

The Mystery of C. W. Leadbeater's Clairvoyance¹

Pedro Oliveira

www.cwlworld.info



A Church Curate joins the Theosophical Society

C. W. Leadbeater (CWL) was ordained as a Deacon in the Church of England on 22 December 1878, and became, on that same date, the Assistant Stipendiary Curate at the Parish Church of Bramshott, Hampshire. He was subsequently ordained as a priest on 21 December 1879.

C.W.L. was a curate in a parish in Hampshire called Bramshott, and lived with his mother at a cottage called “Hartford”, about a quarter of a mile from the small village of Liphook. The Rector of the parish was the Rev. W. W. Capes, an Oxford double first man; his wife Mrs. Capes was C.W.L.’s aunt.²

He had an interest in Spiritualism and in psychic phenomena which led him to read A. P. Sinnett’s book *The Occult World*, which was based on the letters A. P. Sinnett had received from the Mahatmas. After writing to Sinnett he applied to join the Theosophical Society (TS) on 20 November 1883, was elected on 16 December 1883 and initiated as a member 21 February 1884. CWL reminisces about the time he joined the TS:

I found that I was to be initiated into the mysteries of the Society along with two other applicants, Professor and Mrs. Crookes. Even then I realized the honour of being admitted along with so distinguished a scientist, for though Professor Crookes was not yet Sir William, I knew of him as the discoverer of thallium, the inventor of the radiometer, and the apostle of radiant matter. To join the Theosophical Society was in those days a somewhat formidable undertaking. We found Mrs. Sinnett’s large drawing-room crowded to excess, the assembly in fact overflowing on to the landing and a little way up the staircase. I suppose there may have been some two hundred people present, including some who bore very distinguished names—such as Professor Myers, C. C. Massey, Stainton Moses and others. We three were planted together upon a sofa in the midst of the crowd, and Mr. Sinnett, after delivering a homily upon the objects and work of the Society, duly communicated to us a series of signs and passwords by means of which we were to be able to recognize our fellow-members in any part of the world. These signs and words have since dropped into abeyance in most countries, though I think that our President still gives them to any candidates whom she receives in India.³

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² *CWL Speaks – C. W. Leadbeater’s Correspondence Concerning the 1906 Crisis in the Theosophical Society*, compiled by Pedro Oliveira, Olive Tree Publishing, Woy Woy, Australia, 2018, p. 281.

³ Leadbeater, C. W. *How Theosophy Came to Me*, The Theosophical Publishing House, Adyar, Chennai, 2001, p. 23.

HPB and the Master's Letters

After joining the TS in London he became very keen to offer himself as a chela (disciple) of one of the Mahatmas. He wrote Master K.H. a letter in March 1884 but only received his reply in October of that year. Below are his impressions of meeting HPB, which happened after a tumultuous meeting of the London Lodge of the TS:

Madame Blavatsky and Colonel Olcott both accompanied our party to Mr. Sinnett's house, and stayed there until a late hour, Madame Blavatsky expressing vigorous condemnation of the inefficiency of the officials in not managing the meeting better. I was of course presented to her, and Mr. Sinnett took occasion to tell her of my letter to the spiritualistic journal *Light* on the subject of the spirit Ernest's disavowal of our Masters. When she heard that little story she looked at me very searchingly and remarked:

"I don't think much of the clergy, for I find most of them hypocritical, bigoted and stupid; but that was a brave action, and I thank you for it. You have made a good beginning; perhaps you may do something yet."⁴

There were assuredly many people who disagreed with various things that she said; there were others of us who followed her enthusiastically. She was so strong a person that I have never seen anyone among the thousands who met her who was indifferent to her. Some of them absolutely hated her, but more were immensely impressed by her. Many were almost awed by her; but those who knew her best loved her with a never-failing emotion, and love her still. I have recently seen some of those who knew her well, and it does seem that in every one of them the memory of her is just as green as it is in my own heart, and we have never ceased to love her. The impression that she made was indescribable. I can well understand that some people were afraid of her. She looked straight through one; she obviously saw everything there was in one—and there are men who do not like that. I have heard her make sometimes very disconcerting revelations about those to whom she spoke.⁵

First Letter

This was the first letter CWL received from Master K.H. It was addressed to "The Revd. C. W. Leadbeater, Liphook, Hants" and it was posted in London on 30 October 1884.

Last spring – March the 3rd – you wrote a letter to me and entrusted it to "Ernest". Tho' the paper itself never reached me – nor was it ever likely to, considering the nature of the messenger – its contents have. I did not answer it at the time, but sent you a warning through Upasika.

In that message of yours it was said that, since reading Esot. Bud: and Isis your "one great wish has been to place yourself under me as a chela, that you may learn more of the truth." "I understand from Mr. S." you went on "that it would be almost impossible to become a chela

⁴ Leadbeater, C. W. *How Theosophy Came to Me*, The Theosophical Society, Adyar, Madras, 2001, p. 43.

⁵ Op. cit., p. 47.

without going out to India”. You hoped to be able to do that in a few years, tho’ for the present ties of gratitude bind you to remain in this country. Etc.

I now answer the above and your other questions.

[1] It is not necessary that one should be in India during the seven years of probation. A chela can pass them anywhere.

[2] To accept any man as a chela does not depend on my personal will. It can only be the result of one’s personal merit and exertions in that direction. Force any one of the “Masters” you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness [as laid out in our rules]; be honest and unselfish; forget your Self but to remember the good of other people – and you will have forced that “Master” to accept you.

So much for candidates during the periods of the undisturbed progress of your Society. There is something more to be done, however, when theosophy, the Cause of Truth, is, as at the present moment on its stand for life or death before the tribunal of public opinion – that most flippantly cruel, prejudiced and unjust of all tribunals. There is also the collective karma of the caste you belong to – to be considered. It is undeniable that the cause you have at heart is now suffering owing to the dark intrigues, the base conspiracy of the Christian clergy and missionaries against the Society. They will stop before nothing to ruin the reputation of the Founders. Are you willing to atone for their sins? Then go to Adyar for a few months. “The ties of gratitude” will not be severed, nor even become weakened for an absence of a few months if the step be explained plausibly to your relative. He who would shorten the years of probation has to make sacrifices for theosophy. Pushed by malevolent hands to the very edge of a precipice, the Society needs every man and woman strong in the cause of truth. It is by doing noble actions and not by only determining that they shall be done that the fruits of the meritorious actions are reaped. Like the “true man” of Carlyle who is not to be seduced by ease – “difficulty, abnegation, martyrdom, death are the allurements that act” during the hours of trial on the heart of a true chela.

You ask me – “what rules I must observe during this time of probation, and how soon I might venture to hope that it could begin”. I answer: you have the making of your own future, in your own hands as shown above, and every day you may be weaving its woof. If I were to demand that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as probationary stage and the chela alone can determine whether it shall end in adeptship or failure. Chelas from a mistaken idea of our system too often watch and wait for orders, wasting precious time which should be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of any man to make himself either. So now choose and grasp your own destiny, and may our Lord’s the

Tathagata's memory aid you to decide for the best.

K.H.⁶

Second Letter: '...you should go to Adyar *immediately*'

For the historical background of the second letter from the Master to CWL, including HPB's crucial role in it, see the link below:

http://www.cwlworld.info/On_KH_second_letter_to_CWL.pdf

This letter was received on the night of the same day in which CWL received the first letter:

Since your intuition led you in the right direction and made you understand that it was my desire you should go to Adyar immediately – I may say more. The sooner you go the better. Do not lose one day more than you can help. Sail on the 5th if possible. Join Upasika at Alexandria. Let no one know you are going and may the blessing of our Lord, and my poor blessing shield you from every evil in your new life.

Greeting to you my new chela.

K. H.

Show my notes to no one.⁷

Meaning of Chela and Chelaship

The following passages from the *Mahatma Letters* throw light on the meaning of Probation and Chelaship:

PROBATION; something every chela who does not want to remain simply ornamental, has nolens volens to undergo for a more or less prolonged period;

A chela under probation is allowed to think and do whatever he likes. He is warned and told beforehand: you will be tempted and deceived by appearances; two paths will be open before you, both leading to the goal you are trying to attain; one easy, and that will lead you more rapidly to the fulfilment of orders you may receive; the other — more arduous, more long; a path full of stones and thorns that will make you stumble more than once on your way; and, at the end of which you may, perhaps, find failure after all and be unable to carry out the orders given for some particular small work, — but, whereas the latter will cause the hardships you have undergone on it to be all carried to the side of your credit in the long run, the former, the easy path, can offer you but a momentary gratification, an easy fulfilment of the task.

...we — leave it to our menials — the dugpas at our service, by giving them carte blanche for the time being, and with the sole object of drawing out the whole inner nature of the chela, most of the nooks and corners of which, would remain dark and concealed for ever, were not

⁶ *Letters from the Masters of the Wisdom*, First Series, Edited by C. Jinarajadasa, letter #7, The Theosophical Publishing House, Adyar, Madras, 1973, pp. 27-30.

⁷ *Op. cit.*, letter #8, p. 30.

an opportunity afforded to test each of these corners in turn. Whether the chela wins or loses the prize — depends solely of himself.

(From Letter #30, online edition of *The Mahatma Letters to A. P. Sinnett*, Theosophical University Press, <http://www.theosociety.org/pasadena/mahatma/ml-30.htm>.)

T. Subba Row, CWL and Esoteric Teachings

(Originally posted on www.cwlworld.info)

Since its foundation in 1875, the Theosophical Society attracted to its ranks some unique persons. They were all intensely individual and yet displayed, in their work for the Society, what St Paul called ‘the gifts of the Spirit’. Perhaps this was an extraordinary combination of inherent talents in their minds and psychological make up and the Society’s platform of enquiry into the timeless Wisdom Teachings, which it popularized as Theosophy.

One of such gifted individuals was T. Subba Row (1856-1890). He was invariably reticent in communicating to others the storehouse of occult knowledge he was in possession of. ‘He lived his occult life alone.’ That is how Col. Henry S. Olcott described one of the aspects of his personality. Subba Row joined the Theosophical Society in April 1882 after having invited the Founders to visit Madras in that month. It was during that visit that they decided to set up the international Headquarters of the Society at Adyar, a suburb of Madras. He was a representative of the Sringeri Math at Madras, a Math established by Adi Shankara in the eighth century which, according to H. P. Blavatsky, had a number of Initiates as its heads. The Sringeri Math is a widely recognized centre for the study and practice of Advaita Vedanta.

Subba Row’s education culminated with him passing the Bachelor of Law examination in Madras, after which he joined the legal firm of Grant and Laing in that city and was enrolled as a Pleader of the High Court in the latter part of 1880.

Col. Olcott testifies about the role Subba Row played in the Founders’ decision to settle down at Adyar:

People glibly speak of Madras as “the Benighted Presidency” and as being insufferably hot. The fact is, however, that as regards climate I prefer it above the others, and as to Sanskrit Literature and Aryan Philosophy, it is the most enlightened of the Indian Presidencies; there are more learned Pandits in the villages, and the educated class, as a whole, have been less spoilt by Western education. In Bengal and Bombay there are more *litterateurs* of the class of Telang and Bhandarkar, but I cannot recall one equal to T. Subba Row, of Madras, in bright genius for grasping the spirit of the Ancient Wisdom. And his being at Madras was one of the causes of our fixing upon that Presidency town for our official residence. Although he is dead and gone, yet we have never regretted our choice, for Adyar is a sort of paradise.⁸

The Mahatma Letters to A. P. Sinnett contains two direct references to Subba Row which make it clear his status as a pupil of the Masters as well as his depth of occult knowledge:

⁸ Olcott, H. S. *Old Diary Leaves*, Second Series, The Theosophical Publishing House, Adyar, 1974, p. 362.

Poor Subba Row is “in a fix” — that is why he does not answer you. On one hand he has the indomitable H.P.B. who plagues Morya’s life to *reward* you and M. himself who would if he could gratify your aspirations; on the other he encounters the impassable Chinese wall of rules and *Law*. Believe me, good friend, learn what you can under the circumstances — to *viz.* — the *philosophy* of the phenomena and our doctrines on Cosmogony, inner man, etc. This Subba Row will help you to learn, though his terms — he being an initiated Brahmin and holding to the *Brahmanical* esoteric teaching — will be different from those of the “Arhat Buddhist” terminology. But essentially both are the same — *identical* in fact.⁹

I do not know Subba Rao — who is a pupil of M. At least — he knows very little of me. Yet I know, he will *never* consent to come to Simla. But if ordered by Morya will teach from Madras, i.e., correct the MSS. as M. did, comment upon them, answer questions, and be very, *very* useful. He has a perfect reverence and adoration for — H.P.B.¹⁰

In the first edition of *Esoteric Writings* by T. Subba Row, published in 1895, the compiler, Tookaram Tatya, declares:

Besides these articles, we are in possession of several notes of a miscellaneous character, regarding the private instructions given by Mr. T. Subba Row to the “chosen few” who had the good fortune to be in close contact with him. But we are sorry to say that they are incomplete, and were given by him only under the pledge of secrecy. It has, therefore, been thought desirable not to publish them.¹¹

In the book *Damodar and the Pioneers of the Theosophical Movement*, compiled and annotated by Sven Eek, from the Point Loma Theosophical Society, it is stated on p. 671:

Subba Row did have a group of pupils or personal friends who as the “chosen few” were given private instruction. Among them were Dr. S. Subramania Iyer, C. W. Leadbeater, A. J. Cooper-Oakley and Dr. Neil Cooke. Tookaram Tatya, in the Preface to the first edition of *Esoteric Writings of T. Subba Row*, explains that these notes were written under the seal of secrecy and that in consequence he did not feel justified in publishing them. In a second edition published by The Theosophical Publishing House, Adyar, these notes have been printed. Dr. S. Subramania Iyer permitted C. Jinarajadasa, later President of the Theosophical Society, Adyar, to make a copy of the notes for the purpose of eventual publication. In 1925, C. Jinarajadasa discovered another copy of the notes in the archives of the Welsh Section, which is more complete. This copy says: “From short-hand notes of what Subba Row told us 12 December 1886.”¹²

Subba Row’s Esoteric Teachings comprise Section VII of the book *Esoteric Writings* by T. Subba Row in its most recent edition. Contents of this section include First Ray in

⁹ *The Mahatma Letters to A. P. Sinnett in chronological sequence*, Arranged and Edited by Vicente Hao Chin, Jr., Theosophical Publishing House, Quezon City, Manila, 1993, p. 156.

¹⁰ *Op. cit.*, p. 158.

¹¹ Subba Row, T. *Esoteric Writings*, The Theosophical Publishing House, Adyar, Chennai, 2002, pp. vii-viii.

¹² *Dâmôdar and The Pioneers of the Theosophical Movement*, Compiled and Arranged by Sven Eek, The Theosophical Publishing House, Adyar, Madras, 1978, pp. 671-672.

Buddhism, Incarnation and Religions, Sacrifice and Rays, Trinity and Centres in the Body, Cakrams and Rays, a Letter to V. V. Sivavadhanulu Garu, and Women Adepts. Under the last topic Subba Row elaborates on his understanding of the Kundalini force:

In practising Prāṇāyāmam, try to concentrate your mind in your heart and imagine yourself in it as if your consciousness was all focused there. Pronunciation of the word OM seems to rouse up the air in the lungs and send it up to the throat. If Kuṇḍalinī goes up into your head, it may bring you the elixir of life; if it remains below, it does nothing. It opens a passage in Suṣumnā and cleans and purifies the same. When it gets into your head, you increase your vitality, and it draws vital electricity from the sun into your head.

In the case of one given to sexual irregularity, he will never be able to rouse it up. When a man's mind is distracted by worry, excitement, overwork, etc., he will never be able to rouse it up. The greatest danger from the elementals comes when you have aroused Kuṇḍalinī. They at once notice the centre of disturbance that has been created, and begin to congregate for the purpose of examining the individual who has set it up, and then sometimes you may see them.¹³

Tarāka Rāja Yoga

Tārakā Rāja Yoga (*Sk.*). One of the Brahminical Yoga systems for the development of purely spiritual powers and knowledge which lead to Nirvāna.¹⁴

Theosophical Glossary

As it was shown in his exchanges with Madame Blavatsky, published in various issues of *The Theosophist*, from April 1887 onwards, T. Subba Row had adopted the teachings of Tarāka Rāja Yoga in his understanding of the human constitution. In view of the fact that CWL was a member of Subba Row's esoteric group at Adyar, it is relevant to consider in more detail some of the teachings of this philosophical school within the Vedanta tradition.

Advaya-Tārakopanisad

[This Upaniṣad, which is the Fifty-third among the 108 Upaniṣads and forms part of the Śukla-yajurveda, fixes its goal in the Brahman and the Brahman only and seeks to expound the essentials of Rāja-yoga. The passages below are from *The Yoga-Upanishad-s*, Translated into English (On the Basis of the Commentary of Sri Upaniṣad Brahma-Yogin) by T. R. Srinivasa Ayyangar, B.A., L.T. (Retired Headmaster, Master, Kalyāna-sundaram, Tanjore) and edited by Pandit S. Subrahmanya Sāstrī, F.T.S., The Adyar Library, 1938.]

Eligibility for Tārika-Yoga

¹³ *Esoteric Writings*, p. 570.

¹⁴ *Theosophical Glossary* by H. P. Blavatsky, Theosophy Company, Bangalore, 1978, p. 321.

Then and for that reason, we presently expound, for the sake of the Yab (ascetic), who has controlled his senses and is full of the six qualities¹⁵ of Śama and others, the Advaya-tārakopanisad, (the Upaniṣad with which to attain the Brahman by crossing over Samsāra by Tāraka-yoga).

Description of Internal Introspection

There exists, in the middle of the body, Susumnā, the Nāḍi of the Brahman, of the form of the Sun and the effulgence of the Moon. That, taking its rise from (the plexus) Mūlādhāra (Root-support), goes in the direction of (the plexus) Brahma-randhra (the crevice of the Brahman). Midway between the two is the celebrated Kundalinī, with a radiance, such as of myriads of lightning-flashes and a delicate form, such as of the fine thread of the lotus-stalk. Having seen it through the Mind alone, man is released (from all bondage), through the destruction of all sin. Should he incessantly see, on account of the effulgence of Taraka-yoga, a radiance in the specific facial region in front of the forehead, (he) becomes a Siddha (accomplished). A sound resembling ‘Phoo’ is generated in (his) two ear-holes stoppered with the tips of (his) fore-fingers. When (his) Mind is attuned to that stage, seeing a blue radiant space mid-way between (his) eyes, he attains, through Introspection, Bliss of an exquisite quality. Even so does he in his heart. Thus should the seeker after-liberation practise Internal Introspection.

The Real Form of Tāraka-Yoga

By casting the eyes intently on the crevice between the two eyebrows, what manifests through that, that radiance standing above is the Taraka-yoga. After bringing about a thorough union of the Taraka conjoint with the Mind along with it, with cautious effort, he should lift his eyebrows slightly aloft. This is the former (variety of) Taraka-yoga. The latter, which is incorporeal is said to be Amanaska (non-minded). There is a great beam of radiance above the root of the palate. That is worthy of being meditated upon by Yogins. Thence flows supernatural power, such as Anima (attenuation) and the like.

The Meaning of the Word *Siddhi*

Siddhi means accomplishment, performance, fulfilment, complete attainment (of any object); the acquisition of supernatural powers by magical means or the supposed faculty so acquired (Monier-Monier Williams’ *Sanskrit-English Dictionary*). Some of the *siddhis* are *anima*: the perfection of becoming smaller than the smallest; *laghima*: a kind of siddhi – or supernatural faculty of assuming excessive lightness at will; *mahiman*: the magical power of increasing size at will.

¹⁵ The six qualities are 1. Śama, quietude, self-control as to the mind. 2. Dama, subjugation, self-control in action. 3. Uparati, cessation, tolerance. 4. Titikṣā, endurance, cheerfulness. 5. Samādhāna, intentness, one-pointedness. 6. Śraddhā, faith, confidence.

The Master's Visit to CWL

In the passages below, from his little book *How Theosophy Came to Me*¹⁶, CWL explains how his occult training came about, during the year 1885. During that year Col. Olcott went on an extensive tour of North India while CWL remain at Adyar.

Unexpected Development

It should be understood that in those days I possessed no clairvoyant faculty, nor had I ever regarded myself as at all sensitive. I remember that I had a conviction that a man must be *born* with some psychic powers and with a sensitive body before he could do anything in the way of that kind of development, so that I had never thought of progress of that sort as possible for me in this incarnation, but had some hope that if I worked as well as I knew how in this life I might be born next time with vehicles more suitable to that particular line of advancement.

One day, however, when the Master Kuthumi honoured me with a visit, He asked me whether I had ever attempted a certain kind of meditation connected with the development of the mysterious power called *kundalini*. I had of course heard of that power, but knew very little about it, and at any rate supposed it to be absolutely out of reach for Western people. However, He recommended me to make a few efforts along certain lines, which He pledged me not to divulge to anyone else except with His direct authorization, and told me that He would Himself watch over those efforts to see that no danger should ensue.

Naturally I took the hint, and worked away steadily, and I think I may say intensely, at that particular kind of meditation day after day. I must admit that it was very hard work and sometimes distinctly painful, but of course I persevered, and in due course began to achieve the results that I had been led to expect. Certain channels had to be opened and certain partitions broken down; I was told that forty days was a fair estimate of the average time required if the effort was really energetic and persevering. I worked at it for forty-two days, and seemed to myself to be on the brink of the final victory, when the Master Himself intervened and performed the final act of breaking through which completed the process, and enabled me thereafter to use astral sight while still retaining full consciousness in the physical body—which is equivalent to saying that the astral consciousness and memory became continuous whether the physical body was awake or asleep. I was given to understand that my own effort would have enabled me to break through in twenty-four hours longer, but that the Master interfered because He wished to employ me at once in a certain piece of work.¹⁷

Psychic Training

It must not for a moment be supposed, however, that the attainment of this particular power was the end of the occult training. On the contrary, it proved to be only the beginning of a year of the hardest work that I have ever known. It will be understood that I lived there in the octagonal room by the river-side alone for many long hours every day, and practically secure from any interruption except at the meal-times which I have mentioned. Several Masters were so gracious as to visit me during that period and to offer me various hints; but it

¹⁶ Theosophical Publishing House, Adyar, Chennai, 2001.

¹⁷ Op. cit., pp. 149-151

was the Master Djwal Kul who gave most of the necessary instruction. It may be that He was moved to this act of kindness because of my close association with Him in my last life, when I studied under Him in the Pythagorean school which He established in Athens, and even had the honour of managing it after His death. I know not how to thank Him for the enormous amount of care and trouble which He took in my psychic education; patiently and over and over again He would make a vivid thought-form, and say to me: "What do you see?" And when I described it to the best of my ability, would come again and again the comment: "No, no, you are not seeing true; you are not seeing all; dig deeper into yourself, use your mental vision as well as your astral; press just a little further, a little higher."

This process often had to be many times repeated before my mentor was satisfied. The pupil has to be tested in all sorts of ways and under all conceivable conditions; indeed, towards the end of the tuition sportive nature-spirits are specially called in and ordered in every way possible to endeavour to confuse or mislead the seer. Unquestionably it is hard work, and the strain which it imposes is, I suppose, about as great as a human being can safely endure; but the result achieved is assuredly far more than worthwhile, for it leads directly up to the union of the lower and the higher self and produces an utter certainty of knowledge based upon experience which no future happenings can ever shake.

On the physical plane our great pandit Swami T. Subba Rao often did me the honour of driving over to the Headquarters in order to take part in the instruction and testing, and I feel that I can never be grateful enough for all the help that these two great people gave me at this critical stage of my life. When once the way has thus been opened there is no end to the possibility of unfoldment, and I think I may say without any fear of exaggeration that no day has passed in the forty-five years since then in which I have not learnt some new fact. The yoga of the Initiate consists, as does all other yoga, of a steady upward pressure towards union with the Divine at ever higher and higher levels; one has to work the consciousness steadily onward from sub-plane to sub-plane of the buddhic world and then afterwards through the nirvanic; and even beyond all that, other and uncounted worlds are still to be conquered, for the Power, the Wisdom and the Love of the Infinite are as some great mine of jewels, into which one may probe ever more and more deeply without exhausting its capacity; nay, rather, they constitute a shoreless sea into which our dewdrop slips and yet is not lost therein, but feels rather as though it had absorbed the whole ocean into itself.¹⁸

Warnings regarding attempts to prematurely awaken Kundalini

In his book *The Chakras*, originally published in 1927¹⁹, CWL includes warnings for those who try to attempt to awaken Kundalini prematurely:

For the ordinary person it [kundalinī] lies at the base of the spine unawakened, and its very presence unsuspected, during the whole of his life; and it is indeed far better to allow it thus to remain dormant until the man has made definite moral development, until his will is strong enough to control it and his thoughts pure enough to enable him to face its awakening without injury. No one should experiment with it without definite instruction from a teacher who thoroughly understands the subject, for the dangers connected with it are very real and terribly serious. Some of them are purely physical. Its uncontrolled movement often produces

¹⁸ Op. cit., pp. 151-154

¹⁹ Theosophical Publishing House, Adyar, Madras.

intense physical pain, and it may readily tear tissues and even destroy physical life. This, however, is the least of the evils of which it is capable, for it may do permanent injury to vehicles higher than the physical. (p. 81)

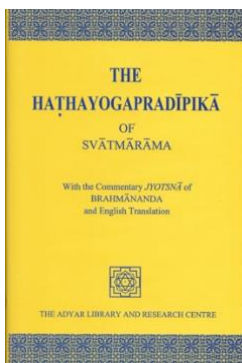
One very common effect of rousing it prematurely is that it rushes downwards in the body instead of upwards, and thus excites the most undesirable passions – excites them and intensifies their effects to such a degree that it becomes impossible for the man to resist them, because a force has been brought into play in whose presence he is as helpless as a swimmer before the jaws of a shark. Such men become satyrs, monsters of depravity, because they are in the grasp of a force which is out of all proportion to the ordinary human power of resistance. They may probably gain certain supernormal powers, but these will be such as will bring them into touch with a lower order of evolution with which humanity is intended to hold no commerce, and to escape from its awful thralldom may take them more than one incarnation. (pp. 81-82)

Even apart from this greatest of its dangers, the premature unfoldment of the higher aspects of kundalinī has many other unpleasant possibilities. It intensifies everything in the man's nature, and it reaches the lower and evil qualities more readily than the good. In the mental body, for example, ambition is very quickly aroused, and soon swells to an incredibly inordinate degree. It would be likely to bring with it a great intensification of the power of intellect, but at the same time it would produce abnormal and satanic pride, such as is quite inconceivable to the ordinary man. It is not wise for a man to think that he is prepared to cope with any force that may arise within his body; this is no ordinary energy, but something resistless. Assuredly no uninstructed man should ever try to awaken it, and if such an one finds that it has been aroused by accident he should at once consult someone who fully understands these matters. (p. 83)

The Importance of a Guru in Occult Development

In his Introduction to *Haṭhayogapradīpikā*, Tookaram Tatya, an eminent Theosophist of the early days of the TS in India, draws attention to the importance of the Guru in occult development:

The acquisition of a knowledge of this science is fraught with abnormal difficulties, and perfectly qualified teachers are rare, and not communicative except to well-trying students. Obscurities in the treatment of the subject in a written work call for verbal explanation by a Guru. No substantial gift will ever purchase the knowledge desired, or alter the iron rules prescribed in the Sastra-s. The grace of the Guru bestowed in exchange for the hard earned merit acquired by the disciple, even at the peril of his life, is alone the passport to the sanctuary of knowledge. In the *Bhāgavata* and other Purāna-s, the student who has not been able to secure a Guru, is advised to pray and worship Īśvara (as Viṣṇu or Siva) and strive for perfect renunciation of every worldly desire, such renunciation being the only way of securing a Guru to direct the student in his further progress. (p. ix)



The Nature of Occult Training

Tookaram Tatya also elucidates the seriousness – and danger – inherent in occult development:

The *Haṭhayogapradīpikā*²⁰ is a well-known authoritative treatise on Yoga which has been taken for a guide by different classes of Yogin-s in India. Of all the existing works on occultism, the *Haṭhayogapradīpikā* is perhaps the one which stands unrivalled in its attempt to grapple with the task of reconciling the Raja-yoga and Hatha-yoga systems. Concealing a truth in every sentence, the treatise offers, in one respect, a wealth of occult lore to the earnest student of Yogavidyā, and, in another, holds behind the apparent charms of a bright curtain a venomous serpent ready to pounce upon the first straggler from the right hand path who has not thoroughly shaken off earthly impurities before launching himself upon the forbidden path of Yoga. The pure and unselfish alone will have the keenness and power to extract the pure drop of immortality from the compound mixture in which the mystic author of the treatise has so beautifully combined the two systems of Yoga. (p. vii)

The following verses of the above mentioned book indicate the depth and complexity of the practice involved in acquiring *siddhis* under the supervision of a real Guru. The similarity of the processes inherent in his own case may suggest that CWL was given a similar teaching (see pp. 8 and 9 of this article), in particular the length of the practice (approximately forty days), the unblocking of the centres (chakras) along the *sūṣumnā* and the secrecy involved, besides the absolute need for guidance from a trustworthy Guru or Master. (All verses are from the edition of *Haṭhayogapradīpikā* noted on the footnote below.)

I-11. The Yogin desirous of obtaining *siddhi* should keep the Hatha-yoga very secret. For it is potent when kept secret and ineffective when [injudiciously] revealed.

In this book, the author describes these processes in detail, but still he says that the Yogin should keep them secret. So it is plain that everything is not revealed and the most important processes are to be learnt direct from the Guru. It follows that he who begins to practise Hatha-yoga after a theoretical study of it and without a Guru will come to harm. The *adhikārin* or candidate should have the following qualifications: He should perform his duties, and be free of personal motives and attachments. He should have perfected himself in Yama and Niyama, to be described later, and cultivated the intellect. He should have conquered anger. He should be entirely devoted to his Guru and the Brahmayogin. No wonder that the Masters refuse to admit all candidates indiscriminately and say that an adept is the rare efflorescence of an age.

Siddhi refers either to the eight *siddhi-s* or psychical powers, or to Kaivalya Nirvana, which is the attainment of spiritual perfection. The eight *siddhi-s* are: *aṇimam*, the power to assume a minute form; *mahiman*, the power to assume an extensive form; *gariman*, the power to become weighty; *laghiman*, the power to become light; *prāpti*, the power to reach the proximity of even distant objects;

²⁰ *The Haṭhayogapradīpikā of Svātmārāma - With the Commentary Jyotsnā of Brahmānanda and English Translation*, The Adyar Library and Research Centre, The Theosophical Society, Adyar, Chennai, 600 020, India, 2012.

parkāmya, the power to obtain what is desired; *īśīta*, the power to shape anything as desired; and *vaśītvā*, the power to control anything. (p. 6)

I-14. Living in such a monastery [the Yogin], being free in mind of all cares, should practise only Yoga all the time, in the way taught by his Guru.

The necessity of having a Guru by one's side when practising Yoga is here strongly dwelt upon. The *Yogabīja* says: 'He who wants to practise Yoga should have a competent Guru with him. He should begin *Prānāyama* only with the guidance of his Guru.' The work called *Rāja-yoga* also states: 'Kaivalya is not to be got by any amount of study of the Veda-s, Sāstra-s and Tantra-s, without the guidance of a Guru.' In the *Skanda-purāna* it is said: 'The eight stages of Yoga are to be learnt only from a competent Guru.' And Sureśvarācārya declares that only through the Guru can the eightfold Yoga be learnt. The *śruti* says: 'The Mahatman-s reveal those things only to him who has a deep devotion towards his Guru as well as to God. Only he who has an Ācārya or Guru knows.' The various standard books on Yoga are, I think, meant not so much for beginners and students, as for Guru-s to use as guide-books to regulate their pupils' training. In Hatha-yoga, where a mistake may end in death or insanity, it is absolutely necessary to have a Guru, who has passed successfully through the course, who can see clearly through the system, and observe the effects of the various processes and modify them accordingly. (pp. 7-8)

III-2. When the sleeping Kuṇḍalinī is awakened by the grace of the Guru, then all the lotuses [the *cakra-s* or mystic centres] and knots [*granthi-s*] are pierced. (p. 38)

III-121. Only one who delights in the life of a celibate (*brahmacārin*), and always conforms to a moderate and salutary diet, and who practises Yoga in the form of stimulating Kuṇḍalinī approaches *siddhi* within forty days. (pp. 58-59)

III-130. Carefully following his teaching, he who concentrates on the practice of the Mudrā-s, obtains the capacity to overcome death, along with the *siddhi-s* such as *aṇiman*. (p. 60)

IV-21. He who suspends (restrains) the breath, restrains also the mind. He who controls the mind, also controls the breath. (p. 65)

IV-23. Where the mind is stilled there the Prāṇa is suspended; and where the Prāṇa is completely in abeyance, there the mind is quiescent. (p. 65)

IV-54. Centering the mind in the Śakti (Kuṇḍalinī), and holding the Śakti in the centre of the mind, observe the mind with the mind and make the supreme state the object of meditation. (p. 72)

The meaning seems to be this: By taking the Prāṇa and the mind to the Brahmaṇḍra and contemplating Kuṇḍalinī Śakti, the mind and the Kuṇḍalinī are united in one. (p. 72)

IV-56. Void within, void without, void like a pot in space (*ākāśa*). Full within, full without, full like the pot in the ocean. [Such is the state of the Yogin in meditation.] (p. 72)

IV-57. There should be no thought of the external, nor any thought within. Excluding all thought [subjective and objective] he should think of nothing. (p. 72)

IV-69. In all the Yogic practices there are four stages: Ārambha, Ghata, Paricaya and Nispatti. (p. 74)

IV-70. Then the ĀRAMBHĀVASTĀ [is described]: When the knot* of Brahmā (Brahmagranthi, which is in the Anāhata-cakra) is pierced [by Prāṇāyama], there is the bliss arising from the void [śūnya or ākāśa of the heart]. Various tinkling sounds [as of ornaments] and the unstruck sound (*anāhata-dhvani*) are heard [in the middle of] the body. (p. 75)

IV-72. Then the GHATĀVASTHĀ [is described]: In the second [stage], the Prāṇa unites [with Apāna, Nāda and Bindu] and enters the middle Cakra. The Yogin then becomes firm in posture (*āsana*), wise, and comparable to the Gods. (p. 75)

In this stage, the Prāṇa and the Apāna, the Nāda and Bindu, the Jīvātman and the Paramātman are united. The middle Cakra is the Vísuddhi-cakra in the throat. (p. 75)

IV-73. When the knot of Viṣṇu [Viṣṇu-granthi, which is in the throat] is then pierced [by the Prāṇa in Kumbhaka] there is the promise of supreme bliss. In the Atiśūnya, then, there arises a rumbling sound as of a kettledrum. (p. 75)

IV-74. Then the PARICAYĀVASTHĀ [is described]: In the third stage, a sound like that of a drum (*mardala*) is heard in the *ākāśa* [between the eyebrows]. Then [the Prāṇa] reaches the Mahāśūnya which is the seat of all *siddhi*-s. (p. 74-75)

IV-76. Then the NIṢPATTYAVASTHĀ [is described]: Having broken the knot of Rudra [Rudra-granthi, in the Ājñā-cakra] the Prāṇa reaches the seat of Īśvara [which is in the *ākāśa* between the eyebrows]. Then in Niṣpatti there is heard a sound as of the flute which assumes the resonance of a *vīṇā* (string instrument). (p. 76)

* a knot, tie, knot of a cord (*A Sanskrit-English Dictionary*, Monier-Monier Williams).

CWL's Personal Testimonies

In his book *The Hidden Side of Things*²¹, chapter XXV, 'The Way to Seership', CWL presents his view on the development of the faculty of clairvoyance:

The man who wishes to attempt this must begin by acquiring control over his mind – a herculean task in itself. He must learn to concentrate himself upon whatever he may be doing, so that it shall be as well done as is possible for him to do it. He must learn to wield his mind as a skilful fencer wields his weapon, turning it at will in this direction or that, and able to hold it as firmly as he wishes. Try to keep your mind fixed on one definite subject for five minutes; before half the time has passed you will find that wandering thoughts have slipped in unawares, and that the mind has soared far away beyond the limits which you set for it. That means that it is not

²¹ The Theosophical Publishing House, Adyar, Madras, 1968, pp. 620-622.

perfectly under your control, and to remedy this condition of affairs is our first step-- by no means an easy one.

Nothing but steady practice will give you this power; but fortunately that practice can be had all day long, in business as well as during hours of leisure. If you are writing a letter, keep your mind on that letter, so that it may be written perfectly, clearly, quickly. If you are reading a book, keep your mind on that book, so that you may fully grasp the author's meaning, and gain from it all that he intended you to gain.

In addition to thus practising concentration in the ordinary course of life, it will help you greatly if you set apart a certain time each day for special effort along these lines. Early morning is the most suitable; but, at any rate, it should be at time when you can be sure of being undisturbed, and it should always be at the same hour, for regularity is of the essence of the prescription. Sit down quietly and get your mind perfectly calm; agitation or worry of any sort is absolutely fatal to success. Then turn the mind upon some subject selected beforehand, and consider it attentively and exhaustively, never allowing your thoughts to stray aside from it in the slightest degree, even for a moment. Of course at first they *will* stray; but each time you must drag them back again and start afresh. You will find it best to take concrete subjects at first; it is only after much practice that the more abstract can profitably be considered.

When through long habitude all this has become thoroughly familiar to you, when you have attained the power of concentration, and when the mind is well under your control, another step may be taken. Begin now to choose for the subject of your morning meditation the highest ideal that you know. What the ideal is does not matter in the least, for we are dealing now with basic facts and not with outer forms. The Hindu may take Shri Krishna, the Muhammadan, Allah, the Parsi, Zoroaster, the Buddhist, the Lord BUDDHA, and the Christian, the Lord Christ, or if he be a Catholic, perhaps the Blessed Virgin or one of the Saints. It matters not at all, so long as the contemplation of that ideal arouses within the man all the ardour, devotion and reverence of which he is capable. Let him contemplate it with ecstasy, till his soul is filled with its glory and its beauty; and then, putting forth all the strength which his long practice of concentration had given him, let him make a determined effort to raise his consciousness to that ideal, to merge himself in it, to become one with it.

He may make that endeavour many times, and yet fail; but if he perseveres, and if his attempt is made in all truth and unselfishness, there will come a time when suddenly he knows that he has succeeded, when the blinding light of the higher life bursts upon him, and he realises that ideal a thousandfold more than ever before. Then he sinks back again into the light of common day; yet that one momentary glimpse can never be forgotten, and even if he goes no further, life will never look the same to him as it did before he saw.

But if he persists in his endeavour, that splendid flash of glory will come to him again and yet again, each time staying with him longer and longer, until at last he will find himself able to raise his consciousness to that higher level whenever he wishes – to observe, to examine and explore that phase of life just as he now does this; and thus he joins the ranks of those who *know*, instead of guessing or vaguely hoping, and he becomes a power for good in the world.

In his article 'Clairvoyance' (*The Theosophical Review*, November, 1898), CWL elucidates the guidance which is needed for the development of clairvoyance:

In real life, however, development so regular as this is hardly ever known, and many a man has occasional flashes of astral consciousness without any awakening of etheric vision at all. And this irregularity of development is one of the principal causes of man's extraordinary liability to error in matters of clairvoyance—a liability from which there is no escape except by a long course of careful training under a qualified teacher.

Students of Theosophical literature are well aware that there are such teachers to be found—that even in this materialistic nineteenth century the old saying is still true, that “when the pupil is ready, the Master is ready also,” and that “in the hall of learning, when he is capable of entering there, the disciple will always find his Master.”²² They are well aware also that only under such guidance can a man develop his latent powers in safety and with certainty, since they know how fatally easy it is for the untrained clairvoyant to deceive himself as to the meaning and value of what he sees, or even absolutely to distort his vision completely in bringing it down into his physical consciousness.

It does not follow that even the pupil who is receiving regular instruction in the use of occult powers will find them unfolding themselves exactly in the regular order which was suggested above as probably ideal. His previous progress may not have been such as to make this for him the easiest or most desirable road; but at any rate he is in the hands of one who is perfectly competent to be his guide in spiritual development, and he rests in perfect contentment that the way along which he is taken will be that which is the best way for him.

Another great advantage which he gains is that whatever faculties he may acquire are definitely under his command and can be used fully and constantly when he needs them for his Theosophical work; whereas in the case of the untrained man such powers often manifest themselves only very partially and spasmodically, and appear to come and go, as it were, at their own sweet will.

Testimonies by other Theosophists

In a Roof talk given on 20 March 1953, N. Sri Ram, former President of the Theosophical Society, spoke about the attitude with which C. W. Leadbeater had come to Adyar:

CWL came to Adyar with no expectations whatever of occult advancement. He came in attitude of true dedication, hoping to find some work to do here. I think he had the idea that probably he would have to stick stamps on envelopes or sweep the rooms. In those days Theosophists had very little money and Adyar did not have such a staff of sweepers and servants as at present. He anticipated quite a humble role as a worker here; expecting nothing, he gained all. That is a very wonderful and significant point. (<http://www.cwlworld.info/html/testimonies.html>)

²² See Rule 21 of *Light on the Path*.

In his book *The Boyhood of J. Krishnamurti* (Chetana Books, Bombay, 1977), Russell Balfour-Clarke, who had known and worked with CWL since 1909, had this to say:

His appearance, when I first met him was of a well-built man around sixty-five years, about five feet nine inches tall with whitening hair parted in the middle, blue-grey eyes, and an ample beard. He seemed to be taller than he was because he stood and walked in a very upright manner. He looked very much like Bernard Shaw. His character was a combination of scientific enquiry and a great power of affection – selfless and retiring, but withal a very magnetic personality.

I must put on record that during my most intimate association with him, though I found him in company with teenage boys, *I never saw or heard of any behaviour or words* which would support any of the charges or insinuations made against him of immoral sexual tendencies. He was a clean living man, and his influence was a strongly purifying and uplifting one.

Ernest Wood, who had also known and worked with CWL from 1909 onwards, in his book *Is This Theosophy?* (London: Rider & Co. Paternoster House, E.C. 1936) wrote:

My own position with regard to Mr. Leadbeater, therefore, was midway between the extremes of acceptance and rejection. It was that of one who had otherwise had convincing proof of the existence of clairvoyant power (though not on anything like the lavish scale presented by Mr. Leadbeater, nor of the perfect accuracy which he always took for granted in his own case), who did not see any reason why Mr. Leadbeater should cheat, but many reasons why he should not do so, who, knowing him and liking him, was prepared to give him the benefit of the doubt where at all reasonable, who at the same time knew that human nature was streaky (like bacon, as it has been said) and did not expect Mr. Leadbeater to be perfect in all respects, even though the devotees thought him to be so. (p. 142)

There had been charges against Mr. Leadbeater of very reprehensible actions with boys, but Mrs. Besant had been satisfied that they were unsound, and had readmitted him to her closest friendship. I am convinced to this day that he loved young people and would do nothing intentionally to harm them, and during the whole of my close contact with him, intermittently covering thirteen years, I never saw in him any signs of sexual excitement or desire. Only once or twice we talked of the attacks made upon him. He said that evidence had been manufactured against him. He had given advice, in good faith, and with the best intentions, which Mrs. Besant had disapproved. In deference to her wishes, he had promised not to give that advice again, although his opinion still was that it was the best under the circumstances.

(p. 142-143)

Irving S. Cooper, an American Theosophist, paid this tribute to him (*Theosophy in Australasia*, February 1920):

But how powerless are words to describe a great character. Silence is oftentimes a finer tribute than a wealth of well-chosen phrases. Bishop Leadbeater often reminds me of a mountain. You recall the words of Marcus Aurelius: “Live like a mountain

against which storms dash in vain.” He is like that. He has weathered many storms – that ever seems to be the sad experience of Earth’s greatest children – but they have never affected him. He has quietly worked on with serenity undisturbed. He is so big a man that only on unusual occasions do we realise the noble proportions of his character. His breadth of mind and depth of sympathy are so much a part of him that we have come to take them for granted. He has never sought for recognition, and so is not one of the popularly accepted leaders of the world. The future will value him far more. Already among the few, scattered on five continents, he is known, loved and revered. Along the quiet channels of books, lectures, and letters he has poured comfort and knowledge to thousands. We want him to know on this his seventy-third birthday that those he has helped are not ungrateful.

Col. Henry Steel Olcott, President-Founder of the TS, in a letter to CWL on 17 September 1905, wrote:

Accept my best thanks for your excellent article and the covering letter of August 19th. After consultation with the printers I find that we can get in very nicely the diagram and even the green wave-line without too much expense. It will be reduced so as to make it a two-page folding leaf. Of course you have noticed how much I have used of your American lectures in the current and last volumes of the Theosophist. It is because you have the happy talent of conveying very distinctly and succinctly your views: in fact, between your entity and myself and in strict confidence, I may say that the “C.W.L.” personality is about the best writer that we have in the Society, besides being a most fascinating chap.

My dear Charles, you have certainly done splendid work for the movement wherever you have been: I rub my eyes to be sure that it is not a dream and that the fellow who is doing so much is the very same who made me swear so awfully at Adyar and Colombo because of his curate-like limitations. Lord! how I did swear at you – not being the seventh son of a seventh son, hence not a prophet.

(Adyar Archives)

Views of Count Hermann Keyserling

In his book *The Travel Diary of a Philosopher* (New York, Harcourt, Brace and Company, 1919), Count Keyserling writes about CWL’s clairvoyant work:

Let us suppose now that it is possible to perceive directly the material formations which are created and pass away in the process of thought and feeling: we would thus have arrived at the higher spheres of occultism. It has not yet been proved scientifically that such a possibility exists in practice. In principle it does exist, and anyone who reads what C. W. Leadbeater, for instance, has told us about these spheres, can hardly doubt that he at any rate does feel at home in them, for all the statements which we can control, in so far as they are directly connected with events in our own sphere of life, are in themselves so probable and agree so perfectly with the known nature of psychic phenomena, that it would be much more remarkable if Leadbeater were wrong. Above all, however, I am inclined to accept as probable the

assertion of the occultists for epistemological considerations. There is no doubt that the reality which we experience normally is only a qualified section of the whole realm of reality, whose character is conditioned by our psychophysical organism (this is the real significance of the teaching of Kant: 'My world is representation'). And this certainty allows us to draw a further conclusion, namely, that, if we should succeed in acquiring a different organisation, then the merely human barriers and forms would lose their validity. Nature, as we perceive her with our senses and our intellects, is only our 'Merkwelt,' as Uexküll would say. The forms of recognition which have been proved by Kant and his followers, relate only to the structural plan of specific souls. If therefore its boundaries can be moved, it should be possible, not only to enlarge, but to exceed the limitations laid down by Kant. Whether this is de facto possible has not yet been ascertained scientifically, but it seems to me to be most significant that the assertions of the occultists correspond from beginning to end with the postulates of criticism: they all teach that the power of increasing experience and experiencing differently is dependent upon the formation of new organs; that the acquisition of powers of clairvoyance is exactly like the acquisition of sight on the part of a blind man, and that the step on to 'higher' planes of reality means nothing but stepping beyond the frame of Kantian experience. In any case, all philosophers, psychologists and biologists would do well to concern themselves at long last seriously with occult literature. I have pointed, among the writers who are in question, to Leadbeater, although this clairvoyant does not enjoy general appreciation even among his own group: I did so because I have found his writings, in spite of the frequency of childish traits in them, more instructive than others of their kind. He is the only one whom I know, whose power of observation is more or less on the level of a scientist, and he is the only one whose descriptions are plain and simple. In the ordinary sense of the word he is not talented enough in order to invent what he declares he has seen, nor, like Rudolph Steiner, is he capable of working upon his material in such a way that it would be difficult to differentiate between that which he has perceived and that which he has added. He is hardly intellectually equal to his material. Nevertheless, again and again I meet with assertions on his part, which, on the one hand, are probable, and, on the other, correspond to philosophical truths. What he sees after his own fashion (very often without understanding it) is in the highest degree full of significance. He will, therefore, in all probability have seen something which really exists.

E. L. Gardner's Criticisms of CWL's Observations

In his well-known booklet *There is no Religion Higher than Truth* (1963), E. L. Gardner, a prominent member of the TS in England at that time, made very critical assessments about some of CWL's clairvoyant perceptions, particularly in connection with the Masters and the Coming of the World Teacher through the young boy J. Krishnamurti. Mr Gardner wrote:

With the advantage of forty years perspective, plus the letters to Annie Besant and the events of 1920-30, it is now clear (as some have long known or suspected) that the Lord Maitreya and the Masters with whom Leadbeater was on such familiar terms were his own thought-creations.

Yet I feel certain that there was no intention to deceive. Bishop Leadbeater's honesty and sincerity were undoubted. His clairvoyance was unquestioned. It was by that faculty that he discovered the boy Krishnamurti, who has at any rate turned out to be a great leader of thought, widely acknowledged all over the world. This discovery in itself was no small feat, and it was not an isolated case. And Leadbeater's frequent references to the Masters were, from his own point of view, utterly sincere and true. Nor was it a case of a split mind. The projection was a vivid example of the phenomenon of 'unconscious kriyāśakti'.

In his article 'Kriyāśakti, Conscious and Unconscious', published in *The Theosophist* (July, 1963). Mr Gardner adds:

The Sanskrit word Kriyāśakti is defined as the Power of Creative Thought. It is a well-known term in Occultism, and its meaning has been abundantly demonstrated during the past few decades in research work on the mysteries of the human mind. The description of the mind by Patañjali, given long ago, is still much to the point:

The mind may be compared to a lens in the form of a sphere, so constructed as to be capable of giving a three-dimensional image inside itself of every external object. (Book 1, 41 – Stephen's translation)

Below is an account by CWL to Fabrizio Ruspoli of an event that took place on 28 December 1911 in Benares, when Krishnaji, as the Head of the Order of the Star, was handing over certificates of membership to new members. It shows that the announcement of Krishnaji as the vehicle for the World Teacher was made by Annie Besant, not by CWL:

All at once the hall was filled with a tremendous power, which was so evidently flowing through Krishna that the next member fell at his feet, overwhelmed by this mighty rush of force. I have never seen or felt anything in the like of it; it reminded one irresistibly of the rushing, mighty wind, and the outpouring of the Holy Ghost at Pentecost. The tension was enormous, and everyone in the room was most powerfully affected. It was the kind of thing that we read about in the old scriptures, and think exaggerated; but here it was before us in the twentieth century. ... At a meeting [of the Esoteric Section] the President said for the first time that, after what they had seen and felt, it was no longer possible to make even a pretence of concealing the fact that Krishna's body had been chosen by the Bodhisattva, and was even now being attuned by Him. (*Krishnamurti: Years of Awakening* by Mary Lutyens, John Murray, London, 1975, p. 55.)

Early articles by CWL in *Lucifer*²³

Dreams (November 1895), "first, to consider rather carefully the mechanism — physical, etheric and astral — by means of which impressions are conveyed to our consciousness; secondly, to see how the consciousness in its turn affects and uses this mechanism; thirdly, to note the condition both of the consciousness and its mechanism during sleep; and fourthly, to enquire how the various kinds of dreams which men experience are thereby produced."

²³ A journal founded by Madame Blavatsky in London, in 1887.

(First published as a book in 1903 and reprinted ever since. It was translated into Braille, German, Dutch, Indonesian, Italian, Gujarati and Bengali.)

Devachan (January 1896), “a realm of nature which is of exceeding importance to us — a vast and splendid world of vivid life in which we are living now as well as in the periods intervening between physical incarnations”. (First published as a book in 1902 and later translated into Italian, Kannada, Tamil, Dutch and French.)

Invisible Helpers (November 1896), “among the beautiful conceptions which Theosophy has restored to us stands pre-eminent that of the great helpful agencies of nature”. (First published as a book in 1899 and translated into Hindi, Guwahati, French, Japanese, Spanish, Braille, Bulgarian, Russian and Portuguese.)

Extracts from the Vahan

Extracts from the Vahan is a book, edited by Sarah Corbett and published in 1904, consisting of material originally published in *The Vahan*, a publication of the Council of the British Section of the Theosophical Society, from 1891 to 1904. Below are some of the questions or comments by enquirers which were answered by C. W. Leadbeater during the period of 1895 to 1902:

Do actions performed in dreams affect physical plane Karma?

Can the dream-life be controlled? If so, what is the best method?

How are clairvoyants capable of recognising the etheric double?

(With Annie Besant) At the death of the physical body which remaining vehicles are capable of independent manifestation?

Interfering with Karma is not possible – the idea is wildly absurd.

(With Bertram Keightley) Karma and Heredity - What is and what isn't transmitted from life to life?

The actual process in thought transference seems analogous to ordinary physical vision.

Do deceased individuals pass consciously through all of the divisions of the astral plane?

After death, the physical and etheric bodies disintegrate independently.

Have the figures seen in dreams any subjective or real existence of their own?

On which plane of the universe are the akashic mental images recorded?

Does the etheric double sometimes leave the body? (the dangers of long term mediumship).

Essential books by CWL that involved clairvoyant investigation

His clairvoyant investigations went on to produce books of wide ranging appeal which brought many thousands of people in contact with the uplifting teachings of Theosophy.

Some of them include:

The Astral Plane (first published in 1895 and translated into Japanese, Portuguese, Braille, Serbian, Kannada, French, Italian, Spanish, and Russian)

Thought-Forms (with Annie Besant, first published in 1901 and translated into several European languages, including French, German, Italian, Portuguese, Russian, Spanish)

Man, Visible and Invisible (first published in 1902 and translated into Kannada, Portuguese,

Finnish, Dutch, Italian and German)

The Science of the Sacraments (first published in 1920 and translated into Spanish, French and German)

The Masters and the Path (first published in 1925 and translated into Kannada, Portuguese, Greek, Hindi, Marathi, Spanish, Gujarati, Malayalam, French, Italian, Braille, Dutch, German, Finnish, Norwegian, Hungarian and Telugu)

Hidden Life in Freemasonry (first published in 1926 and translated into French, Portuguese, Greek, German, Spanish and Dutch)

The Inner Life (first published in 1910 and translated into Kannada, Gujarati, Hindi, Braille, German, Dutch, Marathi, Finnish, and Spanish)

The Chakras (first published in 1927 and translated into Hungarian, Italian, Kannada, Marathi, Dutch, French, German, Spanish, Portuguese, Finnish and Norwegian)

and ***The Hidden Side of Things*** (first published in 1913 and translated into Dutch, Italian, Finnish, Norwegian and French).

Some of CWL's clairvoyant predictions

One of the fair principles regarding published works is that they are to be judged on their own merit. I would like to draw attention to two passages of *Man: Whence, How and Whither*²⁴. It is a record of clairvoyant investigations done at Adyar in the summer of 1910 by both Annie Besant and C. W. Leadbeater, although the parts I am quoting from refer to his vision of the distant future:

The daily newspaper has disappeared – or perhaps we may rather say that it survives in a much amended form. To make it comprehensible it must be premised that in each house there is a machine which is a kind of combination of a telephone and recording tape-machine. This is in connection with a central office in the capital city, and is so arranged that not only can one speak through it as through a telephone, but that anything written or drawn upon a specially prepared plate and put into the box of the large machine at the central office will reproduce itself automatically upon slips which fall into the box of the machine in each of the houses. What takes the place of the morning newspaper is managed in this way. It may be said that each person has his newspaper printed in his own house. When any news of importance arrives at any time it is instantly forwarded in this way to every house in the community; but a special collection of such news is sent early each morning and is commonly called *Community Breakfast Chat*. (chapter xxvi, p. 430)

Was he describing, in the language of his time, what we now call the Internet?

Practically the whole world has federated itself politically. Europe seems to be a Confederation with a kind of Reichstag [Parliament], to which all countries send representatives. This central body adjusts matters, and Kings of the various countries are Presidents of the Confederation in rotation. (chapter xxvii, p. 455)

²⁴ The Theosophical Publishing House, Adyar, Madras, 1913,

Was he describing what we know today as the European Union and the European Parliament?

The New Power

Was this a statement about global sustainability in the future?

One feature which makes an enormous difference is the way in which power is supplied. There are no longer any fires anywhere, and therefore no heat, no grime, no smoke, and hardly any dust. The whole world has evolved by this time beyond the use of steam, or any other form of power which needs heat to generate it. There seems to have been an intermediate period when some method was discovered of transferring electrical power without loss for enormous distances, and at that time all the available water-power of the earth was collected and syndicated; falls in Central Africa and in all sorts of out-of-the-way places were made to contribute their share, and all this was gathered together at great central stations and internationally distributed. Tremendous as was the power available in that way, it has now been altogether transcended, and all that elaborate arrangement has been rendered useless by the discovery of the best method to utilise what the late Mr. Keely called dynaspheric force – the force concealed in every atom of physical matter.

It will be remembered that as long ago as 1907, Sir Oliver Lodge remarked that “the total output of a million-kilowatt station for thirty million years exists permanently and at present inaccessible in every cubic millimetre of space”. (*Philosophical Magazine*, April, 1907, p. 493.) At the period which we are now describing, this power is no longer inaccessible, and consequently unlimited power is supplied free to everyone all over the world. It is on tap, like gas or water, in every house and every factory in this community, as well as everywhere else where it is needed, and it can be utilised for all possible purposes to which power can be turned. Every kind of work all over the world is now done in this way. Heating and lighting are simply manifestations of it. For example, whenever heat is required, no one in any civilised country dreams of going through the clumsy and wasteful process of lighting a fire. He simply turns on the force and, by a tiny little instrument which can be carried in the pocket, converts it into heat at exactly the point required. A temperature of many thousands of degrees can be produced instantly wherever needed, even in an area as small as a pin’s head.

By this power all the machines are running in the factory which we inspected, and one result of this is that all the workers emerge at the end of the day without having even soiled their hands. Another consequence is that the factory is no longer the ugly and barren horror to which in earlier ages we were painfully accustomed. It is beautifully decorated-- all the pillars are carved and wreathed with intricate ornament, and there are statues standing all about, white and rose and purple-- the last being made of porphyry beautifully polished. Like all the rest of the buildings, the factory has no walls, but only pillars. The girls wear flowers in their hair, and indeed flowers plentifully decorate the factory in all directions. It is quite as beautiful architecturally as a private house.²⁵

²⁵ *The Inner Life*, pp. 439-441.

Mars

Although no evidence of human-like form has been found on Mars, some of CWL's observations regarding the presence of water on that planet in its past and the temperature around the equator are apparently consistent with modern scientific discoveries. See <https://www.nasa.gov/press-release/nasa-confirms-evidence-that-liquid-water-flows-on-today-s-mars>.

Theosophy.Wiki (<https://theosophy.wiki>), which is a wonderful resource for students of Theosophy and the history of the Theosophical Society, has a web page dedicated to the complex subject of Inner and Outer Rounds and their role in evolution. CWL, in his book *The Inner Life*, says that the small population on Mars is part of an Inner Round, which has not been verified by modern science. The following is Theosophy.Wiki's link to the subject of Inner and Outer Rounds: [https://theosophy.wiki/en/Inner and Outer Rounds](https://theosophy.wiki/en/Inner_and_Outer_Rounds).

“The temperature on Mars may reach a high of about 70 degrees Fahrenheit (20 degrees Celsius) at noon, at the equator in the summer, or a low of about -225 degrees Fahrenheit (-153 degrees Celsius) at the poles. ... In the mid-latitudes, the average temperature would be about -50 degrees Celsius with a nighttime minimum of -60 degrees Celsius and a summer midday maximum of about 0 degrees Celsius.” (NASA)

The present condition of the planet Mars is by no means unpleasant. It is a smaller planet than the Earth and more advanced in age. I do not mean that it is actually older in years, for the whole chain of worlds came into existence – not simultaneously indeed – but within a certain definite area of time. But being smaller it lives its life as a planet more quickly. It cooled more rapidly from the nebulous condition, and it has passed through its other stages with corresponding celerity. When humanity occupied it in the third round it was in much the same condition as is the Earth at the present time – that is to say, there was much more water than land on its surface. Now it has passed into comparative old age, and the water surface is far less than that of land. Large areas of it are at present desert, covered with a bright orange sand which gives the planet the peculiar hue by which we so readily recognize it. Like that of many of our own deserts, the soil is probably fertile enough if the great irrigation system were extended to it, as it no doubt would have been if humanity had remained upon it until now.²⁶

Mars is much farther from the centre of the system than we are, and consequently the sun appears to its inhabitants scarcely more than half the size that it does to us. Nevertheless the climate of the inhabited portions of the planet is very good, the temperature during the day at the equator being usually about 70° Fahrenheit, though there are not many nights in the year when there is not a touch of frost. Clouds are almost unknown, the sky being for most of the year entirely clear. The country is therefore to a large extent free from the unpleasantness of rain or snow. The Martian day is a few minutes longer than our own and their year is nearly twice as long as ours, and the variation of the seasons in the inhabited part is but slight.²⁷

²⁶ Leadbeater, C. W., *The Inner Life*, vol. 2, The Theosophical Publishing House, Adyar, Madras, 1912, p. 723.

²⁷ Op. cit. p. 726.

Occult Chemistry

In the third edition of the book *Occult Chemistry*, published in November 1950 by The Theosophical Publishing House, Adyar, Madras, India, C. Jinarajadasa says in the Introduction:

This work contains a record of clairvoyant investigations into the structure of matter. The observations were carried out at intervals over a period of nearly forty years, the first in August 1895 and the last in October 1933. The two investigators, Annie Besant (1847-1933) and C. W. Leadbeater (1847-1934) were trained clairvoyants and well equipped to check and supplement each other's work.

Method of Investigation: The method is unique and difficult to explain. Many have heard of the word "clairvoyance" (clear-seeing), connoting the cognition of sights and sounds not perceived by ordinary people. In India the term Yoga is sometimes related to faculties that are beyond ordinary cognition. It is stated in Indian Yoga that one who has trained himself "can make himself infinitesimally small at will". This does not mean that he undergoes a diminution in bodily size, but only that, relatively, his conception of himself can be so minimized that objects which normally are small appear to him as large. The two investigators had been trained by their Eastern Gurus or Teachers to exercise this unique faculty of Yoga, so that when they observed a chemical atom it appeared to their vision as highly magnified.²⁸

G. E. Sutcliffe, in his book *Studies in Occult Chemistry and Physics*²⁹, Volume One, states:

Although the results of occult investigation into the nature of the chemical elements have been before the world for more than a dozen years, the work of linking these up with those of Western science has made but little progress, and one of the objects of these studies is to effect this purpose. It will be well in the first place to note a few of the links already made. 1. At the meeting of the British Association in 1913, F. W.

Aston announced the discovery of a new chemical element of atomic weight 22, to which he gave the name of Meta-neon, an account of which is given in Prof. Soddy's *Chemistry of the Radio-Elements* (Part II, p. 35), published in 1914. On June 3rd, 1920, Prof. Rutherford announced to the Royal Society the discovery of another new element of atomic weight 3, an account of which will be found in *Nature* of June 17th, 1920 (p. 501). In the first edition of *Occult Chemistry* (p. 4), published in 1908, both the above elements are marked with an asterisk, as being elements which had been discovered by our occult investigators, but which were unknown to Western science. It is thus seen that Western physicists confirm these discoveries, in the one case five, and in the other twelve, years later. The above constitutes perhaps the clearest proof so far published of the reliability of occult methods of research, but we hope to show in the course of these studies that it is only one out of many proofs that are now available.

²⁸ Besant, Annie; Leadbeater, C. W., *Occult Chemistry*, The Theosophical Publishing House, Adyar, Madras, 1950, p. 1.

²⁹ Theosophical Publishing House, Adyar, Madras, India, 1923, pp. 1, 2.

In 1934, E. Lester Smith and V. Wallace Slater published a Transaction of the Science Group, of The Theosophical Research Centre in London, entitled *The Field of Occult Chemistry*. After examining the contents of Besant's and Leadbeater's book they reached the conclusion that their description of several chemical elements did not correlate to modern science. It would take almost fifty years until a new study, *Extrasensory Perception of Quarks* by Stephen Phillips³⁰, would present a fresh and scientific view which validated the clairvoyant observations of those two Theosophical authors.

In their article 'Occult Chemistry Revisited', Andre Clewell and Stephen M. Phillips (*Quest*, a Journal of the Theosophical Society in America, Winter 2015 issue), stated:

Besant and Leadbeater not only described the inner structure of atoms, they identified four new elements (promethium, technetium, astatine, francium) before scientists discovered them. They described several isotopes (elements with atoms containing extra neutrons) before isotopes were known to science. They discovered that geometrical configurations of atoms corresponded to the position of elements in the Periodic Table of Elements. They discovered that the atomic weights of all natural elements, as determined by science, were proportional to the number of ultimate physical atoms (UPAs) in each atom. UPAs were the smallest discrete subatomic structures that Besant and Leadbeater discerned.

In his article 'Occultism and the atom: the curious story of isotopes' (*Physics Today*, September 2003), Jeff Hughes, who was one of the first permanent members of staff at the Centre for the History of Science, Technology and Medicine at the University of Manchester, and a member of the International Academy of the History of Science, states:

It is telling that [Francis] Aston [Nobel Prize Winner for Chemistry in 1922] was familiar with Besant and Leadbeater's book, and even more so that he chose to adopt their name "meta-neon" for his new gas. After all, naming is important in science, in reflecting credit attribution and intellectual networks. It may even be that Besant and Leadbeater's claims provided Aston and Thomson with a valuable resource in grounding the experimental discovery of a new element: it gave them a peg, as it were, on which to hang and make sense of the neon-22 anomaly. It thus seems highly likely that theosophy had a small, but significant, impact in physics, as well as in other areas such as art, music and philosophy.

Here is a link to a web page of Theosophy-Wiki making available online resources on *Occult Chemistry*: [https://theosophy.wiki/en/Occult_Chemistry_\(book\)#Online_resources](https://theosophy.wiki/en/Occult_Chemistry_(book)#Online_resources).

Krishnamurti

³⁰ The Theosophical Publishing House, Wheaton, Illinois, 1995.

Annie Besant, as President of the TS, had left Adyar on 22nd April 1909 on an extensive lecture tour of Europe and America, and would not return until November. Ernest Wood described the encounter that happened on the Adyar beach, where CWL saw some boys playing, sometime after Mrs Besant departure:

One evening Leadbeater went with his young assistants to bathe and on returning to the bungalow told Wood that one of the boys on the beach had the most wonderful aura he had ever seen, without a particle of selfishness in it. Wood expressed great surprise on being told that this boy was Krishna, for having helped him with his homework he considered him to be particularly dim-witted. Leadbeater, unshaken, predicted that one day the boy would become a spiritual teacher and a great orator. 'How great? As great as Mrs Besant?' Wood asked. 'Much greater,' Leadbeater replied. The exact date of Leadbeater's first meeting with Krishna is uncertain but as Mrs Besant left Adyar on April 22 without, apparently, hearing anything about it, the meeting probably did not take place until after her departure.³¹

Mary Lutyens comments on the appearance of the boy Krishna when CWL 'discovered' him:

It could not have been Krishna's outward appearance that struck Leadbeater, for apart from his wonderful eyes, he was not at all prepossessing at that time. He was under-nourished, scrawny and dirty; his ribs showed through his skin and he had a persistent cough; his teeth were crooked and he wore his hair in the customary Brahmin fashion of South India, shaved in front to the crown and falling to below his knees in a pigtail at the back; moreover his vacant expression gave him an almost moronic look. People who had known him before he was 'discovered' by Leadbeater said there was little difference between him and his youngest brother, Sadanand. Moreover, according to Wood, he was so extremely weak physically that his father declared more than once that he was bound to die.³²

In a letter to George S. Arundale, dated 24th March 1911, CWL says:

If anyone asks me whether his body is to be used by the coming Christ, I always say that that is not my business, and I am simply doing what I am told in trying to prepare him for an important work in the future.

The Atomic Power

A correspondent has brought to our attention that on May 1913, CWL published an article in *The American Theosophist* entitled 'Exoteric and Esoteric', where he prophesied:

"All new inventions which are capable of being used for purposes of destruction as being so employed as soon as their secret is mastered. We see it in the case of the aeroplane and the submarine boat, just as we saw it before in the case of the balloon,

³¹ Lutyens, Mary, *Krishnamurti – The Years of Awakening*, London: John Murray, 1975, p. 21.

³² Op. cit., p. 21.

the steam vessel and the telegraph. If the enormously greater power which lies dormant in every atom were put into the hands of the men today, should we not see a further exemplification of the same evil tendency? Until the nations have become sufficiently civilized to abandon the barbarities of war, it is obviously undesirable to put in their hands powers far transcending anything which they know at present. No doubt, in due course of time the scientific men of the day will discover these things by themselves.” (pp. 653-654)

In Wikipedia one can see that about twenty years later, in 1932 physicist Ernest Rutherford discovered that when lithium atoms were “split” by protons from a proton accelerator, immense amounts of energy were released in accordance with the principle of mass-energy equivalence. The concept of a nuclear chain reaction was hypothesized in 1933. In 1939, scientists in many countries (including the United States, the United Kingdom, France, Germany, and the Soviet Union) petitioned their governments for support of nuclear fission research, just on the cusp of World War II, for the development of a nuclear weapon.

First World War

Ernest Wood, in his book *Is This Theosophy?*, mentions CWL’s clairvoyant insights about the First World War:

The series appeared in the magazine³³ under the heading of “The Beginnings of the Sixth Root Race” and was afterwards incorporated in a book containing other investigations entitled *Man: Whence, How, and Whither?*

In connection with this investigation Mr. Leadbeater also talked to us of other future incidents which came within his vision, to occur within fifty years. The force in the atom would be tapped and would replace electricity, far within the fifty years—of which, by the way, twenty-six have already gone. There would be a great war, in which Germany and England would be opposed. Germany would be defeated and Holland would gain an accession of territory in Europe! It was thought advisable not to print such items as the last. Mr. Leadbeater always had the coming war much on his mind, and when early in 1914 I was thinking of accepting an invitation to become National Lecturer of the British Section of the Society, he advised me strongly not to go: “It will be of no use; that war will be coming on soon.” I took his advice and remained in India.

Dealing with Fire Elementals

In the book *Clairvoyant Investigations by C.W. Leadbeater and “the Lives of Alcyone” (J. Krishnamurti)* Some facts described, by Ernest Wood, with notes by C. Jinarajadasa, privately published by C. Jinarajadasa in 1947, Ernest Wood, who was at Adyar working with CWL at that time, narrates an episode in which CWL was dealing with what nowadays would be called poltergeist:

³³ *The Theosophist*.

There was a lot of other work. Many people used to write about their friends or relations who had died, whether the Invisible Helpers could take care of them in some way. Mr. Leadbeater would always go to work patiently and just investigate the matter and either dictate a reply or tell me to write such and such a thing. There was a case in which he gave instructions for the use of that mantra which you will find in my book on Concentration. There was a bad case of fire elementals that was occurring in the north of India. Wherever a certain person went, things used to catch fire. Mr. Leadbeater got me to write down the mantra, sent it up there and explained how it should be used, and our friend in the north of India used the mantra and the fire elementals were cleaned out entirely. People would sometimes send lockets to be magnetized and afterwards would say that they had been relieved of the voices that were annoying them or the fears that were oppressing them.

The Mystery

The story of CWL's beginnings in the Theosophical Society is nothing short of extraordinary: joined the Society under the auspices of A. P. Sinnett; started working for the London Lodge; wrote a letter to the Spiritualist journal *Light* defending Theosophy regarding misconceived views; wrote a letter to one of the Mahatmas and later on met Madame Blavatsky and Colonel Olcott. He had to wait seven months before a reply arrived, which came when HPB was in London. She was the occult intermediary for him to receive the second letter from Master K.H., instructing him to go to Adyar 'immediately'. When these two letters were received by CWL he was still a clergyman in the Church of England, in charge of the Bramshott Parish Church in Liphook, Hampshire.

Why did the Mahatma want CWL to go to Adyar immediately, which caused him to resign from a financially safe position in the Church? And why would a Mahatma pay attention to a Christian priest when their views about the Church and the clergy were clearly known within the TS?

Why did Madame Blavatsky encourage this young man during the seven years between 1884 and 1891, the year she died? She was an advanced Chela of the Masters, trained by them in Tibet, and capable to see through people. Writing in *The Path* (December 1886, a journal edited by William Q. Judge), HPB gives a rather graphic statistics about how difficult it is to tread the spiritual Path: 'During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of lay candidates – only three who have not hitherto failed, and one only who had a full success.' The fact that she continued to communicate with, and encourage, CWL may be one of several indications that he had not failed. She wrote the following in his personal copy of *The Key to Theosophy* which she presented to him in 1891, the year she died: "To my old and well-beloved friend, Charles Leadbeater, from his fraternally, H. P. Blavatsky."

His membership of a select group of esoteric students under Swami T. Subba Row and his sheltered life at the Octagonal Bungalow at Adyar were ideal preparations for his training. The fact that he died without giving out the details of that training shows that he adopted the Master's directive to the letter, like HPB did after she returned from Tibet.

Regarding all the above his detractors have exercised their own variety of relativism and found their own explanations for their own ever present prejudices. But there is one

accomplishment by CWL that is difficult to dismiss as an illusion, a trick or propaganda: the discovery of Krishnaji on the Adyar beach in 1909. How could CWL see a future teacher and vehicle for the Bodhisattva in a half emaciated boy, ridden with lice, who was being whacked by his teacher on the head with a cane every day for having a vacant look, a boy who was perceived to be incapable of learning?

The mystery of that discovery is intertwined with the mystery of his training. And there is more. In the first letter Master K.H. wrote to him he said: ‘Like the “true man” of Carlyle who is not to be seduced by ease – “difficulty, abnegation, martyrdom, death are the *allurements* that act” during the hours of trial on the heart of a true chela.’ Was he preparing him for what was to come?

In the second letter the Master makes it clear that he would be close at hand: ‘Let no one know that you are going, and may the blessing of our Lord and my poor blessing shield you from every evil in your new life.’

The mystery of C. W. Leadbeater’s occult training is the mystery of his Master’s promise to him, which was earned by a life of selflessness and readiness to serve.



The Octagonal Bungalow, CWL’s residence at Adyar
(Photo by Pedro Oliveira, 2010)