


Theosophy Forward

Moving
into the
21st
century

Special issue

New Year Gift 2013



 Theosophy Forward



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CLOSE MENU



Editorial

Thank you for collecting this year's New Year Gift.

In this special issue you'll find selected articles that appeared on *Theosophy Forward* over the past twelve months. We have added a wonderful Christmas tale written in French by Ruben Saillens and translated into English by Leo Tolstoy, which you will undoubtedly enjoy reading. At the end of this e-book there is a musical gift especially for you.

In 2012 we were fortunate enough being able to publish a number of e-books making Theosophical literature freely available for many on the internet. We intend to continue publishing important titles in the year to come, so stay tuned.

Theosophy Forward's Facebook page has contributed to the fact that many who otherwise would not have heard of the magazine got access to it, so our number of readers increased considerably.

Your favorite Theosophical magazine supports the initiatives of International Theosophy Conferences (ITC) wholeheartedly and will continue doing so in 2013. The annual meeting of ITC held at Olcott in Wheaton last August made it clear that Theosophists from all traditions can respectfully meet on a shared platform. The 2013 annual meeting will be held in the city where it all started in 1875, New York. We will keep you updated regarding this special event. 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."

This magazine depends much on the dedicated and voluntary work of just a handful. Although they wish to remain anonymous the following names need to be mentioned: Anton Rozman, Gilson Moraes, Dan Noga, John Algeo, Ali Ritsema, Roger Price, Phyllis Ryan and Anna Maria Torra. We are grateful for the hard work done.

We are all Theosophists and belong to various Theosophical organizations. In 2013 we will meet numerous challenges; and together, without being divided, we can find answers to the many questions we have. Theosophy doesn't recognize any borders or separations. These divisions only exist in people's minds and that is what we need to overcome. Unity and sister- and brotherhood have always been facts and in existence. We turned away from it; it's about time we return home. We might read different books or follow different lines of thinking but by the end of the day only our deeds count. Theosophy without borders, separations, or conflict is what we must aim for in 2013, showing respect for each other's standpoints at all times. We owe this to the world.

On behalf of the *Theosophy Forward* team I wish you the very best in all your Theosophical endeavors.

Enjoy reading this New Year Gift.

Jan Nicolaas Kind
Theosophy Forward

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 - New Year Gift 2013

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Three Fundamental values

by John Algeo

[One of my grandsons was given a school assignment to tell about the values I hold and how they have helped to shape my life. The following is what I sent him. As these values are really a paraphrase of the three objects of the Theosophical Society, they may be of some wider interest. J.A.]

Three fundamental values have shaped my life since the time I was a teenager (and I'm now 82):

(1) There is only one human family, of which we are all members. So all other human beings are our brothers and sisters, and we cannot discriminate against any of them on the basis of their race, color, religion, social class, sex, etc.

(2) All religions, philosophies, and sciences are our efforts to understand the world around us and ourselves; none of them are infallible; all are subject to error and therefore also to improvement - we should respect all of them as efforts at understanding but not suppose that any of them are infallible.

(3) Our duty in life is to improve ourselves, not other individuals or the social structure as a whole; if each of us succeeds in becoming a better person, all of us will become

better, and so will our society; we cannot reform others individually or collectively - only ourselves; but doing the latter will have echoing effects throughout all of humanity and around the globe.

Follow throughout this issue the list of countries (with their respective flags) in which *Theosophy Forward* is read.



Argentina



Aruba



Australia

New York - Central Park (USA) in December.

Merry Christmas and Happy New Year



Truth: The Limitless Horizon

by John Algeo

[This article is a revision of two earlier publications: "Truth: The Limitless Horizon," *American Theosophist* 72.11 (December 1984): 413-25; and "Theosophical Truth Is a Many-Splendoured Thing," *Theosophist* 127.5 (February 2006): 167-74.]

The motto of the Theosophical Society should be well known to all its members. It is "There is no religion higher than Truth," from the Sanskrit "Satyan nasti paro dharmah." The word "dharma" in that motto has as one of its several meanings "religion." But the word "dharma" is what linguists call "polysemous," that is, "having many meanings." Semantically speaking, "dharma" is a complex, if not limitless, thing.

According to John Grimes's *Concise Dictionary of Indian Philosophy*, "dharma" literally means "what holds together." So, in a sense, the Theosophical motto might be paraphrased as saying that the things which hold us together - including our ideas about what is real and important - are not more important than Truth. Truth in Sanskrit is "satya," meaning "that which is." And it is not possible for anything to be higher or more important than what is. If "dharma" is a semantically complex word, Truth is an even more complex reality.

A recent book, *Just Trust Me: Finding the Truth in a World of Spin*, by G. Randy Kasten (Wheaton, IL: Theosophical Publishing House, 2011) distinguishes various kinds of truth:

relative, probable, potential, consensus, temporary, contextual, and implied. Without going into that much detail, we might recognize just three kinds: factual (based on documentary evidence), personal (based on an individual's belief system), and absolute (which is the ultimate reality of the cosmos, or of things as they are, and which is only approximated by human understanding).

What, then, is the difference between particular facts that can be documented, the personal beliefs according to which we function in our daily lives, and the Truth of things as they actually are? The last is ineffable, that is, it cannot be put into language or fully grasped by the human mind, but only approximated. It, however, is the "satya" Truth referred to in the Society's motto; and the "dharma" religion of the motto is not just conventional churchly religion, but any system of human thought that attempts to approximate "satya" Truth. The assumptions that people, individually or collectively, make about the world are incomplete and inadequate. Theosophy can lead us to a fuller and better understanding of the Truth about the world, but even it cannot embody that Truth fully.

For example, karma, reincarnation, evolution, and the unity of all beings are complex Theosophical teachings that none of us understand fully. But if we are alive to the concept of karma, we will act in quite different ways than we would otherwise. If we are alive to the concept of reincarnation, we will respond to death in a quite different way than otherwise. If we are alive to the concept of evolution, we will regard the failings of ourselves and others in a different light than otherwise. If we are alive to the concept of the unity of all life, we will treat other human beings and animals and all of nature with a respect that is quite different

than otherwise. So even if we do not fully understand such teachings, they can significantly alter our lives for the better.

A more extended example of our ordinary incomplete and inadequate ideas is the widespread assumption in the West that everything we are and everything we do is the result of two factors, namely, heredity and environment or, as they are often called, nature and nurture. And if we can expand those ordinary, incomplete, and inadequate ideas into a more helpful understanding of who and what we are, we can know ourselves more fully, which is the only way we can approach the limitless horizon of absolute Truth.

By "heredity," we ordinarily understand the genetic inheritance we get from our parents; and by "environment," we understand the social milieu in which we grew up and in which we continue to live. Now, those two factors, which can be called respectively "genetic heredity" and "social environment," are certainly important. But they do not explain everything. And this simple, dualistic view of our nature creates problems, as all dualistic views do.

The ordinary Western assumption sees us as a mechanical product of either our DNA or our conditioning by society. And people who hold such an assumption may argue furiously about which is more important: DNA or conditioning, nature or nurture, heredity or environment. But the assumption is simplistic because it overlooks other kinds of heredity and environment than genetic and social, and most important of all, because it overlooks another factor that is neither heredity nor environment, but something quite different, a *tertium quid*, a third something that does not fit into the dichotomy of our ordinary assumptions.

HOW THEOSOPHICAL TRUTHS HELP US TO KNOW OURSELVES

Before we consider the *tertium quid*, let us think about what Theosophical truth has to tell us about environment and heredity. Theosophy points to three kinds of environment, not just one, and to three kinds of heredity, not just one. And Theosophy suggests that if we pay attention to all these six kinds of environment and heredity - if we are alive to them and if a realization of them lives in us - our lives will be different. And then the world itself will be different. Our ideas - our thoughts about things - have enormous effects on how we live and thus, in turn, on what the world is like. As the Master KH put it, "thoughts are things - have tenacity, coherence, and life ... they are real entities" (Mahatma Letter 18). And as Krishnamurti famously said, "You are the world." So how we think about things will change both us and the world in which we live. The Greek historian Plutarch (A.D. 46-120) is reported by the *Harry Potter* author J. K. Rowling (in her Harvard Commencement Address) to have said, "What we achieve inwardly will change outer reality."

As to the kinds of environment: in addition to our social environment, which is created by the other people around us, we have a terrestrial environment. The very land on which we live, together with its flora and fauna, is an environment that affects us. To live in the mountains and to live on the seashore are quite different experiences and will affect us differently. C. W. Leadbeater wrote an article entitled "The Influence of Surroundings" (republished in the July 2005 *Theosophist*), in

which he talks about the importance of our terrestrial environment.

Leadbeater begins, "Influence is perpetually radiated upon us by all objects of Nature, even by the very earth upon which we tread." He identifies three factors of natural objects that affect us: (1) the "life" or nature of the physical object itself (such as mountains or sea), (2) "the kind of elemental essence appropriate to its astral counterpart," by which he may be referring to the Ray or combination of Rays that form the inner side of the object, and (3) "the kind of nature-spirits which it attracts." The earthly world all around us is teeming with life and energy. And that living energy which environs us cannot fail to exert an influence on us. That influence is what I am calling our "terrestrial environment."

In addition, however, we are part of a cosmic order. We and the earth on which we live are affected by other forces in our solar system, galaxy, metagalaxy, and the cosmos as a whole. The English poet Francis Thompson wrote: "All things by immortal power, / Near or far, / Hiddenly / To each other linked are / That thou canst not stir a flower / Without troubling of a star." And the reverse is also true: The troubling of a distant star may stir a flower on earth because of the hidden links connecting them. How those mysterious links work, we do not know. But the testimony of poets, mystics, and astrologers is that they exist.

The Swiss psychiatrist Carl Jung became a student of such links, in astrology and in other connections. He posited a meaningful connection between causally unrelated events that he called synchronicity. Ultimately the explanation of such connections doubtless lies in the Greek alchemical motto *hen to pan* "All is one." Whatever affects any part of a whole affects all

of its parts. So, as we live in a holistic universe, our environment includes every part of that universe. This is our "celestial environment," our environment beyond planet Earth.

Thus we have, not one, but three environments that help to mold us: social, terrestrial, and celestial. We may picture these as a triangle pointing downward. At the tip of the downward point is our terrestrial environment, and at the tips of the two points at either end of its upper horizontal base are our celestial and social environments.

Now, let us turn to the three kinds of heredity: in addition to our genetic heredity, which comes to us from our parents via DNA, we have also a skandhic heredity. It comes to us from our own past incarnations. We are each the child of our former selves. We begin each incarnation by inheriting influences we created in former personalities; and during each incarnation, we modify old and create new influences that will help to form the personality of our next incarnation. The skandhas are the material and psychical influences we create during any given lifetime, which then carry over to our next succeeding lifetime as the seeds from which a new personality is constructed.

Buddhism, from which the term "skandha" comes, talks of five "aggregates," which are bodily form, sensation, perception, predisposition to respond, and stream of consciousness. C. W. Leadbeater presented a material explanation of how the skandhas work. He proposed that on each plane of experience - physical, emotional, mental - we have a body composed of the substance of that plane. He further proposed that each of those bodies has a "permanent atom," whose vibrations are modified during each lifetime and which becomes the seed from which a corresponding body is developed in a succeeding lifetime.

These permanent atoms function somewhat like a higher-level DNA, which come to us, however, not from our biological parents, but from our personality-parents, that is, our own previous incarnations.

Our skandhic heredity represents our past, but we have another heredity that represents our future. It is our dharmic heredity. Each of us has an individual dharma (Sanskrit *svadharma*), which is what we are destined to become or to do. Simple analogies are that a caterpillar's svadharma is to become a butterfly, an acorn's svadharma is to become an oak tree, some carbon's svadharma is to become a diamond and other carbon's svadharma is to become organic matter. Our dharmic heredity comes to us, neither from others nor from our own past lives, but instead from our higher self. It is our individual vocation or calling. It is what we are pulled to be during the sequence of all of our personal lifetimes.

So here too we have, not one, but three heredities that help to mold us: genetic, skandhic, and dharmic. We may picture these as a triangle pointing upward. At the tip of its upper apex is our dharmic heredity, and at the tips of the two points at either end of its lower horizontal base are our skandhic and genetic heredities. If we superimpose this upward hereditary triangle upon the downward environmental triangle, we have a hexagram, a six-pointed star, or Solomon's seal, which is part of the emblem of the Theosophical Society and which symbolizes the union of opposites.

But even these six factors - various sorts of heredity and environment - taken all together, do not account fully for what we are and why we do what we do. Collectively they are what the Bhagavad Gita (13.1) calls the "Field." They are the area in

which our personal and individual evolution takes place. There is, however, yet another, a seventh, factor in us. And without that seventh factor, the other six are an empty wasteland, consisting of unused and unrealized potentials.

That seventh factor (the tertium quid added to sixfold environment and heredity) is our true Self. It is what the Gita calls the "Knower of the Field." It is the ultimate "I" inside the ordinary "me." It is the individual self or atma in us, which reflects the absolute Brahman. It is the "tvam" of the mantra "tat tvam asi" from the Chandogya Upanishad, that is, the "you" in "you are That." It is the One Self reflected in us as the Auric Egg, the "Luminous Self," the "Divine Spark," or Augoeides. The word "Augoeides" comes from Greek "augo," a combining form of the word "auge," meaning "sunlight" or "a ray from the sun," plus "eides" from the word "eidos," meaning "a form." So "Augoeides" is "that which has the form of a ray from the sun." We are that ray from the sun that is the source of all being. All of these expressions are poetic ways of talking about what we are at the deepest level of our being, the level that underlies all of the personal expressions of our individuality over the ages.

If we wish to relate this greater Self to the various environmental and hereditary factors through which it expresses itself, we can place it in the middle of the hexagram, in the position occupied in the Theosophical emblem by the ankh, the Egyptian symbol of life. It represents the fact that we must be alive to all aspects of our environment and our heredity.

If we are alive to these Theosophical truths about our own nature, we will not waste time in making up excuses for our shortcomings by blaming them on our genetic heredity or our social environment. We will realize both that we are the Self

inside us and that the Self acts within the boundaries of its sixfold heredities and environments, but it need not be limited by any of them.

A true story illustrates our ordinary unawareness of the many heredities and environments we deal with and our ignorance of the Self within us. Many years ago, a teacher I studied with, a very famous scholar of obscure languages and exotic cultures, told this story about himself. He had a daughter; he was very fond of her and indulged her in many ways. But on one occasion she did something that he thought was quite unacceptable. So he scolded her roundly, he called her on the carpet, he berated her, he read her the riot act. And when he was done, she looked at him with the eyes that only a favored daughter can turn upon her father, and she said, "Oh, daddy, I'm so sorry. I really don't know what it was that made me do that. Which do you suppose it was - environment or heredity?"

That bright and clever young girl thought she had her father right where she wanted him. She invoked the ordinary assumption that everything we are and do is the result of either social environment or genetic heredity, and her father was, of course, responsible for both of those. So what she had done was his fault, not hers. But all our shortcomings are actually the result of the Self's not yet having yet learned how to make wise choices within the hereditary and environmental boundaries in which it finds itself. The Self is not a victim; it is a learner. As the third of the Truths of the White Lotus puts it: "Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." Life is an alembic in which we transmute the lead of our personal experience into the gold of our individual character. No one else

can do that transformation for us. We must each learn to do it for ourselves.

So the truths of Theosophy, if we are alive to them, can free us from the limitations of our conditioning. The assumptions that many of us have grown up with, which are ideas that we continue to act on unconsciously, are not truth at all, but only a partial and distorted reflection of the way things really are.

How Theosophical Truths Relate to Absolute Truth

Yet, if it is the case that Theosophical truths can free us from the illusions of ordinary assumptions, how do we know that our Theosophical truths are True? Is it possible that they too - although far better than our ordinary assumptions about life - are only partial and distorted? The Mahachohan has said that the teaching the Masters proclaim is "the only true one" and that "Theos-Sophia, Divine Wisdom, ... is a synonym of truth." But is the Theos-Sophia of the Mahachohan the same as the Theosophy we understand and proclaim? Is it possible that our understanding of the Divine Wisdom may not be quite the same as that of the Mahachohan, not quite on the same level as his?

Truth is like light. The cosmos is pervaded by electromagnetic radiation. Our eyes can perceive only a tiny portion of the full spectrum of the radiation, and we call that tiny portion "light." The cosmos is full of an enormous range of electromagnetic radiation that we cannot see - a practically limitless display of energies, of which we are completely in the dark. And even the

tiny portion of the electromagnetic spectrum that we can see, we do not see directly. Light is invisible until it is reflected by some object.

Truth is like that. The full Truth of Theos-Sophia is like the full range of electromagnetic radiation. It is eternal. It is absolute. But we are temporal, and we are relative. Our limited perceptions of Theosophical truth are as much as we, with our imperfections and limitations, are able to receive of the one whole Truth. The radiation of Truth is everywhere, but we can see only a tiny portion of it. So we must remember the wise words of Hamlet to his friend: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." Or, as HPB wrote: "... though *absolute* truth is not on earth and has to be searched for in higher regions, ... there still are, even on this silly, ever-whirling little globe of ours, some things that are not even dreamt of in Western philosophy" ("What Is Truth?" *Lucifer*, Feb. 1888, CW 9:33).

Moreover, even the tiny portion of eternal Truth that we can perceive, we do not perceive directly. It is like light. Astronauts who travel in space vehicles to the moon are traveling through sunlight, which radiates continuously into empty space. But because that space is empty, the astronauts see no sunlight in it. Space in itself is therefore lightless and black to the eye of an observer. In outer space, one is aware of the sunlight only when one sees it striking some object: a part of the space vehicle, another object rotating above the earth such as the moon, or the earth itself. Then the sunlight reveals that object.

Similarly, we perceive truth only as it is reflected off the objects around us. And the process of reflection distorts its light. Our

Theosophy is filtered through our environment and heredity. So Truth appears as a many-colored, diverse thing, a bit different to each of us. That is not bad. Indeed, in its own way, it is quite glorious, a many-splendored, limitless thing. When the tiny portion of electromagnetic radiation that we can see is reflected into our eyes, we see it as of various colors, depending on the quality of the thing reflecting it. Some objects absorb all the light, so they appear to us as black, just like space itself, because they send back no reflected rays to our eyes. Other objects reflect all or most of the light, so they appear to us as white, the full spectrum of light. The color of any object we look at is that portion of the light-range of electromagnetic radiation that has bounced off it. We think an apple is red; the apple is really every color except red, because it has absorbed all the waves of light except those that impress our eyes as red. Paradoxically, we see the apple as red because it has rejected the red rays, while accepting all others.

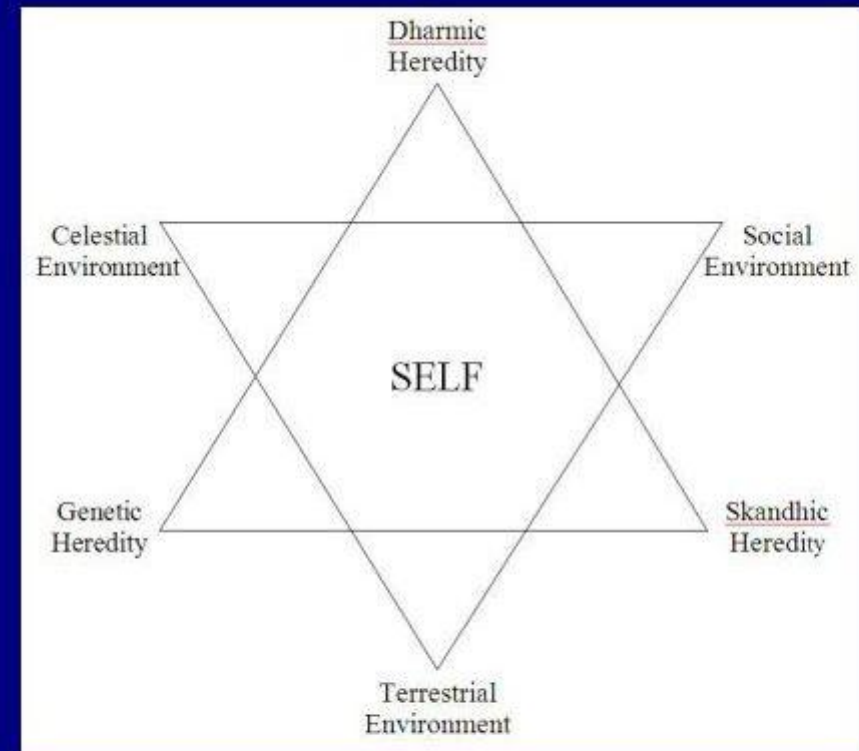
We must take care to remember that the truths we see are conditioned and relative. There is an absolute Truth, just as there is an absolute Light. But we cannot see absolute Light and we cannot understand absolute Truth. We need to take care not to assume that the truths we think we know are the only or absolute Truth. Oliver Cromwell was a dictator in mid-seventeenth-century England, who was, in some ways, not a nice man. But he wrote some very wise words to the General Assembly of the Church of Scotland: "I beseech you, in the bowels of Christ, think it possible you may be mistaken." I'm not sure that Cromwell himself always followed that advice, but it is nevertheless very good advice to keep in mind: "think it possible you may be mistaken."

Those great souls who see more fully and accurately into the nature of things than we do see a somewhat different world from ours. Because of their enhanced vision, the Masters, and those like HPB who are close to them, see the unity, orderliness, and purposefulness of life with a directness and immediacy that we cannot achieve. And because they are alive to that vision of Truth, they embody unity, orderliness, and purpose in their own lives. To be alive to the Truths of Theosophy is to know how its great Truths are expressed in small details. Yet we must not become bogged down in those details, but remember always that the white light of Truth encompasses all the colors and synthesizes them in a splendor that surpasses even the peacock's tail.

This article suggests two things. The first is that, if we are alive to the truths of Theosophy, they can free us from the conditioning of our ordinary assumptions - those assumptions that are called "conventional wisdom," but that contain little true wisdom but are instead merely the collective prejudices of a community. Theosophical truths are thus liberating. Those truths liberate us by helping us to discover who we really are. The second is that what we understand to be Theosophical truths are themselves adaptations to our limited understanding of the full Truth of Theos-Sophia, which is absolute and timeless wisdom. Therefore we should never mistake our understanding of Theosophical truths for absolute Truth, but instead say with those who are wisely humble, "Thus have I heard."

If we are alive to the truths of Theosophy, we will be free from the shackles of the ordinary assumptions of our culture. And if we are alive to the fact that our Theosophical truths are only approximations of the full Truth of Theos-sophia, we will be free from sectarian arrogance and narrow-mindedness. Then we will

recognize that our relative Theosophical truths lead us ever onward toward the endless horizon of the absolute Truth of Theos-sophia.



Amsterdam (The Netherlands) in December.

Prettige Kerstdagen en Gelukkig Nieuwjaar



Theosophy and the Emergence of Modern Abstract Art

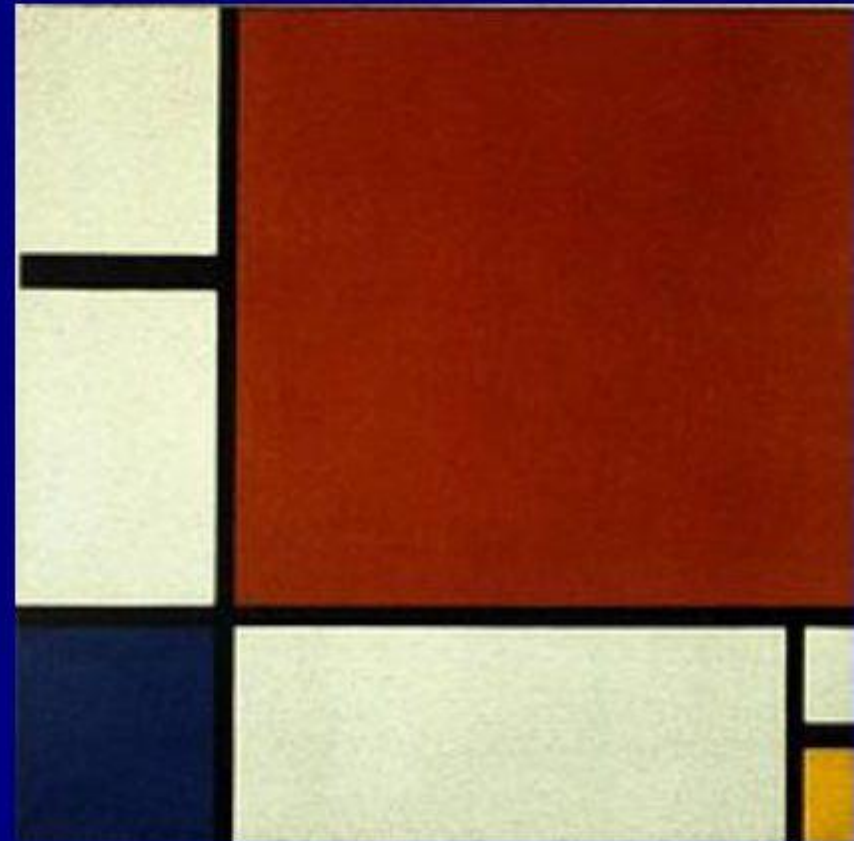
by Kathleen Hall

[Kathleen Hall studied the modern abstractionists and their Theosophical connections while working on the thesis for her master's degree. In connection with that work she corresponded with a number of contemporary Theosophical artists, particularly Burton Callicott, Don Kruse, and Pamela Lowrie. She is a resident of Vancouver Island, British Columbia, and became a member of the Canadian Federation of the Theosophical Society as a result of her study. Kathleen is currently researching arts-based education programs for marginalized Roma children].

At the turn of the nineteenth century, a movement in art emerged that was a response to higher awareness of cosmic truth. Modern abstract art was the visible manifestation of spiritual ideals professed through the teachings of Theosophy and other wisdom lore. The artists of this movement were scribes who painted what words could not say.

Spirituality in abstract art began around 1890 and ran in parallel with a growing interest in mysticism and the occult. Many artists were becoming intrigued with spiritual writings, in particular with Madame Blavatsky's major work, *The Secret Doctrine*. Undoubtedly there were other influences, such as the works of Édouard Schuré, Jakob Böhme, and Emmanuel Swedenborg. But it was Theosophy that had the most profound effect on the emergence of modern abstract art and specifically on the

founding fathers of the movement, Wassily Kandinsky, Frantisek Kupka, Piet Mondrian, and Kazimer Malevich.



Composition in Red, Blue and Yellow
by Dutch painter Piet Mondrian

Theosophy gave these artists a vista that became the fundamental groundwork of their spirituality. From this viewpoint, they believed they were able to see beyond and into the natural world, as well as gaining an understanding of the ancient wisdom and cosmic principles of our existence. This lofty vantage point elevated all four beyond this-worldly concerns and gave them a sense of divine sight into otherworldly realms. They stood in the doorway between two worlds, they were the messengers, and communicating this knowledge became the objective of their art.

The language with which these artists translated their vision of one world into terms of the other was abstraction. To be successfully understood, that vision had to be presented in simple, relevant terms that could later develop and expand into complex structuring as it became more familiar to both the artist as teacher and the viewer as student. In its final form, it is outwardly simplistic, while intrinsically complex in its reduction of the divinely enigmatic.

It seems more than coincidental that four distinct artists, at about the same time in history, were all influenced by the teachings of Theosophy and manifested their spirituality through their art, which almost had no choice but to be abstract. The context of their work was not a familiar picture of visible reality, but a faith in things unseen. Visionary, prophetic, mystical, and deeply spiritual, Kandinsky, Kupka, Mondrian, and Malevich can be considered as initiates who came from ages past to teach the ancient wisdom in our time and in images appropriate to us. What they produced was a seam in the universe through which they were able to make the unseen visible so that we can catch a glimpse of the great mysteries of the cosmos.

All four artists first began in the Symbolist style. Their early work expressed representations of cosmic ideals in forms that were familiar and recognizable. However, the iconography of Symbolism limited the manifestation of universal concepts, and Kandinsky, Kupka, Mondrian, and Malevich all became increasingly aware of this limitation. Having experienced the extent of the Symbolist voice, they began to dig deeper into their Theosophical ideals and surfaced with new ways to say things.

The language that emerged was abstraction. Abstraction was a formless voice that dissolved the boundaries of the concrete object to allow the flow of cosmic light to spill forth onto an awaiting canvas, the site where the inner and outer realms of spirituality began a new creative evolution. Each artist was painting the canvas with their own particular brush, but all were dipping from the same paint pots of spiritual awareness.

Wassily Kandinsky was an avid student of occult and mystical teachings. Theosophy provided the main structure for his lessons in spirituality, but he certainly enriched his studies with other material. As his spiritual awareness evolved, so too did his art. Ideals that he was previously content to express in Symbolist form, later shed their casings as they expanded through abstraction. As Theosophical teachings on thought forms and the correlation between vibrations, color, and sound influenced his work, he began to rely very little on form. Shape, line, and color became his main tools for creating a visible image of unseen events in the astral world.

Frantisek Kupka approached the realm of the spiritual in art from a similar direction. He too began as a Symbolist painter and presented concepts found in the Theosophical teachings on esoteric Eastern religions and philosophies. As a Symbolist,

these ideas seemed to be a representation rather than a manifestation of his spiritual knowledge. When he began to make the connection between the forces acting in this world as a microcosm of the macrocosmic forces in the universe, his work began to communicate a divine message. This is also when his paintings became more abstracted, evolving into works of sacred geometry.

Piet Mondrian, like Kandinsky, read extensively on spiritual concepts. His endorsement of Theosophy was distinctly acknowledged and he frequently made reference to it in regard to the content of his work. His ideas were first expressed as Symbolist art, then as he began to explore the use of color as a means to project the inner being of an outwardly visible object, his work started to change. His sole objective became the reduction of form to simple contrasts of line and color to signify the unity between opposites: male and female, static and dynamic, spirit and matter. Geometric shapes and primary colors were to become his trademark, representing in simple terms the immensely complex spiritual structuring of the universe.

Kazimir Malevich was originally involved with the Russian Symbolist movement, but then began exploring Zaumism and the fourth dimension. In particular, the time and space concepts he studied came from his readings on P. D. Ouspensky, the Russian Theosophist. Eventually his work evolved into a greater manifestation of the fourth dimension and his Suprematist works began to follow a path that saw the dissolution of form into sacred geometry and Absolute "nothingness."


The effects of Theosophy on the founding fathers of modern abstract art are unmistakable. Each artist - Wassily Kandinsky,

Frantisek Kupka, Piet Mondrian, and Kazimir Malevich - manifested in his own particular style varying aspects of Theosophical ideals. All began with the symbolic representation of spiritual concepts, then out of necessity evolved into abstraction. It was an inevitable process. The familiar forms of the visible world were not able to express the cosmic realm. Only line, shape, and color were of use to the artist as a language through which the voice of the universe could be communicated. It was perhaps an experimental translation of Divine concepts.

Theosophy was perhaps the most important spiritual philosophy to emerge in the latter half of the nineteenth century, especially in regard to the profound impact it had on the direction of modern art. Its doctrine of universal "brotherhood," the study of ancient and modern religions, philosophies, and sciences, and the investigation of the unexplained laws of nature and the psychical powers latent in humankind were not only timely in terms of a changing world, but unequivocally compelling to the artist as a seeker of Truth.

It was inevitable that some artists would turn their attention to spirituality at the dawn of the materialistic age of the twentieth century. That change came about, first, because the further humanity is removed from the natural environment, the greater is its need for a spiritual replacement and, second, because everything is as it should be.

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Helsinki (Finland) in December.

Hyvää Joulua ja Onnellista Uutta Vuotta

Love Energy: The Life Force: The Fountain of Youth

by Clancy D. McKenzie

[Dr. Clancy McKenzie is one of the world's foremost experts on schizophrenia and mental health. He was one of the speakers during the meeting of the International Theosophy Conference in Julian California, August 11 - 14, 2011]

Proper nutrition, exercise and relaxation are recognized as vital ingredients for a long and healthy life. But a fourth ingredient, LOVE, can add as much to one's energy and longevity as all other factors combined, and yet this important factor is all but omitted from current health protocols - and even from scientific study.

While love's great power might be overlooked in modern science, it is not lost in scripture. For example, in Song of Solomon 8: 6-7: "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame. Many waters cannot quench love; rivers cannot wash it away ..."

Love's powerful effects are noticed but not deciphered. Take for example a man who eats nothing but junk food, smokes, doesn't exercise, drinks beer, sports a potbelly and leads a stressful life. If he falls in love, suddenly he has more energy than a person who lives on health food and exercises daily. What is the source and mechanism for this enormous flow of

energy? How can we harness it and use it at will? These questions are especially important in the health fields, because this energy is also the healing energy, or the life force itself.

A new definition helps make sense of this powerful but elusive and subtle energy: *Love is an attention or energy directed outward, the byproduct of which is happiness. The opposite is need or desire, which is the same attention or energy directed back to the self, and the byproduct of which is unhappiness.* Reverse the direction of flow of attention or energy and you have the opposite feeling. Fall in love and you are in a state of bliss - but as soon as you want the other person to love you, you are miserable.

Fall in love and you have so much energy you can work day and night, but as soon as you reverse the direction of flow back to the self: "Oh woe is me, aches and pains," you have so little energy you can hardly move.

Subliminally we see this love energy. When a person falls in love, we say: "He's beaming, glowing, radiant, vibrant, turned on." Thus we see, at some level, an aura - which brightens in proportion to the increase in love. Holy people, or saintly individuals, are those who approach total love, and they are depicted with bright auras or halos, or surrounded by light. They also are known for their great joy, peace, and bliss.

Biblical accounts describe scores of such holy people who lived hundreds of years. This supports the concept that love energy is the life force itself, or the healing energy. Need or desire, which is the exact opposite, roughly can be equated with what is called "sin," and we have read: "the wages of sin are death." Or, "Touch the forbidden fruit and you shall surely die." This is

energy flowing in a direction opposite to the direction of flow of the life force, and opposite to the direction of the flow of love energy. It is multidimensional and represents both physical and spiritual death. Anger is the most common emotion associated with heart attacks. Depression, which relates to need, not love, correlates with cancer. Stress - which is associated with worry - correlates with hypertension, diabetes, and ulcers. This list could go on and on.

Note: We do not find a similar list of medical ailments that correlate with feelings of love.

Profound truth often is profoundly simple once revealed. Perhaps this is so with our new definition of love. While this law that applies to the flow of love energy appears obvious, usually it remains a mystery throughout life. We start as little children thinking that when we get what we want, then we will be happy. Wanting produces tension and a state of discomfort. When we get what we think we want, there is momentary relief of that tension and discomfort. This causes us to believe that satisfying our desire is the route to happiness. But soon we begin to want more, which propels us back into the state of discomfort and dissatisfaction. This wrong-concept follows us throughout life. In Eastern disciplines it is known as the Maya trap, and indeed it is a trap because it snares many of us from birth to death:

Sadly, many never learn that you cannot *get* happiness; it is the byproduct of giving. Thus, "It is better to give than to receive."

Some have everything *but* happiness, while others have *nothing* but happiness. Who has more? Our formula might dictate that the easiest way to become a saint, and enjoy greater peace and

happiness, is to care and do for those who have nothing to give in return. By eliminating the possibility of worldly reward we eliminate the thought and therefore the desire to receive anything in return.

This perhaps is how Mother Teresa became a saint, helping the dying in the streets of Calcutta. They had little or nothing to give in return. While appreciation always is welcome, she probably did not even seek that. If appreciation were her goal, she might never have reached such heights.

Having does not preclude happiness, but attachment does.

The closer we approach total love directed outward, with no energy moving back to the self, the brighter our auras become. This is in keeping with the words I heard during the night: "The aura is the edge of the soul." It makes sense that this is so. When we love, we are more like holy people, and our auras brighten. Could this explain the concept of drawing energy from the soul? Love provides energy. When we do something for someone else, which is love, we are more likely to succeed. Athletes sometimes perform beyond their capabilities by dedicating an event to a deceased teammate, or to a child dying of cancer. Many mothers conquer life-threatening conditions because they have a child who needs them.

One night I had a vision of a Holy Man. He could have been the Buddha. He was sitting in a lotus position, surrounded by light, extending arm's length above his head and surrounding his body. This beautiful light and energy was flowing downward, like a fountain, and I immediately knew this was the fabled fountain of youth. Simultaneous with that awareness was the awareness that as soon as you *want* to live forever, you shut off the flow,

because that is energy flowing in the opposite direction. You could want to teach forever, or want to help people forever, but to want to live forever is need or desire, or the opposite of love.

This experience reminds me of one several decades earlier when I thought I became that love energy, for a brief but unforgettable period of time. I had been meditating with Swami Chidananda in a small retreat on the ocean, in Mahabalapurim, southeastern India. This was a real privilege because Chidananda, a Bhakti yogi, was regarded by many as the spiritual leader of India, and he was the most Christ-like person I ever have met.

As the second week of the retreat was coming to a close, I received a letter from Swami Kripalvananda, a highly evolved Kundalini yogi, who wrote that I could visit him any time the next week. I was thrilled because of what I had heard about him. As I was retiring for the night, I thought about asking him how to become the total love energy toward all people all the time. I reasoned that if I could take the most intense feeling of love I ever felt, multiply it 1,000 fold and feel it toward all people all the time, what an incredible state of bliss that would be!

When I began drifting off to sleep, lying on my back, I felt a strange downward pulling on my earlobes. Soon I was in a timeless dimension, but I became aware of an energy descending downward one millimeter at a time, like a water level, and when it reached the bottom of my earlobes, they were pulled downward.

As the energy reached the top of my shoulders, I became aware that it was a very powerful force, and I felt I could move mountains with it. I thought maybe I should move it around and

do something with it, but mentally I heard "no, just let it happen." So I let the energy progress downward, toward the foot of my bed - one millimeter at a time, even across, like a water level.

When it reached my lower abdomen, I suddenly became aware that I had taken on the facial expression of another person: lips up and out, high cheek bones, elongated earlobes and big gold earrings nearly reaching my shoulders.

Immediately I thought: "What's this? Possession??" Instantly I saw Buddha lips and heard "No, you have been meditating with the spiritual leader of India for two weeks; it has to be something positive. I became aware that just as negative entities can possess a person, positive spiritual forces can indwell within us too. So I allowed the energy to continue its downward flow.

The next week when I visited with Swami Kripalvanandaji, I asked him how to become total love energy toward all people all the time, and I thought he wouldn't stop laughing. When finally he regained his composure, he wrote on slate with chalk - because he had not spoken for 30 years - and a disciple translated: "When you want to hit a target with an arrow, you aim only at the bull's eye."

Profound. When we reach out to another person, we reach out with our love-need combination, and while the love portion of that continuum cannot be hurt, the need portion can - so we do not reach out as fully. When we reach to the Highest, we are reaching to total love itself and there is no rejection - so we can reach more fully, without fear of rejection. Furthermore, we begin to emulate Love itself.

Six months after returning from India, I looked at a photograph of the statue of the deity form of Kripalvananda's guru, and it sent

chills up my spine. Lips were up and protruding forward, cheekbones were very high, and the earlobes were practically down to the shoulders - with big gold earrings!

It was like I had become that being when I had my strongest desire to become total love energy toward all people all the time. That deity was Lakulish, the 26th incarnation of Shiva.

As I write about this today, I wonder if this powerful energy flowing downward is the same love energy I saw flowing downward in the fountain of youth vision. There are scriptures that seem to point directly to this: Proverbs 13: 14 The law of the wise is a fountain of life to those who depart from the snares of death. This is repeated in Proverbs 14: 27 Reverence for the Lord is a fountain of life to those who turn away from the snares of death. This is akin to the First Commandment: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." This is the fountain of life, and the snares of death are non-forgiveness and desires of the flesh.

The Laws of Physics as applied to the Energy of Love:

When I began the study of love energy, I approached it like other physical laws; I searched for energy that follows precise unchanging patterns that are qualitative and quantitative, and which are subject to precise measurement.

I found no such study related to the laws of flow of love energy in scientific investigation. Perhaps I did not search deeply enough in the scientific literature, but to the best of my knowledge this has not been scientifically studied and quantified.

An odd thing did begin to happen, however. I began to receive information during the night regarding this mysterious energy,

and that information proved to have validity. It matched what I later discovered was part of the spiritual truths that are unchanging and which are found in major religions around the world.

For this reason this writing on Love Energy necessarily contains more biblical references than references from anything in the known scientific world.

It is my hope that this will stir the interest of scientists. Science is open exploration, and the findings regarding love, point in the direction of the existence of precise physical laws that are qualitative and quantitative. It also is my hope that the biblical references do not cause some readers to negate the important findings regarding the flow of love energy and its application to health and happiness. Similarly it is hoped that reference to teachings related to one spiritual discipline do not cause persons of another belief system to negate the total content of this work.

With this as a disclaimer, let us continue this exploration together:

When I programmed a dream to learn what to do to enhance spiritual growth, the answer was that I had to achieve total forgiveness and be slow to anger. That dream was followed by four weeks filled with the most outrageous situations I ever encountered. Coincidence? I doubt it. We are forever being taught.

It is hard to imagine the harm caused by bitterness, resentment, and non-forgiveness. Can you imagine how much of our life force is lost by holding onto angry thoughts and non-forgiveness? Many healers claim it is impossible to heal

without first achieving forgiveness of others.

Love flowing outward can be neutralized by an equal amount of bitterness and non-forgiveness flowing outward.

Love flowing outward can also be neutralized by an equal amount of need and desire flowing back to the self.

If you express a certain amount of love, an equal amount of non-forgiveness, and an equal amount of attachment, needs and desires, what is your net outflow? How does that benefit you? How much positive energy are you accumulating? How bright is your aura? How lasting is your fountain of youth? How secure is your soul? Loving means reaching out to all people - not just to family. Christ noted that even the tax collector can do that, and therefore it is not to our credit.

So far we have love energy flowing outward, which gives us healing, strength and longevity - and this is negated by an equal amount of negative energy flowing outward. It also is nullified by an equal amount of need and desire flowing back to the self. Either of these other forces can neutralize our love energy flowing outward.

We often hear it said that we must love the self first. This has great popular appeal and people are quick to endorse it - but it is the wrong direction of flow of love energy.

Whenever I hear a preacher utter the words "You have to love the self first," I quickly retort with: "Yes, and love God second." It takes a while before they can collect their thoughts and reflect on this. It is true that we should not hold anger toward ourselves, along with self-blame and self-condemnation. When we distinguish between the flesh and the Soul, then like Paul we

can identify with the higher Self and disparage the things of the flesh. When we make that distinction, then we can dislike our wrong-actions and wrong thoughts, because we identify with and cherish the Spiritual within.

Love your neighbor as yourself probably means *do* for your neighbor as you would do for yourself.

So the positive love energy must flow outward. But if there is an equal amount of need and desire flowing back to the self, it neutralizes the love directed outward. Similarly if there is an equal amount of bitterness, anger, resentment and non-forgiveness flowing outward, that too will neutralize the love energy flowing outward. So we have two factors that neutralize our love energy flowing outward.

More recently I am aware of a fourth component in this flow of love energy - which is the receiving of the suffering of others. When we love others, we suffer with them and receive their sorrows. This completes the circuit, stirring our compassion and causing us to want to do more to help them.

The receiving of their sorrows is like the ground wire in an electrical circuit. It seems to be a fourth channel related to love energy. With the fourth dimension, the receiving of the suffering of others, we should reflect on the enormous compassion that was stirred in the Buddha when he witnessed human suffering for the first time. It was largely this compassion from which his love energy evolved.

This formula is like the laws of physics. If there is equal force going in two opposite directions, nothing is accomplished. There is no positive net outflow of energy for our fountain of youth. Notice that now practically the whole world is moving in opposite

directions. Like creates like. Love creates love. Hatred creates more hatred. Bombs create more and bigger bombs. Where is the endpoint? It is written we cannot end hate with hate; we can only end hate with love. Proverbs 15:1 A soft answer turns away wrath, but grievous words stir up anger. Proverbs 25:15 By long forbearance and calmness of spirit a judge or ruler is persuaded, and soft speech breaks down the most bonelike resistance...

There is yet another dimension to this love energy:

Love and hate are not opposite sides of the same coin. It is love and need (desire) that are opposite sides of the same coin. When these needs are not met to our satisfaction, we respond by sending out negative energy: anger, hurt, bitterness, rage, even murderous impulses and non-forgiveness that some of us hang onto for the rest of our lives. This is negative energy sent outward, which neutralizes an equal amount of outward flow of positive love energy.

Can you imagine the *net* outflow of love energy in a person who holds an equal amount of bitterness, resentment, and non-forgiveness? Much of this stems from very early in life, when needs are great and everything seems unfair. This can rest deep in our unconscious minds, but as we practice methods of increasing our love, by continually aiming our love and appreciation outward, even deep-seated unconscious bitterness will begin to change.

This same principle is stated in Proverbs 13:14: The law of the wise is a fountain of life to those who depart from the snares of death.

This is akin to the first commandment: "Thou shalt love the Lord

thy God with all thy heart, and with all thy soul, and with all thy mind." This is the fountain of life - as long as you depart from negative energy flowing outward (rage, bitterness, non-forgiveness) and depart from desires of the flesh, for the self. These two are "the snares of death."

This is repeated in Proverbs 14:27: Reverence for the Lord is a fountain of life to those who turn away from the snares of death. Jeremiah 17:13 also refers to the Lord as *the fountain of living waters*.

These scriptures pertain to love, and love produces both happiness and good health. These considerations are particularly important in terms of treating physical, mental and emotional illnesses. Physical problems heal faster when persons predominantly love, and mental and emotional illnesses can quickly disappear with love. If one were to study the scriptures and endeavor to follow their teachings, the bible might prove to be our best medical manual.

If God *is* love, then that would mean when we send out love it is God flowing through us; it is Love, Energy, the Creative Force. It is when we send out this energy that we are filled with love, filled with the Holy Spirit flowing through us. Thus, instead of seeking love, it is more productive to reach out with love.

I recall an elderly nurse at a healing crusade who prayed: "Meet their needs, Lord. I am too old to bother with. Take care of them." Instantly she was healed of a severe back injury of many years duration.

So perhaps in order to be "filled" and to receive, we need to love, praise, worship *Him* and help His children, with ample expression of gratitude and thankfulness for all his blessings -

but without focusing on receiving something in return. Gifts are welcome, but if we do something only for the purpose of getting something in return, that is not love.

In summary, the love must flow outward, but without desire, lust, greed for the self, and we must not send out bitterness, resentment and non-forgiveness. But when we love, we receive some of the burden of those who suffer.

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Rio de Janeiro (Brazil) in December.

Feliz Natal e Feliz Ano Novo



Nature mirrors the Divine: in Her Laws and in Her Art

by Edi Bilimoria

[Based on talk given at the Guildford Group of The Scientific and Medical Network]

EXPOSITION

The principal tenets of the ancient Mysteries - from Vendanta, Zoroastrianism and Buddhism in the east, and Plato, the Kabbalah and Alchemy in the west, now synthesized in a modern idiom by the likes of H. P. Blavatsky, Paul Brunton and Ken Wilbur in what is sometimes referred to now as the perennial philosophy - affirm the fact of the radical Unity of the ultimate essence of each part of Nature, such that: existence is One organic Being, not a combination of several things linked together; hence, there is no such thing as dead matter; therefore everything is endowed with consciousness, is indeed the product of consciousness. If these propositions are taken to be true not as a dogma or a blind belief, but in the sense of a working hypothesis to be investigated as we do in good science (and incidentally these ideas are finding ever-increasing corroboration from quantum physics), then the natural corollary is that:

1. The primacy of consciousness is the ultimate Reality which we may choose to call the Divine or by any other name; and if that be the case then;

2. There is One fundamental law - Divine Law - that functions at all levels. Not a collection of separate laws but One law; all the laws of physical nature that science has discovered to such perfection such as electromagnetism, light, etc. being the tributaries from the one central stream of Divine law (which Einstein intuitively realized when he spent the last thirty years or so of his life attempting to unify gravity with electromagnetism); and so

3. self-consistently, all manifestation spanning the whole spectrum from the macrocosm to the microcosm is the expression in Nature of the operation of Divine Law; in which case, Nature being the visible garb and expression of the Divine must, like a hologram, mirror Divine Law as a whole, and in her various aspects resemble a fractal from a master pattern.

Let us try to discern how Nature's laws, her beauty and her art, mirror the Divine even though our ordinary human state which is immersed in materiality must perforce see such Divine expression in terms of Sense.

Just as invisible white light is broken into a coloured spectrum by a prism, Divine Law is refracted through our senses into a spectrum of beauty in which the various arts are like colours, each distinct, yet merging one into another: music into poetry, poetry into literature, then into painting, decoration, sculpture and architecture.¹

The first Divine Law is Unity. In fact it is the only divine law. But for manifestation there must be a duality subsumed within the Unity. And so the Second Aspect of Divine Law is Polarity. In the west, Schopenhauer pointed out that polarity or the sundering of a single force into two opposed activities for ever striving after

re-union is a fundamental phenomenon in nature that we see in such as the positive and negative poles of magnetism, night and day, consonance and dissonance, male and female. In the east, there is the ancient Hindu-Aryan legend that in order that the world might be born, the Creator-Brahma, fell asunder into Man and Wife - Brahma and Saraswati - in other words became Name and Form. The two universal aspects of Name and Form are what the perennial wisdom refers to as the two "modes of consciousness" one of Time and the other of Space.² This story of the one Brahma dividing in two is no mere Oriental imagery for: "Tis thus at the roaring loom of time I ply, and weave for God the Garment thou see'st him by"³ Space and Time weave the fabric by which we see the garment - the expression of the Divine. Goethe's affirmation is indeed a precise scientific exposition of the fact of polarity.

So Space and Time are the gates through which we enter and perceive the phenomenal world. Music being successive in its mode of manifestation is allied purely to time; whilst architecture in which all things exist simultaneously is allied to space alone. And the other Arts partake of both time and space in varying degrees. In all arts there is a polarity. In music the major and minor modes; the chords of the dominant seventh and the tonic; dissonance and consonance. In speech, the vowel and the consonant; in painting the warm and the cool colours, in architecture the vertical column and the horizontal lintel.²

But now another aspect of divine law seems to pervade all nature, namely the Trinity. For two implies three: twilight comes between day and night, the child resolves the polarity between man and woman, in music there is a resolving chord between the dominant seventh and tonic, in architecture the arch is the

interface between the column and the lintel. Dualities and triplicities are not individual components of divine law or separate laws but rather the modus operandi or operating mechanism whereby unity - the implicate order - can become explicated through tension, and its resolution as triplicity, the child of duality. From triplicity emerges multiplicity which implies symmetry and balance.

So it stands to reason that when we look into Nature we see mirrored three aspects of Divine Law: an intrinsic sense of harmony and proportion, sometimes referred to as Sacred Geometry; correspondences at all levels on the basis that the same laws that make up the macrocosm are also mirrored in the microcosm; and correlations in that each part of nature is entangled with the rest of nature in what modern physics would term nonlocality. Let us see some examples of these.

NATURE MIRRORS THE DIVINE

Harmony - The Golden Mean

A harmony of proportion pervades Nature as also great art which mirrors the harmony in Nature. Known as the golden ratio, approximately equal to 1.62, it says that the whole to the greater part is as the greater to the lesser part. We see examples of these in the Greek Temples and in the human body. In great music, we find for example that Chopin's Etudes and Nocturnes are formally based on the golden ratio in that the biggest climaxes of both musical expression and technical difficulty invariably occur about two-thirds of the way into the piece.

David Bohm maintained that there is an inner, hidden, enfolded or implicate order analogous to Plato's intelligible realm that underlies the outer, unfolded or explicate order, analogous to

Plato's sensible realm. Not surprisingly then, we would expect the golden ratio to underpin the very core of life and the heart of matter. This seems to be the case. The DNA molecule has a length-to-breadth ratio of 1.62. Fig. 1 shows the remarkable agreement between the experimental values of the mass of atomic and subatomic particles and their theoretical values from the work of El Naschie⁴ who drew upon Bohm's Platonic insights and discovered that particles appear to be a "cosmic symphony", that their relationships form a harmonic musical ladder and a function of the golden ratio and its derivatives (like Bohm, El Naschie was nominated for the Nobel Prize).

The Golden Ratio at the very heart of matter

Subatomic particle	Theoretical mass from Golden Ratio, Φ (MeV)	Experimental value (MeV)
electron	$\sqrt{(10\Phi^2)}/10$ = 0.51166	0.511
neutron	$20\Phi^8$ = 939.574	939.563
proton	$20\Phi^8 \cos(\pi/60)$ = 938.28	938.272
quarks	Also in very close agreement	

MeV is mega electron volt $\Phi = 1.618$

Correspondences and Correlations in Nature

Pythagoras' remark: 'Music is Geometry' is borne out, for we can discern how the music of the spheres finds its echo in the human ear. A spiral nebula (such as Virgo) and the cochlea of the human inner ear are both spirals. Just as the spacings of the hairs along the spiral organ of Corti (the core component of the inner ear) determine what sound frequencies the ear detects, so points along the spirals of planetary nebula of our Solar system determine octaves and perfect fourths associated with the mean distances of the planets from the Sun.⁵

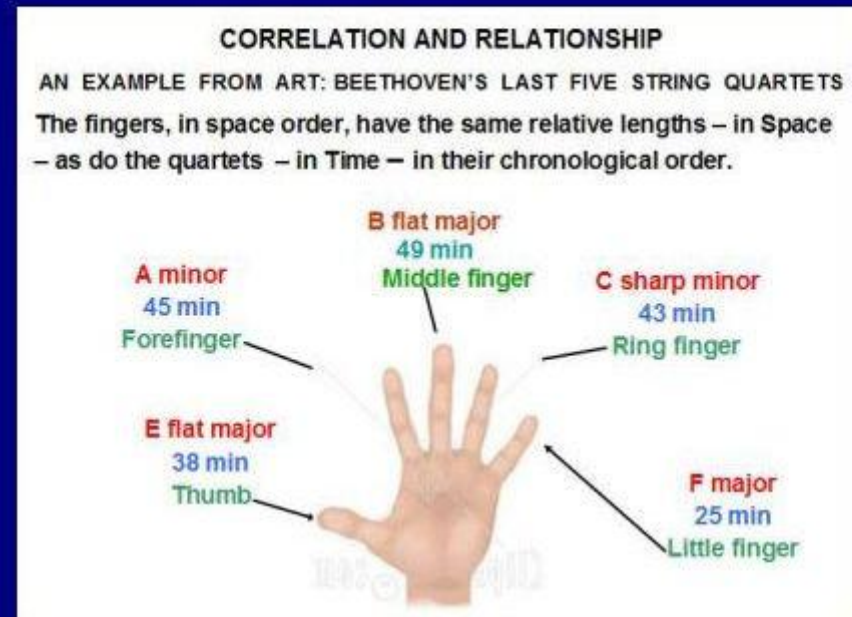
Next we see in Fig. 2 how human birth corresponds to cosmic birth.⁶

As Is the Great, So Is the Small Cosmic Birth and Human Birth – Their Correspondences

severely abridged from The Secret Doctrine

<i>Cosmic Process – The Upper Pole</i>	<i>Human Process – The Lower Pole</i>
The Cosmic Seed, the Monad which contains the whole Universe as the acorn the oak	The terrestrial Embryonic seed which contains the future man with all his potentialities
Vital principle of Ether (the blood of the Cosmic Body) nourishes everything on other Planets and Earth	The Allantois, a protrusion from the Embryo, conducts nourishment from mother to Embryo
The outer Crust of every sidereal body, or the Shell of our Solar System and Earth	The Chorion or Blastodermic Vesicle, the membrane of which form the physical man

In contemplating the perennial wisdom we discover correlations between things apparently unrelated. One of the things we find is that those transcendent glimpses of a divine order and harmony throughout the universe that vouchsafed the mystics and artists in their moments of vision are not intoxicated states of the mind but truly glimpses of reality. Such is the case with the last Five String Quartets of Beethoven. They form a group quite apart from his other twelve quartets and comprise some of the most advanced and mystically inspired music bequeathed to humanity. Although no masterpiece of Art can ever be created by consciously or mechanically following set rules, yet an analysis of any masterpiece shows that the artist having glimpsed a higher order of being, follows the rules "unconsciously" without knowing them. Sound, form, motion are mathematically related and correlated. Look at Fig. 3 and see how the fingers of the human hand, in space order, have the same relative lengths, in space, as do the five quartets, in time, in their chronological order.⁷ This is not mere coincidence or fabricating ratios. It demonstrates the correspondences and correlations we see in Nature and in great Art when the artist has glimpsed a divine order. Incidentally in addition to close study of the likes of Goethe, Schiller, Shakespeare and Plutarch, Beethoven assiduously studied the Eastern Hindu scriptures and transcribed portions from them. In his last days Beethoven said "Strange, I feel as if up to now I had written no more than a few notes", for the wellspring from which he drew his inspiration was truly infinite.



THE DIVINE IN TRADITIONAL AND MODERN TERMS

The Divine in Traditional Terms

In traditional, i.e. theological terms of Father, Son and Holy Ghost, there is no finer metaphor than Newton's to show that divinity pervades all beings. He asks us to imagine three bodies on top of one another. *A* is a heavy body, say a stone slab, bearing directly on two almost weightless bodies, *B* and *C*. There is then a force in *A*, a force in *B* and the same force in *C*.

But these are not three separate forces but *one* force originally in *A*, and by communication and descent, in *B* and *C*. Similarly, "there is divinity in the Father, divinity in the son and divinity in the Holy Ghost, not three separate divinities but one communicated down from the Father. And as in saying there is but one force, that in body *A*, I do not deprive Bodies *B* and *C* of that force which they derive from *A*, so by saying there is but one God, Father of all things, I deprive not the Son and Holy Ghost and all beings of that divinity they obtain from the Father".⁸ In traditional philosophical terms we recall the familiar division of Spirit, Soul and Body, or the more sophisticated sevenfold occult subdivision of nature and man.

The Divine in Modern Terms

Who or What is "God the Father"? Consciousness in Modern Terms. In religion, Islam talks of the 99 names of Allah, Zoroastrianism of the 101 names of Ahura Mazda: 99 and 101 being metaphors for the transcendental nature of deity. The Gita speaks of the limitless potentiality of the Lord in "precipitating" numberless universes while yet remaining undepleted by His manifestations.

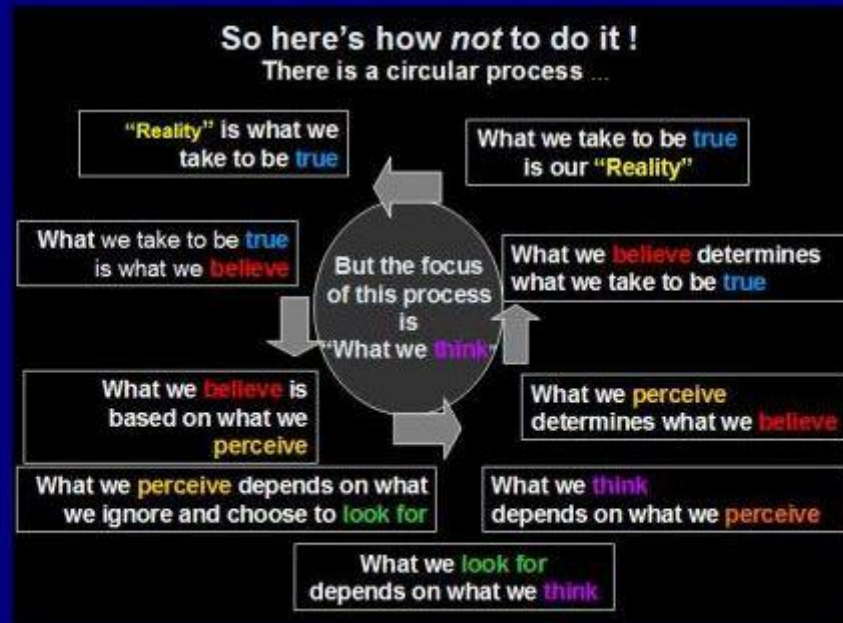
This limitless potentiality is recognized through the eyes of modern science as the *primacy of consciousness* - the infinite potentialities and possibilities of consciousness. So in simple, modern terms the theological or philosophical trinity as best understood as: Consciousness, the Morphogenetic Field (Vital Body) and Material Nature. It is high time we update our understanding of the Divine in scientific terms noting that quantum physics is the modern messenger or prophet of the divine.

This unitive and undivided character of consciousness shown by modern science is nonlocal. It is none other than the God- or Divine-consciousness as the agent of downward causation of the spiritual traditions espoused by such as Jesus, Buddha, Lao Tzu, the Sufis, Zarathustra and the Rishis of the Upanishads. These truths that our forbears discovered in their own ways, quantum physics has enabled us to re-discover through a combination of utmost theoretical rigour backed by a veritable arsenal of experiments with unprecedented precision - such as the laboratory experiments proving nonlocality, and the demonstration that conscious choice, even delayed choice, is crucial in the shaping of manifest reality not only in the microworld of particle physics but also in the macroworld.⁹

God or the Divine understood as "objectively defined cosmic or universal consciousness" is the view that is being forced on us by quantum physics with its unequivocal demonstration that consciousness is the ground of being.¹⁰ That being so, everything unfolds from consciousness, and matter consists of possibilities of consciousness itself and there is no such thing as dead matter.

Is there any hope for us struggling mortals to glimpse the Divine? Can wisdom be gained from drowning ourselves in books? Let us not say 'yes' or 'no'. Rather let's see how *not* to do it. Fig. 4 shows the circular process that occurs automatically in our minds, that is, until and unless we become consciously aware of our thought processes. The core issue is what we think: reality is what we think it to be.¹¹ Then what do we do? We recognize that reality is not opposed to, or against thought: it is simply beyond and above thought as Paul Brunton pointed out. As Einstein realized that our thought world grows as

an incessant escape from wonder, that is, thought moves us away from the what IS.



BRINGING IT ALL TOGETHER - SCIENCE, RELIGION, PHILOSOPHY AND ART

The ancient metaphor of Indra's Jeweled Net attributed to Tu-Shun illustrates the concept of interpenetration, interconnection and interdependence. Imagine a vast network of precious, glittering gems hanging over the palace of the god Indra stretching out infinitely in all directions. If we now arbitrarily select one of these jewels for inspection and look closely at it,

we will discover that in its polished surface there are reflected *all* the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.¹² Eastern sages realized this over 2,500 years before the beginning of particle physics.

What does Indra's Net means to us nowadays in the twenty first century? A scientist might say through painstaking intellection that particles are dynamically composed of one another in a self-consistent way, and in that sense can be said to "contain" one another. In other words, that Indra's Net is a metaphor for the quantum view that all particles exist potentially as different combinations of other particles. A poet/artist would rejoice "To see a world in a grain of sand, And a heaven in a wild flower, Hold infinity in the palm of your hand, And eternity in an hour".¹³ A Buddhist would affirm through meditation that each object in the world is not merely itself but involves every other object and in fact IS everything else. In every particle of dust, there are present Buddhas without number.

Finally a metaphysical philosopher would say through acute contemplation: "The creative source of the Divine Mind, hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom*".¹⁴

Drawing upon our own life experience and contemplation of the perennial doctrines let us inquire what Indra's Net means to us. Without resorting to sentimentality, does it mean that we are reflected in all others as all others are reflected in us? Can we truthfully ask "Am I my brother's keeper?"¹⁵

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Czech Republic

Denmark

Dominican Republic

Ecuador

Finland

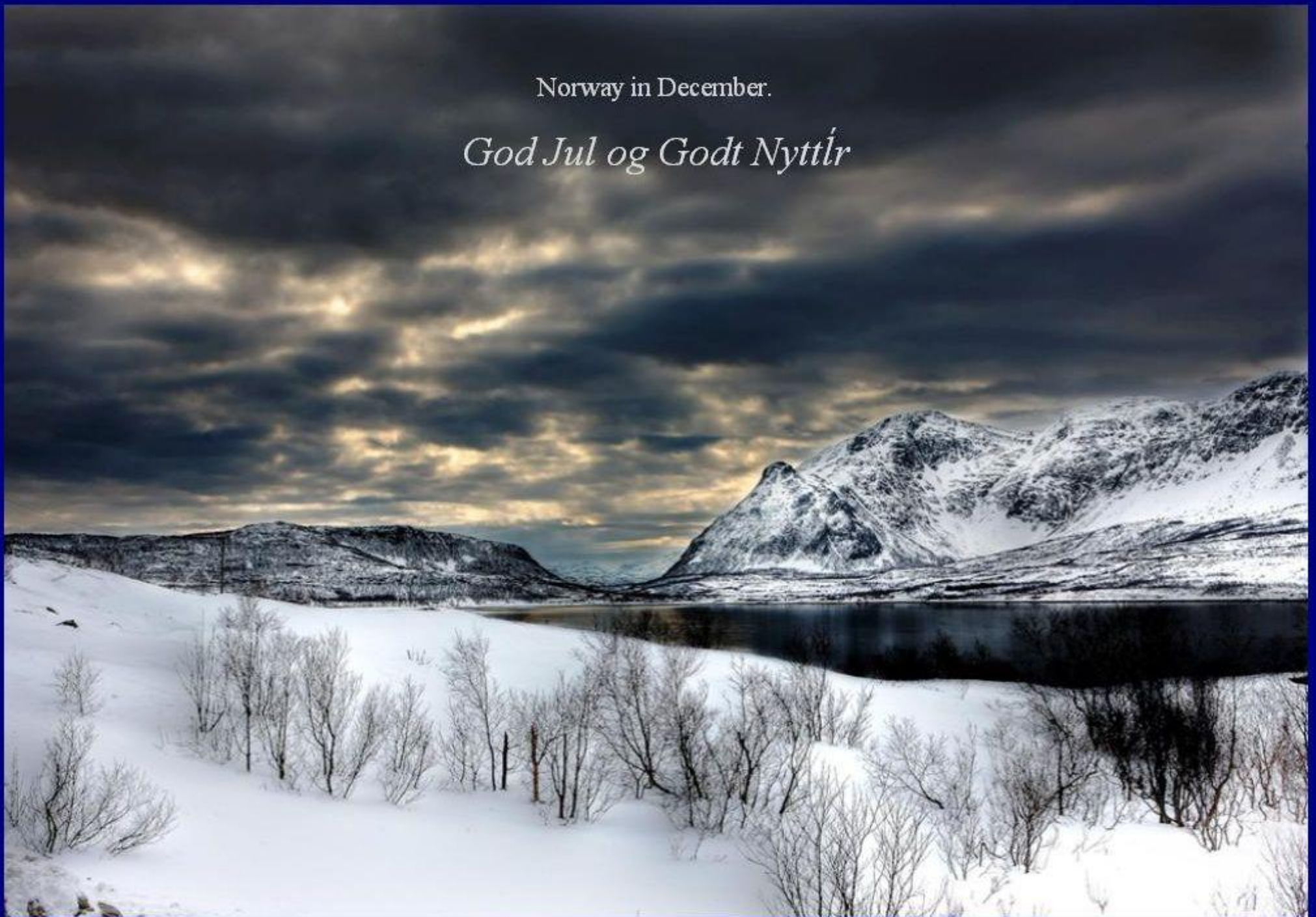
France

Gambia

Flags of countries where Theosophy Forward is read.

Norway in December.

God Jul og Godt Nyttår



Where is Theosophy?

by Dan Noga

In Theosophical circles, whether in group discussions, in literature, or on the internet, the question comes up again and again: What is Theosophy? There are endless different ways of answering the question, which is as it should be for something, which by its very nature, is immense, tending to blur more lines and erode more boundaries than it creates. After all, *theos sophia* synthesizes, integrates and harmonizes all of the various fields of inquiry that humanity embarks upon. We *should* have a hard time pinning it down succinctly, because once something is pinned down, it can't move; it becomes static and loses its essential vibrance. We *should* struggle to define it neatly - and no matter how many times we may reach the conclusion that this task is ultimately an impossible one, nonetheless, we *should* keep trying it, because the very attempt to do so forces us to expand our own horizons. The more we learn about Theosophy, the more there is to learn, and this only means that we learn more about ourselves and the universe every day. The exercise of defining Theosophy is an effective practice both mentally and spiritually, so long as we resist the urge to declare it complete. It seems that the Perennial Wisdom is forever accompanied by this "Perennial Question," which is fitting since Theosophy responds to so many of our vexing questions.

Still, I think that once in a while the exercise could benefit from a slight shift in perspective. Looking at the question in a slightly

different way can help us find even more avenues for understanding. One way this can be achieved is through a simple change in interrogatives: Instead of asking, "What is Theosophy?" we can ask: "Where is Theosophy?"

Sure, we can take care of this with a single word: Everywhere! In fact, this answer may be self-evident to some. However, if we leave it at that, we may gain nothing, and there is a lot to be gained from giving this question serious consideration. In fact, there's a very particular reason I feel compelled to bring the question up. As I've observed in the time I've spent in the TS, when newcomers arrive with questions, they are most often directed to some piece of writing. Perhaps we hand them a brochure or two, or direct them to texts such as Blavatsky's *Key to Theosophy*. Once they've gotten the basic idea and are ready to dive in, there's one direction in which everyone eventually gets pointed. Regardless of which branch of the TS we look at, this destination is a matter of course. The common "mother" of the modern Theosophical movement, the one without whom we wouldn't be asking these questions under the name "Theosophy," is HPB and all roads lead to her magnum opus, *The Secret Doctrine*.

When groups settle into routines and habits such as these they develop a particular mental atmosphere. This phenomenon is in many ways beneficial. Such consistent reference to a particular vehicle for conveying ideas allows the development of a tradition and culture that hold a remarkable stability over the course of time, and which in turn helps to ensure the survival of the vehicle. The ancients, having built their great monuments in mighty stone, ensured that those monuments would stand for millennia. I wouldn't think to discourage the preservation of

Theosophy by enshrining it in certain texts and continually using the ones that work best. On top of this, Blavatsky was an incredible human being with a very special gift for the assimilation, classification and expression of ideas from the simplest to the most confounding. She wrote with an eloquence and a poetry that deeply inspire the soul, girded by a penetrating reason and keenness of intellect that sharpen the mind of the reader.



Author Dan Moga (r) with his wife Karianne and family celebrating Norwegian Constitution Day. The women are dressed in Bunad; traditional clothing.

Nonetheless, I have a confession to make. I tend to resist making a complete study of *The Secret Doctrine*. It's ironic, because getting a taste of HPB's writings is one of the factors that made me gravitate towards the TS over some of the other groups that offer similar activities and share similar objectives. I loved her wit, and her shamelessly iconoclastic viewpoint. She was a rebel, which resonated with me because I have similar tendencies. Blavatsky was so very special, so very prescient, and before I joined the TS, I might have thrown myself headfirst into the SD. Once I spent some time as a TS member, though, I started to notice a pattern. With such an emphasis on studying a certain set of writings in particular, the groups seem to begin unconsciously identifying Theosophy with the books that convey it. When this persists long enough, it can even develop beyond a preference for a given source to a positive rejection of other sources that cast a different light on things. This is the opposite of the fierce independence that Blavatsky both displayed and explicitly encouraged. It's almost as if some of us would answer the question of "Where is Theosophy?" with, "Over there, in that book. It's all you need." One concession needs to be made here, for *The Secret Doctrine* is both immense and deep, and in order to come to understand it one must surely study it for years on end. A certain level of dedication and sustained focus is required to fully absorb what it has to offer. This is a blessing and a curse, for the more deeply one invests in a single source, be it *The Bible* or *The Secret Doctrine*, the more deeply one invests in the picture that it paints. As Theosophists we can be quick to point out when people of one religion or another seem too caught up in the unique details of their own cosmology. Do we make this same error when dealing with the cosmology Blavatsky set forth? Do we question it, or challenge our

interpretation of it? Do we take it literally and/or begin to believe in it? Is there room in our minds for other possibilities?

Theosophy would be nothing more than a flight of fancy, a mere item of relative interest, were it not capable of impacting our lives directly. Can we find Theosophy not only reflected, but also transmitted, in our daily lives? How many of us have found that just as Theosophy has added depth to our experience of the world, that paying close attention to our lives - to our family relationships, to our jobs, to our life's work - can also enrich our understanding of theosophy? In this regard, it has been my experience that even the relatively little study of Blavatsky's writings that I've done has gone a long, long way. One drop of essential sophia can fill an ocean-sized void in the mundane realm with new meaning.

Can we find Theosophy even in the modern media, saturated as they seem to be with content that seems to cater to everything *but* our more exalted spiritual principles? Are there certain shining diamonds to be found in the rough terrain of sitcoms, loud music and booming blockbuster films? Somewhere amidst the noise and distraction, the sensory barrage that appeals mainly to the desire nature, are there examples of movies, songs and TV episodes that offer us something more sublime? Perhaps some of the gold is actually mixed in with the dross, still waiting to be refined? As we apply the wisdom teachings in our lives and refine our own character, do we also begin to refine the world around us?

This is all nothing new - there are many who see the potential for movies and music to serve as newer vessels for the Ageless Wisdom - but should we overlook video games? Often trivialized as nothing more than a distraction for idle minds, the pastimes

of children, video games have evolved into something very different these days from the simple pixels of the originals. Today's games offer storylines as rich as the best movies, and even richer, for they incorporate an interactive dimension. A recurring theme in many games is a deep story in which the player plays a central role, and moral decisions must be made that effect the gameworld. I can hardly think of a better form of media in which to scatter nuggets of theosophy, though not necessarily labeled as such.

Look around, study the world around you as you would study the Stanzas of Dzyan, for even one day, and keep track of everywhere you see The Ancient Wisdom. If you haven't done this before, and you do it with an open mind, you will be pleasantly amazed.

Still, none of this should come as a surprise, because there is one reservoir, richer than all the rest, in which to find Theosophy. It is far deeper than it appears, incapable of being entirely exhausted, and its wide dispersal ensures the continued sustenance and presence of theosophy as long as humanity lives. In truth, every external source is but a reflection, a contrivance made to serve as a relay station, and it is the very reason that theosophy can be seen in so many other places, for it often radiates from this source into all our other works even without our conscious effort. Where is the best place to find Theosophy?

The heart.

This, perhaps, is the reason it is so easy to confuse other sources for the real deal: Every other source requires the mediation of the mind, and it is the tendency of the mind to

grasp, to wrap around, to dissect that which it encounters. Even the highest concepts presented to the mind, no matter the media, fall short because as long as we engage with Theosophy primarily at the mental level, we are kept by the mind's very nature from directly touching it. While the mind is adept at providing us with endless forms for containing, manipulating and applying it, those forms are in themselves artificial and lifeless without the essence that animates them. That essence flows from the heart. It is so very important to remember this, as it is the key to keeping Theosophy vital and living from one form to the next, from one era to all that proceed after it. When we open up our hearts and allow ourselves to be filled from within...that is when we become able to see and hear Theosophy everywhere we look. And every time we see it in a new place, we'll smile. It never gets old.



Germany



Great Britain



Greece



Hong Kong



Iceland



India



Indonesia



Iran



Ireland



Israel

Flags of countries where Theosophy Forward is read.

Sydney (Australia) in December.

Merry Christmas and Happy New Year



Living in the Eternal

by Shirley Nicholson

*There is a peace that passes understanding.
It abides in the hearts of those who live in the eternal.*

We live in an illusory world. Mountains, buildings, trees and flowers, even our own bodies seem substantial and real. Yet the Ancient Wisdom teaches that they are not. They are maya, illusion created by the quality of our minds that turns changing phantasmagoria into seemingly solid and lasting objects. Physics discovered that what seems solid rests on a reality of unimaginably small, constantly moving particles of electricity. But the illusion goes deeper than just physical objects. The familiar self that we know so well is also an illusion. We are surprised when we hear that our own minds have this seemingly magical power of creating a self. Yet sages throughout history have reported that our sense of being a separate, self-contained self is not ultimately valid. Our minds manufacture a self with individual likes and dislikes, particular views, a fund of information, all that makes us the apparent individual we think we are.

The truth is that at bottom we are a field of pure consciousness. Our varied experience and ordinary perception colors this basically colorless consciousness. Our conditioned minds lead us to believe that our sense experience and the experience of our thoughts and emotions happen to a consistent and steady

self. But introspection does not capture that constant, independent self. We can experience only the flux of changing thoughts, feelings, and perceptions. Our so-called personality is part of the phantasmagoria in which we live. We cannot nail down an abiding self in the flow.

Yet sages throughout history have attested to something permanent, unchanging, and Real, though subtle and hard to perceive. It might be glimpsed in stillness within when the mind and emotions are very quiet. Or it might be perceived in looking at something deeply. A rose is real to our senses - its glowing colors, its fragrance, even the pain the thorns can cause us. Yet we know that it is a passing phenomenon. The petals will wither and fall. Its fragrance will turn to the odor of decay. Yet there is something eternal in the rose. Its harmony of shape and contours and colors embody a beauty that resonates deeply within us. Even a magnificent work of art, like the Michelangelo's oversized statue of David, startles us to perceive an eternal archetype captured in stone.

Such experiences are momentary and subtle. However, there is a way of life that leads to living in state where the eternal is the constant background of our consciousness. This experience will eventually come to us all. It begins with developing two qualities noted in *The Voice of the Silence* and recognized by many traditions as essential for enlightenment - Viveka, discriminating wisdom, and Vairagya, non-attachment to the unreal.

Viveka is the ability to discriminate between the Real and the unreal, to sense the essence of things within the outer form. *At The Feet of the Master*, the little book of instructions from a Master to Krishnamurti as a young boy, says to learn to discriminate the God in everyone and everything. Annie Besant,

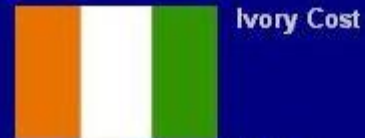
in her famous invocation, calls on the "hidden life vibrant in every atom." The Master's reference to "God" and Besant's "hidden life" in atoms are but expression of the Real, the eternal

If we honestly examine the things that we want, we will find that most of them feed our ego, our sense of being a separate individual, our false self. Such things have little value in the larger view of life. As we see more and more deeply, desire for the fleeting and impermanent drops away, and we are drawn to eternal values such as pure love that does not enhance our sense of self.

Viveka, true discernment, is the basis for freedom from the unreal and establishment in the Real. Vairagya, non-attachment to worldly things, sustains and encourages Viveka.

Non-attachment is not indifference, not being cold and uncaring. Rather it reveals the true value of each event in the larger scheme of things. It does not imply withdrawal from an active life but actively living in the world without attachment to it.

Viveka and Vairagya together can bring us to that place of peace that passes understanding where we are not shaken by passing events. We become established in pure consciousness, always anchored in the background Reality behind life's whirl. We learn to live in the eternal, in the Real.



Flags of countries where Theosophy Forward is read.

Reykjavik (Iceland) in December.

Gledileg jól og Hamingjusamur Nýtt Ár



Life after Life

by Marie Harkness

"Be brave for Truth and Brotherhood, and We shall be with you throughout the ages." (Jubilee)

Today many people believe they live only once on this earth and that when they die, a tally is taken of their good and bad deeds meriting reward or punishment. All who think deeply about life, who have seen for themselves numerous examples of exceptional childhood talent, must wonder why life bestows gifts on one person and not on another. Why some people have an aptitude for certain subjects, have a certain type of brain, can take life and whatever life throws at them in their stride and others cannot. Why some are born perfect, others with terrible afflictions. After some serious thinking, we come to realise that the only answer to this is ... that existence is a long, long journey to perfection, encompassing many lives. We realise that the gifts and skills that some people possess have been acquired by hard graft in former existences. Those possessing a certain detachment, wisdom and compassion have not suddenly acquired these virtues, but have through experience in past lives, evolved to their present state, an on-going process. We realise that in each lifetime we accumulate greater mental power, discrimination and coping skills and in time true spirituality. The Master M. has written:

"The pathway through earth-life leads through many conflicts

and trials, but he who does naught to conquer them can expect no triumph."

As Theosophists we realise that with each birth, all capacities and noble accomplishments are latent in us and manifest when conditions are right. In each lifetime we have to work out the samskaras. We have spent many lives acquiring and accumulating thus satisfying the small ego. With spiritual progress such attitudes, which we may like to think are behind us, can resurface in more subtle forms such as in seeking acknowledgement for energies spent, thanks for altruistic work done for the Society or a desire for recognition from the Masters or other Higher Beings. Through diligent efforts of study, meditation and service, and being inspired by the Masters' selflessness and Their deep compassion for humanity, we align ourselves with Them and become co-workers for Their cause, for Theosophy, not now by choice, but because there is simply no other way to go. We trust and follow our intuitions, and the driving force within us. Master KH advises:

"Try to realize that in occultism one can neither go back nor stop. An abyss opens behind every step taken forward'."

Then instead of the focus being on ... our feelings, on absorbing and accumulating for ourselves, even in subtler forms, it becomes second nature to harmonise, to pour outwards, to give of ourselves in all ways possible without expectation of return. We realise we have a duty to look after the health of the body giving it sufficient rest and nourishment, for it is a precious gift and instrument. It is said that there is more progress made spiritually while living in a body than without one. For significant spiritual development, what is needed is the threefold body, mind and spirit. The Buddhists call a lifetime on this earth 'The

Great Opportunity'. Our task now is to align with the Higher and partake in The great plan of the Hierarchy for the upliftment of humanity's consciousness and that of all the kingdoms of nature. Firstly there is conscious cooperation and pouring forth ... and then, through time, meditation and sincere effort, it becomes a part of our very nature.

Reincarnation explains all the incidents of people being born with certain capacities and benefits or the lack thereof. Lifetime after lifetime the soul gathers experience and through the strengthening of the mind as a valuable instrument, and its capacity to receive and retain knowledge, eventually the higher and lower consciousness become one as is the case with all the Masters of the Wisdom. They have blazed a trail or path for us to follow in Their footsteps.

We are all at different stages of life's journey and will be led to the Path best suited to us. T. Subba Row, an eminent occultist in HPB's time, spoke of two paths open to us, one the natural path of steady progress which the bulk of humanity take 'on which there is all-round and sure growth' and the other suited only 'for a few and specially organised and peculiar natures'. Those who travel the natural path at their own pace do not 'suffer in the same way' and they will eventually succeed. The second Path, the Path of Initiation, is 'meant only for certain people because it is a forcing process.' The pupil receives assistance to attain prematurely a 'knowledge of his spiritual nature'. Through a special relationship between Master and pupil, the 'Adept directs through the pupil various occult forces' which hasten his growth. He gave an analogy explaining how the natural route, taken by the majority, goes around the mountain and keeps going round in a spiral until the top is eventually

reached. The quicker Path goes straight up the mountain and at each point where the straight route dissects that of the round path, there is an initiation, and so on and upwards until the summit is reached. It is said that it is better for us not to seek this 'razor-edged' Path with more intense suffering and a faster settling of accounts, as one must be ready for it but ... 'if it finds you well and good'. What is needed is the talisman of 'a perfectly unselfish, self-forgetting, self-annihilating devotion to the religious good of humanity, a self-abnegation which has no end forever.'

Today our readiness for the Path, for Initiation, is assessed by how we cope with life's daily tasks and trials. C.W. Leadbeater once said that it wasn't what circumstances are to us that's important, it's what we are to them. We are encouraged, not to retreat to some cave or mountain top, as has happened in former times, but to be in the thick of things, to mingle and work with and for other people and by so doing we are helping them, the community and the surrounding area. When we are ready we sound a password, which in reality is a soul vibration of absolute brotherhood of life sounded through our daily service. It is this vibration that links us with the Masters and the Angelic Realm.

Meantime we must grow 'unconsciously as the flower grows'. In *Light on the Path* we find:

"It must be the Eternal that draws forth your strength and beauty, not desire of growth".

Yet we must have courage and trust that strengthening guiding light within us. Instruction and guidance will come as we need it. Master M. said:

"Have faith in your soul power, and you will have success."

It may take us many lifetimes to attain perfection but the daily striving to live each moment with full awareness, with heartfelt gratitude for opportunities, experience and blessings received, makes it a journey well worth living. We can but try our best and pay heed to the words of the Lord Maha Chohan:

"No messenger of truth, no prophet has ever achieved during his lifetime a complete triumph, not even Buddha."



Netherlands Antilles



New Zealand



Norway



Palestinian Territories



Panama



Peru



Philippines



Poland



Portugal



Romania



Russian Federation

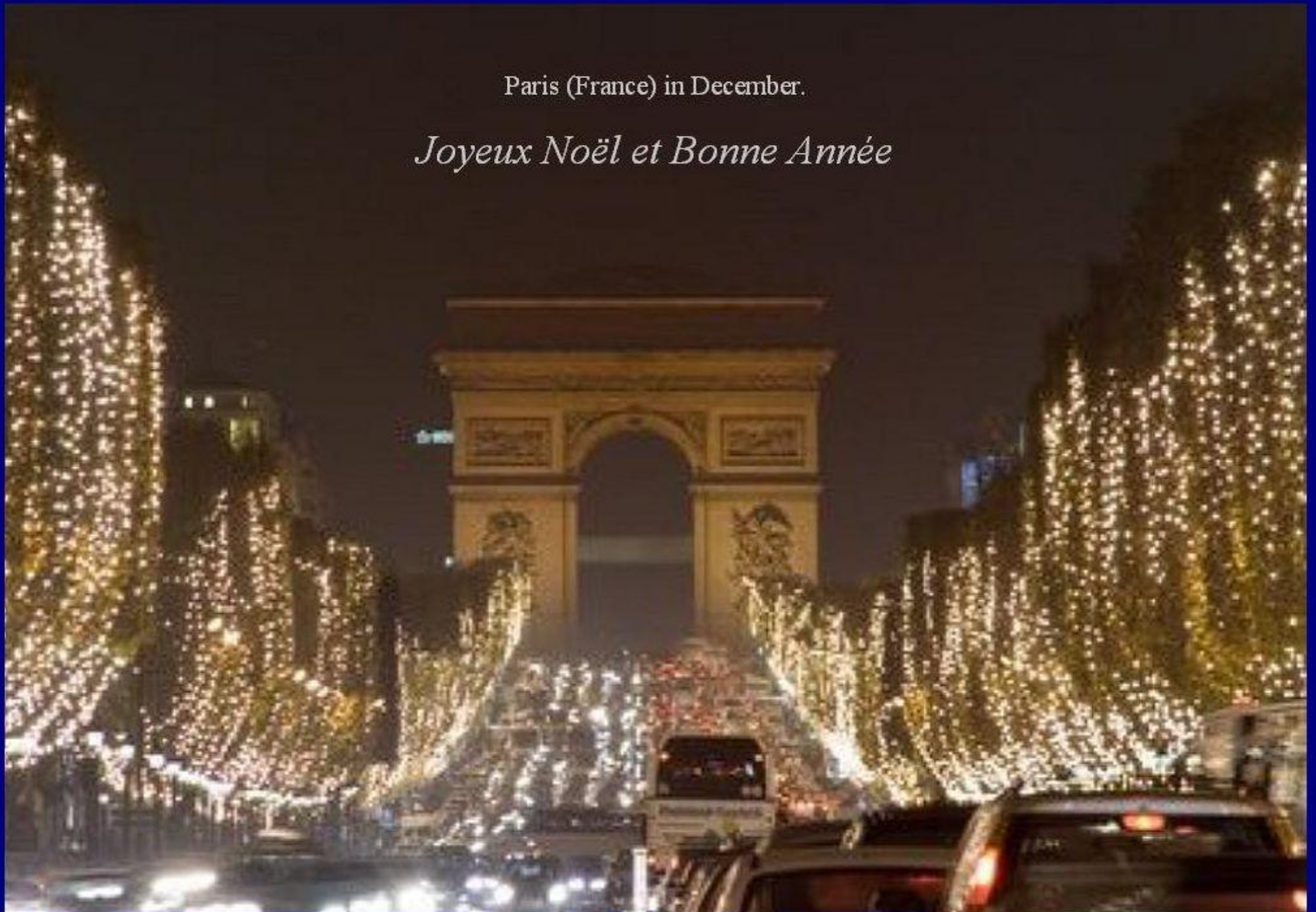


Saudi Arabia

Flags of countries where Theosophy Forward is read.

Paris (France) in December.

Joyeux Noël et Bonne Année



Papa Panov's Special Christmas

Leo Tolstoy, or Count Lev Nikolayevich Tolstoy (September 9 1828 - November 20 1910), was a Russian writer widely regarded as among the greatest of novelists. Tolstoy's further talents as essayist, dramatist, and educational reformer made him the most influential member of the aristocratic Tolstoy family. *Papa Panov's Special Christmas* was originally written in French by Ruben Saillens, and then translated into English by Tolstoy. This is a very thoughtful story, based on the Bible text 'I was hungry and you gave me food, I was thirsty and you gave me water' which Jesus used to make us understand how we should serve him by serving each other. The story of Papa Panov is an excellent way to introduce young children to the principles of kindness.

Papa Panov's Special Christmas

It was Christmas Eve and although it was still afternoon, lights had begun to appear in the shops and houses of the little Russian village, for the short winter day was nearly over. Excited children scurried indoors and now only muffled sounds of chatter and laughter escaped from closed shutters.

Old Papa Panov, the village shoemaker, stepped outside his shop to take one last look around. The sounds of happiness, the bright lights and the faint but delicious smells of Christmas cooking reminded him of past Christmas times when his wife

had still been alive and his own children little. Now they had gone. His usually cheerful face, with the little laughter wrinkles behind the round steel spectacles, looked sad now. But he went back indoors with a firm step, put up the shutters and set a pot of coffee to heat on the charcoal stove. Then, with a sigh, he settled in his big armchair.

Papa Panov did not often read, but tonight he pulled down the big old family Bible and, slowly tracing the lines with one forefinger, he read again the Christmas story. He read how Mary and Joseph, tired by their journey to Bethlehem, found no room for them at the inn, so that Mary's little baby was born in the cowshed.

"Oh, dear, oh, dear!" exclaimed Papa Panov, "if only they had come here! I would have given them my bed and I could have covered the baby with my patchwork quilt to keep him warm."

He read on about the wise men who had come to see the baby Jesus, bringing him splendid gifts. Papa Panov's face fell. "I have no gift that I could give him," he thought sadly.

Then his face brightened. He put down the Bible, got up and stretched his long arms to the shelf high up in his little room. He took down a small, dusty box and opened it. Inside was a perfect pair of tiny leather shoes. Papa Panov smiled with satisfaction. Yes, they were as good as he had remembered- the best shoes he had ever made. "I should give him those," he decided, as he gently put them away and sat down again.

He was feeling tired now, and the further he read the sleeper he became. The print began to dance before his eyes so that he closed them, just for a minute. In no time at all Papa Panov was fast asleep.

And as he slept he dreamed. He dreamed that someone was in his room and he knew at once, as one does in dreams, who the person was. It was Jesus.

"You have been wishing that you could see me, Papa Panov," he said kindly, "then look for me tomorrow. It will be Christmas Day and I will visit you. But look carefully, for I shall not tell you who I am."

When at last Papa Panov awoke, the bells were ringing out and a thin light was filtering through the shutters. "Bless my soul!" said Papa Panov. "It's Christmas Day!"

He stood up and stretched himself for he was rather stiff. Then his face filled with happiness as he remembered his dream. This would be a very special Christmas after all, for Jesus was coming to visit him. How would he look? Would he be a little baby, as at that first Christmas? Would he be a grown man, a carpenter - or the great King that he is, God's Son? He must watch carefully the whole day through so that he recognized him however he came.

Papa Panov put on a special pot of coffee for his Christmas breakfast, took down the shutters, and looked out of the window. The street was deserted, no one was stirring yet. No one except the road sweeper. He looked as miserable and dirty as ever, and well he might! Whoever wanted to work on Christmas Day - and in the raw cold and bitter freezing mist of such a morning?

Papa Panov opened the shop door, letting in a thin stream of cold air. "Come in!" he shouted across the street cheerily. "Come in and have some hot coffee to keep out the cold!"

The sweeper looked up, scarcely able to believe his ears. He

was only too glad to put down his broom and come into the warm room. His old clothes steamed gently in the heat of the stove and he clasped both red hands round the comforting warm mug as he drank.

Papa Panov watched him with satisfaction, but every now and then his eyes strayed to the window. It would never do to miss his special visitor.

"Expecting someone?" the sweeper asked at last. So Papa Panov told him about his dream.

"Well, I hope he comes," the sweeper said, "you've given me a bit of Christmas cheer I never expected to have. I'd say you deserve to have your dream come true." And he actually smiled.

When he had gone, Papa Panov put on cabbage soup for his dinner, then went to the door again, scanning the street. He saw no one. But he was mistaken. Someone was coming.

The girl walked so slowly and quietly, hugging the walls of shops and houses, that it was a while before he noticed her. She looked very tired and she was carrying something. As she drew nearer he could see that it was a baby, wrapped in a thin shawl. There was such sadness in her face and in the pinched little face of the baby that Papa Panov's heart went out to them.

"Won't you come in," he called, stepping outside to meet them. "You both need a warm by the fire and a rest."

The young mother let him shepherd her indoors and to the comfort of the armchair. She gave a big sigh of relief.

"I'll warm some milk for the baby," Papa Panov said, "I've had children of my own - I can feed her for you." He took the milk from the stove and carefully fed the baby from a spoon, warming

her tiny feet by the stove at the same time. "She needs shoes," the cobbler said.

But the girl replied, "I can't afford shoes; I've got no husband to bring home money. I'm on my way to the next village to get work."

Sudden thought flashed through Papa Panov's mind. He remembered the little shoes he had looked at last night. But he had been keeping those for Jesus. He looked again at the cold little feet and made up his mind.

"Try these on her," he said, handing the baby and the shoes to the mother. The beautiful little shoes were a perfect fit. The girl smiled happily and the baby gurgled with pleasure.

"You have been so kind to us," the girl said, when she got up with her baby to go. "May all your Christmas wishes come true!"

But Papa Panov was beginning to wonder if his very special Christmas wish would come true. Perhaps he had missed his visitor? He looked anxiously up and down the street. There were plenty of people about but they were all faces that he recognized. There were neighbors going to call on their families. They nodded and smiled and wished him Happy Christmas! Or beggars - and Papa Panov hurried indoors to fetch them hot soup and a generous hunk of bread, hurrying out again in case he missed the Important Stranger.

All too soon the winter dusk fell. When Papa Panov next went to the door and strained his eyes, he could no longer make out the passers-by. Most were home and indoors by now anyway. He walked slowly back into his room at last, put up the shutters, and sat down wearily in his armchair.

So it had been just a dream after all. Jesus had not come.

Then all at once he knew that he was no longer alone in the room.

This was not dream, for he was wide awake. At first he seemed to see before his eyes the long stream of people who had come to him that day. He saw again the old road sweeper, the young mother and her baby, and the beggars he had fed. As they passed, each whispered, "Didn't you see me, Papa Panov?"

"Who are you?" he called out, bewildered.

Then another voice answered him. It was the voice from his dream - the voice of Jesus.

"I was hungry and you fed me," he said. "I was naked and you clothed me. I was cold and you warmed me. I came to you today in every one of those you helped and welcomed."

Then all was quiet and still. Only the sound of the big clock ticking. A great peace and happiness seemed to fill the room, overflowing Papa Panov's heart until he wanted to burst out singing and laughing and dancing with joy.

"So he did come after all!" was all that he said.



Senegal



Singapore

Flags of countries where Theosophy Forward is read.

Bled (Slovenia) in December.

Vesel Božič in srečno novo leto





Slovakia



Slovenia



South Africa



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Ave Maria

Ave Maria is a popular and much-recorded setting of the Latin text, originally published in 1853 as *Meditation sur le Premier Prelude de Piano de S. Bach*.

Ave Maria Gratia plena
Maria Gratia plena
Maria Gratia plena
Ave, ave dominus
Dominus tecum

Benedicta tu in mulieribus
Et benedictus
Et benedictus fructus ventris
Ventris tui Jesus

Ave Maria
Ave Maria Mater dei
Ora pro nobis peccatoribus
Ora, ora pro nobis
Ora ora pro nobis peccatoribus

Nunc et in hora mortis
In hora mortis, mortis nostrae
In hora mortis nostrae
Ave Maria!

Sarah Brightman



<http://www.youtube.com/watch?v=v9HkiIVr944>

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