



Siva (Sanskrit) Śiva

The third god of the Hindu Trimurti (trinity): Brahma the evolver; Vishnu the preserver; and Siva the regenerator or destroyer. Siva is one of the three loftiest divinities of our solar system, and in his character of destroyer stands higher than Vishnu for he is “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”

(SD 2:182).

As the destroyer of outward forms he is called Vamadeva. Endowed with so many powers and attributes, Siva possesses a great number of names, and is represented under a corresponding variety of forms. He corresponds to the Palestinian Ba'al or Moloch, Saturn, the Phoenician El, the Egyptian Seth, and the Biblical Chiun of Amos, and Greek Typhon.

“In the Rig Veda the name Siva is unknown, but the god is called Rudra, which is a word used for *Agni*, the fire god . . .”; “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’ ”

(SD 2:613, 548).

Siva is often spoken of as the patron deity of esotericists, occultists, and ascetics; he is called the Mahayogin (the great ascetic), from whom the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained. Here he is “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 . . . Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first die before his body does. ‘To live is to die and to die is to live,’ has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour 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”

(SD 1:459&n).

Though Siva is often called Maha-kala (great time) which, while being the great formative factor in manvantara is also the great dissolving power, to the Hindu mind destruction implies reproduction; so Siva is also called Sankara (the auspicious), for he is the reproductive power which is perpetually restoring that which has been dissolved, and hence is also called Mahadeva (the great god). Under this character of restorer he was often represented by the symbol of the

linga or phallus: “the Lingham and Yoni of Siva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship”



(SD 2:588).

It is under the form of the linga, either alone or combined with the yoni (female organ, the representative of his sakti or female energy), that Siva is so often worshiped today in India.

In the *Linga-Purana*, Siva is said to take repeated births, in one kalpa possessing a white complexion, in another that of a black color, in still another that of a red color, after which he becomes four youths of a yellow color. This allegory is an ethnological account of the different races of mankind and their varying types and colors.

(cf SD 1:324).

Siva is known under more than a thousand names or titles and is represented under many different forms in Hindu writings. As the god of generation and of justice, he is represented riding a white bull; his own color, as well as that of the bull, is generally white, referring probably to the unsullied purity of abstract justice. He is sometimes seen with two hands, sometimes with four, eight, or ten; and with five faces, representing among other things his power

over the five elements.

He has three eyes, one placed in the centre of his forehead, and shaped as a vertical oval. These three eyes are said to denote his view of the three divisions of time: past, present, and future. He holds a trident in his hand to denote his three great attributes of emanator, destroyer, and regenerator, thus combining all the usual qualities or functions attributed to the Trimurti. In his character of time, he not only presides over its beginning and its extinction, but also over its present functioning as represented in astronomical and astrological calculations.

A crescent or half-moon on his forehead indicates time measured by the phases of the moon; a serpent forms one of his necklaces to denote the measure of time by cycles, and a second necklace of human skulls signifies the extinction and succession of the races of mankind. He is

often pictures as entirely covered with serpents, which are at once emblems of spiritual immortality and his standing as the patron of the nagas or initiates. He is often mystically personated by Mount Meru, which esoterically is both the cosmic and terrestrial axis with their respective poles.

According to the belief of most Advaita-Vedantists, Sankaracharya, the great Indian philosopher and sage, is held to be an avatara of Siva.



Siva-Rudra (Sanskrit) *Śiva-Rudra* The name Siva occupies a very inconspicuous position in the Vedas, where that deity is referred to as Rudra, the greatest of the kumaras, considered by occultists as their special patron.

He is for this reason called Trilochana (the three-eyed) or Mahadeva (the great divinity), etc. The function of Siva-Rudra is to destroy in order to regenerate the permanent entity on a higher plane; his functions being essentially those of action, as Vishnu's functions are essentially those of continuance or preservation.

Siva-Rudra is the hierarch of the rudras, who are essentially dhyani-chohans of an active spiritually-intellectual character — the manasaputras may be called rudras.

Siva-Eye. See EYE OF SIVA; PINEAL GLAND; THIRD EYE

See also RUDRA; RUDRA-SIVA

Eye of Siva The third eye; physically the pineal gland, which when awakened into activity becomes the organ of the inner spiritual vision of a seer. The pineal gland was in former ages an active physical exterior organ before the present-day two eyes were developed, and was then the faculty both of physical vision and of interior illumination.

As the ages passed, this third eye or pineal gland receded within the skull, finally being covered by hardened bone and the scalp. This eye may be described as the organ on this plane of spiritual intuition, through which direct and certain knowledge is obtainable at any time at the will of the seer. "The 'eye of Siva' did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers." (SD 2:302).



Pineal Gland, Conarium, or Epiphysis

Cerebri A small organ in the brain with a fancied resemblance to a pine cone; technically called the epiphysis, as being an “upgrowth” from the embryonic tissues which later form part of the ventricular or hollow center of the brain, which space is continuous with the central canal of the spinal cord. The pineal gland is described as a rounded, oblong body, about one-third of

an inch long, of a deep reddish color, connected with the posterior part of the third ventricle, and intimately related to the optic thalami which physiologists find to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body. Thus this organ is in central relation to the coordinating organs of all the senses and sensations, and to the thinking brain which perfects and coordinates ideas. Its purpose, however, remains a mystery to the medical profession. A standard anatomy says: “The ancients had a grotesque theory that the epiphysis is the favorite and peculiar abiding-place of the human soul. Modern morphologists have shown it to be the homologue of the third eye which some reptiles possess.”

Blavatsky, repeating the ancient belief, says that this concealed third eye is the “seat of the highest and divinest consciousness in man — his omniscient spiritual and all-embracing mind” (Key 121).

She sketches the evolutionary history of this Deva Eye (SD 2:294 et seq) which was the only seeing organ in the beginning of the present human race, when the spiritual element in the then humanity reigned supreme over the as yet unawakened intellectual and psychic elements in the nature. Later on, as the ethereal and psychospiritual early races became self-conscious and physicalized, they used their spiritual and intellectual powers and faculties for selfish and sensual purposes.

Meantime, the third eye withdrew, *pari passu*, into the central cavity of the developing brain. There it has remained until the present — a symbol of that past spiritual vision which we will regain as we progress consciously along the upward arc of the evolutionary cycle. As to scientific evidence of a once active third eye of objective vision in animals, the *Hatteria punctata*, a lizard type found in New Zealand, is pointed out. This land, being a part well above the waters of the ancient continent Lemuria, the home of the third root-race, would be likely to retain some remnants of early types of the creatures which once existed when “the third eye was primarily, as in man, the only seeing organ.”

(SD 2:299).

An ancient commentary says that by the middle of the fourth root-race, the “inner vision had to be awakened and acquired by artificial stimuli, the process of which was known to the old sages”

(SD 2:294).



Even now, the adept, with trained will, can arouse this ordinarily quiescent organ into activity, so that he becomes illuminated throughout and by it with a vision of infinitude. It was this sublime vision which overwhelmed Arjuna when Krishna, acting as the Logos within, gave the aspiring human monad the divine eye (BG ch 11). The analogy of enlarged vision holds good, in degree, when the spiritual teacher arouses the chela's latent ability to see for himself hidden truth.

Descartes reasoned that the seat of the soul was the pineal gland which, he said, though it was tied to the brain, was yet capable of being put into a kind of swinging motion by the animal spirits that cross the cavities of the skull. He was right about the cavities being open during life, and about the organ's response in oscillations; and what the ancients called animal spirits, is otherwise expressed in theosophical literature as circulating currents of the nerve-aura of occultism. In the adept, the third eye is aroused by aspiration and concentration of his human will upon the attainment of union of his mental with his spiritual faculties.

By this conscious effort, he rises to the higher powers of will which, in its ordinary automatic and emotional phases, is usually diffused throughout the activities of the animal body and brain, by way of the main organ of will, the pituitary gland, the psychic associate of the pineal center. The x-ray may yet reveal ethereal emanations of nerve-aura in the human brain, as living evidence of the interrelation of mind and matter. Meantime, concrete examples of such interaction are found in the pineal gland, in the form of "brain sand," or (acervulus cerebri).

See also EYE OF SIVA; THIRD EYE; TRI-LOCHANA



Third Eye Possessed by early humans and, up to the physicalization of the third root-race, it was the only seeing organ in most living species. At the beginning of that root-race, the organ which has developed into the eye was beneath a semitransparent covering or membrane, like some of the blind vertebrata today. In early humanity, the third eye was the organ of spiritual vision, as it was that of objective vision in the animals (SD 2:299), as indeed it still remains, and it appears as the pineal gland inside the skull of modern mankind. In the course of physical evolution, with corresponding loss of spiritual vision, the cyclopean eye was gradually replaced by the physical vision of the two front eyes. The original eye has since then continued to function — although unrecognized by the vast majority of people — as the organ of intuitive discernment. As this recession was not complete before the close of the fourth root-race, there were late subraces of Lemurians and of early Atlanteans who were still in some degree at least physically three-eyed (SD 2:302).

Hindu mystics speak of this inner organ as the eye of Siva, the Tri-lochana (three-eyed). In Tibet the same functional organ was called the eye of Dangma, and references to it may be found under various names scattered throughout the world's literatures.

See also PINEAL GLAND

Trilochana (Sanskrit) *Trilocana* [from *tri* three + *locana* eye] The three-eyed; an epithet of Siva.

Dangma (Senzar-Tibetan) Purified soul; used north of the Himalayas for one in whom the spiritual eye is active and who therefore is a jivanmukta or high mahatma. “The opened eye of the dangma” is used in the Stanzas of Dzyan for the awakened, active faculty of spiritual vision and intuition, through which direct, certain knowledge is obtainable of whatever thing or subject the initiate directs his attention to. It is called in India the Eye of Siva and by theosophists, the spiritual third eye.



The Three Gunas – Sattva, Rajas, Tamas

[Essays on the Bhagavad-Gita](#)

[Bhagavad-gita Notes Ch. 14](#), by W. Q. Judge

[Bhagavad-gita Notes Ch. 3](#), by W. Q. Judge

The three great qualities called sattva, rajas, and tamas — light, or truth, passion or desire, and indifference or darkness — are born from nature, and bind the imperishable soul to the body, O thou of mighty arms.

Of these the sattva quality by reason of its lucidity and peacefulness entwined the soul to rebirth through attachment to knowledge and that which is pleasant.

Know that rajas is of the nature of desire, producing thirst and propensity; it, O son of Kunti, imprisoneth the Ego through the consequences produced from action.

The quality of tamas, the offspring of the indifference in nature, is the deluder of all creatures, O son of Bharata; it imprisoneth the Ego in a body through heedless folly, sleep, and idleness. The sattva quality attaches the soul through happiness and pleasure, the rajas through action, and tamas quality surrounding the power of judgment with indifference attaches the soul through heedlessness.

<http://www.theosociety.org/pasadena/gita/bg14.htm>

Krishna says that "the subject of the three Vedas is the assemblage of the three qualities." These three qualities are sattva, rajas, and tamas, and are separately treated in a succeeding chapter. Now sattva-guna (8) is a pure, high quality, the opposite of tamas-guna which is darkness and indifference. Yet the remarkable advice is here given, "be thou free from these three qualities."

It is a very great wonder that this has not been pounced upon before as showing that Krishna directs his follower to renounce the quality of goodness, and thus directly encourages wickedness, but as that is immediately followed by the direction to "repose upon eternal truth," possible critics have been perhaps deterred by the seeming paradox.

It is evident at once that a higher sort of sattva is referred to in the words "eternal truth." Sattva is the Sanskrit for truth, and is not qualified when its place among the three qualities is given, so that, when the disciple frees himself from this ordinary sattva, he is to take refuge in its eternal counterpart. Further, the instruction is not to renounce truth or either of the other two qualities, but to remain freed from the influence or binding force that any sort of quality has upon the human ego.

It is difficult for a great being such as Krishna to convey to the inquiring mind these high themes, and so, perforce, language must be used that forever has two meanings — it continually retreats before us, going from one to the other. Sattva — truth — had to be taken to express the highest quality of any being who possesses them, and yet, when we begin to speak of the highest conceivable state in which attributes are absent, we still use the same word, only adding to it eternal.

<http://www.theosociety.org/pasadena/gita/eg2.htm>