

Theosophy Forward

Moving
ahead in
the 21st
century

Main theme in this issue

Our Work

**Towards the Memory of Sally Meeker
Colbert**

Is my Blavatsky better than yours?

Theosophy and the Theosophical Societies

International Theosophy Conferences (ITC)

**Principles of the Ancient Wisdom and
the Spiritual Path**

Theosophy Forward

This independent electronic magazine offers a portal to Theosophy for all those who believe that its teachings are timeless. It shuns passing fads, negativity, and the petty squabbles of sectarianism that mar even some efforts to propagate the eternal Truth. *Theosophy Forward* offers a positive and constructive outlook on current affairs.

Theosophy Forward encourages all Theosophists, of whatever organizations, as well as those who are unaligned but carry Theosophy in their hearts, to come together. Theosophists of any allegiance can meet and respectfully exchange views, because each of us is a centre for Theosophical work.

It needs to be underscored that strong ties are maintained with all the existing Theosophical Societies, but the magazine's commitment lies with Theosophy only and not with individuals or groups representing these various vehicles.

Theosophy Forward - 1st Quarter 2013

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Theosophy

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The Dream That Never Dies

by Boris de Zirkoff

[This article appeared in *Theosophia*, Volume XIII, No 3 (69) Winter 1956-57]

We had dreamt of a better world ... We had been told by figures prominent on the stage of current history that the chances for peace and good-will among men were greater than ever ... With eager thought and hopeful heart, we had pictured ourselves a global family of nations bent upon a common task - the building of a new commonwealth of the people, dedicated to the arts of peace and progress. The harnessing of the atom for the good of all men, the development of science and research across all boundary lines and racial discrimination, the recognition of the simple right of all men to unfold their own particular lines of growth and culture ... all these, and many other noble ideals were floating in the ambient air, seeking for embodiment.

Then suddenly, torn violently from these ideas which reflected but our over-optimism, we saw coming upon us from the surrounding darkness of unregenerate human nature a black cloud of cruelty, oppression, greed and inhumanity. Brothers were killing brothers; men were trampling the inherent dignity of other men like themselves; innocent men, women and children were mowed down with the latest implements of destruction; deeds of unspeakable cruelty, selfishness, and brutality gave the lie to streams of high-talking and lofty word-weaving, and people who but a short while before had declared themselves to be the

protagonists of liberty, freedom and equality, engaged in sordid chicanery, dishonest double-dealing, or outright rapine and devastation ...

We had dreamt of a better, nobler world ... Suddenly, we woke up from the enchanting, lovely dream, and looking around, after a few brief moments of dismay, found ourselves, of all places, back home in the jungle ... But our dream is not dead! It is still a living thing, pulsating, beating with its own heart-beat, flooding with its un-earthly radiance the higher levels of human consciousness, brooding over the imperfections of men and the temporary triumph of the powers of darkness ... That dream can never die! Out of it were born all the noble reforms throughout untold centuries of human progress; all the selfless deeds of valor which have helped the race to mount the thorny road of spiritual unfoldment and material growth; all the visions of the future which, from time to time, became the present, and gradually receded into the past, while greater visions rose upon the distant horizons of our hopes, beckoning us to come up higher ... Out of that ageless dream of human perfectibility and global consciousness came the mighty thoughts which have shaped the new forms of civilization, and gave impetus to men and women to attempt the seeming impossible, and to scale new heights of achievement ... Out of it will come other thoughts, yet mightier and nobler, which will sustain the coming generations in their struggle for a world of enduring peace and good-will among men ...

We enter through the mystic Portals of Januarius with hope undimmed. We see the old and venerable god Janus, with his two faces, one turned towards the past, and the other towards the future, to which he holds the key. Many doors did he open in

the past, now lost in the night of time; many other doors will he open into the un-dreamt possibilities of the future, and the ever-widening vistas of coming centuries.

It is precisely when the heavy clouds of human passions rise again from the depths of our as yet largely imperfect nature, that the time is auspicious to re-assert our noblest ideals, to take firm resolutions to work for the upliftment of the race, to impress upon our plastic minds thoughts of perpetual growth, endless improvement, unending change along the spiral course of evolution; it is just when ideals are trampled, and heroic deeds are denied or laughed at, that it is of paramount need for true men and women to proclaim the enduring strength of these ideals and the lasting value of noble action, backed by strong and lofty thoughts.

Herein lies the essential purpose and value of the modern Theosophical Movement. It is a granary of ideas intended to impregnate the fertile soil of a new cycle of thought, and its votaries are pioneers of the spirit, whose life is dedicated to the liberation of the human race from the shackles of the senses and the dominion of material interests. Others have done it in ages past, and still others will follow the present workers when these have gone to their temporary rest. It is a work of ages. It requires men and women of vision, to whom personal concerns of praise, well-being, recognition and reward are of very small value if any, and whose heart and mind are astir with the echo of a distant symphony whose chords are vibrant with the music of the spheres, whose strings respond to the Wind of the Spirit ...

The call is for men and women of magnanimous heart, of all-encompassing sympathy, of greatness of soul, whose quiet serenity of the spirit creates peace among discord, light in the

midst of darkness, wholeness in separateness and good-will among contention. With good old Horace we may say: "Every man whom perverse folly, whom ignorance of the truth drives on in blindness, the Porch of Chrysippus and his flock pronounce insane. This definition takes in whole nations, this takes in mighty kings, all save only the sage" (Satires, II, iii, 43-46.). The future will establish upon a sound scientific basis the fact that all inhumanity of man to man is a state of temporary insanity, a "descent" or "stepping down" from the natural level of genuine humanhood, and therefore must be treated as a disease of the mind and an affliction of the soul.

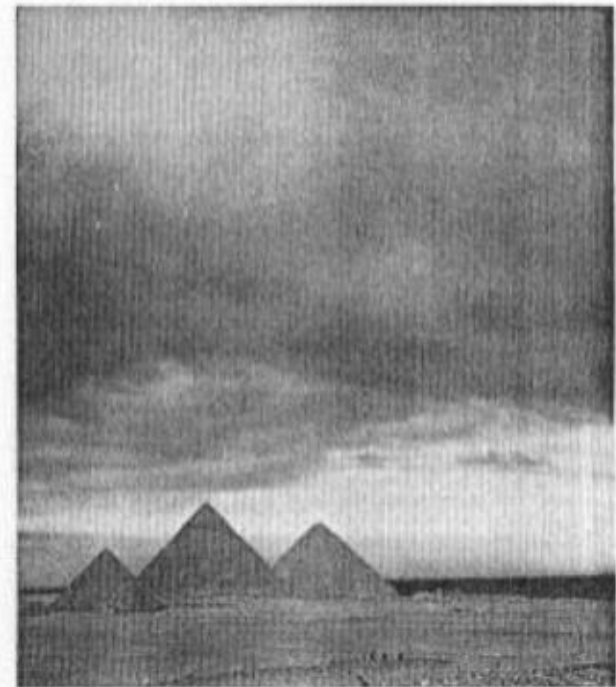
The road to spiritual growth lies through the jungle of our personal selfhood, and the barbed wire entanglements of our passions; through the bleak and dreary lands of despair and doubt, and on to the sunlit slopes of intuitive knowledge, towards the pure snow-covered peaks of our Spiritual Himalaya, where the unfading glory of our own Divine Self shines in the silent stratosphere of our own inner being.

THEOSOPHIA

A LIVING PHILOSOPHY FOR HUMANITY

VOL. XIII, No. 3 (69)

WINTER, 1956-1957



THE PYRAMIDS OF EGYPT

Our Work Series

This series highlights activities by sections, lodges, study or discussion groups, and internet forums from the various Theosophical traditions, but also activities by independent Theosophists or by individuals who are not aligned with any Theosophical organization but carry the teachings in their hearts.

The outer form is just a vehicle by which Theosophical ideas can be passed on to others. But any vehicle, no matter how respectable, is subject to the changes of time and therefore can easily and rapidly lose its significance. That is why the essential work is so indispensable.

Our Work Sally Colbert

Introduction by Jan Nicolaas Kind

Our dear friend and co-worker Sally passed away last February. I was actually editing her article for the OUR WORK series when I received the news. Sally was a stalwart worker for Theosophy all her life, and as its President supported the initiatives taken by International Theosophy Conferences to bring Unity about among all Theosophical traditions. She and her husband Jim had many plans still. Sally was a remarkable, loveable, no-nonsense woman who devoted her very last moments to the Cause. She was and is shining example for all of us; an inspiration to continue with the work that needs to be done. After consulting with Jim we have decided to honor Sally by publishing her contribution in full.

We, my husband Jim and I, are feeling the energy of union with all Theosophical traditions and are putting this into practice. Although I have a United Lodge of Theosophists background I now feel a kinship with all Theosophists. I was involved in bringing greater life into International Theosophy Conferences, Inc. and was its President for a number of years. My intention was to give this organization a primary focus for Theosophical unity. There is a statement in the teachings the Masters cannot help unless there is unity among Theosophists. I discovered there have been hundreds of Theosophists over the years working towards unity who have not been recognized and given the prominence they so deserve. We have felt so honored to be a part of this.

One concrete result of unity among Theosophical traditions is

that it opens the door to a vast storehouse of Theosophical writings and wonderful people wanting to help making this available. Particularly, those doing research. With this realization, Jim and I decided it was possible to bring Theosophical ideas into the modern mainstream. Particularly, where there is hardship in the path of so many. We began a website: www.beyond-the-gates.com and have written articles on schizophrenia, suicide, Theosophical psychotherapy, and we are about to publish an article called: Abortion, and the Reincarnation of the Soul. With the internet making it possible to find quickly the latest research, current thinking, in books and articles, plus the help we have received from around the world from so many Theosophists we feel this is an incredible time for this work. The site name, Beyond The Gates, is taken from the life of the Buddha where the young prince was warned about going beyond the gates of the protected kingdom where he would find the four sufferings of birth, disability, old age and death.

We intend to do a special article on the many libraries containing the Theosophical writings and giving attention to where there is on line access. We have also found that some of these libraries will scan and email you articles that you would like. Think of that. How grateful we are.

I have been challenged to learn computer software skills which I never thought possible. But, we will soon be able to have the latest Adobe Dreamweaver website developer connected to the CMS Wordpress software. My grandson, truly a gamer with outstanding computer skills, considers me in his league. Never thought it would happen.



Sally and Jim Colbert



At work in the library of the ITC in Naarden

Our Work Work at the ITC in Naarden

Arend Heijbroek - The Netherlands

When compared to the past, the work at the ITC has changed a lot. What remained is a combination of practical and spiritual work in an increasingly complex environment.

One of the official statements of the ITC says "Any stay at the Centre is meant to promote quietness of mind, peace and a harmonious life". This statement seems quite contradictory to the day to day experience of the workers. Life and work on the ITC often seems like a dynamic boiling pot. At the same time we aim to be true to our principles. A TS centre is Theosophy in action, learning from apparent paradoxes. An overview of our work.

The three residents of St. Michael's house – the main mansion at the ITC – need to be constantly available. Painters and contractors collect keys and need to be informed about specifics of the work to be done. A range of meetings take place at the house, while workers / visitors may stay overnight.

Tenants, both groups and individuals, come to collect the keys of the buildings they rented for their activities. Clear appointments with these tenants need to be made in advance, while they get an invoice afterwards according to the use of rooms etc. The buildings need to be checked frequently to see whether they are cleaned and otherwise ready to receive the groups. In our climate that includes timely activating the central heating. New groups go through a careful scrutiny to see

whether their work is along the spiritual lines of the ITC. This alone is the work of several volunteers.

Then there is a group of workers in the library, where after internal renovation most of the over 5000 books are now computerized. The library will play an important role in the future of the ITC as study and retreat center and thus needs more volunteers to expand the opening hours.

The wood and garden group is a small team working hard one weekend a month for much needed maintenance, such as clearing the roads and removal of dead trees, as well as making improvements when possible. Visitors enjoy the fruits of their work. Maintenance of the buildings absorbs a lot of our time, energy and financial resources. Working on a spiritual center often means working on many odd jobs.

Considering the long list of work to be done one may easily overlook the lodge work and other spiritual activities at the ITC, including those organized by the ITC itself. This is done by a small team, in cooperation with the Dutch section. This resulted in the need to modernize our publicity, so a range of new leaflets has been published and a new website has been developed.

All together the ITC is grateful to be supported by some twenty volunteers for all the work to be done. Such team work can only be done effectively if there is a clear understanding where we are and where we want to go to. All this work is coordinated and stimulated by the Council (eighteen persons) and the Executive Committee (five persons) on a day to day basis, including chairman, secretary and treasurer. More information on the ITC and its activities can be found on www.itc-naarden.org.

Read more about the Centre's history. Click here:



Radha Burnier visiting the ITC- Naarden in 2012, surrounded by residents and workers

Our Work

Describing the work

Joma Sipe - Portugal



In general, I do not have any specific training in the arts. The Portuguese art classes I took were basically about visual experiences and drawing, without training in arts with some specific school. I am a civil engineer in my "working hours" during a part of my day, working with Autocad (computer assisted drawing program), drawing and projecting new houses and roads projects. I think my skills as a civil engineer helped me with the geometrical and accurate form of drawing, trying to be as "perfect" as possible with the lines. I am essentially self-educated in the drawing process and art. Since my early years, I was always interested in art, drawing and painting as a hobby.

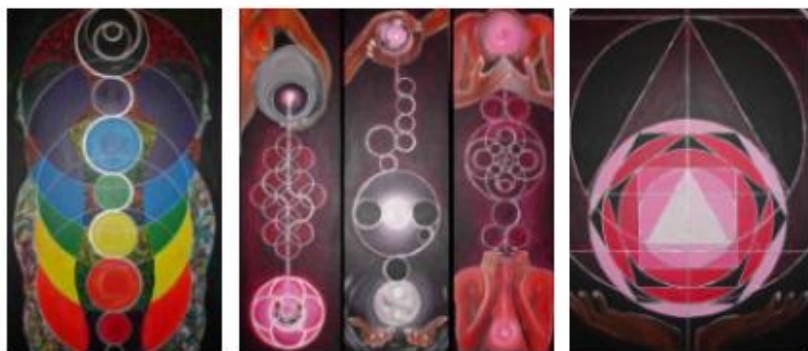
My interest in art is related to subjects like Symbolism, and the Symbolist Movement of the late XIX century. I am also very interested in the Pré-Raphaelite Movement, English and French Symbolist painters like Burne-Jones, Simeon Solomon, William Blake, Walter Crane, Watts, Gustave Moreau, the Belgian painter Jean Delville, Fernand Khnopff, Arnold Böcklin, among many others. In the XX century, especially the artists Johfra Bosschart and Diana Vandenberg.

My interest is about the subjects they used in their paintings, especially the Mythology and Visionary landscapes that are part of their work. I feel my paintings express something of that Visionary style. They are more related to the energy felt in visualizing the paintings and not in the style itself, as my

geometric paintings are not in a style related to these artists, not even the materials used.

I started by drawing and painting forms that can be seen in the period 2000-2005. I was inspired by esoteric and mythological subjects, and drawing the forms as good as possible being a self-trained artist.

Since late 2004 my inspiration changed, because of the inner changes in my life. This made me change the way that I understood the manner I was using to express myself and my inner "visions". I started to paint in oils and acrylics on canvas but now inserting some geometrical theme, like on the 2004/2005 paintings:



These began as a way to express part of my inner changing period. The colors were becoming darker and the thin lines with silver were introduced among the oils and acrylic colored paintings.

In 2006 I started with my first completely geometrical work, "The Key of Life":



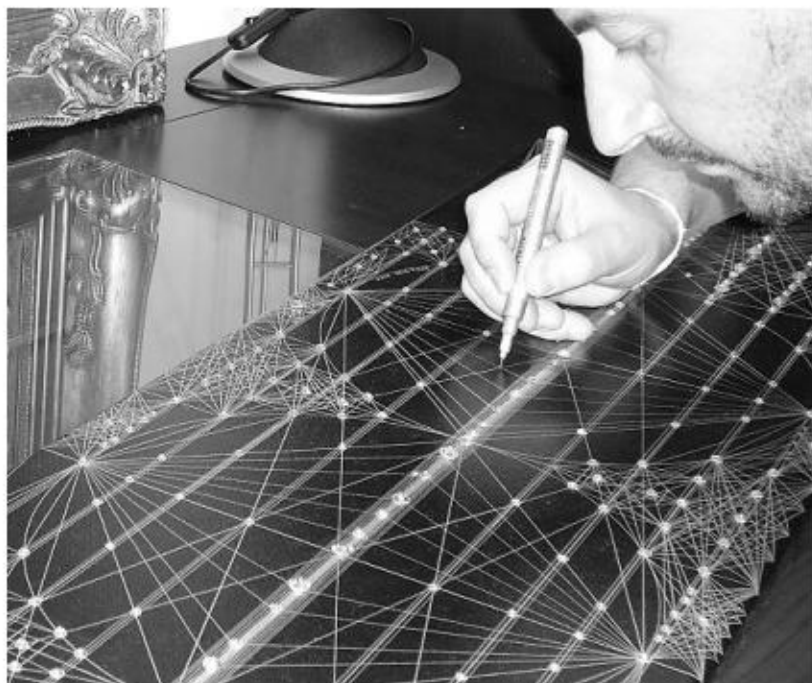
And have continued in this style since.

I receive also inspiration through my own poetry and write poetry for the paintings. I also am deeply inspired by esoteric and mystical themes. These are present in Theosophy (especially Blavatsky writings), Kabbalah, Hindu culture, Sacred Mandalas, Zodiac, Constellations, "A Course In Miracles", and many many others. I have been in several esoteric schools and attended many conferences about Theosophy. I read a lot on these subjects.

It works this way: I use different materials to work and usually use cotton based canvas, high quality black paper and card. I generally paint a white canvas with black acrylic based paint in order to achieve the correct basis. Usually the paper and the card are originally black, so I can use it as is. I work different ways, sometimes I draw intuitively using silver or gold based ink pens, very thin, like 0,5mm, directly on the black canvas or paper.

Other times I use the computer to help me draw symmetrical forms. I then print them, and transfer them using white chemical transfer paper. Then I trace again above the lines using the silver or gold pens.

To draw I use compass, rulers, triangles and the silver or gold pens mentioned earlier:



When I finish the drawings or paintings with the pens I then place the crystals, using special glue, in the intersection points

of the lines and geometrical forms. I do this intuitively and use as many as I can and "feel" should be placed in a specific intersection. The crystals generally are white/transparent or aurora boreal crystals (all colors), in different shapes and sizes. The simple white crystals reflect only the white/transparent light, the aurora boreal crystals reflects every color of light that exists. I call them "aurora boreal" because of the Trade Mark that commercializes them, that is Swarovski.

The light changes reflect changes in the refraction and reflex of light in the art work. They usually become "illuminated" by light and changes in many different ways as the different angles that light shines in them. It is a wonderful spectacle to see, when there are a lot of different lights shining on them from different angles. Then the major work is done. I worked only with this process until 2010.

Original works on exhibition:



The "reflection/refraction" of light by the crystals:



In 2010 I tried something different and started working on other idea.

Since the "original" paintings are all black, becoming "colored" only when the light shines on them, so why not try to "bring" the light to the paintings?

I then had the idea of adding colored computer effects to photographs of the paintings.

These effects are not on the "original" art works, they can only be achieved on the photographs of the "original" works. So actually they do not exist, but can be garnered by printing them on a poster, book or magazine.

These works are the ones my Quest Book, *Soul of Light: Works of Illumination*, is about.

All the images are photographs of the "original" works on the black canvas or paper, silver or gold pens and crystals, using colored computer light effects that give them the idea of light that shines in different ethereal ways and colors:



I have no specific category to "insert" my work. It can be called "visionary", "symbolic", "geometrical", "mystical", etc. It is all that, but I feel it is beyond that. For me it captures the essence of the human soul, the "anima" of the individual, and reflects somehow the inner structure of the universe inside each human being.

Some works that I do represent, my way of thinking and interpreting the real structure of the energy that supports the universe, that's how I represent it. I call it Energy, Light or Love.

I make with all the geometrical patterns and drawings a kind of inner code that can only be understood by the ones that are connected with it and remember it.

For Joma Sipe's remarkable book on Twelve Upanishads click here:



[Link to All Ireland Website: click here:](#)

Our Work The Theosophic Life, To Live To Serve

Marie Harkness - Northern Ireland

According to H. P. B., every true Theosophist, worthy of the name, should be a '*beneficent force of nature*.' This could be interpreted as possessing a selfless, kindly energy and capacity which can, through example, influence for the better all life, but particularly the mind and behaviour of others.

To totally understand and to be able to share with, in an intelligent way, we must love others unconditionally so as to be able to empathise with them at all levels. To perceive truly, we must see the whole situation with spiritual eyes and be non-judgemental. Where there is empathy, we can intimately sense, intuit the thoughts, feelings and motives of others. The capacity to do so is a sacred gift which must never be abused, but ever provides an opportunity to help, to bless, to heal. Often understanding comes about when we have had a shared experience, such as the bereavement of a loved one. Although, through our Theosophical study, we may have more understanding of the process of death, that it is only a stage on a long journey, we can from our hearts support and greatly help another, as it is sensed that there is a sharing, a oneness at a deeper level.

N. Sri Ram, a former International President said: "We have to learn to give from our hearts. When we help from the very soul

of ourselves, there can be no consciousness of a helper separate from the one who is being helped."

We can give of ourselves at many levels. Physically we can give practical help where needed, give a donation or a gift with love or spend time with someone in need. True giving is done with the heart, as a spontaneous gesture with no strings attached or expectation of return, otherwise it is not giving but calculated trading. We can give emotional support by a ready smile with a blessing, a comforting hand on the shoulder or by just being in companionable silence. It is also possible to greatly help others by consciously using our minds for higher purpose. There are numerous opportunities throughout the day (and night) to serve, to radiate blessings, goodwill, helpful thoughts and love to all beings. This can be done while taking a morning shower, travelling to and from work, doing housework, out walking, in town, when shopping, at train stations, airports, when writing letters and sending out messages on the internet. We can consciously project light ahead of us in all these situations and especially before visiting people in their homes or in public places. Thus in this way our minds are focussed not on the negative, but on helping others by loving, helping and healing. Even a spontaneous genuine smile can uplift someone bowed down with troubles. We can also project powerful healing thoughts and energy worldwide in our daily meditations and tune-ins.

The Vietnamese monk, Thich Nhat Hahn's wise words are encouraging and reassuring: "Every word, every look, every action, and every smile can bring happiness to others".

We are all on this earth plane, this school, to garner experience and in so doing, to become better beings, more perfect and

increasingly more conscious of and identified with our God Selves, of 'the Inner Ruler Immortal'. The only exceptions are those great Masters, our Elder Brethren, who having earned ascension, have chosen to remain on earth. Their combined presence, with many other enlightened Beings, form a wall of light around this planet thus protecting mankind and preventing many potential catastrophes. Their real purpose is to aid, to awaken humanity to realising its innate greatness. The chosen Path of perfection is not an easy route, nor is it suited to all as it has been referred to as 'razor-edged', but all in time will eventually get there, by the slower, more conventional way. This Path is dedicated wholly to the welfare and upliftment spiritually, of the human and non-human kingdoms alike. Selfishness, in any form, has no place on this journey and only serves to hinder all development.

In the *Voice of the Silence* we find: "To live to benefit mankind is the first step." In *Light on the Path* we are advised to grow as the flower grows "unconsciously but eagerly anxious to open its soul to the air." Also 'press forward to open your souls to the Eternal. But it must be the Eternal that draws forth your strength and beauty, not desire of growth." His Holiness the Dalai Lama has written: "The closer one gets to being motivated by altruism, the more fearless one becomes in the face of even extremely anxiety-provoking circumstances' and 'selfishness of mind causes ignorance, anger and passion which are at the root of all the troubles of the world." He states: "If there is love, there is hope to have real families, real brotherhood, real equanimity, real peace." We realise that if the love within our minds disappears "the result is suffering and confusion."

To truly live as Theosophists, we must share and empathise in

every sense with our fellow men. For example, money, on which there is so much reliance and emphasis in today's world, is said to be the root of all evil but it is a great force with enormous potential. It must flow, be shared and used rightly to benefit all, not the few. We arrive into this world and leave it with absolutely no material acquisitions. Money, all our possessions, even our children are not ours. They are on loan to us, to quote Kahlil Gibran on this subject: "They come through you but not from you. And though they are with you, yet they belong not to you. You give them your love but not your thoughts." It is essential that children are surrounded by loving kindness, understanding and beauty and are taught to share with others from an early age.

In order to tread the Path safely and steadfastly, we need inspiration and the wisdom to intuit how to think, speak and act wisely, and how and when to help without interference. The Paramatman light is needed to illumine our minds and the road ahead of us. In *Light on the Path* it is written: "For within you is the light of the world, the only light that can be shed on the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you because when you have reached it you have lost yourself." The small, petty ego has to go, to die, for us to selflessly and effectively serve the whole.

In the *Mahatma Letters*, the Master KH tells us: "The first object of the TS is philanthropy. The true Theosophist is a philanthropist - not for himself but for the world he lives." And again we are instructed: "Forget self in working for others and the task will become an easy and a light one for you."

Every one of us the Gods, the Masters of Compassion and the various grades of Angelic Beings are ever-becoming, are en

route to perfection. We may enter the light, which ever recedes, but we will never touch the flame. We each have a nucleus, a burgeoning light within us. The acorn holds within it the potential for a mighty oak tree. We are told that it is this growing light alone which attracts the attention of the Holy Ones.

Understanding others, knowing how to share and love in a higher sense, must become an intrinsic part of our nature, a way of life.

What is the future that may lie ahead of us? In the *Voice of the Silence* we are told: "When once thou hast become like the fix'd star in the highest heaven, that bright celestial orb must shine from out the spatial depths for all - save for itself; give light to all, but take from none."

And finally this beautiful and haunting verse by his Holiness, the Dalai Lama, will strike a chord with all those determined to follow in the Masters' footsteps.

Are we ready to make such a commitment?

"For as long as space endures, And for as long as living beings remain until then may I, too, abide, to dispel the misery of the world."

The Henry S. Olcott Memorial Library

Dan Smolla - USA



What a wonderful and inspiring place to be ...

The essence of what we are doing at the Henry S. Olcott Memorial Library at the Theosophical Society in America is combining new technology and programs with "classic" Theosophy. Most of what we do in this fashion is captured on the "Library News" portion of our website:

<http://www.theosophical.org/library/library-home/library-news>

At the Library News section there is a video called "What's New at the Henry S. Olcott Memorial Library?" which gives a video summary addressing the activities of the library. Also on this page is a video, "Take a Lively Tour of the Henry S. Olcott Memorial Library!" which gives a detailed yet humorous summary of what our library can offer to patrons.

As well, on the "Library News" portion of the website is a section called "Library Video Interviews." Each month, the library will be featuring two different online video segments. In *How I Became a Theosophist*, librarian Dan Smolla talks with Theosophists about their early experiences with Theosophy and various Theosophical concepts. In *Featured Favorites* from the library, Theosophists discuss some of their favorite books from our library's catalog.

Our Work

From a student



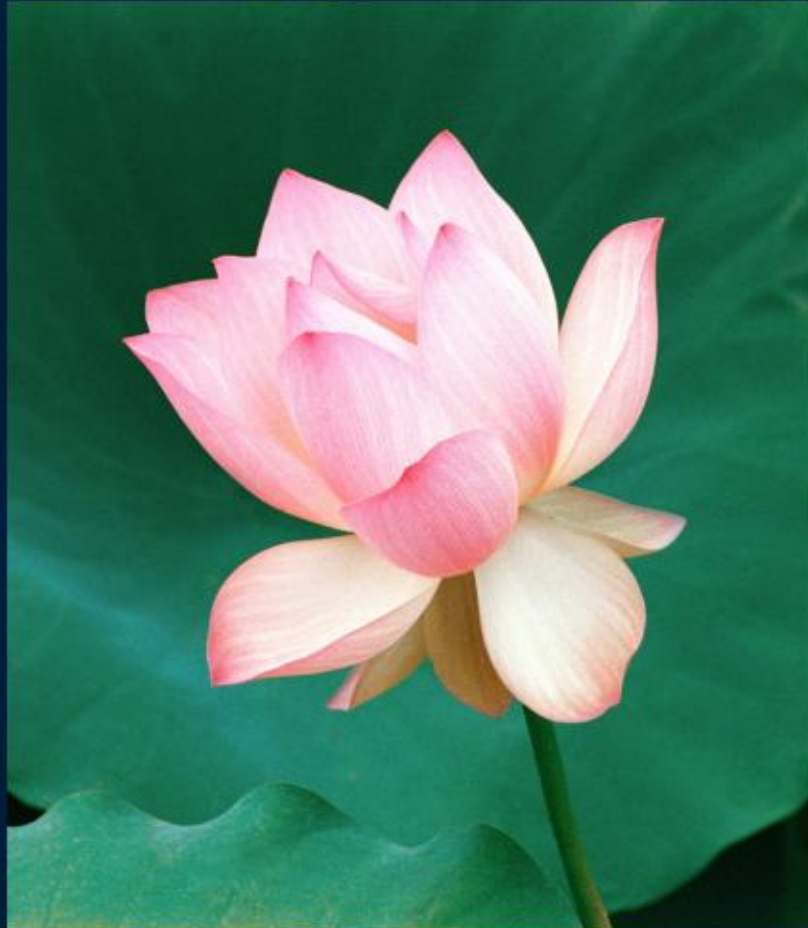
Entrance of the building of Santa Barbara Lodge

The Santa Barbara United Lodge of Theosophists (California - USA) currently offers a year-round Sunday evening lectures. Two speakers each talk on a theme for 15 or 20 minutes, and then take up questions from the hall. The last meeting of each month is a short talk followed by questions submitted during the month.

There is a Wednesday evening Study Class during the school year (October through June) which takes up a book or article by H. P. Blavatsky, William Quan Judge or Robert Crosbie.

The topics for both evenings are posted on the SB Lodge website: <http://www.theosophysb.org>

The Lodge also publishes *Vidya*, a quarterly journal containing articles from H.P.B., W.Q.J, and R.C., as well as written by or transcribed from talks given by Santa Barbara students, and includes poems, quotations and stories, all around a general theme.



Indian Lotus

Theosophy and the Theosophical Societies

James Santucci - USA

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Theosophy: The modern Theosophical movement is represented today in the United States primarily through six organizations: the Theosophical Society, internationally headquartered in Adyar, Chennai, India; the Theosophical Society, headquartered in Pasadena, California; the United Lodge of Theosophists, formed in Los Angeles, California; the Temple of the People, with headquarters at Halcyon, near Pismo Beach, California; the Word Foundation of Dallas, Texas; and Point Loma Publications in San Diego, California. Of these groups, the Adyar Society is considered by most (though not by all) Theosophists to be the parent organization. All claim to disseminate Theosophy, a term popularized and defined by Helena Petrovna Blavatsky (1831-91) to denote the wisdom of the ages, embodying "higher esoteric knowledge" - hence, a "Secret Doctrine" - partially recoverable in imperfect and incomplete form in those portions of the scriptures of the world's great religions that express mystical teachings and in those philosophies that display a monistic or pantheistic bent.

Early History: The Theosophical Society was founded in New York City in 1875 with Henry Steel Olcott (1832-1907) as its first president, H. P. Blavatsky as its first corresponding secretary, George Henry Felt and Seth Pancoast as vice presidents, and William Quan Judge (1851-96) as counsel for the Society. First proposed on September 7 by Col. Olcott, the society - entitled "The Theosophical Society" on September 13 - was inaugurated on November 17 by Olcott's presidential address.

Less than three years later, in May 1878, the Theosophical Society affiliated with a reformist Hindu organization known as the Arya Samaj, under the leadership of Swami Dayananda Sarasvati (1824-83), whose promotion of the Vedas - the

ancient scriptures of the north Indian Aryan tribes composed between 1600 and 500 BCE - as the font of Truth served as the basis of his attempt to return Hinduism to a more pristine form devoid of later corruptive teachings and practices such as polygamy, child-marriage, caste, suttee, and polytheism. Due to differences that arose within a few months of affiliation - one of which was the Swami's adoption of a personal supreme God, a proposition that was not acceptable to many members of the Theosophical Society - it was decided to modify the association by distinguishing three bodies: (1) the Theosophical Society, (2) the Theosophical Society of the Arya Samaj of Aryavarta, a "link society," and (3) The Arya Samaj. Separate diplomas existed for each, with only members of (2) belonging to both (1) and (3). By 1882, all affiliations were broken because of Swami Dayananda's attacks on the Theosophists in response to their leaders, Olcott and Blavatsky, associating with Buddhists and Parses and formally converting to Buddhism in Ceylon (Sri Lanka) by taking *pansil* (*pancasila*) "the Five Precepts" in May 1880. About this time, the headquarters of the Theosophical Society were moved by H. S. Olcott and H. P. Blavatsky first to Bombay in early 1879 and then to Adyar, Madras (now Chennai), in December 1882.

During the 1880s, four significant events occurred in Theosophical history: (1) the Coulomb affair (1884), (2) the formation of the Esoteric Section of the Theosophical Society under Madame Blavatsky on October 9, 1888, (3) the publishing of *The Secret Doctrine* - the seminal work of the Theosophical Movement - in 1888, and (4) the joining of the Theosophical Society in May, 1889, by Annie Besant (1847-1933), the second President of the Adyar Society and certainly the most prominent Adyar Theosophist in the twentieth century.

(1) Regarding the Coulomb affair, Emma Coulomb, a housekeeper at the Adyar headquarters, charged that Blavatsky had produced fraudulent psychic phenomena and was responsible for writing letters in the name of her Masters or Mahatmas. She was investigated by Richard Hodgson on behalf of the Society for Psychical Research (S.P.R.), whose 1885 report (which was the second report issued by the S.P.R. on Blavatsky, the 1884 S.P.R. preliminary report being more neutral) charged that she committed these misdeeds, thus calling into question her claim that Masters or Adepts actually existed.

Although the Hodgson Report was accepted by the S.P.R. at its general meeting held on June 26, 1885, it was never the official or corporate opinion of that organization. Hodgson wrote most of the Report, but it was the product of a committee consisting not only of Hodgson but also of E. Gurney, F. W. H. Myers, F. Podmore, H. Sidgwick, J. H. Stack, and Mrs. H. Sidgwick. Because the Hodgson Report was never officially adopted, the S.P.R. could not withdraw a report that it never issued. What it did instead was to issue a statement making "amends for whatever offence we [the S.P.R.] may have given," as stated in the editorial note to Vernon Harrison's article "J'Accuse" (*Journal of the Society for Psychical Research* 53.803 (April 1986): 286). The article begins with a strong statement: "*The Report of the Committee appointed to investigate phenomena connected with the Theosophical Society* (commonly called the Hodgson Report) is the most celebrated and controversial of all the reports published by the Society for Psychical Research. It passes judgment on Madame H.P. Blavatsky ...; and the final sentence in the *Statement and Conclusions of the Committee* has been quoted in book after book, encyclopedia after

encyclopedia, without hint that it might be wrong. It runs: 'For our part we regard her neither as the mouthpiece of hidden seers, nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished, ingenious and interesting impostors in history'." Harrison goes on to demonstrate that the "case against Madame Blavatsky in the Hodgson Report is NOT PROVEN - in the Scots sense." The damage was done, however. Ill at the time, Madame Blavatsky departed from Adyar.

(2) Blavatsky eventually settled in London, where she instituted - at the suggestion of W. Q. Judge - the formation of the Esoteric Section (or E.S.) under her leadership as Outer Head (the Inner Heads being the Mahatmas), as declared in the anonymously written (but most likely by Annie Besant) "The Eastern School of Theosophy: Historical Sketch," reprinted in *Theosophical History* 6.1 (January, 1996): 11, originally published in Madame Blavatsky's journal, *Lucifer* 3.14 (October 15, 1888). The E.S. is an organization designed to "promote the esoteric interests of the Theosophical Society by the deeper study of esoteric philosophy" (notice of "The Esoteric Section of the Theosophical Society," October 9, 1888). Although it had no institutional connection with the T.S., the E.S. is only open to T.S. members; furthermore, all teachings and activities are conducted privately.

(3) H. P. Blavatsky's major work, *The Secret Doctrine* (1888), states three propositions that serve as the basis of Theosophy for most Theosophists: (1) the existence of an absolute, infinite, reality or principle, (2) the cyclic nature or periodicity of the universe and all therein, and (3) the fundamental identity of the individual soul with the universal oversoul and the pilgrimage of

all souls through the cycle of incarnation in accordance with karmic law. Theosophy, in this sense, is a non-dualistic or monistic view of ultimate reality, which is manifested or emanated in a dynamic complementarity and evolutionary progression.

(4) Olcott's activist role was continued by the second president of the T.S., Annie Besant, who became involved in numerous activities both within and outside the Society, including such diverse activities as occult investigations, education, politics, social reform, and the introduction of ritual within the Society. Among her numerous contributions, Besant was instrumental in founding the Central Hindu College in Benares in 1898, became active in Indian politics serving as president of the Indian National Congress, forming the Home Rule League and later drafting the Home Rule Bill (1925). Within the Theosophical Society, she founded the Theosophical Order of Service in 1908, which is intended to carry out the first object of the Society - to form a nucleus of the universal brotherhood of humanity - by carrying out works of compassion and alleviating suffering, including such activities the giving of good, medicine, clothes, etc. to the needy and the abolition of the cruelty of animals.

Later History: With the death of H. P. Blavatsky on May 8, 1891, the leadership of the Esoteric Section (by that time called the Eastern School of Theosophy) passed to William Q. Judge and Annie Besant. A few short years later, charges were brought against Judge that he was "misusing the Mahatmas' names and handwriting," in other words, claiming that he received messages from the Masters, or, as Besant put it, "giving a misleading material form to messages received psychically from the Master." Although the charges were dropped in July, 1894, by Besant and Olcott, they were

reopened toward the end of 1894 by Besant, who proposed a resolution during the December, 1894, Convention of the T.S. at Adyar that President Olcott "at once call upon Mr. W. Q. Judge to resign" his vice presidency of the Society. The resolution having been passed, Judge refused to resign. Later, at the convention of the American Section of the T.S. in Boston (April 28-29, 1895), delegates voted for autonomy of the American Section from the Theosophical Society at Adyar with Judge elected president for life, calling itself "The Theosophical Society in America."

Whether this separation is to be interpreted as a schism - the position of the Adyar T.S. - or simply the recognition that there was never any legal connection between the Adyar T.S. and the original New York T.S. in the first place, according to the interpretation of "The Theosophical Society in America" - is a matter of opinion. This is discussed by W. Q. Judge, "The Theosophical Society," *The Path* 10 (May 1895): 55-60, reprinted in *Echoes of the Orient: The Writings of William Quan Judge* 2, compiled by Dara Eklund (San Diego: Point Loma Publications, 1980), pp. 197-202. The vote of the American Section was followed by the expulsion by Olcott of Judge and all who followed him. This included more than 5000 members in the United States and affiliated societies elsewhere, including lodges in England and Australia.

After W.Q. Judge's death on March 21, 1896, Ernest Temple Hargrove (1870-1939) was elected president of Judge's T.S. in America. The Eastern School of Theosophy (the new name of the Esoteric Section as of 1890) had also split on November 3, 1894: one group remaining in the Adyar Society with Annie Besant as Outer Head, and one within Judge's Society under an Outer Head whose name was to have been kept secret until

1897, but it was revealed (in the New York Sun of May 27-28, 1896, and in *Theosophy*, a new name for the *Path* of June 1896) that Katherine Tingley (1847-1929) was to be Judge's successor. Tingley followed and further developed the direction that Judge pursued in the later years of his life, emphasizing less theoretical and more practical applications of Theosophical teachings in the area of social and educational reform. In February 1897, she laid the cornerstone of a community in Point Loma, San Diego, which was to become the new international headquarters of the T.S. in America (the old headquarters being in New York). In the same year she founded the International Brotherhood League with herself as president, and which was designed to carry on a number of humanitarian functions ranging from educational to philanthropic. Furthermore, all of the lodges of her Society were closed to the public in 1904.

By the latter part of 1897, Hargrove became disenchanted with Tingley's activities and also perhaps with her unwillingness to share her power with him or with anyone else. He resigned the presidency and attempted to gain control of the 1898 convention held in Chicago but was unsuccessful both at the convention and in subsequent court action. As a consequence of Hargrove's intense opposition at the convention over the contents of the new constitution composed by Tingley (about which he knew nothing until its introduction at the convention, as discussed in Emmett Greenwalt, *California Utopia: Point Loma: 1897-1942* [San Diego: Point Loma Publications, 1978], pp. 37-40), Hargrove left the Society and formed his own organization with about 200 former members of Tingley's T.S. in America.

Hargrove's New York-based reformed Theosophical Society in

America, later renaming itself the Theosophical Society in 1908 (John Cooper, "The Esoteric School within the Hargrove Theosophical Society," *Theosophical History* 4.7-8: 179), with A.H. Spencer becoming the acting president. It remained a viable organization for many years until the Society, and possibly its own Esoteric School of Theosophy, entered a period of "indrawal" from active work. The last document ascribed to the E.S.T. is *Aids and Suggestions* No. 18, dated December 7, 1907; see Cooper, "The Esoteric School within the Hargrove Theosophical Society," p. 185. The "indrawal" most likely took place in the latter part of 1938 although John Cooper, "The Esoteric School within the Hargrove Theosophical Society," p. 180, considers 1935 to be the actual date. *The Theosophical Quarterly*, the major magazine of the Society, ended its publication run in October 1938.

The direction of Tingley's forceful leadership led to two dissenting bodies: The Temple of the People, founded in 1898, and the United Lodge of Theosophists, established in 1909, by Robert Crosbie and others in Los Angeles. According to Jerry Hejka-Ekins in a private communication (February 20, 1996), the U.L.T. actually broke off from the Hargrove Society since Crosbie joined the latter after he left Tingley's Universal Brotherhood and Theosophical Society. Hejka-Ekins adds, however, that "it [the U.L.T.] appears to be more of a reaction to the Point Loma Society [the U.B. and T.S]."

In 1898, Mrs. Tingley renamed the T.S. in America as the Universal Brotherhood and Theosophical Society. As its "Leader and Official Head" she pursued her activities in applied Theosophy, including an ambitious educational program, called Raja Yoga, which was initiated in 1900 and emphasized an

integration of physical, mental, and spiritual training and education. From the earliest student population of five, the number quickly jumped to 100 by 1902, two-thirds of whom were Cuban, because of her abiding interest in Cuba arising from the Spanish-American War in 1898 and the support by Mayor Bacardi of Santiago of Tingley's objectives. In 1919 the educational program was expanded with the establishment of the Theosophical University. With the closing of the lodges in 1903, most of the committed and talented members were thereafter at Point Loma, engaging not only in this formal educational experiment but also in related activities such as agriculture and horticulture, writing, researching, publishing, and dramatic and musical productions.

By the 1920s, however, these activities began to taper off, mainly because of financial problems. With the death of Tingley in 1929, the direction under its more intellectual and scholarly leader, Gottfried de Purucker, moved once again in the direction of theoretical Theosophy, with emphasis on the teaching and study of the core Theosophical works. Renaming the U.B. and T.S. as the Theosophical Society, de Purucker embarked on a Fraternization Movement - partly because of the approaching hundredth anniversary of the birth of H. P. Blavatsky in 1831 - with the ultimate aim of reuniting all the societies. Unification, however, was not possible, but conventions and other cooperative activities between Adyar and Point Loma were held throughout the 1930s.

Toward the end of de Purucker's tenure, he made the practical decision of selling the community holdings at Point Loma, called Lomaland, and moving the Society to Covina, a small community east of Los Angeles. In that same year (1942), de Purucker died, and the Society was led by a cabinet for the next

three years until a new leader, Col. Arthur Conger, was elected in 1945. According to one dissident account, shortly after his election, those members of the cabinet who did not acknowledge Conger's esoteric status as "mouthpiece for the Masters" - thereby claiming the same status as H. P. Blavatsky - were stripped of all responsibilities in the T.S. These former officers and several other individuals in the U.S. and Europe eventually left the T.S. headquarters: some voluntarily resigning their memberships, others having their memberships involuntarily canceled. The work of the Point Loma tradition established by Tingley was continued by an organized number of groups in the United States and Europe, one such group being Point Loma Publications, which was chartered in 1971 as a non-profit religious and educational corporation.

In the meantime, the Theosophical Society in Covina remained under the leadership of Conger until his death in early 1951. William Hartley (1879-1955), a long-time resident member of the Society, was the chosen successor of Conger, but James A. Long (1898-1971) was accepted by the cabinet of the T.S. instead, the argument for his appointment being that the original document containing Conger's designated appointee was not produced, only a photostatic copy. Hartley, together with his followers, left Covina and established their own Theosophical Society, now headquartered in The Hague, The Netherlands.

James Long continued to head this Theosophical Society. A number of significant events took place during his leadership. The Theosophical University and all the lodges (chartered during the tenure of de Purucker) were closed; the national Sections (including the Swedish property in Visingsö) were also closed; the printing and publishing activities, headquarters, and library were moved to Altadena and Pasadena in 1951; and *Sunrise*, a

monthly magazine, was established. Long also went on extensive lecture tours overseas and set about visiting the membership outside the U.S. Upon his death in 1971, Grace F. Knoche became the leader of this Theosophical Society.

During the eventful year of 1898, another Theosophical organization came into existence with the founding of the Temple of the People by William H. Dower (1866-1937) and Francia LaDue (1849-1922), who believed that they were following the instructions of the Master to separate from the Tingley-led Universal Brotherhood and T.S. and, according to its own declaration, to lay the "mental, physical, and spiritual foundations of the coming sixth race." Arising out of the Syracuse (New York) Lodge of the U.B. and T.S., they and their group moved to California in 1903, where they settled on land east of Oceano, establishing the headquarters known as Halcyon. By 1904, Dower opened the Halcyon Hotel and Sanatorium in order to continue his medical practice, treating such maladies as tuberculosis, nervous disorders, alcoholism, and drug addiction. The following year (1905), the Temple Home Association was incorporated, which laid out a town plan and sold or leased house sites, thus organizing a cooperative colony with LaDue, also known as Blue Star, becoming the first head - Guardian in Chief - of the Temple. In 1908, the Temple was incorporated under the title "The Guardian in Chief of the Temple of the People, a Corporation Sole." After LaDue's death in 1922, Dower became the second head of the Temple, supervising the construction of the Blue Star Memorial Temple. Begun in 1923 and completed in 1924, the Blue Star Memorial Temple was built in accordance with mathematical and geometrical symbolism illustrating the unity of all life, or the higher self. Upon Dower's death in 1937, Pearl Dower became the third Guardian in Chief,

who organized the property according to its present specifications, a 95-acre property consisting of 52 homes, 30 of which are owned by the Temple, the William Quan Judge Library, which also houses the Temple offices and an apartment for visitors. The successor to Dower in 1968 was Harold Forgostein, who painted twenty-two pictures in the early 1930s at the request of Dower, depicting the native Americans' contributions to understanding the balance in nature and scenes from the life of Hiawatha, both important in Temple teachings. These paintings are now in the Temple's University Center. Forgostein remained head of the Temple until 1990; the present Guardian in Chief is Eleanor L. Shumway.

Another association, the United Lodge of Theosophists, was organized by a former member of the U.B. and T.S. at Point Loma and Hargrove's Theosophical Society. Robert Crosbie (1849-1919), a Canadian living in Boston who became a Theosophist under the influence of W. Q. Judge, originally lent his support to Tingley as Judge's successor. Around 1900, he moved to Point Loma to help in the work she initiated there. In 1904, losing confidence in her leadership and methods for private reasons, he left Point Loma and moved to Los Angeles, where he associated for a time with Hargrove's Theosophical Society and with a number of Theosophists who were later to support the U.L.T., John Garrigues among them.

In 1909, Crosbie, with these same interested acquaintances who shared his view that only the source Theosophy of Blavatsky and Judge carried the teachings of Theosophy as it was intended to be delivered in modern times (i.e., in the latter decades of the nineteenth century and beyond), formed the United Lodge of Theosophists in Los Angeles. What set this

group apart from other Theosophical societies was (and continues to be) its stress only on source Theosophy and such writings as are in accord philosophically with those of Blavatsky and Judge but excluding the letters of the Masters K.H. and M. written between 1880 and 1886 to the prominent Theosophical writer, vice-president of the T.S., and rival to H. P. Blavatsky, A. P. Sinnett, that is, the letters in *The Mahatma Letters to A. P. Sinnett*. But those in Sinnett's *The Occult World* are accepted, as is the letter from the Maha-Chohan. The reason for rejecting most of the letters is that private letters are no substitute for the actual Theosophical teachings; also, many U.L.T. members consider that the letters were never intended for publication.

The U.L.T. rejects leaders and teachers (all associates in the U.L.T. are described as students) and lays stress on anonymity for those who write on behalf of the U.L.T. Even Crosbie himself claimed no special status, although he is held in high esteem by associates. After Crosbie's death, the Lodge in Los Angeles established the Theosophy Company in 1925 to serve as fiduciary agent for the associates. No leader was recognized, but John Garrigues was acknowledged as a major figure in the Los Angeles U.L.T. until his death in 1944, along with Grace Clough and Henry Geiger, but students in the U.L.T. insist that the principle of anonymity outweighs its disadvantages.

The U.L.T. developed into an international association of study groups through the efforts of another important figure in the Theosophical Movement, the Indian Parsi B. P. Wadia (1881-1958). Originally a member of the Adyar T.S., which he joined in 1903 and where he served in a number of capacities - including that of Annie Besant's secretary - he resigned in 1922 because of his perception that the Theosophical Society "strayed away from the 'Original Programme'." From 1922 to

1928 he remained in the U.S. and assisted in founding U.L.T. lodges in New York, Washington, D.C., and Philadelphia. Following his departure for India via Europe, he encouraged local students to found U.L.T. lodges, including those in Antwerp, Amsterdam, London, Paris, Bangalore, and Bombay. At present, U.L.T. lodges and study groups are located throughout the U.S. and in Belgium, Canada, England, France, India, Italy, Mexico, The Netherlands, Nigeria, Sweden, and Trinidad (West Indies). Because of the considerable contributions of Wadia, he is the only person, with the exception of Crosbie, within the U.L.T. who is identified by name.

Adyar: The Theosophical Society, Adyar, is the largest Society by far (despite the loss of most of the original American Section in 1895), the work that was conducted primarily by Col. Olcott, and also to a lesser extent by Mme. Blavatsky during her abbreviated stay in India, adopted an activist stance with their championing of Hinduism and Buddhism upon their arrival in India in 1879. Col. Olcott was especially active in helping to initiate a Buddhist revival in India and Sri Lanka and to upgrade the position of the outcasts in India. As the first American to convert to Buddhism overseas in 1880, he worked with great enthusiasm for the cause of Buddhism not only in Sri Lanka but also in other Buddhist nations: promoting the foundation of Buddhist schools, writing the *Buddhist Catechism* - which attempted to unite both Northern and Southern Buddhists - helping to design a Buddhist flag that all Buddhist nations could adopt as their universal emblem symbolizing Buddhist unity. In India, Olcott established "pariah schools" for the uplift of the depressed classes.

One such school, known today as the Olcott Memorial School in the vicinity of Adyar, has celebrated its one-hundredth

anniversary. Its purpose is to offer free education for the children of these classes in skills that would provide self-sufficiency, such as tailoring, gardening, carpentry, and printing. One further contribution made by Olcott was the establishment of the Oriental Library in order to preserve Indian manuscripts from neglect and to keep them in India. The manuscripts are housed in a newly build Adyar Library building, formally opened in December 1886.

Leadbeater, Krishnamurti, and Later: Besant's activities within the Society during her presidency are closely associated with another prominent though controversial Theosophist, Charles Webster Leadbeater (1854-1934). In large part, under his influence, Theosophical teachings were introduced in the T.S. that were considered by Blavatskyites to have deviated from the original teachings of Blavatsky and her Masters. Derisively called "Neo-Theosophy" by F. T. Brooks, a Theosophical writer and the tutor of Jawaharlal Nehru in the early years of the twentieth century, these teachings were considered by those who limited themselves to the writings of Blavatsky and Judge to be heretical, judging from the opinions that appeared in Theosophical literature of the 1920s. "Neo-Theosophy" included two highly significant and innovative actions: Leadbeater's discovery, in 1909, of the physical vehicle for the coming World Teacher - known as Maitreya or the Christ - Jiddu Krishnamurti (1895-1986), and also an alliance with the Old (later, Liberal) Catholic Church from 1917 under the direction of Bishops Leadbeater and James Wedgwood. As if the foregoing activities were not controversial enough for many within the Theosophical movement, the man behind these innovations, Leadbeater, was himself under a cloud of scandal. In 1906, charges were raised by the secretary of the Esoteric

Section in America, Helen Dennis, that he was teaching her young son and other boys masturbation as a form of occult practice. This charge, which raised the specter of pederasty in the eyes of his accuser, led to Leadbeater's resignation from the Society. Upon his reinstatement in 1908, with the help of Besant, Leadbeater soon thereafter discovered J. Krishnamurti, a young Hindu boy who he said was to be the vehicle for the coming World Teacher. Much of the work of the Society revolved around the training of the boy and preparing the way for the World Teacher's coming.

In 1911, another organization known as the Order of the Star in the East (O.S.E.) was founded in Benares by George Arundale - which soon became a worldwide organization with the help of Mrs. Besant - specifically for this purpose. In the official organ of the Order of the Star in the East, *The Herald of the Star* 1.1 (January, 11, 1912): 1-2, J. Krishnamurti (or whoever wrote on his behalf) notes that George S. Arundale, the principal of the Central Hindu College, was the true founder of the Order, known at the time of its formation as the "Order of the Rising Sun." Its purpose was "to draw together those ... who believed in the near coming of a great Teacher, and were anxious to work in some way to prepare for Him."

Not long thereafter, the General Secretary of the German Section, Rudolf Steiner, disenchanted with the O.S.E. and displeased with Besant's presidency, took action that caused the General Council of the T.S. to advise the President to cancel the German sectional charter and to issue a new sectional charter to some German Lodges (*Theosophist* of February 1913, p. 637). Fifty-five out of sixty-nine German lodges followed Steiner, who soon organized a new society, the Anthroposophical Society, in early 1913. Despite the defections

of Steiner and others, however, the Theosophical Society gained more members than it had lost. The promise of the imminent coming of the World Teacher in the vehicle of Krishnamurti contributed to both unprecedented controversy within, and wider popularity of, the Theosophical Society until 1929, when Krishnamurti renounced his role and left the Society. Thereafter, the Society never regained the popularity that it had in the 1920s.

The second event that generated controversy was the promotion of the Old Catholic, later Liberal, Catholic Church by members of the Society. This promotion was primarily the brainchild of C. W. Leadbeater, who, with James Ingall Wedgwood (1883-1951), helped to establish the Church. Theosophists, especially those belonging to non-Adyar groups, viewed the L.C.C. ritual and the acceptance of the apostolic succession, on which the bishopric is authenticated, as having no place in Theosophical teaching. As the 1920s progressed, there was an attempt to combine the claims centering on the World Teacher with the ritual of the L.C.C., including the selection of twelve "apostles" for Krishnamurti, but ultimately the whole plan dissolved with Krishnamurti's rejection of the role of World Teacher.

After 1929, the T.S. retrenched and returned more to those teachings generally associated with Theosophy. After the death of Besant in 1933, the presidency passed on to George Arundale (1934-1945), who continued the activism that was so typical of Besant's term. During his tenure, his wife, Srimati Rukmini Devi (1904-1986), established the International Academy of Arts on January 6, 1936 (later known as Kalakshetra "the Field or Holy place of Arts"), having as its objects (1) "[t]o emphasise the essential unity of all true Art"; (2) "[t]o work for the recognition of the arts as vital to individual,

national, religious and international growth"; and (3) "[t]o provide for such activities as may be incidental to the above objects." Associated with the second purpose of Kalakshetra, was a revival and development of the ancient culture of India. To Arundale, Indian dance revealed occult ritual, in his words "the occultism of beauty." Following him was a protégé of Leadbeater's, C. Jinarajadasa (1946-1953), who, among his many contributions to the Society, displayed an active interest in publishing many documents relating to the history of the Society from the early years of the T.S. As one of the foremost Theosophical authors, Jinarajadasa displayed a distinctly scholarly bent in his published works, and, in order to carry out the third object of the Society, inaugurated in 1949 The School of the Wisdom at the international headquarters of Theosophical Society at Adyar on the date of the T.S.'s own inauguration, November 17. It was called the International Centre of Theosophical Studies in the 1970s but renamed The School of the Wisdom in 1985.

In his address on the inauguration of the school, Jinarajadasa stated that its purpose was "to equip its students to become, each according to his temperament and aptitude, philosophers, scientists, ethical teachers, artists, givers of economic law, statesmen, educators, town planners and every other possible type of server of humanity" ("The School of the Wisdom: Inaugural Address Delivered on November 17, 1949," *Theosophist*, 71.3 [December, 1949]: 156).

Following Jinarajadasa were N. Sri Ram (1953-1973), responsible for building the current Adyar Library building, John S. Coats (1973-1979), and the present international president of the T.S., Radha Burnier (1980-). Coats died on December 26, 1979. From January to June 1980, Surendra Narayan served as

vice president in charge, and Burnier took office in July 1980.

Beliefs and Practices: The teachings promulgated by the Theosophical societies are ultimately those that have secured the attention of its members as well as what individuals understand Theosophy to be. As a rule, most Theosophists associate the basic teachings with the "three fundamental propositions" contained in the Proem of H. P. Blavatsky's magnum opus, *The Secret Doctrine*. An overview of the development of Blavatsky's and other Theosophists' understanding of Theosophy reveals a variety of interpretations. In fact, the term "Theosophy," chosen to represent the aspirations and objects of the Society, had little to do with its later development. Theosophy was accepted as the name of the Society in accordance with the definition found in an edition of Webster's dictionary (published ca. 1875), which is as follows: "supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge by physical processes as by the theurgic operations of ancient Platonists, or by the chemical processes of the German fire philosophers." The term, however, was not unknown prior to this period (September, 1875). Blavatsky employed it in February 1875 in a letter to Professor Hiram Corson ("theosophy taught by the Angels") and in her article "A Few Questions to 'Hiraf'."

In a gathering held on September 7, 1875, a lecture given by George H. Felt on "The Lost Canon of Proportion of the Egyptians" echoed that definition. On that occasion, the future president of the Theosophical Society, Henry S. Olcott, proposed the formation of a society for the purpose of obtaining "knowledge of the nature and attributes of the Supreme Power and of the higher spirits *by the aid of physical processes*." Such was the statement in the Society's "Preamble and By-Laws"

(October 30, 1875) as well as in Col. Olcott's Inaugural Address as President of the Society: "... how can we expect that as a society we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature? But here is where Mr. Felt's alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. ... Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus!"

In other words, the original purpose of the Theosophical Society was - in the words of the minutes taken on September 8, 1875 - "for the study and elucidation of Occultism, the Cabala &c." or perhaps to use a term that more directly reflects the remarks given by Olcott above: to demonstrate, by what passed as scientific means, the existence of a hidden world, replete with occult forces and beings therein. Taken in this light, the Society's original 1875 objects ("to collect and diffuse a knowledge of the laws which govern the universe") take on enhanced meaning. Over the ensuing years, however, the term took on different connotations, with most Theosophists viewing it as the wisdom that has existed from the dawn of humanity, preserved and transmitted by great teachers such as Pythagoras, Buddha, Krishna, and Jesus from its inception to the present and ascertained in the myths, legends, and doctrines of the historical religious traditions, such as Christianity, Judaism, Hinduism, Buddhism, and Islam, and lesser known mystery cults. The first book-length expression of this wisdom and of the Theosophical Society's original (1875)

objects was Blavatsky's *Isis Unveiled*, published in 1877. In the ensuing two years, more than 10,000 copies were sold, making it one of the most popular books of its kind in the nineteenth century. It continues to have considerable influence in Theosophical circles, with more than 150,000 copies sold since its first publication.

The wisdom described in *Isis Unveiled* was given a more "Oriental" (i.e., Indian) flavor in the 1888 publication of H. P. Blavatsky's book *The Secret Doctrine*. Its three fundamental propositions were stated above as the existence of an absolute underlying all manifestation, the cyclicity of the universe, and the identity of the individual with the universal oversoul and the pilgrimage of all souls through reincarnation and karma.

Theosophy, in this sense, took on a non-dualistic or monistic view of ultimate reality, manifested or emanated in a dynamic complementarity and evolutionary progression. These general "propositions" presented by Blavatsky were restated in more specific teachings in *The Secret Doctrine* and elsewhere, some of which may be summarized in the following statements:

- The evolution of the immortal individual continues through innumerable lives, such continuity made possible through reincarnation: the entrance of Self - the trinity of Spirit, Soul, and Mind - into another (human) body.
- The complement of reincarnation is that force, known as the "Law of Cause and effect (Karma)" that fuels future rebirths and determines the quality of the experience therein.
- The structure of the manifested universe, humanity included, may be viewed as septenary in composition, and cooperative in all relationships.

- Humanity evolves through seven major groups or periods called root races, each of which is divided into seven subraces. At the present time, we humans belong to the fifth root race, known as the Aryan (Sanskrit "noble") race. The term, however, is not limited here to "Indo-European" peoples; it has a much broader meaning.

- The individual is in actuality but a miniature copy or microcosm of the macrocosm.

- The universe - including humanity - is guided and animated by a cosmic hierarchy of sentient beings, each having a specific mission to fulfill.

Although most Theosophists would subscribe to all or most of the above statements, one should keep in mind that those statements may take on various interpretations depending on the understanding of each Theosophist. Furthermore, although some commentators emphasize the presence of Eastern (Hindu and Buddhist) philosophy in Theosophical teaching after 1880, when Blavatsky and Olcott arrived in India, this does not preclude the presence of important Western (Kabbalistic, Christian, Masonic, and pre-Christian) teachings and myths and doctrines after 1880 or the presence of Eastern thought prior to 1880, as evidenced in *Isis Unveiled*.

Organization and Membership: The Theosophical Society, with international headquarters in Adyar, Chennai, India, had a worldwide membership of about 26,606 as of end 2011, distributed in almost seventy countries. The Theosophical Society in America, one of its sections, had a national membership of 3357 in December, 2012. The Adyar society considers itself to be the parent Theosophical Society and thus goes back to its New York origins in 1875, although the

Theosophical Society (Pasadena) takes the position that the original Theosophical Society divided in 1895, with each T.S. having equal claim to the 1875 New York origins. The Theosophical Society (Adyar), incorporated at Madras (now Chennai) in 1905, is under the presidency of Radha Burnier, who has held this office since 1980. It comprises fifty-one national societies or sections, the oldest being the American Section (the Theosophical Society in America, as it is now known), formed in 1886 and the English Section (chartered in 1888). After the separation of Judge's society from Adyar in 1895, Olcott cancelled the charter of the American Section. A new charter was issued, with the San Francisco Lodge serving as temporary headquarters, in the same year for the American Section of the Adyar T.S., making the charter retroactively valid to 1886 (*Theosophist*, Supplement of October, 1895).

Sections are composed of Lodges. A small number of Lodges are directly attached to the international headquarters at Adyar. The governing body of the T.S. is the General Council, consisting of the president, vice-president, secretary, treasurer, all elected General Secretaries of the national sections, and up to twelve additional members nominated by the president and elected by the General Council. The international president is elected by popular vote of all eligible members every seven years from among candidates who receive at least 12 nominations from the General Council members. The national president of the American Section is similarly elected every three years. An international convention is held annually, usually at Adyar. The Society has a magnificent library on the grounds of the headquarters, which houses original manuscripts in Sanskrit and other Asian languages and books and journals on Theosophy, philosophy, and religion. The archives of the Society

are currently housed in the headquarters building and contain many thousands of documents, including the important scrapbooks of Blavatsky and the Olcott diaries. The Theosophical Publishing House also functions in Adyar and produces a number of pamphlets and books, written primarily by members, and continues to issue the oldest Theosophical periodical, the *Theosophist*. In addition, the quarterly *Adyar Newsletter* is published by the Society, as is also the respected *Adyar Library Bulletin*, a scholarly journal specializing in oriental research.

Theosophy in America: The Adyar Theosophical Society's American Section, though substantially decreased in members in 1895, when many of its Lodges followed Judge in becoming independent of Adyar, quickly regained its strength under the leadership of Alexander Fullerton (1895-1907), and as a result of an 1897 tour of the American Section by Annie Besant and Countess Constance Wachtmeister (1839-1910), a close associate of H. P. Blavatsky and enthusiastic worker for the Theosophical cause. This and subsequent tours by Charles Webster Leadbeater beginning in 1900 and by Olcott and Countess Wachtmeister in 1901 led to a membership increase from 281 in 1896 to 1455 by May 1901. The American Section continued as a major player within the Theosophical Society under a number of General Secretaries (or Presidents as the leaders were later called). Following Alexander Fullerton were Weller Van Hook (1907-1912), who moved the headquarters of the Section from New York to Chicago; A. P. Warrington (1912-1920), who was responsible for establishing a new headquarters at Krotona, Hollywood; and L. W. Rogers (1920-1931), under whose stewardship the cornerstone of the new headquarters building at Wheaton, Illinois, was laid in 1926.

Membership of the Section reached 8,500 by 1927. Sidney A. Cook (1931-1945) presided over the Society at a time when its membership declined to a low figure of about 3000 in 1941, due in part to Krishnamurti's dissolving the Order of the Star and in part to the Depression; he was succeeded by James S. Perkins (1945-1960), Henry Smith (1960-1965), Joy Mills (1965 as acting national president and 1966-1974 as president), Ann Wylie (1974-1975, acting president), Dora Kunz (1975-1987), Dorothy Abbenhouse (1987-1993), John Algeo (1993-2002), Betty Bland (2002-2011) and Tim Boyd (2011 and later).

The Theosophical Society in America's headquarters in Wheaton, Illinois, is the site of an extensive lending and research library. It also publishes a number of works, including Quest Books, through the Theosophical Publishing House (Wheaton). The T.S.A. also publishes *Messenger* for its members, *Quest* magazine for the general readership, and a monthly e-mail newsletter. Although organizationally not a part of the T.S., the Esoteric Section is closely associated with the T.S. Its headquarters in the United States is in Ojai, California, at the Krotona Institute. On its grounds is also the Krotona School of Theosophy, whose principal purpose is to serve as an educational arm of the Society, to promote its work, and to implement the three objects of the T.S. These objects (according to the international Society's wording) are: (1) To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color. (2) To encourage the study of comparative religion, philosophy and science. [The Theosophical Society in America has "comparative study of religion ..."] (3) To investigate unexplained laws of nature and the powers latent in man. [The T.S.A. substitutes "humanity" for "man."] Members of the T.S. are expected to approve and

promote these Objects. They are also expected to search for truth through study, service, and devotion to high ideals. The Society states: "All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist."

Other Theosophical Organizations: In addition to the Adyar-connected Society in America, several others sprang up in that country, although most of them subsequently spread abroad.

The Theosophical Society, headquartered in Pasadena, is the direct descendant of the Theosophical Society in America, of which W. Q. Judge was the first president, followed by Tingley's Universal Brotherhood and Theosophical Society. It is currently described as a worldwide association of members "dedicated to the uplifting of humanity through a better understanding of the oneness of life and the practical application of this principle." Membership figures are not given out; the number, however, is low, perhaps a few thousand. Members are known as Fellows of the Theosophical Society (F.T.S.); their only obligation is the acceptance of the principle of universal brotherhood and a willingness to try to live it. Fellows are received as probationary Fellows; full Fellowship is implemented with the issuance of a diploma, signed by the Leader and Secretary General, which is issued by the International Theosophical Headquarters. Other groups within the T.S. include Branches, formed by three or more F.T.S. who apply for a charter, and National Sections, the latter headed by a National Secretary. The head of this T.S. is designated as Leader - at present it is Randell C. Grubb - who serves for life and who is also responsible for appointing a successor. The General Officers include the Members of the Cabinet, the Secretary General, Treasurer General, and the

National Secretaries, all of whom are appointed by the Leader. The Leader has the power to remove from office any officer of the Society. The publishing arm of this T.S. is the Theosophical University Press, which has published more than forty book titles authored by H. P. Blavatsky, Katherine Tingley, G. de Purucker, A. Trevor Barker, William Q. Judge, James A. Long, Charles J. Ryan, and others. The Theosophical Society (Pasadena) has correspondence courses, library centers, public meetings, study groups, and overseas translation and publishing agencies in the Netherlands, United Kingdom, Sweden, Australia, Germany, South Africa, and Nigeria. The objects of this T.S. are as follows: (1) To diffuse among men a knowledge of the laws inherent in the Universe. (2) To promulgate the knowledge of the essential unity of all that is, and to demonstrate that this unity is fundamental in Nature. (3) To form an active brotherhood among men. (4) To study ancient and modern religion, science, and philosophy. (5) To investigate the powers innate in man.

The United Lodge of Theosophists is "a voluntary association of students of Theosophy" founded in 1909 by Robert Crosbie and others, having as its main purpose the study of Theosophy using the writings of Blavatsky and Judge as their guide. Because personality or ego is considered to have negative effects, "associates" pursue anonymity in their Theosophical work. Regarding this work, the U.L.T. Declaration, the only document that unites associates, states that its purpose "is the dissemination of the Fundamental Principles of the philosophy of Theosophy and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood." It regards as Theosophists all "who are engaged in the true service of Humanity, without

distinction of race, creed, sex, condition or organization."

The work of the U.L.T. is mainly practical and educational, conducting meetings and classes on various Theosophical subjects, and publishing books, pamphlets and magazines. Lodges and study groups exist, with lodges typically consisting of between twenty and one hundred associates, and study groups from five to thirty associates. Associates can voluntarily participate in the work of a study group or lodge, ranging from attending or teaching classes in the public dissemination of Theosophical teachings. All activities are voluntary. In addition, there are associates who do not belong to any lodge because they live in countries and regions that have no proximate U.L.T. center. No leader exists in the U.L.T., nor is there any formal organization, although the Theosophy Company serves as fiduciary agent for the U.L.T. and its publications. All lodges and study groups are independent of one another but are united in a common goal, the individual goal of pursuing the three objects of the U.L.T., which are nearly identical to the objects of the Adyar T.S., namely: (1) "To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color"; (2) "The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and (3) the investigation of the unexplained laws of Nature and the psychical powers latent in man." The work of the lodges focuses on the dissemination of source Theosophy.

Those who are in accord with the U.L.T. Declaration are considered associates. They express their sympathy with the work of the U.L.T. in the following manner: "Being in sympathy with the purposes of this Lodge, as set forth in its 'Declaration,' I hereby record my desire to be enrolled as an Associate, it being

understood that such association calls for no obligation on my part, other than that which I, myself, determine. The number of associates is uncertain because renewable or "sustaining" memberships do not exist, nor is there a published list of associates. The only figure supplied by an associate in Los Angeles is that "many thousands of associates" have belonged to the U.L.T. since 1909, but the figure today is not more than a few thousand worldwide. Lodges and study groups exist in Los Angeles but also in other parts of the U.S., Canada, Belgium, England, France, India, Italy, Mexico, Netherlands, and Sweden. Publications include the works of Blavatsky and Judge, compilations of articles, letters, and talks by Robert Crosbie, entitled *The Friendly Philosopher*, his commentary and discussion on Judge's *The Ocean of Theosophy*, entitled *Answers to Questions on the Ocean of Theosophy*, and a small book, *Universal Theosophy*. The Theosophy Company also publishes works that are associated with ancient theosophy (such as *The Bhagavad Gita*, Patanjali's *Yoga Sutras*, and *The Dhammapada*), and the magazines *Theosophy*, *The Theosophical Movement* (Bombay), and *Vidya* (Santa Barbara, California).

The Temple of the People as a religious society and the village of Halcyon are both currently under the leadership (known as Guardian in Chief) of Eleanor L. Shumway, who was selected by her predecessor. In addition to this office, there is a seven-member board of officers, selected each year by the Guardian in Chief. On the board is an Inner Guard and Treasurer, both reserved for women, an Outer Guard and a Scribe, both reserved for men, and three Delegates at Large, selected from members not living in Halcyon. Membership of the Temple is neither solicited nor closed to any individual; the only

responsibility of the member is his or her own development. Of the total of some 250 members worldwide, about eighty reside at Halcyon. An annual convention that lasts about a week begins on the first Sunday of August. The objects of the Temple are:

- (1) To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.
- (2) To set forth a philosophy of life that is in accord with natural and divine law.
- (3) To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.
- (4) To promote the study and practice of art on fundamental lines, showing that art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through art as well as through any other fundamental line of manifestation.
- (5) The promotion of a knowledge of true social science based on immutable law, showing the relationship between one human being and another, and between human beings, God, and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood: the unity of ALL life.

The Word Foundation, Inc. was established in 1950 "to make known to the people of the world all books written by Harold Waldwin Percival, and to ensure the perpetuation of his legacy to humanity." The books of Percival include *Thinking and Destiny*; *Adepts, Masters and Mahatmas*; *Masonry and Its Symbols*; *Man and Woman and Child*; and *Democracy Is Self-Government*. Percival (1868-1953) was born in Bridgetown, Barbados, British West Indies. He came first to Boston, then to New York City, with his mother after the death of his father. There, he joined the Theosophical Society in 1892, eventually

established the Theosophical Society Independent, which emphasized the study of the writings of H. P. Blavatsky and Eastern "scriptures" and from 1904 to 1917 published *The Word* magazine. In addition, he established the Theosophical Publishing Company of New York. In 1946, the Word Publishing Co., Inc. was constituted, and it was under this aegis that Percival's books were first published and distributed. The Foundation is directed by a Board of Directors consisting of the president, vice president, treasurer, and secretary. In addition to publishing the works of Percival, it also has introduced in 1986 a new series of *The Word* magazine, published quarterly. The Foundation claims a worldwide membership of about 1000, as of 1994. The purpose of membership is to support the Foundation's publishing activities and to facilitate "student-to-student" study groups.

Point Loma Publications, Inc. is not a society but an independent publishing firm whose aim is to carry on the literary legacy of members of the Point Loma Theosophical Society (now the T.S., Pasadena). It was established on January 22, 1971 by former members of the cabinet of that T.S. who refused to acknowledge the esoteric status of Conger, the new Leader of that T.S., in 1945. The former chairman of the cabinet of the T.S., Iverson L. Harris, became the president and chairman of the board of directors. In the 1950s, disaffected members started to organize and give public lectures in San Diego, California. The importance of the name "Point Loma" in the history of the Theosophical movement, however, led eventually to the establishment of P.L.P. in San Diego as is evident in its articles of incorporation: "to publish and disseminate literature of a philosophical, scientific, religious, historical and cultural character, faithful to the traditions and high standards

maintained by the Theosophical Society with International Headquarters formerly at Point Loma, California, under the leadership of Katherine Tingley from 1900 to 1929, and of Gottfried de Purucker, from 1929 to 1942; to pursue and perpetuate the aims of the original T.S., founded in New York City by Helena Petrovna Blavatsky, Col. H. S. Olcott, Wm. Q. Judge and others, as enunciated by them on October 30, 1875."

P.L.P. remained under the leadership of Harris until his death in 1979. W. Emmett Small became the new president that year and remained so until his retirement in 1993. Branches of P.L.P. are in The Hague, The Netherlands, and Costa Rica. There are no members belonging to P.L.P., only associates or "friends" who support the work of the corporation. As a side note, other organizations based on the original work of Point Loma T.S. arose in Europe. One group is the Theosophical Society - HPB, which was founded by William Hartley after James Long was elected Leader (see above). This Society now functions in The Hague, the site of its international headquarters, under the presidency of Herman C. Vermeulen. England and Germany also have small groups following the Point Loma tradition.

Publications and Educational Outreach: The first magazine of the Theosophical Society, the *Theosophist*, was initiated with the October 1879 issue in Bombay under the editorship of H. P. Blavatsky. The periodical, published at the international headquarters in Adyar, Chennai, continues to this day and is the official organ of the international president of the T.S. (Adyar). Also published are the *Adyar Newsletter* and *Adyar Library Bulletin*. *Quest* and *Messenger* are both published by the T.S. in America, and journals are published by each of the fifty-one national sections of the Society. In addition to periodical literature, the T.S. also carries on an active publishing program

through the Theosophical Publishing House in Adyar (India) and Wheaton (Illinois), the headquarters of the Theosophical Society in America, and in Quezon City, Philippines. The T.P.H. of the T.S. in America also publishes Quest Books, books devoted to a variety of subjects that reflect the Theosophical viewpoint in its broadest perspective. Additional outreach of the T.S. in America comes in the form of audio and video recordings, webcasts, and webinars.

The Theosophical Society (Pasadena) through its publishing arm, Theosophical University Press, features the source literature and classics of Theosophy, including the works of H. P. Blavatsky, W. Q. Judge, Katherine Tingley, G. de Purucker, and others. An extensive library is available on line.

The Theosophy Company, the fiduciary agent of The United Lodge of Theosophists, publishes the journal *Theosophy*. In addition, *Vidya* is published by students at the Santa Barbara Lodge U.L.T., California, and *The Theosophical Movement*, founded by B. P. Wadia, is published in Bombay, India.

Both the Theosophical Society (Pasadena) - through its Theosophical University Press - and U.L.T. - through the Theosophy Company - publish the major works of Blavatsky (*The Secret Doctrine* and *Isis Unveiled*) and Judge (*The Ocean of Theosophy*) as well as a variety of other works.

The Temple of the People publishes the quarterly *The Temple Artisan* at Halcyon, as well as several works unique to its organization: *Theogenesis*, *Temple Messages*, *Teachings of the Temple*, and *From the Mountain Top*.

The Word Foundation publishes *The Word*, revived in 1986, as well as the works of Harold W. Percival mentioned above.

Point Loma Publications published *The Eclectic Theosophist*, at first a bimonthly journal, later a quarterly, under the joint editorship of W. Emmett Small and Helen Todd (until her death in 1992). Point Loma Publications also publishes a variety of works that were originally issued during the Point Loma years of the Universal Brotherhood and Theosophical Society as well as a number of original works, including *The Buddhism of H. P. Blavatsky* by H. J. Spierenburg, *The Way to the Mysteries* by L. Gordon Plummer, and *Introduction to Sanskrit* by Thomas Egenes.

In early 2007, the entire inventory of P.L.P. was relocated to near Dulzura, California, east of San Diego, where during the extraordinary wild fires of October 2007 the entire stored P.L.P. inventory burned. Since that time a total reorganization of focus and network of Theosophical work was made. A collaboration started with other Theosophical publishing groups in Europe and elsewhere to maintain availability of books previously published, beginning the process of making a number of books formerly out of print available in both printed and e-book form. Additionally, Point Loma Publications has now "rebirthed" itself as the "Point Loma School of Theosophic Perennialism." It holds regular classes and presentations in San Diego. Point Loma Publications is the publishing outreach of the Point Loma School. The school co-hosts with "Blavatsky House" in The Hague, The Netherlands, the annual "Point Loma Convivium: Theosophic Insight on Religion, Philosophy, Science and the Arts" (San Diego, Aug. 1-4, 2013). More information is available on these websites (under construction Feb. 2013): www.pointlomaschool.com and for the Convivium www.pointlomatheosophynetwork.net.

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Dr. James A. Santucci

The Voice of the Silence

7 (Verses 80-89)

by John Algeo - USA

In its final verses, the first fragment returns explicitly to the theme of the eight stages of Yoga (as set forth, for example, in the *Yoga Sutras* of Patanjali). The second verse referred to the necessity of learning the nature of *dharana* (concentration) if one wishes to hear the Voice of the Silence. Now in verse 87, we arrive at *dharana*, thus rounding out the first fragment of *The Voice*. The remaining verses of the first chapter treat the last two stages of the yogic process, *dhyana* and *samadhi*.

The verses commented on in this installment are the following:

[80] The light from the ONE Master, the one un fading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter.

[81] Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. But, O disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the chamber, its sunlight will not warm the heart, nor will the mystic sounds of the Akashic heights reach the ear, however eager, at the initial stage. **[82]** Unless thou hearest, thou canst not see. **[83]** Unless thou seest thou canst not hear. To hear and see this is the second stage.... **[84]** When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils stopped; when the four senses blend and ready are to pass into the fifth, that of the inner touch -



Silence

then into stage the fourth he hath passed on. [85] And in the fifth, O slayer of thy thoughts, all these again have to be killed beyond reanimation.³⁶ [86] Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy soul-light a dark shadow they should cast. [87] Thou art now in Dharana,³⁷ the sixth stage. [88] When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred Three,³⁸ for thou shalt have become that Three thyself. Thyself and mind, like twins upon a line, the star which is thy goal burns overhead.³⁹ The Three that dwell in glory and in bliss ineffable, now in the world of Maya have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the *upadh*⁴⁰ of the Flame. [89] And this, O Yogi of success, is what men call Dhyana,⁴¹ the right precursor of Samadhi.⁴²

Verse 80 makes two especially noteworthy points. One is that there is only one Master, and that Master is not a human or even superhuman guru outside ourselves. It is rather the inner "light of Spirit." To say that there is only one, inner Master is not to deny the existence of beings whose evolution has carried them so far beyond the human level that they are properly regarded as superhuman. It is to deny that any such guru or master can teach us what we need to know. As fragment 3 tells us, "The Teacher can but point the way." We have to walk it ourselves; no one else can walk it for us. We have to learn for ourselves; no one else can teach us.

The other noteworthy point in verse 80 is that the light of the Spirit is shining on us "from the very first." It is always there, always available. We are like Dorothy, the Scarecrow, the Tin Woodman, and the Cowardly Lion in Oz; we already have what

we are looking for. As T. S. Eliot wrote in his poem "Little Gidding": "We shall not cease from exploration / And the end of all our exploring / Will be to arrive where we started / And know the place for the first time." Nirvana and samsara, heaven and hell, are the same place. They differ only according to the way we look at them. Enlightenment is not the kindling of a new light; it is opening our eyes to the ever-present light.

Although the light is always present, verse 81 reminds us that our perception of it is spotty. We see it as sparks of sunlight through thick jungle foliage - intermittently, fragmentedly, partially: "now here, now there." In his poem "Burnt Norton," T. S. Eliot describes hearing the mysterious voices of children in a garden (the garden of our innocence, the garden of the child state we have lost and must recover of verse 79 of *The Voice*): "There rises the hidden laughter / Of children in the foliage / Quick now, here, now, always -." And he says that we flee that laughter because "human kind cannot bear very much reality."

The term "the chamber" (which the sunlight has to reach) refers to what is identified in note 23 as "The inner chamber of the heart, called in Sanskrit *Brahma-pura*." The note to "the mystic sounds of the Akashic heights" identifies them: "Note 35. These mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation called *anahatashabda* by the Yogis." The *anahata* is the fourth of the chakras, the one at the heart, and the word means "unstruck"; *shabda* means "sound," so the combination refers to the unstruck sound produced in the heart. It is one of the four states or types of sound, the one immediately above gross physical sound. It is the first of the states of inner sound. Physical sound is produced by striking one implement against another. In meditation, we cease to listen

to physical "struck" sounds and begin to hear the unstruck sound.

At the first stage, which is one of moral purification, the stage in which we practice the abstentions and make sure that our conduct is correct, we must attend to our relationship with the world - that is what the first stage is about. And so in it, we cannot expect to see the sun-sparks with our heart or to hear the unstruck sound.

In the classical Mysteries, the first stage was that of the *mystes*, which means literally "one who has closed the eyes, ears, and mouth." Those in the first stage of the Mysteries were not permitted to speak. But in the second stage they could begin to do so. The second stage was that of the *epoptes*, meaning literally, "one who beholds." Those were, respectively, the lesser and greater Mysteries of Greece.

Similarly, in the tradition of classical Yoga, the second stage is one in which one practices certain positive actions. In the first stage one abstains; in the second, one engages. As verses 82 and 83 conclude: "To hear and see, this is the second stage."

Each of the three fragments of *The Voice of the Silence* is itself fragmentary. Between verses 83 and 84 in fragment 1, there is a series of dots across the page. These suggest an ellipsis or omission, and indeed there is no mention of the third stage. Instead verse 84 makes a brief allusion to the fourth stage. It is said to result when the student can see with eyes closed, hear with ears shut, taste with mouth stopped, and smell with nostrils stopped - when those four senses have been united and merged with the fifth sense of "inner touch." This refers to the harmonizing and interiorizing of all our senses.

In classical Yoga, stages three and four deal with the postures

of yoga (*asana*) and with the control (or "slaying") of the breath (*pranayama*). That is, they concern techniques of yoga which are reputed to develop certain siddhis. HPB was leery of both the siddhis (she certainly knew their dangers) and yoga techniques for developing them; she expressed a preference for developing the higher moral powers rather than the lower phenomenal ones. It is perhaps likely that at this point in *The Voice* she chose to omit some material from her source that she thought inappropriate for readers of this work.

Verse 85 alludes to the fifth stage, that of *pratyahara*, which was treated earlier in this fragment, not by name but descriptively in verses 3-5, with their counsel to "slay" the mind, "the great Slayer of the Real," a theme repeated in verse 85, which is addressed to the "slayer of thy thoughts." *Pratyahara* literally means "gathering toward oneself" (John Grimes, *A Concise Dictionary of Indian Philosophy: Sanskrit Terms Defined in English*, rev. ed., Albany: State University of New York Press, 1996).

The fifth stage is also suggested later by an allusion to the turtle withdrawing into its shell (a symbol of *pratyahara*). *Pratyahara* is a necessary stage in yogic development, but to become stuck in it is to withdraw wholly from the world. As the second fragment of *The Voice*, "The Two Paths," makes clear, withdrawal from the world is not the end that is urged in this book.

Later in this fragment, *pratyahara* is referred to by name in note 41 as "a preliminary training." It is a transitional stage, not the goal of Yoga. And so it too is only alluded to in verse 85 as preliminary to the more important later stages. Note 36 continues the coordination of the stages with the senses suggested in verses 82-84. With this coordination one might

also compare the idea from *The Secret Doctrine* that our senses are developed one after another during the seven great stages of evolutionary history: "Note 36. This means that in the sixth stage of development, which in the occult system is *Dharana*, every sense as an individual faculty has to be "killed" (or paralyzed on this plane), passing into and merging with the *seventh* sense, the most spiritual.

The sixth stage of *dharana* is defined by note 37, which refers to note 3 in verse 2: "Note 37. *Dharana* is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external universe, or the world of the senses."

The seventh stage of *dhyana*, meditation or contemplation, is described in verses 88 and 89. It is a state of wholeness, of unified being, which HPB represents by certain numerical symbols that she is reluctant to explicate in detail. Concerning the "sacred three," which those in the seventh stage no longer perceive because they have become identical with them, she says: "Note 38. Every stage of development in Raja Yoga is symbolized by a geometrical figure. This one is the sacred Triangle, and precedes *Dharana*. The triangle is the sign of the high chelas, while another kind of triangle is that of high Initiates. It is the symbol 'I' discoursed upon by Buddha and used by him as a symbol of the embodied form of Thatagata when released from the three methods of the *prajnya*. Once the preliminary and lower stages passed, the disciple sees no more the triangle but the - abbreviation of the - full Septenary. *Its true form is not given here, as it is almost sure to be pounced upon by some charlatans and - desecrated in its use for fraudulent purposes.*"

The three that form the triangle may be the higher triad of

principles, atma-buddhi-manas. Or perhaps the triangle may be thought of as the whole united being. Then, the first two would be the personality ("thyself") and the individuality ("mind"), which are "like twins upon a line" because the former is generated by the latter. The third would then be the monad ("the star"). For us to identify with the monad is our goal of life; that is the process of initiation, commented upon in note 39: "Note 39. The star that burns overhead is the 'star of initiation.' The caste mark of Shaivas, or devotees of the sect of Shiva, the great patron of all Yogis, is a black round spot, the symbol of the sun now, perhaps, but that of the Star of Initiation, in Occultism, in days of old.

When personality, individuality, and monad are so unified, they are perfect expressions or vehicles of the One Life, the One Self, the "flame," complete union with which is impossible in the relative world of maya. With that unification, the separate unit has realized its oneness with its source. The unified monad recognizes that it is an expression of the one life: "Note 40. The basis (*upadhi*) of the ever unreachable Flame, so long as the ascetic is still in this life.

Verse 89 sums up what has been said so far and looks ahead to the final verses of the fragment, dealing with the eighth stage, that of *samadhi*. Its notes also comment on stages seven and eight: "Note 41. *Dhyana* is the last stage before the final *on this earth* unless one becomes a full Mahatma. As said already, in this state the Raja Yogi is yet spiritually conscious of Self, and the working of his higher principles. One step more, and he will be on the plane beyond the seventh (or fourth according to some schools). These, after the practice of *Pratyahara* - a preliminary training, in order to control one's mind and thoughts -

count Dharana, Dhyana, and Samadhi and embrace the three under the generic name of Samyama.

The last three stages of Yoga, known collectively as Samyama, are those that develop the highest siddhis. It is only in the state of *samadhi* (in which everything is together) that the highest siddhis can be fully practiced: "Note 42. Samadhi is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes - the ALL.

MEDITATION.

Visualize a triangle. You are outside, above, or beneath the figure. You are looking at it. Now imagine yourself to be moving toward, then into the triangle. You merge with it. In that unified state, the triangle no longer exists as an object; you do not see it; you are not aware of it as something apart from you, for you and it are one.

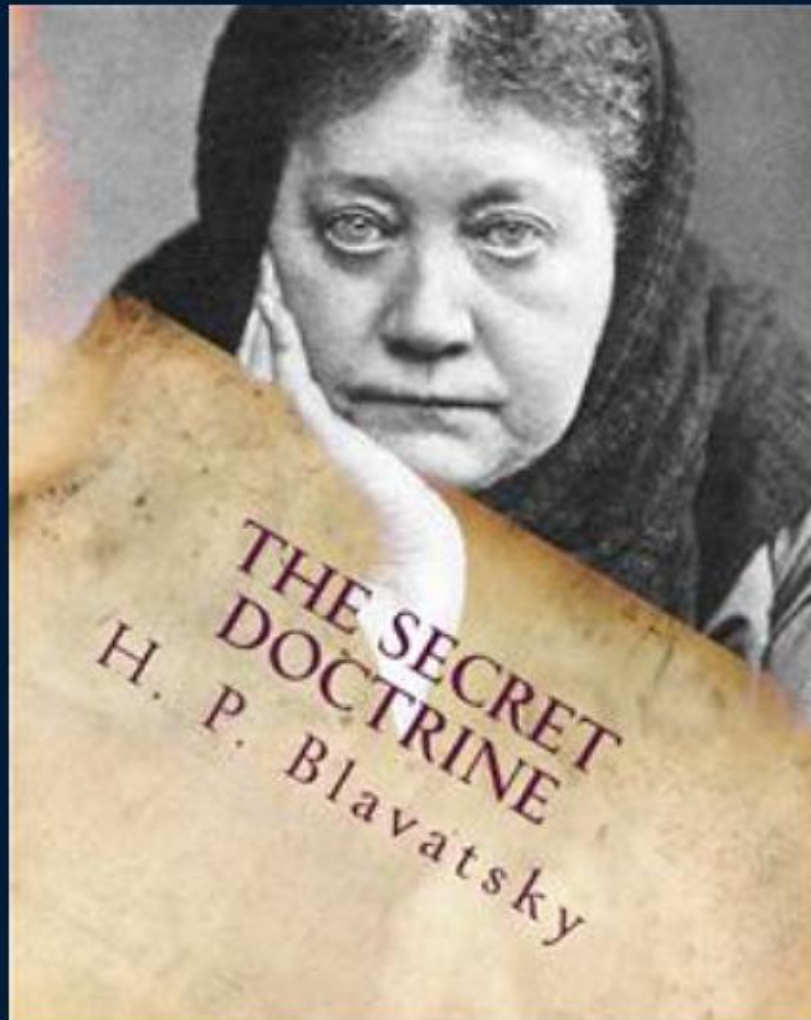
To be continued.



Consciously or unconsciously, every one of us does render some service or other. If we cultivate the habit of doing this service deliberately, our desire for service will steadily grow stronger, and will make, not only for our own happiness, but that of the world at large.

Mohandas Gandhi

(Preeminent leader of Indian nationalism in British-ruled India)



HPB and Spiritual Intuition

To Climb the Mountain Peaks of the Secret Doctrine
Needs the Oxygen of Intuition

by Joseph E. Ross - USA

[This article was published in the *American Theosophist*, special spring issue, 1988. Changes have been made in accordance with Theosophy Forward style.]

Who was HPB? Many veils hide the secret - "the well-hidden party," as she herself termed it - even today. Her bizarre inscription in her book *The Voice of the Silence*, which reads: "HPB to H. P. Blavatsky, with no kind regards," is a tantalizing paradox with deep implications. The inscription is written on the flyleaf of a presentation copy of the book, preserved in the Archives at Adyar. In an introduction to the 1939 edition, Arya Asanga (A. J. Hamerster) wrote of the "HPB to H. P. Blavatsky" inscription: "the latter [was] the outer form, which served the former as a vehicle." It is impossible to understand HPB, and they who knew her best were they who were most hopelessly puzzled. The larger the knowledge, the greater the perplexity. HPB must always remain the insoluble riddle.

When Helena Petrovna Blavatsky was still in her early twenties, she had many years of thrilling adventure, during which she crossed this entire United States twice, once from north to south and again from east to west. It is heart-stirring to know that she arrived in San Francisco in 1854, giving us all an opportunity to learn to discern the subtlest thread of wisdom linking to the higher wisdom and to see that what may have seemed

irrelevant comes to be of greater significance as a link in a chain or network of unfolding events. HPB laid great stress on such links in the life of a Theosophist who is in dead earnest in living a Theosophical life. She declared in an early letter to a member: "There is an uninterrupted concatenation of causes and effects in the life of every Theosophist."

HPB writes of the web of life woven around each Theosophist. "Why, oh why!" she exclaims, "have you never followed those daily records, those trifling events, of which life is composed? When compared and summed up, these trifling and illuminative events would reveal the course you have to follow. It sharpens and develops the intuition and makes you gradually sensitive to the smallest changes in the spiritual influence of the Guru." And then, in a brilliant finale, she declares: "Once an earnest student joins the TS, there are no more meaningless or trifling circumstances in his or her life, for each is to lead him or her to the Golden Gate."

The TS cannot be destroyed as a body. Now, is it mere chance that on August 12, 1851, when she was only 20, she met her teacher in Hyde Park, London? There may be "coincidence," but there is no "chance" in Theosophy! Just as HPB was turning forty, the two teachers who were behind "the impulse given for a new cycle of occult research," as they termed it, chose her to associate with the American Colonel H. S. Olcott in an effort to promote Theosophy in the world. Her teacher then referred to her as "a woman of most exceptional and wonderful endowments," and so, indeed, she was. For a wilful, unmanageable girl, whom today we might call "impossible," to become the "pen" which wrote the marvellous teaching of *The Secret Doctrine* is one of the most amazing

dramas of the century.

A flash-back of many years is needed to illuminate the past of this unique personality. However fascinating, perplexing, and enveloped in enigma the tempestuous drama of HPB's last life may have been on the stage of the old world, it is not the details of her life that matter so much in our own modern era. Rather it is the great spiritual heritage she left us in *The Secret Doctrine* and many smaller gems.

Would the Theosophical Society have survived had it not been supported by that great work, its Himalayan magnitude, and carried by it on "the crest wave of intellectual advancement"? Whatever the vicissitudes of the organism, the inner life insured, as the inner founders declared, that the society would never die. Hear her proclamation, pulsating with a power greater than her own: "The TS *cannot be destroyed as a body*. It is not in the power of either founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of the leaders notwithstanding." "That which was generated through and founded by the Inner Founders and under Their authority, if not Their instruction **MUST AND WILL LIVE**." "Each of us and all will receive his or her *karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or friend."

Now, to climb the mountain peaks of *The Secret Doctrine* needs some oxygen, just as the famous hero of Everest, Sir Edmund Hillary, needed it to breathe in his climb. But in our case, the "oxygen" is the intuition. Listen to what HPB says in the very first volume of her major work: "Since this work withholds far more than it gives out, the student is invited to use his or her own *intuitions*." Again: "The solution is left to the *intuition* of the

student, if he only reads what follows with his spiritual eye." Moreover, she says: "The foregoing, all mysteries, must be left to the personal *intuition* of the student for solution, rather than described." And yet again: "The power of spiritual *intuition* through which direct and certain knowledge is obtainable."

"What I know I give out," she declares. "That which I cannot explain, the student must find out for himself." Now, doesn't all this impress upon us clearly that it is only with a mind illuminated by buddhi, the intuitional consciousness, that the tremendous, over-arching cosmic universals, the three great fundamental truths, can be comprehended? That which is merely mental never satisfies. This is the key for "decoding" *The Secret Doctrine*. And is it not consoling as well as challenging, that HPB showed that this faculty of intuition can be developed, not in the outer physical and scientific space of so much motion and commotion - satellites and atomic energy - but our own inner space of an expanding universe of consciousness?

The Mahatma KH used the very word "satellite" in explaining HPB. Referring in a confidential note, to the seven principles in the complete human being, he added: "No man or woman, unless an initiate of the 'fifth circle,' can leave the precincts of Bod-las and return back into the world in his integral whole. One, at least, of his satellites [principles] has to remain behind for two reasons: first, to form the necessary connecting link, the wire of transmission, and second, as the safest warranty that certain things will never be divulged. She is no exception to the rule ... The bearing and status of the remaining six depend upon the inherent qualities, the psycho-physiological peculiarities of the person, especially upon the idiosyncrasies transmitted by what modern science calls 'atavism' [recurrence of or reversion to a past style, manner, outlook, approach, or activity]!"

This work withholds more than it gives out. Many well-informed and intuitive Theosophists would realize that here is the esoteric explanation, the occult key, to the real understanding of HPB's life and mission. So, with gratitude to the teacher for this insight, we are profoundly moved, we are more than ever dedicated to Theosophy, with its unifying message, not only for ourselves, but for humanity. HPB used the term "atomic energy" before it became a common phrase. Discussing in *The Secret Doctrine* what she calls "the ignorance of the man of Science of *Occult Physics*," she declares: "The wave motion of living particles becomes comprehensible on the theory of a spiritual One Life, of a universal Vital Principle, independent of *our Matter*, and manifesting as *atomic energy* only on *our* plane of consciousness." So, then, the Atomic Energy Commission is based on a spiritual fact, a Theosophical fact!

Could anyone else equal HPB's dedication in intensity, in its totality? "I have pledged my word to help people on to Truth while living, and will keep my word. Let them abuse and revile me ... The day will come when posterity will learn to know me better." Now, we are that posterity and this is the day. Together, we know her better and with heart and soul share our experience.

Let us all go with a more dynamic Theosophy, a more sparkling Theosophy, a Theosophy flashing with wit and humor like hers. Let those who see and hear Theosophy wonder what this "living power" is in our lives. Nowadays the field is wide open. We have developed in depth, we have extended vertically. The time is ripe to present a united front horizontally. Could there be a more exalted summons to action for us than that expressed in the quatrain of Edwin Markham (1852-1940)? Surely we all hear those inspiring lines of the California poet ringing in our ears: "He

drew a circle that shut me out / Heretic, rebel, a thing to flout. /
But Love and I had the wit to win / We drew a circle that took
him in!"

Sometimes we watch the drama of HPB's life as it unfolds, with its tragedy, its flashes of comedy, its pathos. "My health is progressing very poorly but I don't care a sugar plum!" she cries. Maybe with moist eyes, we sigh: "Oh, Pity, where is thy balm?" But behind this drama there has been, and is still, a greater drama. Long ago she wrote: "There are hidden powers in man which are capable of making a God of him on earth." Again, in the very first volume of *The Secret Doctrine* we find: "Man tends to become a God, and then - GOD, like every other atom in the Universe" (*Secret Doctrine* 1:159). Nearly sixty years later the famous philosopher, Henri Bergson, wrote: "The essential function of a universe is a machine for making gods!" Almost the same words! And, of all places, it was printed on a full-page sketch of that great man, in the authoritative journal *Scientific American*.

In many other ways, some quite direct, the teaching HPB brought is being verified, corroborated, and cautiously investigated, by enlightened modern minds. So the grandiose vision of the purpose of human evolution presented by Theosophy is being glimpsed. Theosophy is an unveiling of consciousness, of the "divine wisdom." Something of the beauty of Theosophy glows through this concept, as well as an inspiration for living it. That great Chinese sage Confucius, with clear vision, said: "Everything has its beauty, but not everyone sees it."

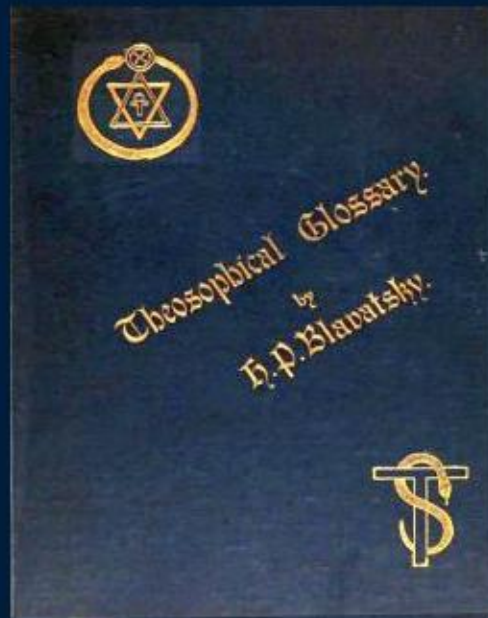
Theosophy aims at nothing short of perfection of character; but character as we see it expressed in outward acts is the result of

an inward condition. Right action must be based upon right thought, right motive, and right knowledge, and it is just here that the study of the teachings of Theosophy is of such value to those who are seeking for a firm foundation. The root of action lies deep within the inner consciousness, so that to act is then the result of character without an inward conditioning. Theosophy seeks to influence mankind by providing a right basis of thought.

Man tends to become a God and then ... Now let's turn for a few moments from the grave to the jovial. HPB's jesting was, to say the least, decidedly piquant. One flash of her wit is particularly delightful. A woman who fluttered around her on every possible occasion had ill-digested the truth that each and everyone has a "divine spark" within; but the woman's constant prattle, "I've a divine spark within me," so provoked HPB that she exploded with: "Yes, my dear; but if you're not careful you'll hear it snore." That truth brings us together, maybe differently, but together - to commemorate an event which took place more than a century ago. Let us then salute her, not only in hope, but with confidence, not only in memory, but in the spirit of reverent dedication. The loom of history has woven a magic carpet that brought us into Theosophy, side by side; the fabric of memory has wrapped us together in the warmth of its fold. Let us be honest with ourselves, true to the Inner Ruler.

"Let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself any more than, at best, a pupil-teacher - one who has no right to dogmatize." Let us work together to serve Theosophy better, revived with

new hope, recharged with new power, renewed with new enthusiasm. Then will our vibrant voices sound a new note and our zeal reaches a new high for Theosophy.



Theosophical Glossary on Kama

H. P. Blavatsky

Kama (Sk.) Evil desire, lust, volition; the cleaving to existence. Kama is generally identified with *Mara*, the tempter.

Kamadeva (Sk.). In the popular notions the god of love, a Visvadeva, in the Hindu Pantheon. As the *Eros* of Hesiod, degraded into Cupid by exoteric law, and still more degraded by a later popular sense attributed to the term, so is Kama a most mysterious and metaphysical subject. The earlier Vedic description of Kama alone gives the key-note to what he emblemizes. Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness; the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity", or *Manas* with pure *Atma-Buddhi*. There is no idea of *sexual* love in the conception. Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane. This is shown by what every *Veda*

and some *Brahmanas* say. In the *Atharva Veda*, Kama is represented as the Supreme Deity and Creator. In the *Taittiriya Brahmana*, he is the child of Dharma, the god of Law and Justice, of Sraddha and faith. In another account he springs from the heart of Brahmâ. Others show him born from water, i.e., from primordial chaos, or the "Deep". Hence one of his many names, Irâ-ja, "the water-born"; and *Aja*, "unborn"; and *Atmabhu* or "Self-existent". Because of the sign of Makara (Capricornus) on his banner, he is also called "Makara Ketu". The allegory about Siva, the "Great Yogin", reducing Kama to ashes by the fire from his *central* (or third) *Eye*, for inspiring the Mahadeva with thoughts of his wife, while he was at his devotions - is very suggestive, as it is said that he thereby reduced Kama to his primeval spiritual form.

Kamadhatu (Sk.). Called also Kamâvatchara, a region including Kâmalôka. In exoteric ideas it is the first of the Trailôkya - or three regions (applied also to celestial beings) or seven planes or degrees, each broadly represented by one of the three chief characteristics; namely, *Kama*, *Rupa* and *Arupa*, or those of desire, form and formlessness. The first of the Trailôkyas, *Kamadhâtu*, is thus composed of the earth and the six inferior Devalokas, the earth being followed by Kamaloka (q.v.). These taken together constitute the seven degrees of the material world of form and sensuous gratification. The second of the Trailôkya (or Trilôkya) is called *Rupadhâtu* or "material form" and is also composed of seven Lokas (or localities). The third is *Arupadhâtu* or "immaterial lokas". "Locality", however, is an incorrect word to use in translating the term *dhâtu*, which does not mean in some of its special applications a "place" at all. For instance, *Arupadhâtu* is a purely subjective world, a "state" rather than a place. But as the European tongues have no

adequate metaphysical terms to express certain ideas, we can only point out the difficulty.

Kamaloka (Sk.). The *semi*-material plane, to us subjective and invisible, where the disembodied "personalities", the astral forms, called *Kamarupa* remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of human and animal passions and desires. (See "Kamarupa") It is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows; a division of the first group of the *Trailôkya*. (See "Kamadhâtu")

Kamarupa (Sk.). Metaphysically, and in our esoteric philosophy, it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings, a form which survives the death of their bodies. After that death three of the seven "principles" - or let us say planes of senses and consciousness on which the human instincts and ideation act in turn-viz., the body, its astral prototype and physical vitality, - being of no further use, remain on earth; the three higher principles, grouped into one, merge into the state of Devachan (q.v.), in which state the Higher Ego will remain until the hour for a new reincarnation arrives; and the *eidolon* of the ex-Personality is left alone in its new abode. Here, the pale copy of the man that was, vegetates for a period of time, the duration of which is variable and according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends or by regular

necromantic practices-one of the most pernicious of which is mediumship - the "spook" may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kamarupa has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company. In India these *eidolons* are called *Pisâchas*, and are much dreaded, as already explained elsewhere.



On Crime and Punishment

[This article appeared in the December 2012 issue of *The Theosophical Movement*. For more articles published in this excellent magazine follow this link: http://www.ultindia.org/previous_issues.html]

PAKISTANI terrorist Ajmal Kasab, the lone surviving gunman, was convicted in May 2010 by a special judge in Mumbai city (India) for murdering seven people directly and 65 others in common intent with a fellow terrorist. On November 22, 2012 the nation woke up to the news of Kasab being hanged after the President of India rejected Kasab's clemency petition. The general reaction of people was that hanging had brought closure to the trauma of terrorist attack on November 26, 2008. There were many and varied reactions to the execution. Some felt that at last, justice had been done, or that the homage was paid to the dead heroes. There were stray instances of people expressing pity and sympathy for the executed terrorist.

A Mumbai-based lawyer, Yug Chaudhry remarks that under Article 72 of the Constitution of India, the President of India has the power to grant mercy even after the judicial system has confirmed the death sentence. It is only in the rarest of rare crimes that are truly unpardonable that the offender becomes eligible for pardon and mercy. Paradoxically, the very fact that Kasab had indeed committed an unpardonable crime is what rendered him eligible for mercy. "Mercy and pardon are acts of grace ... Giving someone what he deserves or is entitled to is

not mercy, it is recompense involving no measure of race... We do not *deserve* mercy, we *need* it. I think all of us - the best and the worse - are in need of mercy, and it is only by showing mercy that, morally, we ourselves become entitled to receiving it. Bereft of mercy, our society would be impoverished and inhuman, for mercy is quintessentially a human quality, not found elsewhere in the natural world ... Mercy tempers justice, makes it less exacting, more humane," writes Chaudhry. (*Mumbai Mirror*, November 22, 2012)

It is significant to note that the above noble sentiments are voiced by a lawyer, and they are not mere pious platitude. We might recall that during the terrorist attack of November 26, 2008, many were killed and many were maimed for life. Among them was the American national, a professional meditation teacher and a successful marathon runner, who lost her 13-year old daughter and was herself badly injured. Even as she walked with the help of a walker, she hoped that Ajmal Kasab would not be sentenced to death, *because victims of the attacks would find some solace when a terrorist like Kasab transforms*. Perhaps he was misguided. Jesus on the cross forgave the misguided souls and so also, she forgave him and prayed for him every day!

Truly, to err is human, but to forgive is divine, especially when an ordinary person brings himself to forgive a grievous harm. Forgiveness helps both the victim and the wrongdoer to heal faster. Forgive, forgive and largely forget, says H.P.B. In the article, "Is Denunciation a Duty?" H.P.B. points out that denunciation is *duty to truth*, and it is our duty to denounce systems and organizations, social and religious evils, *but not the individuals*, who are but children of their own century, the victims

of their environment. "To condemn and dishonour a man instead of pitying and trying to help him, because, being born in a community of lepers, he is a leper himself, is like cursing a room because it is dark, instead of quietly lighting a candle to disperse the gloom," writes H. P. B.

We are asked to "condemn the sin, and not the sinner." But dissociating the sin from the sinner is most difficult. We tend to brand people for their smallest mistakes and transgressions. We should be willing to take a fresh look at the person. We tend to think, "once a sinner, always a sinner." To change this mindset we have to begin small, by forgiving and forgetting, *i.e.*, by not holding it against another the wrong done to us. Often, we are willing to give another chance to a friend for his gravest misdeed. Certainly, we are ready to give a second chance to our sons, daughters, sisters, brothers. Let us remember that all crimes are not premeditated. At times, they are committed on the spur of the moment and the person is truly repentant. "We have to learn to look intelligently into the hearts of men." There is no such thing as separateness because we are all united on the inner planes of our being. We cannot isolate ourselves from the wicked and foolish people, because the world that we live in today is of our own making.

We are all united on inner and invisible planes, and are continually affecting each other through our thoughts, feelings and actions. It is difficult to say what portion of another's karma is *strictly of his own making*. We have contributed in making the humanity as we find it today. There is the story of an Eastern king who had a son, and this son committed a deed, the penalty of which was that he should be killed by great stone thrown upon him. But it was seen that such a punishment would not repair

the wrong nor give to the offender the chance to become a better man, hence the councillors of the king advised that the stone should be broken into small pieces, and the same should be thrown upon him in the quantity that he was able to bear, so that he would *suffer* but not be *killed*. H. P. B.'s advice has been that human laws must be restrictive and not punitive, because we do not have the wisdom to mete out adequate punishment, such that it would give the person chance to repent and turn the corner.

The occult reason why Theosophy is against Capital Punishment is that an executed criminal though physically dead, is astrally alive. He is filled with the feeling of hatred towards society and all those who were responsible for his trial and execution; as also with the strong feelings of revenge. He can inject thoughts of crime into the minds of sensitive and mentally weak people and incite them to commit crime. That is why we hear of cases in which a crime is suddenly committed by weak persons who appear to be carried away by some outside force. While in the body, a criminal is able to influence only a few, but after death, living in the astral body, his area of influence is unlimited.

Mercy is not opposed to Justice, and the fullest justice is the same as the fullest mercy. However, this is only applicable to the law of Karma, and not to man-made law. Our concept of merciful law is the law that *excuses* our wrongdoings and allows us to escape the ensuing consequences. The "mercy" aspect of the law of Karma is that unlike man-made law, it gives us innumerable opportunities to improve. Often there are circumstances beyond our control. The law of Karma takes into account all the "extenuating circumstances." Karma is action

and reaction. However, this reaction is not mechanical but takes into account the motive, the inner state of the person and the weight of his past Karma. Another meaning of mercy is compassion. Compassion is an all-embracing universal love that aims at "Universal" good. Compassion is that aspect of the law, which desires growth of every being - even if it entails suffering. We must learn to imitate the Law. Whenever we are tempted to condemn, we must remember that the inner state of the person is known only to the Law of Karma. When we see a wicked person, we should regard him as one whose boots have become heavy with mud and give him a helping hand to come out of the situation.

H. P. B. seems to suggest that a criminal is like a leper born in a leper colony. No one is born a criminal, and society or circumstances are also responsible for making a person what he is. So much of terrorism is in the name of religion and arises from false and literal interpretation of lofty spiritual concepts. Perception of oneself and one's community as victims leads to anger. We must try to understand the background of the criminal. Ajmal Kasab has been regarded as a religious fanatic. However, a retired Lt. General in the Indian army, V. G. Patankar, who was formerly a Corps Commander in Kashmir writes that rather than religious fanaticism, poverty drives young men to terrorist activities. Ajmal Kasab, as he lay injured in a hospital bed, had admitted that he did not know much about *jihad* (righteous war), but had joined the terrorists only to earn some good money that could help his poor family. Patankar remarks that he has heard similar refrain from captured terrorists in the Kashmir valley. "They were usually young men in their late teens or early twenties, mostly unemployed, some

with rudimentary education and some illiterate, but almost always from underprivileged families. The typical young terrorist usually belonged to a large family with meager means; one among several siblings, with no more than one or at best two breadearners," writes Patankar (*The Times of India*, November 23, 2012).

Who is to be blamed for the economic iniquity? Today, a large number of people suffer from misery and poverty, and often their spiritual faculties are almost dormant. On the opposite end of the scale we see mindless affluence and selfish indulgence. H. P. B. attributes such disparity to the neglect of the social duty by those who "have" wealth and knowledge towards those who "have not."

What is the best method of reforming the criminals? Rehabilitation, imprisonment and religious rehabilitation programmes have been considered to be better alternatives to hanging. Unfortunately, prisons, which seek to improve the character of prisoners, tend to degrade it instead, as they lack empathy. It is true that an individual must reform himself, but he can be helped in the task. No lasting reform can be achieved unless human nature is changed. The individual criminal needs proper training and he needs to have ideals put before him that can prompt a change in his mental and moral outlook. The book, *It's Always Possible - One Woman's Transformation of Tihar Prison*, is an account of Dr. Kiran Bedi's efforts to fundamentally change an entire prison system of criminality to that of humanity in India's Tihar jail. Dr. Bedi began by taking rounds in the prison and talking to inmates, to know their problems. She revived and enlarged the library, started yoga classes, and began to work on formal education. In 1994 around one thousand inmates

were introduced to *Vipassana* meditation popularized by Mr. S. N. Goenka, which opened the minds of the prisoners to the beauties and possibilities of life. To enable the prisoners to become self-reliant after the end of the prison term, they are taught trades like shoemaking, manure production, screen printing, tailoring, book binding and envelope making. The important thing is to cultivate right attitude towards the crime and the criminal. As Mr. Winston Churchill puts it, there must be "tireless efforts towards the discovery of curative and regenerative processes; *unfailing faith that there is a treasure if you can duly find it in the heart of every man.*"



Theosophy and the Society in the Public Eye

Alexander Scriabin

Religion and violence against women

A Theosophical chemist and the touchy art collector - by Marty Bax

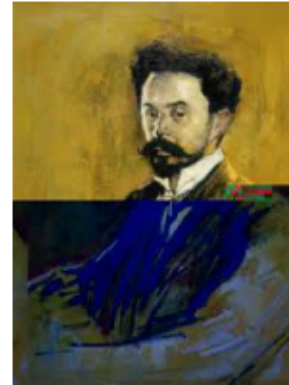
Blavatsky and Egypt

Modern Art and Theosophy

Mary Poppins

Theosophy, Fantasy, and Mary Poppins - by John Algeo

Alexander Scriabin (1872 - 1915)



[from *HPB: The Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement*, by Sylvia Cranston and Carey Williams, research assistant, 3rd rev. ed. (Santa Barbara, CA: Path Publishing House, 1999; c. 1993), pp. 497-8.]

In his foreword to Faubion Bowers' *The New Scriabin*, the noted Russian pianist Vladimir Ashkenazy wrote:

"I consider Scriabin one of the greatest composers ... His music has a unique idealism ... The basis of his thought was an indestructible faith and loyalty to Art as a means of elevating man's spirit and of showing light, goodness, and truth. Although one cannot say that without understanding his philosophy one cannot understand his music, one penetrates deeper into his music if one studies what compelled Scriabin. One cannot separate the man-as-philosopher from the composer of such beautiful music."

What, then, was Scriabin's philosophy? Boris de Schloezer, the composer's Russian biographer, discloses that Theosophy was the only very strong outside influence he ever received. In Faubion Bowers's two-volume biography of Scriabin, detailed information on this is provided.

According to Bowers's account, early in the century Scriabin read a French translation of Helena Blavatsky's *The Key to Theosophy* and wrote at the time (May 5, 1905): "*La Clef de la Théosophie* is a remarkable book. You will be astonished at how close it is to my thinking." Bowers writes that "from now on more and more of his friends and adherents were drawn from the Theosophical Society." His colleagues mention that "Scriabin's conversations were full of theosophy and the personality of Blavatsky." A French translation of *The Secret Doctrine* was one of his cherished possessions.

In 1922, Scriabin's apartment in Moscow was designated as a state museum and restored to appear exactly as it had been in his lifetime. His books, including *The Secret Doctrine*, were located and repurchased. This apartment, says Bowers, had a tremendous influence rising composers and was "a gathering place for youth."

After his contact with theosophy, Scriabin's work became permeated with mystical undertones. Musicologist Gerald Abraham contrasts composer's first orchestral work, a piano concerto composed in 1896-97, with the composer's greatest composition, his symphonic tone poem, *Prométhée le poème du feu*, written in 1909-10, and comments: "It seems hardly credible that in only thirteen years a composer could have evolved from the graceful, elegant, rather Chopinesque concerto to a work which was regarded in his day as in the very front of

the avant-garde."

Bowers observes: "There have been few specifically mystical composers such as Scriabin. Scriabin's closest counterparts are found not in music but in poetry with William Blake, or in painting with Nicholas Roerich. ... Scriabin's philosophy above all else wanted transubstantiation in music."

The composer wished to reawaken human beings to their essential selves. Scriabin wrote that "in the mysteries of antiquity there was real transfiguration, real secrets and sanctities," but "*all our little saints of today have forgotten their powers of old*," When all these "little saints" were trying to expose Blavatsky as a fraud, Scriabin defended her "by saying that all truly great people were subject to that kind of trumped-up 'ignominy.'"

In 1987 de Schloezer's biography of Scriabin was published for the first time in an English translation. Among the many references to Theosophy and HPB that occur throughout the book de Schloezer writes:

"[Scriabin] felt greatly beholden to Mme. Blavatsky's *Secret Doctrine* in his own development; indeed he felt tremendous admiration for Mme. Blavatsky to the end of his life. He was particularly fascinated by her courage in essaying a grandiose synthesis and by the breadth and depth of her concepts, which he likened to the grandeur of Wagner's music dramas. ... The theosophic vision of the world served as an incentive for his own work. "I will not discuss with you the truth of theosophy," he declared to [de Schloezer] in Moscow, "but I know that Mme. Blavatsky's ideas helped me in my work and gave me power to accomplish my task."

Religion and violence against women



The following article is about a critical social problem that is, not only not mitigated, but actually aggravated by an unholy and unlikely consensus among traditional Roman Catholicism, reactionary Islam, and atheist Russia. The article does not mention Theosophy, but the problem it addresses is a central concern of the Theosophical Society, whose first object is "to form a nucleus of the universal human family without distinction of race, creed, sex, caste, or color" and many of whose members have been in the forefront of action for the equal rights and protection of women. For the article in the *New York Times* click here:

Editorial: Unholy Alliance

New York Times, March 11, 2013

Some horrific events over the past few months, including the shooting of a Pakistani schoolgirl and the rape and murder of a young Indian physiotherapy student, should have been an alert for the world to unite in preventing violence against women.

But if a conference now under way at the United Nations is any guide, that message has not resounded with the necessary urgency. Halfway into their two-week annual meeting, delegates to the Commission on the Status of Women fear they will not be able to agree on a final communiqué, just like last year.

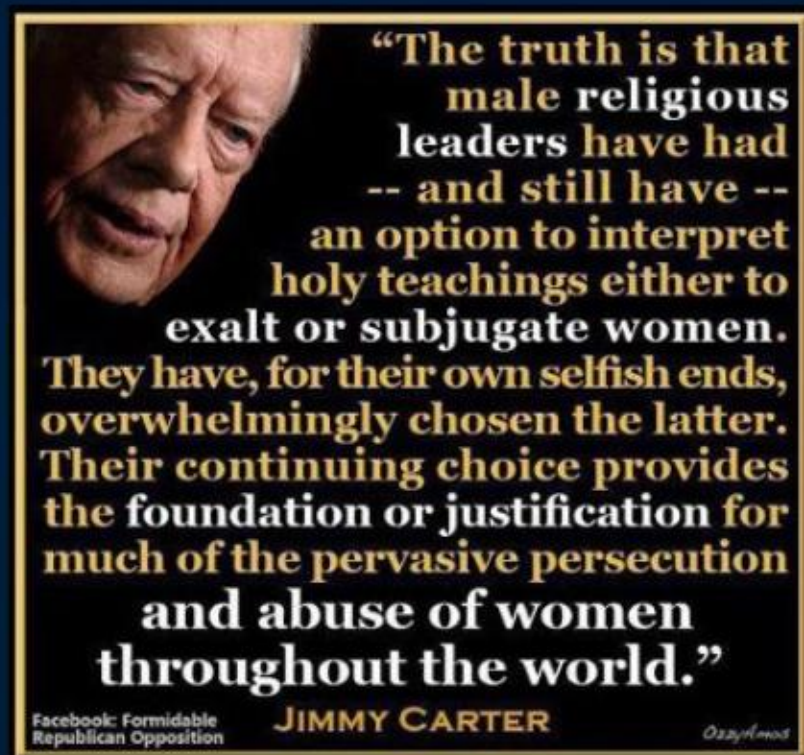
Who is to blame? Delegates and activists are pointing fingers at the Vatican, Iran and Russia for trying to eliminate language in a

draft communiqué asserting that the familiar excuses - religion, custom, tradition - cannot be used by governments to duck their obligation to eliminate violence. The United Nations Human Rights Council endorsed similar language just six months ago.

Conservative hard-liners seem determined to fight it out again. They have also objected to references to abortion rights, as well as language suggesting that rape also includes forcible behavior by a woman's husband or partner. Poland, Egypt, other Muslim states and conservative American Christian groups have criticized one or more parts of the draft. The efforts by the Vatican and Iran to control women are well known. It is not clear what motivates Russia, although there is a strong antifeminist strain in President Vladimir V. Putin's government. He may also be trying to curry favor with Islamic states.

In any case, the suggestion that traditional values justify the violation of basic human rights is spurious. As Inga Marte Thorkildsen, Norway's gender equality minister, has noted, "Violence against women must be seen as a human rights issue, and that has nothing to do with culture or religion."

Gender-based violence is an epidemic. A World Bank report estimated that more women between the ages of 15 and 44 were at risk from rape and domestic violence than from cancer, car accidents, war and malaria combined. According to the United Nations and other sources, more than 600 million women live in countries where domestic violence is not considered a crime and more than 3 million girls are facing female genital mutilation. Women in all social, economic, ethnic and religious groups are affected. The conference will be a failure if it cannot produce ambitious global standards that will deliver concrete results to protect women and girls.





Albert C. Barnes

A Theosophical chemist and the touchy art collector.

Hermann Hille vs. Albert C. Barnes

Marty Bax - The Netherlands

[This article appeared on the site Bax Art Concept & Services in October 2012. It is reproduced on Theosophy Forward and slightly edited with the kind permission of the author. Follow this link for more interesting articles and posts: <http://baxpress.blogspot.nl/>]

This story begins with a German organic chemist Hermann Hille. Hermann was born on June 7, 1871 in Mölln, Northern Germany, the city where the famous prankster Till Eulenspiegel presumably died in 1350. The young Hermann studied in Würzburg and received his PhD in 1900 in Heidelberg for his 42-page study *Ueber das primäre und sekundäre symmetrische Hydrazid der Propionsäure und Valeriansäure*. This title showed the twenty nine year old Herman to be very intelligent in his field and he was soon recruited by a young American chemist, Albert Coombs Barnes, who lured him into an adventure in the USA. It was to be a great adventure.

Albert Barnes was a true example of the American self-made man, who went from rags to riches. He was born in a rough working class neighborhood of Philadelphia, but being very intelligent, he had strong aspirations to emancipate from his environment.

He literally fought his way into the University of Pennsylvania by earning his money in boxing matches. At the university Albert enrolled in medicine, but he was not interested in the practical side of it. Instead, he concentrated on chemistry and philosophy; he called himself a 'philosophical chemist'. Because Germany was the center of chemical research at that time, he went to Germany to refine his studies in both areas. He studied at the department of experimental medicine and experimental physiology of the University in Berlin, for instance. Lack of money drove him back to America within 18 months. His new employer, a Philadelphia pharmaceutical company, where he worked at the sales department, sent him back to Germany to study pharmacology. In Heidelberg her eventually met Hermann and convinced him to go to the US.

Once in America, Hermann was disappointed in his salary and the poorly equipped lab he had to work in. He had an innovative mind, was a chemical expert and wanted to experiment. So within two years, he and Albert joined forces. Albert would propose ideas for products and Hermann would do the research and develop saleable products. Albert chose cheese first, but Hermann rejected this idea. Then an idea for bread turned into a flop. Then Albert thought of a disinfectant on the basis of silver. This was not a new idea at all, but Hermann produced a substance capable of holding a much larger quantity of silver to treat infections.

Eureka! A new product emerged: Argyrol. It was a treatment against gonorrhea, principally used as a preventive treatment in gonorrheal blindness in neonates.

Soon the roles of the two partners in the company crystallized. Hermann was the scientist, Albert became the salesman.



Argyrol

Albert's marketing methods were unusual. He circumvented the wholesale distributors by visiting the doctors personally with testimonials from leading practitioners. Viral marketing - the way many marketers today regard marketing as most successful.

The money came rolling in by buckets. Where money comes in, dissenting points of view usually follow. Albert started to refuse to disclose financial matters to Hermann, and consequently Hermann kept the scientific formula to himself. In 1907, Albert brought his partner to court to buy him out. For a whopping amount of \$350,000 Albert could call himself the owner of Argyrol. Hermann and his role in the discovery of the formula were filtered out of history.



Hermann in the meantime had become a member of the Theosophical Society: in June 1904. As a result, Hermann was inclined to view the conceptual and philosophical basis of life's chemical elements from a Theosophical perspective. It shows that he of the two partners was more interested in conceptual, philosophical ideas about the way life was essentially a product

of chemical elements. Thus the two partners went different roads altogether.

Argyrol went on to make a millionaire of Albert. While the money kept rolling in, he could devote his time to his love of art. Art. Aware of the fact that he was not an artist himself, he became an art collector. A former classmate, the well-known painter William Glackens, judged his collection as mediocre. Now this verdict did not please the ambitious Albert. So he sent William to Paris with a budget of \$ 20,000 to spend on the avant-garde. Later Albert went himself. He soon became well-known as the



Art collection

big spender - when he left his hotel, would be confronted by a crowd of artist and dealers, who would hold up their work for him to buy.

But money doesn't buy manners. Albert became known as a rude person, who could be very vindictive when people did not agree with his opinions. He scorned the established art world, because it had scorned his art collection at a public display in 1921 - and it would scorn it again in 1923.



The 1922 Museum

Albert retaliated. He dedicated his museum, opened in 1922, to poor uneducated- and black - people. In other words, he

radicalized the 19th century idea of educating the masses into a private, authoritarian enterprise. He was revolutionary in that sense, that he hung his paintings in his pharmaceutical factory: an early example of 'art in the office'. But it should also be said that the real reason his lack of space at home. Albert's museum was only open to people he liked, others were rudely kept from the door. Why was Albert so obnoxious? Social Reformer John Dewey, who inspired Albert to his educational system and one of the few persons Albert stayed in touch with, described him as 'having an inferiority complex', which turned him into a bully. (View the pictures on the internet: he never smiles!) The new Albert C. Barnes Museum, which opened this year, is now under severe public attack, because the city intends to bring in the millions by making the collection into a tourist attraction (!). Hermann went to live in Cook, Chicago, and started his own enterprise. He was naturalized in 1907, got married to Christina from Amal in Sweden (she had been on the same boat to America...). The couple had one daughter, Mona Wandanita (1909-2000), who in 1949 married Bruno W. Siemers (1911-2006 in Germany). Hermann might not have accumulated such a fortune as Albert, but he was not poor either. In the 1930s he lived in a \$ 50,000 villa near the lake (post-Crash estimate).

He also attracted some media attention for new ideas. The following excerpt from a 1911 newspaper would be ecologically applicable today. Another part (still) sounds like science fiction.

The Daily News, Frederick, MD, March 29, 1911.

Startling theory is true. Dr. Hille tells of production of nutriment from chemicals.

"News dispatches from Chicago that Dr. Hermann Hille, a wealthy scientist, has discovered that it is possible to manufacture food for the human species from earth or from air, attracted considerable attention in the city and recalled clearly the startling theories of John Jacob Astor on the same subject, published on Christmas Day. Dr. Hille in an address before the Chicago Medical Society, announced his discoveries. Mr. Astor wrote his article only as an educated layman, but the scientist confirms every word he wrote.

Mr. Astor wrote on the food problem and his main theory was that we may find in the waste substances of the earth sufficient nutrition to cause us to look with equanimity upon the disappearance of vegetables or the scarcity of meat-producing animals. Either we should find some way of eating those waste products or we should evolve edible animals that could live upon them. ...

Dr. Hille, who is a graduate of German universities, declared that all life is chemical and that he had discovered a chemical compound which contains in solution every chemical form in the human body, that by use of this, vegetables as food may be eliminated, and the chemist of the future, instead of the butcher and the baker, will supply the food of the populace. ...

At the meeting, Hermann also showed a bottle with copper sulphate, on which fungus were thriving. He told that Dr. Swann of South Chicago has cured a case of tuberculosis with organic copper, 'while Dr. Webster was employing it on another case with flattering results'."

Hermann was clearly the idealist, the thinker, who wanted to change the world into a better place. Occult chemistry in theosophical circles and his strictly scientific approach

apparently went well together - as with many scientists at that time. Even Einstein read Blavatsky, if it were only to tickle his brain. He called the book a box full of mysterious goodies.

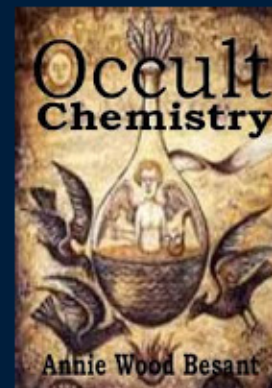
Hermann stayed a Theosophist all his life - although I haven't been able to find when he died exactly. In any case, he was not removed from the membership list, or had himself removed. In 1931 a lengthy essay of his hand was published in the World Theosophy Magazine. This magazine was edited by the flamboyant Mary Russak Hotchener, who was also part of my previous entry in this blog. The title of Hermann's essay is: 'Why I Do Not Go to Church'. The introductory footnote explains the impetus of the essay; it was '... supplied by a discussion of the pros and cons among a group of earnest physicians constituting "The Medical Round Table of Chicago".'

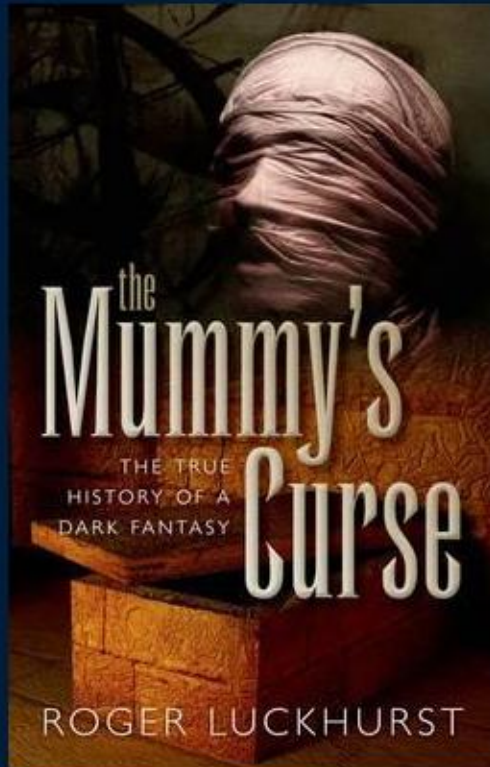
In the autobiographical essay, Hermann describes that as a boy he already was a deeply spiritual person, but in the strictly 'agnostic' environment of German science this inclination had been so suppressed, that he regarded himself as non-religious too. When he came to America, the pendulum swung to the other side: he immersed himself in occult circles and joined societies (Aha! Not only theosophy! Aha! Was this the real reason for the break with Albert?). But after a while he realized that dabbling in popular occultist practices had nothing to do with the practice and development of spirituality; it was dangerous and addictive. Hermann here cites Friedrich Schiller - 'who, by the way, was an army surgeon' - from his poem *Der Taucher* (1797):

Und der Mensch versuche die Götter nicht
Und begehre nimmer und nimmer zu schauen
Was sie gnädig bedeckten mit Nacht und Grauen.

Hermann states, that he believes in keeping his feet on solid ground and only his head in the sky. His interpretation of the motto of the Theosophical Society, 'There is no wisdom higher than truth', was reformulated by him into 'There is no authority greater than our own reason and our own conscience', adding to it the Bible text from Proverbs 23: 'After all: "As a man thinketh in his heart, so is he".'

Well. What is there more to say about Hermann? He did not become a public figure like Albert. His daughter also became a Theosophist and a minor poet in a Chicago circle called The Parnassian. The funniest thing I found is the assignment of two patents from Severin L. Egenas to Hermann and his daughter, dated 1940. One of the patents is on aerial navigation. The other is a patent for a toilet flush. I can advise you to check the Wiki page on toilets, and discover a whole new world. Check the site against your own toilet, and discover if the site is accurate ...



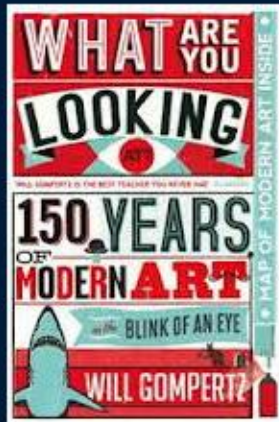


Blavatsky and Egypt

"The mid-Victorian period showed a marked interest in spiritualism, the occult and esoteric thinking, and Egypt provided a magnificent backdrop. The larger-than-life Madame Blavatsky gave rise to the Theosophy movement, and it is no coincidence that her first volume was entitled *Isis Unveiled*." John Ray, reviewing *The Mummy's Curse: The True History of a Dark Fantasy* (Oxford Univ. Press) in *The Times Literary Supplement*, Jan. 11, 2013, p. 8.

Modern Art and Theosophy

"Mondrian, like Kandinsky and Malevich (and much later Jackson Pollock), was heavily into a fashionable quasi-religious belief system called Theosophy, which espoused many of the tenets around which the artists built their philosophy. The idea of uniting the universal and the individual, the equality of the elements, and unifying the internal and external, are all drawn from Theosophy." [Will Gompertz, *What Are You Looking At? The Surprising, Shocking, and Sometimes Strange Story of 150 Years of Modern Art* (New York: Dutton, 2012), p. 193, with thanks to Katie Algeo for calling it to our attention.]



Mary Poppins

"Pamela Travers [the author of the Mary Poppins books] is a long-time devotee of Gurdjieff, Krishnamurti, Yeats and Blake. For her, the Mary Poppins books were never just children's stories, but intensely personal reflections of her ... blend of philosophy, mysticism, theosophy, Zen Buddhism, duality, and the oneness of everything." Craig Brown, *Hello Goodbye Hello: A Circle of 101 Remarkable Meetings*. New York: Simon & Schuster, 2012; pp. 57-8.





Theosophy, Fantasy, and Mary Poppins

by John Algeo - USA

Chapter 3:

The Second Book of the Series: Mary Poppins Comes Back

Travers, Pamela L. *Mary Poppins Comes Back*. San Diego: Harcourt, Odyssey/Harcourt Young Classic, 1997, c. 1935.

Mary Poppins Comes Back, the second book of the series (with 269 pages of text), is about 1.67 times longer than the first book, with ten chapters, compared with the first book's twelve chapters, so the episodes are significantly longer, as well.

At the opening of *Mary Poppins Comes Back*, the Banks's house, without Mary to give it order, has returned to its natural state of chaos. Mr. Banks complains, "I don't know what's come over this house ... Nothing ever goes right - hasn't for ages! Shaving water too hot, breakfast coffee too cold. And how - this!" Robertson Ay, the man of all work around the house (who does as little work as possible and sleeps as much as he can), has brushed Mr. Banks's hat with the boot-brush and polished it. "Oh, dear!" Said Mrs. Banks [as her husband left] "It is quite true. Nothing does go right nowadays. ... Ever since Mary Poppins left

without a Word of Warning everything has gone wrong."

But Mary Poppins is about to return. In the first book, she is lifted and borne by the East Wind into the house at Number 17, Cherry Tree Lane. In this second book, she literally descends from the sky. The children are in the park alone, as they have no nanny to keep an eye on them. Michael is flying his green and yellow kite, which goes up very high indeed. A cloud drifts across the sky and hides the kite from sight: "The taut string running up from Michael's hand seemed to link them all to the cloud, and the earth to the sky." They try to pull the kite back down, but it will not come. Then suddenly the kite string starts winding around the stick of its own accord. But what comes down at the end of the string is not the kite; it is Mary Poppins.

Mary Poppins takes the children home and puts them to bed. As she is changing her clothes, they notice a small golden locket on a chain around her neck. Michael asks what's in it, and she tells him a portrait. He asks, "Whose?" And she tells him that they'll know when she goes. They all beg her to stay forever, and she replies, "I'll stay till the chain breaks." "Chain" here refers not just to the physical one around her neck, but to the metaphorical one that connects her with this world, including Number 17, Cherry Tree Lane. Mary Poppins, as usual, emphatically rejects the children's account of her coming down out of the sky at the end of a kite string. But that night, the children spot her coat hung on a hook behind the door. "And dangling from the pocket were a row of paper tassels, the tassels of a green-and-yellow Kite."

A series of Poppins-esque adventures for the children follow. In chapter 2, Euphemia Andrew, Mr. Banks's governess when he was a little boy, comes for a visit. She is, in Mr. Banks's words, a Holy Terror, who trapped a lark and keeps it in a cage. Mary

Poppins frees the lark and puts Miss Andrew in the cage instead, as a result of which she leaves posthaste. In chapter 3, Jane is having a bad Wednesday and ends up inside the world depicted on a Royal Doulton bowl that she has cracked. In that world, she is made into a servant until she calls on Mary Poppins, who comes to rescue her.

In chapter 4, Jane and Michael accompany Mary Poppins on a visit to her cousin, Arthur Turvey, who on the day they arrive is experiencing everything backwards, such as standing topsy-turvy on his head, as all his visitors do also. In chapter 5, a new baby, Annabel, is born to the Bankses. Like all newborns, she can talk with animals, and she tells a starling on the window sill, "I come from the Dark where all things have their beginning. ... I come from the sea and its tides ... I come from the sky and its stars. ... I heard the stars singing as I came and I felt warm wings about me. ... It was a long journey." Within a week of birth, however, all newborns forget how to talk with animals and where they came from. In chapter 6, Robertson Ay, the work-dodging man of all work at Number 17 turns out to have been a very wise Dirty Rascal fool in the court of a king in another world who fell to earth at No. 17, Cherry Tree Lane.

Chapter 7, "The Evening Out," is the central-theme episode in the second book and is set in the sky, that is, the archetypal element of air, representing the mental plane or dimension. This evening is Mary Poppins's evening off, so after feeding the children and tucking them into bed, she scurries away. Jane and Michael lie in bed looking through the window at the shooting stars that fill the sky. Michael says it's like fireworks or a circus and wonders whether they have circuses in Heaven. Suddenly a large bright shooting star comes right into the bedroom and

urges the two children to get dressed and come with him. They do, but Jane wonders whether she could be dreaming. The star that is leading them leaps into the air and tells the children to follow by stepping on stars. They do so and find themselves standing at the edge of a ring of shining sand, with the sky above it drawn up to a point, like a tent. They are in the circus in the heavens, where the Ring Master is the Sun, and the Performing Constellations participate in the Big Parade. Seated in the Royal Box is Mary Poppins. And then the Sun invites all to dance the Dance of the Wheeling Sky.

Michael wonders whether his experience is real or not, and the Sun replies: "What is real and what is not? Can you tell me or I you? Perhaps we shall never know more than this - that to think a thing is to make it true." Jane wonders whether it is true that they are there or only think they are. The Sun smiles sadly and responds, "From the beginning of the world all men have asked that question. And I, who am Lord of the Sky - even I do not know the answer. I am certain only that this is the Evening Out, that the Constellations are shining in your eyes and that it is true if you think it is."

Then Mary Poppins and the Sun dance together, without touching, but opposite each other, keeping perfect time together, as all of the constellations and planets join in the dance. At its end, the Sun lightly touches Mary Poppins's cheek with his lips. The dance being over, all the constellations rush from the ring. The children feel themselves in the rocking arms of Venus, the Homeward Star, and before they know it, they are back in their beds at home. The next morning, they ask Mary Poppins about what happened. As is her wont, she dismisses their question without answering it or denying the events of the night. But Jane

points out to her brother that on the center of Mary Poppins's cheek is a small fiery mark, round and with flame-shaped edges like a very small sun.

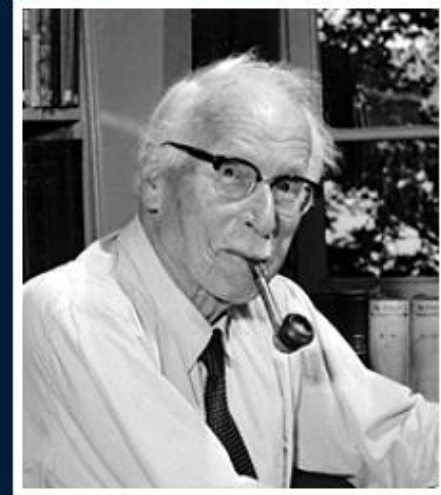
In chapter 8, Mary Poppins takes Jane and Michael and the twins, John and Barbara, on a shopping trip, in which they meet the Balloon Woman, from whom they all get balloons with their names on them. The Balloon Woman denies having put their names on the balloons and says, "All I know is that the names *are* there! And there's a balloon for everybody in the world if only they choose properly." The balloons, which let them float joyously through the air, may be taken as symbols of liberating self-knowledge. In chapter 9, Mary Poppins takes the children to meet Nellie-Rubina, a wooden-doll person who sells conversations, as a sort of candy.

Chapter 10 (which can be seen as a second central-theme episode) ends the second book appropriately with a merry-go-round, a symbol of life as a pleasant series of recurring cycles, which has come to the park near Number 17. When people hear that Mary Poppins is taking the children to it for a ride, they all assume that Mary Poppins is going to leave the world on that merry-go-round, and their expressions of farewell puzzle the children. Their ride on the merry-go-round is quite an experience: "It seemed as if they would never stop, as if there were no such thing as Time, as if the world was nothing but a circle of light and a group of painted horses. [para] The sun died in the West and the dusk came fluttering down. But still they rode, faster and faster, till at last they could not distinguish tree from sky. The whole broad earth was spinning now about them with a deep drumming sound like a humming top. [para] Never again would Jane and Michael and John and Barbara be

so close to the centre of the world as they were on that whirling ride."

Then Mary Poppins goes to ride herself, first telling Jane to take care of Michael and the twins. The ticket collector asks her, "Single or Return?" She hesitates for a moment, then says, "You never know ... It might come in useful. I'll take a Return." The merry-go-round begins to revolve faster and faster. As Mary Poppins passes them on her wooden horse, something breaks from her neck and lands at the children's feet. It is her locket, whose golden chain has broken. Jane opens it and finds a picture of all five children with Mary Poppins. "And then a strange thing happened. With a great blast of trumpets, the whole Merry-go-round rose, spinning, from the ground. ... [para] On and on, pricking through the sky, went the Merry-go-round, carrying Mary Poppins with it. And at last it was just a tiny twinkling shape, a little larger but not otherwise different from a star. [para] ... Out of the sky she had come, back to the sky she had gone."

To be continued



You are what you do, not what you say you'll do.

C. G. Jung

(Swiss psychotherapist and psychiatrist)

Miscellany and Trivia

Anecdote Alexandre Dumas

Anecdote James Joyce

Anecdote Ernest Hemingway

Anecdote Johann Wolfgang Goethe

Anecdote Thomas Mann

Alexandre Dumas

French writer (1802 – 1870)



One day the writer's son found him reading some book that seemed to absorb him completely. Curious, he asked him what book was it.

'It's a really fascinating novel!', the writer said. 'I can't wait to find out what finally happens to the characters.'

'And who's the author?', asked his son.

'Me! I wrote it myself!', said the writer.

Anecdote James Joyce

Irish novelist and poet (1882 – 1941)



One day a friend visited the writer and found him totally depressed. Joyce explained that he couldn't finish some book he was writing.

'So how much have you written yet?', the friend asked.

'Seven words', Joyce replied.

'It's not that bad', the friend tried to console him.

'Maybe, but I still don't know in what order I should put them', said the writer.

Anecdote Ernest Hemingway

American author and journalist (1899 – 1961)



Hemingway had a son who at the age of twenty had already tried to work in many different professions. He considered himself a person with a huge life experience and decided to publish his diaries so he asked his father, already a famous writer awarded the Nobel Prize, to write a preface to his memoirs.

'After that, we'll talk about the copyright', the son added.

'My son', the writer said, 'you should know that I, as your father, own all the rights regarding your person'.

Johann Wolfgang Goethe

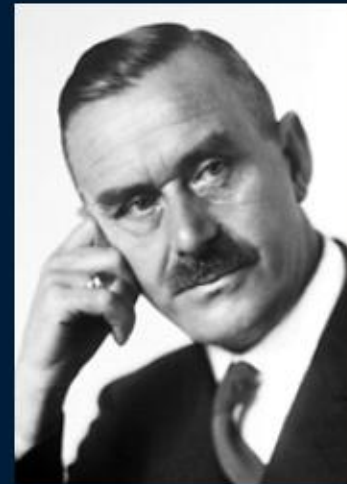
German writer, artist, and politician (1749 – 1832)



Goethe once wrote a very long letter to one of his friends. In the end he added a postscript explaining: 'I am very sorry for sending you such a long letter but I did not find enough time to write a shorter one.'

Anecdote Thomas Mann

German novelist social critic and philanthropist (1875 – 1955)



Once Mann was visited by an amateur writer who showed him some of his works and asked for advice.

'After all, you should read a lot', said Mann.

'Why?', asked the young author.

'Because if you read a lot you won't have time to write', replied the writer.'

The Society

Editorial - by Jan Nicolaas Kind

MINI INTERVIEWS

Towards the Memory of Sally Meeker Colbert

Editorial

Is my Blavatsky better than yours?

Jan Nicolaas Kind - Brazil



Jan Nicolaas Kind

It seems that within our circles some hardliners are still trying to prove that they have invented the wheel. Some have divided the Theosophical landscape into those who know and those who lie. There are those who are exclusively connected with the truth, whatever truth that might be, and those who are forever on the loose.

On one social networking site, readers are constantly treated to patronizing and abominable exposes by a moderator who apparently has appointed himself as the conscience of the TS Adyar, while elsewhere some website authors and their editors have the tendency to proclaim whatever it is they feel like

proclaiming. Their articles and editorials are stuffed with the well-known modal verbs like "must," "have to," "should," "ought to," and "shall." They present themselves as the good shepherds watching over the flock.

It is as if the Pharisees are talking to us again. We receive instructions about what is right and what is wrong and all under the banner of H. P. Blavatsky's endorsement. But who is handing out such an endorsement? Is it H.P.B. herself or some who find themselves qualified to speak in her name?

Having studied this wonderful Russian phenomenon for many years, I tend to think that she would approve further development of what she brought to our world. She came with her own unique message and gave us the opportunity to think and to work out what she gave to us. I do not believe for one moment that she wanted to be the "ultimate messenger," and that was certainly not her starting point.

Some believe that they represent her uniqueness and splendor, by claiming that all those who might have slightly different points of view or interpretations are nothing but falsifiers or conspirers even, with their only objective: to destroy all that Theosophy stands for. So much for the tolerance and openness so clearly advocated by H.P.B. herself.

In a recent publication on the *internet*, John Algeo again was attacked and slandered as if he were the worst scum on this planet. What did H.P.B. herself write about such attacks?

"IS DENUNCIATION A DUTY?"

[Lucifer, Vol. III No.16, December, 1888, pp. 265-73]

"Condemn no man in his absence; and when forced to reprove, do so to his face, but gently, and in words full of charity and

compassion. For the human heart is like the Kusuli plant: it opens its cup to the sweet morning dew, and closes it before a heavy shower of rain."

"In fact, the duty of defending a fellow-man stung by a poisonous tongue during his absence, and to abstain, in general, 'from condemning others' is the very life and soul of practical theosophy, for such action is the handmaiden who conducts one into the narrow Path of the 'higher life,' that life which leads to the goal we all crave to attain."

Well here you go, no room for doubt. In the January 2013 issue of *The Aquarian Theosophist*, the editor, using his very recognizable prose again went after John Algeo in a manner that certainly wouldn't have pleased H.P.B.

The criticisms that some letters included in John Algeo's compilation, *The Letters of H. P. Blavatsky*, should not have been published there, or should have had a clearer introduction, are legitimate. But they were, and we have to live by the facts; we can very clearly learn from this state of affairs. There was a consensus at the time among the editors of that book that this publication would require some intelligence from the reader as well. Five years ago, in an interview with Katinka Hesselink, John Algeo, in response to this issue, commented as follows:

QUESTION:

2. *There was quite a storm around the publication of The Letters of H. P. Blavatsky, which you and your wife worked so hard to create. Had you expected the storm and can you explain to my readers what the storm was about?*

ANSWER:

The first volume of the H.P.B. Letters needed, for various

reasons, to be gotten out quickly. Consequently, it has a number of flaws, most of which have not been commented on, but of which we are keenly aware. We are working more slowly and deliberately on volume 2 now and expect it to be better. For example, we will take more care to comment on matters that may disturb some readers. However, the basic principles of this edition embrace the following: We will include all letters that have been reasonably attributed to H.P.B., even those that some Theosophists reject because they are not consistent with their view of her. Of H.P.B., one might say what Walt Whitman said of himself in *Song of Myself*: "Do I contradict myself?" / Very well then I contradict myself / (I am large, I contain multitudes).

H.P.B. was too great a person to fit into any narrow slots that we who admire her may imagine her as filling. Our including a letter in the volume is not a statement that we believe it to be genuinely hers, rather that it has been reasonably attributed to her. Most of the surviving letters are not autograph copies (that is, in her own handwriting), but instead are transcriptions made by others and often "improved" or otherwise changed by the transcribers. It is impossible to affirm the genuineness of the texts of most of the surviving copies of letters. Our aim was and will be to include the earliest and most authentic texts we can find of all letters that have, with some cogency, been attributed to H.P.B. Readers are free to decide for themselves which are genuine or how much of any given letter is what she actually wrote. We will, however, try to provide readers with as much help in reaching such a decision as we can. But those decisions will often depend on a given reader's prejudgment about what is or is not Blavatsky-like. As the old saying goes, *de gustibus non disputandum est*, that is, to each his own decision.

QUESTION:

3. *Would you have handled things differently if you had known the reservations people would have with the publication?*

ANSWER:

We would have included more admonitory warnings, but not changed the principles on which the edition is based, which I believe to be the only honest basis for making such an edition.

Link to original interview:

<http://www.allconsidering.com/2008/john-algeo-interview/>

No further comments from this end. It is clear: It could have been done better, but due to circumstances the book John and his wife Adele worked so hard on became a perfectly "imperfect" publication. For commentators and editors just to warn future readers to be cautious in reading this book would be more than sufficient. There is no need for proclaimers or any type of "Misters Know-it-all" to go out there to issue pathetic ultimatums and throw mud at those who have earned the appreciation and respect from thousands around the world. Stalwart workers for the Theosophical cause are being referred to as "amateurish and ethically naive," but who is actually talking here?

John Algeo is a fine man, a hard worker ever dedicated to the cause. He has the ability, a unique one, to admit a mistake and to make up for it. Now, in his eighties and after having lost his Adele and being confronted with declining health, he continues to work for Theosophy to the best of his capacities. In the eighty "something" years of this incarnation he has done a lot of good and, YES, he made mistakes, but who doesn't... ?

His respect and love for H. P. Blavatsky and her writings are indisputable. Some thirteen years ago I actually saw him

working at the Adyar archives with Adele to collect material for the book. Intention and dedication is what counts; seeing them working so much together was and still is an inspiring example for me.

We all can approach H.P.B. from our own vantage point, from our own tradition. Sometimes it becomes clear that there are big differences, but isn't that great? Wouldn't it be terribly boring to have an agreement on everything?

So one can ask oneself: "Is my Blavatsky better than yours?" Do we have to come to this point? Is John Algeo's, Radha Burnier's or any editor's Blavatsky better than anyone else's Blavatsky? Of course not. Let's finally learn that our Theosophical House is big enough for all of us and that instead of going after one another we should really and finally learn to listen to each other in order to benefit our planet. This is just one example of how to do it:

Click here: [.....](#)



The ordinary man says in his ignorance, "My religion is the sole religion, my religion is the best." But when his heart is I'm inspired by the people I meet in my travels--hearing their stories, seeing the hardships they overcome, their fundamental optimism and decency. I'm inspired by the love people have for their children. And I'm inspired by my own children, how full they make my heart. They make me want to work to make the world a little bit better. And they make me want to be a better man.

Barack Obama

(44th and current President of the United States)

Mini interviews

Edi Bilimoria
Eldon Tucker
Erwin Bomas
Judy Saltzman
Jack Hartman
Jan Jelle Keppler
Joseph Ross
P. Krishna

Opinions and ideas expressed in the mini-interviews are exclusively of those who are being interviewed. They don't necessarily represent the ideas and opinions of the compilers of *Theosophy Forward*.

The responses of the interviewees are not edited for content. Some contributors give short answers to the questions while others touch upon the subject more elaborately.

Edi Bilimoria



1. What's your name, where are you from and how long have you been a member of the TS?

My name is Edi Bilimoria; I live in England and have been a member for 36 years.

2. Are you active in your Lodge/Section and if so, what do you do?

No, because I have just resigned from the TS. Previously I was very active in England and recently in Australia where I was Education Coordinator for the Australian Section for two years.

3. *How did you first learn about Theosophy or come in contact with the Society?*

By being inexplicably drawn to an advertisement I saw at Tottenham Court Road Station in London about the Theosophical Society's bookshop opposite the British Museum (this was of course in the grand days of the English Section, now long past).

4. *What does Theosophy mean to you?*

In the same way that Newton's Laws of Motion explain the fundamental mechanical laws governing all physical matter in motion, so theosophia explains the spiritual laws that underpin life at all levels; as well as showing a path to transform book knowledge of those laws to their actual realization and direct experience.

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

1. The Notebooks of Paul Brunton.
2. The original writings of Ramana Maharshi
3. *The Heart of Religion* by P. D. Mehta
4. *The Secret Doctrine*

Of these the Brunton Notebooks are in my opinion by far the most important. It is a CRIPPLING WEAKNESS of classical theosophical literature that whereas the grand scheme about Cosmos and Man is set out in eloquent detail there is virtually nothing at all on the PRACTICAL STEPS needed to embody these truths in our daily lives (other than a few early books by Annie Besant, and in the *Voice of the Silence*, which is hardly a book for the neophyte). There is no guidance on the 'tools and techniques' to convert the high level vision into ones daily experience. Interminable sermons and platitudes on unity and

brotherhood achieve nothing other than throwing a smokescreen of glamour. What the Brunton teachings do is to make the individual face himself. Self-Inquiry: The Search for Self is vastly more important than occult theory on karma, or rounds and races or the principles of man.

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

To act as an active hub and focus for the worldwide Theosophical movement instead of being an isolated ivory tower detached from and totally unconcerned about the welfare of Theosophical sections in the rest of the world. For this to happen there would have to be a massive updating of the organization based on modern (not 19th century) management principles; and an even greater degree of goodwill and motivation.

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

To live up to (not merely talk about) its motto: 'There is no Religion (dharma) Higher Than Truth'. This means putting the whole emphasis on inquiry rather than preaching a set of doctrines by H. P. B. or anyone else.

Eldon Tucker



1. *What's your name, where are you from and how long have you been a member of the TS?*

I'm Eldon Tucker, currently of West Hills, California. I joined the Adyar T.S. when I was fourteen. I've belonged to the Salt Lake City Study Center, and the San Diego, Los Angeles, and Ojai lodges at different times, and am currently a National Member. I have an ULT Associate card on file at the Los Angeles lodge since February 1984, and joined the Pasadena T.S. in the early 1990s.

2. *Are you active in your Lodge/Section and if so, what do you do?*

Currently, I'm not working on any projects, but attend two regular classes. One is an independent class on *The Secret Doctrine*, held at the home of Dara Eklund and Nicholas Weeks. The other is at the West Los Angeles Study Center on *The Mahatma Letters*, held at the home of Martin and Susan Leiderman.

3. *How did your first learn about Theosophy or come in contact with the Society?*

At the age of fourteen, I bought some Leadbeater books mail order, then joined the Adyar T.S., and perhaps a year later learned of the Salt Lake City Study Center, which I began attending. While a college student, I spent three summers working as a volunteer on the camp crew of the Far Horizons Theosophical Camp in Northern California. I had read almost all of the books by Leadbeater and Besant, found little left to discover in them, considered reading Alice Bailey's writings, and thought I could not further improve unless I became clairvoyant and developed paranormal powers like Leadbeater had claimed that he had.

While there, I met Ken Small, got some books by de Purucker, and found there was an enormous amount of information on Theosophy that I had previously missed. I lost my interest in Leadbeater and the paranormal. I became involved in Point Loma Publications and later joined the ULT and started attending classes by all the different groups. I also helped organize and work on the Theosophical Network of the 1980s, managing the content of the quarterly directory of Theosophical groups that we would mail out worldwide. I set up books for

publication for PLP including some of Geoffrey Farthing's, helped Carin Elin with problems with the index for the H. P. B. biography, actively participating on the theos-I and theos-talk mailing lists online, and published THEOSOPHY WORLD for many years as an independent Theosophical monthly e-zine.

4. *What does Theosophy mean to you?*

It is a presentation of penetrating insights that require one to be a mystic to grasp. It has a scattering of details about life that are correct as far as they go, and sometimes about hidden, unseen worlds and experiences. It gives a foundation of philosophical principles upon which a good life could be led. It trains people, when it can, to develop insight into life, to move beyond thinking for themselves and understanding what they read, to have direct, clear, unique insights that weren't told them. It has a content of doctrines that are useful to learn and ponder, but also is a practice with techniques leading to the development of insight into life. It is also a work of creativity, something artistic, something beautiful that can be admired. Like any good art, it communicates more than the artist intended. It acts as a springboard from which the person coming to it can be touched and changed.

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

Fundamentals of Esoteric Philosophy by G. de Purucker, because of the depth of the materials and how he presented them. They not only conveyed deep philosophical ideas, but also taught the reader to learn to think and arrive at them for themselves. The book taught both ideas and the practice of contemplating deeply and arriving at original insights that go beyond what one is reading.

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

It needs to emphasize the self-growth and empowering of people to find and make their individual contributions to the world. If it over stresses doctrines and beliefs, it will turn into a church and want a profession of faith for membership. If it over stresses a review of select authors, it will become like the Browning Society, a club for the shared enjoyment of the writings of a particular person or select group of people. If it only emphasises self-help classes, it will be no different like the multitude of self-actualization groups around. It is okay to be like others in many ways. It can do things that are not unique and different. The unique contribution might be the inspiration and passion for changing the world and the willingness to question everything that we know - that feeling that the founders of the T.S. held which only later became replaced and the pioneers passed on and the custodian mentality took over.

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

I like the deep philosophical ideas, and hope that they stay in public thought, rather than disappearing like languages do when they die. I hope the sectarianism and friction between different Theosophical groups will go away. With the advent of the internet and social networking sites, organizations are rapidly losing their ability to filter and control the thought life of their members, and organizations are getting less relevant as people can meet and do things easily without needing to be a member of any group. Profound people started the Theosophical movement. Even so, many marvellous people come in each generation, and they all add their own gifts to the world. I'd like to

see that what came of the work started by Blavatsky can still do as much good as it might, even knowing that the world is never without exceptional people, always giving their best. We too do our best to help when we realize what is unique in us and show it concretely in the world.



Erwin Bomas

Erwin Bomas

1. *What's your name, where are you from and how long have you been a member of the TS?*

My name is Erwin Bomas. I am from The Hague, The Netherlands and I have been a member of The Theosophical Society Point Loma – Blavatskyhouse, The Hague since 2006.

2. *Are you active in your Lodge/Section and if so, what do you do?*

I am active in all kinds of activities, I am webmaster of www.blavatskyhouse.org and a number of other websites, I am one of the speakers for our lecture program in several cities in The Netherlands, and this year I started as a course leader for our course *Thinking Differently*. I am also active for PLC (the yearly Point Loma Convivium in San Diego) and ITC (the yearly International Theosophy Conference).

3. *How did you first learn about Theosophy or come in contact with the Society?*

My aunt Elly Teeuwen told me about the course *Thinking Differently* and I got interested. She gave me the course as a present when I got my master's degree. Best present ever.

4. *What does Theosophy mean to you?*

Theosophy means for me the way of life. Without any dogma, it offers all we need to understand, to know and to practice. It is the most practical philosophy of life and the most ethical. Its core teachings, such as the Seven Jewels of Wisdom, are companions for every choice or situation in life. So for me it

means trying to live it everyday as much as I can, trying to be part of the 'Ocean of Theosophy' so I can make others taste it, tipping its shores or fathoming its depth.

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

For me it is difficult to name just one. Maybe because what I find in a lot of Theosophical books have the same meaning? I can keep reading the *Esoteric Instructions No. I & II* and the *Golden Precepts of Esotericism* from G. de Purucker. The same holds true for the Proem of *The Secret Doctrine*. It is so fundamental; it lifts you up to Cosmic spheres. And I love the humor of H.P. Blavatsky in her writings, for instance in the introductory of *The Secret Doctrine*, the preface to *The Key to Theosophy*, the few words in *The Voice of the Silence* ('with no kind regards').

Another favorite is *The Esoteric Tradition* from G. de Purucker for its clarity and the light Theosophy shines on modern science including several of the scientific dogma's that are still popular today.

But, although they are not public books, the courses *Thinking Differently* and *Life Wisdom* of D. J. P. Kok were my first introduction to Theosophy. For me they still hold the essence of Theosophy and provide the path to universal brotherhood step by step. They make you realize that brotherhood is a fact and not just a possibility, and also make you discover the path in yourself. Those courses have made me want to become a Theosophist. I frequently reread the lessons and discover new insights every time.

I also very much favor the works of Plato, the *Tao Teh King* and Mahâyâna Buddhist Sutra's I have read so far.

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

I think one of the main challenges is to keep the teachings pure. And for me pure means not fixed. Like water has to flow to keep pure.

For me it means to preserve the original literature, teachings and meaning as given by our Theosophical Leaders as much as possible. Meanwhile, trying to apply these teachings in daily practice and to make them a living power in life, so to become a living example. And then, if we are in the position to do so, to spread Theosophy using actual examples of modern life and making sense of the Theosophical teachings by applying them to the issues of our fellow men in this world. So that means using our own words and recognizable examples while pointing to the original source.

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

That it will hold the position in the world it deserves.

Judy Saltzman



1. *What's your name, where are you from and how long have you been a member of the TS?*

Judy Saltzman-Saveker. I have been an associate of the United Lodge of Theosophists since 1969.

2. *Are you active in your Lodge/Section and if so, what do you do?*

I am an active participant in Santa Barbara ULT. I attend the Sunday evening meetings, and give talks about once per month. I also have written for their Journal VIDYA.

3. *How did your first learn about Theosophy or come in contact with the Society?*

I learned about Theosophy from a late colleague, Helena Hale, at Santa Barbara City College. I was a philosophy and sociology instructor there. She had been brought up as a Theosophist, and told me that, with my interests, I would like Theosophy. She said I had to meet Professors Raghavan and Nandini Iyer of UC Santa Barbara, who had come from India and studied at Oxford. They came to teach us.

4. *What does Theosophy mean to you?*

The understanding of and practice of Divine Wisdom is the most important aspect of my life.

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

The Secret Doctrine. This book contains the teachings of the Adepts given through H.P. Blavatsky.

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

I enjoyed a visit to the TS Adyar in 1991. I attended The School of Wisdom. It was a lovely time, but we never really focused on *The Secret Doctrine* and its teachings. Dr. Ravi Ravindra was a very interesting speaker, but I think we needed more focus on the original teachings. However, as an associate of ULT, I cannot say what the biggest challenge for TS Adyar has at the moment. The ULT needs to focus on its own problems. I think some members of the ULT think that "impersonal" means to be cold and unfriendly. It does not mean that. It just means not focusing on personalities, but teachings. We need to work on that. I think the TS Adyar has intelligent people who will meet their challenges.

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

The genuine practice of Universal Brotherhood and Sisterhood or Universality. We need to drop our concerns about our differences in historical interpretations and approach to the material, and spread the fundamental teachings of Theosophy as H. P. B. gave them to us.



Jack Hartman

Jack Hartman

1. What's your name, where are you from and how long have you been a member of the TS?

Jack Hartmann and I live in Johannesburg, South Africa. I have been a member of the TS for 12 years.

2. Are you active in your Lodge/Section and if so, what do you do?

I am currently the General Secretary of the Theosophical Society in Southern Africa.

3. How did your first learn about Theosophy or come in contact with the Society?

Searching for certain reference works on the Para-normal led me those to be found in the library of the Johannesburg lodge and hence exposure to the Theosophical teachings.

4. What does Theosophy mean to you?

Conceptually it provides me with a way of understanding the evolution of my consciousness.

5. What is your favourite Theosophical book and why?

A pamphlet by Annie Besant "Emotion, Intelligence and Spirituality" - It illustrates the conceptual depth of Theosophy. There is a postulation of one the Society founders in 1914 which is reflected in the so called theory of today's "Spiral Dynamics".

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

Like all institutions or organisations, where the executive leadership has been unchanged for decades, the TS Adyar has become myopic and self-centred and as a defence mechanism against this inadequacy which is dictatorial. In Africa it is witnessed in the Mugabe rule of Zimbabwe.

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

That we as an organisation collectively (the cerebral resources are in place) use our efforts to expose the Theosophical concepts to the up and coming generations. Market research which I have done using "cutting edge" diagnostic techniques that delve into the collective unconscious has shown a high degree acceptability of the objects of the TS amongst this generation.



Jan Jelle Keppler

Jan Jelle Keppler

1. What's your name, where are you from and how long have you been a member of the TS?

My name is Jan Jelle Keppler and I was born in Amsterdam. I have been a member of the Theosophical Society, since I received a diploma from the English section on 26 July 1976. Later I also received diplomas from the Dutch and the Belgian sections. The last one gave me even two diplomas with the same number, one of which mentions the dates and numbers of the earlier diplomas. Shortly after receiving the first diploma in 1976, I experienced such strong phenomena about the hidden powers in man, that there existed no longer any doubt whatsoever in me about the veracity of the teachings propagated by the Masters of Wisdom.

2. Are you active in your Lodge/Section and if so, what do you do?

I have been treasurer of the Lodge in The Hague somewhere around the year 1980, just before I moved to Brussels to work for the European Commission. The Dutch section had me as their national Treasurer from 1991 to 1993. I was elected in the board of the Belgian section and later, from 2003 when I retired from my job at Financial Control of the European Commission, I became the treasurer of the Belgian section.

In 2008 I was elected General Secretary of the Belgian Section, in which function I was re-elected in 2011.

On the 11th March 2012 we created a new Lodge in Leuven, the

Belgian town, where I live, called the "Leuven Lodge". This was the second time that I participated in the creation of a new Lodge. In the first Lodge, I also was the president, when it was created on 25th August 2006 in the town of Antwerp, where I lived at that time and studied comparative religion. In the lodges we organise study groups and public conferences and at national and international level we also organise summer schools, festivities like the centenary in 2011, etc.

I organised, gave and attended study groups on *The Secret Doctrine*, *The Mahatma letters*, *The Yoga sutra's* of Patanjali, *Introduction to Theosophy*, *The Voice of the Silence*, *The Key to Theosophy* and similar subjects. Since my study at the Faculty for Comparative Study of Religions, I also give a number of presentations on different religions and philosophers.

3. *How did your first learn about Theosophy or come in contact with the Society?*

I became member, because one of my colleagues asked me to start a study centre with him and two other persons in Willemstad, Curaçao, Netherlands Antilles (The Dutch West Indies). About the same time the then international president, John Coats, visited our place and gave a talk, which was very motivating.

4. *What does Theosophy mean to you?*

For many years, especially in the beginning, I have considered that Theosophy was the best thing that ever happened to me. Later it became clear to me, that the theoretical knowledge of the age-old wisdom implied a radical change in one's behaviour and life style. This was not always very obvious or easy, but we tend to do the best we can and miraculously we keep surviving

even though not yet ready to want to become a fully-fledged chela. The well-known saying that "the Master will be there when the disciple is ready" is a most comforting idea, for the time being, and explains a lot about the uncertainty we are experiencing.

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

"The Voice of the Silence" by H. P. Blavatsky. It is a very helpful and practical guide for me. I always take it with me when I travel.

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

The biggest challenge, which the TS Adyar is facing at the moment is its transformation from an old, 19th century- and nationally orientated organization, which is dying, into a vital and new international organization, which would be able and ready to face the world of the global village of the 21st century with all its technological innovations and would be known and respected world-wide. It should therefore represent a living example of the Theosophical teachings and the human perfections it propagates.

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

It might be a good idea if this Theosophical Movement would organise nationally and internationally an annual gathering for all the members of the different Theosophical Organizations, without this having to be interpreted as associating them all in one organization. The organizations would be nothing without their members, while there are as many Theosophists outside these organizations as there are inside.

As stated in the Maha Chohan's letter: "If they do not fulfil their task and take care of the wellbeing and salvation of the millions of ignorant, the poor and despised, the lowly and oppressed, they will rather be left to perish than that these organizations would be permitted become an academy of magic or a hall of occultism."

What we are witnessing today is exactly this dilemma. The TS is a dying organisation and the TOS is not working at full capacity, if one compares its financial reserves with the charitable work and social actions undertaken.

An "Inter - Theosophical - Dialogue" for the leaders of the different Theosophical organizations might also be a good thing. I wish their members all to become stronger, wiser and more loving human beings. Then it would be easier for these organizations to become more co-operative in spreading Theosophy in theory and in practice.

Joseph Ross



1. *What's your name, where are you from and how long have you been a member of the TS?*

Joseph E. Ross, a native of California, born in Culver City in 1943. I was a member of the Adyar Theosophical Society since 1968, joined the E.S. in 1971 at Krotona in Ojai California. I left the Adyar Theosophical Society and E.S. in 1986 after Rukmini's Devi's death at the request of Radha Burnier.

2. *Are you active in your Lodge/Section and if so, what do you do?*

Since 1972, Rukmini Devi encouraged me to start collecting

historical documents relating to the founding of the Esoteric Section of the Krotona Institute. I have devoted a greater part of the 40 years to building the rare archives and caring for the collection to be known as the Ross Collection. Included in this Ross Collection are 1st edition books, vintage photographs, original paintings, films, L.C.C. artefacts and jewellery of early leaders. The Ross Collection contains over 100 banks boxes of authentic letters and documents from the turn of the century to 2010. There are eight books written to this date. These books are not an advertisement for Adyar Theosophy, but as a factual history, as far as they go shedding light on the truth of what really happened within the power struggle of the Esoteric Section, and the role of J. Krishnamurti and his relationship to the Adyar Theosophical Society. These books are not easy to read, but they are a collection of historical documents, and should not be read as a novel, but used as reference source for future research. Visit: www.krotonaarchives.com

3. *How did your first learn about Theosophy or come in contact with the Society?*

Although I didn't realize what would happen at the time, I was 28 and it was the summer of 1971 that I had gone to Far Horizons a Theosophical camp in the Sierras. Rukmini Devi Arundale, wife of the Third President of the Adyar Theosophical Society was there, giving a lecture. She asked me if I would like to come and work with her in India. By October 1972, I was off to live on the Adyar Theosophical grounds with Rukmini Devi off and on until her death in 1986.

4. *What does Theosophy mean to you?*

Theosophy means to me an investigation into the doctrines of

Esoteric Wisdom, as laid out and presented in *The Secret Doctrine* by H. P. Blavatsky.

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

There are many, but one is *The Dream of Ravan*. It gives a great view to the nature of man.

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

J. Krishnamurti honoured what Theosophy points to, just as a map is appreciated when searching for treasure. Often self-centred projections, hopes, vanities and fears must be transcended to perceive and become that treasure. If the Adyar Theosophical Society is to survive, it will have to show the world concrete evidence of the existence of the Religious Mind that is waiting to be actualized once man can realize the possibility and see that the quality of the new brain required is attainable.

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

To understand the importance of searching out early writings within the Theosophical Movements, which as related historical data from around the world are important, and also the difficulty of preserving these records from human destruction. Why is it important to preserve this early material? Is it not to have the text of the writings available undistorted and in their original form for later students? Having a very detailed record of the History of the Theosophical Movements enables the researcher to really document objectively, so that there is a true record of what the leaders did and said.

P. Krishna



1. *What's your name, where are you from and how long have you been a member of the TS?*

My given name is Krishna and my father's name was Padmanabhan. I have no surname. As per the system in Tamil Nadu my full name is written as Padmanabhan Krishna. I was born in a house called Chandravilas within the TS compound in Adyar, Chennai. I have

been a member of the TS since birth but formally registered on 3 Sept 1981 (Diploma No. 64024). My father and grandfather were also members of the TS. I became a life-member of the Adyar Lodge on 5 March 1994.

2. *Are you active in your Lodge/Section and if so, what do you do?*

I live in Varanasi so I am not very active in the Adyar lodge but do deliver lectures whenever I am invited and attend those I feel interested in at the lodge in Varanasi.

3. *How did your first learn about Theosophy or come in contact with the Society?*

My father Nilakanta Padmanabhan was a member of the TS and the younger brother of N. Sriram; so I knew about the Theosophy from my early childhood.

4. *What does Theosophy mean to you?*

The quest for Truth - Wisdom beyond ideas, concepts and religions. It's the essence of all religions, leading to liberation from all negative emotions the human consciousness is prone to.

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

The Seven great Religions by Annie Besant since it gave me the essence of each religion and *The Nature of our Seeking* by Sriram as it gave me the true meaning of Theosophy.

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

To install a new generation of Theosophists to look after the affairs of the society and promote the objectives of the TS in the future.

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

To be able to attract the attention of young people to the ideals of universal brotherhood and create a learning mind in a non-denominational quest for wisdom, so that we can all become world citizens by renouncing our petty identities and live the Truth which Theosophy points to.



Towards the Memory of Sally Meeker Colbert

James Colbert - USA

Sally passed away this February 25th, 2013. She died peacefully in her sleep in the hospital. She was at the hospital with a diagnosis of atrial fibrillation. With medication this was brought under control and all other tests showed her heart had suffered no damage and there was no evidence of a heart attack. Her heart simply stopped early in the morning.

Sally was President of International Theosophy Conferences from 2008 - when ITC began as a formal organization - through 2011. She was the principle moving force for ITC when it was informal. That is, she brought together Theosophists in 2004 in San Diego, in 2006 in Julian, and worked for the 2007 conference in Petaluma, California. She was also the editor of the *International Theosophy Magazine*.

Sally came into Theosophy when she was five years old through the United Lodge of Theosophists. Her early years in Theosophy were deeply treasured. As a young woman she studied Vedanta, Catholicism, Christian Protestant Bible Study, and always was involved with Buddhism. She then rediscovered her Theosophical roots.

Sally's life was a triumph of going through some of the most painful periods that anyone could encounter. She experienced a devastating illness and for a time lost her children, but she recovered and was fully able to nourish them. She was proud

that her daughters are now highly successful adults. Sally was raised by a mother who suffered from severe depressions and who probably died by taking her own life. She helped her mother to the end. Sally truly knew the exigencies of life's pain, giving her a compassion and understanding for who all who suffer.

She reached out to all Theosophists inviting them towards unity. Her vision of ITC was to bring all Theosophists together. This was her dream. She communicated this with the arts through prose, music, and poetry. Her smile and laughter were infectious. She was loved by so many - especially by her husband.



In the end, though, maybe we must all give up trying to pay back the people in this world who sustain our lives. In the end, maybe it's wiser to surrender before the miraculous scope of human generosity and to just keep saying thank you, forever and sincerely, for as long as we have voices.

Elizabeth Gilbert

(American author, essayist, short story writer, biographer and novelist)

Good News

Good News from Amsterdam
Good News from Australia
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Good News from Italy 1
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Good News from Point Loma Theosophy Network
Good News from International Theosophy Conferences
Good News from the TOS

Good News from Amsterdam

September 25-27, 2013



An exciting conference is scheduled for September 25-27, 2013 in Amsterdam. **"Enchanted Modernities: Theosophy and the Arts in the Modern World"** is one of several events planned in

a project supported by The Leverhulme Trust with web site hosted by the University of York. The multiyear project has this objective:

Bringing together scholars who are experts on the visual arts, music, sound and literature from all over the world, the Network's events will explore what the visual, material and performing arts can tell us about the relationships between Theosophy, modernity and mysticism c. 1875-1960.

The URL for the project is:

<http://www.york.ac.uk/history-of-art/enchanted-modernities/>

Please spread the word among scholars in these fields of research who might be interested.

Good News from Australia

A very successful Annual Convention was held in Melbourne by the Australian Section of the Theosophical Society during January. The Australian delegates were joined for the week by the current and former Vice-Presidents of the New Zealand Section, as well as one Australian member who is resident in New Zealand and another Australian member who is resident in Switzerland. The theme of "Theosophical Insights and the Contemporary World" was explored in various ways.



Group photo

The public talk by key speaker Professor Richard Silberstein, whose professional area of speciality is neuroscience, was particularly well received in a packed hall. He spoke on 'Intuition: a Transpersonal and Neuroscience Perspective'.

The other key speaker was Dr. Jenny McFarlane. Jenny is an art historian, curator and writer who advises on a number of public collections in Canberra, Australia's capital. She spoke about the influence of the Theosophical Society on a number of Australian Artists and had a book on this subject published in 2012. At the end of her talk she mentioned that the members in Australia could be proud of their heritage.



From left to right: Linda Oliveira, Jenny McFarlane and Dianne Kynastone

A variety of other items on the programme included talks, two evening musical concerts, an interview by the National President with two long-time members, workshops, a day outing to some seaside towns and a workshop for Lodge/Branch Committee members.

All in all it was a happy and vibrant week. TS members from other countries are welcome to attend Australian Conventions and can watch the Section's website for details around the middle of each year: www.austheos.org.au

Good News from Brazil

From May 29 to June 13 Prof. P. Krishna from India will be touring and lecturing in Brazil.

Prof. Padmanabhan Krishna is currently in charge of the Krishnamurti study center at the Rajghat Education Center of the Krishnamurti Foundation India in Varanasi. He was the Rector of the center and Principal of the Rajghat Besant School from 1986 to 2002. He is a trustee of the Foundation and continues to be involved with its activities. He has written articles and books on various issues relating to the teachings of J. Krishnamurti.

He has also delivered lectures on Education, Science and Society to varied audiences. He is an Honorary scientist and Fellow of the Indian National Science Academy, New Delhi, as well as the Indian Academy of Sciences, Bangalore.

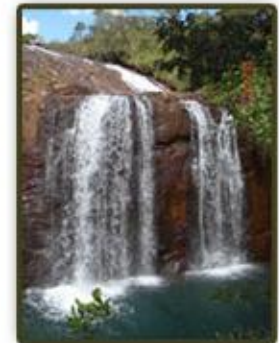
Before joining the Krishnamurti Foundation India, he was a professor of Physics at the Department of Physics, Banaras Hindu University, where had been a faculty member for 24 years. He specialized in Solid State Physics, his area of research and teaching being X-Ray Crystallography.

May 29 - June 2

"Our relationship with the world"

Retreat at the Theosophical Institute of Brasilia - Paradise on Earth

In this retreat Professor P. Krishna will lead participants towards a deeper investigation into our relationship with the world, in order to discover for ourselves the meaning of Krishnamurti's



Paradise on Earth

phrase, which became famous and is also the title of one of his books: "YOU ARE THE WORLD"

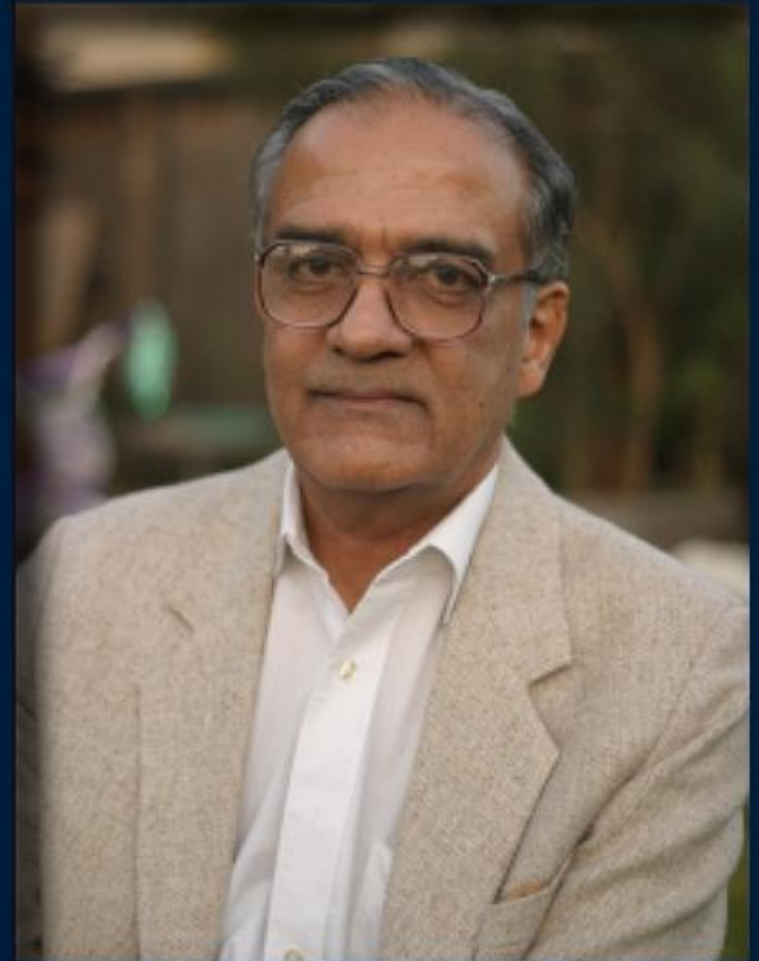
For the program click here:

or call in Brazil: (+) 55-61-99665532

Email: info@paraisonaterra.com.br

After the retreat near Brasilia the following lecture tour is planned:

- June 4: Lecture in Salvador: "Is there a Path to Truth?"
- June 6: Lecture in Rio de Janeiro: "Science and Spirituality"
- June 7: Lecture in Sao Paulo: " The Scientific Spirit and the Quest for Wisdom"
- June 8 to 9: Retreat in the Raja Theosophical Center in Itapeccerica da Serra, Sao Paulo, on the theme "The meaning of life". Lectures: "The Holistic Perception of Reality", "Right Living in Modern Society", "What divides us".
- To be confirmed: Lecture in Foz do Iguaçu



P. Krishna

Good News from Brazil 2



An idyllic stream: swimming in natural surroundings at the Theosophical Institute

The Brazilian Section of the Theosophical Society, in conjunction with the Inter-American Theosophical Federation, is organizing an International School and the Second Theosophical Luso-Hispanic Meeting on the grounds of the beautiful Theosophical Institute of Brasilia in Brazil. The theme will be



Main meeting hall

"Theosophy in a Transforming World, Awakening for the Spiritual Perception." The meeting will be held 8-14 July, 2013.

Among the speakers are Mahendra Singhal, international vice president of the Theosophical Society (from India); Tim Boyd, national president of the Theosophical Society in America; Jan Jelle Keppler, general secretary of the Belgian Section; Ligia Montiel from Costa Rica; and Lissette Arroyo from Mexico, respectively president and vice president of the Inter-American Theosophical Federation.



Accommodation building with all modern facilities

Several countries have their participation already confirmed: India, Belgium, the United States, Costa Rica, Mexico, Nicaragua, Colombia, Ecuador, Peru, Bolivia, Argentina, Spain, and Puerto Rico. The first Luso-Hispanic Meeting was held in 2009 in Brazil with 220 participants from 17 countries. The organizers hope that the second one will also be a marvelous experience of brotherhood, illuminating the shadows of the world we live in.

For detailed information click here:

Or write to: imbresende@gmail.com



Spectacular view at the roof of the ecumenical temple

Good News from Italy

New Center opened in Florence

A new Theosophical center was opened in Florence for the activities of the Theosophical group "Roberto Hack" currently chaired by Mario Marapodi. This new center, comfortably and well furnished is now located at Piazza Santi Gervasio e Protasio 7, where also the group's library operates from.

The inauguration was celebrated on December 7, in the presence of Antonio Girardi, General Secretary of the Italian Theosophical Society with members and sympathizers in a fraternal and enthusiastic atmosphere.

All this was made possible thanks to the generosity of the late, but never forgotten, Florentine Theosophist Annunziata Capecchi. She actually lived for a long time at this same location.

The photo on the right, taken about ten years ago, portraits Annunziata Capecchi (far right) together with Antonio Girardi, with another well-known Italian Theosophist, Giuliano Felli (far left) who turned one hundred years old a few months ago.

Good wishes to all the Florentine members: may the new center become a place of Universal Brotherhood without distinctions, and bear witness to the Unity of life.



Good News from Italy 2

Meditation and healing

The connection between meditation and general individual health is a widely discussed topic. Because of this, it is significant to carry out proper scientific research to evaluate, also by experimental scientific methodologies, the impact of meditation on psychological states and general health of all those who practice it regularly.

Italian press agencies announced that the Bologna Health Service is carrying out research concerning a Tibetan meditation practice, by applying the so called Tonglen method to a group of patients in an oncology ward.

The tests started in February 2013 and the project is supervised by Prof. Gioacchino Pagliaro, director of the clinical psychology department in Bellaria hospital. Prof. Pagliaro has been interested in meditation for over twenty years.

Patients will continue their normal curing process by also practicing meditation. A series of measurements and of clinical comparisons before, during and after the tests will help to evaluate the results.

This important study reminds us of the lectures on "Theosophy and Meditation", delivered in Assisi during the 2011 National Congress of the Italian Theosophical Society.

On that occasion Vittorio Demetrio Mascherpa showed the partial results of research he had been conducting, in order to

evaluate the impact of meditation on work and study by applying strict scientific evaluation criteria.

The final results of his research will be published in the April issue of the *Rivista Italiana di Teosofia* in an article with the title: "La meditazione nel mondo del lavoro: presupposti e ricerche" (Meditation in the World of Work: Premises and Researches).



Vittorio Demetrio Mascherpa

Good News from Point Loma Theosophy Network

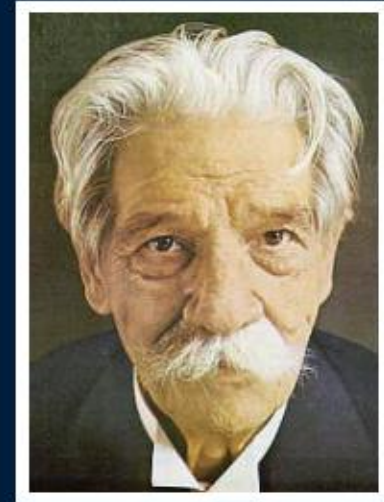
The Point Loma Convivium 2013 will be held August 1-3 2013 in Point Loma, San Diego, USA. We will also organize a Point Loma Convivium Day preceding the ITC 2013 meeting on the 7th of August 2013 in New York, USA.

7 Keys of Wisdom Universal Philosophy 24/7

The Point Loma Convivium is open for everyone interested in Theosophy. Lectures, workshops and break-outs on the fundamental ideas of Theosophy and their practical application in daily life.

More information will follow.

Check this link: <http://pointlomatheosophynetwork.net/>



I don't know what your destiny will be, but one thing I know: the only ones among you who will be really happy are those who have sought and found how to serve.

Albert Schweitzer

(A German and then French theologian, organist, physician and medical missionary)

Good News from ITC

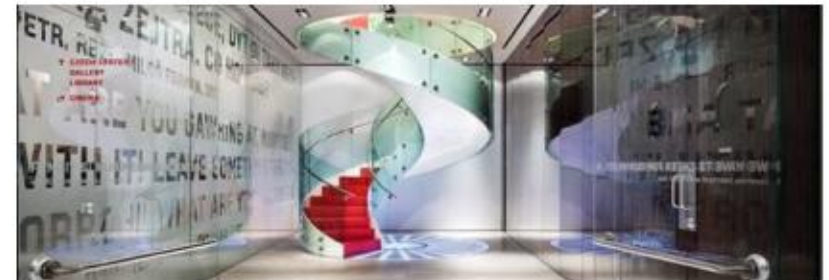
Start spreading the news!

Theosophy Forward supports the initiatives of International Theosophy Conferences (ITC) wholeheartedly. The 14th annual meeting of ITC held at Olcott in Wheaton in August 2011, made it clear that Theosophists from all traditions can respectfully meet on a shared platform. This year, the 15th annual meeting will be held in the city where it all started in 1875, New York.

Organizers have booked a superb location: the Bohemian National Hall, right in the heart of the Big Apple and participants are expected from all corners of the globe.



The Bohemian National Hall at night



Staircase inside the Bohemian National Hall



Rooftop terrace at the Bohemian



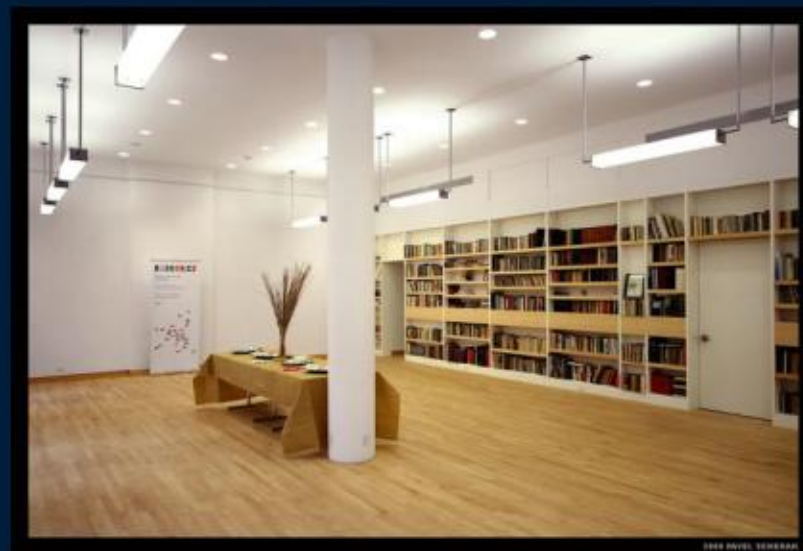
Lobby with its famous staircase

The dates are: August 8 -11, 2013 and the event's title is:
**"How to Awaken Compassion? H. P. Blavatsky and the
Eternal Secret Doctrine."**

Have a look at this unique venue:
For detailed information regarding the venue, hotels, apartment
rentals, and the registration form click here:
<http://www.theosconf.org/>



Grand meeting hall



Smaller meeting hall

The purposes of ITC (International Theosophy Conferences, Inc.) include support for the Three Objects as expressed in the writings of H.P. Blavatsky; and the fostering of intercommunication among all Theosophical traditions.

Photo of the Rooftop terrace by courtesy of Marian Benes.
All other photos by courtesy of Pavel Semarak

Good News from the TOS

International TOS Conference 2013

The Theosophical Society in America National Headquarters,
Wheaton, Illinois (Chicago) U.S.A.
Wednesday July 24 to Friday July 26, 2013



We are happy to announce that the TS and TOS in America have kindly agreed to host a three-day international TOS Workers' Conference at Olcott, its national centre in Wheaton.

TOS office-bearers and those with responsibilities in the TOS at international, national or local level are warmly invited to attend.

All are cordially invited to participate in the five-day Convention and Summer National Gathering of the TS in America immediately preceding the Conference, from July 19 to July 23.

Participants will be actively involved throughout the TOS Conference. The goals of the conference are to:

- review the current international Plan of Action and ensure that it takes into account the needs of each country for the period 2014-2018;
- involve each participant in implementing part of the Plan of Action;
- deepen links amongst active TOS workers and increase the effectiveness of their collaboration.

To apply to stay at Olcott in Wheaton, you must be a member of the TS and have a letter of recommendation from the General Secretary or President of your Section.

Nearby accommodations are available at a Holiday Inn with free shuttle service back and forth. Information about the program and the cost of accommodation and meals will be provided in the next few months.

The international TOS thanks the TS and TOS in America most sincerely for their generosity in hosting another Conference.

Fraternally,

Diana Dunningham Chapotin
TOS International Secretary
tosinternational@wanadoo.fr

Carolyn Harrod
TOS Conference Convenor
carolyn.tosinternational@gmail.com

Important

The Theosophical Order of Service has an international newsletter online. It is full of information about the TOS and about Theosophists associated with it. If you would like to receive this on-line newsletter automatically, all you need to do is this: Send a message telling which country you live in to:

tos.intouch@gmail.com

with 'Subscribe TOS e-newsletter' in the subject line.

Later, if you do not want to receive future newsletters, you can easily unsubscribe. All that is needed is a blank message to:

tos.intouch@gmail.com

with 'Unsubscribe TOS e-newsletter' in the subject line.



The screenshot shows the header of the newsletter with the TOS logo and the title 'in-touch.online Theosophical Order of Service International Newsletter'. Below the header, it indicates 'Issue 25 - March 2013'. The main content is divided into two columns. The left column contains a 'Contents' section with a list of articles, including 'The TOS honours Aman Amir', 'Bringing smiles to children's faces in Nairobi', 'Insights through service', 'TOS news from around the world' (with sub-items for France, Dominican Republic, Uruguay, and USA), 'What's new on the international TOS website?', 'A Charter for Compassion', 'The Elders: working for humanity', 'Is there a smarter way to combat hunger?', and 'Mummuration: a natural wonder'. The right column contains several text blocks: a greeting to fellow members, a paragraph about the 2013 conference and plans, a thank-you note for a grant from the Golden Link College, a reminder to read the newsletter online, a request for photographs and news items, and best wishes for putting principles into action. At the bottom right, there is a photo of the editorial team and their names: Dana Dunnington Chaplin (International Secretary) and Geoffrey Harrod (International TOS Webmaster).

TOS in-touch.online
Theosophical Order of Service International Newsletter

Issue 25 - March 2013

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Dear fellow-members of the TS and TOS around the world,

In 2013 we are looking forward to building on our achievements of the past years. In particular, we are excited about the opportunity for working with representatives from many of our groups at the international TOS Conference in July. Here, we will collectively share ideas, celebrate successes, and refine our plans for this decade as an international TOS community.

We are happy to let you know that with the last-minute help of many of you, we were able to qualify for the 2012 Kim Foundation matching grant of US\$16,000 to support the Golden Link College in the Philippines. A big thank you!

Remember that the newsletter is designed to be read while you are connected to the internet.

Please also consider sending photographs of your TOS activities and news items that might be of interest to fellow TOS members. We would welcome your contributions by email to the editors at carolyn.tosinternational@gmail.com

With best wishes in putting theosophical principles into action,

Carolyn, Dana and Geoffrey



The editorial team (L to R)

Dana Dunnington Chaplin is the International Secretary of the TOS

Geoffrey Harrod is the International TOS Webmaster and

Theosophical Encyclopedia

[Theosophy in Argentina](#)

[Theosophy in Australia](#)

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Theosophy in Argentina

In the last decade of the nineteenth century, a group of people imbued with the Masonic ideals of liberty, equality, and fraternity greatly influenced the political and economic organization of Latin American nations. Especially in Argentina they set an example of moral conduct in public office that inspired later generations.

The first Argentine Theosophical Lodge, named Luz ("Light"), was founded in Buenos Aires on January 7, 1893. Its first president was Antonia Martinez Royo. Meetings took place on Sunday afternoons and most of the members were well-known public persons: deputies, senators, writers, scientists, and teachers, among whom were Federico W. Fernandez, Alejandro Sorondo, Leopoldo Lugones, Alfredo B. Palacios, Joaquin V. Gonzalez, Jose Ingenieros, and Rodolfo Moreno, all famous in Argentine history. Subsequently, lodges were formed in neighboring countries: Uruguay, Chile, Paraguay and Brazil. As there were three lodges working in Buenos Aires when Henry S. Olcott visited that city in 1901, he suggested the foundation of a South American Section, with Luis Scheiner as his correspondent, although that Section did not come into being until 1930.

On July 6, 1919, representatives from eight Argentine Lodges, one from Uruguay, and one from Paraguay, representing 264 members, formed the Argentine Section of the Theosophical Society. The first General Secretary was Federico Valles

Vargas, and the following General Secretaries succeeded him: Mario Martinez de Arroyo, Alfredo Escardo, Annie Mannie Gowland, Adrian Madril, Arturo Montesano Delchi, Carlos Stoppel, Honorio Folquer, Raul Wyngard, Jose Maria Olivares, Mariano Calvo, Enrique Gossweiler, Nazareno Rimini, Andrea Ponde, Luis Spairani, Manuel Farinish, Juan Vinas, Juan Cassibba, Juan Carlos Palmeri, Nora Spairani, Silvia Blajer, Jorge Cesano, Silvia Liliana Pastore, and Jorge Garcia.

Argentine journals by their years of initial publication have been 1895: *Luz Astral*; 1898: *Philadelphia*; 1905: *La Verdad*; 1912: *La Estrella De Occidente*; 1913: *La Cruz Del Sur*; 1917: *Ondas Buddhicas*; 1919: *Teosofia En El Plata*; 1944: *Revista Teosofica Argentine*; 1958: *Teosofia*; 1972: *America Teosofica*; 1981: *Informativo Teosofico*; 1990: *Cambios*. Since 1947, a Spanish translation of *The Theosophist* has been published and distributed to all Spanish-speaking countries. From 1947 to about 1966, almost all the articles published in *The Theosophist* were translated and republished in this Spanish-language journal.

This translation project was coordinated, and most of the translations made, by Mr. Salim Webber from the Lodge in Río Cuarto City. The magazines once published were delivered under subscription. Then in 2006 a project was accepted by the National Assembly for translating into Spanish *The Theosophist* and other English Theosophical literature. The Project started with Elaine Grassano and Alicia Salinas from Córdoba city translating the articles and making them available through the Argentine web page: www.sociedad-teosofica.com.ar. Though the group of volunteers who are part of the project has varied in size over the years, it continues and is being improved little by little.

In 1954 there were 65 Lodges, 98 groups, and 1531 members. In 1992 there were 500 members, working in 28 Lodges in Argentina and one Lodge in Paraguay. Premises in the following cities belong to the Section: Buenos Aires, Rosaria, Cordoba, Mendoza, San Rafael, Carlos Paz, Mar del Plata, Rio Cuarto, San Lorenzo, and La Plata. The General Secretary and the National Council work in Buenos Aires. The National Journal *Cambios* is published quarterly and is sent to members, public libraries, schools, and universities. The Department of Information, in the city of Rosario, prepares slides, audio-visuals, and videos for rent and distribution among Lodges and for the public. Workshops and training courses are held all over the country to train members in group work, lecturing, study techniques, and research. In 1985 the Theosophical Society took part in an Educational Congress organized by the Argentine National Government, presenting a project on education based on Theosophical principles.

Since 1990, an annual international book fair has been held in Buenos Aires. About a million people visit this fair, which provides an opportunity to sell books, distribute leaflets, and present programs. More recently, similar activities have been started in towns inland. A summer school is held for a fortnight every year, and a winter school for a week. National gatherings are held in various parts of the country all year long. Radio programs are broadcast in several cities. The Argentine Printing Press, founded in 1953, has published dozens of Theosophical books in Spanish and distributed them to other Spanish-speaking countries.

The Theosophical Center in San Rafael-Mendoza, devoted to studies, courses, and conferences, was established in 1980.

Originally the land was bought as a camp site for young Theosophists, but when the first groups of trees were planted, donations started to arrive, and the possibility of having a Center emerged. After the purchase of 3.5 hectares in 1980, 7 hectares more were added. At first, it had only three trees and an old vineyard, which was completely dry; now it has about two thousand trees of different varieties. The Center is ten-minutes drive away from San Rafael city, in Mendoza, near the Andes Mountains. There are direct road and flight connections with Mendoza Capital City, Buenos Aires, and all the other big cities in Argentina. San Rafael city receives water from melted snow



Entrance to the Theosophical Center San Rafael in Mendoza



Wonderful surroundings

through two main rivers, Atuel and Diamante. Both of them provide beautiful spots especially for adventure tourists and nature lovers, winding down through mountains. Tracking, rafting, kayaking, abseiling, and other sports are done here.

The building plan was made by the civil engineer Juan Carlos Palmeri, who at that time was General Secretary in Argentina. Though many members have made this construction possible, in 1980 Ernesto García started managing resources, and with help by his family and hard work, it became a dream come true. He was the first director of this Theosophical Center and continues in that position. Since 1980 Theosophical activities in

Argentina have also been encouraged by guest speakers from abroad: Radha Burnier visited it three times, and also Seetha Neelakantan, Betsan Coats, Ianthe Hoskins, P. Krishna, John Algeo, Nelda Samarel, Pedro and Linda Oliveira, Ricardo Lindemann, and Vicente Hao Chin Jr. More here:

At present the projected five-wing star-shaped building has four wings finished. They include twenty-four dormitory rooms with bathrooms, dining room, lecture room, library, book-shop, and a silence and meditation room. Summer and Winter Schools of the Argentine Section are held here. The programs are attended mainly by Theosophists and other spiritual seekers from Argentina, Chile, Uruguay, Paraguay, Bolivia, Peru and Brazil.

Young people have taken an active part in the Argentine Section from an early time. In 1962 an Argentine Federation for them was formed, and in 1973 an Inter-American Federation was founded and was active for several years. The main characteristic of this youth movement is that it is not separate from the Section's activities but participates actively in everything carried on by the national organization. A Round Table was founded in 1905 and is still working in several cities. The Theosophical Order of Service has also been working in Argentina for a long time.

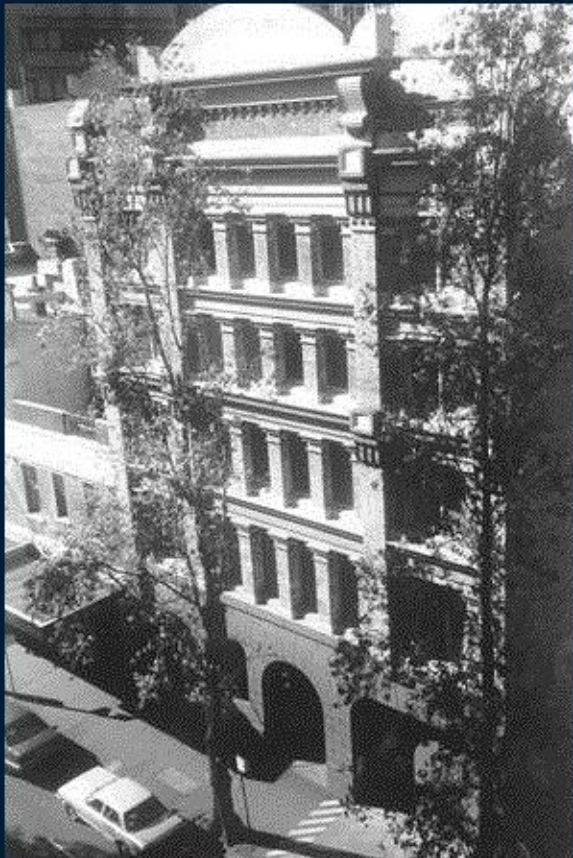
The South American Federation, which functioned between 1930 and 1962, held its first congress in Argentina in April 1930. The idea of a federation that included the whole of the American continent was cherished by Argentine members. Juan Vinas, a well-known lecturer, started traveling through various countries in order to strengthen the links between them. Finally, when the Inter-American Federation was formed in 1972, Luis Spairani, from Argentina, was elected as its first president. He gave the

Federation a strong impulse which set the direction of the work in the years to come.

Nora Spairani
Maria Rosa Martinez Garcia



John Algeo visiting the Theosophical Center San Rafael



Headquarters of the Theosophical Society in Australia

Theosophy in Australia

The first Australian to join the Theosophical Society (TS) was Gilbert Elliott of Melbourne, Victoria, who joined in December 1879. One of the earliest members was William H. Terry who joined in 1880. He merits mention here because he was one of the select few who received a letter from the Master Morya (see CW 5:11 fn). Another early member (joined 1882) was Professor John SMITH, founding Chancellor of Sydney University, who also received a letter from one of the Masters. The first study group was formed in 1881 in Brisbane, Queensland. During the rest of the decade a number of small groups were formed and in 1889 a study group was formed in Hobart, Tasmania, which was chartered as a Lodge on June 7, 1889, and continues in existence to this time. By the turn of the century there were 5 Lodges in existence, all situated in State capitals.

In 1891 there were Lodges (branches) in Sydney, Melbourne, Brisbane, Adelaide, and Toowoomba. When, in that year, the president, Henry S. OLCOTT, toured Australia, there was a sufficient number of lodges (including New Zealand) , 7, to form an Australasian Section.

Olcott came to Australia in March 1891 to deal with a problem that arose over a bequest by one of the early founders of Theosophy in Australia, Carl Hartmann. Hartmann died in Brisbane in 1887 of fever contracted in New Guinea and willed his entire estate worth some L5,000 to the Theosophical

Society. The Hartmann family was appalled and protested. Olcott decided in favor of the family and ruled that all of the bequest should be transferred to the Hartmanns, other than £1,000 plus the expenses incurred. The Hartmann family joined the Theosophical Society, and with their support a lodge was formed at Toowoomba.

Moving from Brisbane to Sydney in early May 1891, Olcott presented a number of public lectures which were well received and resulted in the chartering of Sydney Lodge with 23 members. Founding members of the Sydney Lodge included Alan Carroll, anthropologist, and Thomas Hammond MARTYN, the latter destined to play a significant role in the Theosophical Society in Australia.

Olcott was forced to cut short his Australian tour because of the death of the co-founder Helena P. BLAVATSKY in London on May 8, 1891, but he found time to visit Melbourne and Adelaide. His second lecture in Melbourne was chaired by Alfred DEAKIN, who later became the second Australian Prime Minister. The first Prime Minister, Edmund Barton, introduced Colonel Olcott when he gave some lectures in Sydney. Olcott left for London on May 27, 1891. Before leaving, he announced, "I appoint Dr. A. Carroll, AM, MD, FTS, Sydney, *pro tem* General Secretary and W. T. Williams Esq, FTS, *pro tem* Assistant General Secretary." On June 19, 1891, Carroll delivered the presidential address to the first general meeting of the Sydney Theosophical Society at 69 Hunter Street.

The fledgling Section never really established itself. Small in number and handicapped by poor and costly communications over great distances, its authorization was canceled in 1892, when the number of Lodges fell to 4.

In 1893 Isabel COOPER-OAKLEY arrived in Australia, and during her stay of some 6 months she did a great deal to advance Theosophy. Her afternoon soirées attracted as many as 300 persons. Possibly Cooper-Oakley's most significant contribution to the Theosophical scene was the *Austral Theosophist*, which evolved into the current periodical *Theosophy in Australia*.

The next notable event in Australian Theosophy was the arrival of Annie BESANT on September 3, 1894, in Melbourne. Although her itinerary did not extend beyond Sydney and Melbourne in the east of the country, it might be claimed that her lectures served to put Theosophy on a firm footing in Australia. Reporting from Dunedin, New Zealand, to Adyar headquarters in October 1894, Besant advised President Olcott that she had been successful in reforming the Theosophical Society in Australasia.

The Section was chartered on January 1, 1895, consisting of 5 lodges in Australia and 4 in New Zealand. The Australasian Section as such was to exist for only a short time since New Zealand, by 1896, was able to report the necessary 7 lodges and thus was chartered as a separate Section. The first General Secretary of the new Australian Section was the English theosophist John C. Staples.

The first major division among Australian members took place in 1894, following the so-called Judge-Besant controversy (see THEOSOPHICAL SOCIETY, HISTORY OF). About two-thirds of the members voted to support Besant's position. Those supporting JUDGE resigned from the Adyar Theosophical Society and joined the newly formed Theosophical Society in America. Judge died in early 1896 and was succeeded by Katherine TINGLEY, who toured eastern Australia, arriving in

January 1897. Her visit, although it heartened the Judge supporters, did not result in a significant increase in their membership.

In March 1895, the first Australian convention was held at 42 Margaret Street, Sydney, at which time the first issue of *Theosophy in Australasia* was published. By 1896, 10 Lodges were in existence and membership stood at 267. Queensland was able to boast the largest State membership of 80 in 3 Lodges.

Until 1897 little Theosophical presence was to be noted in Western Australia. The State's remoteness from the populous east was the reason; in 1897, however, a number of Theosophists emigrated from the east, and a beginning was made. James Patterson and his wife, Montague Miller, and Wilhelm Siebenhaar are noted in the records. By 1913 the west had 2 Lodges, one at Perth and the other at Fremantle, with a total membership of nearly 100. In 1929 the Perth Lodge took possession of a building designed for Theosophical purposes.

At the turn of the century the Theosophical movement in Australia recorded a membership of about 400 and a total of 14 Lodges, but there was little further growth for a number of years until W. G. John assumed the role of General Secretary in 1902. John's energetic leadership resulted in a steady growth in numbers until in 1914 the figure stood at about 1,400. The increase in work at Section headquarters resulted in John's wife Isabelle being appointed Assistant General Secretary in 1905. Isabelle John (1882-1939) remained in office for 20 years and is one of the few Theosophists to have an entry in the *Australian Dictionary of Biography* (under her later married name of Bean). 1905 was the year of the first visit to Australia of Charles

Webster LEADBEATER. Besant returned again in 1908, when her visit boosted membership substantially. The Prime Minister of Australia, Alfred Deakin, attended her public talk in Melbourne. Inspired by Besant's program of social reform, the Sydney Lodge set in place 7 heads of departments which were concerned with: (1) the promotion of religious and moral education in the schools; (2) the union of Christianity in Australia; (3) visitation of hospitals, asylums and jails; (4) stamping out of gambling and intemperance; (5) prison reform and the abolition of capital punishment; (6) cremation; and (7) the establishment of a chair of comparative religion at Sydney University.

The years of the Great War, 1914-1918, brought difficulties and upheaval, but the presence of Leadbeater, who had considerable charisma, tended to offset the effects and at the end of the war the number of Lodges was 22. As soon as the war was over, Australian membership rose markedly and in 1921 stood at 2,309.

In 1916 a building at 69 Hunter Street, Sydney, jointly owned by the Sydney Lodge and the Australian Section, was dedicated by C. W. Leadbeater. It had 8 stories and included an auditorium with a seating capacity of 700.

In spite of conflicts generated by the reactions of a cross-section of the membership to the Old Catholic Church (later called the LIBERAL CATHOLIC CHURCH), CO-FREEMASONRY and the KRISHNAMURTI movement, the Theosophical Society in Australia continued to grow both in membership and influence so that by 1921 there were 2168 members and 25 Lodges.

In 1922 a milestone was reached when a 55-room building was bought for the purpose of establishing a Theosophical community focused around Charles Leadbeater. This is privately owned, has been occupied by Theosophists up to this time and is known as the MANOR; it is situated on a hill overlooking Sydney harbor. In the same year the TS Building Company was formed and by 1925 sufficient funds were available to allow building operations to commence in Bligh Street. The Bligh Street property remained the focus of Theosophical work for many years, but eventually had to be sold as it became financially unviable. After an ill-starred venture with a large building at Walker Street, North Sydney, in 1987 both the Section and Blavatsky Lodge were housed at Theosophy House, 484 Kent Street, Sydney, which is jointly owned by the Australian Section and Blavatsky Lodge, Sydney.

In 1922 and 1923 the Theosophical Society in Australia was disturbed by allegations of sexual misconduct by Leadbeater. Sydney Lodge, then the biggest in the world, launched a very strong campaign against Leadbeater, the Liberal Catholic Church and Annie Besant. There was an extensive police investigation into the allegations against Leadbeater regarding his contacts with boys. The police authorities concluded that there was insufficient evidence to prosecute him, so the case was closed. In view of the continuous attacks by the Sydney Lodge members against Leadbeater and his associates, the Lodge's charter was withdrawn in June 1923. On October 28 some 600 members of the Sydney Lodge formed the Independent Theosophical Society with T.H. Martyn as president. In January 1925 the ITS published *The Path*, a short-lived bi-monthly magazine.

Following the division in Sydney, the so-called loyalist members, that is, those loyal to the Theosophical Society at Adyar, reorganized and established a building company to build a new headquarters center. A location was secured at 29 Bligh Street, Sydney, and a 9-story building was erected to house the Section and the Lodge.

In 1922 Annie Besant toured Australia and was received everywhere with great cordiality. A highlight of the tour was a visit to the Australian Prime Minister on June 3, 1922. The first visit to Australia by Krishnamurti took place in this year, but the visit was marred by controversy over Leadbeater and the deplorably racist taunts he encountered in public. In spite of these setbacks, enthusiasm among Theosophists for the Krishnamurti ideal increased, and a large amphitheater was constructed as a venue by members of the Order of the Star in the East at Sydney's Balmoral Beach through the initiative of Dr. Mary Rocke, who largely funded the project.

In 1926 George ARUNDALE arrived in Australia with his wife Rukmini and immediately took office as General Secretary. Arundale's period in office was marked by an upsurge of Theosophical work including the licensing of the first radio station wholly owned by the Theosophical Society: RADIO STATION 2GB). Arundale was responsible, in July 1926, for a new periodical, *Advance Australia*, subtitled "A Monthly Magazine of Australian Citizenship and Ideals in Religion, Education, Literature, Science, Art, Music, Social Life, Politics, etc." It ceased publication in June 1929, possibly a victim of the economic depression.

During the second decade of the nineteenth century, Australian Theosophists became increasingly active politically as a result

of their concern about social conditions. Douglas Social Credit found favor with many as it promised a remedy for the dismal cycle of boom and depression. Numerous articles appeared in the journals *Advance Australia* and *Theosophy in Australia* advocating the Douglas system. Prominent Theosophists joined the League of Nations Union and many agitated about the treatment of indigenous Australians. The Who's for Australia League, a nonpolitical movement intended to improve the lot of the workers and encourage Australian manufacturers, was given support by Theosophists with much publicity given by Radio Station 2GB.

By 1930 the economic depression was having an effect on the finances of the Theosophical Society in Australia. Fund-raising efforts served to keep the Society financially stable, but not all Theosophists were happy regarding the way in which the money was spent. Theosophical work was not helped during the early 1930s by a number of events. The Order of the Star in the East, which was very active in Australia, was disbanded by Krishnamurti, both Annie Besant and Charles Leadbeater died, unemployment had risen dramatically, and since it cost nearly a week's wage of a tradesman to be a member of the Blavatsky Lodge in Sydney, an increasing number of potential members simply could not afford to join. Australia reflected a world trend; in 1929 world membership stood at 43,600 but in 1933 it had fallen to fewer than 31,000. In 1936 the Theosophical Society lost control of radio station 2GB. A. E. Bennett, who was managing director and vice-chairman of the 2GB board, gained control of the Society's interest by means that have not come to light. Although the board's accountant challenged the operation and Arundale fought the issue in court, the Theosophical Society

emerged with merely L6250 and an allocation of air-time until 1980.

Although, for various reasons, during the early years, Sydney was the main focus of Theosophical work in Australia, other centers made a substantial contribution. By 1933 there were 33 lodges and the Society had a strong presence in all states. All the lodges in state capitals owned valuable property.

In March 1, 1934, Charles Leadbeater died in Perth, Western Australia. He had been taken ill on board ship en route to Sydney.

In May 1936 the final installment owing on the Manor at Mosman was paid following a large donation from P. W. van den Broek of Singapore.

The year 1937 saw the opening of the new Theosophical building in Melbourne, and in the same year the Star amphitheater was sold, ironically, to the Roman Catholic Church. In the 1930s, apart from the Adyar-based Theosophical Society, there were the Independent Theosophical Society (ITS), and the Universal Brotherhood and Theosophical Society with its headquarters at Point Loma in California. Later the UNITED LODGE OF THEOSOPHISTS established a presence, but its policy of minimum organization tended to limit its influence in Australia.

World War II, from 1939 to 1945, considerably slowed Theosophical work in Australia. In Perth, in 1941, the Lodge building was requisitioned by the authorities. After the war the Theosophical work entered a period of reclamation of lost ground. In Australia the old order was changing with the influx of migrants of many nationalities. Material prosperity surged with the world needing such products as wool, wheat, and minerals,

which Australia has in abundance. By 1950 the number of lodges stood at 10 and membership slowly increased. The Theosophical Society was very active in Victoria. Its first building in Melbourne appears to have been in Flinders Street about which little is known, but the second was in Collins Street and was known as Queen's Hall. A single-story building, it was demolished to permit the erection in 1936 of a building designed for Theosophical purposes. Theosophical work was carried on at Collins Street until the 1970s when the City Council, after a long and sometimes acrimonious debate, forced a sale for the purpose of redevelopment. With the proceeds of the sale, a new building was erected on Russell Street and opened on March 18, 1975, which the Melbourne Lodge still occupies.

Since its chartering, the Australian Section had been administered by a General Secretary, but latterly it became apparent that the existing administrative structure was having difficulty in coping with the increased expectations of the members. After canvassing the Lodges for suggestions it was decided to restructure the Section administration. The position of General Secretary was abolished and in 1993 those of National President and National Secretary were created. Responsibilities were divided, the President being responsible for public relations, Lodge liaison and Theosophical lecturing, and the National Secretary for general administration.

During the latter half of the twentieth century both the membership and the number of Lodges remained fairly static. The Adelaide (South Australia) Lodge, long established in the city center at King William Street, moved to a new location at 310 South Terrace. Perth Lodge (Western Australia), now known as Perth Branch, was formerly located at Museum Street

near the city center, but after the City Council took back its property, it moved to its present location at 21 Glendower Street, Perth.

In 2012 the number of Lodges/Branches stood at 11 and certified groups at 5. There are retreat properties at Springbrook (Queensland), Canyonleigh (New South Wales) and Mt. Helena, Western Australia.

Theosophy and education has been a concern in Australia. From the earliest years Theosophists worldwide had taken an active interest in education, and Australian members have been no exception. For example, prominent Theosophist Mabel Mackay was a councilor of the New South Wales Kindergarten Union. In 1913 the Theosophical members of the Order of the Star in the East distributed 7000 copies of a brochure Education as Service. Lily Arnold and Jessie Macdonald were principals of a Theosophically orientated school known as Apsley House Girls School, Stanmore, established in 1913. In 1915 a private Theosophical school was started in Devonport, Tasmania. On April 9, 1918, Morven Garden School was opened at Gore Hill, Sydney, with funds provided by the Theosophical Society; and by 1920, 112 students were enrolled; it closed in 1923. In 1924 Misses Arnold and MacDonald started the Garden School at Mosman, Sydney. This school was relocated to the nearby suburb of Seaforth in 1936, where it was active until after the war.

General Secretaries of the Theosophical Society in Australia have been as follows:

1895 -1897 John Staples

1896 -1897 Thomas Hammond Martyn (Acting General Secretary)

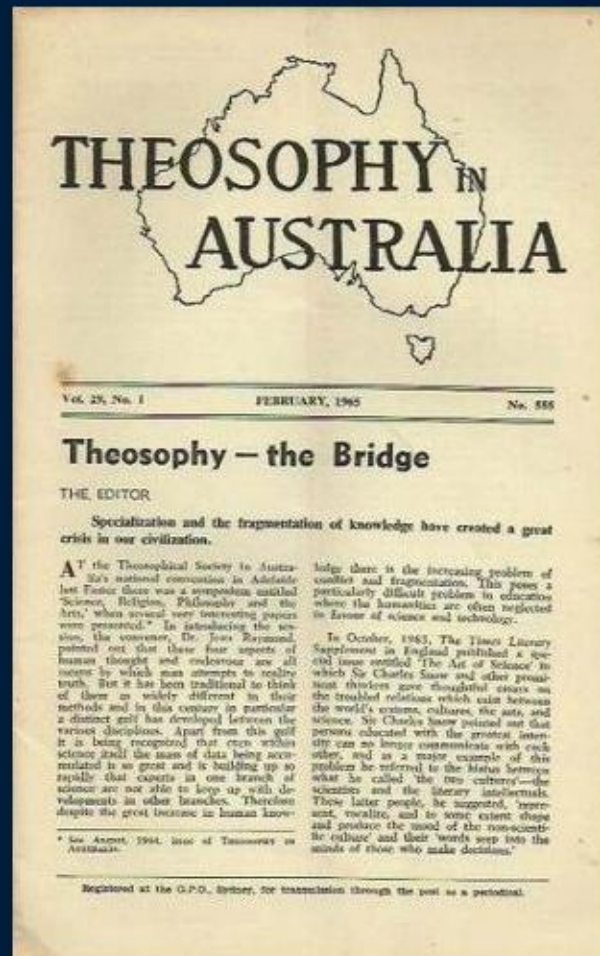
1897 -1898 James Scott

1898 -1899 Thomas Hammond Martyn
 1899 -1901 Dr. A. Marques
 1901 -1902 H. Arthur Wilson
 1902 -1916 William G. John
 1916 -1919 Thomas Hammond Martyn
 1919 -1924 Dr. Jack Bean
 1924 -1926 Josephine Ransom
 1926 -1928 George S. Arundale
 1928 -1934 Harold Morton
 1934 -1936 Clara Codd
 1936 -1947 Ray G. Litchfield
 1947 -1957 James L. Davidge
 1957 -1965 Helen Zahara
 1965 -1973 Ruth Beringer
 1973 -1981 Elaine Murdoch
 1981 -1983 Jack Patterson
 1983 -1991 Dianne Kynaston
 1991 -1993 Patricia Witts
 1993 -1996 Joy Mills (National President)
 1996 -2002 Beverley Champion (National President)
 2002 -2009 Linda Oliveira (National President)
 2009 -2012 Dr Dara Tatray (National President)
 2012 - Linda Oliveira (National President)

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 A Short History of the Theosophical Society, by J. Ransom, 1938
 Theosophy in Australasia (various issues)
 Theosophy in Australia (various issues)
 Beyond Belief, by J. Roe (1986)
 The Seventy-fifth Anniversary Book, by J. Ransom (1950).

Philip Sydney Harris
 Linda Oliveira





Trân-Thi-Kim-Dieu, current chairperson of the EFTS

European Federation of the TS

The Theosophical Society in Europe or the European Federation of the Theosophical Society (EFTS) is an association of national Theosophical organizations in about twenty European countries which are parts of the international Society headquartered at Adyar, Chennai, India.

The EFTS was founded in 1903 as a consultative, not a legislative body. It aims to promote the Objects of the Theosophical Society and to encourage and extend its work throughout Europe, strengthening bonds and encouraging cooperation between member countries. To this end, it arranges a European Congress approximately every three years in a different European country and organizes European tours by overseas speakers. Further functions include the coordination, as far as possible, of Theosophical activities, keeping Council members informed of those activities, in particular of the dates of summer schools and other gatherings and of details of publications in various languages. The official language of the EFTS is English.

The governing body of the EFTS is the European Council, consisting principally of a chairperson, vice chairperson, treasurer, secretary, five other Executive Committee members, and official representatives of the Theosophical organizations in the several European countries. Subscriptions by member

sections or countries are not less than 7.5 percent of their annual national dues. The Council meets once a year, and the Executive Committee may meet twice a year. Annual reports are submitted by the chairperson and by member countries. Officers and committee members are elected by the Council for a period of three years with the exception of the vice president and secretary, who are nominated by the chairperson, subject to ratification by the Council.

After World War II, under the chairmanship of J. van Dissel of Holland, the EFTS worked to revive Theosophical activity in European countries. To this end, Sections were encouraged to work in geographical and linguistic regions. British, German-speaking, Pays Latins (including French-speaking and southern European countries), and Scandinavian regions were formed. They organized regional summer schools and published magazines and books. In time, with improved economic and communication conditions, regional work became less necessary, and many countries now hold national summer schools, but the Pays Latins summer school survives, meeting each year in a different country.

In the late 1980s and 1990s, the drastic geopolitical change in Europe called the EFTS for special action. Under Curt Berg's chairmanship, new initiatives were taken in extensive communications with Eastern European countries. In addition to regular visits by the main EFTS officers to various places, sympathizers with Theosophical ideas were invited to attend several Theosophical events outside their countries. A Committee to help Eastern European Countries (CEEC) was formed to finance first sending Theosophical literature to interested groups and then publications of basic writings in several local languages. The rapid evolution of Theosophy in

former Eastern European nations led to the disappearance of "Eastern Europe" as a category in the European Federation; so the CEEC became Committee for New Areas (CNA) turning now its care towards any new region which is attracted by Theosophy.

Recent developments include the emergence of the international Naarden Theosophical Center in Holland, where the European Federation together with the Center installed in 2001 a Naarden version of the School of the Wisdom. In 2003, the EFTS celebrated its centenary at the Naarden Center with the then international vice president, John Algeo and his wife, Adele Algeo. A brochure on the center's history of EFTS was issued on that occasion, written by Mary Anderson.

Chairpersons of the EFTS have been the following:

1904 - 1906 J. van Manen
1907 - 1913 A. R. Wallace
1913 - 1921 I. J. Wedgwood
1921 - 1928 C. W. Dijkgraaf
1929 - 1937 P. M. Cochius
1938 - 1959 J. E. van Dissel
1960 - 1968 John Coats
1969 - 1971 Claire Wyss
1972 - 1980 Madeleine Leslie-Smith
1981 - 1989 Barbro Melander
1989 - 1995 Curt Berg
1995 - Trần-Thi-Kim-Dieu

Mary Anderson
Trần-Thi-Kim-Dieu

Medley

Changing Perspectives and Converging Values - R. C. Tampi
(plus a response by Edi Bilimoria)

Focus - by Leo Babauta

Principles of the Ancient Wisdom and the Spiritual Path - by
Gary Kidgell

A Hawaiian Story

Our Closeness is This - by Tim Boyd

Changing Perspectives and Converging Values

R. C. Tampi - India (plus a response by Edi Bilimoria)

[Prof. R. C. Tampi is a former president of the Kerala Federation and a national lecturer of the Theosophical Society in India. He has been organizing School of the Wisdom classes in Adyar for several years. Prof. Tampi's article was published in the *Theosophist* 133.9 (June, 2012): 12-16. A few editorial changes have been made in accordance with Theosophy Forward style.]

Perspectives and Values: If we just cast a glance around, we would be shaken by the sickening sights of pain and penury, war and violence - the result of the perverted perception of man. Surprisingly, the US astronauts and the Soviet cosmonauts who had a view of Earth from space were alike struck not only by the beauty of the continents but also by their closeness to one another and their essential unity. An astronaut who saw Earth from space as a shining blue pearl in the surrounding vastness confessed to a spiritually transforming experience. The broader the perspective, the higher will be the values it engenders.

As science advances, it provides man with a firmer and more comprehensive perspective of the universe. It, in turn, leads to a nobler sense of values. In the course of its spectacular history, modern science with its shifting worldviews brought about a diverse sense of values in consonance with the perceived

reality. From the deeply egocentric separative tendency nourished by narrow perceptions of the world, humans are led by postmodern science to a loftier perspective of unity, wholeness, and harmony. Under its impact, human nature progressively reveals a higher sense of values like love, goodness, and sacrifice.

The Domineering Man: Modern science had its beginnings in the sixteenth century. It has become a world movement directly influencing all departments of life. It had its beginning when the geocentric conception of the world lingered in the mind of people - the ignorant and the learned alike. The altered view of the central position of the earth influenced an inflated sense of self-importance and domination of nature. Francis Bacon, who was not a scientist at all, was the proponent of the scientific approach. He was a Machiavellian in outlook who denied the necessity of morality in public life and believed that craft and cunning were justified in the realization of one's ambitious goal. It is an irony that one who was not a scientist and who did not set much store by moral principles was vested by circumstance with the prerogative of defining the scientific outlook, to which some scientists still adhere. His attitude to nature was imperious and irreverent. He said: "We must put nature to the rack and with screws secure her secrets." In his view, nature had to be "bound into service" and "made a slave."

Dualism: Descartes and Newton were the most important figures who influenced worldview up to the nineteenth century. Descartes' analytical method led to fragmentation in human thinking and reductionism in science. Cartesian division into body and mind, mind and matter, and the observer and the observed had a great impact on the Western mind. Heisenberg

observed thus on the far reaching impact of Descartes' dualism: "This partition has penetrated deeply into the human mind during the three centuries following Descartes and it will take a long time for it to be replaced by a really different attitude toward the problem of reality."

The Mechanistic Approach: Descartes' world was nothing but a machine with replaceable parts. Newton also established in the eighteenth century his picture of the world as a machine. This mechanical model of reality introduced by physics was thrown overboard by physics four centuries later. However, these entrenched notions were not easily erased from the human mind.

Newton's Clockwork Model: Isaac Newton was the real founder of pre-twentieth-century physics. He was one of the greatest scientific geniuses. Even the poet Wordsworth, who disliked scientists as a class, paid this tribute to Newton when looking at his marble bust: "The marble index of a mighty mind, voyaging through the strange sea of thought alone." Newton changed the picture of the world and his mechanistic view influenced other sciences.

Newton's view had many drawbacks. A machine cannot change or evolve and hence cannot symbolize evolving life. The entities forming parts of a machine exist independently in different regions of space. The force through which the parts of the machine interact can bring about no essential change in their nature. Each part of the machine is made independently of others and they interact with one another only externally.

Newton's clockwork model of reality assumes that space and time are absolute and adopts matter as the basic underlying

block of the world. Following Newton, many others treated other objects as machines. For Newton himself, stars were machines. Hobbes, the social activist, treated society as a machine. La Matrie (a French physician and philosopher, 1709-51) considered human beings as machines. Psychologists and physiologists like B. F. Skinner and Ivan Pavlov considered human behaviour to be mechanical.

The mechanistic world view treated reality as something existing outside. It is objective and concrete.

The mechanistic, materialistic, reductionist world picture suffered a setback toward the close of the nineteenth century. This time ushered in a new world based on unity, nonmateriality and organic interconnectedness.

Fields Replace Forces: The first sign of this revolution was the change in the concept of separate forces into force fields, like the gravitational field. Further, different force fields were unified, as in the electromagnetic field. Newton's law of gravitation unified all mass in the universe. James Clerk Maxwell unified electricity and magnetism. Einstein unified matter and energy ($E = mc^2$) and space and time. He hoped that all the forces in the universe could be unified through a grand unified field theory. Thus, at the dawn of the twentieth century, science had changed its understanding of the universe as being a field of energy and not as a materialistic model.

J. C. Bose Saw the One in All: An epoch-making event which should have changed the future course of the history of modern science took place in London on 10 May 1901. Sir Jagadish Chandra Bose presented before the Royal Society in London experimental proof for the fundamental unity of life, showing that

the boundary line dividing the so-called nonliving metals, living plants, and human beings is only an imaginary one. On his achievement, *The Times* of London reported thus: "While we in England were still steeped in the rude empiricism of barbaric life, the subtle Easterner had swept the universe into synthesis and had seen the ONE in all the changing manifestations." It is not surprising that in the then-prevailing atmosphere of prejudice and conservatism even in the scientific community, this unforgettable incident was allowed to fade into oblivion.

Relativity: In 1905 and 1915 Einstein showed through his theories of relativity that space and time were interwoven inextricably as a space-time-continuum. His most famous finding was that mass is a form of energy. He also showed that observation of space and time was not independent of the observer's own situation. Einstein achieved the stunning synthesis of space, time, gravity, and matter and thus completely modified our world perspective.

The Quantum and a Crazy World: A fundamental and total reconceptualization in physics took place in the beginning of the twentieth century. Great scientists like Niels Bohr, Erwin Schrodinger, and Werner Heisenberg lifted the veil on the mysterious subatomic quantum world, with its quaint laws and baffling paradoxical behavior. The world of quantum physics is a web of dynamic interconnections. The entire universe is viewed as an unbroken whole where every element (wave/particle) depends on the environment. It reveals a mysterious nonlocal, noncausal relationship of elements distant from each other. Ideas of separateness, independence, and objectivity are irrelevant and have no meaning in the quantum world. This "unifying ground" has primacy over all separate parts (not the

other way around - as in reductionism). "We came at present to the insight that we are embedded in the world as a whole" (Ilya Prigogine, Nobel Laureate in chemistry).

The world view emerging from this insight is described by Erwin Schrödinger, the cofounder of quantum mechanics thus:

"Inconceivable as it seems to ordinary reason . . . you and all other conscious beings as such are all in all. Hence this life of yours which you are living is not merely a piece of the entire existence, but is in a certain sense, the WHOLE.

It was experimentally proved that through nonlocality, feelings could be shared by more than one living being. Schrödinger has also shown that consciousness which is the ground of all existence is a single unbroken wholeness.

Implicate and Explicate Order: An illuminating theory presented by David Bohm, considering the universe as an undivided and unbroken whole, is that of implicate and explicate order. He compared the visible or explicate order to vortices on the stream and the unending unseen source or the implicate order to the stream itself. Bohm's theory lays stress on the wholeness, multidimensionality, dynamism of existence, and primacy of consciousness. The implicate order has infinite depth and in its inward recesses both matter and consciousness have their source.

Morphogenetic Field: Rupert Sheldrake explains many mysteries of nature through his hypothesis of a morphogenetic field. This accounts for the guiding influence that moulds living organisms as they grow. The morphogenetic field is the blueprint of forms as well as the means of communication within the same species over great distances and even the future

times. The process of transmission is through morphic resonance. The "hundredth monkey phenomenon" (by which a behavior or thought spreads rapidly from one group to all related groups once a critical number is reached) and the behaviour of the dog at home when the master leaves office far away are evidences of nonlocal communication.

Immensity: Yet another element of profound significance that influences the perspective of thought today is a realization of the vast immensity of the universe of which we are a part. In the conception of scientists at the beginning of modern science, the earth was just replaced by the sun as the center of the world. Now the sun is seen in the remote outskirts of a lens-shaped galaxy, comprising 400 billion other suns. Moreover, at the beginning of the twentieth century, it was thought that the Milky Way was the only existing galaxy. Now we have the astounding realization that there are a hundred billion other galaxies, "all fleeing from one another, as if they are the remnants of an enormous explosion, the Big Bang" (Carl Sagan). It is an exciting realization for us to recognize our oneness with that all surpassing immensity.

Converging Values and the New Vocabulary: The awareness of an all-embracing unity and interconnectedness leads to empathy with all. It also expresses itself as reverence for universal life, compassion, and commitment to heal the wounded earth and its bleeding inhabitants.

This reverential attitude is evident from the fact that words like *religion*, *God*, *spirituality*, *consciousness*, and *love*, which were once considered unmentionable by science, have been enthroned in the heart of science with enormous semantic value. The following statements from the most renowned

scientists bear testimony to the shift in values caused by the change in perspective:

"Science is an attempt to understand reality. Science is a *quasi-religious activity* in the broadest sense of the term" (George Wald, biologist, philosopher, Nobel Laureate).

"Some day, after we have mastered the winds, the waves, the tides, and gravity, we shall harness the *energies of love*. Then, for the second time in the history of the world, man will have discovered *fire*" (Teilhard de Chardin, paleontologist).

Like Fritz Kunz, David Bohm seemed imbued with a feeling that whatever lies behind nature is *holy*.

"Science is reticent ... when it is a question of the great *Unity* ... of which we all somehow form a part, to which we belong. The most popular name for it in our time is *God*" (Erwin Schrödinger).

"I take the view that creation ultimately depends on some nonphysical or transphysical *reality, spiritual in nature*" (Rupert Sheldrake).

"*Love* is not peculiar to man. We should assume its presence, at least in an inchoate form, in everything that is." (Teilhard de Chardin)

A response

Edi Bilimoria - the UK

This is in response to the *Theosophist* article on 'Changing Perspectives' by Professor Tampi shown above. In it, he quotes Wordsworth's contention that Newton's "mechanistic view

influenced other sciences" - a view that the rest of his exposition on 'Newton's Clockwork Model' seems to uphold in statements such as "Newton's view had many drawbacks. A machine cannot change or evolve and hence cannot symbolize evolving life."

But in point of fact, nothing could be further from the truth regarding Newton's supposedly 'mechanistic view'. Most certainly did post-Newtonian scientists in their droves (Laplace, just one example and incidentally Napoleon queried Laplace's mechanistic dogma to his face) ascribe the clockwork model to Newton, but this was not what the great Newton believed in or taught. Refer to a selection of slides that demonstrate how, in H. P. B.'s words, "the innermost thoughts and ideas of Newton were perverted, and of his great mathematical learning only the mere physical husk was turned to account. Had poor Sir Isaac foreseen to what use his successors and followers would apply his "gravity," that pious and religious man would surely have quietly eaten his apple, and never breathed a word about any mechanical ideas connected with its fall." (SD1,1,3.III). The operative phrase there as H. P. B. so remarkably underscored is 'mechanical ideas'. H. P. B. is at pains to draw our attention to the difference between the map and the territory, to use a modern phrase; in this case the map - or 'mechanical ideas' - and the ineffable reality.

H. P. B. says: "At the outset of his "Principia," Sir Isaac Newton took the greatest care to impress upon his school that he did not use the word "attraction" with regard to the mutual action of bodies in a physical [or, mechanical] sense. To him it was, he said, a purely mathematical conception involving no consideration of real and primary physical causes [to do with

machine-like concepts]". (SD1,I,3.IV).

Then examining the Principia itself what do we find? Exactly what H. P. B. has said.

BOOK THREE

SYSTEM OF THE WORLD

(IN MATHEMATICAL TREATMENT)

IN THE PRECEDING BOOKS I have laid down the principles of philosophy; principles not philosophical but mathematical; ...

pg 397

We said, *in a mathematical way*^{*}, to avoid all questions about the nature or quality of this force, ...

pg 546

I use the words *attraction, impulse, or propensity*^{*} of any sort towards a centre indifferently and interchangeably one for the other, considering these forces not in the *physical*^{*} but only in the mathematical sense. Hence let the reader beware lest he think that by words of this kind I define a type or mode of action or cause or physical reason of any kind.

pgs 5,6

^{*} all italics by Newton himself

The remaining images to show for Newton, Divinity was the primary and the Universe and Nature a LIVING BEING.

Isaac Newton



"When I wrote my treatise about our Systeme I had an eye upon such Principles as might work wth considering men for the beleife of a Deity & nothing can rejoice me more than to find it usefull for that purpose not with a design of bidding defiance to the Creator but to enforce and demonstrate the power & superintendency of a supreme being."

from Letters to Richard Bentley 'In Proof of a Deity'

NEWTON'S 'GREAT MATHEMATICAL LEARNING'



'The innermost thoughts and ideas of Newton were perverted^{*}, and of his great mathematical learning only the mere physical husk was turned to account.'

SD Vol 2, Adyar ed. pg 207

'But do the men of science understand the innermost thoughts of Newton, one of the most spiritually-minded and religious men of his day, any better now than they did then? It is certainly to be doubted.'^{*}

SD Vol 1, Adyar ed. pg 492

^{*} as true in HPB's time and even more so nowadays

NEWTON'S MYSTIC INSIGHTS

'For nature is a perpetuall circulatory worker ... Some things

to ascend & make the upper terrestrial juices; and by consequence others to descend ... And as the Earth, so perhaps may the Sun imbibe this Spirit copiously to conserve his Shineing, & keep the Planets from recedeing further from him. And they that will, may also suppose, that this Spirit affords or carries with it thither the solary fewell & materiall Principle of Light; And that the vast aethereall Spaces between us, & the stars are for a sufficient repository for this food of the Sunn & Planets.

Perhaps the whole frame of Nature may be nothing but various Contextures of some certaine aethereall Spirits ... wrought into various forms at first by the immediate hand of the Creator, and ever since by the power of Nature ...became a complete Imitator of the copies sett her by the Protoplast.'

Newton to Oldenburg

NEWTON – COLD SCIENTIST OR WARM ARTIST-PHILOSOPHER?

"Whence is it that Nature doth nothing in vain; and whence arises all that Order and Beauty which we see in the World?

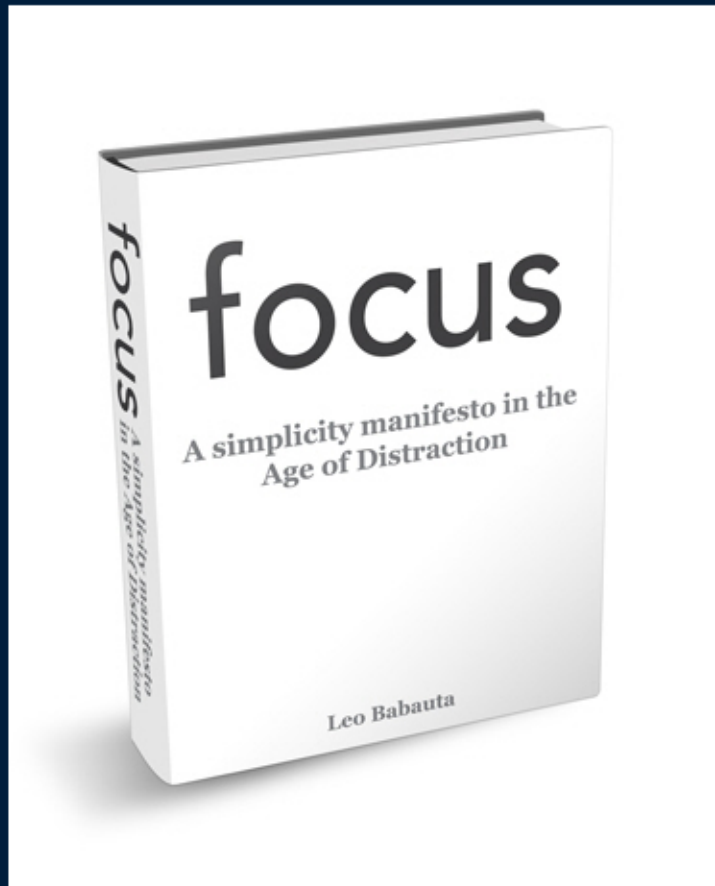
To what end are Comets ... and what is it that hinders the fix'd Stars from falling upon one another?

How came the Bodies of Animals to be contrived with so much Art, and for what ends were their several Parts? Was the eye contrived without Skill in Opticks, and the Ear without knowledge of Sounds? How do the Motions of the Body follow from the Will, and whence is the Instinct in Animals?

And ... does it not appear from Phaenomena that there is a Being incorporeal, living, intelligent, omnipresent, who in infinite Space, as it were in his Sensory, sees the things themselves intimately ... Of which things the Images only carried through the Organs of Sense into our little Sensoriums, are seen and beheld by that which in us perceives and thinks."

Opticks, Qu. 28

In conclusion then, the great sage Paul Brunton had a wonderful saying: "small mentalities will always mangle a large truth". And yes, not for the first time have lesser scientists flattened and distorted the primeval grandeur of their master - preserved the verbal form, but lost the animating spirit. But that this should happen to the teachings of Newton, we can no more hold him responsible than we can hold poor H. P. B. accountable for all the problems that have afflicted TS.



Focus

Leo Babauta - USA

A simplicity manifesto in the Age of Distraction

Part one

"Most of what we say and do is not essential. If you can eliminate it, you'll have more time, and more tranquility. Ask yourself at every moment, 'Is this necessary?'"

– *Marcus Aurelius*

If you're someone who creates, in any way, focus should be important to you.

And this includes a much larger group than the traditional "creative types" - artists, writers, photographers, designers, musicians and the like. No, people who create are a much larger group than that, though creative types are included. Those who create include:

- those who invent and create products or services
- teachers who create lessons and activities and content for students
- professors who write syllabi and lectures
- anyone who writes research papers
- stay-at-home parents who create activities for their kids
- executives who create plans, presentations, visions, proposals
- ad execs who create ad campaigns
- bloggers

- people who make websites of any kind
- anyone who writes reports
- someone who crafts physical products like clothing, cars, etc.
- kids who have to do homework
- and many other types of people

In short, it includes most of us, in one way or another.

Focus is crucial to those of us who create, because creating is so difficult without it.

How Distraction Hurts Creativity

It's fairly difficult to create when you're reading a blog or forum or tweeting or sending an email or chatting. In fact, it's almost



impossible to do these things and create at the same time.

Sure, you can switch back and forth, so that you're creating and engaging in any of these activities of consuming and communicating. We've all done that.

But how effective is that? When we switch between creating and communicating through email, say, we lose a little bit of our creative time, a little bit of our creative attention, each time we switch. Our mind must switch between modes, and that takes time. As a result, our creative processes are slowed and hurt, just a little, each time we switch.

Here's the catch: creating is a completely separate process from consuming and communicating. They don't happen at the same time. We can switch between them, but again, we're hurting both processes as we do that.

All the reading and consumption of information we do, all the communicating we do, and all the switching between modes we do - it all takes away from the time we have to create.

We should note that communicating and consuming information aren't necessarily evil to the person who creates: they actually help. We shouldn't throw them out completely. Communicating with others allows us to collaborate, and that actually multiplies our creative power, in my experience. When you communicate and collaborate, you bounce ideas off people, get ideas from things they say, learn from each other, combine ideas in new and exciting ways, build things that couldn't be possible from one person.

When you consume information, you're helping your creativity as well - you find inspiration in what others have done, you get ideas, you gather the raw materials for creating.

But consuming and communicating aren't creating. They aid creating, they lay the groundwork, but at some point we need to actually sit down and create. Or stand up and create. But create.

How to Beat Distraction, and Create

If the problem is that these separate processes of creating, consuming and communicating get in the way of each other, the solution is obvious: we need to separate the processes. We need to create at different times than we consume and communicate.

I know, easier said than done.

But that's what the rest of this book will be about: how to separate these processes. Because in the end, when you separate them, you'll free up your time and mind for creating, and create better and more prodigiously than ever before.

Separate your day: a time for creating, and a time for consuming and communicating. And never the twain shall meet.

You can split your day into many different combinations of the two, but don't put them all together. Or if you do, just be aware that you're hurting your creativity. That's OK sometimes, as there isn't a need to be uber - productive, as long as you're doing something you enjoy. But if your interest is in creating, separate your day.

Focus, Distraction and Happiness

There's more to focus and distraction than just creating, though. Constant connectivity and distractions, and a lack of focus, can affect our peace of mind, our stress levels, and our happiness.

In the days when computers took up only part of our lives, there were times when we could get away from them, when we were disconnected from the grid. Unfortunately, many people still filled much of that time with watching television, which isn't much better.

But it's important to get away from these constant distractions - we need some quiet, some time to reflect and contemplate, some time for solitude. Without it, our minds are constantly bombarded by information and sensations, unable to rest. That constantly stresses our minds in ways we're not meant to handle.

We need the rest. It's important in ways we don't often think about. We need to de-stress, and we need to recharge our mental batteries.

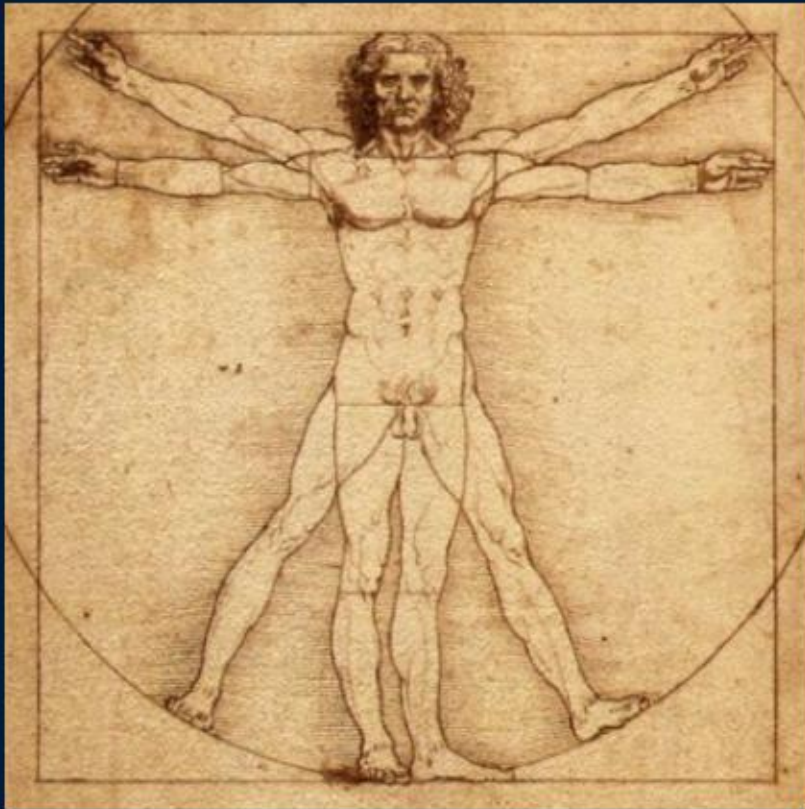
Quiet and solitude and reflection lead to greater happiness when they're a part of our daily lives, at least in some degree. What you do during this time — read, write, run, nap, sit, watch, listen, even have a quiet conversation, play, study, build - isn't as important as the simple fact of having that time of disconnection.

We'll look at how to find this time, and how to find focus, in later chapters. At this point, we just need to note that these things are important.

To be continued

Principles of the Ancient Wisdom and the Spiritual Path

Gary Kidgell - Scotland



The classical teachings of Ancient Wisdom describe humanity as the Fourth kingdom of nature, being preceded by the mineral, plant and animal kingdoms. When we tread the spiritual path we are seeking entry to what is referred to as the Fifth Kingdom of Souls where spiritual masters reside. We are endeavouring here to attain a considerably higher form of consciousness and level of being. This process relates not only to us developing a far greater degree of sensitivity, perception and understanding of the world around us, but also that life and our relationship to other beings and the universe is seen from an entirely different perspective. This may only occur through a metamorphosis of our consciousness.

The famous Hermetic axiom of 'As Above So Below' relates to the fact that the divine life, which pervades our entire universe, tends to display similar qualities in the various forms which it activates and expresses itself through. We therefore witness analogies in the lower kingdoms of nature which represent the archetypal process of spiritual transformation.

The production of diamonds in the mantle of the Earth under particular conditions of pressure and temperature provide an analogy of the alchemical process, as do the various stages of the flowering of a plant.

The analogy depicted by the life cycle of the butterfly is a particularly apt one in this respect. The initiates of Ancient Egypt considered the masses of Egypt to be in a larva stage of development whereas the intelligentsia and the initiates themselves were able to proceed with their separate development into the pupal and imago stages. This gave rise to the concept of the winged pharaoh emerging from his sarcophagus or pupal case.

The caterpillar represents humanity in its present state of waking sleep, which the Hindus refer to as maya. This is the restricted level of ordinary subject-object consciousness, humanity's common state of awareness, whereby the One Divine Life appears as many separate and distinct lives and the transient, phenomenal world as real and enduring. The life of the caterpillar represents a form of two-dimensional consciousness where its life is confined to crawling on surfaces whilst its primary concern is that of eating. The caterpillar, like the majority of humanity at this present time, views life from a strictly utilitarian perspective.

It is important here to note that the following chrysalis stage relates to a withdrawal from the world where the caterpillar abandons its previous life and finds a sheltered spot in which to pupate within its chrysalis. Those unaware of this process may perceive the caterpillar as simply being idle or dormant. However it is undergoing immense change, a transformation which shall enable it to penetrate new and higher dimensions. Similarly when one treads the spiritual path they begin to withdraw from the world as the transient affairs and the glamour of the outer world loses its appeal as they undertake the journey leading to the source of their being. Their endeavours here are

viewed with incredulity by the masses of humanity who have yet to awaken to such matters.



The butterfly symbolises what is often referred to as cosmic consciousness, whilst the chrysalis represents the stage of transition between these two states. This is of course what we refer to as the spiritual path, which is often symbolised as the mountain of initiation where the ascent of the cliff-face, whilst arduous and particularly challenging, offers one spectacular views of their surrounding world.

Unlike the caterpillar, the butterfly has freedom of movement and represents a three-dimensional form of consciousness living in

space with the ability to return to surfaces. It can therefore understand relationships occurring on the surface within the realm of the caterpillar but is also aware of an entirely different higher world which the caterpillar is oblivious to.

Just as the world of the butterfly is incomprehensible to the caterpillar, so is the state of being of one who has experienced the level of cosmic consciousness meaningless to the individual who has yet to glimpse reality beyond the state of waking sleep or ordinary subject-object consciousness.

The teachings of Ancient Wisdom can assist us greatly towards the process of spiritual transformation. They inform us of the evolutionary journey that we are engaged upon as a means of developing and expressing our spirituality amidst the constraints and challenges imposed by physical form. Through a



consideration of the fundamental esoteric principles which underlie these great teachings, we are offered insight and assistance towards treading the 'spiritual path' which leads to the very source of our being.

Earlier in this article, I demonstrated certain aspects of the esoteric principle of 'As Above, So Below'. The second principle of the wisdom teachings I shall now outline is that 'all forms are filled with life, from the tiniest atom, to the greatest galaxy'. Madame Blavatsky used the term 'hylozoism' to describe this. This is a compound word derived from the Greek language, 'Hylo' meaning matter and 'Zoe' meaning life.

This proposition of the wisdom teachings states that that all forms operate as vehicles for LIFE, at varying stages of a long evolutionary journey, to develop and express its latent qualities.

The Ancient Wisdom states that LIFE exists within all forms. The entire universe is a sentient living being. The Indian teachings of Jainism, Sankyha and Yoga describe how Purusha or spirit infuses Prakriti or matter. This concept was developed further by the teachings of Advaita Vedanta which state that the divine life, known as Brahman is both transcendent of, yet also immanent within all forms. This is beautifully encapsulated in the quote from the Bhagavad Gita 'having pervaded this universe with one fragment of myself I remain (Bhagavad Gita, Chap 10, Verse 42).

The Ancient Wisdom informs us that a divine being, whom we refer to as the 'Solar Logos', has projected its component parts downwards into matter as part of a vast evolutionary process. We, as monads or divine sparks of that immense being, are these components sometimes referred to as 'Sons of Sacrifice'. The teachings of Alice Bailey employ the terms Life, Quality and

Appearance to describe the interplay between spirit and matter. The word 'Life' here meaning the monad or divine essence, the word 'Appearance' being the form which it temporarily inhabits, and 'Quality' relating to the extent to which the indwelling 'Life', through its instrument the Soul can express its intents and purposes through the form.

The individual on the spiritual path must seek to develop and express their spirituality thereby enabling the Life within to demonstrate such Quality despite the restrictions imposed by the form which it inhabits. It is a very useful exercise for anyone who wishes to grasp the essence of this postulate to take the time in their life to observe various forms of nature, within the various kingdoms, and to consider the ability of the indwelling divine life towards expressing its quality through the form.



Percy Bysshe Shelley

The theory of hylozoism also applies at subjective levels of the human psyche. Thoughts are living things which the English Romantic poet Shelley referred to as 'nurslings of immortality'. We can create very powerful and important images linked to our consciousness at subjective levels through which the Soul or Higher Self may communicate with us by adopting and energising these. This, of course, is the basis for creative visualisation as a means of enabling a dialogue to occur between the Soul and its instrument of expression - the human personality. This enables the Soul to offer guidance and direction to the personality so that its purpose and intentions may be fulfilled.

The wisdom teachings also inform us that 'there is no death, only change of state'. Life is eternal as consciousness forever spirals upwards so that we may express our innate divine qualities which Plato described as Truth, Beauty and Goodness.

The human personality is simultaneously the instrument of the Higher Self, yet also part of the maya or illusion which obscures the One Divine Life which is being expressed through all forms. The word personality is of a compound nature. The Latin words 'per' and 'sona' meaning that through which the sound comes, or from an esoteric perspective, the instrument through which the Soul seeks to sound its own particular note within the great cosmic symphony, whilst it is engaged in the lower realms of creation.

The Soul is unaffected when the mask of its personality is changed from that of childhood to that of youth, to adulthood then on to that of old age. The personality or ego, which one has nurtured and cherished, may feel disturbed, and may have difficulty adjusting itself to these changes and the resulting

losses of opportunity for the expression of the personality and its associated desires here, but the Soul is not affected. The Higher Self is equally unconcerned when the mask of the personality is put aside altogether at the time of death, and a new one assumed at the next birth. There is no death in terms of the Soul. The changes to the body and its relinquishment concern the Higher Self no more than do the solstices of the seasons or the phases of the Moon.

There is a very famous quote from the Bhagavad Gita relating to our spiritual essence the monad, of which the Soul is the instrument, stating that 'Weapons do not cut Him, fire does not burn Him, water wet Him, or the wind dry Him away. He cannot be cut, he cannot be burnt, he cannot be wet, He cannot be dried away. He is changeless, all-pervading, stable, unshakable, and permanent' (Bhagavad Gita, Chap 2, verse 23-24)

The wisdom teachings also inform us that 'All things live within the body of a greater being'. We are all aware that sub-atomic particles reside within atoms which are found within molecules which together constitute cells and that these may exist of their own accord or are aggregated to form complex structures within nature up to and including the human form.

The Ancient Wisdom states that collective groups of humanity are part of what are referred to as 'sub-races' which in turn are part of 'Root-Races' which are a part of humanity itself. The terms 'sub' and 'Root' Race refer to a particular group of humans who together emit a certain spiritual quality.

We are analogous to cells residing within humanity which itself is a great entity- a leviathan whereby the various Root Races described by Theosophy represent chakras, the Aryan being the

throat chakra, the Atlantean the solar plexus and the Lemurian the sacral centre.



Humanity itself exists as a chakra within a great being which is seeking to develop and express its spiritual qualities through our planet and who is referred to as the 'Planetary Logos'. Our planet itself is a chakra (base of the spine) within the great solar being which itself is the heart chakra within an immense cosmic being (referred to by the Bailey teachings as the 'One About Whom Naught May Be Said') hence the dominant note within our solar system, and therefore the key to spiritual growth, is related to the Second Ray of Love-Wisdom whose energies are expressed as Love Wisely Applied and Wisdom Lovingly Applied.

In each of these instances the structures that exist within the greater being contributes towards the functioning of their host whilst also being subject to their host's superior rhythms and impulse. A key towards understanding the workings of the stupendous beings that operate through the planets and constellations is that of astrology. The science of astronomy considers the anatomy of our universe which considers its various parts without describing their relationship to each other or their actual purpose. That is the province of astrology, and especially esoteric astrology which embraces the physiology of our universe.

With regard to this principle of the wisdom teachings, let us now consider a most important esoteric proposition: -

THE SOUL OF AN ENTITY IS THE CONSCIOUSNESS OF THE ONE IN WHOM IT LIVES AND MOVES AND HAS ITS BEING

Human cells are alive and sentient and their aggregation makes up their human host. The Soul of each cell is the consciousness of the one in whom they live and move and have their being. The cell reflects something of that greater being.

Similarly the Soul of one particular human being and that of another are one and the same - the consciousness of the greater being in whom both individuals reside - which the wisdom teachings refer to as the 'Planetary Logos'. This is what is meant when one states that 'my Soul and your Soul are the same'. Each Soul seeks to direct its adopted instrument of spiritual expression in the lower worlds - the personality - towards the expression of the overall divine purpose.

When one undertakes various forms of spiritual development, they are essentially seeking to fashion their personality into an

effective spiritual instrument whereby they are able to fulfil the purpose or intent of the Soul or Higher Self. In doing so, they become eligible to share in the energies and powers of the Planetary Logos, via their own Soul.

If one is able to surrender their individuality momentarily in a deep state of meditation one can share in the consciousness of the greater being of which they are a part of. This, of course, is the practice of yoga- of 'yoking' oneself to the consciousness of the greater being of which they are a part of. This Yoga or Union leads to one experiencing the consciousness of the greater being within which they reside. The Hindus refer to such a stupendous event as Samadhi, Zen Buddhism employs the term



Satori to describes this, whilst in the west this experience is often labelled as the attainment of Cosmic Consciousness.

There are of course many different ways in which we may tread the spiritual path. Indian traditions state that the river of ignorance and passion is broad and dangerous to cross, yet the divine ferryman can bring his devotees safely to the other shore. This symbol is common to all of the Indian traditions. The Jain saviours are called Tirthankaras- meaning Crossing-Makers. The Buddha crosses a river by walking on its waves, his wisdom is known as the 'knowledge that has gone to the other shore', The Mahayana saviour Avalokiteshvara is represented as a winged steed, named 'Cloud' who can carry to the far away bank of enlightened freedom, in extinction of one's personality attributes, all who wish to go there.

In the west, we talk of various 'keys to the mysteries'. These include the Qabalah, Esoteric Anatomy, Numerology, Alchemy and Esoteric Psychology - the teachings of the Seven Rays. These represent ways in which one may tread the spiritual path which leads to the source of their being. We must bear in mind here that whatever approach one takes here, that it is merely a vehicle towards achieving enlightenment, a ferryboat which takes them into the realm of the transcendent.

When we tread the path we seek to affect the process of psychosynthesis, whereby we endeavour to integrate the various components of our personality - the mental, astral and physical bodies- for the purpose of becoming Soul-infused. The word Psychosynthesis is the term employed by the Italian psychiatrist and visionary Roberto Assagioli.

The esoteric axiom of 'As Above, So Below' which we have considered earlier, refers to the correspondence between

microcosm and macrocosm. Just as we seek to bring about psychosynthesis so the Planetary Logos, and indeed the Solar Logos are undergoing the same process. When we tread the path we do so not for our own benefit but for the benefit of humanity and indeed these great beings which we are a part of.

When one treads the spiritual path they seek to fashion the personality into an effective spiritual instrument as a means of carrying out the purpose and the intentions of the Soul. What we refer to as personality integration is a necessary requisite towards serious spiritual growth. This enables our mind, our emotions and our body to function as one. In this way we are no longer distracted from our spiritual purpose by the transitory affairs of the external world, neither are we bound to it by our emotional attachments and our desires, but rather we operate in conscious co-operation with the Higher Self.

Psychosynthesis involves a deconstruction of the personality at its present level of consciousness for the purpose of reassembling it at a higher point thereby allowing the Soul to infuse it with its spiritualising energies. This may be achieved through the undertaking of various spiritual disciplines such as study of the wisdom teachings, the regular practice of meditation and the performing of acts of service to humanity and/or the planet in general.

The process of psychosynthesis is symbolised in Classical myth by the birth of the Sun god Apollo. Apollo was fathered by Zeus, king of the Olympian Pantheon of gods, whilst his mother was Leto. Hera, the jealous wife of Zeus, would not allow Leto to give birth on stable land. Eventually Leto was able to bear her child on the floating island of Delos which Zeus then secured to the bottom of the ocean.



In this myth, Zeus symbolises the divine principle which seeks expression in matter whilst his jealous wife Hera represents the challenges that incarnation in matter presents to the development and expression of one's spirituality. However these are a necessary part of the evolutionary process as they promote spiritual growth and ultimately enable one to perceive the secrets of the goddess, a symbol of the womb of time and space and the inner planes of consciousness which give rise to this. These are the secrets of life itself - which are only revealed

to those who prove themselves worthy.

We may view Leto as a symbol for the personality which is seeking to give expression to its innate divine qualities. The floating island of Delos symbolises that fact that the personality must be fluid and adaptable thereby enabling the Soul to infuse it with its divine energies. A rigid ego structure is unable to access the energies of the higher being. The birth of Apollo represents the coming forth of the solar or spiritual principle from within which can only occur when certain conditions to bring this about are met. The floating island of Delos being secured to the bottom of the ocean by Zeus symbolises the completion of the process of psychosynthesis whereby the integrated personality is stable amidst the forces of the unconscious, which are represented by the ocean, and Soul-infused.

In Psychosynthesis the integrated personality that results from the undertaking spiritual disciplines allied to the successful assimilation of our various experiences, is symbolised by the image of the phoenix bird. The phoenix represents the ability of the personality to extricate itself from mundane, materialistic circumstance and to be elevated to a spiritual level of being whereby it is Soul-infused. The phoenix which rises from the ashes of its demise as a self-centred personality then soars towards the Sun - a symbol of its immortal nature.

It is important to bear in mind that when we tread the path that **THE JOURNEY IS THE GOAL**. It is the experiences that we undergo here which lead to expansions of consciousness and in our level of being. Socrates described the spiritual path as 'The Jewelled Way' a pathway strewn with flashes of illumination. However the treading of the path is far from easy. The path to initiation is not symbolised as an ascent of the mountain's

cliff-face by accident. The Soul will test us in many ways to ascertain our worthiness as its instrument of expression. The late English Theosophist Dr Douglas Baker, (in his work entitled *The Jewel in the Lotus*, Baker Publications, 1995) stated that Courage, Persistence and Detachment are essential prerequisites in terms scaling the cliff-face of the mountain of initiation. These relate to the Soul's qualities of buddhi, atma and manas respectively. He described how cowardice is opposed to courage. When treading the path we must accept and face any situation in life which may confront us as the Soul seeks to test our reliability as its spiritual instrument whilst also seeking to offload karma which can then free us towards greater acts of spiritual service.

Glamour or the allure of transient things is opposed to detachment and our ability to discriminate between the Real (the spiritual and enduring) and the Unreal (the ephemeral and transient). Selfishness opposes persistence with extremes of self-consideration undermining one's ability to persist in their spiritual endeavours.

When we tread the spiritual path we quickly become aware that we have to function in two worlds simultaneously - the inner and the outer. There is an esoteric maxim - 'Not that we should learn to live in this world less but in both worlds more'. This represents a great challenge but an essential one if we are to integrate our mind, emotions and body, together with the associated elements of our character, into a single sovereign entity.

As sparks of the divine we are engaged upon a long evolutionary journey to develop and express our spirituality amidst the constraints of physical form. We have incarnated as part of a

divine plan which entails us functioning as a holistic entity expressing the intent of the one in whom we live and move and have our being. This includes the expression of our spiritual qualities in the material world rather than us trying to negate physical existence.

The process of Psychosynthesis requires that we experience what life is offering in order to embrace and to integrate the Soul with the personality. The Soul incarnates for the purpose of unfolding its latent qualities and therefore chooses appropriate circumstances within which we, as personalities, may develop and grow as an effective instrument towards these ends. We



must therefore accept what life throws at us responding to any of its challenges with courage, resilience and fortitude.

Although it is formless, the Soul is commonly depicted as a lotus-like structure, containing petals of knowledge, love and sacrifice. It is our purpose to unfold these. The classical approach here, as I stated earlier, is to study the occult classics, meditate and perform acts of spiritual service. There stir the knowledge, love and sacrifice petals respectively.

The Lotus flowers above the water. Symbolically this suggests that one must develop the capacity to operate at a level above that of their emotions thus avoiding what the Hindus refer to as 'kama-manas; meaning mind contaminated by desire. It is desire which binds us to the Wheel of Rebirth and to the maya-propelled merry-go-round of mundane material existence which Madame Blavatsky described as a 'magic-lantern show'. The individual treading the spiritual path is challenged not to function as a puppet to their various desires but rather to transmute desire into spiritual aspiration.

When we tread the path there are many adjustments which require to be made in the personality vehicles before major initiations can be undertaken safely and the Soul's purpose then permitted full expression. This implies integration of personality as a prelude to 'psychosynthesis' whereby the personality becomes infused with the energies of the Soul.

When we tread the path, essentially, we are seeking to realise the true nature of our being and to express its qualities as part of a divine plan. We have wonderful literature which has been offered to us by those who have already undertaken the journey to the source of their being. The preparatory disciplines are

described beautifully in *The Voice of the Silence* by H.P.B. and *At the Feet of the Master* by J. Krishnamurti. However we must still do the hard work here which is why the qualities of courage, persistence and detachment are so important.

A Hawaiian Story

Making a difference [courtesy of Robert Zuk]



Once upon a time, there was a wise kupuna (elder), who went to the sea to contemplate. One day while walking along the shore, the kupuna looked down the beach, and saw a gracefully dancing human figure. The kupuna wondered out loud, "who would so joyfully greet this day with hula?" and began to walk faster to catch up. Getting closer the kupuna saw that the dancer was a keiki (child), who was not dancing at all. The keiki was reaching down to the sand to pick up something, and was gently throwing it into the sea. The kupuna called out to the keiki, "Aloha! What are you doing?" The keiki paused, looked up and replied, "Throwing starfish into the sea." Surprised, the kupuna sputtered, "I guess I should have asked, "Why are you throwing starfish into the sea?" The keiki smiled brightly, pointed upward and, with exquisite simplicity, replied "The sun is up, the tide is going out, if I don't throw them in they will die." "But don't you realize," asked the kupuna, "that there are miles and miles of beach and starfish all along it? You can't possibly make a difference!" The keiki listened politely. Then bent down, picked up another starfish, and threw it gently into the sea, just beyond the breaking waves, and exuberantly declared, "It made a difference for that one."

Ka Hōku Kai



Our Closeness is This

Tim Boyd - USA

[This article was the "Viewpoint" for the Quest magazine in Fall 2012.]

There is a principle that functions as a sort of touchstone for many of us. It is an understanding that we are intimately connected in some way to a greater life - an abiding presence that, when allowed, informs our awareness in profound ways, heightening our understanding and quieting our obsessive thinking process. A great deal of what constitutes our "spiritual life" is involved in creating conditions for a fuller experience of this inner richness. To call this experience addictive would be inaccurate, but, once experienced, everything else seems to pale in comparison.

Ask yourself a question: when have I felt safe, calm, peaceful, overflowing with love, warm, kind, expansive? Certainly there have been times when we have had each of these feelings. A variety of circumstances may call them out in us, but there is a common experience that draws them all out. All are things we experience in the presence of a true friend. A friend calls these things out in us. In Buddhism there is a special category of friendship reserved for those people who help us to experience the deepest qualities of our inner nature - peace, joy, equanimity,

compassion. These special people are called "spiritual friends". Sometimes they are teachers. Sometimes they are just people who are simply more aware of and connected to an inner source. We love being around them because they seem to bring out the best in us. What is the source of the energy we feel flowing out from them? If you ask them, they would express it in a variety of ways, but the essence of it would be the same. They would say that they have cultivated a friendship of their own. In the terminology of the world's various spiritual traditions that friend might be called Buddhamind, Jesus, God, Krishna, Higher Self, higher power, or a host of other tradition specific names.

Some would say, as Shakespeare did, that the particular name is not important - "A rose by any other name would smell as sweet". I disagree. In the realm of the inner life all names are not equal. The particular name one uses when speaking to, or even thinking about this most intimate of friends is extremely important. So, the standard is this, whatever name it is that feels comfortable, that heightens your sense of connection is the name for you. It may not work for anyone else, certainly not for everyone else, but it is your link. One of the many mistakes of conventional religion is the narrow insistence on a group think, lock step approach to this type of spiritual relationship. In the Bhagavad Gita, Krishna, as an incarnation of God, makes the statement, "By whatever path men approach me, by that same path do I meet them".

Jallaludin Rumi, the 15th century Persian mystic penned a beautiful expression of the closeness of the Friend. It begins with the inner Friend speaking to Rumi:

Friend, our closeness is this
Anywhere you place your foot
Feel me in the firmness beneath you

Then Rumi's response

How is it with this love?
I see your world, but not you.

Much of Rumi's poetry refers to his spiritual mentor, Shams el-Tabriz, as the Friend. Reading it can sometimes be confusing because in his work the distinction between the Friend and the deepest experience of the real is quite fluid. In the realm of mystical experience, the one is the gateway to the other.

Sometimes people balk at the idea of cultivating this inner friendship. It seems like a difficult, complex, or mysterious process. As much as we speak of the need to simplify, I often feel that we are suspicious of simplicity. Particularly within Theosophical circles, we have been reared on a complex system of thought describing the nature of the universe and the individual. Rounds, races, manvantara, planes of consciousness, dhyan chohans, hierarchies of nature, etc. are just some of the features of that description. The breadth and richness of this conceptual framework is inexhaustible, but genuine understanding requires something more than the facts. The missing ingredient can be something quite simple - this quality of relationship that we are calling friendship.

Just to be clear, we are not only talking about our relationships with other people. However, because for most of us that particular type of relationship is familiar, it is a good place to start as an example of something potentially far reaching and profound. As it is below, so it is above.

The process of making a friend is something quite familiar to all of us. We know very well how to do it. We have been doing it since we were children. It begins with appreciation - when we see some quality in someone that we appreciate. In the life of

Rumi, his first meeting with Shams is said to have occurred while Rumi, at that time a scholar, was studying some texts. Shams asked him what he was doing, and Rumi's high handed response was, "I am doing something you would not understand." Shams then took Rumi's books and threw them in the water. When Rumi recovered his precious reading from the water, miraculously all of the books were dry. He asked, "How did you do that?" To which Shams replied, "Because I am doing something you cannot understand." At that point Rumi's appreciation for Shams was immediate and lasting.

Having recognized some quality of value, next we find a way to be around that person, to spend time to get to know them better. As the process goes on we find that we come to know that person better and better. Gradually a closeness develops a friendship. We become aware of deeper, hidden levels within our friend, things we never knew before. With time we discover that without a word we can sense our friend's mood and thoughts. If we are fortunate enough to have cultivated a friend who genuinely possesses deep qualities of mind and heart, our friendship becomes infused with love. Love magnifies the experience beyond all bounds. It is a familiar experience for anyone who has loved or been in love that the sense of personal boundaries dissolves. When our beloved is sad, we feel sadness. When they are joyous, we too feel joy. This is the process and the result, whether with a childhood friend, or with our truest, most inner and patient of friends. It is simple, natural, and unailing.

In the book *The First and Last Freedom*, Krishnamurti says, "love is one of the most difficult things to comprehend. It cannot come through an intellectual urgency, it cannot be manufactured

by various methods and means and disciplines. It is a state of being when the activities of the self have ceased...There can be true relationship only when there is love, but love is not the search for gratification. Love exists only when there is self-forgetfulness, where there is complete communion, not between one or two, but communion with the highest; and that can only take place when the self is forgotten."

One of the beauties of the imagination is that it takes place out of sight, internally. This is especially useful in our initial efforts because we need not be concerned about what others think. Unless you tell them no one knows what's going on inside of you.

So, here is an exercise in imagination.

Sometimes when we go to visit with friends we bring a gift. As we become acquainted with our inner friend we will make a point to offer something. What to give? Think of it this way: if some important dignitary was coming to visit you and you had to give them a present, you would make sure that the gift was something of quality, beauty, and value. You wouldn't just pull something down off of the shelf and throw it to them, or regift something that you did not want. This is even more true for our most precious of friends.

People always say of gifts that "it is the thought that counts". In this offering exercise that is a profound truth because what we will be giving are thoughts. So, what to give? It could be anything. For example, I made some banana bread this morning. The act of making it was my gift. With each ingredient, I measured mindfully. I didn't rush. I listened to the music that was playing from my iPod. I smelled the fragrance of the

overripe bananas as I mashed them with the fork. I felt the tension in my forearm in the mashing process. In other words my conscious offering was this fully lived and experienced moment. My gift was as perfect as I could make it. Really, the gift had little to do with the bread. It was more like a garland of thoughts and awareness strung together and presented in the act of making bread. However, it was only the intention to offer this specific moment that made any of this possible.

I, too, received a gift in return. The gift to me was a certain stillness and sense of an enfolding grace during the time that I was making the bread. Presence would be the word I would use to describe the feeling. It lingered and colored my day long after the bread was baked and eaten. A side benefit was that everyone enjoyed the bread.

So now, what do I give? This block, mindfully walked, I give to you. This phone call, this meal, this drive, this meditation, this cup of coffee. It all becomes sacred when offered to the friend.



Notable books

A Golden Oldie



*Well, that book
must be somewhere ...*

Notable Books: A Golden Oldie

All books reviewed by Biblio Phyle



Cyril Scott

Cyril Meir Scott (27 September 1879 – 31 December 1970) was an English composer, writer, and poet. As a composer, he was a late romantic whose style was strongly influenced by impressionism with notably exotic harmonies. Scott also wrote poetry and prose. He was fascinated by the occult and health foods, and described his beliefs as a blend of science, philosophy, and religion. His best-known book is undoubtedly the first in a series on a fictional Mahatma named Justin Moreward Haig:

Scott, Cyril. *The Initiate: Some Impressions of a Great Soul. By His Pupil*. New York: Samuel Weiser, 1977 (first published by Routledge & Kegan Paul, 1920).

The book includes many Theosophically relevant comments, of which the following are typical:

"Beliefs are the crutches by which some people hobble towards Truth - when one arrives there, one throws the crutches away. Many devout religionists believe, but to believe is not of necessity to *know*; only the practical occultist knows" (p. 22).

"The sportsman gives other living things pain in order to get pleasure himself - the ideal sport is to derive pleasure oneself from *relieving* other people's pain" (p. 23).

"The only real sin in life ... is ignorance" (p. 41).

"[A]nything remarkable that anybody can do, is a step Godward and a step towards freedom. Impotence is the strongest of all fetters. Talk about being like God, Who projected this Universe from Himself, and yet be incapable of doing anything but twirling the thumbs! / Bless my soul! what a conception!" (pp. 130-1).

"I asked him [Moreward] why he didn't eat meat, and he just smiled and said it was a pity to kill unoffending animals" (p. 141).

"... heredity is only the effect, and not the cause. A man, for instance, who drinks, will in his next incarnation be drawn into a family where he will be able to gratify his desire. Heredity would then imply that he drank because his father drank; in other words, he inherits a body troubled by the tendency to drink ... but the reason of his inheriting it is left out ... the cause lying much further back" (p. 143).

"[P]eople deny re-incarnation because they cannot recollect their

past lives - absence of memory to them is a sufficient proof of non-existence. ... [But] with each incarnation, the ego obtains a new body, and hence a new brain, and it is solely the brain which remembers; that being so, the brain cannot register anything which took place before it was formed ... All the same, within every one of us are certain rudimentary organs [by which we can access] a memory which is not dependent on the physical brain. ... That is why, and how, the initiate remembers his past lives" (pp. 144-5).

"There was a very wise man ... who said that life is too serious to take seriously" (p. 169).

[L]ove is simply the principle of attraction and ... the whole universe hangs together through love[,] That is why love is the most important thing in the world" (p. 171); cf. *At the Feet of the Master*.

"A human being is not merely his physical body: he has an emotional body, a mental body, and a spiritual body as well; all of these interpenetrating his physical one" (p. 172).

"[T]here is no such thing as a miracle. We of the Brotherhood merely utilize laws of nature which most people are not acquainted with" (p. 206).

"Mrs. Besant pithily puts it, 'Ignorance can never convince knowledge'" (p. 213).

Lengua Española

Editorial - por Jan Nicolaas Kind

Gustav Mahler

La Fuerza, el Principio Fundamental y Unificador - por S. Ramu

Abracadabra

Voto de beneficiar a la humanidad - por Nicholas Weeks

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Editorial

by Jan Nicolaas Kind - Brasil



Jan Nicolaas Kind

Me parece que algunas redes sociales Teosóficas están experimentando una especie de crisis de identidad. No deberíamos generalizar nunca, porque, naturalmente, hay excepciones, pero varios moderadores están actuando claramente desde una posición de superioridad que se han otorgado a sí mismos y también son cada vez más intolerantes con quienes tienen puntos de vista distintos a los suyos. Los participantes son censurados, ridiculizados o incluso demonizados, cuando sus opiniones no coinciden con las de los moderadores; ¿cómo queda la libertad de pensamiento, la Teosofía y sus principios?

No es ciertamente mi intención la de contribuir también a la aparente confusión, con otra visión personal. Lo que resulta

evidente, sin embargo, es que algunas personas, aunque califiquen su web como teosófica o utilicen la palabra Teosofía, realmente han eliminado a H. P. Blavatsky. Según ellos, ella, con toda su obra literaria, estaba totalmente equivocada y, lo que es peor, podría haber sido un fraude después de todo. Lo que llamamos Teosofía hoy necesita redefinirse o revisarse del todo y no debería circunscribirse exclusivamente a lo relacionado con ella.

Nos dicen incluso que, si la gente quiere saber cosas sobre Teosofía, debería apartarse de H.P.B. Las Sociedades Teosóficas que conocemos hoy son organizaciones poco rigurosas, diluidas, que crean dogmas y convierten a la Teosofía en una religión. Se nos advierte especialmente sobre los seguidores de H.P.B.; también ellos, según algunos comentaristas, están obsesionados y se aferran a vagas creencias y a unos maestros imaginarios e invisibles. H.P.B. y sus ideas no encajan en el siglo veintiuno; la fundadora limita la creatividad y bloquea el progreso. Los llamados Blavatskyanos son verdaderos peligros para la raza humana. ¡Estáis advertidos!

Quizá yo haya estado equivocado del todo, pero nunca pensé que Helena Blavatsky fuera la mensajera suprema, aunque desde mi limitada observación, creo que se aproximó mucho. Por lo tanto, afirmar que quienes deciden estudiar su obra exclusivamente se están limitando, son rígidos y estúpidos, sencillamente no es cierto.

Siempre me ha sido difícil hablar de conceptos Teosóficos típicos y profundos con otras personas, por no mencionar hablar de Teosofía por Internet. Es una experiencia muy personal la que me siento obligado a compartir cuando estoy en

la red; quizás soy demasiado tímido. Y esto nos lleva a una pregunta sutil. ¿Podría ser que las redes sociales teosóficas hayan sobrevivido a sí mismas? ¿Cumplen realmente alguna función? ¿Son capaces de transmitir algo? ¿Puede hablarse de las enseñanzas teosóficas en la red y será posible comprender totalmente la magnitud de este espectacular sistema de pensamiento leyendo el monitor de nuestro portátil?

No tengo la respuesta. Solo sé que Internet ofrece muchas cosas, pero al mismo tiempo también tiene varias limitaciones, y a menudo los diálogos en la red terminan en discusiones incontroladas "a favor o en contra", donde todo el mundo pierde. Quizás por esta razón, la Sociedad Teosófica de América (Adyar) decidió cerrar su web de Ning, lo cual es una lástima por una parte, pero por la otra también es comprensible.

Hace poco, los participantes de otra web pasaron mucho tiempo hablando enfervorizados de las pruebas recién descubiertas de que Albert Einstein, en efecto, tenía un ejemplar de *La Doctrina Secreta* en su escritorio. No subestimo el significado de esta prueba final, pero era asombroso ver el ardor de algunos de ellos. En vez de hablar de lo que *La Doctrina Secreta* puede ofrecer al mundo, básicamente se dedicaban a charlar al más puro estilo de las redes sociales corrientes. ¿O me equivoco?

¿Estoy un poco anticuado? Pero sí, creo que la pregunta crucial no debería ser qué puede hacer por nosotros la Teosofía, como si fuéramos capaces de consumirla, sino qué podemos hacer nosotros por la Teosofía. A este respecto pienso que los actos, así como un estudio profundo, pueden ayudarnos. Podemos leer toda clase de libros y seguir líneas distintas de pensamiento. Quizás visitar varias páginas de internet y

participar en ellas si queremos, pero al final del día, sólo nuestros hechos contarán y nada más.

Por esto, en vez de intimidar a otros, diciéndoles qué deben pensar o no, deberíamos dedicarnos, de forma incondicional y humilde, a ayudar a este planeta enfermo. Os pregunto, pues: ¿qué habéis hecho hoy...?

Aquí tenéis algunas páginas típicas para visitar:

<http://theosophynexus.com/>
(muy recomendado)

<http://theosnet.ning.com/>
(quizá no esté de acuerdo con los moderadores, pero es de interesante lectura)

<http://groups.yahoo.com/group/theos-talk/>
(foro fundado por Eldon Tucker, actualmente dirigido por otra persona)

Gustav Mahler (1860-1911)

[del libro "*HPB: La Extraordinaria Vida e Influencia de Helena Blavatsky, Fundadora del Movimiento Teosófico Moderno*", de Sylvia Cranston y Carey Williams, asistente de investigación, 3a edición revisada (Santa Barbara, California: Path Publishing House, 1999; c. 1993), pp. 495-6.]



Gustav Mahler

Hasta su muerte en 1911, Mahler recibió poca atención como compositor. Fue como director de orquesta que adquirió su renombre en Europa y más tarde en América. Sus sinfonías y

otras composiciones eran avanzadas para su tiempo y fueron recibidas con perplejidad, más que con aclamación. Él ya predijo, "Mi momento llegará," y así ha sido. Ahora se le considera un gran maestro.

En 1895, Mahler comenzó su tercera sinfonía. Aunque sus sinfonías más tempranas son de carácter trágico y revelan una amarga desilusión con la vida, la tercera se tituló "El Gozoso Conocimiento" y, según Deryck Cook, una autoridad sobre Mahler, mostraba "un optimismo recién descubierto, o mejor dicho, una especie de revelación mística de la validez y el objetivo de la existencia."

?Cuál era este conocimiento alegre? En una biografía del compositor, Richard Specht, amigo íntimo de Mahler, registra una conversación que tuvo con él en Hamburgo en 1895. Según Specht, Mahler dijo con gran convicción: "Todos regresamos; es esta certeza lo que da sentido a la vida y carece de la más mínima importancia el que, en una próxima encarnación, recordemos la vida anterior o no. Lo que cuenta no es el individuo y su comodidad, sino la gran aspiración a la perfección y la pureza que persiste en cada encarnación." Podría decirse que la tercera sinfonía representa la reencarnación de la vida a través de los reinos, hasta llegar al hombre y más allá.

Cook cita una carta en la cual Mahler declara que deseaba expresar en su obra un desarrollo evolutivo de la naturaleza, que oculta "dentro de sí todo lo que es espantoso, grande y también maravilloso." Nos dice que el compositor añadió: "Por supuesto, nadie lo entiende, y me parece siempre muy extraño que cuando la gente habla de "la naturaleza", se refiera solamente a las flores, los pajaritos y los perfumes campestres. Nadie conoce al dios Dioniso, el gran Pan. ¡Mirad! Ahora tenéis

una especie de programa - es decir, una muestra de mi manera de hacer música. ¡En todas partes y siempre, sólo se oye la voz de la naturaleza!"

El primer gran movimiento, dice Cook, representa a "la naturaleza en su totalidad... despertando del silencio insondable que puede tocar y resonar." Los movimientos siguientes retratan las etapas de la ascensión en la reencarnación, desde el reino vegetal y animal hasta el reino humano, volviendo a la Fuente Divina omnisciente y omnipotente."

Fue a través de otro defensor de la reencarnación, el distinguido director Dr. Bruno Walter - protegido y amigo íntimo de Mahler - que yo descubrí la creencia del compositor en el renacimiento. Esta convicción, me dijeron, fue creciendo, gracias a la asociación con algunos Teósofos que conoció en el año 1890. El doctor Walter tuvo la amabilidad de indicarme el libro *Gustav Mahler*, donde aparecía la conversación entre Mahler y Richard Specht.

La Fuerza, el Principio Fundamental y Unificador

S. Ramu - India



[De *The Theosophist* 131.5 (febrero de 2010): 203-6]

La FUERZA se describe como lo que origina un cambio (o transformación). La fuerza es uno de los conceptos básicos de la física y puede considerarse como cualquier influencia que tiende a cambiar el estado de algo a lo que se le aplique. La fuerza es un concepto intuitivo porque la fuerza no puede verse, pero no es un mero concepto mental, ya que puede experimentarse. La fuerza se experimenta constantemente.

En la física contemporánea, hay una Teoría del Todo (TOE, en inglés), que circula actualmente por todas partes. Esta teoría pretende explicar y relacionar todos los fenómenos físicos conocidos. Inicialmente, el término se usó con una connotación irónica para referirse a varias teorías generalizadas en exceso, pero los científicos ahora creen firmemente en una sola fuente fundamental de todas las cosas.

También podemos examinar otra teoría interesante y relacionada con esto que circula por el mundo de la física, llamada la "Teoría del Campo Unificado" (UFT, en inglés). Esta teoría pretende enfocarse en un solo campo de todas las fuerzas. El espacio en el cual se experimenta una fuerza recibe

el nombre de "campo" de fuerza. Normalmente, un campo de fuerza es allí donde la energía se transforma, aunque el modo habitual de decirlo es que el campo de fuerza transforma la energía. ¿Qué crea este campo de fuerza? ¿Acaso la fuerza crea el campo para sí? Un modo simple y directo de abordar esto es llamarlo Teoría de la Fuerza Unificada. En inglés, la abreviatura es la misma: (UFT). Esta teoría, independientemente de su extensión, pretende unificar todas las interacciones fundamentales y estas interacciones fundamentales se clasifican en Fuerza Gravitacional, Fuerza Electromagnética, Fuerza Nuclear Fuerte, y Fuerza Nuclear Débil. De cualquier manera en que lo analicemos, se trata de Fuerza. Estas clasificaciones, como la mayor parte de las clasificaciones, son por conveniencia. De todos modos, los mismos científicos están de acuerdo en que, a muy altas temperaturas, sólo hay una fuerza, ya que todas estas fuerzas se combinan en una sola según aumenta la temperatura.

A mí me parece que la fuerza es el principio más fundamental, más fundamental que la energía.* En física, la energía se describe como la cantidad de trabajo que puede ser realizado por una fuerza. La energía no tiene dirección sino sólo magnitud (escalar), pero la fuerza tiene, a la vez, magnitud y dirección (vector). ¡Entonces estamos obligados a volver a la fuerza! La inteligencia constantemente exige crecimiento, desarrollo o progreso, y éstos tienen que ir en una dirección elegida por la misma inteligencia. ¡Me pregunto si la fuerza tiene su propia inteligencia o ley!

Los científicos también especulan sobre cómo se transmite la fuerza. Una teoría que se propone consiste en que hay "partículas virtuales." En física, una partícula virtual es una

partícula que existe por un tiempo y espacio limitados, una especie de medio. En otras palabras, las partículas virtuales sólo entran en juego cuando hay interacciones de fuerzas (?dirigidas por la fuerza?). En física, el gravitón es una partícula elemental hipotética que media la fuerza de la gravedad en el marco de la teoría del campo cuántico. Si existe, el gravitón no tiene masa (porque la fuerza gravitacional tiene un espectro ilimitado).

Otro modo intuitivo de expresar esto es decir que la materia, virtual o real, es un fenómeno y un medio de acción para la fuerza. Hay fuerza dentro del átomo, y también en las partículas subatómicas (que puede ser sólo ondas de energía). Lo que llamamos división de la fuerza como fuerza de atracción y fuerza de repulsión dentro del átomo es una cuestión de gradiente y diferencia de potencial. Sólo puede haber una fuerza fundamental.

Visto superficialmente, es la materia la que parece ejercer la fuerza, pero dentro de la materia, en el reino subatómico, sólo hay fuerza. Las llamadas partículas elementales del átomo no son en absoluto diferentes entre sí, y el único rasgo de distinción es el modo en el que ejercen la fuerza, incluidas sus "cargas". Unos dicen que son partículas hipotéticas (que podrían ser sólo ondas de fuerza) y prácticamente hablando, efectivamente los científicos las describen como transportadoras de fuerza. Una partícula hipotética que transporta la fuerza puede ser un modo neurótico de negar la fuerza (sin materia) como el principio fundamental y no querer mirar nada de lo que esté más allá de la materia visible. También en biología, el ADN no es conocido por su conjunto de moléculas, sino por la inteligencia (información inteligente, si se

quiere, o código genético) que contiene. Las proteínas (materia) son esencialmente creadas por esta inteligencia. Y en los niveles más básicos, estas acciones son realizadas por fuerzas (por ejemplo: fuerzas electroquímicas). La mayor parte de las funciones biológicas a nivel celular son facilitadas por señales eléctricas dentro y alrededor de las células (a través de las membranas celulares). Las señales eléctricas dentro de los organismos biológicos son generalmente conducidas por iones, como los iones de sodio, los iones de potasio y los iones de calcio. Los movimientos de los iones pasan por canales destinados a ello y tienen que ver con las fuerzas electroquímicas.

La fuerza, tal y como se usa en la física, actúa en la formación de la vida cuando los 23 cromosomas del esperma masculino se combinan con los 23 cromosomas de los óvulos femeninos; para transportar nutrientes y desechos a través de las membranas de las células y la pared del núcleo; en la división celular (el desdoblamiento del ADN que llamamos réplica); en la síntesis de las proteínas a través de la transcripción del ARN y en la contracción de los músculos. La coagulación de la sangre es fuerza y el sangrado es fuerza. Todas las funciones biológicas, a los micro-niveles, pueden ser reducidas a la acción de la fuerza electromagnética, gravitacional o nuclear (débil). El hambre es fuerza, la sed es fuerza, el sexo es fuerza, el placer es fuerza y el dolor es fuerza. La vida es fuerza y la muerte es fuerza. El pensamiento es fuerza, el deseo es fuerza; cada sentimiento es una fuerza.

Incentivado por las señales de una tendencia hacia la convergencia entre ciencia y espiritualidad, trato ahora de dibujar un paralelismo entre la fuerza (unificada) tal como se

describe en la física y la fuerza (?divina? u omnipresente) tal y como se entiende en la espiritualidad. Puede que algunos rechacen cualquier conexión entre la fuerza que describe la física y la fuerza entendida en la espiritualidad, tal y como ocurre con la conciencia en la ciencia (conocimiento basado en el cerebro) y en la espiritualidad (conocimiento omnipresente). Pero yo veo una conexión porque tanto la fuerza de la física como la fuerza omnipresente de la espiritualidad son ambas aceptadas como agentes de transformación. Intuitivamente, siento que son una sola y la misma fuerza. Tal y como un físico aplicaría la fuerza para conseguir su planeado resultado en la transformación de la energía y la materia, a mí también me inspira evocar y aplicar la fuerza espiritual, por la contemplación y meditación en la fuerza que hay detrás de todo cuanto existe y de todo lo que yo experimento. El objetivo es una transformación en mi estado del ser, marcado por la ausencia de la dualidad y de los conflictos causados por ésta, facilitada por la realización de esta fuerza como única realidad y manteniendo esta realización en cada momento.

Vosotros sois fuerza, yo soy fuerza y todo lo que hay entre nosotros es fuerza. Desde los niveles subatómicos hasta los niveles intracelulares de los organismos vivos y todas sus funciones, incluyendo los pensamientos y deseos del organismo humano; y a todos los "macro" niveles, incluso a niveles de galaxia, sólo la fuerza está presente y es activa. En la física, se considera que el espectro de la fuerza gravitacional es infinito u omnipresente. La fuerza es omnipresente.

La fuerza omnipresente es la única causa potente de todas las experiencias, así que esta fuerza también es omnipotente. Como la fuerza es la creadora del "campo" en el que actúa, la

fuerza también es inteligente u omnisciente. Esta inteligencia de la fuerza tal vez no sea similar a la inteligencia humana. La inteligencia de la naturaleza es difícil de explicar con palabras, pero incluye la detección de la necesidad u oportunidad de actuar, la creación de un campo de acción, y la actuación para transformar con un sistema de respuesta holístico, quizás basado en un juego de leyes cósmicas, no del todo entendidas por nosotros.

Podemos volvernos religiosos anadiendo la palabra "divino" como adjetivo a esta fuerza invisible, pero omnipresente y cósmica (o divina). Y entonces podemos adorar esta fuerza divina invisible. También podemos hacernos fundamentalistas religiosos organizándonos en religiones divididas, a través de la creación de categorías ficticias de esta fuerza divina invisible, incluso mientras los científicos se ponen de acuerdo sobre la Fuerza Unificada! "¡La ciencia es el mayor aliado de la espiritualidad verdadera!". En la física también, la fuerza es invisible y sólo puede ser "vista" a través de su campo de energía y la energía sólo es "visible" a través de su trabajo ("la energía es el trabajo realizado" es una definición de la energía en física). La "fuerza divina invisible" también es visible únicamente a través de sus acciones y manifestaciones. ¡Las dos podrían muy bien ser un solo y único principio!

En astrofísica, hay materia oscura o energía oscura, que es hipotética, a pesar de ejercer una fuerza parecida a la fuerza gravitacional de los cuerpos físicos reales. Nuestro ego tampoco es algo real, pero experimentamos la fuerza del ego dominante todo el tiempo. El ego - yo (que existe en un estado limitado o finito o condicionado del ser) se resistirá a la verdad de la única fuerza fundamental que opera de forma infinita.

Superando el nivel del ego - yo, la fuerza individual ficticia "se disolverá" en la fuerza universal, marcada por el final de una ignorancia fundamental y por la realización de esta fuerza de realidad última o conciencia suprema o espíritu. Tal estado también se caracteriza automáticamente por una reverencia intuitiva hacia esta fuerza infinitamente enorme (la explicación literal de Brahman), que es lo mismo que ser religioso, en el sentido verdadero.

Mientras estaba reflexionando sobre todo esto, me sentí inmerso en un estado de inmensa paz sostenible. Algunos pueden hallarse ya en este estado de paz y puede que otros lo alcancen por otros medios. Pero si uno no se encuentra en un estado de paz, puede reflexionar sobre esto: "Hay una sola fuerza que opera en mí y en los otros seres. El corolario es "no hay otros." Esa única fuerza es la base de todo lo que es y de todo lo que uno experimenta. El Dr. S. Radhakrishnan dijo que la religión verdadera es la religión del espíritu (espiritualidad), y que la quintaesencia de la espiritualidad es el conocimiento de uno mismo (o autorealización). El conocimiento de sí mismo o auto - realización es trascender el nivel del ego-yo individualizado y hacerse uno con la fuerza universal.

*NOTA: Un físico dijo que la energía es más fundamental aunque sea un campo de fuerza el que crea la energía; dicho de forma más científica, transforma la energía de una forma a otra (ya que la energía no puede ni crearse ni destruirse), aunque no se pueda sentir una sin la otra. Mi extensa búsqueda no obtuvo ningún resultado de una ecuación que establezca la relación entre fuerza y energía. Sin embargo, me encontré con las siguientes declaraciones de varias publicaciones, sobre la fuerza y la energía: la Fuerza es cualquier agente que cause un

cambio en el movimiento de un cuerpo libre, o que cause tensión en un cuerpo fijo. La energía es la cantidad de trabajo que puede ser realizado por una fuerza.

La energía es almacenada en el campo de la fuerza. La energía gravitacional surge debido a la fuerza gravitacional por la cual la materia atrae a otra materia. La fuerza electromagnética crea transiciones de energía. La energía puede ser reconocida y cuantificada por su efecto en la materia.

Uno puede pensar que la energía potencial deriva de la fuerza o puede creer que la fuerza deriva de la energía potencial, aunque este último enfoque requiera una definición de la energía que sea independiente de la fuerza que no existe actualmente. La energía cinética es la "fuerza viva" (vis viva - Leonhard Eule, famoso matemático suizo).

Abacadabra

Hoy esta palabra la usan los magos para realizar sus trucos y se supone que es un encantamiento que hace funcionar la magia; o, más generalmente, indica unas palabras sin sentido y se usa como un término burlesco, pero la palabra tiene una larga historia de uso en los rituales mágicos antiguos. Se usaba como amuleto y a menudo se estructuraba en forma de triángulo:

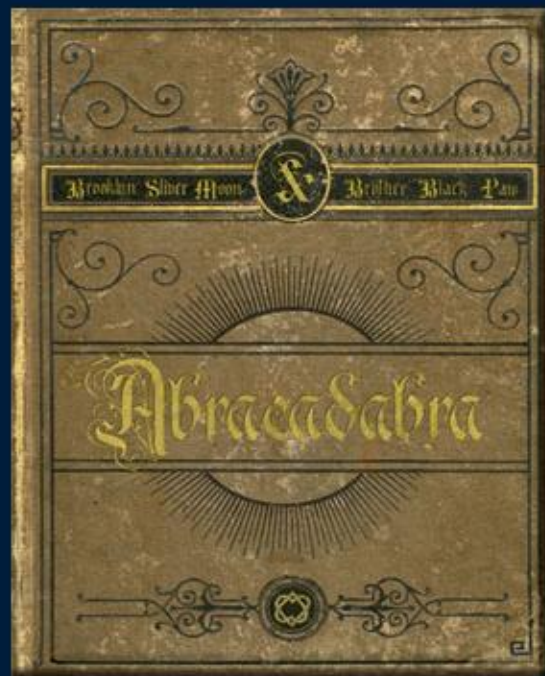
ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
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ABRA
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AB
A

De esta forma, se usaba como hechizo para evitar la enfermedad.

Como la palabra va disminuyendo cuando se lee de arriba abajo, entonces, por magia solidaria, se suponía que la enfermedad disminuía y acababa por desaparecer.

El primer uso atestiguado del término se encuentra en un libro del siglo segundo, *Liber Medicinalis*, de Q. S. Sammonicus, médico del emperador romano Caracalla. El GLOSARIO TEOSÓFICO dice que *abracadabra* es una corrupción del término gnóstico ABRAXAS.

Philip Sydney Harris



Voto de beneficiar a la humanidad

Nicholas Weeks - EE. UU

Antes de poder "vivir en beneficio de la humanidad"¹ primero hemos de decidir o hacer el voto de hacerlo. Como escribió W.Q. Judge:

"El hombre bueno que finalmente se vuelve sabio, en algún momento de sus numerosas vidas, tuvo que despertar el deseo de buscar la compañía de hombres santos y mantener vivo su deseo de progreso para seguir su camino. Incluso un Buddha o un Jesús, en alguna vida, tuvieron que hacer primero un voto, que es un deseo, de salvar al mundo, o, a parte de él, y perseverar con el deseo vivo en su corazón durante innumerables vidas."²

El Buddha alabó el supremo Poder de los Votos diciendo que para realizar las cualidades de un Bodhisattva, los votos son más poderosos que la sabiduría, la paciencia o las buenas acciones. El capítulo 39 del *Avatamsaka Sutra* establece que: "La lámpara de una mente bodhi requiere como combustible una gran compasión, grandes votos como mecha y una gran sabiduría como llama."

Sin embargo, el voto altruista o propósito o intención de los bodhisattvas no está limitado al budismo. Los votos

espiritualmente útiles, como los de la Escuela Esotérica, pueden limitarse a una sola vida o a unas cuantas, y estar dirigidos solamente a los seres humanos, pero esos votos se inspiran en el bodhicitta - una mente (citta) radiante (bodhi) de compasión, sabiduría y poder.

Por ejemplo, HPB escribe que Adi-Buddha o Maha-Vishnu es la semilla de todos los Buddhas y Avatares. Además, dice que esta bija o semilla "es la culminación de la totalidad de la sabiduría espiritual en el Universo... y tiene como devotos a todas las mentes filosóficas. En este sentido esotérico, el Señor Buddha era una encarnación de Mahâ-Vishnu."³

Kapila, fundador de la antigua tradición Sankhya, dijo que el "objetivo supremo de la Vida es el fin de toda tristeza y dolor."⁴

En la tradición platónica, Sócrates dice que "La tarea de los Fundadores es asegurarse de que quienes acaban de liberarse de la oscuridad de la cueva no se detengan egoístamente en la Luz, sino que vuelvan a la cueva para ayudar a los presos."⁵

Proclo escribió: "Perfeccionar lo inferior y procurar por los desvalidos es la naturaleza de las almas, ya que su descenso fue debido a un sentimiento de amor por los mortales."⁶

En la tradición pitagórica se toma el voto o juramento de defender y respetar siempre la Ley divina, que es el guardián de la eterna llama central. Hierocles, comentando los Versos de Oro de Pitágoras, dice que este voto es "el guardián de la ley divina en todo el orden mundial."⁷

Nuestro movimiento Teosófico tiene esto que decir acerca de la Ley divina.

"La compasión no es ningún atributo. Es la LEY de LEYES -

Armonía eterna, ... la luz de la perenne Rectitud e idoneidad de todas las cosas, la ley del amor eterno."⁸

Ahora unas palabras del Sr. Judge acerca del voto o promesa:

"¡Oh, qué gemido produce la Naturaleza al ver el pesado Karma que el hombre ha acumulado sobre sí mismo y sobre todas las criaturas de los tres mundos! Ese suspiro profundo me atraviesa el corazón. ¿Cómo puede aligerarse la carga? ¿Debo presentarme yo, mientras las pocas manos fuertes de los Maestros benditos y Sus amigos contienen la horrible nube? Este voto lo hice hace siglos para poder ayudarles y debo cumplirlo."⁹

"Durante el transcurso de una vida se pueden producir cambios en el instrumento para adecuarlo a una nueva clase de Karma, y esto puede hacerse realidad por la intensidad del pensamiento y el poder de un voto."¹⁰

Judge continúa hablando del voto:

"Como vosotros, yo sólo quiero trabajar. No busco poderes; nada. He realizado en mi corazón el voto del mártir. Estoy dedicado, de acuerdo a lo que mi comprensión en cada vida permita, al servicio en el ejército altruista. Ahora mismo sólo encuentro a la Sociedad Teosófica trabajando aquí. La próxima vez, de alguna otra manera - o de la misma. Estoy listo 'para pasar de la luz del sol a la sombra con el fin de dejar espacio a los demás,' y no busco ningún Nirvana."¹¹

"El poder de estas meditaciones [sobre Aum, el Yo, Atman, los Maestros, la Rama, la Unidad,] no siempre es vivenciado totalmente en una vida. Una vida es demasiado corta para toda la obra, pero estos pensamientos, los votos y las prácticas afectarán, con toda seguridad, a toda la naturaleza y perdurarán

durante siglos. Nos hacen avanzar cada vez más en el camino hacia la perfección final de este ciclo y nos acercan al momento en el que tendremos el poder."¹²

Se piensa que en el Budismo Hinayana no existe ningún camino del bodhisattva, o al menos se es indiferente a ello. Eso no es así. He aquí un extracto del libro de Ledi Sayadaw [1846-1923] sobre el sendero bodhisattva; el sabio birmano Theravadin escribe:

"¿Qué se entiende por 'la más noble aspiración'? Es el compromiso verbal y mental que el bodhisattva había hecho en algún momento, eones atrás, antes de asumir el perfeccionamiento. Se hizo en estos términos:

'¿De qué sirve llegar en solitario a "la otra orilla" del nibbaṅga? Llegaré al Conocimiento Supremo para poder luego transportar a los hombres y los devas a la otra orilla.'

Esa fue la promesa que hizo aplaudir y regocijarse a los diez mil universos. Ese era el ferviente deseo del bodhisattva. Porque él aspiraba intensamente a la Suprema auto-iluminación de la siguiente manera:

'Conociendo la Verdad, voy a dejar que otros la conozcan. Liberándome a mi mismo del mundo, liberaré a los demás. Después de haber cruzado, permitiré que otros crucen.' A esta ferviente y audaz aspiración se la llama 'la más noble Aspiración.'¹³

La tradición Mahayana nos dice qué clase de motivos condicionará recorrer con éxito el sendero de Bodhi hacia la completa Budeidad - el *Sutra Avatamsaka* dice:

"Los Bodhisattvas llevan adelante [bodhicitta] o la Resolución de

Bodhi, por vez primera [1] viendo al Buddha, u oyéndole hablar [2] o sintiendo afecto por todos los seres vivientes que experimentan un sufrimiento intenso, o [3] escuchando el sublime y extenso Dharma de Tathagata."

Después producen el pensamiento de Bodhi y buscan toda la sabiduría.

El siguiente paso del Bodhisattva es preparar las bases desarrollando las diez actitudes hacia todos los seres vivos: altruismo; compasión; deseo de dar felicidad; deseo de dar seguridad; piedad; aceptación; protección; identificación con ellos; actuar como su maestro; y ser su maestro instructor."¹⁴

El Bodhisattva Nagarjuna está de acuerdo con el sutra en que solamente hay tres motivaciones que garanticen el logro final de la Budeidad completa. Hay otras cuatro posibles, pero no ciertas, motivaciones principales, según Nagarjuna.

"Cuando los seres toman inicialmente la resolución de realizar bodhi, se puede encontrar su origen en un total de siete condiciones asociadas a la toma de la resolución de ganar anuttarasamyak-sambodhi; [es decir, la insuperable, justa y universal iluminación]

¿Cuáles son entonces esas siete?:

1 Los Tathagatas pueden influir en tomar la resolución de realizar bodhi.

2 Observando que el Buddhadharma está al borde de la destrucción, uno toma la resolución a fin de guardarlo y protegerlo. [Como el número 3 del mencionado sutra.]

3 Cuando en medio de los seres, uno siente compasión por ellos y por lo tanto inicia la resolución. [Como el número 2 del

mencionado sutra.] Las siguientes cuatro resoluciones pueden, o es probable que no lo hagan, llevarnos a la Budeidad completa:

4 Uno puede tener un bodhisattva que lo instruya para tomar la resolución de realizar bodhi.

5 Se puede observar la conducta de un bodhisattva y, para emularlo, se puede tomar la resolución.

6 Después de un acto de donación, uno puede tomar la resolución de realizar bodhi basándose en ello.

7 Al ver los signos característicos del cuerpo de un Buddha, uno puede sentir placer y luego proceder a tomar la resolución.

Así pues, puede deberse a las siete causas y condiciones que uno tome la resolución de realizar bodhi.

Entre las siete clases de toma de la resolución,
Donde el Buddha ha instruido a uno a tomar la resolución,
Donde uno toma la resolución a fin de proteger el Dharma,
Y donde uno toma la resolución debido a la compasión,

Aquellos que poseen las tres motivaciones de esta clase, serán definitivamente quienes tengan éxito. En cuanto a las otras cuatro clases de motivación, no está claro que vayan a tener éxito en cada caso."¹⁵

El enfoque del Bodhisattva Vasubandhu respecto al desarrollo de bodhicitta se perfila como sigue:

"En primer lugar, la exhortación a deleitarse en el cultivo y acumulación [de los apoyos para la realización del] insuperable bodhi. Al recurrir a tal estímulo, uno es capaz de influir en otros seres:

2 Para tomar una profunda y firme resolución;

3 Para establecer los votos de realizar la forma más definida de ornamentación [con virtudes y poderes.][Los seis siguientes se concentran en los paramitas.]

4 Para renunciar a las vidas y a la riqueza en el sometimiento de la codicia;

5 Para cultivar los preceptos morales, enseñando y guiando a los que transgreden las prohibiciones;

6 Para practicar la paciencia última, con la cual controlan y dominan el obstáculo del odio;

7 Para generar el vigor heroico, por el cual establecen y estabilizan a los seres en el Sendero;

8 Para acumular dhyāṅna samadhis, en aras de conocer la mente de las muchas variedades de seres;

9 Para cultivar la sabiduría, destruyendo y eliminando la ignorancia;

10 Para pasar la puerta de entrada de la armonización con la realidad, abandonando así todas las formas de apego;

11 Para propagar y explicar las extremadamente profundas prácticas de vacío y de falta de indicaciones;

12 Y para proclamar las alabanzas del mérito asociado, impidiendo así que el linaje de los Buddhas sea interrumpido."

¿Cómo genera el bodhisattva el número dos de la lista - la profunda y extensa resolución de bodhi? Apoyándose en diez causas y condiciones uno cultiva y acumula la base para realizar bodhi.

[Aquellos apoyos causales se hallan presentes] en el caso donde un bodhisattva:

- 1 Se acerca a un buen guía espiritual;
- 2 Hace ofrendas a los Buddhas;
- 3 Cultiva y acumula raíces de bondad;
- 4 Resuelve buscar el supremo Dharma;
- 5 Mantiene una constante flexibilidad y armonía de la mente;
- 6 En el encuentro con el sufrimiento, es capaz de soportarlo;
- 7 Posee pura y abundante bondad y compasión;
- 8 Mantiene una mente profunda dedicada al mantenimiento del mismo respeto para todos;
- 9 Posee fe y felicidad en el Gran Vehículo; y
- 10 Procura conseguir la sabiduría del Buddha.

Si una persona es capaz de encarnar diez dharms como éstos, entonces se vuelve capaz de generar una mente resuelta a la realización de anuttara-samyak-sambodhi.

Hay 4 condiciones adicionales que pueden estar implicadas en la toma de la resolución de cultivar y acumular las bases para realizar el bodhi supremo.

- 1, puede ser basándose en la contemplación de todos los buddhas, que uno toma la resolución de bodhi.
- 2, puede estar basado en la contemplación de las faltas y aspectos peligrosos del cuerpo físico.
- 3, puede ser basándose en la búsqueda de las capacidades más supremas [de la budeidad].
- 4, puede ser basándose en la bondad y la compasión hacia los seres, que uno tome la resolución de bodhi.

?Cómo procede el bodhisattva para ir en la dirección de bodhi?
?Por medio de qué prácticas kármicas se puede lograr la plena realización de bodhi? El bodhisattva que ha tomado la resolución [de conseguir bodhi] y que permanece en 'la tierra de la seca sabiduría intelectual' debería primero establecer sólidamente los votos correctos, por los cuales atraerá a todos los innumerables seres. [Primero proclama el voto básico], 'Yo quiero realizar el insuperable bodhi y rescatar y liberar a todos sin excepción, para que cada uno alcance el sendero del nirvana.'

Vasubandhu entonces da ejemplos de los grandes votos personales que cada bodhisattva debería hacer. Estos grandes votos se extienden en todas partes a todos los reinos de seres e incorporan todos los votos, tan numerosos como las arenas del Ganges. Después de estos votos personales viene la promesa:

"Si los seres deben llegar a un fin, entonces y sólo entonces, mis votos habrían llegado a un fin. Sin embargo, los seres son realmente interminables en número. Por lo tanto, estos grandes votos míos nunca deberán tener un final."

Los seis paramitas son causas de Bodhi porque:

Dar sirve como una causa de bodhi, ya que implica a todos los seres.

El mantenimiento de los preceptos morales es una causa de bodhi, puesto que conduce a la perfección de las muchas clases de bondades y produce el cumplimiento de su voto original.

La paciencia sirve como una causa de bodhi, en la medida que aporta perfección de los rasgos principales y de las

características de menor importancia de los Buddhas y Bodhisattvas.

El vigor es una causa de bodhi, ya que aporta el crecimiento de la práctica de la bondad y es origen de la enseñanza diligente y de la transformación de todos los seres.

La absorción de Dhyana es una causa de bodhi, ya que recurriendo a ello, el bodhisattva se entrena y se disciplina hábilmente, haciéndose también capaz de percibir todas las acciones mentales de los seres.

La sabiduría es una causa de bodhi porque, recurriendo a ella, uno se hace capaz de conocer perfectamente la naturaleza y las características de todos los dharmas.

Para resumir lo esencial, los seis paramitas constituyen las causas correctas para la realización de bodhi. Las cuatro inmensurables mentes, las treinta y siete alas de la iluminación, y todas las innumerables buenas prácticas, trabajan en cooperación para lograr su realización perfecta.

Si el bodhisattva cultiva y acumula [la habilidad en la práctica de] los seis paramitas, como corresponde a las prácticas que él ha adoptado, gradualmente se va acercando a anuttara-samyak-sambodhi.

Vasubandhu también sugiere establecer seis votos o resoluciones de apoyo a cada una de las perfecciones:

"¿Cómo se hace para el establecimiento de los votos? [Uno invoca la propia resolución de la siguiente manera - pensando]:

Si alguna persona se me acerca con todo tipo de demandas, entonces le daré absolutamente todo cuanto poseo, hasta el punto de abstenerme de generar un solo pensamiento

influenciado por la avaricia. Si por un momento fuera a generar un pensamiento egoísta como reacción a esta circunstancia, y al mismo tiempo buscara una pura recompensa kármica por esa donación, entonces estaría engañando a todos los Buddhas de todos los mundos y aseguraría definitivamente con ello no ser capaz de realizar anuttarasamyak-sambodhi en el futuro.

En el respeto a los preceptos morales, hago votos de pureza mental para permanecer libre sin desviarme o lamentarme, aunque la adhesión a los preceptos pudiese causar mi muerte.

En situaciones donde pueda cultivar la paciencia, aún cuando pudiese ser atacado, herido, o incluso cortado en rodajas, generaré constantemente votos de afecto y de ternura libres de cualquier tipo de interferencia producida por el odio.

En situaciones en las que cultivo el vigor, incluso donde pueda encontrar circunstancias relacionadas con el frío, el calor, los funcionarios gubernamentales, los bandidos, inundaciones, fuegos, leones, tigres, lobos, sequía o hambre, debo, no obstante, consolidar y reforzar mi resolución para no retractarme nunca ni alejarme de los votos.

En situaciones en las que cultivo la absorción de dhyana, incluso aunque sea molestado por las circunstancias externas que amenazan con no dejarme concentrar la mente, es esencial ligar la mente con el objetivo, con la promesa de abstenerse de interponer, aunque sea brevemente, cualquier clase de pensamiento distorsionador contrario al Dharma.

En situaciones en las que cultivo la acumulación de sabiduría, contemplo todos los dharmas de acuerdo con su verdadera naturaleza, sin dejar de sostener y mantener esta contemplación aun en medio de lo que es bueno o de lo que no

lo es; de lo que está condicionado, o no lo está; de lo que está en samsara, o lo que es idéntico al nirvaṅna. Nunca interpondré una visión dualista en ninguna de esas circunstancias.

En situaciones en las que mi mente podría ser víctima de los obstáculos de pesar o ira, si fuera a retirarme y hundirme en un pensamiento de distracción que, aunque solo fuera por un instante, me hiciera tener visiones basadas en la dualidad por las que pudiera buscar recompensas kármicas derivadas de las paramitas, estaría engañando a todos los innumerables buddhas de todos los reinos circundantes y definitivamente no conseguiría realizar anuttara-samyak-sambodhi en el futuro."¹⁶

Finalmente, vamos a reflexionar sobre lo que Peixiu, sabio de la dinastía Tang, nos dice acerca de los votos, el más importante de las Tres Grandes Mentes de Compasión, Sabiduría y Votos.

"Puesto que uno aspira a participar en la liberación de los seres a gran escala, permite que la compasión y la sabiduría florezcan en abundancia. Sin embargo, aunque la mente sea fundamentalmente pura, ha estado durante mucho tiempo oscurecida por nuestras dificultades en medio de la suciedad de los objetos sensoriales. Es difícil que nuestras propensiones habituales, por su propia naturaleza, desaparezcan de repente. Un recipiente [para la retención] del Dharma es de tal manera que debemos refinar la mente puliéndola y templándola.

Ya sabemos que tenemos la perspectiva de numerosos renacimientos en la existencia cíclica, mientras no encontremos las enseñanzas del Buddha sobre el Camino del Bodhisattva. Por consiguiente, generamos grandes votos para mantener el noble objetivo fresco en la mente durante estas vidas. También se empieza a perfeccionar el cultivo de innumerables prácticas.

Estas prácticas [como los paramitas] y los votos colaboran mutuamente del mismo modo que lo hacen [las dos] alas [de un pájaro]. De esta manera, uno va avanzando, no retrocede, y sigue firmemente adelante hacia la realización de bodhi. Esto es exactamente lo que se pretende cuando la mente se fija en los grandes votos.

Ahora bien, entre estos tres tipos de mente, la principal es la mente comprometida con los grandes votos. Esto se debe a que constantemente fomenta la compasión y sabiduría por las cuales muchos seres son liberados. Por lo tanto, junto con la toma inicial de la resolución de [bodhi], hay que anteponer necesariamente los votos del Bodhisattva.

En el capítulo 40 sobre la Conducta y Votos de Samantabhadra, del *Avatamsaka Sutra*, se afirma, 'Cuando una persona se va acercando al final de la vida, en esos últimos instantes, todas sus facultades se disgregan. Todo su poder retrocede totalmente y se pierde ...'

Sólo vuestros votos de bodhicitta permanecen sin abandonaros. Siguen siempre conduciéndonos hacia adelante, hasta llegar a bodhi. Por lo tanto, no hay que sembrar dudas en la toma de los mencionados votos como los diez de Samantabhadra o los cinco tradicionales.

En primer lugar, los seres son ilimitados. Yo hago el voto de liberarlos a todos.

En segundo lugar, el mérito y la sabiduría son ilimitados. Yo hago el voto de reunirlos.

En tercer lugar, el Dharma del Buddha es infinito. Yo hago el voto de gobernarlo.

En cuarto lugar, los Tathagatas son innumerables. Yo hago el voto de servirlos.

En quinto lugar, me comprometo a realizar la insuperable iluminación.

Uno mantiene estos cinco votos, teniéndolos presentes en la mente, pensamiento tras pensamiento, de manera que no exista momento alguno en el que no estén activos. Esto constituye la realización completa de la gran mente de bodhi. Es lo que constituye el seguimiento de los preceptos de la mente de bodhi. Estas Tres grandes Mentes y los Cinco Votos se superponen unos sobre otros de manera que se apoyan mutuamente.

De un Buddha al siguiente, el sendero es el mismo. No va más allá. Es exactamente esto lo que constituye la perfecta generación de la mente anuttara samyaksambodhi."¹⁷

Muchos otros sutras y shastras proporcionan más detalle sobre las acciones que se juran en el camino Mahayana. Sin embargo este vislumbre del reino bodhicitta nos dará la base para una contemplación más amplia de la vida del bodhisattva.

1 *La Voz del Silencio* - Dos Caminos

2 *Ocean of Theosophy*, 46, Theosophy Company

3 *Collected writings* 14:371

4 *Samkhya Sutra* v. 1

5 *Republic* 519d; Cf. *Plato: Complete works*, 1136-37, ed. John M. Cooper

6 *Commentary on the First Alcibiades*, 82, Prometheus trust

7 *Hierocles of Alexandria*, 189, Oxford U. Press.

8 *La Voz del Silencio*

9 *Letters that have helped me*, 2, Theosophy Company

10 *Echoes of the orient* 1:335 - "Aphorisms on Karma"

11 *Letters that have helped Me*, 164-65, Theosophy Company

12 *Echoes of the Orient* 3:455

13 *A Manual of the Excellent Man*, 14

14 *Avatamsaka ch.* 15:14-17, Buddhist text translation society

15 *On Generating the Resolve to Become a Buddha*, 17-31, Kalavinka Press

16 *Vasubandhu's Treatise on the Bodhisattva Vow*, 17-49, Kalavinka Press

17 *On Generating the resolve to become a Buddha*, 97-99, Kalavinka Press



Una visita a Adyar

Clarisa Elósegui Navarro - España



Headquarters Building in Adyar

Durante algunos días he visitado Adyar, la sede central de la Sociedad Teosófica en Chennai, India. Como seguramente ya sabéis este centro ocupa una amplia extensión de terreno cubierto casi completamente por una exuberante y tropical vegetación. En Diciembre, este es su invierno, no bajan de 28-30o centígrados y en los meses más calurosos pueden sobrepasar incluso los 50o. Ahora pueden verse indios con la cabeza y orejas tapadas con prendas de lana.

Tuve oportunidad de pasear largamente por las sendas que se reparten por tan vasto terreno. Más tarde, cuando día a día se fueron incorporando los participantes en la Convención Anual, pude también ser observadora atenta, dentro de mis posibilidades. A esta atención contribuyó el que, al no hablar inglés, trabajasen más mis ojos y oídos.

En el pasado he oído comentarios de muchos visitantes al "campus". Casi siempre son comentarios muy favorables en cuanto a la Naturaleza y a la presunta atmósfera espiritual del espacio. Esto hace que se obvien otros aspectos del "campus" que son de carácter práctico.

En el "campus" viven familias. Son trabajadores dentro de las múltiples tareas que hay en un territorio tan grande, y les mantienen ocupados a lo largo del año, tanto si hay, o, no hay, actividades extraordinarias, como las Convenciones, las Escuelas de Sabiduría, etc. También se suceden

temporalmente algunos voluntarios occidentales, que suelen pasar meses e incluso, en algunos casos años residiendo allí y aportando su trabajo cada uno según sus capacidades. Todas estas personas, los indios y los foráneos, tienen los mismos pensamientos y sentimientos que en cualquier otro lugar del mundo. El amor, la alegría, la generosidad, etc. son los mismos en todas partes, pero, también son iguales la ambición, el miedo, etc. Y, allí, durante los 130 y pico de años transcurridos desde que se compró el terreno y se estableció la Sede de la ST se ha generado una "atmósfera vibracional" que es la suma de todos los pensamientos, emociones, sentimientos, acciones y palabras de cuantos han vivido allí e incluso de los que han pasado solamente algún corto tiempo. Todos dejamos nuestra impronta por donde pasamos, aunque no nos demos cuenta de ello y, por supuesto, tenemos responsabilidad kármica por la naturaleza de ella.

Es notorio que cuanto más influenciable es la gente, a nivel emocional, devocional o psíquico, en proporciones y grados variables, más dicen "notar la atmósfera espiritual del "campus". Ciertamente hay una atmósfera espiritual que es la suma de todas las actividades de elevado carácter que se han realizado allí a lo largo de los años. Como cada tipo de vibración permanece en su propio nivel, la naturaleza espiritual permanece en el suyo de muy superior vibración. A menos que sea transmutada - y para ello se requiere el trabajo oculto de seres altamente desarrollados -, la naturaleza de la vibración producida por otro tipo de pensamientos, sentimientos, acciones y palabras de otro carácter más inferior, permanece en los niveles correspondientes del plano astral. Normalmente los visitantes bien intencionados no contactan con estos subplanos inferiores.

Podemos dar gracias que en la Naturaleza todo funciona sujeto a las Leyes y podemos dar gracias que Ellas estén ahí, sencillamente, operando constantemente. Ello nos preserva "de lo que no es nuestro". Así, se puede estar en el "campus" y cada uno "encontrará" en él lo que más le conviene. Ahora bien, todo estudiante serio de Teosofía debe desembarazarse de todo "engñoso sentimiento" de que aquí hay una atmósfera que le puede "preservar" "ayudar" o "iluminar", etc. más allá de lo que él mismo se haya hecho "merecedor". Entiéndase bien "nadie cosecha si primero no siembra". En Adyar como en todas partes prevalece la Ley. Estamos "en baño María" de la Vida Una, estemos donde estemos, aquí, ahí fuera en medio del "caos aparente" de la gran ciudad, en un desierto, un bosque o un prostíbulo. En unos lugares la atmósfera astral es mucho más densa que en otros, pero la atmósfera espiritual de los planos superiores permanece "intocada" y sólo depende de nosotros que en "cualquier lugar" donde la Vida nos lleve, encontremos nuestro Adyar, nuestro "Shangri-la", nuestro Shambhala, elevando nuestra vibración hasta aquel elevado estado ... y ... por supuesto ... también esto puede ser en Adyar.





Tips

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