.

ULT offered those conditions which she had hoped would be available. I would say that the increase in ULT work and centers is a result of that.

DTB

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Among the books written by Mr. B. P. Wadia one can find: “Living the Life”, Indian Institute of World Culture, Bangalore, 1981, 156 pp; “Studies in The Secret Doctrine”, two volumes, Theosophy Company (India), 1961, Bombay-Mumbai, with 161 pp. (vol. I) and 70 pp. (vol. II);

“The Building of the Home”, Theosophy Company (India), 2005, Mumbai, 56 pp.; and **“The Gandhian Way”**, Asian Book Trust and Theosophy Co. (India), Mumbai, 2000, 170 pp. (CCA)

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In September 2016, after a careful analysis of the state of the esoteric movement worldwide, a group of students decided to form the **Independent Lodge of Theosophists**, whose priorities include the building of a better future in the different dimensions of life.

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Read in our associated websites the articles **“The Independent Lodge of Theosophists”** and **“The Independent Lodge and the Movement”**.

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E-Theosophy e-group offers a regular study of the classic, intercultural theosophy taught by Helena P. Blavatsky (photo).



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