

Theosophy

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Forward

the 21st
century

Special Edition

Pearls of Joy

Dedicated to the memory
of Joy Mills

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.

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Pearls of Joy

Foreword

Pearls of Joy is the title of this small booklet dedicated to the memory of Joy Mills, a great Theosophist, teacher and human being. Those who were fortunate enough to know her, work with her or study under her guidance will agree that words cannot describe this compassionate, wonderful and unforgettable Theosophical giant.

This E-book contains a unique in-depth interview with Joy and a number of quotations.

Joy served as President of the Theosophical Society in America from 1965–1974, and then as international Vice President in Adyar, India from 1974–1980. During 75 years of membership, Joy taught numerous courses, lectured in over 50 countries and authored several important books.

As a lecturer, with her recognizable and sonorous voice she excelled and was able to touch people's hearts, whilst as a teacher she had the great gift to fully share with her students that what she herself had learnt over the many years of profound study.

Must sincerely thank Kathy Gann, Janet Kerschner and Anton Rozman for making this publication possible.

Jan Nicolaas Kind



Joy Mills
October 9, 1920 - December 29, 2015

Pearls of Joy

An in-depth interview with Joy Mills conducted between March and May, 2009.
Interviewer: Kathryn Gann with the assistance of Dave Ely.

Question 1: You've given your entire life to serving others through The Theosophical Society. Have you had any regrets about the life you chose?

Answer 1: None whatsoever! It has been a rich and privileged life, for I've always felt it a privilege to work for the Society, and the opportunities afforded me have been enormous. Not that it has always been easy, of course, for there have been many times when the work was difficult, when doubts assailed, when the journey was a lonely one. But always, too, there have been wonderful times, deepening friendships, inspiring associations, treasured relationships. So, as I reflect on all the years, I realize that I would not change any of the experiences, and I've learned so much even out of the darkest times!

Question 2: You first arrived at The Theosophical Society in America in 1940; what was the atmosphere in the TS at that time, as the world braced itself for war?

Answer 2: My first visit to Olcott was in the fall of 1938 or the spring of 1939, not certain which. I had just begun reading and studying some of Annie Besant's books that were in the college library, and in our Young Theosophists group, we had studied HPB's *The Key to Theosophy* and also Jinarajadasa's *First Principles of Theosophy*. As it happened, my speech Professor at college was a member of the TS, and in late 1938 or early 1939, she drove a group of us down to Olcott (from Milwaukee) for a public lecture. As I say above, I didn't actually join the TS until summer 1940, but for some two years I had been attending meetings, studying, and had even visited Olcott.



Joy Mills in 1943

What was the atmosphere? Well, of course, the war had broken out (in late 1939), although the U.S. did not join until after that fateful day, December 7, 1941, when Pearl Harbor was bombed. However, the atmosphere in the Society at that time was one of a commitment to the cause of the allies. We were very much aware that the Society's leaders - George Arundale was International President; Sydney Cook was National President - were behind the war effort. Dr. Arundale, who was such a dynamic person, enthusiastic over young people in the Society, giving them so much support, was writing editorials and even publishing a small newsletter in addition to being editor of *The Theosophist*, was calling on the young Theosophists particularly to realize that we could help by being "invisible helpers" at night (when asleep), helping those being killed in the war to awaken on the other side. Of course, it was my generation that comprised the ones involved in the first war-time draft in this country, and with Dr. Arundale's "call to arms" almost, it was a rather heady time in the TS. We were all involved in one way or another.

After I joined the TS, or a couple of years later, I became president of the Young Theosophists of America, and we published a little magazine (but by that time I was on the staff at Olcott, as I joined the staff in June, 1942); one project was putting members who were in service (Army, Navy, etc.) in contact with members (mainly women) at home, a kind of "pen-pal" arrangement, to keep young Theosophists in the services in contact with young Theosophists at home!

Dr. Arundale, by the way, was always announcing some "campaign" or other: there was a "Campaign for Brotherhood" for one, I remember, but there were others also. And as Young Theosophists, we all dreamed - and even planned - to get to Adyar one day! Well, the one who introduced me to Theosophy - Caroline Tess who became Caroline Ross - did get there and spent a couple of years at Adyar; I too made it, and that is another story.

Question 3: You've studied and taught Theosophy your whole life; what is your favorite Theosophical teaching?

Answer 3: My favorite teaching? The nature of the human being; human potential, the unfolding of consciousness; the life to be lived. Live the life, if you would come to the wisdom, said HPB. So how does one live the life? The importance of dharma, fulfilling one's responsibility in helping others.



Joy Mills and Vera Reichers – July 1953

Question 4: You have lectured in over 60 countries. At times, it must have taken a lot of courage; have there been any situations in which you felt endangered?

Answer 4: You ask if there were any situations in which I felt “endangered.” Not really, although there were some occasions in my travels when I felt uncomfortable as a white woman traveling alone. Perhaps the most uncomfortable situation was in West Africa, particularly on the occasion of my visit to Lagos in Nigeria, alone in a hotel, and again in a hotel in Monrovia, Liberia. Members visited me, of course, and in Monrovia the small group of members came each evening, crowding into my hotel room and full of questions! It was quite an experience, one I shall never forget. However, during the day (I had to stay there four days, as I had missed the scheduled flight from Monrovia to Buenos Aires and as there were only two flights a week, I had to wait for four days for the next flight) I was on my own. As the food at the hotel was not much to my liking, I would go out to explore if there were any restaurants in the area that might offer a better menu. I am sure there were some inquisitive glances as to why a lone white woman would be wandering about!

Question 5: Of all the Theosophical writers and teachers, who has inspired you the most?

Answer 5: Who inspired me the most? Well, first it was Mary K. Neff, with her stories of life at Adyar, her enthusiasm for *The Mahatma Letters* (she did one of the early chronologies, which while quite inaccurate in some respects still was most useful, and Virginia Hanson whose further research produced the chronology used now did find Neff’s version very helpful), her stories about what she had discovered in the archives at Adyar; she certainly whetted my appetite for Theosophical history as well as study!

Then, very much and most important in my theosophical life, was Clara Codd, who came to the States (and to Olcott) in 1946, soon after the war ended; she had spent the war years in South Africa. We became fast friends, and Clara it was who said, “Joy, you must give your life to the Society!” She inspired me to work for the Society, a truly beautiful person who spoke from the heart. Her enthusiasm for the Masters was so profound and deep! Well, there were many others; later, after I came to know him, Sri Ram, of course, and also Krishnaji



Perkins staff at Olcott in 1958, Joy sits on the far right

QUOTE BY JOY MILLS

We eagerly embrace the Theosophical philosophy in an effort to free ourselves from past conditioning, for our studies open new vistas that promise true freedom of thought.

From: One True adventure, page 170

[Jiddu Krishnamurti], who certainly broadened my view of Theosophy, expanded my consciousness.

Question 6: What is your fondest wish for The Theosophical Society in the future?

Answer 6: My “fondest wish for the Theosophical Society in the future”: I suppose I would say that I trust the Society will never lose sight of its roots in the Wisdom-tradition and never falter in its direction and purpose as so magnificently defined by its founders, Blavatsky and Olcott, and by those Great Ones, the Masters of Wisdom, to whom they gave full allegiance. While the expression of the Wisdom may change with the times, the essential message should remain the same, I would hope, so that those seeking a deeper meaning to life, seeking to understand themselves and the world about them, may discover that Wisdom.

Question 7: At the time of its founding in 1875, one of The Theosophical Society’s roles was to bring eastern wisdom teachings to the western world. What do you think the role of The Theosophical Society might be now and in the future?

Answer 7: “...the role of the Society now and in the future”: To continue the work so nobly begun by our Founders and carried forward by every successive generation, to make known the great truths of an ageless wisdom, to work for the ideal of universal brotherhood of all humanity, to aid suffering humanity by pointing to the causes, not simply the symptoms, of humanity’s problems.

Question 8: What advice would you give to a new student of Theosophy?

Answer 8: “advice...to a new student of Theosophy”: Study the original literature of the Society, so that you may learn what are the key principles of the theosophical philosophy, and, above all, see how those great truths apply to your life, so that living Theosophy you may become an example for others who may be seeking to know the meaning and purpose of existence.

Question 9: How did you first find Theosophy?

Answer 9: In early 1938, I was a freshman in college (then called Milwaukee State Teachers College; it is now the University of Wisconsin-Milwaukee). However, I was in a second year German class, a rather small class; one of the other students (who was actually a sophomore) with whom I struck up a



Joy on the sofa between the Pearsons

QUOTE BY JOY MILLS

A true generosity of spirit, combined with right or harmonious conduct, calls for a patience that never expects anything, that is content to wait on the right moment that never fears new situations.

From: From Inner to Outer Transformation, page 88

friendship turned out to have just joined the TS. Our friendship really began over a mutual interest in poetry and philosophy, as we discovered, and in sharing that interest it soon came out that she was studying Theosophy. She invited me to a meeting of the Milwaukee Lodge (the whole incident is too long a story, but in brief it was supposed to be a dramatic production of the Rubaiyat of Omar Khayyam - which turned out to be something of a fiasco); then the college library had a number of books by Annie Besant, so I began reading those. At the time I was living with my mother (my father having died just a few months before), and when I mentioned my new interest, she was quite opposed, but that too is another story. Anyway, I continued reading and studying the books on theosophy available in the college library and began attending some of the public meetings of the Milwaukee Lodge. The first major speaker that I heard was Mary K. Neff, an American who had just returned from several years of residence and work at Adyar. (Actually we became very good friends and some years later, on her death here in Ojai, she left me her notebooks which - together with her library - are in the library and archives at Olcott.) So, although I did not actually join the Society until 1940, I had been studying Theosophy for about two years before joining, attending Lodge meetings and actively participating in a very active Young Theosophists group in Milwaukee.

Question 10: Your name, "Joy," certainly lends itself well to the life you have lived and the work you have done. Is there a story behind how your parents chose that name?

Answer 10: You ask about my name; the story behind my name is quite a simple one. Joy was a family surname, Irish, and then my mother was named "Mary Joy," but always called "Mary." I was given her name, so my full name is "Mary Joy," and early on was called by the full name. Soon, however, it was condensed to just "Joy."

Question 11: Many people comment that, despite your advancing years, your mind is open, and your thinking remains fresh and agile. What's the secret to keeping one's mind open so our thoughts will not become too rigidly fixed?

Answer 11: It is essential, I think, to keep an open mind on all subjects, and I have always encouraged people to inquire, probe deeply, into whatever subject is of interest to them. For myself, I have sought to learn more in the



Joy in the President's office

QUOTE BY JOY MILLS

Only when wrong and distorted views concerning the world and ourselves are abolished, are we able to give attention to the reality that underlies all the phenomenal maze of existence.

From: One True Adventure, page 200

various areas that mean most to me. Keep the mind active and fresh, in so far as one can. Of course this does not mean that one permits the mind to wander off in all directions! I do have some firm convictions, but I enjoy listening to the views of others, questioning other points of view to determine what they may add to or differ from my own perception of things. I read as widely as possible, and perhaps that has helped me in keeping an open mind.

Question 12: What do you think is the best way to introduce people to theosophy when you first meet them? Where do you start?

Answer 12: How to introduce people to Theosophy? Much depends on the individual to whom I am speaking. If someone, whom I do not know, asks me about Theosophy, I first try to find out what their interest may be. For example, if it is just curiosity, then my response is very general. If the interest is from the point of view of some personal problem, my response may be to point up how Theosophy or theosophical ideas have helped me in my personal life. If the individual is particularly interested in, let us say reincarnation, then I respond with some statement on that subject. Or if the person is a scientist, then I try to point up the logic of Theosophical concepts. Of course, when I have given classes on basic Theosophy I usually have used one of our basic, introductory texts, trying always to make the concepts as practical for daily life as possible.

Question 13: Is there a particular type of meditation that you recommend to beginning students?

Answer 13: Meditation for beginners: I recommend simple breathing exercises, mindful breathing as emphasized by Thich Nhat Hanh and the Buddhist tradition. Then I may also recommend that one take a “seed thought,” a sentence or idea from some spiritual text, and give attention to it, concentrate on it (to learn concentration), holding the mind as steady as possible. Again much depends on the individual to whom I am speaking. I have given classes on meditation, using a variety of methods, suggesting that each participant try out the various methods to find the one that seems most helpful to them personally.

Question 14: It's often said that traveling the world broadens one's viewpoint, and you've certainly traveled extensively and met people from many different cultures. As you've encountered cultural diversity around the world, how has this affected your view of the Theosophical teaching that humanity is a brotherhood?



Joy in Rio de Janeiro in 1973

QUOTE BY JOY MILLS

Perhaps it is not so much that wisdom has to be awakened, but that we have to come awake to ourselves, to the wisdom that is present because we become one with it. So the process is a kind of clearing of the field so that we can come awake. There is no longer the mist, the obscurity, the clouds.

From: From Inner to Outer Transformation, page 22

Answer 14: Indeed traveling the world does broaden (and deepen) one's perspective on life, and I have been richly privileged to have visited so many countries on nearly every continent (except Antarctica!). Frequently, of course, I have been entertained in the homes of members in the various countries, and so have had an opportunity to experience the culture of the country in a very direct and intimate manner. All of my experiences in travel, meeting peoples of different cultures, ethnic backgrounds, different religions, has made me ever more aware of the importance of brotherhood, the need for all humanity to understand each other, to act in a spirit of understanding, of brotherhood. We need to be open to understanding the views of others. The ideal of brotherhood, true brotherhood, is central to Theosophical work, I think.



Joy at her best: teaching at Krotona in the early 1980's



Joy the teacher

Quotes by Joy Mills

One True Adventure (OTA)

Because we do not know the full potential of which we are capable, we can never fully define and certainly can never limit the boundaries of the self. Such is the Theosophical vision: the Spirit and the Soul as its reflection, acting through the body, is a center of consciousness whose growth and splendor have no limit. OTA pg. 103 - on "The Mystery of Human Identity"

This is the supremely human task, to see things as they really are, to rid ourselves of the illusions brought on by selfish motives, to lift ourselves out of the sham world of hypocrisy and cant, to straighten out our values, and through awakening of the creative potential within us, to bring about a new vision of a world in which peace and brotherhood are the norms of existence. OTA pg. 124 - on "The extraordinary nature of the ordinary mind".

It is the stable mind, the mind, crystal clear, reflecting the light of wisdom, the mind that through the exercise of extraordinary nature can visualize and therefore bring into existence the noble society of which we dream. OTA pg. 124

It is from the stuff of images that we create our world, just as ourselves were "imaged forth" into time and space from the "stuff" of the Universal Mind. OTA pg. 125

By thought, we create the virtual reality in which we live and when thought is uncluttered, free, unfettered by desire and egoism, the virtual reality we create is closer to the one true reality out of which all existence emerged. OTA pg. 123

Love, brotherhood, and infinite caring - however it be named, this is the conscience that must prevail if the world is to be made whole. OTA pg. 165

Theosophical principles concerning the universe and the human, Theosophical principles enunciated from time immemorial, must be validated, authenticated, by our lives. OTA pg. 177



Joy and her closest friend and Theosophical colleague, Virginia Hanson

QUOTE BY JOY MILLS

For every birth, a death is required and the great arc of life, even in a single incarnation, contains many rebirth moments if we are willing to face and to endure the countless deaths the little self must experience if it would become transformed into the vehicle of the One Self.

From: From Inner to Outer Transformation, page 92

Here is the great work, the work of theurgy to which we are called, the true work of Occultism which is altruism. OTA pg. 179

We may not always be able to verbalize our realizations or even communicate the depth of our understanding to others, but our lives must finally reflect what we know. OTA pg 198

We have been given magnificent aims to set before ourselves. The purpose of the Objects is clear: to remind us constantly of why we are here, not just as members of the Society, but as men and women walking the ways of humankind towards the gods. OTA pg. 229

The heroic journey, the great adventure on which we are embarked, is the journey of our soul through our humanity to the realm of the gods; it is the journey from the bondage of non-knowing to the nirvanic freedom of luminous wisdom; it is the adventure of the spirit involving both a descent into hell and the ascent into heaven, stages symbolized in all the mystery schools and re-experienced in our lives as the painful and happy moments produced by our own thoughts, feelings, and actions. OTA pg. 231

From Inner to Outer Transformation (FIOT)

We sometimes feel that if we can transform the world then all will be well but unless something has occurred within us, there can be no outer transformation and so the progress is in a sense that we live what we believe. We make it living. FIOT pg. 7-8

Only in the human stage does consciousness become reflective upon itself and therefore self-conscious decision and effort become not only possible but constitute the privileged choice and the responsible act of every human being. We must choose: responsibility is there. FIOT pg. 9

Part of our human responsibility therefore is in the very changing of the life-atoms, which compose the physical body, and their transformation also for we are constantly giving off life-atoms or exchanging life-atoms for new ones. We are sitting in each other's protoplasmic soup. FIOT pg. 11

Our immediate task is to effect within ourselves such a transformation as will



Joy Mills in the middle with on the left Grace Knoche and on the right Dorothy Abbenhouse in 1991

QUOTE BY JOY MILLS

We must learn to speak the language of our humanity, of our humanness, so that we can speak to each other, not about things, about technical achievements, technological advances but in the truly human language of the heart. Such speech, of course is not alone of words; it is a language of one's intimate being given expression in the total communication of ourselves to others.

From: One True Adventure, page 60

bring about the birth of a new being, a new individual, for only then can we effect that global transformation that will result in a new world. A natural outgrowth of any inner transformation is our conduct and behavior in the world, for inevitably we act out what we believe and what we are. Further, our perception of others and the world about us affects what we see. As our vision alters, so will the world change. FIOT pg. 13

Our task on this path of transformation is to come to that deepest consciousness, that fundamental nature within, when a Voice can be heard out of the Silence. But how often we fall asleep before that voice is heard. FIOT pg. 28

At every level of the non-differentiated is present in the differentiated. So Atma is as much in the physical as anywhere else. It is here, not somewhere else. We think of climbing up a ladder in consciousness but it is all present here. To see this, really see it, is to have a transformed vision of the world and all beings within it. As we shall see, such a transformed vision leads to a transformed mode of acting in the world. FIOT pg. 30

The paths to be searched for are within us, although we speak of them as without. We can only begin where we are, but the goal of that which we shall be, the Bodhisattva goal if you like, must be intentionally present before us all the time and direct all our actions. We must not neglect our humanity, for the Bodhisattva represents the full flowering of the human, as we shall see. FIOT pg. 39

To truly live, however, is to be free of desire, of attachment, to become one with the path or the process that leads to such a transformation of consciousness as to bring about the birth of a totally new being. FIOT pg. 40

Here in our non-knowing state, we begin to come awake, it is here in physical incarnation, in the darkness of our ignorance that we perceive a glimmer of light. So the teaching, certainly as expounded in *The Secret Doctrine* and in other texts indicates the importance of physical incarnation, that every step must be taken in incarnation. We win our immortality. FIOT pg. 41

Wisdom is not so easily purchased; in fact, it is bought at a price, and the price is experience in incarnation, where we learn to discriminate the real from the unreal, the true from the false. For discrimination is gained only when there are choices. FIOT p. 43



Joy in the Virginia Hanson Library

Brotherhood must mean that we are all good friends, and therefore should act as friends. FIOT pg. 55

Sometimes we may not be able to do very much to help another. We may feel that we have limited means for example, that we can't do a great deal but everyone can be a good friend, in thought as well as in action. Do we extend our friendship in thought to even those who seem to be denying brotherhood or denying friendship? FIOT pg. 56

Action is the fulfillment of our dharma as human beings, when that action arises naturally from an awareness that all life is truly one. FIOT pg. 63

Since action is inherent in the manifested world and no being ever remains actionless, our task is to learn to move from that inner center of our nature, to align ourselves with the immortal Self, *Ataya*, the crystal ray within. FIOT pg. 64

Remember, that within us is the seed of Buddha, the Buddha-seed if you like, and when there arises in us what is known as Bodhicitta, the thought of enlightenment that seed is awakened. So we also can manifest, right here, the universal, the ideal and the individual. FIOT pg. 68

For suffering does awaken us to our condition and it also awakens in us a sympathy and compassionate understanding for all who know pain and adversity. That is the precious jewel which we must discern in all the grief and sorrow that enters into our lives. FIOT pg. 73

The Universe is at its very center bliss, *ananda*, as well as consciousness and being. FIOT pg. 75

We are heirs of the most magnificent tradition that has always been in the world, the ageless Wisdom. There have always been those who were its guardians and who still stand as its guardians. They look for the hands of those few who are willing to take up the torch, to become part of that guardian wall of humanity that shields humanity from further pain and sorrow. Only we can undertake the work of self-transformation. Yet for this we have come into incarnation and we can become participants in the great Cosmic Celebration which is life itself, no longer eating the "bread of adversity" and drinking the "waters of affliction," but sharing with all existence the blessings of light, love, understanding, peace and compassion. At every moment we are called to



Joy lecturing at Olcott in 2005

this, to sit at the round table of the Universe to enjoy the Cosmic Celebration, which is life and for that we have come into incarnation. FIOT pg. 78

One of the great mysteries is that individual unique transformation is achieved by the individual but by that achievement, the whole is transformed, all humanity is transformed. Only when we are fully awake do we have the freedom to choose the path we wish to follow; otherwise, because we are not awake, we are driven by forces and impulses which appear to be outside and even out of our control. FIOT pgs. 79-80

When we wake up to our condition, our choices become meaningful, purposeful, with an intentionality that derives not from our own psychological needs or our own personal desires, but from that deeper substratum of our being. FIOT pg. 80

We participate in all that occurs in the world and we have a responsibility to participate meaningfully in bringing about the essential transformation in consciousness that will result in peace and harmony throughout the world. FIOT pg. 82

At the heart of the Universe is love but it is not a sloppy sentiment, it is not just a nice cozy emotion. It is a positive energy, which has to be directed through the human. FIOT pg. 82

The world is really like a mirror. If we extend gentleness, kindness, openness, and friendliness to others, that is what we will receive in return. If we express coldness, rejection, anger, and hatred, that is what will come back to us, like a frown in a mirror. When we are experiencing a contented, happy, peaceful mind, we are able to express things more clearly and sensibly, and whatever our actions, we perform them more joyfully, efficiently, and effectively. FIOT pg. 83

Sometimes it has been said that our work is to spiritualize ourselves and humanity. I would suggest that we must first humanize ourselves, for when we learn what it is to be fully and truly human, we will know what it is to be spiritual. FIOT pgs. 83-84

In everyone is the seed of Buddhahood. The teaching or the suggestion is that there are Buddhas without number as there are blades of grass without number. Each unique. And it is that uniqueness that we give. It is the doing of



Joy during the presentation of her monumental book *Reflections on an Ageless Wisdom*, published in 2010

the right thing at the right time, with a purity of action which flows naturally from a heart filled with love. Every word and every act is in tune with the need of the moment. FIOT pg. 86

An experience is not when something happens to us but when we happen to it. This is what a genuine experience is. Every moment is an event. It is transformed into an experience when we happen to it, when we are fully present to it. Then there is no hurry. FIOT pg. 87

Patience is really establishing a loving relationship with others and with the world. It is said that the Bodhisattva never provokes a reaction because he can accommodate himself to the needs of the situation at the moment. He gives himself space in which what is right will flower because he nurtures every situation with loving care. Patience however is not indolence and it is not indifference or laziness; it is alertness to the right moment. FIOT pg. 88

Everything that moves from us, every expression must come from the pure heart, from a perfect equanimity, from an impartiality. The mind is to be in a state of equipoise, undisturbable by whatever arises before it. FIOT pgs. 88-89

When one is inwardly awake at every moment, with what may be called a panoramic awareness of life, there is a ceaseless inner contemplation of the real, and one acts out of that interior awareness. FIOT pg. 90

We begin where we are, for there is no other place to begin. We must begin now, for there is no other time. The journey is to be taken, from inner to outer transformation; the goal is certain, for that is the promise given us in all the sacred scriptures. FIOT pg. 91

We begin where we are, for there is no other place to begin. We must begin now, for there is no other time. The journey is to be taken, from inner to outer transformation; the goal is certain, for that is the promise given us in all the sacred scriptures. FIOT pg. 91

We all have the ability to be compassionate and it is relatively easy to do so if the circumstances are right, but it is equally easy to be aggressive, irritated, annoyed, if conditions conducive to that type of behavior are present. The problem is that we must know how to generate compassion and kindness consistently, no matter what external circumstances are present. FIOT pg. 92



Joy was presented with the T. Subba Row Medal in 2011



Thanks for the pearls Joy,
you've touched our hearts!

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