

# THE THEOSOPHIST

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Cover Picture: Hard at work at Adyar – by Dr T. P. Alagathantham

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# On the Watch-Tower

RADHA BURNIER

## Learning to Look

The different aspects of the mind — the thinking, reasoning, and ego-building aspects — are all connected and work on each other. The thinking power and capacity to reason properly can be suppressed, interfered with, and distorted, most of all by ego-building. There is the well-known saying that the mind is itself the cause of creating fetters, binding itself. Reasoning is also needed for widening one's horizons, learning as do the cosmologists, and also for ordinary harmonious relationships, but the ego-building affects both reasoning and thinking. It is the cause of immense problems and much unhappiness for the human being. One part interferes with the other aspects of the mind, but the mind can save itself, because it has great potential for awareness.

Animals are not self-conscious or egotistic, like the human being. What distinguishes the human being from other creatures is the capacity to reason logically and the possibility for self-awareness. These may have had their uses in his development, but will not take him further. Now, although he is sufficiently self-conscious to say 'I want this, I suffer that', and so on, he is not so self-aware as to fully understand himself.

How is the power of self-awareness

and of awareness in general (or one may call it by other names like recollectedness and mindfulness) to grow? One way is to give attention to things and not be in a constant state of hurry and distraction. A short poem of W. H. Davies begins: 'What is this life if, full of care, we have no time to stand and stare?' In fact, it is almost considered a sin if one just stands still, looking, because much of human society says that one must be doing something, be useful. Just looking, which apparently is doing nothing, is not approved of in general. Everybody may not be a victim of this kind of attitude, but most people are, and subconsciously they feel that they must be doing something. Attention requires that one must have a feeling of leisure inside oneself, not always feel that there is objective work, some kind of usefulness, in our life.

Krishnamurti has written:

If you learn about a leaf — a leaf of the spring or a leaf of the summer — you must really look at it, see the symmetry of it, the texture of it, the quality of the living leaf. There is beauty, there is vigour, there is vitality in a single leaf.

We are told that to learn about the leaf, the flower, the clouds, the sunset, or a human being, we must look with all intensity.

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If we watch ourselves we will discover how little we care about looking in this sense, or looking carefully, so that we are aware of all the features of the leaf, its symmetry, its texture, its vitality. Krishnamurti has written about a dead leaf also — after it has fallen on the ground — how much beauty there is in the dying leaf. But we must not feel rushed; we must have the sense of leisure, of the need to understand life in whatever form it is — a leaf, a cloud, or a human being. In the yoga teaching they say that whether combing one's hair, eating, speaking, hearing and so forth, full attention must be given. It is not easy, but we have to begin somewhere.

We know what it is to be absent-minded. When we ought to be doing something carefully, perfectly, we are partly somewhere else; all of the mind is not there. It is only when the energies of the mind are gathered together that there is the intensity of looking, seeing, and understanding. When we use all our senses and the fullness of the mind, when there is attention, we come to know what relationship is. Otherwise, we may encounter somebody, or look at a plant or a flower, but we are not really related to it. Our eyes may be looking, but our consciousness may not be free. But when we look with full attention, then we see many things which do not reveal themselves when looked at casually.

### **Relationship and Knowledge**

Relationship is not external, it is a sensitivity, a feeling of closeness in which

barriers fall and disappear, and there is a sense of harmony with what one is looking at. If one truly looks at a rose plant, one feels a sense of harmony, of beauty. But if it is part of a distracted movement of the mind, then no such feeling arises. That is why the same thing may appear beautiful and lovable to one person, and not to another. This seeing and looking at things, giving attention, must be free of perceptions which create either likes or dislikes.

Speaking of love, Krishnamurti said that it is like the shining of the rising sun; it shines on all, and its tender light falls on everything and reveals beauty as not yet seen: the bird beginning his morning activity, the colour of the grass and of the plants, so many things get lighted up. The love of the liberated individual is like that — an utter absence of likes and dislikes, which is neither attraction nor repulsion.

The ego expresses itself in a variety of ways, but principally in terms of likes and dislikes. Knowing is not a grand leap towards a state of extraordinary awareness. Not a single flower in the world opens in an instant. We have to work at it, as a gardener works on his little plot. If it is to grow into a beautiful garden with lovely flowers of every kind, he cannot sow the seeds and go away on vacation. He has to be there to protect the seedlings when they come up, to see that weeds do not grow, that they receive the right quantity of water, that they are shaded from too harsh a sun, and so forth. This is to be done day after day; not even

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a week's holiday is permissible. In order to cultivate this quality of awareness in ourselves, we have to work at it.

To start with, this quality of attention in everyday life must come into existence without becoming another kind of self-preoccupation. Perhaps this is one of the aspects of right memory. We get lost in what we are doing in the world, in the patterns and habits of our own thinking and suddenly we wake up a little bit. That 'waking of the mind' saves us from bondage and takes us towards liberation. It helps us to look without likes or dislikes, and that potential exists in everybody. It may have opened out a bit, or it may not have, but the possibility of awakening is in everyone. So we can regard everybody with deep respect, because each person has that power to grow.

To be able to look without being drawn or repelled, not saying 'I like or dislike', means not to bother about external trifles: whether a person's skin is black or yellow. The same seed has been planted deep inside — this seed which will grow into freedom of spirit. The *Bhagavadgītā* speaks about this more than once. The illumined mind that is growing into wisdom has an increasing power to feel the true equality of all things — not the superficial inequality which worries people. Superficially, there is no equality; everywhere intelligence varies, honesty is not equally strong, all people are not equally kind. So there is no equality outwardly, yet there is a deep basis for equality. For example, even a diamond and carbon are equal. We think the

diamond is very precious, but it is only carbon — nothing more. All things are made of a few substances in the universe, The substances, the laws, the ingredients in any structure — they are the same.

Therefore the attitude of someone who is attentive becomes more and more true, because relationships are at a deeper level. There is a greater awareness in the mind and a deep sense of respect for everything, because we see that, basically, all are equal. One of the Upanishad-s, which as we know are considered great spiritual texts, has a famous passage. A certain sage, one of the wise ones of the earth, explains to his wife that the wife is not precious because she is his wife, she is precious because she is what she is. Similarly everyone else. Deep within there is this potency which can make the person free himself from all shackles and illusions. When there is real awareness, we can grow perhaps to an infinite extent.

### How Thought is Converted

If we learn not to have likes and dislikes, not to be tossed here and there because of attractions and repulsions, if we do not cultivate a sense of superiority and inferiority, measure everything on a scale of our own invention, we will probably grow from a feeling of friendship, affection, and kindness, to realizing more and more what is the true nature of love. There is a danger of becoming self-preoccupied, of giving too much attention to what we are doing, and an obsession is formed. The question before

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us is how to live in a relaxed way, without ambition, by beginning where we are.

The Vietnamese teacher Thich Nhat Hanh sometimes explains things in a way which, at the beginning, appears rather gimmicky. He speaks, for instance, of orange meditation. All that he means is that when you eat an orange, be aware of how you are doing it, how you peel it, where you put the rubbish. This could be part of the training. Watchfulness, self-awareness, has to take place without ambition, and then only it is safe. Otherwise we become more self-centred than before. Therefore, perhaps we should turn our attention towards the world of Nature as well as of human society. We cannot shut ourselves off from that in an attempt to improve ourselves. We have to be aware of what is happening, and the problems that we create in life, like war; only war has become much more dangerous now. But why do human beings want to be in a state of conflict, to be always seeking pleasure? What is it that is so lacking in ourselves that we have to pursue pleasure?

When we look at the world, I think we become aware of the deeper side of the human condition. What is the nature of suffering? What do we understand by death or by life? There are much deeper questions which people have asked which we should be able to plunge into as we continue enquiring into the nature of life. If we are concerned with what happens outside, and what happens in our own consciousness, we proceed in a balanced way, and are not all the time

caught up in the ethos of today's world.

Madame Blavatsky wrote about life being a series of small awakenings. We look at the leaf and wake up to its symmetry, its texture, its beauty. We cannot dismiss this by saying: 'What is the use of waking up to a dead leaf?' That may not be important, but through the little awakening taking place in our consciousness, the fact of looking attentively at that leaf or at our friend, we become aware at a deeper level of what we are seeing. Waking up, little by little, is important, for it teaches one to wake up to how the ego works, sometimes so slyly and subtly that we do not realize it is the ego. We may even believe that we are being of great service, that we are doing wonderful things, but actually we may be merely under the sway of the egoistic mind. The waking-up mind, the insightful mind, is what we have to look after and nourish as we would a garden, if we are interested in the garden.

If we become more aware in every way — seeing more, hearing more, thinking more, and to have more sympathy and a feeling of relationship which is not affected by trifles at the external level, perhaps it will change the very quality of our life. When our thinking becomes clear and our reasoning logical, not twisted, our whole nature will be more harmonious. All these possibilities are in the mind. Thought has its limitations, but these can be broken down. Thought can become part of a growing expanding understanding, and wisdom in life and relationship. ✧

# Look Within — Thou art Buddha

(Convention Lecture, Adyar, 27 December 2007)

MARY ANDERSON

DOES the saying ‘Look within — thou art Buddha’ seem pretentious? In the first place, we must be aware that ‘Buddha’, or ‘the Buddha Nature’, refers to our Higher Self, deep within us, unconscious, asleep as yet, but bound to awaken one day, for ‘Buddha’ means ‘the awakened one’. So it does not refer to our everyday conscious nature, with its faults and weaknesses, although we may examine that also, but it points deeper within: ‘Look within!’, beyond sensation, beyond the personal, beyond everyday thoughts and concerns. Secondly, we must be aware that these words are addressed not only to us, but to everyone — those we like and may dislike, those who like us and who do not seem to like us.

Above all, according to Mahāyāna or Northern Buddhism, all beings partake of and indeed *are*, in their deepest being, the Buddha nature, the Divine nature. An elderly lady said to her minister of religion, ‘It is true, isn’t it, that when I die I shall meet all my loved ones again?’; and the answer was: ‘Yes, my dear, but the others also.’ We cannot exclude anyone. Deep within, all are Buddha. Buddha is also the inmost nature of all animals,

including dangerous snakes, all plants, including poisonous ones and weeds — all Nature, even ‘nature in the raw’: creatures who devour one another. Their inmost nature is Buddha, in other words, is divine.

But before we can imagine that inmost nature, let alone perceive it or even BE IT CONSCIOUSLY, we must undertake a long journey. Moreover, it is no journey as we know it in daily life. It does not mean travelling to far-off places, as some may think. Some Westerners may imagine it is a journey to India in order to find some guru, but ‘like attracts like’ and the so-called ‘guru’ we may find will reflect our own nature, our motives, etc. If our own nature and our motives are selfish, even unconsciously, we shall find a selfish guru who exploits our selfishness for his own benefit.

A journey deep within ourselves is different. It is independent of any outer movement, and it is not merely introspection, which may not go very deeply, but only into our *kāma-mānasic* nature, our everyday thinking and wishing, which is self-centred and may even at times be morbid or exclusive of and even hostile

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to others. We may begin this journey here and now by watching ourselves with complete honesty, by accepting our weaknesses, seeing them as such, but without finding excuses for them; even accepting them while seeing their ugliness. If we really perceive within ourselves some emotion or thought, some habit or trait of character as being unworthy of our better nature because it may be selfish, unjust, or even cruel, if we really realize its ugliness, we shall drop it, as the saying goes, 'like a hot potato', like something that burns our skin!

The word 'insight' is evocative. One who really has insight into some problem or some difficulty or into other people and circumstances is one who sees further and deeper than appearances. Such a person perceives the inner workings, the motives, the implications of what happens and can be said to have insight, that is, to be able to see what is within, what is behind outer appearances. Such insight may mean not only seeing into circumstances, other people, problems, etc., in daily life, but also seeing into one's own nature, firstly at the level of the personality, the desire-mind, seeing through one's own little self-deceptions, as well as perhaps those of others, and hopefully showing understanding. But that inner vision might go deeper and reveal immense selflessness, love, will, and wisdom, not only in the depths of one's own being, but also within all other beings without exception, and will lead to the perception of the great potential in all life. That potential is realized at a deep inner level and will inevitably in due

course, be realized at a more superficial outer level, although this may take innumerable ages to come about. According to the *Jātaka* legends, Buddha had spent countless lives of loving kindness and self-sacrifice, depicted sometimes also as being an animal during his existences before his birth as Siddhārtha Gautama.

The development of humanity, which is *our* development, is perhaps the story of *The Sleeping Beauty*. Since Buddha means 'the awakened one', and the sleeping beauty awakens at the end of the story, this fairy tale by the brothers Grimm seems relevant. It relates how a king and queen, having been childless for many years, at last had a beautiful little daughter. To celebrate the event, they organized a feast and invited not only friends and relations, but also wise old women, of whom there were thirteen in their country. But, since they had only twelve golden plates, they invited only twelve of the wise women. After the banquet, each of these gave a gift to the child, such as virtue, love, beauty, and wealth. When eleven of them had each bestowed their gifts, the thirteenth wise woman, who had not been invited, appeared and, in revenge for having been left out, predicted that, when the little princess was fifteen years old, she would prick her finger on a spinning wheel needle and would drop down dead. However, the twelfth wise woman, who had not yet bestowed her gift, now predicted that the princess would not be dead, but would fall into a deep sleep, lasting 100 years.

Of course, the king banned all spinning

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wheels from his castle and from his kingdom. We may be reminded of how, according to the legend, the father of the future Buddha — also a king — tried to keep all sights of suffering and mortality from his son.

The little princess grew up in innocence, virtue, and beauty but, on her fifteenth birthday, out of curiosity she wandered through the castle and reached a forgotten attic room in an ancient tower. There she saw an old woman spinning and out of curiosity she took the needle from the old woman in order to try to spin herself and immediately pricked her finger. She fell down on a bed in the attic in a deep sleep. Moreover, at that very moment the king and queen and everyone in the castle — all the servants, even the animals and the birds — also fell into a deep sleep. Round about the castle, where there had been a pleasant forest, thorny thickets grew up, forming an impenetrable barrier.

In the years that followed, many prospective suitors who had heard of the beautiful princess tried to penetrate through the thickets, but they perished in the attempt. When 100 years had passed, the thorny thickets around the castle disappeared and a beautiful forest again emerged in their place.

Now a very special prince appeared. He was able to walk through the forest and reach the castle unhindered. Penetrating within, he climbed stair after stair, passing the sleepers on his way, and he reached the attic room where the princess lay asleep. She was so beau-

tiful that he bent down and kissed her.

The 100 years having passed away, the princess awoke and all the inhabitants of the castle, from the king and queen down to the lowliest servant, as well as all the animals and birds in the surrounding forest also awoke. Indeed, this awakening may be interpreted as referring to Buddhahood, as the Buddha means 'the awakened One'. Amidst great rejoicing the prince and the princess were then united in marriage.

This story could be interpreted symbolically as referring to the story of the development of humanity and of all of us individually. I suggest that the period before the curse of the old witch was fulfilled was a time of innocence and ignorance, the legendary 'golden age', when the gods are said to have walked with humans, countless ages ago, as mentioned in old legends and in Mme Blavatsky's *The Secret Doctrine*. Perhaps this corresponds to the era of the first two Root-Races and the first half of the third Root-Race, before, it is said, Manas or intellect had awakened in humanity, which is described in *The Secret Doctrine* as follows:

Primeval man . . . had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked *Manas* — the intellect. (p.166, *Abridgement of The Secret Doctrine*)

What did this involve, according to Mme Blavatsky? She cites the following comparison:



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Incaruate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth — in a physical body the most perfect you can think of . . . and, if it lacks its middle and fifth principles (meaning *kāma-manas*, or the everyday mind and the emotions) you will have created *an idiot* — at best a beautiful, soulless, empty and unconscious appearance (ibid., p. 206).

Thus at the beginning of the fairy tale *The Sleeping Beauty*, the brain-consciousness, was asleep. It was a *tāmasic* age, an age of innocence, passivity and ignorance, which might represent that age when humans consisted, as they always did and do, of Ātmā or Spirit and of the physical body. But these were as yet unconnected, since *manas*, the thinking principle, destined to connect Spirit and body, was still absent. Thus man was somewhat like a house with both a ground floor (the physical body) and a first floor (the spiritual being, the Monad, Ātma-Buddhi), but no staircase to connect them!

So this was a *tāmasic* age of passivity and indolence without thought of the morrow — in fact without thought as we know it. In Christian and Jewish terms it could represent the time in the Garden of Eden before Eve had plucked the apple, and she and Adam had tasted the forbidden fruit, leading to the knowledge of good and evil and the discovery of duality.

Then, so to speak, the ‘curse’ of the thirteenth wise woman (perhaps she was a witch) was fulfilled and that spiritual

consciousness of the ‘golden age’ fell asleep, overcome by the power of thought and of desire, that is, of *kāma-manas*, awakening in the form of the emerging intellectual curiosity of the princess, when she seized the needle from the old woman, the temptress. Moreover, what does a needle do? Does it not prick holes in things? The intellect also pricks holes in things when it is critical. It then tries to demolish. This is sometimes good, when it demolishes fallacies, deceit, lies, etc. But it may try to demolish deeper insights beyond its understanding.

That power of thought, *kāma-manas* or thought vitiated by desire and selfishness, once it was awakened in humans, grew and increased and it could be symbolized by the thorny thicket which prevented all comers from entering the castle of spirit and was part and parcel of the spell which had put the inhabitants of the castle to sleep, as far as their spiritual nature was concerned.

This perhaps corresponds to our present state since the awakening of the lower mind, the desire mind. These desires, ambitions, and selfishness, combined with the cleverness of the intellect, prevent us from contacting our true spiritual nature which lies asleep during the reign of *kāma-manas*, our desire nature. Only when the time is ripe does the thorny thicket of *kāma-manas* disappear and is replaced by a beautiful forest. And somehow, perhaps through some influence from outside, symbolized by the Prince, the spiritual nature awakens and, in a kiss, the symbol of brotherhood,

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of unity, the heavenly marriage is celebrated and humans become aware in their awakened spiritual nature of their unity with all and realize that 'Thou art Buddha', and that all others are also Buddha.

Such awareness may come 'suddenly, in a minute' but only when the time is ripe. It is said in the *Katha Upanishad*:

This self cannot be attained by instruction, nor by intellectual power, nor even through much hearing. He is to be attained only by the one whom the self chooses. To such a one the self reveals his own nature. (*The Principal Upanishads*, translated by Dr S. Radhakrishnan, p. 619)

Dr Radhakrishnan comments: 'While the Supreme Self is difficult to know and is unknowable by unaided intellect, He is knowable through His own self-revelation to the man whom He chooses' (ibid.). And the Prince chose the princess. In that case the prince may be said to represent Ātmā, the Divine Oneness, and the Princess would represent Buddhi, spiritual insight. Buddhi is said to be the vehicle of Ātmā. When Ātmā awakens Buddhi, all the powers of the lower self are at the disposal of the Highest. These powers may be represented by the family and the servants in the castle, who also awakened at that moment.

What may this involve for us? Our true nature, Buddha in us, is the sleeping princess. No one can penetrate into the castle of Spirit until and unless they have overcome the dense thicket of the intellect and the desire-nature or rather transformed that thicket into a beautiful forest, no

longer impenetrable, but giving access to the castle of Spirit awaiting its awakening.

We must start where we are, at the level of our present consciousness, the mind and the emotions, *kāma-manas*. Our present *kāma-mānasic* consciousness can be likened to a lake where the waves are tossed about by stormy winds, and which is moreover polluted by the rubbish which we continually throw into it, in the form of thoughts and emotions which are often impure, restless, or idle. Behind the lake is a high mountain, representing our spiritual nature. But the lake of our consciousness can reflect the mountain of Spirit only on two conditions: The water in the lake must be pure and it must be calm. 'It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world' (Mahatma Letter No. 11 / 65).

So what can we do about it? 'It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life' (idem.). Calm is necessary: 'The mind can be made to work with electric swiftness in a high excitement; but the Buddhi — *never*. To its clear region, calm must ever reign' (*Letters from the Masters of the Wisdom*, First Series, Letter 10). And purity, which is selflessness, is necessary:

Meditation, abstinence, the observation of moral duties, gentle thoughts, good deeds, and kind words, as goodwill to all and entire oblivion of self, are the

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most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom. (*Practical Occultism*, p. 20)

Once the lake is pure and calm and thus reflects the mountain of spirit, one may 'lift up one's eyes unto the hills' and perceive Spirit itself and know oneself as Spirit. And thus we may ascend the mountain of Spirit and, looking within, know that we are indeed Buddha, and that all beings are Buddha.

But why can we not know this from the very beginning? In the childlike, *tāmasic* state we perhaps knew it instinctively. But we had to lose that Buddha-like innocence in order to find it again by our own efforts. Just as a mother may run away from her little child who is still a toddler learning to walk, so that the child follows her, so our Buddha nature seems to evade us, in order that we may find it for ourselves. It is a divine game of hide and seek, expressed in inverted form in the beautiful poem by Francis Thompson, *The Hound of Heaven*, where the soul feels itself robbed and pursued by the robber. Here the roles are indeed reversed: It is the Divine that pursues the individual. Perhaps it is a kind of game of hide and seek, when children take turns to hide and to seek each other!

Are we indeed afraid to lose our independence, our individuality, in that vast Oneness which is our true home?

I fled Him, down the nights and down the days;  
I fled Him, down the arches of the

years; I fled Him, down the labyrinthine ways of my own mind and in the mist of tears I hid from Him. . . . I was sore adread lest, having Him, I must have naught beside. . . . Nigh and nigh [near and nearer] draws the chase, with unperturbed pace. (*The Hound of Heaven*)

Finally comes the end of the chase, the surrender, the explanation, when the Divine Self says:

All which I took from thee I did but take not for thy harms, but just that thou might'st seek it in My arms; all which thy child's mistake fancies as lost, I have stored for thee at home: Rise, clasp My hand, and come. (*The Hound of Heaven*)

Perhaps we can sum up by again referring to what was mentioned: that the Buddha means the Awakened One. 'Awakened' would mean truly enlightened, omniscient. What is omniscient is also omnipresent and omnipotent, like the pursuer in *The Hound of Heaven*. How can it be otherwise, since it is our true nature and the true nature of all beings and of all things and of the universe itself?

'Within yourselves deliverance must be sought', and not only deliverance from suffering, but also from the cause of suffering: our desire-nature. Through that deliverance, one who looks deeply enough within, and who attains deliverance, may make it easier for others to look within and attain deliverance, and in turn help others, for, deep within, all life is one. ✧

# The Dawning of Self-Illumination

(Convention Lecture, Adyar, 29 December 2007)

LINDA OLIVEIRA

IN your mind's eye, consider for a few moments the following image:

Darkness . . .

A ceaseless movement of dim-glimpsed power . . .

A feeling of immense depth . . .

A change. A dream reaches up from the darkness. An awe reaches up to the edge of reality. In the dark of the water, like a shadow glimpsed in a mirror — a mirror of immense depth — is seen something familiar; a premonition aches to become a memory, a wonderment ripples towards an idea . . .

A focusing . . .

And in the Deeps, from the depth, from endlessly far away, a single point of faultless light . . .

Faultless light . . .

Unflawed brightness in which there is no division. The powers that, unchecked, can fashion a world are not separate. An intense brightness, a divine radiance of singular symmetry, like a pearl of perfection lit from within. In this light the balance is not broken, the threshold is not violated. In this brightness that is

only Self there can be no other. The completed knowing of the universe looks upon itself and sees that it is good . . .

That point of faultless light is the splendour of completed love. It is the brightness that is at the heart of brightness. Unflawed, undivided, seamless, it is the One that is All . . .

The dawning of a universe is an occurrence of such splendour, such awesome magnitude and such unutterable sacredness, that from one point of view attempting to describe it may seem to be a lost cause. Yet a sense of our origins out of time, along with the imaging faculty of the human mind, have inspired descriptions of this event using images and symbols. The passage quoted above is part of a meditation from scientist Darryl Reaney, who was also a mystic. To him the One was faultless light, that is, light which is seamless, a pearl of perfection. It arose from the Darkness which he likened to water or a shadow, from a realm of mystery beyond perception.

Madame Blavatsky described the awakening of cosmos using similar images, but slightly differently, in her

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magnum opus, *The Secret Doctrine*. Rather than light emerging from the waters of the deep, we read: ‘“DARKNESS” RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO [italics mine] THE WATER, INTO THE MOTHER-DEEP (III:3).’ That solitary ray dropped by light, suggests *The Secret Doctrine*, is metaphysical, abstract Divine Thought, causing the eternal egg to thrill, which then condenses into actual existence. Light, in the language of the esotericist, whether it comes from darkness, darkened waters, or something like a shadow glimpsed in a mirror, emerges from a realm which is mysterious and unknowable. In the Wisdom teachings mind is enfolded by, and ultimately connected to, a realm of light. This has its correspondence in the human principles, *buddhi* often being described as that faculty which can illuminate mind, mind being the next densest principle as consciousness becomes more ‘solidified’. The primal connection of mind to light, and in the case of humans its *eventual* transformation through the agency of light, brings us to the subject of this talk, which is concerned with the dawning of illumination deep within the recesses of the human being.

### A Few Thoughts on Illumination and Light

To illuminate means to ‘give light’, ‘to decorate’. So an illumined being can be thought of as a *source* of self-generated, potent and burnished light energy, rather than one who borrows or reflects light from elsewhere.

We sometimes hear the phrase ‘lightness of being’, which is a way of describing a consciousness which is buoyant, joyous, not weighed down. Lightness implies an absence of darkness; that which can be perceived only when one has first known darkness; a source of illumination; that which throws something else into relief so that it can be perceived; expansion; and a certain ease of being.

In more practical terms the source of the earth’s light is, of course, the sun. It is said that the sun of our system is the physical vehicle of a very great being, a Logos which at once nourishes, enfolds and quickens our world. Without light, one of the essential requirements for our food, we would not have sustenance. Similarly, without at least some spiritual illumination, we would have no inner sustenance.

### The Wave-Particle Duality Within the Human Being

We now turn to an interesting feature of the behaviour of physical matter, which has fascinating correspondences with the ways in which we function as human beings, including our emergence into increasingly illumined states. This feature is the phenomenon of wave-particle duality.

In physics and chemistry, wave-particle duality is the concept that all physical matter exhibits both wave-like and particle-like properties. Let us consider this for a few moments in the context of ourselves. Humans are composed

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of both physical *and* finer grades of matter. The human body may be flexible (more wave-like) or more rigid. A human personality tends to be 'sticky' in nature, drawing more and more 'acquisitions' to itself, not just physical acquisitions but emotional and mental acquisitions, acquisitions of life experience and so forth. These all clump together, so to speak, in the magnetic attraction of the personality, which can become enhanced daily, growing its own self-importance and growing its sense of being a particular, distinct, separated self.

The type of personality just mentioned might typify the nature of an 'ordinary' person, in contrast to a more 'extraordinary' individual, in whom spiritual illumination is dawning. After the soul has undergone many lives of experience, there is inevitably an increasing sense of dissatisfaction with what the external world can provide. Our interior world begins to beckon, at first dimly. The lamp within cannot easily be tended without assistance in external ways, perhaps for many lives. Various opportunities may help us explore further this interior journey — for example, close proximity to a more evolved individual for some time, a religious path, or an organization such as the Theosophical Society.

In the course of time the interior journey becomes more urgent. As evolution proceeds, we may reach out to others more, stretching our consciousness so that it is more fluid and wave-like, rather than relatively fixed and self-

appropriating. The pattern of our emotional ups and downs may begin to smooth out more, becoming less unpredictable and jagged, more flowing and adaptable.

The wave-particle duality of physical matter is also very much reflected in what can be thought of as the wave-particle duality of the human mind. As indicated repeatedly in theosophical writings, mind functions in two primary modes — analytical/mechanical and abstract/philosophical. The mind, when operating in analytical mode, collects discrete pieces of information, particles of information if you like. It may seem to consist of fragmented bits, especially during a very busy day. But in order to make connections, and indeed in order to become a conduit for the light of *buddhi*, the mind's activities need to become more refined, smoothed out, and wave-like. If it is overly preoccupied with acquiring 'particles' of information, then connections and the inner significance of things invariably take second place.

### An Image of Dawn

It is salutary to remember the connection between light and mind mentioned earlier — that mind is enfolded by, and ultimately connected to, a realm of light. This is where an image with which every human on the planet is familiar can help us understand some of the truths about ourselves and our evolution. Picture this time, in your mind's eye, the process of a beautiful sunrise, the stirrings of a new day. Before dawn not only the sky, but everything,

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is dark. On a cloudy night when the stars and moon are not visible, and we are not near an artificial light source, it is absolutely inky black. Eventually, almost imperceptibly, there is a change in the quality of that blackness, reminiscent of the extremely subtle changes prior to manifestation mentioned in the *Stanzas of Dzyan* — which could hardly be recognized as changes at all. Eventually there is a faint light on the horizon which slowly takes colour. The process of sunrise may become a moment-by-moment play of supreme artistry, stirringly beautiful, filled with the potential of the day to come. The world around which was formerly shrouded in mystery is now gradually brought to life. One may begin to perceive trees, houses, vast fields, tracts of water, and so forth. These shapes initially do not have a great deal of definition and seem greyish. They appear in their fullness only when the sun eventually reaches its zenith, *and* in a completely cloudless sky — when there is true clarity and the light illuminates each object in its totality.

By analogy, from the process of the dawning of a new day we can appreciate a few corresponding truths of the human condition:

◆ We can only know light when we have known darkness. Degrees of pain and suffering are inevitable components of our journey towards Self-illumination. They have an important purifying function.

◆ Dawn happens gradually and so, too, glimpses of Self may only be

subtle hints at first, slowly stirring the consciousness.

◆ A sunrise colours and heralds each new day in a different way, for no two sunrises are the same. Likewise, no two humans are the same. As the dawn and development of each new day is different, so each of us is unique. Our spiritual sunrise and subsequent inner journey can never be cloned or repeated in any other.

◆ The sun traverses the heavens, reaching its zenith on a clear day, lighting up everything in its fullness. Similarly, the process of Self-illumination implies seeing the physical world increasingly clearly as a new consciousness dawns but, perhaps more importantly, ‘seeing’ *beyond* this world, apprehending the subtleties, the radical connections, the spirit within all. This is a new kind of seeing, reflecting the growing light of Truth within.

In this regard, there is a story about a guru who asked his disciples how they could tell when the night had ended and the day begun:

One said, ‘When you see an animal in the distance and can tell whether it is a cow or a horse.’

‘No’, said the Guru.

‘When you look at a tree in the distance and can tell if it is a neem tree or a mango tree.’

‘Wrong again’, said the Guru.

‘Well, then, what is it?’ asked his disciples.

‘When you look into the face of any man

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and recognize your brother in him; when you look into the face of any woman and recognize in her your sister. If you cannot do this, no matter what time it is by the sun it is still night.’

Doesn't this story illustrate beautifully the wave-particle duality, or perhaps more truthfully, the wave-particle *polarity*, of the human consciousness? We can categorize types of animals and trees and people, so that they are all boxed within our minds into discrete and separate units. But, far more significantly, with the dawning of inner illumination we can begin to *experience* our intimate bond with all of life, feel the wave-like flow of connection. We can 'see' increasingly clearly as the veils of our conditioning thin out, just as the sun 'sees' the world on a clear day from its rarefied vantage point high in the sky.

We can take the story about the Guru and disciple further than simply recognizing others as our brothers and sisters. The enlightened human has a quality of perception which is all-pervading, apprehending *every* object and being as an expression of divinity. Let us imagine, for a moment, some examples of what it would be like to actually experience the spirit in all, not as a boxed mental construct obtained from theosophical teachings, but as a *reality*. Even the relatively early stages of such an awakening could make mundane aspects of life utterly extraordinary. For example, a chance encounter with a stranger could have a totally different quality. *All* people would be both our friends and our teachers,

viewed with an equal eye. Our treatment of the most mundane everyday objects in the home would be marked with a certain reverence, consideration, and care. Also, the temptation to judge by appearances would diminish markedly. A wonderful instance of the potential falsehood of appearances was provided in *The Mahatma Letters to A. P. Sinnett* in reference to a Mr Bennett, an American whose unwashed hands, unclean nails, and coarse language could easily have masked to Mr Sinnett the fact that he was actually one of the Mahatmas' agents. The Mahatma commented that 'few have a more kind, unselfish and truthful a heart', which was what really mattered.

### Inspiration and Hope

A cynic, taking a cursory glance at humanity today, might remark that such a phenomenon as inner illumination is at best unlikely — and, at worst, impossible! However, the student of the Ageless Wisdom teachings, who has been truly touched by their import, would appreciate that evolution is on the whole achingly slow, yet in the very long term also gives cause for optimism. For example, there have been, and are, certain 'bright lights' in the human firmament. These few rare individuals perhaps stand out all the more clearly when we consider the teaching of *kali-yuga*, the age of mass materialism and spiritual darkness which engulfs us now and is still relatively young.

Throughout human history interiorly illumined beings have helped provide humanity's much needed spiritual food,



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inspiring those who are receptive, enhancing their sense of connection with each other as well as their Source. These great beings have manifested like pearls on a necklace of gossamer thread, a thread which is apparently fragile yet deceptively strong. That thread has deeply and inextricably linked such personages throughout the ages, who remain beacons of hope and inspiration in a world which is in many ways adrift, riding the tides of materialism in all its moods.

### A Primary Portal

One can consider various teachings about the spiritual life such as Patañjali's system of yoga, sacred scriptures from the great religious traditions and theosophical teachings about the possibility of a series of initiations. But is there, perhaps, one *primary* portal to Self-illumination? The following familiar passage from *Light on the Path* makes our spiritual compass very clear: 'Regard most earnestly your own heart. For through your own heart comes the one light which can illumine life and make clear to your eyes all things.' Recall also the end of the passage at the beginning of this talk: 'That point of faultless light is the splendour of completed love. It is the brightness that is at the heart of brightness. Unflawed, undivided, seamless, it is the One that is All.'

When heart and mind are fused, even momentarily, then the light which enfolds mind can shine in its fullness and there is seamless. St John of the Cross wrote of the soul possessing degrees of love.

In the soul's last degree, he commented that the love of God will transform and enlighten the soul, causing it to be like a clear and pure crystal. He wrote that 'the more degrees of light it receives, the greater concentration of light there is in it.' Eventually the soul cannot actually be distinguished from the light, but appears to be light itself.

What *is* this one light, mentioned in the quotation from *Light on the Path*, which can illuminate life? Mr N. Sri Ram described it as the light of perfect comprehension, which feels the nature of every nuance and variation and guides life's expression. It may be hidden by the darkening effect of conflicting currents but it exists, hidden within life itself. It is in many ways a great mystery, hidden from ordinary sight, as conveyed so beautifully in the universal invocation written by Annie Besant, which is still used throughout the world. She reminded us that this light shines in every creature — *every* creature, however minute and in whatever form.

So, to draw the strands of this talk together, Self-illumination implies a certain faculty of seeing, similar to the vantage point of a sun at its zenith, but in this case through the clear and transparent sky of our consciousness. Its dawning may extend over many lives, may initially be a stop-start affair, may be punctuated with periods of pain, yet also with periods of increasing peace and joy. Its essence can be thought of as the flourishing of a pristine heart, a consciousness which does not seek anything for itself. The

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process requires external help, perhaps for a long time, before illumination proceeds as a fuller interior process.

A sublime passage by Sri Krishna Prem and Sri Madhava Ashish is a fitting note on which to conclude, highlighting both our relative insignificance, yet also the way in which we are each ultimately a perfect hologram of the Light of Universal Mind:

We are but motes of dust dancing within its Light which surrounds us everywhere. We are but moments of that Light; it is our very Self. Inside and outside we are nothing but that Light; even our outer structure is the impress of its thought and it is for this reason that, in actual truth, man is the measure of all things and contains within himself — even within his physical body — all the wonders of the universe. (p. 171) ✧

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**With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies, and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the 'ways of Providence'.**

H. P. Blavatsky  
*The Secret Doctrine*, I, p. 643

## Studies in *The Voice of the Silence*, 9

JOHN ALGEO

CONTINUING an exploration of ‘The Two Paths’, that is, the Path of self-perfection and the Path of service to others, verses 123 to 134 explore a theme that HPB made central to Theosophy: altruism — the willingness to live, not for oneself alone, but for others. This theme is central to the entire second fragment of the book, but is developed in these passages with special clarity.

### VERSES [123-134]:

[123] If thou art told that to become Arhan thou hast to cease to love all beings — tell them they lie.

[124] If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him ‘householder’;<sup>11</sup> for man and beast all pity to renounce — tell them their tongue is false.

[125] Thus teach the Tirthikas, the unbelievers.

[126] If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non-permanence of human action, deliverance of mind from thralldom by the cessation of sin and faults, are not for Deva Egos.

Thus saith the Doctrine of the Heart.

[127] The Dharma of the ‘Eye’ is the embodiment of the external, and the non-existing.

[128] The Dharma of the ‘Heart’ is the embodiment of Bodhi, the permanent and everlasting.

[129] The Lamp burns bright when wick and oil are clean. To make them clean, a cleaner is required. The flame feels not the process of the cleaning. ‘The branches of a tree are shaken by the wind; the trunk remains unmoved.’

[130] Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy soul as limpid as a mountain lake.

[131] Wouldst thou become a Yogi of Time’s Circle? Then, O *lanoo*:

[132] Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range — believe thou not, O devotee, that this will lead thee to the goal of final liberation.

[133] Think not that breaking bone, that rending flesh and muscle, unites thee to thy silent Self.<sup>12</sup> Think not, that when

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the sins of thy gross form are conquered, O victim of thy shadows,<sup>13</sup> thy duty is accomplished by Nature and by man.

[134] The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Āranyaka<sup>14</sup> He became the Teacher of mankind. After Julai<sup>15</sup> had entered the Nirvāna, He preached on mount and plain, and held discourses in the cities, to devas, men, and gods.<sup>16</sup>

COMMENT. Verse 123 refers to an ‘arhan’ (also called an ‘arhat’). The term means literally ‘deserving respect’ and is used of an enlightened person. More particularly, the arhat is one who is at the fourth stage or has taken the fourth initiation on the Path. In Southern Buddhism, the arhat is one who has attained enlightenment, not through unaided self-effort, but rather through instruction from another already enlightened being. The statement in verse 123 emphasizes a central theme of this second fragment on ‘The Two Paths’, the bodhisattva concept, namely that becoming enlightened does not mean cutting oneself off from one’s fellow beings. That theme is further developed in the following verses.

The term ‘householder’ in verse 124 refers to the second of the four idealized stages (or *āśrama-s*) in a person’s life. In the Hindu tradition, there are four chronological stages through which we may pass: (1) the student stage (*brahmacharya*), when we are learning what

we need in order to live in the world; (2) the householder stage (*grhastha*), when we set up our household, marry, produce heirs, and generally go about the world’s business; (3) the forest-dweller stage (*vānaprastha*), when we retire from active life and are available to give advice to those in the first two stages; and (4) the renunciant stage (*sannyāsa*), when we have renounced all worldly concerns and are preparing ourselves for the next stage in our own pilgrimage to eternity. Not everyone goes through all four of those stages. But to call one’s father a ‘householder’ implies that his development has been arrested, that he is stuck in a stage from which he should have progressed. HPB has a gloss on the term:

Gloss 11. Rathapāla, the great Arhat, thus addresses his father in the legend called *Rathapāla Sutrāsanne*. But as all such legends are allegorical (e.g., Rathapāla’s father has a mansion with seven doors), hence the reproof, to those who accept them literally.

The point is manifold: first, we should not presume to judge the spiritual progress of another. Also we should not distance ourselves from those living in the world, creating a climate of ‘us’ versus ‘them’. As HPB says, we must not interpret literally statements that are metaphorical or symbolic. That same caution was later repeated by Pamela Travers, the author of the *Mary Poppins* books and a student of the Irish Theosophist George Russell (penname ‘AE’), who said that there are three rules for interpreting archetypes:

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‘(1) Don’t take them literally. (2) Don’t take them literally. (3) Don’t take them literally.’

In verse 125, HPB has a note on the term ‘tirthika’, which she glosses as ‘Brahman ascetics’. *The Theosophical Glossary* has a slightly longer comment: “‘Heretical teachers.’ An epithet applied by the Buddhist ascetics to the Brahmans and certain Yogis of India.’ The Sanskrit dictionary of Sir Monier Monier-Williams defines the term as a Buddhist expression for ‘an adherent or head of any other than one’s own creed’. That is, a *tirthika* is somebody with different ideas.

Verse 126 moves to a theme that is central to the *Bhagavadgītā*: the undesirability (and in fact impossibility) of refraining from action. If we live in this world, we must act. We are evolving beings or ‘Deva Egos’, a term HPB clarifies in a note as ‘reincarnating Egos’. As such, we can progress only by acting, which is not a source of ‘sin’ but of opportunity.

This verse and the next two (127 and 128) restate the two doctrines or dharma-s of the Eye and the Heart. The Dharma or teaching of the Eye is exoteric knowledge about what is ‘external’ or outer and is therefore ‘non-existing’ because māyāvic or illusory, being not stable in itself but constantly changing and relative in its meaning and value. The Dharma or teaching of the Heart is esoteric wisdom about what is of permanent value and enduring. ‘Heart’ here does not mean emotion or feeling or affection, but rather inner gnosis, the

embodiment or expression of *bodhi*, which HPB notes is ‘true, divine Wisdom’.

Verses 129 and 130 consider the paradox of the stillness at the centre of the storm as a resolution of the dichotomy between action and inaction. A hurricane is an extraordinarily strong and violent wind with rain and often associated tornados and floods from the waves of the sea encroaching on the land. But at the eye or centre of the hurricane is a spot of stillness and calm. Those who have experienced a hurricane passing directly over them will know what that means. At the beginning of the hurricane, often several days ahead, the sky becomes grey and lowering; then the winds pick up and eventually become very strong and destructive, as the sky turns black. The weakest hurricane has winds of 74 miles an hour, and most are considerably stronger, often more than 100 miles an hour. When the eye of the hurricane passes over, suddenly all winds cease, there is a calmness that is an amazing contrast with the previous violence, and the sky is clear blue with the sun shining. Then the winds return, from the opposite direction and the storm continues. This phenomenon is due to the fact that a hurricane is an enormously large circular wind raging around a clear centre.

Our life is like the wind of the hurricane. At its centre, there is a place of calm and peace. With meteorological hurricanes, we can only wait for the storm to pass over us. With the hurricanes of our inner life, we can place ourselves at the

eye of the storm, where all is clear, calm, and quiet. Surendra Narayan has an insightful exposition of this topic in 'On the Watch-Tower', *The Theosophist* 128.10 (July 2007): 363-5.

Verses 129 and 130 offer three metaphors for this state of mind: (1) A lamp needs to have its wick trimmed and its oil needs to be cleaned if the lamp is to burn well; the flame (our inner consciousness) does not feel the trimming or cleaning, which are 'violent' acts in the outward form. (2) A tree may have its branches shaken violently in a storm, but its trunk, its central core, is unmoved. (3) A lake may have its surface agitated by waves from a storm, but beneath the surface, it is still and tranquil. All of these metaphors are talking about a tranquil inner consciousness even when outer agitation disturbs the body.

In verse 131, 'Time's Circle' is a literal equivalent of the Sanskrit term *Kāla-chakra*, which is the name of one of the initiatory rites in Tibetan Buddhism but also refers more generally to the concept of cyclical time. The image of the *kālachakra* or Circle of Time is roughly equivalent to the Medieval and Renaissance European image of the Wheel of Fortune. The latter is an emblem of the constantly fluctuating reality in which we live, with one set of circumstances continually succeeding another. The Wheel of Fortune in the tarot cards (Trumps Major number 10) is a typical Western iconographic image of this archetype. Another is the Buddhist *bhava-chakra* or Wheel of Becoming, which depicts graph-

ically the Buddhist concept of 'dependent origination', that is, the causal chain that produces misery in life and constantly repeats itself.

The Yogi of 'Time's Circle' can probably be understood as anyone who is trying to attain wholeness (the goal of Yoga) within the fragmented and ever-changing circumstances of this world. To do that, we cannot set ourselves apart from the world as a hermit or an ascetic who rejects the world and the body. Instead, we should follow the example of the Buddha, who, after attaining enlightenment, went among people, teaching and ministering to their needs. This concept is set forth in verses 131 to 134.

Those verses also contain a number of glosses and a note to clarify some of the terms used in them. In verse 133, the 'silent Self', to which we as a personality must be united, is glossed as the *ātmā* or ultimate Self in us:

Gloss 12. The Higher Self, the seventh principle.

And correlatively, our 'Shadows' are the physical-bodily personality, or rather personalities, since all of us have more than one persona with which we face the world:

Gloss 13. Our physical bodies are called 'shadows' in the mystic schools.

In verse 134, the 'Lion of the Law, the Lord of Mercy' is identified in a note as 'Buddha'. *Āranyaka*, literally 'pertaining to the forest or wilderness', denotes one of the four types of Vedic scripture, the

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others being the Veda-s themselves, which are hymns or mantra-s, the Brāhmana-s or guidebooks for performing ritual sacrifices, and the Upanishad-s or spiritual and philosophical treatises. The Āranyaka-s were allegorical and meditational works intended especially for ascetics who had retired to the forests; the term is also used, as here, for a sage who dwells in the forest:

Gloss 14. A hermit who retires to the jungles and lives in a forest, when becoming a Yogi.

‘Julai’ is said to be another name for the Buddha, either the historical Siddhārtha Gautama or any of the great souls who have attained the buddhic enlightenment. It is like *Tathāgata*, a title meaning literally ‘one who has thus gone or arrived’, that is, gone over the river of illusory *samsāra* to arrive at the Truth of *nirvāna*.

Gloss 15. *Julai*, the Chinese name for *Tathāgata*, a title applied to every Buddha.

Verse 134 ends with a gloss emphasizing the basic point made throughout all of these verses, namely, that enlightenment is not for the isolated individual. It requires sharing its benefits with all humanity:

Gloss 16. All the Northern and Southern traditions agree in showing Buddha

quitting his solitude as soon as He had resolved the problem of life — i.e., received the inner enlightenment — and teaching mankind publicly.

### MEDITATIONS:

1. Think of yourself as connected with all other people in the world. You may imagine yourself as clasping hands with two others, who in turn clasp hands with yet others, until the entire globe is united by people holding hands in a living chain. Or you may envision a network around the planet, each knot in the network a person — you, one of them — and the cords of the network the connections that link us all.

2. Envision one of the images mentioned in this article: the eye of calm in the midst of a hurricane, a lamp whose wick and oil are trimmed and cleaned but whose flame burns steadily, a tree whose branches are swayed by the wind but whose trunk is firm, or a mountain lake, ruffled on the surface but limpid and still beneath. Identify yourself with that image.

3. Contemplate the Buddha as a model for life. He left luxuriant comfort for the life of a homeless ascetic; then he found the middle way beneath the Tree of Wisdom, and immediately returned to the life of the world to be in, but not of, it and to teach all beings that all of us can enter the same light he found. ✧

**‘Let those whose souls are open to receive the truth, hear the truth.  
The Way, which I have followed, is joyful and fine.’**

*Mahavagga*, 1:5.12

# C. W. Leadbeater in Brazil: The Evidence

PEDRO OLIVEIRA

IN the Adyar Archives there is a memo, written by C. Jinarājadāsa, containing biographical information about C. W. Leadbeater. It was, apparently, meant to provide the basis for a future biography of his. In his memo, Jinarājadāsa states that the Leadbeater family went to Brazil in 1858, where CWL's father, Charles Leadbeater, worked for the company owning the concession for the Bahia and San Francisco Railway. Many writers have considered the story of CWL's travel to Brazil not only with skepticism but also as 'a lie and a fraud'. Some have said that he either imagined it or deliberately invented it.

Historical records in Brazil, now widely available online, show that the Bahia and San Francisco Railway Line was a British company that owned the concession to build a railway in the state of Bahia, north-east of Brazil. The construction of the above-mentioned railway line started in 1858 and the first sector was inaugurated in 1860. One of the sources that presents aspects of the role of British railway

construction companies in Brazil in the nineteenth century says:

Between 1858 and 1880, 29 engineers arrived in Bahia — among them, four worked in the railway and two were telegraph operators, among other professionals. The increase in the number of engineers was due to the demand for these professionals for the construction of railways that began in Bahia from 1858 onwards. One example was Charles Blacker Vignoles, railway engineer, highly respected in England, who took part in the construction of the Manchester to Liverpool railway, in 1826. He arrived in Bahia to inspect the work of the railway, whose project had been made by him, the Bahia and São Francisco Railway, in 1858, and he held the office of chief engineer of this railway from 1865 to 1875.<sup>1</sup>

On the basis of Jinarājadāsa's memo and the online information about the existence of British companies building railways in Brazil in the nineteenth

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century, I asked Mr Ricardo Lindemann, National President of the Theosophical Society in Brazil, to attempt to locate archival information about the presence of CWL's father in Bahia during the relevant time period. In January 2007, while participating at the summer school of the TS in Brazil held in Salvador, capital of Bahia, Mr Lindemann, with the help of two friends residing in that city, examined a number of ship manifests for the period 1855 to 1860 housed at the Public Archive of Bahia in Salvador. After perusing a number of old thick, leather-bound books, he came across the following information which would become a historical discovery. On page 27 of a manifest of 30 May 1858 for a ship coming from Southampton, England, the name of the passenger on the sixth line reads 'Charles Leadbeater'!

Mr Lindemann immediately applied for certificates to the Public Archive in Salvador for both the arrival and departure ship manifests. We reproduce here facsimile copies of both. Each document states that Mr Leadbeater arrived in and departed from Salvador, Bahia, with his wife and one son. Although Jinarājādāsa's memo did mention CWL's

younger brother, Gerald, as travelling with the family to Brazil in 1858, archival evidence obtained in that country does not confirm that.

Research continues in Brazil in order to establish the nature of CWL's father's activities there. The family returned to England on 13 June 1859, which thus makes the duration of their stay in Brazil a little over a year. Charles Leadbeater senior died on 17 June 1862 in Hampstead at the age of 37. His death certificate declares his occupation as 'book keeper to a railway contractor'. Emma Leadbeater, CWL's mother, passed away on 24 May 1882, approximately a year before he joined the Theosophical Society in London.

The archival discovery in Brazil about CWL's family travel to that country, which confirms that it took place in the *same year* as mentioned in C. Jinarājādāsa's biographical memo about him, clearly indicates that further research needs to be done in order to obtain a better picture of less well-known aspects of his life. Are there perhaps more pieces of archival evidence which can throw new light on such an eventful life? The discovery in Brazil encourages us to carry on! ✧

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C. W. Leadbeater in Brazil: The Evidence

| ANNO. | MEZ. | DIA. | PORTO DE PROCEDENCIA. | EMBARCAÇÃO.      | NOMES DOS PASSAGEIROS. | Homens. | Mulheres. | Com familia. | Quantos pessoas de familia | Austria. | Allemania. |
|-------|------|------|-----------------------|------------------|------------------------|---------|-----------|--------------|----------------------------|----------|------------|
| 1858  | Maio | 30   | Southampton           | Pag. Anglo-Tamar | George Lane            | 1       |           |              |                            |          |            |
| "     | "    | "    | "                     | "                | Frederick Sampson      | 1       |           |              |                            |          |            |
| "     | "    | "    | "                     | "                | John Southard          | 1       |           |              |                            |          |            |
| "     | "    | "    | "                     | "                | Thomas Whit            | 1       |           |              |                            |          |            |
| "     | "    | "    | "                     | "                | James Overend          | 1       |           |              |                            |          |            |
| "     | "    | "    | "                     | "                | Charles Leadbeater     | 1       |           | 1            | 2                          |          |            |
| "     | "    | "    | "                     | "                | Thomas Denny           | 1       |           |              |                            |          |            |
| "     | "    | "    | "                     | "                | Richard Tenby          | 1       |           |              |                            |          |            |
| "     | "    | "    | "                     | "                | Robert Thompson        | 1       |           |              |                            |          |            |

C. W. Leadbeater's arrival ship manifest dated 30 May 1858 — Bahia

|   |       |    |             |                  |                      |   |  |  |  |  |  |
|---|-------|----|-------------|------------------|----------------------|---|--|--|--|--|--|
| " | "     | "  | "           | "                | Paragha Pietro       | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Andi Paolo           | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Blaudina Nicolo      | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Nicora Pietro        | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Bahna Francisco      | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Faciglio Antonio     | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Botta Felice         | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Giorgano Francisco   | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Maccherano Pio Batta | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Trando Antonio       | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Molinero Giuseppe    | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Cantam Bartolomeo    | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Tradotto Antonio     | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Paulo Fabliardi      | 1 |  |  |  |  |  |
| " | Junho | 11 | Lisboa      | Pag. Anglo-Tamar | Manuel Thomaz        | 1 |  |  |  |  |  |
| " | "     | "  | "           | "                | Antonio Thomaz       | 1 |  |  |  |  |  |
| " | "     | 13 | Southampton | Pag. Anglo-Tamar | Chas. Leadbeater     | 1 |  |  |  |  |  |

C. W. Leadbeater's departure ship manifest dated 13 June 1859

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A young C. W. Leadbeater  
with his mother, Emma



C. W. Leadbeater as a young man

# Col. H. S. Olcott's Leadership Qualities

S. RAMU

THERE is much to learn from the life of a great person like Col. Olcott, out of which the most inspiring are his leadership qualities. History reveals that many a nation, society, movement, and institution flourishes under great leadership. It would have taken an even greater inspiring and visionary leadership to have foreseen the need for a spiritual organization, the messages of which would be valid through all time and through various religions, cultures, and nations. There have been thousands of men and women with great spiritual wisdom, but it takes committed and effective leadership to translate the wisdom and its teachings into a dynamic and vibrant movement, without which their potential benefits would have remained hidden. Theosophy would also have remained hidden, or a mere theoretical philosophy, but for Henry Steel Olcott and his leadership qualities. There would have been Theosophy, but no Theosophical Society.

What is leadership? 'Leadership is the capacity to frame plans that will succeed and the faculty to persuade others to carry them out in the face of difficulties, even death' (Lord Moran, Chief Medical Officer, British Army, World War I). This

definition of leadership fits Olcott very well. The cause chosen for championing is the fundamental distinguishing factor of a noble leader. Fortunately for the Theosophical Society and its members and sympathizers, Henry Steel Olcott championed the most noble cause one can think of, namely brotherhood or oneness of life, and implemented it through the establishment of a unique movement. Olcott was a visionary leader and had a dream for the Society which was shared by his associates.

'Leaders' expect a vast following based on personal loyalty. They would like followers to remain obedient and faithful, but great leaders create leaders from amongst their followers, and it is to Olcott's credit that Annie Besant, another great leader, became his successor, which contributed to the further dynamic growth of the organization that was already well-established to flourish. Olcott himself said about Annie Besant succeeding him: 'I rejoice more and more day by day that the Masters wished her to succeed me, for I feel sure that she is the only person, so well fitted to be the President.'

Olcott assumed the leadership of the Theosophical movement, which was intensely probed, questioned, and criticized,

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often unfairly, both from without and from within, in its crucial formative years. Against these challenges, he had the ultimate task of creating constructive human energies and vision and, in them, aspirations and zeal for achieving a shared noble goal — the hallmark of excellence in leadership.

Olcott never tried to take personal credit for all the good work that was done. In one of the Masters' letters it is said of him that he preferred 'the good of many to his own personal benefit'. The same Master said that Olcott 'served and followed his master to the last gasp with truth and loyalty'. Here loyalty should not be taken as personal loyalty, but loyalty to the agreed common cause. A good leader is also willing to be a faithful disciple of forces higher than himself. Such a leader does not suffer from delusions of grandeur that all wisdom lies in his head.

Olcott was faulted by some of his associates for the way he implemented certain of his plans. There is a saying that the higher one goes in an organization, the more of the person's backside is seen. Leaders' virtues are taken for granted and faults exaggerated. But a great leader seems often to be concerned more with what to accomplish than with how to accomplish. Certainly, of the two, the goal is more important than the means. If the goal is clear and right, even if the team members stumble in their initial faulty steps, they will eventually reach the goal. Despite his faults, Olcott enjoyed tremendous credibility amongst his associates. Credibility is one of the three

most important personal qualities of a true leader, the other two being consistency and compassion.

Let me quote a few statements acclaiming Olcott's high credibility. HPB, his closest associate, said to him: 'Were it not for your gigantic unselfishness, your unparalleled devotion, your kindness, and sincere zeal — I do not know who would be President of the TS.' She added:

Olcott's devotion to the Society is not equalled nor even approached by any. The whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real practical Theosophy. Can anyone be sure that another leader more saintly is available?

HPB also said elsewhere that where hundreds in his place would have collapsed and given up the whole undertaking in despair, Olcott, unmoved and unmovable, went on climbing up and toiling as before, 'unrelenting and undismayed'. She further stated that Olcott claimed no rights or privileges for himself, for he had accepted one of the undeniable aspects of leadership: that it is concerned more with responsibility than with privileges.

A true leader does not run away from crises and lets his followers face difficulties. Moreover, in adversity the real leader can be discovered. Olcott also met these criteria. Annie Besant said:

Many difficulties have confronted this lion-hearted man during these thirty-two years. He stood unflinchingly through

### Col. H. S. Olcott's Leadership Qualities

the discreditable attack . . . He steered the Society through the crisis. He bore the burden alone, steadfastly and bravely. He has left behind him a splendid monument of noble work.

Leadbeater's comments on this quality of Olcott are also worth recalling: 'It was Olcott's hand that steered the Theosophical ship over many a stormy sea and through many a difficult passage.'

Besant also said to Olcott: 'Without you and your work, we could have but a vague congeries of stray individuals . . . with and through you these are welded together into an instrument for uplifting the world.' Elsewhere, Besant says, while praising Olcott's services to India: 'India has had no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.'

In 1882 Olcott began performing magnetic healing in India and Ceylon. Blavatsky describes the life he often led during that period:

At 5 o'clock in the morning the whole courtyard and veranda of the houses we stopped in were crowded with the lame and the cripple. At every station, the railway platforms were crowded with the sick lying in wait for him. . . . I saw him begin curing the sick at 6 in the morning, and never sit down till 4 p.m.; and when stopping to eat a plate of vegetable soup, have to leave it to cure a possessed woman and his plate of soup remaining unfinished at 7 p.m., and then he would sit down and dictate

to his Secretary till 2 in the morning; having only three or four hours' sleep.

Amongst the many great services rendered by Olcott, the founding of the Theosophical Society certainly ranks first. His next great service is probably what he did in Sri Lanka through the revival of Buddhism and championing the cause of education in that country. Olcott understood the true teaching of the Buddha, based on the concept that 'man is his own saviour who is responsible for all his deeds'. He realized that Buddhism does not hold any action, either good or bad, as the responsibility of God or an unseen Authority up above in Heaven. Col. Olcott did much to awaken the Buddhists from their deep slumber when the Christian missionaries were active in spreading their religion throughout the country. As the crusader who campaigned hard to regain for Buddhism its lost place in the island, his contribution to the cause received high estimation from both the Buddhist clergy and the laity. I quote from the letter sent to Olcott by the High Priest, H. Sumangala:

I have much pleasure in expressing, on behalf of the Buddhists of this Island, their gratitude to you in particular, and to The Theosophical Society in general, for inaugurating and encouraging the spread of education, secular and religious, among the Buddhist boys and girls in Ceylon, and for securing for the Buddhists that toleration and freedom from persecution which they did not enjoy before your first arrival in 1880.

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This tribute, coming from the venerable head of the major religion of an entire nation to a foreigner, cannot but be the highest of all tributes any one could have received for his service on a foreign soil.

Buddhists throughout Sri Lanka light brass lamps and offer burning incense to commemorate the anniversary of the death of this American-born Buddhist hero. In Theravada temples, saffron-robed monks bow down before his photograph, and boys and girls in school-houses across the country offer gifts in his memory. They chant: 'May the merit we have gained by these good deeds pass on to Colonel Olcott, and may he gain happiness and peace.' His love for Sri Lanka and its people exceeds even the highest patriotic fervour. He wrote:

Ah! Lovely Lanka. Thy sweet image rises before me, as I write the story of my success in warming the hearts of thy children to revere their incomparable religion and its holiest Founder. Happy the karma which brought me to thy shores.

Many epithets have been ascribed to this great soul by his associates. Among them are the 'Searcher of truth', 'Catalyst of Buddhist renaissance', 'Liberator of the downtrodden', 'Revivalist of indigenous aspirations', and so on. And in a more informal manner, he was called the 'White Buddhist'.

There is something interesting about Olcott which probably also made him a sort of odd man out or, more appropriately, made him stand out in the crowd of traditionalists. According to one associate,

out of the several activities of the TS, the humanitarian and religious aspects of its mission seem to have been closest to Olcott's heart. He was neither a mystic nor an occultist, and the so-called inner purposes of the Society and of Blavatsky and her teachers were extremely difficult for him to grasp. Psychic gifts, esoteric knowledge, being an initiate or even scholarship were not his priorities. And yet, or perhaps because of this background, he was chosen to be the President-Founder and President for life with the following acknowledgement from one of the Mahatmas:

Him we can trust under all circumstances, and his faithful service is pledged to us come well, come ill. . . . He is one who never questions, but obeys; who may make innumerable mistakes out of excessive zeal but never is unwilling to repair his fault even at the cost of the greatest self-humiliation; who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause.

There is an inspiring old saying that a society prospers when an old man plants a tree, the shade or fruits of which, he is sure, he will not live to enjoy. I end with Olcott's own such inspiring call to the members of Theosophical Society: 'Our work requires services of men who can be satisfied to labour for the next generation and the succeeding one.' ✧

# Man and His Environment

SHARMILA S. PARULKAR

Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science.

*Isis Unveiled*, vol. I, p. 211

EVERY year we observe World Environment Day (5 June), with little or no inquiry into its inner significance. It is a day of celebration of Nature, held under the auspices of the UNO since 1972. Why should we be concerned with the international efforts at managing the ecosystem of the earth? It is because Man and Nature are inseparably inter-related in an intricate web of life from the very origin of the earth. Science is increasingly admitting the significant link between the life of humanity and the environment, just as the whole human body and its minutest parts are synergistically interdependent. The fact of this interwoven destiny and the very progress and survival of man in his environment led the primitive tribes to create Nature-gods and to worship them. In some more advanced traditions Mother Earth is worshipped as a great

and benevolent entity, a mighty living Being, that protects like a mother and preserves life, and is therefore worthy of our adoration. Thus we have the Hindu morning prayer:

O, Mother Earth!, who has the oceans as clothes, and mountains and forests as your body, . . . I bow to you. Please forgive me for touching you with my feet.

In recent times, the widespread evidence of the dire threat to the living conditions of man and to biodiversity, because of almost irreversible environmental degradation, has led to desperate efforts on an international scale to search for the real causes and their remedies. In earlier centuries we took Nature for granted, unmindful of its regular cycles as well as its vagaries. But lately, perhaps too late, we have been

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faced all over with red signals indicating climate disruption and global warming, just to mention only one of the crises that are hitting us hard. One outcome of this threat of collapse of both the climate and natural components of the environment (soil, air, water, plants, animals, and so forth) is the Kyoto treaty, ratified by about 140 nations, an accord to reduce environmentally unfriendly and toxic emissions. The mayors of more than 200 cities signed the 'US Mayors' Climate Protection Agreement', pledging to meet the Kyoto goal of reducing greenhouse-gas emission in their cities to the 1990 level by the year 2012. This is to admit the role of human activities as the prime causative factor, and to put the responsibility for the reversal of the crisis on nations and the individual citizen. Milton writes: 'Accuse not Nature! She hath done her part; do thou but thine.'

This explains why, as students of Theosophy who are always concerned with human welfare, we need to participate in creating awareness of environmental issues and help in reversing the situation for future generations.

Nature, made up of five elements and their living powers, namely, the visible earth, water, air, fire (energy, sun, and so on), and the mysterious Ākāśa, carries on her regular activities according to her own intrinsic laws and purpose. But when man, as part of the whole, is told, 'Help Nature, and work on with her' and with Nature's laws, he does not seem to see the value of these mysterious words. How is man responsible for

Nature's unpredictable behaviour? All he has done so far is to use thoughtlessly her blessings and gifts for his own purpose as per the Biblical injunction: 'Fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air' (Genesis). Man has found it convenient to interpret this injunction to mean that he has unquestionable lordship over Nature, and his is the prerogative to domineer or imperiously rule over lower kingdoms for his own welfare. But he forgets that he has a special responsibility also towards the lower kingdoms. 'Dominion' was never meant to be exploitation, plunder, or ill-treatment, but rather acting as a caring and trustworthy elder brother. Mystically, it means that man holds communion with beautiful Nature and its invisible counterpart.

Mother Nature, with her large, generous heart, has tolerated a lot of insults and abuse from her ignorant children. But when Nature is injured persistently, she will justly react, sooner or later, in ways unpredictable even to modern science. In fact, all the furies of the elements are but Nature's efforts to adjust — a fundamental law, when its intricate harmony and the established order of things are disturbed beyond tolerance. It is not that our ill-treated mother is vindictive, but that 'our own comes back to us', a natural reaction under the law of Karma.

Only lately have we begun to understand a little more deeply the advancing science of Ecology and the link between

## Man and His Environment

man and Nature. And only recently has there been a global response in search of real causes and the extent of the damage done over the years to our biosphere. It is the outcome of a serious warning coming from the distinguished scientific fraternity. Hitherto the autocrats, the politicians, the industrialists and other parties with vested interests have ignored the warning calls, lost in their ambition for material progress and comfort.

Some years ago, Aldous Huxley described civilization as a 'conspiracy against Nature', and his observation has proved prophetically true today. We can no longer ignore threats to our living conditions on earth and the future. There are more reasons why we should be concerned with the 'health' of Nature, which is intrinsically linked with the well-being of man. It is literally true that both Nature and man thrive together physically and psychologically. The ecologists have noted with concern the physical damage done to the health of both, but few are ready to acknowledge how the inner condition of man influences his immediate environment and vice versa. We know how loving care and music influence the growth of animals and plants. Similarly, accumulated tension and inequities within the collective human psyche must have a corresponding effect upon the hardly

recognized real, inner part or the soul of Nature. It is this inner outrage, silently suffered by the earth, her guileless denizens, and her pristine heart, that is of greater concern to the students of the inner life.

Our school curricula have lately included the subject of Ecology as related to the human condition in particular. But do our children respect, if not love, Nature, not just for her wealth and beauty but on account of our kinship, an actual brotherhood, with her? Alexander Pope expresses it thus:

All are but part of one stupendous whole  
Whose body Nature is, and God the soul.

Our duty, then, is to promote global awareness of the real causes and consequences, and the available remedies, if we have the will to stop further damage as well as the environmental imbalance and depletion of natural wealth by human beings, the main culprits. We have to spread the movement of ideas regarding collective responsibility, if we are to follow HPB's suggestion that our duty lies in the direction of forming public opinion.

World Environment Day is not just a day to remember, but a day of reckoning, to measure our values and our role, positive or not, in developing sustainable progress for all. ◇

**I believe that there is a subtle magnetism in Nature, which, if we unconsciously yield to it, will direct us aright.**

Henry David Thoreau

## Books of Interest

THE GOLDEN THREAD: *The Ageless Wisdom of the Western Mystery Traditions*, by Joscelyn Godwin, Theosophical Publishing House, Quest Books, Wheaton, Illinois, 2007, pp. xiv + 200.

This informative, interesting, and useful book is a historical overview of the Ancient Wisdom in the Western world by an international authority on the subject. The 'Golden Thread' of the title is the esoteric tradition, which weaves its way in and out of a variety of forms over several millennia.

The book begins with the earliest forms of what Theosophy calls the 'Wisdom Religion', also known as the *Prisca Theologia* (Ancient Divine Science) and moves on to Hermeticism, the Orphic Mysteries, Pythagoreanism, Platonism and Neoplatonism, the classical sense of communal solidarity, Gnosticism, Christian theosophy, Gothic cathedrals, the Arts of Memory in various forms, the Renaissance of pagan imagination in art, Rosicrucianism and Freemasonry, Alchemy, Romanticism in literature and music, modern Theosophy and the subsequent growth of interest in Eastern mysticism, Jungianism, New

Age, and Primordial Traditionalism.

That catalogue of fabrics woven from the Golden Thread is, in some ways, a motley assortment. Those many movements include a great variety in focus and attitudes. Yet all of them share, Godwin convincingly argues, an underlying identity beneath the surface differences. In concise and readable style, the author presents the essence of these movements as instances of the same basic striving to comprehend the ultimate mystery of life. His presentation is objective and non-judgemental, letting facts speak for themselves.

Obviously a work of such comparatively brief length cannot exhaust the vastness of this subject. But Godwin presents the core of each of these manifestations of timeless wisdom and connects them to one another. His abundant and wide-ranging notes on pages 153-92 of the book point the reader to fuller expositions of the matters he has treated.

This is arguably the best and most accessible guidebook to a vast and profound subject.

MORTON DILKES

**The less a man thinks or knows about his virtues the better we like him.**

Ralph Waldo Emerson

# Theosophical Work around the World

## TOS International Centenary Gathering

An international gathering was held at Adyar on 2–3 January 2008 to celebrate the centenary of the Theosophical Order of Service, which was founded in February 1908 by Dr Annie Besant. Mrs Radha Burnier, international President, addressed the gathering and Mrs Diana Dunningham Chapotin, TOS international Secretary, gave a report of TOS activities across the globe. Mr B. L. Bhattacharya, National Director, added a word of welcome on behalf of the Indian TOS, and Mr P. S. Mital gave a brief report of the activities of the TOS in India. A tribute to Dr Besant was delivered by Ms Dorothy Bell, of the TOS in Australia.

The TOS in Chennai presented a DLP projector to the headquarters of the Theosophical Society. It was funded by Mr N. C. Raghava in memory of his grandfather, Mr M. Krishnamacharyulu, a devoted Theosophist. The morning session concluded with a symposium composed of key TOS workers from across the world.

The film 'Horizon of Hope', which shows the relief and rehabilitation activities of the TOS, Chennai, was screened in the afternoon. Copies of Mr Vicente Hao Chin's presentation on 'Root Causes and Symptoms' were distributed.

On the following morning, the delegates visited the Besant Theosophical High School and the Olcott Memorial

High School. DLP projectors were gifted to both schools by the TOS, Chennai, to form the core of digital libraries in these schools. Dr Mohamed Rela's family contributed the entire sum required for the purchase of these projectors.

Delegates also participated in a special celebratory lunch at which Dr John Algeo, international Vice-President, presented two wheel-chairs to the physically challenged on behalf of the TOS in India.

The concluding session was a public function held by the TOS, Chennai. Excerpts were read from Sir Edwin Arnold's *Light of Asia*, Mr W. Q. Judge's pamphlet on the life of Mme H. P. Blavatsky, and Dr Annie Besant's *The Theosophic Life*. The Chief Electoral Officer of the State of Tamil Nadu, Mr Naresh Gupta, was the principal guest and speaker. Other speakers included Mrs Radha Burnier, Mrs Diana Dunningham Chapotin, and Mr C. V. K. Maithreya, who presided over the function. The meeting concluded with a chant for peace by Mrs Manju Sundaram, followed by a few moments of silence.

Preceding the international gathering, a free medical camp was held by the TOS, Chennai, at the Social Welfare Centre. A 'jumble sale' was held simultaneously by TOS volunteers and members of the International Order of the Round Table, the proceeds being for the underprivileged; it also served to raise funds for the activities of both organizations. ✧



Mrs Radha Burnier addressing the international TOS Centenary Gathering



Dr John Algeo (centre) presenting mobility aids gifts on behalf of the TOS in India