

distinction should be made between Theosophy, which is the wisdom of nature, and the Theosophical literature, which is the vast production of works of authors connected to the Theosophical Society, including the founders. The confusion of these concepts can lead to dogmatism.

*5. What is your favourite Theosophical book and why?*

I do not have a favorite. I like very much the works of Blavatsky, such as *The Key to Theosophy*, and others, and also Krishnamurti's books that, for me, are tools for pure wisdom or Theosophy.

*6. What in your opinion is the biggest challenge the TS Adyar (as an organization) is facing at the moment?*

This is a very delicate moment in the life of our Society. For over thirty years, we had at the head of our work a leader that had permeated our institution with deep spirituality. Radha Burnier, for me, was someone far beyond a common Theosophist, like me. She had a way of being very quirky and her departure left a big void. I think the main challenge after her passage is to maintain the Society united and faithful to its original aims and purposes. Only through not dogmatic study that leads each, to a greater or lesser degree, to the discovery of truth, our Society can continue to be a light in the darkness that is human consciousness, including in the twenty-first century.

*7. Is there anything you would wish for the future of the Theosophical Movement?*

Yes. Unity and genuine spirituality. The members of the Theosophical movement must leave their egos aside to make that happen. For the Society to continue to be a useful instrument to its true founders, those who guided and inspired Blavatsky and Olcott to establish it, it is necessary that each member do their part in order not to allow it to dogmatize, nor to become a sect or belief. This requires, at the same time, freedom of thought and dedication to the pursuit of truth, not as something to be owned, but to be discovered in every moment.