

Unity or multiplicity in the Theosophical Movement

by Hans van Aurich – The Netherlands

In the beginning of this century, a book entitled *Theosofie* by the Dutch author and Theosophist Ruud D.C. Jansen came my way. It is a small book pretending to be a small guide on the origin of the theosophical movement and a bird's-eye view on the theosophical topics.

It astonished me that the writer discerned, in a small country as The Netherlands, eight organisations calling themselves theosophical together with the Arcane school (Alice Bailey), the Liberal Catholic Church and the International Order of the Round Table. The Theosophical palette in the Netherlands is therefore much extended. Although fractionation possibly is a typical Dutch vice, nevertheless one observes elsewhere in the world fractionation of the Theosophical movement as well.

What is the reason, you wonder. If you compare Theosophy with life, it is easy to understand. Life has nevertheless one source or more strongly: Life is the source of our very existence. If you want to reach that source, you must become the source. In practice people approach this entirely different. One wants to selfishly embrace life, which means keeping it for yourself and therefore it becomes a matter of possession instead of a matter of being. And of course it does not work this way, you only can *be* Life.

A parallel occurs with Theosophy, meanwhile rapidly degenerating into *the* Theosophy. As *the* Theosophy is a restriction of theosophy as such, people approach it in a completely different way. Instead of living Theosophy or being Theosophy, some individuals want to selfishly embrace Theosophy in order to hold it for themselves, claiming the right to know everything of Theosophy.

It is this attitude that drifts the student away from the real source which is Unity. Because of this he is living in a lower amplitude of vibration,