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TIM BOYD\*

## THE ILLUMINED MIND

WE have descended, we have ‘involved’ ourselves into matter, and now we are at a juncture where something is changing. I am going to try to focus on where we find ourselves now, and pick it up from that point of the arc. What does that mean, and how do we respond to this particular stage in the cycle? Part of my title is about illumination; often we think of it as a specific moment when something occurs and suddenly we find ourselves, like a light bulb, illumined. That is accurate. However, it is also a process that brings us to this particular moment of awakening. Often in theosophical terms we think of human transformation as a sudden instant, which, again, is correct, but there is also a process that is involved in arriving at this time.

Where do we find ourselves now? What is our situation? When I was younger I would listen to my father or uncles tell a story and, after they were just a few words into it, I would realize this was the same story I had been hearing all of my life. I would have to pretend as if the story was brand new, even though from the start I would know where it was going to end. As time goes on, they say that we become our parents. In my theosophical thinking I find myself arriving at a place that seems to have great importance for me, that until I can grasp this particular point, everything else around it seems to be just information. This information may be interesting, or metaphysical, and if you say it in the right place you may impress somebody and they will think you are profound. But, beyond all that, it is just more information until we find the context that gives it meaning.

The main idea is that for us as human beings there is an essential problem. If we could resolve it, then all other things would fall into place. There is a place where we lose ourselves. It begins with something that H. P. Blavatsky talked about in her three fundamental Propositions. She spoke about the pilgrim soul and an obligatory pilgrimage that must be made. It is through reincarnation — the repetitive cycles of birth, death and rebirth—that this pilgrim soul evolves. The process is where we lose our way. The attempt to provide some direction in this process is the basis for all of the world’s religions, for the profound

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teachings of Theosophy. What do we do to interrupt this cycle of repetitive births and rebirths, of different varieties of suffering in this life, different bodies in which we put so much effort into figuring out ways to cause harm to ourselves and others?

The process begins for us when a soul comes into a body. Some of us may be familiar with the Egyptian story of the coffin that Seth built for Osiris. It fit Osiris’ body exactly. Seth tricked the god Osiris to enter into the coffin, closed it around him, and removed him from the royal house. On one level the story describes the soul’s entrance into a body. Once we enter, it is very much like entering into a coffin in the sense that we become cut off from something — the Divine, our spiritual Source. Life after life we find ourselves incarnating in this way, but what happens thereafter is where we become perplexed. The problem we face as spiritual beings working through a material body is one of false identity. In this process of birth we take on not just one, but multiple false identities.

A soul is without gender, nationality, political party, or religion, but at the time of incarnation the first thing that is declared is the gender. ‘It’s a boy’, or ‘It’s a girl.’ From that moment forward there is an expectation for a limited range of self-expression, and if you want to try to act differently, in whatever culture you are from, you will face severe restrictions: In Western societies if one is born a boy, he should not play with dolls. To express his gender properly, he should be holding a toy gun, playing war games, and pretending to kill somebody. This embodied soul also gets a family, it is assigned whatever religion that family practices, a nation, and so on. Layer after layer of identities become impressed upon it. To be more accurate, these identities do not get impressed upon the soul, but on the vehicles through which it functions in this world, creating a barrier between the soul and its Source. This is the process.

Soon we find ourselves accepting these identities. It is no longer people saying ‘You are a Christian’ or ‘You are a Muslim’, but *we* point to ourselves and say ‘I am a \_\_\_\_\_.’ That is when it gets to be a problem. Going further, we try to expand this identity. We do not want to be just a Christian, we want to be a ‘good’ Christian. We do not want to be simply a theosophist, we want to be a profound theosophist. We want to be the International President! The process goes on and on. It is endless. When you find yourself in a world with seven billion people

behaving in this manner, we can expect problems of the kind we see every single day. Everyone is trying to carve out their corner to try to satisfy what they believe are their desires in competition with the other seven billion. This is the essential problem.

Thus incarnation has its consequences. The first is that we take on, and then accept, a variety of identities. The good part about it is that this ever-expanding 'I' has certain limitations. Inherent in this process is the experience that one could describe as dissatisfaction. We just cannot get enough to be happy. We cannot be rich enough or loved enough. And that is the beauty of it, that there will necessarily come a time for every person when an intense dissatisfaction becomes the characterizing frame of mind that plagues the heart. This is a good thing because out of that dissatisfaction comes the necessary next stage where we now find ourselves. Having realized that the particular path we have been following is not going to lead us where we want to go, something else begins, and that could be described as a search. We become seekers for happiness, for Truth, for something that we call by many names.

In the initial stages, what we are really seeking is something to fill our sense of emptiness that will stop the feeling of dissatisfaction. Often it expresses itself as a desire for freedom. Somehow or other we feel enclosed, limited by this world that we have accepted so profoundly. It begins with a sense of freedom. The undeveloped approach to freedom most often is something where we are looking to be free *from* one thing or another. We want to be free from those things which we feel plague us: free from illness, from unkind people, not having enough money, and so on. This is all based on the idea that we are incomplete, that we are compelled to search, to find that particular piece that is missing inside of us, and that when we find it and fit it into place 'all will be well with the world'. This is an initial approach, but obviously one that cannot take us very far.

Because this is a process, it is something that necessarily unfolds, and what begins as a 'freedom from', grows into another sense of freedom, a 'freedom to'. This becomes the experience in normal human living — a freedom to love, to be kind, to be open; these are the ones that seem to have some lasting meaning. They are the freedoms we experience briefly. These momentary experiences of higher states have such a profound effect on us that they become the touchstones for everything else that we do in life. They are part of the unfoldment that takes place, that we all experience, and that has its roots we don't know

where, and its limits also we don't know where. At a certain point we start to realize that there is a way of behaving, of turning our minds, that seems to lead towards the experience that we described as happiness.

One of the fundamental ideas of Buddhism is that every sentient being is searching for happiness, whether it is an ant or a mountain lion. We all are. There are some things that give very short inputs, not lasting, but as we mature and develop we start to realize that there are certain experiences that can lead to a happiness which can be repeated.

In 2011 the Dalai Lama visited with us in Chicago. One of the blessings that came with having him visit us was that I had a couple of days of being around him. In conversation about his lifelong practice and deep education in Tibetan Buddhism, one thing he said impressed me. He made the comment that one of the results of his training and practice is that now, *most of the time*, he is quite happy. To me this statement was remarkable in its simplicity. To be happy most of the time does not seem like such a demanding goal. Here we have something we can attain. And this happiness can be repeated as we embrace certain ways of being. After so many years involved with theosophical study, practice, thought, and then trying to live it, very often it gets synthesized into certain essentials.

One of the essentials is the approach we have taken to happiness. We recognize that it is our state of mind and behaviours that bring it about. One of the things that theosophy gives to us, is a wonderful roadmap — a map of the landscape of the inner human terrain. This is extremely valuable. We are not talking about just our physical body, but the various components that comprise what we call a human being. From an occult point of view this is simple to define. What is a human being? As defined by H. P. Blavatsky, it is highest spirit and lowest matter, linked by the mind. This is simple, but profoundly important. If we ever gain some understanding of this definition, then it becomes clear where it is that our work in this life must take place. It takes place in this linking ground — the mind. This bridge of mind linking the poles of spirit and matter is what makes us human.

It is important for us not merely to understand technically what our mind is, but to understand practically. What is the mind? First, it would be helpful to discard the contemporary scientific definition of the mind which lumps together sensations, thoughts, feelings, and intuitions into a process of cognition that is thought to be generated by the

physical organ called the 'brain'. No brain, no mind. That is the theory. Now, toss it away. It has value in a certain sense. Take the example of a television set. Our TV is the physical instrument that, when turned on, all kinds of wonderful programs, and not so wonderful ones, will be shown. Nobody in the twenty-first century is so unaware as to think that somehow this television set, this physical organism, produces the many TV shows. That is being done elsewhere, in studios in New York and Hollywood. The brain is the TV set; the mind is that field from which the television set draws its images, sounds, and stories. If you apply this analogy, it may be helpful.

Often in spiritual literature 'the mind' is depicted as a mirror. In *The Voice of the Silence* it is described as a mirror that can become covered with dust, requiring 'the gentle winds of soul wisdom' to clean it. It is a beautiful image. The mind, the mirror, has a couple of aspects: when it is turned downward and reflects all the things from the material world, we call it the lower mind. But because we have this capacity to influence the direction in which it is turned, it can also be turned upward, in which case it reflects the sky, the sun, the heavens, everything above — the higher mind. It is the same capacity for reflection. It is just a matter of how we engage it. So the mind is where the work must be done.

Probably all of us are familiar with at least the basics of the story of the cavedwellers in Plato's *The Republic*. It is one of those stories that appear in slightly different forms across cultures and traditions. It relates to the mind. In dealing with this mind we begin to recognize that there is a need to unfold its powers through a hierarchical process. As part of this process, there are people that we think of as teachers who come into our lives to aid at each of these levels. At the beginning level, when we start to recognize that something is wrong, that something needs to be done, the initial need we have is for information: 'What is this world that I am starting to discover something about? How is it described, what are the forms?' 'Name and form' is one of the aspects that is emphasized in Buddhism. That is the introductory level. The people that we meet at that level as teachers would be called pundits or professors, who can describe, point to, and name. That is the need of this stage of development.

As our unfoldment continues, information starts to aggregate and take on the quality of knowledge. It is no longer just isolated atoms or facts, it starts to form together into something much greater, so we

start to have a knowledge of the world. Then we begin to form beliefs, sets of concepts that we start to accept as reflective of this knowledge we have gained. The teachers at this level are the priests or politicians. Always our beliefs are wrong and temporary, but at this stage they are necessary. There are people who believe so deeply in Jesus Christ, in Allah, in the various gods of the Hindu pantheon, that because of these beliefs it is justifiable to kill somebody who does not share those beliefs! Obviously, these belief systems have limitations. We as theosophists have our own sets of beliefs. They are good, but when any of them no longer serves the purposes of the growth of our consciousness, it is just the most recent idol that has to be discarded.

So, there is information, knowledge, belief, and then we come to something that starts to speak of this quality of illumination — understanding. Genuine understanding is not a product of thought. It is the product of a mind that becomes illumined. Illumined by what? In technical theosophical terms we would say *manas* illumined by *buddhi*. The Sanskrit term for this illumined mind is *manasa taijasi*. The mind that is illumined reflects understanding. Thus we have the spiritual teachers — great beings who are able to speak to us from this level of illumination — and we find ourselves drawn to them. The pinnacle of this progressive unfoldment, which would be beyond information, knowledge, even beyond understanding, would be wisdom, the direct perception of what *is*. It would not be someone's description of it, not a sense of it, not a thought, but the experience: 'From the unreal lead me to the Real.' The Real is the realm of wisdom. At this level the teachers become scarce. They might be described as the Masters of the Wisdom, or the Self, not the personality or the ego.

Let us describe the mind and the unfoldment leading to wisdom in terms that Plato has provided for us. The setup for the story is that there are these people in a cave who are chained and have always lived underground. All they can see is the wall in front of them. They cannot move their necks or see anything behind them. Thus they cannot turn around and see that there is a way leading out towards the light and the open air above. Plato further elaborates this picture by saying that there is a large fire burning behind them, casting shadows on the wall. There is also a low wall between them and the fire, and there are other people carrying things, who are continually walking behind them. So when they walk by, let us say, carrying a basket on their shoulder, the shadow is cast on the wall. The chained people see only the silhouette of something, and

they start naming it. Further, the people carrying things may be talking and the echo reflects off the wall in front of them, so it appears as if these shadows are talking. What occurs is that among the chained people looking at the shadows, there are the ones who each one would point to and say: 'Ah, this is the wisest among us because he can look and is able to predict which shadow is going to come next, so this is a wise one!' That is like economists today! This is the scenario that Plato describes.

Then Plato asks the question: 'Let us suppose that someone comes up to one of these people who has been chained all of his life, takes him away, and leads him to the fire. What would be the effect on that person?' Obviously, his eyes would be dazzled by the light, temporarily blinded by firelight. Then if you were to ask him which of these is more real, the fire or the shadows that he has been used to seeing, due to force of habit the shadows would be his choice. Gradually he would get a bit more accustomed to this firelight. Then Plato adds: 'Let us imagine that now you take him away from that fire and lead him gradually up to the surface, where the sun is shining, then what is the effect?' He would be totally blinded, it would be so bright that he could not see anything. He would be confused, but gradually he would become accustomed to this lighted world. At first he could not look up because it was too bright, so he would start looking into little puddles of water to see the reflections of trees and other things, ultimately even the reflection of the sun. With some time being exposed to this new environment, he would reach a point where he actually could look and see the sun, and in some way he would reason for himself that *this* is the source of all of these lesser lights. This sun is what gives life and meaning, what pervades this world.

The difference in this man — when he was in front of the shadows, and later when he could look at the sun — although it is the same body, is enormous. To conclude the story, Plato persists: 'Now that he has been up in the light, let us take him back down. When he gets there, he is seated with his former fellows, but it seems so dark to him in this underworld after being accustomed to the bright light that he cannot see anything. All of his friends look at him and say: "Look at him! Before he left here, he was a normal, reasonable man, now he comes back and he cannot see anything, he is talking about some delusions he has about something he calls light, claiming that these shadows are unreal, that they are projections of something happening behind us — this man has lost his mind!" And so the next thing they say is: "The next person that

comes and tries to drag one of us away to this light, we're going to kill him! Out of our deep compassion, kindness, and level of understanding, we're not going to allow our people to be treated this way.'" 'That is the way the story develops. It is an interesting scenario and story, but what is it talking about? It is not talking about some people hidden somewhere in a cave in Athens. It is talking about us and the nature of the unfolding of our capacity to reflect what is already present within us — this brighter Light.

The effects of the theosophical movement have taken place on many levels. Obviously there was an initial need to put before the world certain concepts about the nature of the human being and the universe, about our capacity for choice and self-responsibility. That work has not been completed, but it has been successfully done in many ways. Many groups can repeat some small part of what we call theosophy, sometimes better than we do. The purpose of the worldwide theosophical movement and of the process in which we find ourselves engaged in the name of Theosophy, is really more along the lines of self-transformation. This means to become transformed individuals, not just because it will help us feel good in our quiet moments, which it will, but because we are units within a greater life, within a greater consciousness — 'the great humanity' — and the life and energy that we contribute to that greater life affects all of the units within it.

We are fond of thinking about ourselves as relatively powerless small beings. It is a convenient way to think in the sense that it relieves us of a certain responsibility—the responsibility to fully engage in this process of unfolding. This unfolding is good for you, for the planet, it is the reason why we are here. Human regeneration is the profound reason why the Theosophical Society came into being — not just to introduce some new concepts that can be polluted like so many other concepts have been — but with the hope that there would be individuals who could actually trace their way, climb the ladder of these concepts, think them through, practise them, until they actually go beyond a practice and an effort, to an experience. The experience of Oneness, Brotherhood, the Masters of the Wisdom, the name does not matter. The experience is what matters, because that is what spreads. That is what first takes hold of us and simultaneously finds its way into the world.

The times that we come together face-to-face are wonderful opportunities for all of us. Often we find ourselves attending meetings because we are looking for that one more thing that we feel we are

lacking, or because we feel more comfortable when we are in the presence of others who think like us. One of the hidden purposes of these meetings reaches far beyond those things. Most often we are not even aware of it. Moments occur, sometimes just the briefest of moments, when our preoccupation with ourselves drops. It is *only* at that time that we become truly usable in this world. There is something very great that is looking to make its presence known in this world. We study about it, and from time to time we feel its influence. What prevents it from manifesting fully is the lack of openings. *We* are those openings. That *something* can only make its presence known when we stop blocking our availability with the almost ceaseless stream of our wants, desires, thoughts, and plans — the endless laundry list of who we think we are. Those things can be dropped, and we know they can because we have all had that experience.

We have an opportunity that, fortunately, recurs in every single moment. None of us needs new information. In the countless details that we call our life, the busy things that we are all involved with — we should try to never lose sight of the fact that there is something much more profound lying on the other side of that. There is something which brought us into this world that lies on the other side of these details. The problem for us is we cannot reach it unless we attend to these details properly. The only thing I would do is to encourage you, as I encourage myself daily, to remember what lies beyond. Everybody has seen it, and felt it, just remember. That is enough.

(Courtesy: *The Theosophist*, August 2014)

A religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now religion, per se, in its widest meaning is that which binds not only *all* men, but also *all* Beings and all *things* in the entire universe in the one grand whole.

**H.P. BLAVATSKY**

**Is Theosophy a Religion?**

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SAHADEB PATRO\*

## SELF - AWAKENING

Know then thyself, presume not God to scan,  
The proper study of mankind is man.  
Placed on this isthmus of a middle state,  
A being darkly wise, and rudely great:  
With too much knowledge for the skeptic side,  
With too much weakness for the stoic's pride,  
(Alexander Pope, *Essay on Man*, Epistle – II)  
The business of Man is not to pry into God, but to study himself.

‘Think your thoughts, listen to your words, and watch your deeds – is the key to self-awakening. Listen to yourself and in that quietude you might hear the voice of God. ‘Know Thyself’, the proper study of the self is Self - awakening. “An intellectual is one whose mind watches itself”, said Albert Camus. When we observe, we are the witness-self, we see that we are the observer and the observed. There is a lower self and a higher self, the *jivatma* and *paramatma*. All forms of suffering are because of the lower self; it lives in misery, with the illusion to be happy and creates a mirage world of joy and runs after it; or takes a rope for a snake in the darkness of ignorance. Most relations are based on complaints rather than on mutual commitments. Most of the time people are in love with their point of view rather than happiness. They sacrifice their happiness for the sake of their point of view. Once you are caught up with your own point of view, you find yourself only in self-love, and not love of the Self. People fall in love with words and concepts. But treat action as knowledge and not words; treat action, and not words, as wisdom. Learn to give power in action instead of giving power to words or jargons. As humans we are faulted in speech, let's not be faulted in silence. There is a silence within beyond the ca-

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cophony of the mind which is the key to the Self, harmony, peace, and to an awakened self. You cannot transcend what you do not know; know thyself to go beyond thyself. **One who looks outside, dreams; and who looks inside, awakens, said Carl G. Jung.**

Self-awakening is our *dharma* – *dharma* that is to be understood as encompassing man's entire life, including all his thoughts and deeds, and not to be confused with any religion. The Vedas & Upanishads don't talk about or underline any particular religion – they awaken our self in utterances like: *Da: Dutta, Dayadhavam. Damayatam* - give, sympathise, and control for peace, peace, and further peace, reverberates the voice of thunder, the divine voice of Lord Indra, the rain god and regent of the heavens warning with thunderbolts in a lightning voice. One should practise this triad of charity, compassion, and self-restraint. To seek one's self and merge in the Self – that is wisdom, said Ramana Maharshi. Einstein, with his entire stupendous path-finding discoveries, was feeling imperfect and incomplete until he discovered himself. Spirituality is the search and the discovery of one's self; it's a matter of awareness. Spirituality is a timeless truth. Self-awakening is a constant discovery of the incredible. **Knowing yourself is the beginning of all wisdom, said Aristotle.**

The Brihadaranyaka Upanishad affirms that he, who has found and awakened to the Self the *atman*, is the maker of the universe. Having been conditioned to see only the superficial side or superfluous aspects of our identity, the ego-self, we fail to live in a state of consciousness. To know is good, to live is better, and to be that is perfection, said The Mother. Our predicament is the result of our ignorance of the true self. All the lights of the world cannot be compared even to a ray of inner light of the Self. The reflection of the moon is sharp and clear in perfectly still waters. When the surface of the water is disturbed, the reflection is also disturbed, but not so the real moon. One who identifies merely with the reflection of the moon feels disturbed! But being aware of the moon as separate from the reflection knows it to be ever independent of all disturbances. When our attention is on the real Self, we remain unaffected. That's the reality, independent of the illusion. Spiritual seekers meditate before a stone tablet with the words "Know Thyself" inscribed on it in a temple at Delphi in Greece – the message given by

Socrates more than two millennia ago. King Solomon, the wisest king ever, surveyed all his possessions and achievements only to conclude that they represented nothing more than his vanity. He also realised that **everyone shares a common destiny.**

In Mathematics infinity is an indeterminate quantity and has two values – one positive and the other negative. In fact, anything that is infinite is divine. Zero is the point where +ve & -ve infinity meet. So nothingness is also a form of God .

That means zero is the ultimate form of indestructibility. The Supreme Lord dwells alike in all beings, the Imperishable in things that perish, postulates the Bhagavad Gita. Sage Ashtavakra says: Realising that **"I am not the body nor the body is mine, I am awareness"**. Only through self-knowledge can one begin to discover the truth. It's the journey of Self-discovery when we begin to develop true discernment – the ever-fleeting from the ever-lasting – the difference between intellectual understanding and spiritual wisdom.

The concept of vacuity says that everything is by its nature empty. Desire cannot exist without the desirer; for every action there is an agent. All relations and the forms of existence ultimately lead to void. Void is invincible, absolute and unconditioned; the Ultimate Reality. Likewise birth and death both are illusions. "Nobody is born or dies at any-time. It's the mind that conceives its birth and death, and its migration to other bodies and other worlds," expounds Yoga Vasishtha. In between life and death there is oblivion, the spirit that dwells on the banks of the mythical river '*Leethe*' before taking on yet another corporeal frame. Denying the existence of time it can be told 'how can an entity exist in the womb of vacuity'! Void or *Shunya* is the highest wisdom, asserts Buddhism, so also *Satyasanatan Mahima Dharma*. It is not simply negation but the negation of negation which implies the dynamic concept of emptiness or vacuum. This concept of nothingness is found in ancient scriptures in the term *Nirguna: Neti, Neti* which actually indicates the same vacuity. Eliminate whatever is not real to finally know what is real underlines the concept of *Neti, Neti* – not this, not that, but the reality behind all appearance. It is inconceivable, unfathomable, inexplicable; silence is the best means of transferring the profound secret. Supreme sacrifices take place not outside but within. More importance is attached to silence than to the spoken word.

Zero is the most perfect of all numerals symbolising, as it does, not just the earth but the contours of eternity itself. Zero is neutral; it never adds charge to an integer, but just quantifies the integer combined with it, be it a positive or negative one though in itself zero is neither odd, nor even, neither -ve nor +ve. Literally, it seems zero is nothingness though it is not so from an elemental perspective. In the juggle of numbers, it is the empty zero that is most significant. Zero indicates an entity that does not exist, says Sage Panini. Zero represents a mysterious element that has an unseen or unfathomable existence. The value of stand-alone zero remains unmanifest. Similarly, *Brahma* alone remains unmanifest or *avyakta*. In unison with matter that it manifests and then *nirguna* becomes *saguna*, quantifiable or qualitative. *Nirguna* being ultimately true and *saguna* false, Ramanuja contended that *saguna* and *nirguna* are one, related as body and soul. This relation is also explained by Shankara in the snake and rope analogy where the illusion is caused by mistaking the rope for a snake. The snake has come from the rope in the darkness of ignorance and gone into the rope in the light of wisdom. **Brahma reveals Its presence in the guise of matter, just as zero reveals its presence in the presence of other integers.**

Sage Yagnavalkya, in the Brihadaranyaka Upanishad, explains the nature of *Brahma*, Universal Consciousness as *Neti, Neti*, neither this, nor that, such is *Brahma*. Within this mysterious concept lies the profound philosophy of existence. Hence the Vedas proclaim *Brahma* as *shunya* or zero. The nature of *Brahma* is quite analogous to it. It is *nirguna*, neutral, but at the same time, it is the universal energy, the consciousness that drives or qualifies all our actions; the whole existence. *Brahma*, universal consciousness - they are the subject of Self-experience through the 3<sup>rd</sup> eye which opens in the awakened self. Sri Krishna says spirituality is sovereign knowledge, the secret of all things, meant to be experienced and practised. With negative propensity it leads to wrong actions or destruction. With positive mindset it leads to goodness, creation and construction. The barriers running between the two realms – academics and spirituality – could be mitigated.

In Chandogya Upanishad, sage Uddalaka asks his son Shvetaketu to cut the seed of a fruit of a banyan tree into two halves. Shvetaketu finds nothing inside it even after cutting open the seed. Thus sage

Uddalaka remarks: What you call nothing is actually the source of everything; from this sprouts and springs a huge banyan tree. From absolute zero springs the entire Universe. Zero is unmanifest *Brahma*. Thus nothingness is also a form of God. The definition of *Brahma* or Universal Consciousness as *Neti, Neti* sounds enigmatic. But within this mysterious concept lies the profound philosophy of existence. Hence the Vedas proclaim *Brahma* as *shunya*, aka *Shunya* *Brahma*. Only through self-knowledge can one be able to discover the truth. The aim of life is to be the conscious expression of the Eternal Being; to be conscious of the Supreme Reality; to realise the Infinite within the soul, heart, mind and body.

Life is existence. Life is evolution - evolution is unfolding from within. Each life is a world in itself, a macrocosm. Whatever breathes in the vast universe also breathes in each individual self. An awakened self transcends the necessity of time and space and aspires to live in the eternal Now of God's reality. One moment cannot be separated from another, one place cannot be separated from another, and that is what we feel when we go deep within. The real you is non-material and therefore not subject to limitations of space, time and causation. Self-awakening is Pure Consciousness that illuminates and animates and is invincible, unbounded and free; underscores the Essence of Being. The consciousness can merge into the vastness of universal consciousness by bringing an end to the deceptive trilogy of the Seer, the Seen, and the process of seeing by *Chitta-Vritti-Nirodh*. *Chitta* is the cumulative awareness of the sensory experiences and *Vritti* is the intense desire for sensory gratification. *Nirodh* is the disconnection in effect overcoming sensory deception.

Trust life as a flow of higher wisdom in order to live super-consciously. Intuition is an aspect of super-consciousness and hence provides clear answers to varying questions and crises. From super-conscious perspective, all life is a unity. The rational mind, with its focus on differences, is essentially problem-oriented. The super-conscious, with its broader, more intuitive view is solution-oriented. The illusory power of *Maya* or divine play, appear very real with its overpowering distractions. We face temptations many of which are difficult to resist. The grace of the Divine reinforces the truth that we are all like a piano which



not for a moment can take the credit for the phenomenal music that is created and flows through it. It is the musician, the Lord, who orchestrates and is responsible for the melody that flows from the ever-present infinite source of light. The true nature of the Self is beyond all identity and ego; it is plain consciousness. Enlightenment means consciousness beyond ego. All problems come from the ego or illusion of separateness, the great heresy. The ego is adulteration of this consciousness, identity consciousness, and a belief in the fleeting illusory identity. What we call failure is a shadow of the ego. Holding on to the illusion of identity one goes about seeking like the dog chasing its own tail. The form can never seek the formless consciousness of which it is a manifestation. Human desires manifest as two powerful motivations in life: acquisition and enjoyment. The biggest beneficiary is the one who shares: **Whatever I share is still mine, the rest I have lost.**

Think of perfection. Imperfect thoughts are the cause of humanity's ills, including disease, poverty and unhappiness. As individuals and as members of the Society we need to strive towards achieving the right balance, inside out. No man can do properly what he is called upon to do in this life unless he can learn to forget his ego and act as an instrument of God, said W.H. Auden. Leading beyond ego is ultimately an exercise in self-mastery. Edmund Hillary said: "It is not the mountain I conquered, but myself". You may be in the driver's seat, but God holds the map. Self-responsibility is the cornerstone of Self-realisation, and Self-realisation that of Self-awakening. **He who knows others is wise; he who knows himself is enlightened, said Laozi.**

Adi Shankar's *Viveka Chudamani* cited two subtle examples to explain that body is not the Self. We don't feel sad if our shadow is short. We don't take bath if our shadow falls on dirty water in a gutter. And we don't feel superior or inferior based on the comparison with the shadow of others, because we know clearly that the shadow is not me. The shadow by itself has no existence and is therefore unreal. Nevertheless, the shadow is not different from the substance when seen together. The other example is of seeing our own reflection in a mirror. Certain special mirrors available for fun make us look very fat, very thin, elongated or stunted and we laugh without worry why I have become like this. So also one has to see one's body as mere reflection and

not as the real entity. The core inside the body is the changeless entity – the *sat-chit-anand atma*, the Creator of this universe and an ocean of bliss.

The entire world is in reality a projection of the human mind. We are not prisoners of fate, but only prisoners of our own minds. Quantum physics expounds that if the observer does not observe an event, then it never happens to him. The darkness that one feels with closed eyes is not the same as the one with open eyes. *Yoga Vasishtha* says *Sankalpa* or thought through its power of discrimination generates this universe. Discrimination between the real and the unreal leads men to enter the Path, says Theosophy. Don't mistake your body for yourself – neither the physical body, nor the astral, nor the mental. Each one of them pretends to be the Self. The astral body has its desires; the mental body wishes to think of itself vainly separate, to think much of itself and little of others. You are not this mind, but it's yours to use. A self-awakened person discriminates purity from passion and inertia, and works accordingly.

All creation is comprised of three distinct entities, the perceiver, the perceived and the act of perception which are manifestations of the same Universal Consciousness. All perception is centred on awareness. In the state of realisation, this trilogy merges into unity, into the *Paramatman*. It asserts that we are ultimately one; this oneness is knowable as the Pure Self, as the core of our being. Our predicament is the result of our ignorance of the true Self. Knowledge of the Self can take us from imperfection to perfection. "The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honours the servant and has forgotten the gift", said Einstein. "The mind is the great Slayer of the Real. Let the Disciple slay the Slayer", propounds HPB in *The Voice of the Silence*. Slaying here means transcending the mind; the transcendence that involves Self-discovery. The courage of the mind is the essence of life, said Aristotle.

The overall level of an ocean is not altered by the height of the waves at its surface. The higher the wave the deeper is its trough. Our essential consciousness, similarly, remains unaffected by our emotional ups and downs. Pleasure and pain, success and failure, fulfilment and

disappointment – all these pairs of opposites are but waves on the surface of calm intuitive feeling. And besides, everything in existence is balanced by its polar opposites – the *yin and yang* – heat and cold, light and darkness, within and without, odd and even, male and female and so on.

Only after we are awake we realise that we were sleeping. Self-knowledge has always been the theme of the Illumined, who know and teach God and the Self to be the One. As long as one believes himself to be separate from God, he will remain mortal to himself. “The light of self-knowledge alone illumines all experiences. It shines by its own light. This inner light appears to be outside and to illumine external objects”, says Sage Vasishtha. It is childish and ignorant to talk of duality and non-duality; the enlightened ones laugh at all this. However, without such a discussion based on duality and non-duality, it is not possible to clean one’s consciousness of ignorance, reiterates the Sage.

In the old days there were people who, it is said, performed *tapas*, which means austerity, for the world’s welfare, sometimes in order to accomplish a specific great deed. I feel it would be well for all of us to live and work in that spirit of selflessness and dedication, a life of beautiful and sweet simplicity, not self-mortification. We need to concentrate on those things which are really worthwhile, and not fritter away our energy and interest on all kinds of matters which are essentially of trivial significance.

**N.SRI RAM**  
“Theosophists in Truth”  
*The Theosophist*, July 1962

## NEWS AND NOTES

### Bengal

Bro. B.D. Tendulkar, National Lecturer, Indian Section, attended the meeting at the study centre at the residence of Sis. Bandana Paul on 24 September. The subject of discussion was ‘Man & His Bodies’. About 35 members and well wishers attended the meeting.

Bro. Tendulkar, visited the study centre at Ultadanga Abasan at the residence of Bro. B.L. Bhattacharya on 25 September. About 40 members, professors, scholars from the locality took part in the programme. The subject of study was ‘Theosophy as Future Religion’. It was nicely explained by Bro. Tendulkar and appreciated by all the participants.

The Theosophical Lodge of South Bishnupur, Dist. 24-Parganas (South) organized a study class on 27 September at Kishalaya Vidyalaya. Bro. Mosaraf Hossain Khan, President of the lodge as well as Head Master of the school, arranged the entire programme. Bro. B.D. Tendulkar, National Lecturer, described the three main objectives of Theosophical Society to about 40 members, teachers, and senior students who had come to attend the programme from far off villages. Bro. Tendulkar’s content of the talk was briefly translated into local language by Bro. Gautam Nandi, Secretary, B.T.F. Bro. Nanda Dulal Sardar, E.C. member; B.T.F., narrated in brief the Theosophical activities conducted in local areas and gradual good response of the people in the locality.

A seminar was organized by Bengal Theosophical Federation on 28 September 2014 at B.T.S. Hall, Kolkata. More than 50 members, professors, scholars from different Lodges actively took part in the seminar. The theme of discussion was ‘The Divine Plan’. Bro. B.D. Tendulkar was the main speaker. Bro. B.L. Bhattacharya presided over the function and Prof. K.P. Sarkar was invited as special guest.

Bro. G. Nandi, Secretary, B.T.F. welcomed all the members and participants from different areas. Bro. Bhattacharya briefly narrated the objective & future planning of Theosophical work. Bro. Tendulkar gave an interesting and instructive talk explaining the subject in great depth. A number of questions from different viewpoints were nicely replied by Bro. Tendulkar.

Prof. Sarkar highlighted the lives of few great scientists of the world who were not only memorable for scientific discoveries but were also known for their spiritual talent. They always showed due respect to spiritual path in life. The seminar had good impact on the participants. A number of them wished to become member of the Theosophical Society.

Mr. Tim Boyd, International President, Theosophical Society, visited West Bengal for 3 days (24 -26 October 2014) with his wife Mrs. Lily Boyd. On 24 October he attended the function of Siddharta TOS Group at Susm Mission, Chinar Park, where more than 1000 disciples of the Buddhist Society attended his talk.

Besant Lodge organized a public meeting at Sauderkhali on 25 October where Mr. Tim Boyd was the Guest Speaker. He highlighted the basic objectives of Theosophical Society.

Bharadwaja Lodge celebrated 38<sup>th</sup> Anniversary at B.T.S. Hall Kolkata on 26 October. Mr. Tim Boyd, graced the function as Chief Guest and Mrs. Lily Boyd was a Special Guest. The International President inaugurated the function by lighting candle. Justice Arunava Barua presided over the programme. Bro. S. Ravindra Singh was present as special guest. Bro. B.L. Bhattacharya, President, B.T.F., gave a brief resume of the Theosophical activities conducted under the auspices of Bengal Federation. Bro. Gautam Nandi, Secretary, Bengal Federation, gave vote of thanks.

### **Royalaseema**

Dr. Annie Besant's birthday was celebrated at the Theosophical Lodge of Hospet, Bellary, on 1 October. Sri D.D. Maligi, Deputy Superintendent of Police inaugurated the function. Bro. Babulal G. Jain, President of the Lodge, presided and Sri K.B. Sanjeev Prasad, son of Founder Principal Sri Hanumantha Rao, was the guest of honour.

Debate and essay competitions were organized on this occasion for school and college students. The winners were given prizes and shield which were sponsored by the chief guest.

A day-long study camp was organized at Hospet Lodge on 19 October. Bro. T. Rajendrappa, President of Kottur Lodge, spoke on 'Death-Life after Death' and 'Solar Creation'. Bharat Samaj Pooja was performed by a member Dr. Chidanand and Vedic hymns were recited

by Sri Bhupal Raghavendra Setty. Sri Raghavendra Rao, Retd. Principal was also one of the speakers on this occasion. Bro. Babulal G. Jain, President of the Lodge, presided over the programme and Bro. Ashok Jere, Secretary, gave vote of thanks.

### **Uttar Pradesh**

Dr. Annie Besant's birthday was observed by the members of Nirvana Lodge, Agra, on 1 October. Bro. Gyanesh Chaturvedi and Kumar Iqbal spoke about the life and work of Dr. Besant. The other talks held at the Lodge in the month of October were: 'Knowledge cannot be obtained without Guru' by Dr. Suman Sharma. The speaker explained the significance of Guru in the Indian culture and the various ways in which he guides and shows the *Path*.

The subject of Dr. Prabha Sharma's talk was 'Raja Laxman Singh: Pillar of Hindi Literature'. The speaker highlighted Raja Laxman Singh's work and contribution to Hindi literature.

Bro. Brijesh Tiwari narrated the salient humane qualities of his parents in his talk on 'My observation of my parents'. Dr. R.N. Malhotra, Bro. Gyanesh Chaturvedi, Bro. R.P. Sharma, Bro. Harish Sharma and Dr. Pratibha Sharma too narrated about the distinctive characteristics of late Prof. Tiwari.

Bro. Dattacharya spoke on 'Basic principles of morality in present times'. The speaker pointed out that morality cannot be imposed, it can grow and flower only when it is inherent in nature.

Nirvana Lodge organized a meeting on the occasion of first *Punyatithi* of Revered Dr. Radha Burnier. Five members narrated her qualities and contribution to Theosophy and the TS.

The Annual General Meeting of Chohan Lodge, Kanpur, was held on 7 September. Bro. S.K. Pandey, National Lecturer, spoke at the Lodge on 'Ultimate aim of life' on 14 September. Besides, two talks on *The Voice of the Silence* were delivered by Bro. S. S. Gautam, National Lecturer, on 21 and 28 September respectively.

Bro. B.B. Lal, Bro. U.S. Pandey and Bro. Shikhar Agnihotri spoke about Dr. Besant's life and work in a meeting held at Dharma Lodge, Lucknow, on the occasion of Dr. Annie Besant's 167<sup>th</sup> birth anniversary.

The talks held at Dharma Lodge in the month of October were: 'Man cannot be redeemed by a power external to himself' by Bro. Ashok Kumar Gupta; 'Noble Eightfold Path' by Bro. U.S. Pandey; 'What is Theosophy?' by Bro. B.B. Lal; and 'Avatara' by Bro. M.C. Pandey.

Bro. U.S. Pandey, Federation Secretary, conducted a Question and Answer session on Theosophical topics with a group of members of Sarvahitkari Lodge at Gorakhpur on 20 October. He explained the concepts of 'Sadhana', Meditation, God, Dharma and Goal of Human Life in the light of Theosophical teachings. Bro. S.B.R. Mishra, Vice-President of the Lodge, summed up the discussions and thanked the participants. Besides, the Federation Secretary discussed the administrative matters with the Lodge officials.

The Ritual of the Mystic Star was performed at the Indian Section HQ on 7 November. The two talks held under the auspices of Kashi Tattva Sabha in November were: 'Adhyatma evam Jeevan Darshan' by Smt. Uma Bhattacharyya (member of KTS) and 'Ram Ke dwara Sita ki Punaha Sthapana' by Dr. Shanta Chatterjee- a Professor of Sanskrit in Vasant Kanya Mahavidyalaya.

Sri N.K. Mishra (Dip. No.100218) of Dharma Lodge, Lucknow, passed to peace on 2.10.2014.

### **North India Study Camp**

The North India Study Camp was held at the Indian Section HQ, Varanasi, from 28 October to 31 October 2014, in which delegates from different Federations participated. The study was on 'Radha Burnier's Contributions and Approach to Theosophy'. It was directed by Bro. P.K. Jayaswal, National Lecturer. The inaugural session began with Universal Prayer and thereafter the General Secretary, on behalf of all the delegates, workers of the Section HQ and on his own behalf, welcomed the International President Bro. Tim Boyd and his wife Mrs. Lily Boyd, on their first visit to the Indian Section Headquarters, Varanasi.

Welcoming Bro. P.K. Jayaswal, Director of the study camp, and all other members from various lodges who were attending the camp, the General Secretary informed that this time as per the suggestion of Bro. P.S. Panchakshari, National Treasurer of the Indian Section, the study camp has been organized in a manner that it coincides with the *Punyatithi* of Radhaji and the topic for study has also been chosen accordingly. General Secretary highlighted the fact that Radhaji was keen

to perfect the art of self-discipline. She wanted everyone to live responsibly for which self-discipline is needed. When one is disciplined one becomes sensitive and grows spiritually. The General Secretary then invited the International President for his inaugural address. The International President, Bro. Tim Boyd, remembered Radhaji with great reverence indicating that understanding Radhaji is understanding theosophy as her very presence triggered understanding of theosophy. After his illuminating talk, Bro. P.K. Jayaswal thanked the International President for his touching talk through which all present in the Hall could touch Radhaji's thoughts.

The study session began based on the deliberation on two books written by Radhaji i.e. *The World Around Us* and *There is no other Path to Go*. The first session was devoted to the book *There is no other Path to Go* which encompassed all areas and aspects of spiritual life, stages on the path, path leading to wisdom etc. Referring to the book Bro. Jayaswal explained that divinity is the only path and to be able to see that divinity is the Secret that Theosophist searches for. The director vividly illustrated what is purity of action and how by turning our eyes to Eternal Truth we can attain freedom from sorrow. He further pointed out that the way is within us which leads to the Real.

During the second session, Radhaji's book *The World Around Us* was taken up for study and thorough deliberation. Pointing out that theosophy is mother of all religions Bro. Jayaswal touched all aspects of Theosophy i.e. Theosophical work, Theosophy in India and how the members of Theosophical Society are encountered with the challenge of learning the meaning of Universal Brotherhood and put it into practice. Drawing attention to the Theosophical Society at Adyar he maintained that it is a centre for spiritual living, the magnetic and vital heart of the society continually purifying and replenishing the worldwide body. Emphasising that freedom is the core value for spiritual life, he clarified that art of living is art of loving and living a holistic life.

The study camp ended on 31 Oct. 2014 coinciding with death anniversary of Radhaji. After paying homage by offering flowers to her portrait, those who came in direct contact with Radhaji shared their memories & experiences with audience which deeply impacted their life. The General Secretary concluded the session remembering Radhaji as a great scholar, a profound thinker and a vibrant and extremely sensitive person. Bro. Narayanan extended vote of thanks to all who helped

in organizing the camp successfully.

### **Indian Section Headquarters**

The International President, Bro. Tim Boyd, during his visit to the Indian Section, HQ, Varanasi, delivered a public lecture on 29 October, 2014. The theme of his lecture was 'THE EVER PRESENT FUTURE'. The guest speaker explained: "We are future oriented beings. The laws of the universe dictate movement toward an, as yet, unrealized future state of being. We have named this process of unfoldment evolution. The prevailing contemporary concept is faulty because its sole focus is the evolution of material forms. *The Secret Doctrine* speaks of three interrelated streams which are involved in the human evolutionary process – the spiritual, intellectual, and physical. The full awareness, the spiritual nature is the goal for human beings. When fully involved in the physical nature the powers and radiance of spirit are veiled. The human stage is the balance point between spirit and matter. From this point the process changes from the progressive veiling of spirit within material forms to its progressive unveiling and liberation. We are all involved in this unveiling process. The critical matter for each of us is whether we are consciously or unconsciously engaged."

The talk was highly appreciated by the distinguished guests, members of the TS and the delegates who had come to participate in the North India Study Camp.

A public meeting was organized at the Section HQ, Varanasi, on the occasion of the Foundation Day of the TS on 17 November. An experiment made this year was that instead of having only two speakers all those willing to express and share their views were invited to speak. As such, seven members of KTS and two out-stationed members spoke on this occasion. The content covered by the speakers can be categorized under three heads: Foundation Day & the main contribution of the TS; The relevance of TS in modern times; and steps to be taken in future.

### **Indian Section Convention-II**

Ms. Vanishree K.M. from Tumkur, Bro. S.S. Gautam from Kanpur and Prof. Sahadeb Patro from Cuttack will be the speakers for the symposium on '**Knowing and Being**' in the Indian Section Convention -II at Adyar in December 2014.

# **ONE HUNDRED AND THIRTY-NINTH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY**

**Adyar**

**Theme: 'Theosophy in a Changing World'  
26 to 31 December 2014**

## **TENTATIVE PROGRAMME**

### **Thursday, 25 December**

8.00 am General Council Meeting  
2.00 pm General Council Meeting

### **Friday, 26 December**

8.00 am Prayers of the Religions  
OPENING OF THE CONVENTION  
3.30 pm Reception  
5.00 pm PUBLIC LECTURE  
'The Wheels of Change: Transitioning  
from Worldliness to Sacredness'  
Mrs Linda Oliveira, General Secretary,  
*Australian Section*  
7.30 pm Ritual of the Mystic Star

### **Saturday, 27 December**

8.00 am Universal Prayer and Meditation  
SHORT LECTURES  
'The Cycle of Life'  
Mr Colin Price, General Secretary,

*English Section*

‘The Challenge of the Modern  
Theosophical Movement’

Mr Marcos de Resende, General Secretary,  
*Brazilian Section*

9.30 am

INDIAN SECTION CONVENTION — I  
PUBLIC LECTURE

5.00 pm

‘Upon the Foundation is Wisdom Established’  
Mr Michael Gomes, *American Section*

7.30 pm

Cultural Programme

**Sunday, 28 December**

8.00 am

Devotional Meeting  
Mrs Manju Sundaram, *Indian Section*

10.00 am

SHORT LECTURES  
‘Tuning in to Our World’  
Mrs Diana Dunningham Chapotin,  
Former International Secretary,  
Theosophical Order of Service

3.00 pm

SYMPOSIUM  
‘Theosophy in Daily Life’

5.00 pm

THEOSOPHY–SCIENCE LECTURE  
‘Transcending Science — A New Dawn’  
Mr Jacques Mahnich,  
President, St Jean Lodge, *French Section*

7.30 pm

Cultural Programme

**Monday, 29 December**

8.00 am

Universal Prayer  
SYMPOSIUM

9.30 am

‘Principles of the Higher Life’  
INDIAN SECTION CONVENTION — II  
‘Knowing and Being’

3.00 pm

THE THEOSOPHICAL ORDER OF  
SERVICE

5.00 pm

‘Service in a Changing World’  
BESANT LECTURE  
‘Love and Death in the Myths of India —  
Their Message for Today and Tomorrow’

7.30 pm

Mr Manoj Das, Renowned Author,  
Sri Aurobindo International Centre of  
Education, Puducherry  
Cultural Programme

**Tuesday, 30 December**

8.00 am

Universal Prayer and Meditation  
SHORT LECTURES

9.30 am

‘The Challenge of Wisdom’  
Ms Trân-Thi-Kim-Diêu,  
General Secretary, *French Section*  
‘A Vision to Go Mainstream’

3.00 pm

Mr Vicente Hao Chin, Jr.,  
Former General Secretary, *Philippine Section*  
QUESTIONS AND ANSWERS  
SHORT LECTURES  
‘Beacons for a World in Motion:

A Clear Mind, a Pure Heart'  
 Mrs Sabine Van Osta, General Secretary,  
*Belgian Section*  
 'Brotherhood, a Fact and a Challenge'  
 Ms Els Rijncker, General Secretary,  
*Dutch Section*  
 'Theosophy and a Need for Ideals in the  
 Contemporary World'  
 Ms Svitlana Gavrylenko, Organizing Secretary,  
*TS in Ukraine*  
 5.00 pm PUBLIC LECTURE  
 'The Present Need'  
 Mr Tim Boyd, *International President,*  
*Theosophical Society*

**Wednesday, 31 December**

8.00 am Prayers of the Religions  
 CLOSING OF THE CONVENTION  
 9.30 am Admission of New Members  
 3.00 pm Youth Forum

Let us live Theosophy more than speak it. Speech  
 will come by itself out of a heart overflowing, but  
 the important thing is to live Theosophy.

**N. Sri Ram**



**THE SCHOOL OF THE WISDOM  
 THE THEOSOPHICAL SOCIETY  
 ADYAR, CHENNAI 600 020,  
 INDIA**

**5 to 16 January 2015**

**Theme: The Science of Theosophy: Foundation and Practice**  
**Director: Ms Tran-Thi-Kim Dieu**

Theosophy is often criticized as a syncretism because it is difficult to be defined. The sessions of the School of the Wisdom will prove that Theosophy is a science based on a foundation and proven by experimentation. The two series of courses include:

For the first week: a presentation of the concepts of Spirit, Matter, and Consciousness, an exploration into the capacities of Mind such as Intuition and Intelligence, resulting in Universal Ethics, Meditation and Silence; for the second week: a deeper exploration into the matter of Meditation and its practices, the understanding of Feeling and Thinking and the application of Ethics which is the principal condition for discovering one's own Dharma; all this implies a Change of Paradigm which precludes happiness.

**Recommended reading**

*The Round of Experience*, by Hugh Shearman, *Life's Deeper Aspects* by N. Sri Ram, *Yama & Niyama* by S. S. Varma, HPB's *Meditation Diagram, Meditation: its Practice and Results* by Clara Codd.

Ms Tran-Thi-Kim-Dieu, post-graduated in pharmaceutical technology. She has been exploring Eastern philosophies and religions in parallel with scientific ideas. She is most drawn to the philosophy of Nagarjuna and Krishnamurti. She is a member of the TS since 1972 and has been the General Secretary of TS France since 2009. She is also the Chairperson of the European Federation since 1995. She has travelled and lectured all over the world and regularly conducts meditation retreats in Europe.

## **THE GOLDEN STAIRS**

A Clean life, an open mind,  
A pure heart, an eager intellect,  
An unveiled spiritual perception,  
A brotherliness for one's co-disciple,  
A readiness to give and receive advice and instruction,  
A loyal sense of duty to the Teacher,  
A willing obedience to the behest of TRUTH,  
Once we have placed our confidence in,  
And believe that Teacher to be in possession of it,  
A courageous endurance of personal injustice,  
A brave declaration of principles,  
A valiant defense of those who are unjustly attacked,  
And a constant eye to the ideal of human progression  
And perfection which the Secret Science depicts,  
These are the Golden Stairs  
Up the step of which  
The learner may climb  
To the temple of Divine Wisdom.