



# THE THEOSOPHIST

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# THE THEOSOPHICAL SOCIETY

*Founded 17 November 1875*

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

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

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

# On the Watch-Tower

M. P. SINGHAL

## **H. P. Blavatsky (HPB) — Her Vision and Work**

If one counts life by the number of years lived, Madame Blavatsky had a comparatively short life, (1831-1891). However if we measure life by the work done for the good of humanity, she had a remarkable life of pioneering work for human regeneration — indicating the path and the principles of life as well as the flag posts, cautioning the erring humanity of the pitfalls. The year 2014 marks 125 years of her two important books, namely, *The Key to Theosophy* and *The Voice of the Silence*. In *The Key to Theosophy* HPB, one of the founders of the Theosophical society, anticipates every likely question, and answers it forthrightly, vigorously and brilliantly. She said: Theosophy is no arm-chair philosophy but do-it-yourself guide to sane living. Here she gives a stirring call to the aspirant to take charge of his own life and to bow to no authority from outside. She said, ‘Theosophy is not other-worldly but totally geared to the here and now. It offers nothing dull but is a testament of joy, life and fearlessness.’ She also said, ‘To the mentally lazy or obtuse Theosophy must remain a riddle, for in the world mental as in the world spiritual each man must progress by his own efforts.’

HPB born in a Russian royal family, was a psychic from early childhood. Her sister Mme. Vera Zhelikhovsky writes about her escapades and psychism and mentions that there was dual nature in her, that made one think there were two beings in one body; one mischievous, combative and obstinate, the other, mystical and metaphysically inclined. No old scholar could be more assiduous in his study of books on alchemy, magic and occult science. ‘I had read them with the keenest of interest at the age of fifteen’ writes Madame Blavatsky. Later, ‘I have always lived a double existence, mysterious incomprehensible, even to myself until I met my still more mysterious Indian in Tibet in 1885 which changed the course of my life’, she said. In 1873, she was sent by her Master to America where she met Col. Olcott and that resulted, along with him, in the founding of a Theosophical Society in 1875. ‘Attempting to make men better and sacrificing for their regeneration’ was her vision and with full cooperation from Col. Olcott, she dedicated her life for the Human Regeneration.

Madame Blavatsky in her Magnum Opus *The Secret Doctrine* points out:

1. The Fundamental identity of all souls with the universal over-soul (Parabrahm).

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Oneness of all life based on its divineness.

2. The whole order of Nature evinces a progressive march towards a higher life. So far as it relates to humanity it is spiritual evolution of inner immortal man, that forms the fundamental tenet in Occult Science.

One very beautiful and inspiring quotation from an ancient scripture finds place in *the Secret Doctrine*; ‘Lift thy head oh lanoo, dost thou see one or countless lights above thee burning in the dark midnight sky? I sense one flame oh Gurudev. I see countless undetached sparks shining in it. Thou sayest well. And now look around and into thyself; that light which burns in thy Brother-men. It is no way different, though its outer garment eludes the ignorant into saying “Thy soul and my soul”. All this leads to oneness and selfless service of others. Madame Blavatsky adds, ‘For every flower of love and charity he plants in his neighbours’s gardern a loathsome weed will disappear from his own and in this garden of gods — Humanity — shall blossom as a rose’.

**Complexity of *The Secret Doctrine*:** In her review of *the Secret Doctrine* Mrs Annie Besant remarked, ‘Let it be said at once that the great majority of average easy-going folk will do well not to begin *The Secret Doctrine* at all. A certain mental position must be acquired before any reading thereof can be aught some weariness and futility. The would be reader must have an intense desire to know and to know not merely the relations between phenomena but the causes of phenomena; he must be eagerly searching for that bridge between

matter and thought; between the vibrating nerve all and the proficiency.

**Who is a Theosophist:** In one of her messages to the American Theosophists gathered for their annual convention Madame Blavatsky wrote; ‘Men cannot all be occultists, but they can be Theosophists. Many who have never heard of the Society and Theosophists without knowing it themselves; for the essence of Theosophy is in the perfect harmonizing of the divine with the human in man, the adjustment of this godlike qualities and aspirations and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity and goodwill to all beings and perfect justice to others as to one’s self, are its chief features. He teaches Theosophy who preaches the gospel of goodwill; and the converse of this is true also — he who preaches the gospel of goodwill teaches Thosophy.

Madame Blavatsky was extremely kind hearted and deeply compassionate. She never nursed a grievance or carried a malice in her heart against anyone, eventhough that person might have wronged her grievously. When some one asked her why she was allowing persons who looked bad and undesirable to come to her, she replied, ‘As, my friend, a person’s cloudy forbidding aura may fill me with misgivings, but here is always the divine spark I see within him. Who am I to deny any one the chance of profiting the truth I teach . . . it does not matter that I, personally, risk the consequences of deception, hatred, vengeance — while

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there is hope for the others' redemption.

**Doctrines of Life:** HPB brought to the notice of the world of late nineteenth century — powerfully and almost with a shock — certain fundamental doctrines which govern life, matter and men. She had the courage of presenting theories, facts and beliefs and conventions implanted in peoples' minds by the orthodox religion and material science of that era. In the process, she earned much unpopularity, antagonism and even hostility of those — in religion and science — who were entrenched in tradition, belief, intellectual narrowness and consequent pride. . . . She was charged with forgery, plagiarism, deception, fraud and even immorality of Character. But HPB knew for sure what she was committed to declare boldly and pursue, and she continued to do so, totally ignoring all the uproar, undeterred by all the mud-slinging done to tarnish her image, in the public eye. In a letter she wrote to Mrs Sinnet, 'I was ready to shed the last drop of life in me, giving up every hope, for the last shred of — I shall not say happiness — rest and comfort in this life of torture, for the cause I serve.'

Let us take from *The Key to Theosophy* a few questions and their answers by Madame Blavatsky and gauge her clarity of thought. When an enquirer remarked that Theosophy and its doctrines are often referred to as a newfangled religion, Is it a religion? She answered, 'It is not. Theosophy is Divine knowledge or Science. She added that its object was first of all to

inculcate certain great moral truths upon its disciples and all those who were 'lovers of truth'. Hence also the motto; 'There is no religion higher than Truth'. Its chief aim was to reconcile all religions, sects and nations under a common system of ethics based on eternal verities.

Answering another question; Can you attain the 'Secret Wisdom' simply by study? She answered 'I think not. Ancient Theosophists claimed and so do the modern, that the infinite cannot be known by the finite — but that is sensed by the finite self — but that the divine essence could be communicated to the higher spiritual Self in a state of ecstasy.' She went on to say, quoting Dr J. D. Buck, F.T.S. 'Individuals in every age have more or less clearly apprehended the Theosophical Doctrines and brought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no study or time. These are the birthrights of every human soul.'

On the nature of thinking principle, HPB said, '. . . the reincarnating principle or that which we call the divine man, is indestructible throughout the life cycle; indestructible as a thinking entity and as an ethereal form . . .'

Answering another question on defining reincarnation, she remarked 'it is only through these births that the perpetual progress of the countless millions of Egos towards final perfection, and a final rest, as long as was the period of activity, can be achieved. . . . it is karma, the universal law of retributive justice'. Karma as a

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doctrine is that we have made ourselves what we are by former actions, and are building our future by present actions. There is no destiny but what we ourselves determine. Clarifying atonement HPB mentions that the results of ones evil deeds confirm to exist, this suffering caused to other by him wickedness is not blotted out.

‘Defining duty she said, Duty is that which is *due* to humanity, to our fellowmen, neighbours, family and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during our life leaves us spiritually insolvent and morally bankrupt in our next incarnation. Theosophy is the quintessence of duty.’ Further defining what is due to humanity she said, ‘Full recognition of equal rights and privileges for all, without distinction of race, colour, social position or birth.’

For the unity of mankind she said: ‘The promoting principles contain Universal Unity and Causation, Human Solidarity, the Law of Karma, Reincarnation. These are the four links of the golden chain which should bind humanity into one family or Universal Brotherhood.’

On self- sacrifice she said that giving to others more than to oneself is self-sacrifice. Such was the standard and abounding measure which marked so pre-eminently Goutama Buddha, and Jesus of Nazareth. This trait alone was enough to secure them the perpetual reverence and gratitude of the generations of men

that came after them and she explained it by showing them altruism is an integral part of self development. . . .

On Charity HPB said where millions and millions are spent annually on private and public charities half of it sticks to the hands it passes through before getting to the needy, while a good portion of the remainder gets into the hands of professional beggars, who are too lazy to work, thus doing no good whatever to those who are really in misery and suffering. . . . The theosophical idea of charity means personal exertion for others; personal mercy and kindness, personal interest in the welfare of those who suffer; personal sympathy, forethought and assistance in their troubles or needs. We believe in giving help to them directly.

The criterion for judging the worthiness of a cause according to HPB was whether it led to unity and not separateness, to ever widening spheres of one concern and love for others and not concern for promoting narrow self-centred interest. From her life, we all can learn that if we are convinced in an unbiased judgement based on wisdom, of a useful course of action, we should boldly pursue it; nay whatever the many may be against it. In that way she was a heroic person. Let us look at one of her simple but popular quotes. A true theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others. ‘To live to benefit mankind is the first step . . .’ Let this be our watch word. ✧

# The many lives of Siddhartha

MARY ANDERSON

*SIDDHARTHA* is the title of a story by Herrmann Hesse, the German author.

Like the story of Faust by Goethe, of which Jinarājādāsa wrote an interesting interpretation, and like the stories of other heroes of fiction, legends and children's stories, such as Percival and Pinocchio, the story of Siddhartha's life covers so many developments that it seems like the story of several, even numerous, incarnations.

We might distinguish four periods of development over many lifetimes on the part of Siddhartha, although it is sometimes said that in our present life the experiences of past lives are repeated in quick succession before we go on to new developments. These four stages in Siddhartha's life could correspond to the three *gunas*: *tamas* (passive), two expressions of *rajas* (active): unworldly and worldly, and *sattva* (harmonious).

Siddhartha starts life under very favourable auspices. He is born into a Brahman family. We may be reminded of the passage in the *Bhagavadgītā*:

. . . He who fell from Yoga is reborn in a pure and blessed house. Or he may be born into a family of wise Yogis. . . There he

recovereth the characteristics belonging to his former body, and with these he again laboureth for perfection. VI. 41.42.43:

For Siddhartha is indeed gifted. He is an obedient and respectful son. He learns the scriptures with ease. He performs the rituals and the sacrifices perfectly. He obeys and he learns at this stage. In a sense he is tamasic, still a child. But something is lacking. He is restless. *Rajas* awakens in him. He becomes dissatisfied and critical. Is it right to sacrifice to the gods, who are only mortal? Should sacrifice not be to Atma alone? But where is Atma? Is there not some other way? But no one knows. Is it not possible to live the great truths that are taught? The heavenly world is said to be near. But how is one to enter it?

When some sannyasis come that way, indulging in ascetic practices, he decides that the homeless life, practising austerities, is what he needs. His father is horrified. But due to Siddhartha's cleverness, his father finally cannot do otherwise than give way and Siddhartha follows the sannyasis, accompanied by his faithful childhood friend, Govinda.

Accepted by the sannyasis, he eats

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once a day, he fasts for fifteen days, for twenty-eight days. He tortures himself, he aspires to kill out hunger and thirst, the sensation of pain, tiredness etc. Walking through towns, he despises those who lead a worldly life. He aspires after emptiness. He strives to have no wishes, no dreams, no joy, no sorrow. He wills to kill out the I.

But he does not find peace. He says to his friend and companion, Govinda: 'What is meditation? What is fasting? What is holding the breath? Does it mean escaping from the I? — from the meaninglessness of life? The oxherd finds the same escape in drink. Then he is no longer aware of the I.'

Siddhartha feels he is still as far from Wisdom, from deliverance, as ever. He asks: 'Are we going round in circles? The chief sannyasi is perhaps sixty years old and has not found deliverance. The sannyasis find only numbness, certain tricks, but they do not find the Way or Ways. . . . I have consulted the Brahmans, the Vedas. I might as well have consulted the birds or the chimpanzees'.

He is like Faust, who did not find what he was seeking in learning, in academic knowledge. He says to Govinda: 'I am beginning to think that the Wisdom I seek has no greater enemy than the desire to know, the desire to learn.'

When Siddhartha and Govinda had been three years with the sannyasis, they heard about Buddha, who had at that time reached enlightenment and begun his mission. So the two friends decided to leave the sannyasis and to go to Buddha. When they declared their decision to the

Elder of the sannyasis, the latter was very angry, which shows us what little the sannyasis had themselves learned! They were still full of spiritual pride. But Siddhartha, through the strength of his will, forced the elder to accept their decision and to give them his blessing.

Govinda said to Siddhartha: 'You have learned more than I realized with the sannyasis. You would soon have learned to walk on water.' Siddhartha replied: 'I do not want to walk on water. Let the old sannyasis be content with such things' — which showed his maturity.

When the two friends reached the place where Buddha was teaching, Siddhartha recognized Him at once among the crowd: 'It seemed to him that every limb on every finger of His (Buddha's) hand was His Teaching and every particle of that hand was and proclaimed, breathed and smelled and radiated Truth.'

When they heard Buddha preach, Govinda was enthusiastic and became a Buddhist monk. Siddhartha was sceptical and finally left the Buddhist monks, but not without having had a conversation with Lord Buddha Himself. He told Buddha he had found something missing in his teaching, and that was, how to overcome the world and attain salvation. The doctrine alone was not sufficient to explain Buddha's enlightenment. Buddha warned him to beware of the thicket of opinions, argumentation in words and too much cleverness.

Siddhartha then departed and thus began a new period in his life, in which *rajas* took on a more worldly form. He

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felt he had become a man. He would no longer seek or accept any teachers. He would learn to know himself. He began to observe and to take in the beautiful world around him. He felt he had considered the world to be delusion, but now he would learn from the book of life. He felt very much alone, but he could not go back. He had to go forward.

And thus began his *rajasic* life proper. For the love of a beautiful woman he learned how to earn money. He worked for a merchant, who first asked him what he had learned. He replied that he had learned to think, to wait and to fast. Siddhartha could write and read, which was useful to the merchant, who then instructed him in business matters and entrusted the writing of contracts and important letters to him.

But Siddhartha, though capable and gifted in forming good relationships with customers, regarded all this as a sort of game. He wanted to learn the rules of the game, but did not take it seriously. Even when the merchant gave him a share in the profits and losses he was indifferent to loss and he laughed at it. He loved the simple worldly people but he also despised them. He felt superior to everyone. People liked him and came to him, but he felt near to no one. He felt superior to everyone.

He sometimes realized that he was playing a game, although he never forgot Buddha and the impression Buddha had made on him.

Gradually he had changed. He had become rich and had a house and servants

of his own. He ate meat and drank wine. He craved excitement. He gambled away his possessions and won them back at the gambling table. He found the excitement he craved in losing possessions. He needed the constant fear and emotional upset of loss, of danger. He suffered all the maladies of the rich. He began to despise himself. His life was inwardly empty. He played the game of *Samsara*, until he felt he could not continue. Something died in him. He wished for death.

He ran away. He left his magnificent house, his beautiful garden. Wandering aimlessly, he came to a river which he had once crossed before. Weakened by tiredness and hunger and despair, he was about to drown himself in the river. Suddenly, out of the depths he heard the sacred syllable OM and he felt he knew Brahman, he knew that life was indestructible. He sank down and fell into a deep, long and dreamless sleep.

He awakened from that sleep and felt as if many years had passed. He was a new person. He sat up and saw a man, a monk, sitting opposite, and gradually he recognized his childhood friend and companion of many years, Govinda. Govinda had not recognized him, but, seeing a man sleeping in a dangerous place, where there were snakes etc., he had watched over him.

When Siddhartha addressed Govinda by name, he recognized him, but could not understand why he had such fine clothes. Was he a rich man? Had he then lost his riches? Siddhartha said it was rather his riches that had lost him. Finally

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Govinda left him and wandered on.

Siddhartha began to feel hungry. He had boasted about being able to think, to wait and to fast. These abilities had been his strength. But now he had lost them all. However, he had no regrets, but rather laughed at himself and felt he had become a little child once again.

He realized that he had been in this place before on his way to a worldly life thirty years previously and he reflected about these years: he had to become a fool in order to find Atma — in himself. Something in him had died. It was his little anxious, proud I, against which he had fought for many years unsuccessfully.

When he had been here before, he had met a wise ferryman who was kind to him and who lived nearby. So he went to the ferryman, who recognized him and finally accepted him as his helper. But first he listened to Siddhartha's story, and he was one who could listen. Finally he said: 'It is as I thought. The river spoke to you. He is also your friend and speaks to you.'

So Siddhartha stayed with the ferryman and learned from the river.

We may be reminded of the passage in *The Mahatma Letters* on the means leading to illumination, which comes from within. Among other things is the advice to observe 'silence for certain periods of time to enable nature herself to speak to him who comes to her for information.' (p. 279)

And we may be reminded of *The Voice of the Silence*, where we read:

Help nature and work on with her; and nature will regard thee as one of her creators

and make obeisance (66). . . And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasure hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasure only to the eye of Spirit — the eye which never closes, the eye for which there is no veil in all her kingdoms. (67)

So now Siddhartha learns at last from nature, from the river, what he has failed to learn from life as an orthodox Brahman, as a strict ascetic and as a man of the world. He at last overcomes his I, his pride. He learns the art of listening. The ferryman recognizes that Siddhartha is ready to learn what the river has to teach. He says:

I have ferried many people across the river and for them my river was only a hindrance on their journey. They were travelling in search of money and business or to marriages or on pilgrimages, and the river was in their way and the ferryman was there to take them quickly over that hindrance.

For very few of them the river ceased to be a hindrance, they heard its voice and for them the river became sacred.

Siddhartha asked the ferryman: 'Have you also learned that secret from the river: that time does not exist?' He saw his own life in the river. His life as a child, as a man, as an old man, and his previous incarnations and his future incarnations were not separate.

Some curious people came because they had heard that two wise men or two

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magicians or two saints were there. They asked many questions, but received no answers. They met no wise men or saints or magicians, but only two friendly old men.

After some years the Lord Buddha was dying and many monks, many followers of Buddha, crossed the river to pay their last respects to Him. Among them was the lady who had been Siddhartha's great love. After his departure from the worldly life, she had become a Buddhist nun. She travelled with her son, who was also Siddhartha's son.

She sat down to rest not far from the ferry and, as she sat, she was bitten by a poisonous snake. Siddhartha and the ferryman took her in, but it was too late to help her, and she died, but not before Siddhartha and she had recognized each other.

So the son remained with Siddhartha. And Siddhartha still had a final lesson to learn in this life. He had to learn to let go. He had to learn *vairagya*.

He was inordinately fond of his son. But the boy was spoiled and disobedient. He quarrelled with fate. He regretted the worldly life he had led and he hated his father, whose kindness only aggravated him.

Finally the boy ran away, taking their savings with him. He crossed the river in their ferryboat and he destroyed the rudder.

Siddhartha followed where he suspected the boy had gone, back to the town. But not having found him and feeling exhausted, he lay down and slept and there the ferryman found him and brought him home.

The wound in his heart bled for a long time, but slowly he recognized what

Wisdom is: a readiness of the soul, an ability, a secret art of feeling the Oneness, breathing the oneness in the midst of Life. He no longer resisted fate. At that moment the ferryman left him. He said he was going into the woods, into the Oneness.

Meanwhile Siddhartha's childhood friend, Govinda, had heard of an old ferryman, full of years and full of Wisdom, and he decided to visit him, for, although he was a saintly man, his heart was still restless and he was still seeking. Govinda sought Siddhartha's advice, and he could only say to him 'Perhaps you are seeking too much? To seek means to have a goal, to find means to be free, to be open, to have no goal. Maybe you are seeking so much that you do not see what is right in front of you.' Indeed, he has not recognized Siddhartha, who revealed himself to him.

Govinda stayed overnight and, before leaving next morning, he asked Siddhartha whether he had some teaching to impart to him. Siddhartha said he had always distrusted teachers and teachings. Yet he had had many teachers, including his lady love, the business man for whom he had worked, his companions playing at dice and, most of all, the river and the ferryman. He had found that Wisdom is not something that can be communicated.

One thought he had found: What can be put in words is always one-sided. Of every truth the opposite is also true. The sinner is also Brahman, is also Buddha. Everything is Brahman, is Buddha. Great wisdom may sound like folly. It is love which is important.

Govinda could not understand. He

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pleaded 'Give me something on my way'. Siddhartha asked him to kiss his forehead. Govinda did so. And suddenly he had a vision like Arjuna's vision in chapter XI of the *Bhagavadgītā*. He saw the whole of life, all creatures not dying, but in constant transformation. And Govinda knew

the Oneness of Life and knew Unity.

So we see in the story of Siddhartha many lives in one: The Brahman boy, the ascetic, the worldly man, and finally the Sage. We see *tamas*, *rajas* and *sattva*. We see the whole of human evolution illustrated in that one life. ✧

To tread its paths with patient, stainless feet,  
Making its dusty bed, its loneliest wastes  
My dwelling, and its meanest things my mates:  
Clad in no prouder garb than outcasts wear,  
Fed with no meals save what the charitable  
Give of their will, sheltered by no more pomp,  
Than the dim cave lends or the jungle-bush.  
This will I do because the woeful cry  
Of life and all flesh living cometh up  
Into my ears, and all my soul is full  
Of pity for the sickness of this world;  
Which I will heal, if healing may be found  
By uttermost renouncing and strong strife.

H. S. Olcott

# The Voice of the Silence — II

CLARA CODD

THE Third Hall is Wisdom. I had an artist in Johannesburg paint me a picture of the three halls. The brown arch is the Hall of Ignorance, the flowery one the Hall of Learning, the Zone of Light is the Hall of Wisdom. This is beyond the lower plane, beyond the *Kāma-Manas*. This is *Buddhi-Manas*, the Hall of Wisdom. That is the Hall of real bliss and understanding and power, beyond which lies ‘the shoreless waters of *Akshara*’.

Śankarāchārya calls the third hall ‘dreamless sleep,’ because no memory of forms can be brought back from it, only a feeling of intense bliss. Some of us at night sometimes succeed in getting to the Third Hall when we are free of our bodies. It is also the plane of *Devachan* after death. If you do succeed in reaching that when you are out of your body at night you will not bring back any images, but you will bring back an extraordinary sense of lightness, freedom and bliss. I am sure you have had that, some of you.

Beyond that is what Śankarāchārya calls the Fourth, the *Turiya* stage. That is only reached by very experienced yogis and saints. It is the world of Samādhi, and beyond this stretches the shoreless waters

of *Akshara*, the indestructible Fount of Omniscience. Madame Blavatsky says that when our pituitary body and pineal gland meet, there will be born in us omniscience. I think of the Hall of Learning or the psychic world, the subconscious world of the psychoanalyst, and the Hall of Wisdom the superconscious world. Dr Volgeysi, the Hungarian Psychoanalyst, says that some form of meditation is a necessity for the modern man. He finds he does his best with his evolved patients by getting them in touch with their superconscious self instead of digging around in the subconscious.

‘If thou would’st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.’ Think of all the people in the world who do that: money, wealth, sex, all these things, they think that is the ‘sunlight of life’. It is stupefying because it is so extraordinarily beautiful: I once saw a glimpse of it myself. I know why they call it the Astral Plane, because it shines like iridescent jewels. Everything is so beautiful, and if you listen to the voices they stupify you. ‘Seek not for thy *Guru* in those *māyāvic* regions.’ There is no

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Reprint from September 1974, *The Theosophist*. This is the 125th year of the publication of *The Voice of the Silence*.

*guru* that talks to you from the Astral Plane. I know this because so many people have come to me in life and told me that they have a Master and he said this, that and the other. But it was only some guide or spook on the Astral Plane. They can even take the appearance of the Master. I know quite a lot of fake masters in the world. There are three real Masters that are always getting faked, the Master K H, the Master Morya, and the Master The Prince. I remember Mrs Besant said there was one thing they could not fake and that is the expression of the eyes. The people on the other side can take any shape they like — they can pick a picture of you or anybody else from your aura.

‘Seek for Him who is to give thee birth’ (that is the birth of the Christ consciousness) ‘in the Hall of Wisdom, the Hall which lies beyond, wherein all are unknown, and where the light of truth shines with unfading glory. That which is uncreate abides in thee, disciple, as it abides in that Hall’.

Now you see what the real aim of the inner life is? To become in tune with the Infinite within ourselves. *The Voice of the Silence* calls that the one Master, and I remember Bishop Leadbeater telling us that he can do even more for you than the Master outside can do for you, much more. ‘If thou would’st reach it and blend the two, thou must divest thyself of thy dark garments of illusion.’

And then it says, ‘If through the Hall of Wisdom thou would’st reach the Vale of Bliss (this is Nirvāna) ‘close fast thy senses against the great dire heresy of Separateness that weans thee from the

rest.’ One thing was just as important to the Lord as another and just as dear. Even an abandoned man was just as important to Him as an Archangel, I think the Christ tried to tell us that when he talked about the one sheep that was lost. You and I think this matters and that matters and this doesn’t matter, this person counts and that person doesn’t count, but in the eyes of the Lord there is no such thing.

I will not talk about the Sounds because Bishop Leadbeater himself didn’t quite know what they really meant or symbolised. ‘Thou hast to hear the voice of thy inner god in seven manners. The first is like the nightingale’s sweet voice,’ and the second like the silver cymbal. But when the six are slain and laid at The Master’s feet, that is the divinity within us, then the pupil is merged into the One, becomes that One and lives therein.

There is a little now of what you might call advice of how to do that. ‘Before that path is entered, thou must destroy thy lunar body, cleanse thy mind-body, and make clean thy heart.’ That means kill out all the clutching desires, get above them. ‘Ere thy Soul’s mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.’ And this is what HPB says about that — ‘True occultism is the renunciation of self, unconditionally and absolutely, in thought as well as in action.’ ‘Not for himself but for the world he lives.’ No sooner is a chela accepted than ‘his personality must disappear, and he has to become a mere beneficent force in Nature.’ It is all very well to talk about this, but it takes a lot of

doing. And then she said, 'It is impossible to employ spiritual force if there is the slightest tinge of selfishness remaining in the operator. The powers and forces of spirit lend themselves only to the pure in heart, and this is Divine magic.'

'Thou can'st not travel on the Path before thou has become the Path itself.' We sometimes picture this path as something outside ourselves that somebody puts us on and leads us along, but The Path is really the rapid growth and development of our own spiritual nature. That is why it is unique in every single person, and no one treads the Path exactly like somebody else. HPB says the main requisite for acquiring self-knowledge, the knowledge of our divinity, is pure love. So *The Voice of the Silence* makes a great point of that all the way through. 'Let thy soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun. But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.'

'These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal.' And then it says, 'Kill out desire; but if thou killest it, take heed lest from the dead it should again arise. Kill love of life.' Love of life makes us not willing to die. But the Master in His letter to Mr Sinnett, calls the body the fantasmal self. It does not feel a bit fantasmal to you and me. 'But if thou slayest *Tanha*, let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.'

And then it says 'Desire nothing.' That reminds me of a wonderful saying in the Upanishads: 'When all the desires of this heart are broken, then this mortal puts on immortality.' There is another saying 'Those who ask nothing, but only love, Thou in their heart abidest forever, for this is THY very home.'

'Chafe not at Dharma, nor at Nature's changeless laws.' The Christians would call this accepting the Will of God. Everything that happens is, from a Christian mystical standpoint, the Will of God, therefore it is to be accepted with joy. Mr Judge put it in this rather clever way: 'Look on every event as just what you would have desired.'

Then it says: 'Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance, and she will open wide before thee the portals of her secret chambers.' I often think the secret knowledge that the Masters possess is the extraordinary knowledge of Nature, inner and outer, of the laws which govern the whole of the Nature of the universe, every kingdom in it. What can you and I do to begin to learn that tremendous knowledge? Just scratch away at the outside at first, by observing Nature and observing life and learning from it. I have learnt more from observing life than I ever learnt out of any book. Observe life and people, and if you want to know what you yourself are, if you can do that without getting self-centred, watch the reactions of other people to you. That will show you.

There is something wonderful about comradeship, because such a lot of people want comradeship, they want friends, they

want affection, they want love. Krishnamurti once said, 'What most people want is a little bit of affection.' Everybody wants it. Many people do not go the right way about getting it. Some even try to see if they can buy it. But do you know what real comradeship is? When you are doing things with your whole heart and somebody else is too, at once there springs up a wonderful thing called comradeship; but you cannot have comradeship between a person doing something with a whole heart and someone else doing it with half a heart. You see what I mean. The real basis of comradeship is whole heartedness. That is what *Light on the Path* calls 'The partnership of Joy,' and also pain. It is a path which is inherent in the Nature of things — we do not make it.

'Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest.' Long before you ever see The Master, you feel Him. You come into what we might call telepathic communication with Him, and do not think only of the Master as exterior to yourself, but the Master as within your heart, yourself, your divinity.

'Long and weary is the way before thee, O Disciple.' It is no good to say it is not long and weary. 'One single thought about the past that thou has left behind will drag thee down and thou wilt have to start the climb anew.' Let us stop a minute on that thought. Could we throw the past overboard? Many people live in the past. They go round and round and round, why did I do this? and, why didn't that happen? It is not only futile, but it is also very enervating to the Soul. That is why the Master said to

Mr Judge in one letter: 'Regard yourself with the complete impersonality of a stranger and do not be led into either anxiety or remorse.' Because both these will prevent you. It is as if your psychic force was being pinned to the past, or being fixed on the future, and then you have not enough power to deal with the present.

'Kill in thyself all memory of past experiences.' (That is what Krishnaji did.) 'Look not behind or thou art lost. Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Māra.' It is not by giving way that we satisfy a desire. It will arise again still stronger and want some more. You'll find that out. So we have got to endure the pain of it clamoring at us until it ceases.

And then it says something very lovely here — 'The light from the One Master, the one unfading golden light of Spirit, shoots its effulgent beams on the Disciple from the very first. Its rays thread through the thick dark clouds of matter.' Isn't it lovely! Just picture it! You and I have got an imperishable link with our divinity. HPB, in *The Secret Doctrine*, says that the Deva Hosts take that ray, the *Sutratma*, and put it into the brain of the new baby at the moment called quickening before birth. She says it looks like a wedge of light going into the baby's brain. That ray is always there. It will take us home to Devachan after death, and when we think thoughts like this and we aspire, it shines and glows and expands. Aspiration is a call to the Ego. Presently he will be aware and put more of himself down. So the ray

## The Voice of the Silence — II

shines on us from the very first. Its rays thread through the thick dark clouds of matter and they are dark. I remember Bishop Leadbeater talking about this. He said we have simply no idea how dark is the world atmosphere around us. Therefore we have to stand steadily and patiently and wait until the light comes and aspire towards it.

‘Unless the flesh is passive, head cool, the Soul as firm and pure as the flaming diamond.’ Further on *The Voice of the Silence* calls it ‘the diamond soul’. The diamond soul I think is the soul that has one intention that never wavers, no matter what happens, inner or outer, what darkness is pressing on us. That one intention is steady, like a little burning spark. (Unless) ‘the Soul is as firm and pure as a flaming diamond, the radiance will not reach the chamber, its sunlight will not warm the heart, nor will the mystic sounds of the Ākāshic heights reach the ear, however eager, at the initial stage.’

So then it says: ‘Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on

thy Soul-light a dark shadow they should cast.’ When we get beyond even internal images, then our thoughts drop away of themselves.

‘And now thy self is lost in Self, thyself unto Thyself, merged in that Self from which thou first didst radiate.’ We came from Him and we go back to Him. ‘Where is thy individuality, *Lanoo*, where the *Lanoo* himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray becomes the All and the eternal radiance.’

Then this is a lovely bit — ‘Behold! thou hast become the Light, thou hast become the sound, thou art thy Master and thy God.’ I think this was what Krishnamurti meant when he said that there is no God except a man glorified. ‘Thou art thyself the object of thy search: the voice unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one.’

That is the end of the first part, called *The Voice of the Silence*.

(To be continued)

**In the eyes of the ‘Masters’ no one is ever ‘utterly condemned’. As the lost jewel may be recovered from the very depths of the tank’s mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Ātmâ, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere.**

KH

# Charles Webster Leadbeater and Adyar Day

SUNITA MAITHREYA

**C. W. LEADBEATER'S** contribution to the cause of Theosophy, his books and work are very inspiring to young and old. The pioneering spirit of this great man can never be forgotten. We remember him with gratitude on Adyar Day, which is very close to his date of birth. He was born on February 16, 1854. Strangely, in parts of the world, it could already have been February 17th, by then.

He was a man with great energy and organized young people into a club, even in his younger days. He was the founder of G. A. Henty's 'Union Jack Field Club'. The boys were taught certain values in this club like abstention from cruelty to living things. Similarly he also started the Juvenile Branch of the Church of England Temperance Society. He had many interests ranging from astronomy to sports. Later he got involved with the Church of England and he was made a Deacon in 1878 and an ordained priest on December 21, 1879 at the Parish Church of St. Andrew, in Farnham, Surrey.

A. P. Sinnett and his wife Patience Sinnett were among his first friends in The Theosophical Society. Life changed for CWL from the time he came into contact

with Mme. H. P. Blavatsky. It was through her that he came into contact with his spiritual Guru or Master. CWL joined The Theosophical Society on November 21, 1883. He received instructions from his Master to leave for India to work for the TS. He did so spontaneously and immediately, making many significant sacrifices. Brother Raja says there were three significant sacrifices he made when leaving England. First, he renounced his family ties particularly his uncle. Second, he renounced his worldly prospects of a career with the Church of England, talented and skilled as he was. Third and last, he gave up the idea of proposing to a girl he was in love with.

He never wore his devotion on his sleeve or boasted of these sacrifices.

C. W. Leadbeater was a great support to H. P. Blavatsky and H. S. Olcott in the early years, particularly in their work for Buddhism. HPB affectionately referred to him as 'A brave heart'. He travelled widely for the cause of Buddhism in India, Sri Lanka [then called Ceylon] and also Burma. He lived in a very inconvenient accommodation in Sri Lanka without any complaint.

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**Mrs Sunita Maithreya** is a member of Adyar Lodge.

## Charles Webster Leadbeater and Adyar Day

After HPB, CWL continued his association with other theosophical work. He became a close co-worker of Dr Annie Besant. Together, they did much work in the field of clairvoyant investigations. The work published much later as 'Occult Chemistry' was the result of the investigation of the atomic structure of sixty elements. To this day scientists are baffled by the work. The *siddhi* used in this investigation is called '*anima*'.

Leadbeater's style of writing was simple, yet impressive and engaging. For example, his book '*The Masters and the Path*' has been a source of inspiration to thousands of readers. In its own unique way, this book has brought the quality of *bhakti* in the hearts of aspiring chelas. Many have questioned the facts in this book, but no one can conclusively prove anything otherwise. The chapters on the qualities to be developed for a chela are outstanding. He also describes what he calls the various ceremonies of initiation, which are very inspiring. His chapters on the Wesak and Asala ceremonies and the illustration of the Wesak ceremony indeed leave a lasting impression on the mind of the aspirant.

There are some practical truths to be learnt from the book 'Thought Forms' co-authored by Annie Besant and C. W. Leadbeater. It is perhaps the first time that there is a graphic illustration of a thought and its effects on the world around us.

Many are not aware of CWL's tenure as an educationist. Olcott founded many educational institutions in Sri Lanka. Leadbeater was appointed as the first Prin-

cipal of the well known and prestigious Ananda College in Colombo.

CWL was instructed to look out for a young boy with an immensely large and unselfish aura. He came upon a child playing in the waters of the Adyar beach. The child was Jiddu Krishnamurti. Krishnaji along with his brother Nityananda was brought up and trained by CWL. It was during these years that little Krishna authored the landmark book, '*At the Feet of the Master*'. To this day, it is a work that prepares the aspiring chela for initiation. It is on the same lines as the other great works that speak of the four great qualifications. Among these is the great work of Adi Śankārachārya entitled the '*Viveka Chudamani*'. Krishnamurti or JK, as some others call him, did not want to be called the World Teacher. He dissolved the Order of the Star of the East in 1929, but he continued tirelessly teaching the world until 1986. Annie Besant and C. W. Leadbeater were the persons who discovered this great messenger of Truth.

The ceremonial work of C. W. Leadbeater is invaluable. Among other things, his work for Co-Freemasonry was truly outstanding. He also authored the books, 'The Hidden Life in Co-Freemasonry' and 'Glimpses of Masonic History', which greatly demystified the subject and provided a comprehensive insight even to the lay reader.

Yet another institution which has been a great channel of the Christian religion is the Liberal Catholic Church, which is truly liberal in nature and stands for the quality or attribute of catholicity.

## Charles Webster Leadbeater and Adyar Day

I have often heard of an interesting story unpublished, of course . . . Bishop Leadbeater visited Soobiah before leaving for Australia in 1934. He had an Indian snack to eat. Before he left, he bid good bye to Soobiah saying it was time for him to pass on from the physical after he reached Australia. Soobiah asked him why he felt so. He laughed good-humouredly. He sailed to Australia soon after and passed away on March 1, 1934 after reaching Perth. It was not only on this occasion, but on many others that CWL demonstrated his knowledge of things separated in time and space. For example, he became aware of the sinking of the *Titanic* far away at sea. It was also known to a few, including him that Annie Besant's passing was imminent in 1933.

C. W. Leadbeater and Annie Besant were great successors to H. P. Blavatsky and H. S. Olcott. They were responsible for the growth and expansion of The Theosophical Society. They developed many young people who became great leaders. Arundale, Jinarājādāsa, Krishnamurti, Sri Ram, Rukmini Devi, Fritz Kunz, Dora

Kunz & Geoffrey Hodson were only some of the well known names. There were many others who were inspired by them.

It is our duty and responsibility as members of The Theosophical Society to carry on the work of C. W. Leadbeater for the cause of Theosophy. It is the greatest tribute that we can pay him.

It has been written by HPB that Shri Krishna passed away on February 17 or 18, 3102 B.C. This marked the beginning of the Kali Yuga. Giordano Bruno is said to have been martyred on February 17, 1600. C. W. Leadbeater was born on February 16, 1854 [which could have been February 17 in other parts of the world]. Col. H. S. Olcott passed on at 7.17 a.m. at Adyar on February 17, 1907. J. Krishnamurti passed on in Ojai California on February 17, 1986 [This could have been February 18 in other parts of the world]. It is not our idea to be superstitious about dates. It is also not right to dismiss these as coincidences. Rather, it *is* our wish to carry on the great work for the cause of theosophy, of humanity and all sentient beings in our own humble way. ✧

**'How Theosophy came to me' — first through our great founder Madame Blavatsky on the physical plane, and then more fully and on the higher levels through other members of the Great White Brotherhood to which she introduced me. May all my brethren find in Theosophy the peace and happiness which I have found!**

C.W. Leadbeater

# Regenerating Wisdom

KRISHNAPHANI

THE word Wisdom yielded a long list of meanings such as intelligence, understanding, insight, intuition, perception, percipience, discernment, judgement, foresight, common sense, sapience, clear sightedness, acuity, sagesness, sagacity, enlightenment, goodness, profundity, and also usage of some mundane words such as shrewdness, smartness, astuteness, acumen, prudence, circumspection, being savvy, reasonableness and so on. While the list seems to be somewhat daunting it gives us a sense of both the depth of meaning and breadth of purport the word Wisdom symbolizes. The word Wisdom is also explained as the sum of learning through the ages.

The other word Regenerating is used as a verb and an adjective. As a transitive verb it means to reform spiritually or morally, to give new life or energy, to revitalize; as an intransitive verb it means to undergo spiritual conversion or rebirth; the adjectival form means spiritually or morally reformed, restored to a better state. It may be noted that in all these three cases the emphasis is on spiritual and moral renewal. For the purpose of my presentation

today I use the term regenerating as an adjective to the word Wisdom, meaning ever renewing wisdom.

A very interesting and insightful factor I came across in my search into the origin of the word Wisdom is that it is from the Proto Indo-European language root '*weid*' meaning to see, to find, to know (the English word wit also has its origin from this root!). The Sanskrit equivalents of the root '*weid*' are Vindati, Vetti, Vedate, Vidati and Veda — meaning: to find, to get, to procure, to seek out, look for, come upon, seize, partake of experience, discover, be conscious of.

The reason for dwelling at length on the meaning and origin of the subject of the symposium is to emphasize the fact that the word Wisdom does not mean something concrete or tangible out there but that it connotes a dynamic state of consciousness in here to be experienced. It is not to be treated as an abstract noun but an active verb suggesting a movement in our being within.

The ignorant without having direct experience attempts in vain to know the

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**Mr Krishnaphani** is a Longstanding member of the Royalaseema Federation. Talk delivered at the International Convention, Adyar, in December 2013.

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Ultimate As one who delights in savouring  
the reflection of a fruit hanging at the top  
of a branch

Maitreyopnishad – II – 23

Our understanding is severely restricted and considerably diminished by our language and the associated thought processes dependent on it, which projects a distorted picture of even objective reality, inhibits our thought and interpretation of experience.

Edward Sapir, an American anthropologist-linguist very rightly states, ‘Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the “real world” is to a large extent unconsciously built up on the language habits of the group. . . . We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.’

Our whole endeavour should therefore be to use and hold on to words and our thought processes very lightly, using them solely for the purpose of transcending them and directly experience that dynamic state of consciousness beyond the spatio-temporal framework of the mind, which the words *Regenerating Wisdom* symbolize.

I wish to present the subject at hand from two viewpoints:

Firstly, from our understanding of theosophical and ancient Indian scriptural sources. Secondly, from the emerging modern thought and literature in the fields of business, political philosophy and organizational psychology — the study of workplace dynamics.

### Four Facets of Wisdom:

Compassion or Love is the first and most prominent facet of Wisdom. Wisdom expresses itself as an outpouring of compassion or Love. In the book ‘Thoughts for Aspirants’ which is a compilation from the notes of writings of our past President N Sri Ram, there is a beautiful quote which says:

There is no wisdom without love. The heart of Love, embedded in knowledge, is transformed into wisdom.<sup>1</sup>

Two words that come to one’s mind in this context are *Buddhi* and *Prajña*.

The theosophical literature tells us that there are two unique experiences on touching the buddhic consciousness — Direct Perception of the truth of anything in its field of consciousness without the need for intermediation by the senses, memory and analysis — all functions of the mind — *aparokshanubhuti* is beautifully expressed by the occult maxim ‘Knowing by Becoming’. Second is perception of Unity of all life — *Abhedabhava* — when one directly experiences unity one comes unto Compassion which is the essence of the wholeness of life<sup>2</sup>. JK calls

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compassion as that sense of goodness, that feeling of the sacredness of life (The Book of Life). Nothing impure can touch compassion and love, they are pure and unsullied.

Prajña refers to the True and Transcendental Wisdom and is one of the *Paramitas-transcendent virtues leading to the further shore* also connotes the touching of the source of all knowledge.

Observance is the second facet of Wisdom. Observance has many shades of meanings such as obedience, watchfulness, alertness, conforming to law, being vigilant, awakened and so on. Abiding by the spiritual and natural laws helps in the unfolding and blossoming of Wisdom. Constant watchfulness and being in a state of choiceless awareness (to borrow a phrase from JK) opens in us the faculty of buddhi and we come in touch with prajna-transcendental wisdom.

To discover the law of one's own being and live it is wisdom.<sup>1</sup>

Discrimination is the third facet. *Sadasad-vivechana* or an unerring sense of the real and the unreal, the eternal and the ephemeral, the imperishable and the transient and the capacity of seeing everything in its proper perspective and in its essence is discrimination.

Wisdom is not a matter of study, but a matter of living, and of sure action which rises above opposites<sup>1</sup>

Equanimity is the fourth facet. An unruffled state of being undisturbed by anything that may happen externally is the *sine qua non* of Wisdom. The Bhagavadgītā gives a long list of the qualities of one

who is firmly established in Wisdom — a *Sthita-prajna*.

To be wise is to live in an inner harmony that eventually overcomes all outer discord — Thoughts for Aspirants<sup>1</sup>

### Approaches to Wisdom

It is to be understood that Wisdom can neither be imparted nor cultivated. One has to come to it on one's own. One can only provide the right conditions, prepare the soil, as it were, for wisdom to take roots and blossom. It is important to have a learning mind, sensitive and receptive. By a learning mind I do not mean getting to know more facts, but a mind with readiness to receive the new, and freedom from the known (JK!) A learning mind is also a humble mind — in a different but related context it is said that the most wise is the most humble. Wisdom and humility are two sides of the same coin. They are *sahaja* — born together literally and therefore natural.

*Wisdom is a root-principle in man, which has to flower in right thought, right action and right living from every point of view.*<sup>1</sup>

It is the unity and purity in thought, word and deed — *trikarana śuddhi*.

I. K. Taimni in his book *Self-Culture in the light of Occultism* in the chapter on The Development of Buddhi says,

Intensity of purpose actuated by right motives . . . , a determination to pursue the goal relentlessly, never daunted by failures, never elated by temporary or superficial successes, is the first qualification for treading this Path.<sup>3</sup>

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He lays stress on three qualifications — strength, unselfishness and purity of a high order. Strength of character, tested in our daily life by the ordeals and temptations, trials and tribulations, leading to developing this qualification so that the *sadhaka* can bear tremendous strains without breaking.

Unselfishness is more to be understood as getting rid of the more ubiquitous and common kind of selfishness which is known as self-centredness. Constant pre-occupation with our own little personal interests, like our professional work, our family, our hobbies, our amusements and so on take up practically all our time and thought.<sup>3</sup> Loosening this hold on us by our little self, though may appear as somewhat paradoxical, may be an effective way. A sense of detachment and impersonal observation of oneself would help in loosening this hold.

The third requisite is purity — purity of body, mind and emotions. The chief obstruction for the descent of higher consciousness is the impurity of the lower vehicles. Failure to make any definite progress on the spiritual path is attributed to this aspect. It is also to be realized that there is no object or goal outside ourselves, in treading the spiritual path we are experimenting with ourselves. This fact is so very well expressed in *Light on the Path*:

Each man is to himself absolutely the way, the truth, and the life.<sup>3</sup>

Buddhi is said to be dual in its character and combines within itself the essence of the intellect and emotions. Gathering

together all our scattered mental energies and concentrating them on the problems of life and living, which would help in shifting the centre of consciousness from the lower to the higher mind and simultaneously developing intense love and devotion thereby achieving fusion of consciousness of the person and the object of devotion, would lead to the unfolding of wisdom.<sup>3</sup>

Progressive awakening to that state of consciousness which has in it the quality of newness and revealing greater and deeper dimensions of truth is regenerating wisdom. All that we can do is to constantly and continuously prepare ourselves to allow that state of consciousness into our being. In that state the 'I' is no longer the centre of our being, it is that regenerating wisdom that operates and from a centre from which one cannot err. What is liberated is not the individual but the life principle embodied in the individual. What is inside and outside of us is the same.

It is full inside and full outside as a vessel fully submerged in the ocean

It is empty inside and empty outside as a vessel suspended in the open space

Maitreyopanishad – II – 28

Now I wish to draw your attention to emerging modern thought and literature in the fields of business, political philosophy and organizational psychology — the study of workplace dynamics. You will notice that these ideas and propositions are strikingly similar to what is supposed to be found in the traditional

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literature on spiritual subjects. One sees in these the evolution and fusion of perception and thought of the worldly person and the seeker of the spirit, hitherto held as the exclusive domain of the latter.

### First

The book *The Go-Giver — A Little Story about a Powerful Business Idea* by Bob Burg and John David Mann<sup>4</sup>, is set in the background of a story of Joe an ambitious young salesman who yearns for success. Joe is a true go-getter, though sometimes he feels as if the harder and faster he works, the further away his goals seem to be. And so one day, desperate to land a key sale at the end of a bad quarter, he seeks advice from the enigmatic character called Pindar, a legendary consultant referred to by his many devotees simply as the Chairman.<sup>4</sup>

Over the next week, Pindar introduces Joe to a series of ‘go-givers’: five of them in all. These people share with Joe the Five Laws of Stratospheric Success and teach him how to open himself up to the power of giving.<sup>4</sup>

Joe learns that changing his focus from getting to giving — putting others interests first and continually adding value to their lives — ultimately leads to unexpected returns.<sup>4</sup>

The Five Laws of Stratospheric Success are:<sup>5</sup>

1. The Law of Value: Your true worth is determined by how much more you give in value than you take in payment.

2. The Law of Compensation: Your income is determined by how many people

you serve and how well you serve them.

3. The Law of Influence: Your influence is determined by how abundantly you place other people’s interests first.

4. The Law of Authenticity: The most valuable gift you have to offer is yourself. [Khalil Gibran]

5. The Law of Receptivity: The key to effective giving is to stay open to receiving.

Do we not find in what is stated above a true echo of the spiritual laws discussed earlier? The beauty is, the book does not mention anything about philosophy, spirituality or theosophy, but yet makes out a very strong case to be a ‘go-giver’ to achieve stratospheric success in the world of business!

### Second

The very recently published book, *Political Emotions — Why Love Matters for Justice* by Martha C Nussbaum<sup>6</sup> — Ernst Freund Distinguished Service Professor of Law and Ethics at the University of Chicago — poses a question: How can we achieve and sustain a ‘decent’ liberal society, one that aspires to justice and equal opportunity for all and inspires individuals to sacrifice for the common good?

In this book, an ambitious contribution to political philosophy, and which is a continuation of her explorations of emotions and the nature of social justice, the author makes the case for love. Amid the fears, resentments, and competitive concerns that are endemic even to good societies, public emotions rooted in love — in intense attachments to things outside our control

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— can foster commitment to shared goals and keep at bay the forces of disgust and envy.<sup>6</sup>

She makes some very forceful and thought provoking statements in the introduction to her book entitled *A Problem in the History of Liberalism* which are worth quoting here to draw parallels to our subject of Regenerating Wisdom. She says:

All societies, then, need to think about compassion for loss, anger at injustice, the limiting of envy and disgust in favour of inclusive sympathy.<sup>7</sup>

She goes on to emphasize:

[. . . the need for] . . . an education that cultivates the ability to see full and equal humanity in another person, perhaps one of humanity's most difficult and fragile achievements.<sup>8</sup>

In support of her thesis she makes two important points and says:

Love, I shall argue, is what gives respect for humanity its life, making it more than a shell. . . . it is needed all the more urgently in real, imperfect societies that aspire to justice.<sup>9</sup>

We need, I shall argue, to investigate, and to cherish, whatever helps us to see the uneven and often unlovely destiny of human beings in the world with humour, tenderness, and delight, rather than with absolutist rage for an impossible sort of perfection.<sup>10</sup>

### Third

I have recently read the review of a book published in the New York Times

magazine by Susan Dominus. The title of the book is *Give and Take* Adam Grant. Adam Grant, thirty-one is the youngest-tenured and highest-rated professor at Wharton. He is also one of the most prolific academics in his field, organizational psychology, the study of workplace dynamics.

I give below some of the quotes and observations of the reviewer on Adam Grant and his book.

Helpfulness is Grant's credo. For Grant, helping is not the enemy of productivity, a time-sapping diversion from the actual work at hand; it is the mother lode, the motivator that spurs increased productivity and creativity. He has always helped; he has always been productive.

The greatest untapped source of motivation, he argues, is a sense of service to others; focusing on the contribution of our work to other people's lives has the potential to make us more productive than thinking about helping ourselves.

Over the years, Grant has followed up his study with other experiments testing his theories about prosocial motivation — the desire to help others, independent of easily foreseeable payback.

Grant's book, incorporating several decades of social science research on reciprocity, divides the world into three categories: givers, matchers and takers. Givers give without expectation of immediate gain; they never seem too busy to help, share credit actively and mentor generously. Matchers go through life with a master chit list in mind, giving when

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they can see how they will get something of equal value back and to people who they think can help them. And takers seek to come out ahead in every exchange; they manage up and are defensive about their turf.

The path to success is filled with people helping to clear the way.

‘The Hot and Cool of Death Awareness at Work: Mortality Cues, Aging and Self-Protective and Prosocial Motivations.’ The study takes the reader through the fascinating field of death awareness, which measures how people respond to reminders of death, like a news clip about a deadly car crash. When and how, he asked, does the prospect of death become relevant to employees at work? Grant argued that when people’s reactions to

reminders of death are ‘hot’ — anxious and panicked — those workers tend to withdraw. But when they are ‘cool’ — more reflective, as in response to chronic reminders, the kinds, for example, firefighters’ face — those workers would be more likely to ‘reflect on the meaning of life and their potential contributions.’

The content and recurring theme of these three books — the leitmotif — does it not echo the truths enshrined in the Wisdom-Religion? The ideas presented in these books substantially contribute to the theme of our symposium Regenerating Wisdom. It should also make us humble and happy with the realization, that there are many out there working and spreading the message of theosophy along with those of us in the theosophical society! ✧

1. *Thoughts for Aspirants*, First Series, Compiled from Notes and Writings of N. Sri Ram, Theosophical Publishing House (TPH), Adyar, Chennai, India – 1977
2. Jiddu Krishnamurti — *Letters to the Schools*, Vol. I, p. 90
3. *Self-Culture In the Light of Occultism*, I. K. Taimni, TPH, India — 1980
4. *The Go-Giver — A Little Story About a Powerful Business Idea*, Bob Burg and John David Mann, published by the Penguin Group, 2007 — Inside Cover
5. *Ibid* p. 129
6. *Political Emotions — Why Love Matters for Justice*, Martha C. Nussbaum, The Bellknap Press of Harvard University Press, 2013 — Inside Cover
7. *Ibid* p. 2
8. *Ibid* p. 3
9. *Ibid* p. 15
10. *Ibid* p. 16

# Spiritual Ascent of Man in Secret Doctrine

M. A. RAVEENDRAN

**HPB** has mentioned in the preface of *Secret Doctrine* that 'For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the Great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of the veil'.

One of the purposes for which the *Secret Doctrine* was written was to assign man his right place in the scheme of Universe; and to uncover to some extent the fundamental unity from which all sprang.

*The Secret Doctrine* is an integrated whole. One may take time to come to that appreciation. *The Secret Doctrine* appears at first as disjointed facts to the beginner. HPB has mentioned the situation as follows; 'It is more probable that the book will be regarded by a large section of the public as a romance of the wildest kind; ...' As you study, you have to put in your understanding to get the links and then only you will be able to comprehend things AS A WHOLE. Your understanding to be used as tools or keys varies extensively such as astronomy and astrology, Geometry, Numerology, mathematics,

Kabala, Greek and Jewish philosophies, Masonry and other ceremonies, Geological and Anthro-pological facts, all the religious tenets etc which were described as KEYS. So deciphering SD has been a challenge and will continue as such for future students also. In a way, it seems to be intended, to awaken your intuitions rather than stimulating the intellect.

HPB says — 'Reading Secret Doctrine page by page as one reads any other book will only end up in confusion'. You have to add a catalyst to the whole process of enquiry in order to get the right solution.

The term Spiritual ascent signifies the future of man, the process and results, which culminate in an enhancement of understanding and the capability, to work as a free agent in Nature. But it depends on the level of Consciousness working through the different vehicles — from materialistic, through the brain mind, rising further in the intuitional understanding and to finally realizing one's godhead there are different stages.

As the first of the three great truths, *The Idyll of white lotus* summarizes the thing as:

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‘The soul of Man is immortal, and its future is the future of a thing whose growth and splendour has no limit’.

### **Man is the MICROCOSM.**

Evolved man, knows his divine constitution which is considered as the greatest mystery. He is not an isolated entity in nature. He knows himself as only one of the lines of the expressions of life in the Universe. He is linked in an integrated manner with all other evolutions in the Universe. All the evolutions of life hitherto have converged to the ‘creation of Man’ who is the acme of development. It is thus man became the MICROCOSM. From the pristine purity but unconscious state in the highest realm as the divine spark suspended by a thread of Fohat, he has descended to the imperfect self-consciousness in lower realms. There are divine beings called different hierarchy who are responsible for his descend to the matter of this temporal world.

It is the formation of Causal body and the resultant high level of ‘self-Consciousness’ which separate man from the animal kingdom and it makes Man capable of sharing immortality. Man became immortal and is able to transcend the grave to share immortality with the Divine is the pivotal stage of development and of perfecting of Man. The hierarchies are represented by the zodiac signs either singly or in combinations. The development up to the animal kingdom was done by the Spirit of earth, the fathers of moon and the sun, the so called Fathers. The manas was provided by *kriyasakti* to

man by the fifth hierarchy, Kumaraas or otherwise called Lords of wisdom.

The stage of man before creation of causal body is poetically described as follows in SD Stanzas of Dzayan IV 17 (Anthropogenesis)

‘The breath needed a form; the fathers gave it. The breath needed a gross body; the earth moulded it. The breath needed the spirit of Life; the solar spirits breathed it into its form. The breath needed a mirror of its body; “we give it our own” said the spiritual intelligences. The breath needed a vehicle of desires; “it has it” said the drainer of waters. The breath needs a mind to embrace the universe. “We cannot give that” said the fathers.” I never had it” said the spirit of earth. “The form will be consumed were I to give it mind” Said the great fire. Man remained an empty senseless phantom. *Thus has the boneless given life to those who became men with bones in the third’.*

As language is something which is a poor tool conveying deeper meanings, man has to resort to his intuition for higher perception. But here also the first stage of Samadhi (vitharka vichara, ananda and asmitha as per Patanjali Yoga 1, 17) Vitharka Samadhi is a stage of disputations. Those who are in that stage cannot synthesis the name, meaning and implications of words in language and they fight one another because of lack of understanding. The infamous fight between the Vaishnavas and Saivas are a typical example. The roots of religious disharmony and inability to respect other religions is here. Actually man is becoming aware of his confusions

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which hitherto was not noticed earlier. This stage is a dangerous arena where there is every possibility of destruction if not directed properly. Our religious leaders have to rise above this stage to be the force of reconciliation rather than a focus of disharmony. Just tolerating other is not enough; one should be able to respect another, be it a human being or religion.

**First object:** Universal brotherhood through TS.

There is protection for a theosophist who truly recognises the first object, a Universal brotherhood without distinction of race, creed, sex, caste or colour. It is a shortcut bypassing the *Vitharka* stage, for it helps to understand the next level, *vichara* state of Samadhi. This can be considered as the minimum standard of spirituality required to be a real student. He can be free from the disputations, by placing everything at its proper place so that he is more creative, who can reconcile the apparent difference in perception. As the language as such is misleading, he has to develop his intuition to find and recognize the truth, in order to search for truth. Then and then only he is prepared to act as a self-conscious creative entity in nature, ultimately in assisting evolution.

Everything in nature tends to become man. Man is the only one free agent in nature and the self-conscious entity, the co-creator in this universe. Everything in nature tends to become man, to become self-conscious for further evolutionary pursuit. The higher beings (Eswara, Solar deity included) have been men in earlier periods. In this sense Man is the middle

meeting point of Highest spirit and lowest matter in evolution. There is no other god apart from man. Man has to develop in a natural way not to become Divine, nor to become materialistic, but to become HUMANE. He has to develop his intuitions, his inspiration and his revelations, which are the organs of soul.

The third great truth (The Idyll of white lotus) declares that 'Every man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, and his punishment.' He is the God in exile; in earthly manifestation. The Mahatma letters No. 10 and No 134 are important in this regard. The loss of power and understanding is the result, when the superstitions and sincere but erroneous beliefs, especially in matters of gods and elementals are carried by man. This is because these beliefs attract greater undesirable powers which can prevent the right understanding and help from real teachers.

But it is a paradox that both the ignorant fool in his arrogance and ignorance as well as the enlightened, believe that he is god, the only one God.

**Practical living:** Man has to unlearn things which are to be dropped if found to be unnecessary or undesirable. Whatever is found to be useless has to be dropped. It is useless to brood over your thoughts round the clock, watching physiological process continuously, but once you have found that it is useless you should be able to drop it. The mind has to be unburdened by study and practice. It is well known that the effects continue

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even when the energy which created the effects were withdrawn. In our case the persistence of the astral and mental bodies after death, the *devachan* and reincarnations are to some extent vestiges of energy spent unwisely. They remain as skandhas. This wastage of energy can be reduced by deliberate attention.

**Towards spiritual ascent:** The real conditions of discipleship and the need for improving the self-transcendence beyond petty personal interests are already popularized. Theosophical society has already been declared, as to what it is not. It is not intended to be a college of occultism; but an organization which stands for Universal brotherhood. Only those who are willing to serve humanity are having a place in the scheme of things concerned with real spiritual training. To benefit humanity is the first step. In the Founder's own words:

It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists — as a factory for the manufactory of Adepts. Let no man set up popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best a pupil-teacher — one who has no right to dogmatise.

**The discipleship:** There is a progressive path with numbered initiations well described in literature up to the stages up to *Prathyekabuddhas*. But having known the ONE life and able to take the task of working for it for lives together, brings

man to unprecedented heights of Bodhisattva, Tathagatha and Buddha. The syllabus of Buddhahood is a matter for study. We have every reason to believe that those teachers do their work silently. One can refer to *Abisamayalankara* (the large sutra of perfect wisdom) for details.

*The Voice of the silence* always stressed the Bodhisattva ideal. The Voice of the silence (293) and (311-315)

'Self-doomed to live through future *Kalpa-s*, unthanked and unperceived by men; wedged as a stone with countless other stones which form the 'Guardian Wall', such is thy future if the seventh gate thou passest. Built by many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.' This is considered as the highest ideal to serve.

When this is done, this is always reciprocated by nature in the most appropriate way with joy. 'Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the fourfold manifested Power a chant of love ariseth, both from the flaming fire and flowing water and from sweet smelling earth and rushing wind'. . . . all Nature's wordless voice thousand tones ariseth to proclaim: Joy unto Ye. . . A new Arhan is born. (311-315) *The Voice of the silence*. One understands that Man is the truth brought down to the most materialistic planes. His ability to link with the Centre of universe for energy and sustenance is matched only by his capacity to serve. ✧

# The Urgency for a New Mind

RICARDO LINDEMANN

‘IT is time for Man to set himself firmly on the *Nivṛtti Mārga* [the Path of Return to the Spiritual Source], renounce the primitive will to survive and, as Madame Blavatsky puts it, learn a new alphabet in the lap of Mother Nature.’<sup>1</sup> Those are the words of the wonderful and last article of Dr Radha Burnier, to whom I had to express my feelings of most extreme gratitude, for, the perfume of Radhaji’s wonderful life of light and love is still with us and so it will always be.

Madame Blavatsky also says that ‘The mind is the great slayer of the Real’<sup>2</sup> but we humans do not seem to be aware of the illusions, limitations and sufferings we are subjected to in this earthly life, perhaps because we generally are not eagerly looking for a solution. We also find in HPB’s *Practical Occultism*: ‘We are “worms of the earth” because we cling with all our aspirations to earth’<sup>3</sup>; or we are like fallen angels that forgot how to use the wings.

*The Yoga-Sutra* of Patañjali says: ‘It (Samādhi or Ecstasy) is nearest to those whose desire (for Samādhi) is intensely strong.’<sup>4</sup> Therefore, this feeling of urgency was from ancient times considered a

symptom of the awakening of a new state of mind. Are we really interested in that? The common man, on the other hand, seems to prefer to be accommodated with family and its survival, having not developed the right vision to understand *Dukkha Satya*, the first teaching of Lord Buddha, generally translated as unsatisfactoriness or suffering, classically exemplified in the miseries of life: sickness, old age and death.

About the first stage on the Spiritual Path, Radhaji also considered:

*A parivrajaka* is *aniketa*, which means he has no home in the worldly sense. The worldly home is a place of shelter from the rest of the world, from where each one fights his battles against the world with allies in the form of husband, wife, children. So the home represents an exclusive, ego-centric way of life. But to be a homeless one — a wanderer — means that fixations and attachments come to an end. The word Samnyāsi has also been misunderstood and what, in fact, represents a wonderful inner change has been made trivial by tradition. The Samnyāsi severs his sacred thread, gives up ceremonies and his very

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name because he is no more attached. The world is his family; the earth itself is his home.<sup>5</sup>

This eagerness is the aspiration of life looking for a better form of expression, which is the root cause of evolution even of the form. If we accept the idea that in all manifestation there is life and form, there could arise the question: Which is better? life or form? Perhaps life has more affinity to our innermost Self, but without discipline, working over the form aspect of our manifestation we will also fail.

From the point of view of life or consciousness, transformation of perception has this urgency, as Krishnamurti considers:

‘Revolution is only possible now, not in the future, regeneration is today, not tomorrow. If you will experiment with what I have been saying, you will find that there is immediate regeneration, a newness, a quality of freshness; because the mind is always still when it is interested, when it desires or has the intention to understand.’<sup>6</sup>

But, generally, mind is attached to the old in order to give continuity to sensation, seeking more and more, coming therefore to dissatisfaction. Only through comprehension and observation, which means mindfulness or full attention, the desire for sensation can really cease without residue. On the other hand, from the point of view of form, the bodies of matter take time to evolve, needing progressive discipline to develop the ability for effective self-observation, which is lacking in the common man even to begin the process. As Dr Taimni also pointed out:

The real trouble — in the case of all of us who do not want to tackle now this fundamental problem of life which stares us in the face, who want to postpone it, or inclined to deal with it in a leisurely or half-hearted manner — lies in the lack of awareness of our real condition. The real cause is the lack of discrimination or *viveka* which enables an individual to pierce through illusions of various kinds and see life in its nakedness, stripped of all its glamorous attractions and temptations. . . . So this lack of *viveka* (discrimination between the real and the unreal) is the real problem of all human beings who are mature enough to feel the urge for the Divine adventure. . . . Most of us with spiritual yearnings and aspirations, are involved in such a vicious circle and do not know how to get out of it. . . . The [spiritual] path of [Raja] Yoga for the large majority of aspirants begins here, in uncertainty, doubt and lack of urge which is symbolized by the *vishāda* or dejection of Arjuna in the *Bhagavadgītā*.<sup>7</sup>

Dr Taimni, indeed emphasized in his article *Preparation for Yoga*, the need of a whole course of preparation of life for the practice of Yoga as a spiritual path . . . ‘It is hardly necessary to point out that, as all human beings with very few exceptions are involved in *kleśas* or afflictions of life’<sup>8</sup>, and as much as this is the case, the less is the intuition to perceive the limitations or the urgency felt for liberation. If there are no minimum presence of the light of *buddhi* or spiritual intuition filtered in the mind, even the beginning of the process of self-observation is not possible, as can

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be seen in the extreme case of some criminals, who seem to have lost the sensibility to perceive any distortion in their behaviour, being always able to justify anything or even seeing absolutely nothing wrong in their crimes. So, a preliminary discipline on efficient methods or course in time for preparation for the spiritual path of Yoga is necessary even for self-observation, or till the minimum requisites to tread the path is fulfilled. Otherwise, even the perception of urgency for a new mind would be absent.

Therefore, it could seem to be a contradiction between the teachings, the point of view of life saying that only now could come the transformation for a new mind, and the point of view of form saying that only through a course of preliminary discipline in time the vehicles can fulfil the condition to begin the spiritual path. This seeming contradiction is based upon these two opposite points of view, life and form, but Theosophy or Divine Wisdom, as an expression of the Omnipresent Principle, should embrace all and solve the seeming problem taking no point of view exclusively, but seeing the question as a whole.

On this embracing perception of Theosophy beyond all paradoxes, Dr Tamni also wrote:

It may be permissible to dwell here for a while on the question of contradictions which we sometimes find in the teachings of great teachers. These contradictions sometimes confuse and bewilder the student of Occultism and make him wonder now, if the Truth is one and all great religious teachers are in the direct touch

with it, it is possible for them to differ sometimes even on matters of a fundamental nature. The teachings of the Buddha and Śankarāchārya may be taken to illustrate this point.

We do not know really what the Buddha taught esoterically, but even if he taught exclusively that there is only a Universal and Impersonal Principle at the basis of the universe and no Personal God, it does not mean that there is no Reality in existence corresponding to our conception of a Personal God. We should remember that every great religious teacher comes to give a particular message and teaching suited to the particular conditions in which he has to work. He has, therefore, to emphasize those particular aspects of the Divine Wisdom which are needed at the time and can be understood by the people among whom he works. And as he cannot emphasize the opposite aspects at the same time, to avoid partially nullifying his teachings, he can sometimes give the wrong impression that the aspects he has emphasized represent the whole Truth exclusively. Generally another teacher comes later to emphasize the opposite aspects and correct the wrong impression and the undesirable developments which result from the teachings of the earlier teacher.<sup>9</sup>

The same idea seems to be in *The Secret Doctrine*, where H. P. Blavatsky says that Shankaracharya was 'Buddha's grand successor'<sup>10</sup>, as well as:

Brahmanism and Buddhism, both viewed from their orthodox aspects, are as inimical

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and as irreconcilable as water and oil. . . . The esoteric philosophy of both these [Advaita Vedanta in Brahmanism and Yogachara School and Mahayana in Buddhism] can be but one if carefully analyzed and compared, as Gautama Buddha and Śankarāchārya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance.<sup>11</sup>

In this way, was not H. P. Blavatsky teaching us to develop a new mind or *Buddhi-Manas* intuitional enough to overcome the seeming contradictions of profound teachings? Can we see with a new mind that the teachings of Blavatsky, Besant, Leadbeater and Krishnamurti are as well different varieties of the same Theosophy or Divine Wisdom? Indeed, many colours make the rainbow!

Dr Taimni continues his argument on the complementary nature of Buddhism and Vedanta saying: ‘That is probably why Shankaracharya had to come after some time [of Buddha’s life] to emphasize the opposite aspects. He appeared to be trying to demolish Buddhism but all that he was trying to do was to emphasize the lacuna of the Divine Wisdom in the Buddha’s teachings and thus correct the misconceptions and undesirable influences which Buddhism had obviously created. As is well known, Shankaracharya was a great *Bhakta* as well as the propounder of the monistic doctrine of the One Reality in its subtlest form. He did correct to a great extent the wrong impression which had been created

by the teachings of the Buddha that there is nothing at the basis of the universe except an Impersonal Principle . . .

This balancing of the teaching of one Teacher by that of another does not imply in the least that they did not know the Truth. Both, the Buddha and Śankarāchārya, were great religious Teachers of undoubted wisdom and no one can even dream of suggesting that they did not know what every Liberated *Jivanmukta* is supposed to realize by direct experience. But, as has been pointed out above, when such a great Teacher comes with a definite purpose under a particular set of circumstances he has to adapt his teachings to the prevailing conditions and the purposes he has in mind. The evolution of humanity is a dynamic process requiring constant adjustments and the introduction of new trends in the currents of life and thought so that the Divine Plan may be fulfilled.<sup>12</sup>

A new mind is needed not only for a new world more spiritual and compassionate, but as well for a new Theosophical Society adjusted to it, as is clearly pointed out in Dr Taimni’s book, *Principles of Theosophical Work*, as I would like to emphatically suggest, as follows:

The *tamasic* [or inertial] quality in our nature breeds fear of change and a disinclination for making new experiments in search of better methods. This leads always to stagnation and the formation of deep mental ruts, which limit to a very great extent our usefulness. . . . Conservatism is good in its way and conduces to stability

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of an institution, but when it degenerates into mere inertia and leads to stagnation, we must fight this tendency and try to restore that healthy atmosphere in which it is possible to make experiments with a view to evolve more effective methods of work.<sup>13</sup>

He came even to the conclusion that each Section was to have a Theosophical Training Centre to research and implement these effective methods.

What can be new in mind is the perception of spiritual intuition or *Buddhi*. With a right vision or clarity of sight one is able to perceive that there is no snake, only a coiled rope, according to Vedanta teaching. So, fear and violence disappear, because there is the new perception that there is no snake, and we ask how could not we see this before . . .

In fact, the urgency for a new mind with a new perception is that we could be free, because all our suffering is illusory

or unnecessary, if we only were able to see clearly. As Radhaji also considers:

Life demands that the mind of man should renounce its own desires, its own impulses, instincts and reflexes, so that a power which is greater can unfold and reveal itself, not in accordance with man's will but in obedience to divine laws and the will of nature.<sup>14</sup>

Before that change can take place consciously, there must have been not only some discrimination [*viveka*] but also a little detachment [*vairagya*], a certain self-restraint, implied in the six points of conduct [*shatsampatti*] spoken about in Vedanta, parallels for which exist in other traditions. Further, there must be the urge to change [*mumukshutva*] — the feeling that there must be a right-about turn in life.<sup>15</sup>

Can we really perceive the urgency for a new mind? ✧

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- 15 Burnier, *No Other Path To Go*, TPH 2005, p. 15.

## Tolerance

In such a great work as this movement no one should expect to find his associates all congenial, intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression is when one shows that he expects others to like what he likes and act as he acts.

M.

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