

Freedom of Thought

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher, or writer, from H. P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Freedom of the Society

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title 'The Theosophical Society'.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

VOL. 144 NO. 10 JULY 2023

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Editor: *Mr Tim Boyd*

Note: Articles for publication in *The Theosophist* should be sent to: <editorialoffice@gmail.com>

Cover: The moon for this mandala was photographed through a telescope on 6 July 2022, the 14th Dalai Lama's 87th birthday. The image echoes patterns which appear in diagrams used in Quantum Physics. The Dalai Lama has said: "Buddhism and science are not conflicting perspectives on the world, but rather differing approaches to the same end: seeking the truth." The moon is a Buddhist symbol of truth and enlightenment. Artist: David Orr <david-orr.com>

This journal is the official organ of the President, founded by H. P. Blavatsky on 1 Oct. 1879. The Theosophical Society is responsible only for official notices appearing in this journal.

THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: Mr Tim Boyd

Vice-President: Dr Deepa Padhi

Secretary: Ms Marja Artamaa

Treasurer: Ms Nancy Secrest

Headquarters: ADYAR, CHENNAI (MADRAS) 600 020, INDIA

Vice-President: ivp.hq@ts-adyar.org

Secretary: secy.hq@ts-adyar.org

Treasurer: treasury.hq@ts-adyar.org

Adyar Library and Research Centre: alrc.hq@ts-adyar.org

Theosophical Publishing House: tphindia@gmail.com // www.adyarbooks.com

Editorial Office: editorialoffice@gmail.com, Website: <http://www.ts-adyar.org>

The Theosophical Society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the Society's Objects, by their wish to remove religious antagonisms and to draw together men of goodwill, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and theosophists endeavour to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true theosophist.

Our Future Role

TIM BOYD

IT has been said that if you want to be certain that you are wrong, try to predict the future. Ten years before the atom bomb was detonated, Albert Einstein stated: “There is not the slightest indication that nuclear energy will ever be obtainable. It would mean that the atom would have to be shattered at will”. So, I will make no predictions, but I would like to say something about the relevance of Theosophy to the future.

H. P. Blavatsky (HPB), the principal founder of the Theosophical Society (TS) said: “Theosophy is the Ageless Wisdom tested and verified by generations of seers.” From this we can say that along with the quality of agelessness it also can be tested and verified, which indicates that there is a component of personal experience.

The root meaning of the word Theosophy is divine wisdom, or the wisdom of the gods, whose perception of reality exceeds our limitations. Theosophy has been described in many ways. Frequently the term “Ancient Wisdom” is used as a synonym, which, while not incorrect, is incomplete. In every land, among every people, in every time, there has been some expression of it. The Greek and Egyptian Mystery Schools, the Vedas, Buddhism, the Bible could all be called

Ancient Wisdom — expressions of the Ageless Wisdom couched in the thinking and terminology of a specific time.

Christianity is more contemporary to us, but when we look at its source book the symbolism, allegories, and references are rooted in the agrarian culture of the time. Harvest, husbandry, shepherding, and farming are the principle metaphors for communicating its teachings. For example, there is a parable about the impossibility of putting new wine into old skins, literally referring to the animal skins which served as containers in the times before plastic or glass. While this would be common knowledge to someone living in the Levant two thousand years ago, it has limited relevance to a contemporary person. The Ancient Wisdom is the Ageless Wisdom packaged and presented to speak to a specific time and people. The form for communication becomes “Ancient” as the culture and conditions alter with time.

The term that I prefer is the “Ageless Wisdom”. For me this is the most correct, intelligible, and accurate term to describe Theosophy. It is ageless in the sense that it is always and everywhere present in its fullness. It is accessible through whatever form it finds itself clothed in. It is also

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limitless and periodically unfolds a broadening vision of itself in response to human unfoldment and need. Elevation and expansion of consciousness is the condition of any who can connect with it. To some this is the reason why the mission and work of the TS makes sense.

There is the idea that we have all been subjected to, that “knowledge is power”. We have all heard and accepted it because it is true, but at a certain level, and not beyond. There is a qualitative difference between knowledge and Wisdom — the two are not the same. Because of the stress universally placed on the accumulation of knowledge and its power, it is a habitual assumption that when it comes to the spiritual life the rules are the same. There are a host of books in the theosophical tradition that present powerful truths, but not the Truth, though they can lead in that direction.

When I was new to the Theosophical Society, there was a group of us that formed a theosophical community and did many remarkable things. Once there was an older gentleman, a spiritual student of many decades, that we all looked up to. He was a walking encyclopedia on spiritual writings. At one point he fell on hard times and we invited him to come live with us for a while until things cleared up for him. At that time our routine was that the day started with a period of group meditation. We wanted him to join us, and he looked forward to it as well. As it turned out, in his decades of study, he had never grasped the concept of meditation, or the value and importance of it in practice.

For him meditation was affirmation, the repetition of positive statements such as “the light of God surrounds me”, and so on. His world was one where the continual activity of the mind and accumulation of knowledge was all-important. The idea and practice of stilling the mind was completely foreign to him.

Wisdom could be described as the perception of reality. In Indian spirituality there is the idea that the world and all that we see and experience is Maya, or illusion. With some unfoldment we participate in this illusory scheme with the idea that it is possible to see and experience more deeply, and find that knowledge is valuable in pointing us in that direction. But Wisdom is not the same as knowledge. We can become knowledgeable from another’s knowledge, but we cannot become wise from another’s wisdom.

Near the end of the little book *The Idyll of the White Lotus* by Mabel Collins, three truths are enunciated. One of them states: “The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by those who desire perception.”

This wisdom surrounds and permeates us and is accessible to us here and now in its fullness. The all-important difference between the person who knows it from experience and the one who knows it from the descriptions of others is the desire to perceive, which requires of us time, patience, and intelligent effort. Wisdom is not going to simply rain on us because in some grasping way we want it.

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Although once we do perceive, that is exactly what happens — every moment it is like rain falling on us. This is the nature of Wisdom. Knowledge is power, but when we are talking about the theosophical approach to wisdom, the real power that knowledge can confer upon us is to motivate us to go beyond knowledge.

In 1875 the TS came into being as an organized movement. Its entry into the realm of human thought was intended to plant certain seeds within the consciousness of humanity for future growth.

In the letter from the Mahachohan (the head of the trans-Himalayan Mahatmas) two principal, problematic currents of human thought and behavior were identified. The first of them was described as brutal **materialism** which was being enhanced by the science of the time. The second current was degrading **superstition**, which is the direction followed by the majority of the world's religions. The founders of those religions were genuinely in touch with Wisdom, "the principle that gives life". But the ensuing attempts to organize Wisdom led to priestcraft that demanded intermediaries between people and the truth, required ceremonies in order to introduce ourselves to truth, required costumes, and ways of eating, and so on.

For those who can see beyond dogma and ritual, religion is a powerful avenue to Wisdom. But for most, this was the kind of degrading superstition that was being taught. The point of the Mahachohan's letter was that a middle way between two

avenues was necessary to prevent an undesirable outcome for humanity. Out of this view the TS was born. According to me it came to plant five very specific seeds in the consciousness of humanity, which we see flowering to some extent now.

The first seed would be the idea of **multi-dimensionality**. This is a multi-dimensional universe and we are all multi-dimensional beings with the capacity to function at any and all levels. Seven specific planes, from densest matter to highest spirit, interpenetrate each other and form the universe in which we function. We are familiar with the idea that the body is affected by the emotions. We know it as a basic fact of biology that the body's chemistry is linked to our emotional states.

A chemical cocktail is secreted into the blood when we become angry, afraid, or sad. Just as our emotions interact with the body, the mind interacts with the emotions and the body, and they are all constantly speaking to each other. Out of that conversation develop our moods of the moment. These are three distinct dimensions of our being with which we are familiar, but there are deeper levels.

The second seed, I would describe in a couple of ways. First, the idea that in the universe **there is no empty space**. Another way to describe it is **omnipresent intelligence**. There are patterns of intelligence, of energy continually active around and within us. From the theosophical point of view this intelligent patterning is not just about the X-rays and microwaves and cell phone signals that

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interpenetrate our bodies. We also recognize hierarchies of being. Just as there are human beings there are beings of a non-physical nature below and above us in their unfoldment — Elementals, Devas, or Angels, Dhyan Chohans (the divine Intelligences charged with the supervision of the Universe) — all have been spoken of and experienced by people throughout history. Intelligence of all orders is present and active wherever we are. As we become attuned to such a thing, we benefit ourselves and others.

The third seed is **self-responsibility**. The priest, imam, or rabbi will not open the doors of enlightenment for us. The most they can do is point us in that direction. The responsibility for the unfoldment of our hidden potential, for freedom from the bondage of conditioning is ours.

Spiritual evolution is the fourth seed. We can understand evolution from a Darwinian sense: if we are strong enough we survive and rise to the top, the weak do not make it. Survival of the fittest describes the development of the physical being. This view is not incorrect, but it does not relate to the unfoldment of the consciousness that inhabits and uses the forms.

There is a deeper unfoldment that takes place. The word evolution literally means to unroll, or to unfold. It dates back to a time when writing was done on a scroll and to understand the content it had to be unrolled. All the words and their meaning are fully present on the scroll, but are progressively revealed as it is unrolled. There are states of being toward which

we are pointed, spiritual states, which we can enhance and accelerate when that becomes a meaningful direction for us.

Finally is the fifth seed thought of **Oneness, the unity of all life**. Separation is a necessary stage in our growth, but it is mistaken in terms of our actual being. Whether it is the air we breathe, the thoughts we think, or the animating spirit ensouling all life, we are constantly intermingling. This unity is masked by the fact that we have to live out of bodies. I am standing here and you are not, so it must be real that we are separate. I tell my fingers to move and they move, yours do not.

For anyone who has had some exposure to these ideas and the teachings that stand behind them, and has found some resonance with their own experience, it becomes clear that there are greater possibilities for each of us. There is more that we can be. St Francis commented: "What we are looking for is what is looking." We are searching wherever we sense even a hint of a deeper experience of reality.

Anyone who finds these concepts valuable will give them some attention. When they are examined and found to be important one's priorities shift; first toward a deeper study of information and ideas. But concepts, information, and ideas only go so far. The earnest student soon must engage in a practice that embraces study, but includes other elements. In HPB's *The Voice of the Silence* the statement is made, "Self-Knowledge is of loving deeds the child". The catalyst for a deepening

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acquaintance with the spiritual Self is loving deeds — conscious, compassionate action for others, and for oneself.

Ultimately the inevitable experience of anyone who commits to this path is that one becomes a healer. Healing means the restoration of wholeness — the cessation of fragmentation. There are those in whose presence we feel safe, supported,

and peaceful — not because of anything they say or do outwardly. It is the quality of their consciousness that “speaks so loud, we can’t hear a word they are saying”. Such is the future of all who commit to this path of self-transformation. By degrees, sooner or later, we join the ranks of those whose living helps to heal the world. ✧

The Adepts of our system are its fruit and blossom; and the coming forth of each of Them means a new richness in humanity’s blood, a new power for its accelerated expressions. They are the evolved modes of consciousness which in the appointed order take precedence of the rest, and become the awakened medium for the redemption of the world from its original deadness, incoherence, and ignorance. From the point of view of the downward-looking Spirit, They offer Themselves as the Sacrifice that forms the cross of the Spirit upon the bosom of matter, so far as our scheme of evolution is concerned.

N. Sri Ram
From *Thoughts for Aspirants*, Series I,
ch. XXII, “The Master”, p. 154, 1977
Theosophical Publishing House, Adyar, Chennai, India

Religion and Music — I

ANNIE BESANT

TO be a master in music, both in its theory and its execution, demands the whole devotion of a life, and my life has been given to other aims, dedicated to other objects. Music is verily an expression of the Divine Beauty, and is a worthy object for the study of a lifetime; but by me, who am only a worshipper of the Beautiful, and not one of its consecrated Priesthood, no exposition of it as an art or as a science can be made. I must consider it from the standpoint of the Occultist, not from that of the Artist. . .

Why does music exercise so great an influence over our passions and emotions? Why is it that religion has ever found in music one of its strongest helpers, one of its most inspiring agencies? Why is it that in some of its most intellectual functions, such as meditation, music — addressed especially to the emotions as it is — is found to be most useful, at least as a preliminary exercise, and seems to enable the mind to rise from the physical plane, and to soar upwards into the higher regions of consciousness more easily than would be possible without its aid? In every religion this use of music is to be found.

It matters not whether you travel in the East or in the West, the same thing

is found: everywhere music forms an essential part of religious ceremonies and services. Music in the West has gone along lines very different from those that it has followed in the East; it has appealed to the passions and the emotions more than to the really spiritual part of man's nature; nonetheless it plays a predominant part in the highest religious functions in the West. It is noticeable that in the Mass, the central act of Christian worship, some of the cadences that are used have come down from a far-off antiquity. I am not now speaking of the magnificent modern music with which the great musicians have embroidered this sacred rite, but of the cadences of the old "plain song", the strong full notes that have come down from an immemorial past.

In some of the Russian sacred music, I am told, as found in the Greek Church, there are cadences which have been borrowed from the Hebrews, and if we ask the Hebrews whence came these cadences, they will tell you that they have come down from the early days of their race, and that the knowledge of them was ever restricted within a certain family of the tribe of Levi, who had received them from the early prophets of their tribe,

Dr Annie Besant (1.10.1847–20.09.1933), International President of the TS, Adyar, from 1907–1933.

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great seers and knowers of divine things; and they say that there are some cadences, most precious of all, which are never allowed to go outside that family, and which are only rarely chanted in religious ceremonies of special importance by the members of that family, who have been trained in the peculiar intonations which are used.

These are truly mantras in the ancient Hebrew tongue, and they have come down from a vast antiquity, the Hebrew people being one of the most ancient of civilised races. They might trace their antiquity back to a past in comparison with which the dates of their scriptures are but as yesterday. Long long before the time given in those scriptures, the Hebrews were a family of that ancient scientific race which so strongly influenced Persia in the days when Persia followed the religion of Iran. In those days the Hebrews existed, and long before that again, tracing ever backwards to the time when a vast continent stretched where now the Atlantic rolls.

In that far-off Atlantean time the Hebrew race had its birth, and its home was in the Atlantean world, and there you find the birthplace also of these strange sequences of musical notes, that produce the most extraordinary results on the physical bodies of the hearers. They shake the whole frame, rousing a strong and almost uncontrollable emotion. I have heard that the only other people who have a knowledge of these peculiar cadences are the ancient Chinese, again a people who have behind them a practically illimitable past. . . .

Both in Chinese and Hebrew music,

as in Hindu, the intervals between the notes are much less than in western. A chromatic scale in the West gives the limits on a western piano; in the East, many notes are interposed, and the gradations are so fine as to be indistinguishable to a western ear until it is trained to hear them; hence Indian musicians are often accused of being “flat”, “out of tune”, by the western stranger, while they are producing thrills of joy among their compatriots, sheer gasps of pleasure over the exquisitely fine gradations produced by the skilled voice or fingers.

The Indian ear by long heredity has been evolved to appreciate these minute gradations of sound, as the eye of the Kashmiri and Persian weaver has been evolved to perceive *nuances* of color to which other eyes are blind. I presume that the Indian ear has thus become a more finely organised sound-receiver than the European, and it may be that clairvoyant investigation would find it more minutely specialised.

There is another fundamental difference between Eastern and Western music; eastern music is a succession of notes, a melody, while western music consists of notes played simultaneously, and yielding harmony. The one, as it rises, becomes more subtly divided, more ethereal and elusive; the other, as it rises, becomes more massive, more splendid in complexity of blended sounds. Harmony, to the Western ear, is the great inspirer of emotion, many notes sounding out together, in a chord, the relation of each chord to its fellows being regulated by the strictest rules.

(To be continued)

Madame Blavatsky's Original Notes for an Inner Group Meeting

DANIEL H. CALDWELL AND DOSS McDAVID

IN a letter to Countess Constance Wachtmeister (dated Jan. 1887 in Ostende, Belgium), Madame H. P. Blavatsky (HPB) writes about her future plans:¹

After a long conversation with Master [Morya] . . . [e]ither I have to return to India to die this autumn, or I have to form between this and November next a nucleus of true Theosophists, a school of my own . . . with as many mystics as I can get to teach them. I can stop here, or go to England.

Not too long after, several English Theosophists urged Mme Blavatsky to go to London to guide and direct the theosophical work there. During the last few days of April 1887, assisted by Bertram and Archibald Keightley, HPB moved to London. When HPB arrived in London on 1 May, she first settled in a house, called "Maycot". The Blavatsky Lodge was organized within a few weeks of her arrival in London and meetings were held in which HPB was the central figure giving out more theosophical teachings. In early September 1887, HPB

moved to a house at 17 Lansdowne Road in the Holland Park area of London and continued with her many theosophical activities there. From the latter part of 1887 into 1888, HPB continued steadily to write her great work, *The Secret Doctrine*, which was finally completed and published in two large volumes in the fall of 1888.

On 9 October 1888, at HPB's request, Colonel Henry S. Olcott, President of the Theosophical Society, chartered HPB's Esoteric Section (or School) for the deeper study of the esoteric philosophy by dedicated students. During 1889, HPB, as Head of the Esoteric School, wrote and privately issued three esoteric instructions which were mailed to members of the Esoteric School throughout the world.

On 10 May 1889, Annie Besant joined the Theosophical Society (TS). Then in August of the same year, Mrs Besant put her property at 19 Avenue Road, in the St John's Wood area of London, into trust as the future headquarters for the British Section of the TS. Plans were made to

Mr Daniel H. Caldwell, librarian and historical researcher, has authored several books, including *The Esoteric World of Madame Blavatsky: Insights into the Life of a Modern Sphinx*. See: <blavatskyarchives.com>.

Dr Doss McDavid is Professor Emeritus, University of Texas Health Science Center, San Antonio. A member of the TS in America for over fifty years, he served two terms on the National Board of the TSA.

Madame Blavatsky's Original Notes for an Inner Group Meeting

enlarge Mrs Besant's house for the new headquarters.

In a letter dated 24 March 1890, HPB tells her friends Madame Camille Lemaître and her husband:²

Did you know that we are building a Headquarters for the British TS in London [at 19 Avenue Road]? There we are going to have an Occult Room and a pronaos where I will teach to the elect [of my esoteric school] that which I do not dare to entrust to the mails.

These words by HPB are the earliest known indication of her intentions and plans to form such an Inner Group once she moves to Avenue Road. Then on 3 July 1890, Mrs Besant's house at 19 Avenue Road was inaugurated as the new center of theosophical work, serving as the British headquarters of the TS and as HPB's residence.

Having settled down at the new headquarters, HPB lost no time in implementing her plan to have an inner group within the Esoteric School. At HPB's direction, Annie Besant and G. R. S. Mead wrote a letter dated 19 August 1890 to selected Esoteric School members inviting them to join the newly established Inner Group.³ Then in September 1890, HPB announced the formation of this Inner Group to the general membership of the Esoteric Section.⁴

In consequence of the different rates of progress of members, it has been found necessary to form an inner circle of Esotericists, who are deemed to have progressed sufficiently to receive more

advanced teaching than those of the outer circle, and who are accordingly pledged to secrecy even as regards other members of the ES as well as conforming to a stricter mode of life.

The names of those in the inner circle will remain unknown to those in the outer . . .

It will always be possible for those in the outer circle to become members of the inner, but this will depend entirely on their own progress and merits.

Alice Leighton Cleather, a member of the Inner Group, gives the most detailed account of this inner circle of HPB's students. Mrs Cleather writes:⁵

The Inner Group was formed [in August 1890 by HPB], and held its weekly meetings at 19, Avenue Road, in a room which had been specially built for it, leading out of HPB's bedroom; into it no one but herself and her twelve pupils ever entered. We had each our own place, and our own chair; and HPB sat with her six men pupils on her right, and the six women on her left-hand side, in semi-circular formation, during our instructions.

Mrs Cleather gives the names of these twelve members of the Inner Group:

[1] Countess Constance Wachtmeister [C.W.]

[2] Isabel Cooper-Oakley [I.C.-O.]

[3] Laura Cooper [L.M.C.]

[4] Emily Kislingbury [E.K.]

[5] Annie Besant [A.B.]

[6] Alice Leighton Cleather [A.L.C.]

[7] Dr Archibald Keightley [A.K.]

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- [8] Herbert Coryn [H.A.W.C.]
- [9] Claude Falls Wright [C.F.W.]
- [10] G. R. S. Mead [G.R.S.M.]
- [11] E. T. Sturdy [E.T.S.]
- [12] Walter Old [W.R.O.]

There were twenty “regular” meetings of the Inner Group at which HPB gave instructions. All these meetings were held on Wednesday evenings. The first meeting was held on 20 August 1890 and the last meeting on 22 April 1891. Soon after this latter meeting, HPB became ill and died on 8 May.

Mrs Cleather informs us that “The I. G. [Inner Group] Teachings were given orally by HPB at its meetings . . .”⁶ The procedure for the Inner Group meetings seems to have been somewhat as follows:

- 1) Each of the members was asked to write down relevant questions and submit them to HPB prior to the upcoming meeting.
- 2) HPB made written notes of her responses which were to become the basis for discussion at the next meeting.
- 3) According to Mrs Besant, HPB's answers and comments at the meeting were “carefully written down by the students at the time, one of the number reporting it in shorthand”.
- 4) Mrs Besant goes on to say: “All the notes thus taken were compared, and a fair copy was made by the two Secretaries. . . . This copy was again checked by questioning HPB on any point that seemed obscure.”⁷

5) After the compilation was approved by HPB, Mrs Besant and Mr Mead recorded the final results as the official minutes of that meeting.

Thanks to the discovery of a set of notebooks in HPB's handwriting at the international headquarters of the Theosophical Society in Chennai, India, we now have access to HPB's original notes made in preparation for the upcoming Inner Group meeting of 7 January 1891. In the following pages we present a verbatim transcription of these handwritten notes followed by the official minutes for the 7 January 1891 meeting. The materials are presented in their original form with no attempt being made to add diacritical markings or to utilize modern conventions for Sanskrit transcription. Passages crossed out by HPB have been retained as they appear in the original.

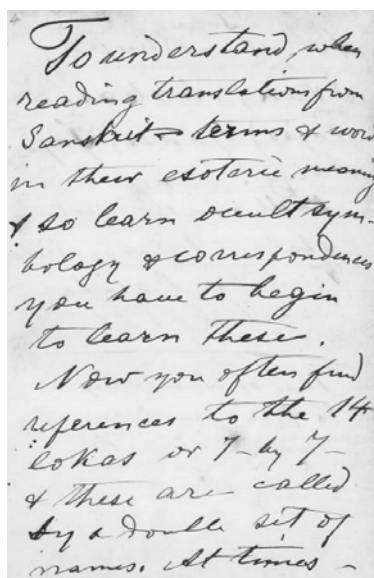


Figure 1. Page 1 of the Inner Group notes in HPB's Notebook No. 7

Madame Blavatsky's Original Notes for an Inner Group Meeting

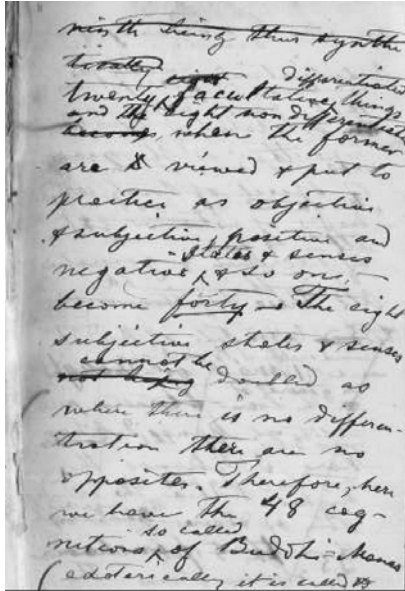


Figure 2. Page 15 of the Inner Group notes in HPB's Notebook No. 7

HPB Notebook 7

[Page 1]

To understand when reading translations from Sanskrit terms and words in their esoteric meaning and so learn occult symbology and correspondences you have to begin to learn these.

Now you often find references to the 14 lokas or 7-by 7- and these are called by a double set of names. At times --

[Page 2]

Exoteric

Bhur loka, Bhuvar-loka, Swar-loka, Mahar loka, Jana-loka, Tapar-loka; Satya loka,

The Vedanta & Sankhya schools call these — Brahma loka, Pitri Loka, Soma-loka, Indra loka, Gandharva loka; Rakshasa-loka, Yaksha loka: & add for a blind an 8th Pisacha loka, (or ghost-world — Kama loka).

[Page 3]

Esoteric

Bhuh, Bhuva, Svah, Mahar (or Tajas)

Janar, Tapas, Satya.

The other classification.

Atala, Vitala, Sutala

Talatala, Rasatala,

Mahatala, Patala,

These of course correspond

To Brahma, Pitri,

Moon, etc etc

[Page 4]

But each and all correspond esoterically to both the Cosmic or Dhyān chohanīc and human states of consciousness. To appreciate this well, you have to understand the meaning of these.

Tala means “place”

1 Therefore Atala, is “no place”.

2 Vitala, “vi” means a betterment, a change for better thus a better place.

3 Sutala from Su “good” — good place

4 Talatala is — “place no place also called Karatala from Kara

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hand, a place of touch — kamic in its nature (?) (4?)

5 Rasatala — taste “Rasa” taste place or no taste place

6 Maha-Tala — great or including all — place

7 Patala — under-world (Antipodes)

Now, how do they correspond? Thus. Each of these lokas or places or worlds correspond to and is transformed into (exoterically five) and esoterically seven (1) Tanmatras which are the five and the seven

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senses of the outer and of the inner man, or of the material and the spiritual natures. Note That which is Tanmatra in man and this world is called Tattwa in the subjective Kosmos.

- (2) five and seven Bhuta or Elements.
- (3) Five and Seven Gnanendriyas organs of sensation
- (4) its 5 and 7 — Karmandriya (or organs — of action)

Let us divide and analyze these

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The Seven lokas

(7 positive, 7 negative.)

While the first — the Bhur, Bhuvah, Svah, Tejas, Janas, Tapas and Satyan are blinds. The 2nd series i.e. Atala, Vitala etc. relate to the states of the Dhyan Chohans or the Angelic Hierarchies hence to those of man.

1. Atala (Atmic state or locality, purely auric non substantial beings) meaning no state and no place.

Dhyani Buddhas, relates on earth but to the state of paraSamadhi or Dharma-kaya state no progress possible there

2. Vitala change for something better or more definite relates celestial Buddhas or Bodhisatva to Samadhi and Bhuddic state in man.

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Now come the five terrestrially corresponding

3. Sutala. Good place or state corresponds with H. Manas. Thus with sound or sabda (logos) The Manushi Buddha state or the third degree of

Samadhi (which is septenary.) Kumaras, Agnishwattas etc.

4. Talatala (a blind) the true name Karatala, for it corresponds with touch Sparsa. A Hierarchy of ethereal Semi objective (under condition) Dhyan Chohans, of the astral nature, of manasa manas or the lower before it is mixed with Kama. They are called Sparsa devas or touch-having. — affinity contact

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(See the names of the Tanmatras) from the sense of touch (Sparsa)

5. Rasatala, a state of the Hierarchy of the Rupadevas or "Sight devas, having sight or rupa on their planes, corresponds to Kama manasic Entities Highest Elementals Sylphs and Undins. Artificial state of consciousness such as produced by mesmerism hypnotism etc

6. Mahatala — Rasic taste or Ghanda state — so called from taste. It includes a state of consciousness embracing all the 5 senses and the sensations

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of life or living being. Correspond to Kama and life principles, in man and is the state of Salamanders and Gnomes so called in nature

7. The Gandha state and sense. Patala the Undines or the antipodes the Upadhi or antipodes of the highest state. Myalba. This state is that of irrational animals having no other feeling but that of self-preservation and gratification of the senses and of intensely selfish human beings.

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whether in sleep of awakened state. This is

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why Narada is said to have visited Patala (having been cursed to be reborn) and stated that life therein for those who had never left their birthplace was that of the greatest enjoyment. Earthly state the earth being the principle of smell — gandha. Now see how this classification corresponds to the Tanmatras or senses — which are

1. The Alayic or Atmic or Auric sense (entirely subjective

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1. A sense and state of full potentiality
2. The Buddhist State, the sense of being one with the universe (Subjective)
3. The Sabda state — sound or Sabdic sense (hearing)
4. Sparsic state — akasic contact, affinity) or Sparsa — sense of touch.
5. Rupic state i.e. feeling oneself a body and perceiving it thus from rupa, sight.
6. Rasic from rasa (taste)
7. The lowest and most material Gandha smell. The sense of all animals.

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All these Kosmic and anthropogian states and senses, correspond of course with the our organs of sensations, which are called the ———

1. Gnanendriyas or organs of receiving Knowledge through direct contact, sight, or hearing, etc. i.e. through the Sarira (body) Netra: eyes, Vach, tongue, nose, and so on.
2. The Karmandriya (or organs of action) which

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are also 5 objectively and 2 subjectively. Such as Vach, pani, pada, payu, upastha;

or the organs of speech, of touch, through hands, of motion, or feet of excretion and generation. All these ~~together with the Body adjuncts of Buddhi which enable it, to (words illegible) — ie (1) Man or thought in general of the lower, personality; or Manas, (2) Ahankara (1) (3) Manas the higher, Kama the collectivity of desires these regarded as four on the subjective, and four on the objective planes — the~~

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~~ninth being thus synthetically~~ twenty ~~eight~~ facultative differentiated things and the eight non differentiated ~~becomes~~ when the former are viewed and put to practice as objective and subjective, positive and negative states and senses, and so on — become forty — . The eight subjective states and senses cannot be doubled as where there is no differentiation there are no opposites. Therefore, here we have the 48 cognitions so called of Buddhi Manas (exoterically it is called

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Buddhi simply. These cognitions or perceptions or states of consciousness become with Maya — the root of all — 49. And these are the 49 states of consciousness the 49 Fires etc. etc. The tanmatras or the “transcendental types” are in the exoteric philosophy 25. The 5 panchama

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habhuta.

The following set of minutes⁸ was transcribed from the handwritten copy of the minute book that was transmitted to W. Q. Judge by Alice Cleather.

Madame Blavatsky's Original Notes for an Inner Group Meeting

January 7, 1891

Present: A.B., C.W., I.C.-O., L.M.C., A.L.C., W.R.O., C.F.W., G.R.S.M., E.T.S., H.A.W.C., E.K.

(Neither a dugpa, nor anyone else, can read your thoughts unless they are on his own plane. Association — of ideas — is owing to the Law of Harmony.)

H.P.B. began by saying that we ought to know the correct meaning of the Sanscrit terms used in Occultism, & should learn the Occult symbology. To begin with, we had better learn the correct esoteric classification & names of the fourteen (seven, &c., &c.) & seven (sapta) Lokas found in the exoteric texts. These were given in a very confused manner, & were full of blinks.

Lokas: To illustrate this, three classifications were given:-

(1) The general exoteric orthodox and Tantric category:- nothing but a list of blinks:-

Bhur	Loka	
Bhuva	"	
Swar	"	(second seven reflected)
Mahar	"	
Jana	"	
Tapar	"	
Satya	"	(the Highest)

(2) The Sankhya, & of some Vedantins:-

Brahma	Loka
Pitri	"
Soma	"
Indra	"
Gandharva	"
Rakshasa	"

Yaksha Loka

Pisacha " (of ghosts, "Kamaloka")

(3) The Vedantin, the nearest approach to the Esoteric:-

1. Atala
2. Vi-tala
3. Su-tala
4. Tala-tala (Kara-Tala)
5. Rasa-tala
6. Maha-tala
7. Pa-tala

Each & all correspond esoterically both to the Kosmic & Dhyani-Chohanian Hierarchies, & to the human states of consciousness & their (49) subdivisions. To appreciate this, the meanings of the terms used in the Vedantic classification must be first understood.

Tala means Place, &c:-

1. A-tala — no place.
2. Vi-tala — Some change for the better; i.e. better for matter, in that more matter enters into it; or, in other words, it becomes more differentiated. This is an ancient occult term.
3. Su-tala — good, excellent, place.
4. Kara-tala — something that can be grasped & touched (from kara - hand); i.e. the state where matter becomes tangible.
5. Rasa-tala — "place of taste"; a place you can sense with one of the organs of sense.
6. Maha-tala — exoterically "great place", but esoterically a place including all others, subjectively & potentially, including all preceding it.
7. Pa-tala — something under the feet (from Pada foot); the upadhi or basis

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of anything, antipodes, America, &c.

Pancha maha Bhutas, Tattwas, &c: (cf. S.D. i 572, note; ii 102, 372)

Each of these Lokas, places, worlds, states, &c, corresponds with & is transformed into five (exoterically) & seven (esoterically) states or Tatwas, for which there are no definite names. These in the four main divisions, cited below, make up the 49 Fires.

5 & 7 Tanmātras, outer & inner senses.

5 & 7 Bhutas, or elements.

5 & 7 Gnyanendriyas, organs of sensation.

5 & 7 Karmendriyas, organs of action.

These correspond in general to states of consciousness, to the Hierarchies of Dhyān Chohans, &c. These five Tatwas transform themselves into the world of illusion.

Lokas: The 14 Lokas are made up of 7 with 7 reflections:- above, below — within, without — subjective, objective — pure, impure — positive, negative — &c, &c.

Explanation of the States of Consciousness corresponding to the Vedantic classification of Lokas:-

1: Atala: the atmic, or Auric, state or locality; it emanates directly from the Absoluteness, & is the first something in the Universe. Its correspondence is the Hierarchy of non-substantial primordial beings; in a place which (to us) is no place; & a state which (to us) is no state. This Hierarchy contains the primordial plane, all that was, is, & will be; from the

beginning to the end of the Maha-Manvantara, all is there. This statement should not, however, be taken to imply fatality; the latter is contrary to all the teachings of Occultism.

Dhyani Buddhas: These are the Hierarchies of Dhyani-Buddhas. Their state is that of Para-Samadhi, of the Dharmakaya, a state where no progress is possible; the Entities there may be said to be crystallized in purity, goodness, & homogeneity.

2. Vitala: Here are the Hierarchies of the Celestial Buddhas, or Bodhisattvas, who are said to emanate from the seven Dhyani Buddhas.

It is related on earth to Samadhi, to the Buddhist consciousness in man. No adept, save one, can be higher than this & live; if he passes into the Atmic, or Dharmakaya state (Alaya), he can return to earth no more. These two states are purely hyper-metaphysical.

3. Sutala: A differentiated state, corresponding on earth with the H. Manas, & therefore with Sabda (Sound), the Logos, our H.Ego; and also to the Manushi Buddha state, like that of Gautama on earth.

This is the third state of Samadhi (which is septenary). Here belong the Hierarchies of the Kumāras, Agnishwattas, &c.

4. Kara-tala: Corresponds with Sparsa (“touch”), & to the Hierarchies of ethereal, semi-objective Dhyān Chohans of the astral nature of the Manasa-Manas, or the pure ray of Manas that is the L.Manas before it is mixed with Kama (as in the young child). They are called Sparsa Devas, the Devas endowed with “touch.”

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(These Hierarchies of Devas are progressive: the first has one sense, the second two, & so on to seven. Each containing all the senses potentially, but not yet developed. Sparsa would be better rendered by "affinity," "contact.")

5. Rasatala: or Rupatala, corresponds to the Hierarchies of Rupa, or "sight"-Devas, possessed of three senses (sight, hearing & touch). These are Kama-Manasic entities, & the highest Elementals. With the Rosicrucians they were the Sylphs & Undines. It corresponds on earth to an artificial state of consciousness, such as that produced by hypnotism & drugs (morphine, &c).

6. Maha-tala: Corresponds to the Hierarchies of Rasa, or "taste" Devas, & includes a state of consciousness embracing the lower five senses, & emanations of life & being. It corresponds to Kama & Prana in man, & to Salamanders & Gnomes in nature.

7. Patala: Corresponds to the Hierarchies of Ghanda, or "smell"-Devas; the underworld or antipodes Myalba. The sphere of irrational animals, having no feeling save that of self-preservation & gratification of senses; & also of intensely selfish human beings, waking or sleeping. This is why Narada is said to have visited Patala, when he was cursed to be reborn; he reported that life there was very pleasant for those "who had never left their birthplace," they were very happy. It is the earthly state, & corresponds to the sense of smell. Here are also animal dugpas, ele-

mentals of animals, & nature-spirits.

Further explanation of the same Classification:-

1. Auric, atmic, alayic sense, or state; one of full potentiality, but not of activity.
2. Buddhic, the sense of being one with the Universe; the impossibility of imagining itself apart from it. (It was asked why the term Alayic was here given to the Atmic, & not to the Buddhic state? Ans:- These classifications are not hard & fast divisions. A term may change places according as the classification is exoteric, esoteric, or practical. For the Inner Group the effort should be to bring all things down to states of consciousness. Buddhi is one & indivisible really; it is a feeling within, absolutely inexpressible in words. All cataloging is useless to explain it.)
3. Sabdic, sense of hearing.
4. Sparsic, sense of touch.
5. Rupic, the state of feeling oneself a body, & perceiving it (Rupa — form).
6. Rasic, sense of taste.
7. Ghandic, sense of smell.

All the Kosmic & anthropic (man) states & senses correspond with our organs of sensation, Gnyanendriyas, rudiments or organs for receiving knowledge through direct contact, sight, &c. These are the faculties of Sarira, through Netra — eyes, nose, speech, &c. & also with the organs of action, Karmendriyas, hands, feet, &c.

Exoterically these are five sets of five, giving 25. Of these twenty are facultative and five Buddhic. Exoterically Buddhi

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is said to perceive; esoterically it obtains perception only through the H.Manas.

Each of these twenty is either positive or negative, thus making forty in all.

There are two subjective states answering to the four sets of five, hence 8 in all. These being subjective cannot be doubled. Thus we have $40 + 8 = 48$ "cognitions of Buddhi". These with Maya, which includes them all, = 49. (Once you have reached the cognition of Maya, you are an Adept.)

Conclusion

The notes and minutes given above make it possible to trace the process by which HPB's spontaneous responses to questions submitted by her private students were transformed into a final set of teachings for theosophical posterity. Presumably, the same process was followed for all twenty meetings.

Acknowledgement: Thanks to Michael Conlin and Michele Sender for their hours of hard work in deciphering HPB's handwritten notes. ✧

Endnotes

1. Constance Wachtmeister, *Reminiscences of H. P. Blavatsky and The Secret Doctrine*, London: Theosophical Publishing Society, 1893, pp. 66–67; Quest Book reprint, Wheaton, Illinois: The Theosophical Publishing House (TPH), 1976, p. 54.
2. Charles Blech, *Contribution A l'Histoire de la Societe Theosophique en France*, Paris: Editions Adyar, 1933, p. 199. English translation by Boris de Zirkoff.
3. H. P. Blavatsky, *The Esoteric Papers of Madame Blavatsky*, Compiled by Daniel H. Caldwell, Whitefish, Montana, USA: Kessinger Publishing, 2004, pp. 240–241.
4. *Ibid.*, pp. 296–297.
5. Alice Leighton Cleather, *H. P. Blavatsky as I Knew Her*, Calcutta: Thacker, Spink & Co., 1923, p. 24.
6. *Ibid.*, *H. P. Blavatsky: A Great Betrayal*, Calcutta: Thacker, Spink & Co., 1922, p. 83.
7. H. P. Blavatsky, *Collected Writings*, Wheaton, Illinois: TPH, 1982, Vol. XII, p. 655.
8. *Ibid.*, *The Esoteric Papers of Madame Blavatsky*, pp. 510–514.

On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery to which she has ever been subjected will the world obtain an inkling of what she really is and of her proper place in the economy of Nature.

Mahatma Koot Hoomi
From *Daily Meditations*, compiled by Katherine A. Beechey

Contemplating The Wisdom Tradition

DAVID M. GROSSMAN

THE Wisdom Tradition is found in every civilization, usually imbedded in the major religions that are rooted in it. But it is also to be discerned in the belief systems of indigenous peoples spread throughout the earth, often the remnants of ancient civilizations long forgotten and faded out from the general memory. Throughout the world the God or Source idea has shown up, often expressed as a kind of “Animism” or awareness that “all is life” and as H. P. Blavatsky (HPB) so eloquently puts it in the summing up section of her magnum opus, *The Secret Doctrine*:

Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs — which we can recognize — of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of Occult philosophy. (vol. I, p. 274)

Across space and time in all the various

civilizations and smaller human outposts indigenous groups often carry a deep sense of responsibility towards *the living earth*, our home and sustainer, and act with greater overall reverence for life than our contemporary nation states. They have always had a deep-seated knowledge concerning the environment and how to care for it, that our contemporary societies are finally being forced into a painful acknowledgement. Our main aims are, more often than not, wealth, power, and a particular political ideology accented at times by a distorted theology or a secular lack of moral discrimination that expresses caring responsibility neither for its citizens nor the planet that sustains us.

Granted, our collective life is not simple these days with the explosion in world population over the last few centuries and the seemingly uncontrolled hunger for the acquirement of things without much regard for its impact on the whole. As E. F. Schumacher, author of *Small Is Beautiful — A Study of Economics as if People Mattered*, observes in his book: “what were luxuries to our fathers have become necessities for us”. The speed of change in human life on earth in recent

David Grossman has been a student of Theosophy since the mid-1970s and is a former Treasurer of ITC (International Theosophical Conferences, Inc). He is a photojournalist residing in Brooklyn, NY.

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centuries has sped up to a dizzying degree and traditions that once had stabilizing influences in various cultures are now breaking down, causing instability. The ideas of international cooperation and reciprocity are all too often excuses for homogenization and imposition by the more powerful players. Put another way, the question is: “Is constant economic growth actually progress and does it make for a healthier society?”

We have become more and more immersed in matter. Are we happier and more content in our lives on the whole? According to the consensus of psychologists and sociologists the answer in general is a resounding “No”. Plus, there is a clear correlation between the rise in human consumption of resources and the degradation of the life-sustaining elements on earth like air, water, and food. This is not to ignore the millions of human beings that go to bed hungry every night. The moral paradox is blatant. With all our scientific knowledge and capability in technology, how is it that we have shown such unprecedented ignorance in our actions and foresight to come to where we find ourselves in 2023?

Theosophy presents three main lines of evolution, interwoven and interblended at every point, spiritual, psychic, and physical. We are quite advanced on the mental line as seen through our various scientific explorations and observations followed by our often amazing and sometimes reckless technological applications and our growing capabilities to manipulate matter. Whether it be the

splitting of the atom or our “spare parts” capabilities doing organ transplants, these actions are unfortunately not fully directed by moral and ethical concerns coming from the spiritual line.

We are out of balance with the earth and each other. The result is the present condition of the planet becoming less capable of supporting life due to the human impact on both the physical and spiritual ecosystems. Most blatant of all these days, are the polarizations within and between the various societies in the world. One group sees imposed order as the solution leading to curtailment of freedom, which is a primal human impulse. On the other hand there are those who feel they deserve what they can get without much regard or sense of responsibility toward others or to the future of the planet.

The fact is that politics, economics, and technology offer *material solutions* to what is essentially a *spiritual problem*. Only by realizing our common *spiritual identity* will we transcend the fears and animosities that divide us.

While Theosophy teaches that there is a need in the world for an awareness of our interconnectedness and interdependence (essential oneness), this does not mean an artificial uniformity in the way people express their deepest spiritual inclinations nor the way they live their lives, as long as it does not harm or subjugate others. In fact, it is diversity of expression that keeps truth alive and vital. *Flowing water remains fresh*. We need to learn to think for ourselves, otherwise we will not

Contemplating The Wisdom Tradition

have a basis for clear judgement. It is this cultivated awareness that can bring us into contact with that river we call the “Wisdom Tradition”, sometimes flowing above ground, at other times underground, yet always beckoning us to further expression of our true self even during the darkest of times.

Although we usually think of the acquirement of knowledge and the advancement of civilizations as a progressive endeavor in terms of the unfolding historical epochs, there is another kind of knowledge that seems to be imbedded in our nature like the flame of self-awareness and shows itself most when the impulses of the Wisdom Tradition are able to permeate our consciousness (hearts and minds) and break the spell of materialism and dogmatic belief systems, whether religious, scientific, or political.

Thus we see from time to time great luminaries appear like Gautama, the Buddha, and Jesus, the Christ, who came on the scene as religious reformers to reinvigorate the status quo, the crystallized forms of the religions of their day. There were others in various parts of the world at different times illuminating the true path of humanity like Lao Tzu and Confucius in China, Socrates and Plato in Greece, Ammonius Saccas from Alexandria, influential friends of humanity like Hypatia, Rumi, and Francis of Assisi, to name but a few.

We can all point out bright stars in history that help to electrify the evolutionary grid of humanity. They appear in religion, philosophy, science, and the

arts as social reformers. That life-affirming current with its many different expressions through time we call the “Wisdom Tradition”. These luminaries help recalibrate the human compass, reminding us there is a grander purpose to life, our lives, than a single incarnation can encompass. They help to expand our sense of who we are and where we are bound. Each of these in their own way are and have been guideposts along the evolutionary path of humanity.

Verily, verily, I say unto you, He that believeth on me, [the Christos] the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

(John, 14:12, King James Bible)

Everything about us is changing as we grow from infancy through childhood into adulthood; our bodies totally change, our physical and mental powers expand, our ideas about ourselves and life alter, yet through it all we know ourselves to be the same being: “I am I.” Our radius expands. But, the energizing Self remains constant. In this sense there is no “identity crisis”.

Ideas and facts that evade linear measurement or quantification, radiate out from the inside; they are not harvested through the passage of time from without. They defy garden variety logic, like the direct knowledge of our own self-consciousness, or moral insights that emerge from the inner voice of conscience. How is it that certain facts can be known without the usual means to discern them? Where does this knowledge

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come from? Most of us are enwrapped in karma from the past which demands our attention and responsibility, but along with this we come to a point where we see we must transform ourselves by making an inner commitment to seek truth in a more dynamic way than previously. We begin to align ourselves with the Wisdom Tradition. What is that tradition as we each must interface with it for ourselves? It seems to be a kind of *alchemical path* for transforming our irrational animal instincts and separative egocentricities into love and compassion; our dualistic world view into a nondual vision of mutual responsibility and unity.

In HPB's *Collected Writings* (vol. 12, p. 503) we find "The Golden Stairs", which one might call instructions along this way:

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's codisciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (*Gupta-Vidyā*) depicts — these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom. ✧

**There are three truths which are absolute,
and which cannot be lost, but yet
may remain silent for lack of speech.**

**The Soul is immortal,
and its future is the future of a thing
whose growth and splendour has no limit.**

**The principle which gives life dwells in us, and without us,
is undying and eternally beneficent, is not heard or seen,
or smelt, but is perceived by those who desire perception.**

**Each one of us is our own absolute lawgiver,
the dispenser of glory or gloom to ourselves; the
decreer of our life, our reward, our punishment.**

**These truths, which are as great as is life itself,
are as simple as our simplest mind.
Feed the hungry with them . . ."**

"The Three Truths", *The Idyll of the White Lotus*,
dictated by Master Hilarion to Mabel Collins

Squaring the Circle

PAVEL MALAKHOV

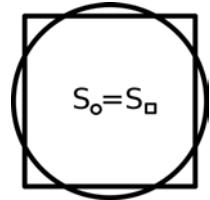
SQUARING, in fact, means calculating the area of a figure or surface. By the latter, old Greek mathematicians meant building a square equal to the given figure, hence the term. Modern mathematics employs a more common term, *integration*, while continuing to use the old term for purposes of classical problems. Thus, the problem of squaring the circle is one pertaining to finding its area, which can be done by various methods. Yet, the term *squaring the circle* has a well-established and definite meaning which has its origin in the Pythagorean School, *i.e.*, building a square proper whose area is exactly equal to one of a circle rather than just calculating its area. As mathematics in general, and geometry in particular, were perceived by Pythagoras and his disciples philosophically or as tools designed for learning universal laws by means of the law of analogy, let us try to treat the problem set philosophically and look at it from various angles.

An understanding of the components and key parameters that describe a circle

and a square will help us better conceive the meaning of squaring the circle. Reflection on each of them on the one hand, and comparison with the analogue in the second figure on the other, can reveal many secrets.

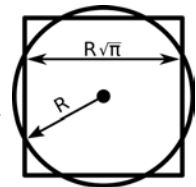
Geometrical Aspect

Building a square equal in area to a circle is not an easy thing to do, since the features of these geometric figures require different tools to build.



The circle is defined by three parameters: the center point, the set of points equidistant from the center, and the distance from these points to the center. For this, geometry has corresponding concepts, such as center, circle, and radius.

A square is defined by the length of a side and the right angle formed by joining each pair of adjacent sides.



The area of a circle is $S_o = S_□ = \pi R^2$

Mr Pavel Malakhov, former Presidential Representative of the TS in Russia, made a presentation based on this article at the Russian National Theosophical Congress of November 2021. [First published in *Sovremennaya Teosofskaya Mysl*, 2019, No. 2(8)]

Squaring the Circle

found by the formula, $S = \pi R^2$, while the area of a square is $S = a^2$.

Now, what must be the side of the square so that its area is equal to the area of the circle? Simple mathematical operations give the answer: $a = R\sqrt{\pi}$, *i.e.*, the length of the side depends on π (*pi*), an irrational and transcendental number, one that does not have a complete expression in the form of a decimal fraction. In practice, this means that such a square cannot be constructed using a ruler and a pair of compasses. There is a purely theoretical solution employing a special curve called *quadratrix*, which however being also of a transcendental nature,¹ thus means that it cannot be accurately constructed using physical tools.

Some mathematicians closed the question at this stage, concluding that the problem of squaring the circle is unsolvable. If we proceed from the narrow task of graphically constructing a square equal in size to a circle using a compass and a ruler, then yes, the task is impossible, but geometers were engaged in calculations not only for practical construction and engineering purposes. As philosophers they sought to study the very properties of figures and ways to measure them, and, based on these illustrative examples, tried to delve into *invisible* relationships and laws, believing those had similar properties.

The language of mathematics is a language of symbols, well suited for formalization (*i.e.*, a specific description) of various areas of knowledge. Some areas of knowledge are difficult to

understand when described in their own terms. A descriptive way of expressing a thought can prove very lengthy and confusing, while mathematical symbols and operations enable one to reduce a thought to a concise form — a formula.

Let us try to consider the squaring of the circle as one of these formulas, which clearly illustrate rather intricate concepts offered by various branches of knowledge.

Cosmogonic Aspect

To describe the evolution of the world (cosmogony) as a process, one can use a number of simple symbols (as is done, for example, in the *Book of Dzyan*), whose meanings can be instrumental in developing a more detailed understanding of a rather abstract process.² Three symbols — a circle, a circle with a diameter, and a square — would be sufficient for our task.

The **circle** represents the oneness of the future world, the fullness of information about it covering all its laws, objects, and processes. It stands both for the Universe remaining in its pregenetic state and for its potential, or Ideal, during its manifestation.

The **diameter** is just two radii pointing in exactly opposite directions. Therefore, it is well suited as a symbol of duality, polarity, and the idea of opposites. Any two radii divide the area of the circle into two parts, but it is only the diameter that makes these parts equal, which is also a good illustration of duality — that duality which is equal in size. The number of dia-

Squaring the Circle

meters in a circle is infinite, while all the diameters are limited by the same circle common to all. This property of *limited infinity* is well suited to illustrate the law of duality, which manifests itself in all the processes current in the One Universe: in the spiral movements of cosmic bodies (attraction-repulsion), in the material-spiritual (or energy) structure of all objects, in the daily moral opposition of good and evil, and in all other cases, where we can find an opposite for each phenomenon. Opposites generating movement (or transformation) from one extreme state to another, the diameter therefore is well suited as a symbol for any creative power.

A circle with a diameter represents the beginning of the world manifestation. This is the stage where conditions and rules are defined according to which the world will manifest itself, the differentiation begins covering all pairs of opposites that come from the one essence, the transition takes place from “was not” to “became”, from rest to movement, from homogeneity to diversity, from non-number to numbers, enumerations, *etc.* The determination of laws prior to the appearance of objects is the so-called “primary creation”. This symbol links the idea (circle) and its manifestation (square). It symbolizes the transitional or preparatory processes, or rather, it symbolizes the end of the world’s preparation for manifestation, while the beginning of that preparation is symbolized by the central point in the circle. With the diameter appearing in the circle, manifestation begins.

The **square** represents the world itself, as we perceive it. On the one hand, it stands for the totality of objects and phenomena, while, on the other, the totality of all subjective ideas about these objects and phenomena. In other words, it includes everything that can be observed or perceived, as well as all the observers themselves with their own opinions and ideas about what they have seen or perceived. This is the “secondary creation” or the manifestation of ideas in certain forms.

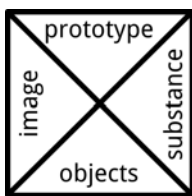
The cosmogonic solution for squaring the circle, therefore, lies in the building of a visible³ world. This process may be summarized into four aspects (this being among the reasons why it is symbolized by a square):

1. *the emergence of a prototype* (or idea) of the world, which includes all the laws according to which the world will be built;
2. *the emergence of an image* (or a thought-image) that determines the plan and details of the manifestation;
3. *the emergence of substance and elements* — a medium for manifestation;
4. *the appearance of physical objects* — the final clothing in forms.

The above order is rather arbitrary, since it is difficult for us to imagine any of the aspects in isolation from the rest. Usually, they are presented in the given sequence in order, among other things, to highlight a decrease in the world’s energy component at the expense of the growing predominance of the material component — in other words,

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the transition of energy into matter, of movements into objects, of force into form, *etc.* These stages (when thus seen) do not end when the next one appears, but serve as a constant source and filling for each other. As they complement or reveal each other's features, they can be best illustrated graphically with a square having two crossing diagonals.

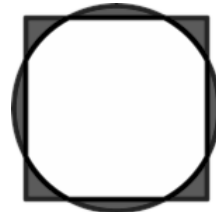


Philosophical Aspect

The form (or shape) of any figure is an external constraint that determines its properties. The area of a figure is its inner content, meaning, and substance. It is the form that determines the manner in which the meaning will be expressed. The invariability of the area in different forms suggests the invariance of the meaning in its different expressions. This idea, clearly expressed in geometric terms, corresponds to one of the main tenets of Theosophy: all world religions and philosophies have one source and express the same moral and cosmic laws, only rendered in different words. The squaring of the circle helps us understand more deeply the idea of the One Life manifesting itself in different forms. To build a square equal to a circle in area means to express in it the essence and meaning of the circle, *i.e.*, to transfer everything that was contained in the circle to a different form, using appropriate analogies and rendering adequately each feature of the circle to a square.

The graphic representation of these figures having the same area, when

superimposed on each other, emphasizes one important feature: their shapes go beyond each other's limits. This means that each of the forms has points that do not belong to the other and thus make this form unique. And yet, the uniqueness of the forms notwithstanding, the content of both figures is the same, their areas (that is, the totality of all points) being equal. This graphic representation leads to the following two interesting conclusions:



1) This is a good illustration of Unity in diversity.

This simple example shows how the One Life can manifest itself in all the variety of its forms without changing its essence.

2) The same illustration can help us approach an understanding of Universal Brotherhood which includes not only humans, but all kinds of beings. We are all different. Our forms — physical, sensual, and mental — are all unique and individual, but, in fact, they are merely reflections of the One Life. We find it easier to understand those people whose interests and world views coincide with our own, *i.e.*, where the areas of our figures intersect. However, where the form of another person goes beyond our own limits, misunderstanding appears. Yet, it is precisely where the expansion of our own consciousness or our own development begins.

Squaring the circle, when understood philosophically, provides the key to understanding universal symbols as it enables one to look beyond the symbols' outer shape and see their essence (area). Taking plane geo-

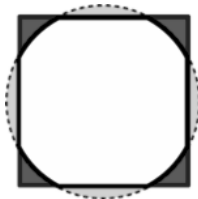
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metric figures as an example, the lover of Wisdom can ponder on what precisely makes them essentially the same, whatever their apparent difference in form, and then he will find it easier to see the identity of more complex symbols.

Theological Aspect

Let us look again — but from a slightly different angle this time — at those parts of the two figures that go beyond each other's boundaries. We see four truncated parts, called segments in geometry, that remains from the circle. What remains from the square is four triangles, one side of each of which is an arc. The radius of curvature of this arc, being a continuation of the same circle, is equal to the radius of curvature of the segment. Thus, what is external for one figure is internal for the other. Theologically, this can be interpreted as God (the circle) manifesting himself (the circumference) in every being (the square or any other figure) as that being's inner nature. Also, this means that God, his power transcending our comprehension (the outer segments of the circle), can at the same time be found within our own nature (the arc of the triangle) as well.

Of particular interest are the parts of the square that extend beyond the circle. If the circle is said to be a symbol of the all-encompassing and all-inclusive God, possessing the totality of Knowledge and boundless Power, then what can there be outside of him? A similar question can be added to



this one: “Why should the all-encompassing Absolute (which contains everything that was and everything that will be) manifest at all? What is the purpose and meaning of everything that happens, once the final result is already known?”

One possible answer to these questions, transcendent for a human being, can be *experience*. Experience is proven knowledge, something an individual has lived through and felt. You can describe in detail a path climbing to the top of a hill. You may know perfectly well the peculiarities of the hill, its flora and fauna, minerals, air composition, and climatic characteristics. You may imagine clearly all the physiological features of a person performing a hard ascent uphill: muscle tension, sweating, rapid heartbeat, *etc.* You may have a complete idea of all the difficulties and dangers. You may, finally, understand the delight that a traveler feels when he rises to the top and contemplates the vast expanses below. Every detail of this path may be known and explained beforehand, but still this knowledge will not be complete unless experienced individually. It is experience alone that shows the difference between theory and practice, the ideal and life, dreams and action.

If we are to see any sense in the affairs of God, experience may provide the appropriate explanation to what is meant by squaring the Divine Circle. Let us consider in more detail the meanings that can be attached to symbols in order to represent this complex metaphysical process more accurately and fully, and, thus, make it more obvious and clearer to us.

Squaring the Circle

The **circle** is a symbol of the Divine World or, collectively, of God. The **square**, in turn, is a symbol of the manifested world, the world of forms.

The area of the circle is the totality of all laws, while **the area of the square** is the manifestation of these laws. The former contains the prototypes of all things and the variety of their possible modifications while the latter is what reveals and transforms these prototypes into objects (things, beings, *etc.*) and makes these transformations possible. The area of the circle may be called the fate of the world (its karma, potential), while the area of the square is life, which brings this fate into manifestation by making it objective or a *fait accompli*. Thus, squaring the circle proves to be nothing but evolution, the progress of the manifested world, revelation of the Divine Plan in its entirety.

An interesting geometric definition of God, known to us through Blaise Pascal, enables us to delve deeper into the essence of the divine nature. He said, “God is a circle whose center is everywhere and circumference nowhere.”

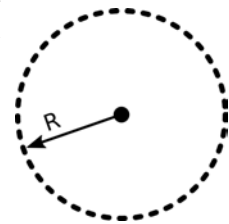
The centre of the circle is the point of balance, rest or potentiality of everything. It is the source of all would-be manifestations. This is a laya-centre, a state of non-manifestation, homogeneity (non-differentiation). As any point in space contains the possibility of manifestation, *the centre of the circle is everywhere*.

The radius is the power of the Divine force, the manifestation of potentiality, movement, and activity *per se*. The radius indicates how far manifestation has distanced itself from the source. This activity spread-

ing with equal force in every direction of space, we can speak of countless radii forming a circle, and countless concentric circles, if we take into account the movement. Remarkably, one of the meanings of the word *radius* is “ray”, *i.e.*, a directed movement that has a source and does not have an end, rather than just a limited segment connecting two points.

A circumference is defined as a set of points equidistant from the centre. Likewise, the Divine Thought (or Power) spreads equally in all directions. The circumference, seen as the boundary of the circle or as its maximum power, is represented by the highest hierarchies of Divine Powers, the highest representatives of God, the expression of His might. In fact, what we mean when talking of God or trying to imagine Him is His manifestation, *i.e.*, the results of certain activity, and since the latter is present at every point in space, the circumference (the line beyond which there is no longer a circle whatever) defies definition. In other words, *it is nowhere*.

The two-fold **diameter** (two radii pointing in opposite directions) represents the Creative Powers that bring forth the Divine Thought into the manifested Universe. The geometric key of the diameter gives an idea of the non-contradictory nature of the apparent duality of the world, on the one hand, and the existence of the One Life, on the other. Diameter is a secondary concept arising from the concept of radius and also formed from the concept of chord. A



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chord is the distance between two points on a circumference, or the relationship between all possible extreme (or expressed to the utmost degree)⁴ manifestations, and when it comes to express the relationship of opposites, this special relationship is endowed with its own distinctive name, *diameter*.⁵

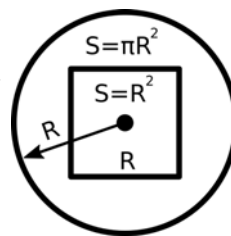
Together, all these concepts (characteristics of the circle) represent the Divine World, collectively called God. With God beginning to act, a source of energy appears in space, known also as the source of a space curvature or the source of radiation of material particles. In other words, the center of a circle appears, a circle accompanied by a circumference. What makes the circle so good as a symbol is its clearly showing that the power of the Divine Nature can be manifested at every point in space and the degree of that manifestation is determined by an infinite radius — a ray. Any light source that emits its rays in all directions can be taken as an additional illustration of this idea.

Now, having described the meaning of the symbols of the circle, if we want to express the idea of the incarnation of the Divine Thought in the manifested world, we have to resort to the radius and, using this value, build a **square** by finding a suitable analogy. Thus, the power of the circle will be determined by its radius as much as the power of the square will be determined by the length of its side. By constructing a square with a side equal to the radius, we get a symbol of the realization of the Divine Thought in the world of forms. As becomes obvious from this construction, the Divine Thought cannot be realized in full

(since the areas occupied by the figures are different), some meanings (ideas) remaining outside the manifestation. In order to comprehend them, one has to go beyond the limits of the manifested world, which is possible only by the instrumentality of *meta*-physical thinking.

In the manifested world, the Divine Idea can take the shape of a square, whose side is equal to the radius, but to adjust this form of the manifested world, in content (area), to the Divine Form, we must use a certain mathematical coefficient that will bring the manifested idea in line with the unmanifested idea.

In order to bring one in conformity with the other, one has to solve the problem of squaring the circle, or compare the Divine Thought with itself as manifested in our



The nonconformity is striking the eye, for our world is imperfect and subject to a constant distortion of Divine Laws. To make it perfect, we must transcend the circumstances that surround us daily, since these daily occurrences are all but *attempts* to manifest the perfect world. To soar to the heights of the perfect Divine World, we, actually, have to go beyond the appearances in our perception of events. Only then can we comprehend the Divine Thought and try to translate it into life. Graphically, this is well represented by the circle going beyond the square and the square going beyond the circle.

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The undoubted advantage and benefit of geometry lie in its ability to represent sophisticated ideas visually. A simple image of the squaring of the circle can give us an illustration of the process of cognition or improvement, enabling us to transcend the limits of any figure. Mathematical formulas help us see that there exists a specific expression for the efforts we must undertake in order to transcend the forms that limit us. Just as there is a certain speed (a numerical characteristic of movement) required to overcome the attraction of the Earth and the solar system (the first and second cosmic speeds) — a certain objective characteristic of our efforts — so there is a certain characteristic of internal forces that enables us to transcend the world of forms and enter into the Divine World. This characteristic is expressed by π .

Formulas for calculating the areas of a circle and a square provide much food for thought also regarding the metaphysical meaning of squaring the circle. The area of a circle is equal to π multiplied twice by the radius, that is, by the radius squared: $S = \pi R^2$. In other words, if we take a square with a side equal to the radius and increase its area by π times, then we get the area of a circle. That is, the realized or manifested universe is less than the one contained in the Divine Plan. It does not reflect it fully. This means that, even possessing the total knowledge about the manifested world, we must expand it more than three times in order to get closer to the knowledge of the Divine World. Isn't it the geometric key to the Trinity as a triune Deity? The fact that the ratio of the two worlds cannot

be expressed by an integer is also very symbolic. What the Trinity brings to fruition is our whole world, but our world is just one of the stages, one coil in an endless spiral of perpetual motion. There is always room for progress and for the next cycle of development. Numbers like π are called transcendental, they are borderlines transferring one state into another, or one world into another, or one cycle into another.

Thus, squaring the circle theologically means to reflect and see in the daily phenomena of life, in our daily experience, the fullness and integrity of the Divine Plan, that is, put each phenomenon in its proper place and give its proper meaning in the overall system. In other words, to know the One Life. Or, rather, not *to know*, but *to remain a knower* ever filling up the gaps, since the value of the number π can be specified endlessly, as well as our understanding of life.

* * *

In conclusion, we can briefly give a few more solutions to the squaring of the circle in other fields:

◆ **Linguistic** (philological) solution: convey the full meaning of a thought by expressing it in various words and in various languages.

◆ In **designing, programming, etc.**: find a solution that meets perfectly the terms of reference.

◆ From a **moral** point of view, this can mean such behavior of a person that is fully consistent with his higher nature.

Thus, using the law of analogy, one can likewise square the circle in various areas of human activity. When we understand

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that everything in the world is interdependent, it will become easier for us to understand how this world works. It is precisely the domain of Theosophy to show convincingly that there is only One Life in the world, and everything we can

see around ourselves is just its manifestations. These phenomena are diverse and incompatible at first glance like a square and a circle, and yet, they are only a manifestation of the One Life, *the one area in the diversity of forms*. ✧

Endnotes

1. The quadratrix is described (or defined) analytically and dynamically, rather than using an algebraic formula. See Wikipedia.
2. This is described in detail in the Proem of H. P. Blavatsky's *The Secret Doctrine*.
3. Visible in a broad sense, as the ability to be perceived by anybody at all. This includes not only physical senses, but also all sensations, mental images, and intuitive perception.

4. Extreme, since we deal with points on the circumference rather than points on a circle. The points inside the circle express a variety of possible degrees and variants.
5. The word diameter (Greek διάμετρος) comes from διά "through; separately", and μετρέω "I measure" or μέτρον "measure", which adds another meaning to this concept: comprehension of a circle through measurement or comparison of opposites in it.



. . . Every part of the earth is sacred . . . Every shining pine needle, every sandy shore, every mist in the dark woods, every meadow, every humming insect . . . the sap which courses through the trees . . . the blood that courses through our veins. We are part of the earth and it is part of us. The perfumed flowers are our sisters. The bear, the deer, the great eagle, these are our brothers. The rocky crests, the dew in the meadow, the body heat of the pony, and man all belong to the same family. . . . The rivers are our brothers. They quench our thirst, . . . feed our children. . . .

The earth is our mother. What befalls the earth befalls all [its] sons. . . . The earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself. . . .

What will happen when the buffalo are all slaughtered? The wild horses tamed? . . . When the secret corners of the forest are heavy with the scent of many men and the view of the ripe hills is blotted with talking wires? Where will the thicket be? Gone! Where will the eagle be? Gone! . . . The end of living and the beginning of survival. . . .

Love this earth as a newborn loves its mother's heartbeat. . . . Care for it. . . . Preserve the land for all children, and love it, as God loves us. . . . One thing we know — there is only one God. No man, be he Red man or White man, can be apart. We ARE all brothers after all.

Chief Seattle's "Letter to All"
<csun.edu/~vcpsy00h/seattle.htm>

Fohat: The Energy of Love

ENEIDA CARBONELL IRARRAGORRI

TO better interpret what is called the Energy of Love, let us consider the meaning of these two words: **Energy** and **Love**. The word Energy comes from the Greek, *ergos*, meaning potency, action, strength, virtue, efficacy, wholeness, firmness, fortitude, resolution, and will. According to its application it is differentiated as potential, mechanical, kinetic, calorific, electrical, radiant, chemical, thermal, atomic, and nuclear energy, but most importantly it is LIFE.

Regarding Love, it is a sentiment that takes an ascending and expansive course, beginning with what is near, such as maternal and paternal love, the love shared by siblings, friends, husband and wife, fraternities, and so on, until a supremely encompassing love arises known as impersonal, unconditional, or divine.

Therefore, to know what the energy of love is, we shall explore the most outstanding etymological meaning of both words: LIFE and impersonal, unconditional, or divine LOVE. We will draw from the most sublime teachings given by the Ageless Wisdom. Going back to the original esoteric meaning of the words life,

and love or Eros, we find the fascinating term “Fohat”, of Tibetan origin and used by H. P. Blavatsky (HPB) in her magnum opus, *The Secret Doctrine (SD)*. She calls it Life and then Fohat, and offers a summary in the Proem of this book (p. 16), providing a better comprehension of the term for the reader. It refers to the progressive order by which the visible manifested universe unfolds from an unknowable root and origin:

1. The ABSOLUTE; the *Parabrahman* of the Vedāntins, or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.

2. [The First Logos:] the first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the “manifested”. This is the “First Cause”, the “Unconscious” of European Pantheists.

3. [The Second Logos:] Spirit-matter, LIFE; the “Spirit of the Universe”, the Purusha and Prakriti . . .

4. [The Third Logos:] Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter; the basis of the intelligent

Mrs Eneida Carbonell Irarragorri, originally from Cuba, is a long-standing member of España Lodge, of the Theosophical Society in America. Based on a reading given on 24 June 2023 to create a Podcast.

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operations in and of Nature, also called MAHĀ-BUDDHI.

[5.] The ONE REALITY; its *dual* aspects in the conditioned Universe.

As we can see, Fohat has been situated at the same level as The Second Logos: Spirit-Matter, LIFE. Hence Life is Fohat, so what we call “Energy” coexists with Spirit and Matter Immortal.

The origins of Fohat are given in more detail in *The Secret Doctrine* when she states that it is “one of the most, if not the most important character in esoteric Cosmogony”. It is called the “fiery whirlwind” because it is the “incandescent Cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the ‘Creative Forces’. Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself and *for* itself. *It is an atom and an angel.*”

In addition, Fohat has been called the “Messenger of Their will” because Dzyu, the one real magical knowledge, or Occult Wisdom, becomes Fohat. It is also known that Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas, the eternal prototypes of the Buddhas who appear on this earth. In addition, in the Cosmogony of *The Secret Doctrine*, we are told that Fohat is one thing in the as yet Unmanifested Universe, and another in the phenomenal and Cosmic World. HPB expresses it thus:

In the [phenomenal world] he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which in time becomes law. But in the unmanifested Universe, . . . Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of “Father-Mother”. He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray.

This mystic supersensible act is extraordinarily interesting and incomprehensible to our minds that have not much or no illumination coming from the light of Buddhi, but it gives us a glimpse at the aspect of Fohat which we are describing here as Divine Love. Here is a clarifying statement from the *SD* about Fohat in regards to Love:

Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever-unconditioned and the manifested.

This union is supremely indispensable for everything to unfold and evolve in this process in which we are all submerged because the Monad represents the union

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of the two highest principles sending their radiance to all that is contained in this instant of the infinitude which is referred to as a Manvantara. And this action is no other than the electrical power of affinity and sympathy, of Fohat's Divine Love that allows it. It is no wonder that Fohat is an extraordinary character and agent!

It might also be interesting to analyze the words **affinity and sympathy**. Affinity means the likeness of one thing to another, that which tends to coalesce; and sympathy is a natural inclination and affection. Both meanings reveal to our concrete minds the harmonizing tendencies that can be seen between the chemical elements and among human beings. When these tendencies extend to unknown and unusual levels, they can be interpreted as unconditional, impersonal, and divine love, nonetheless reigned by the fundamental law of harmonious relations.

Here we are reminded that this Universe is ordered and directed completely by divine laws, the law of Harmony being a principal one because, without it, none else could proceed in the unfoldment of the Generative and Divine Plan. The most salient Laws which unconditionally support the law of harmony are the laws of karma and evolution, the laws of periodicity and of analogy, those of attraction and of esotericism or of individual merit. All these universal laws are at the service of Harmony and Love Divine because Fohat in his role of Eros is the one that deploys them all.

In the Ancient Cosmogonies, Fohat was always considered as such. For example, in Greek Mythology we find that of the union of Erebus and Nux, Erebus being a primordial God, the personification of darkness, and Nux, his sister, the personification of night, there arose by the action of Eros Aether and Hemera, the light of the above or superior regions, and of the below or inferior terrestrial regions. The Hindu tradition of the Puranas narrates that darkness generates light, comparing it to the will or desire of Brahma to create. In the Phoenician tradition of Sanchuniathon we find the doctrine that Desire is the principle of creation. Thus we definitely agree with HPB when she says:

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles — on an immense scale — that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action.

Reflecting on this statement, we can observe around us that unitary actions carry within them the seed of love coming from Eros as a transcendental undivided energy. Nonetheless, it becomes difficult to describe it at the present level of evolution in which humanity finds itself, even though there have been many who have tried to explain it as best they could according to their finest perceptions, but with a language that even

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though uplifting only comes close to the fringe of Divine Love.

However, these descriptions have left footprints on a path, of the spiritual life that leads to what is called ecstasy, samadhi, illumination, realization, beatitude, and so forth. These footprints present a wide range of variations that could be taken from the scientific Raja Yoga to the verses of St Theresa of Avila and St John of the Cross to mystic writers such as the Persian poet Rumi, the German theologian Meister Eckhart, and to other philosophers and thinkers of all times.

This corroborates that the energy of love is completely embedded in everything that surrounds us visibly and invisibly. In looking at the Hindu Trimurti: Brahma, Vishnu, and Shiva with its power of creation, conservation, and destruction or regeneration, respectively, we can immediately discover that Divine Love animates each of them in forwarding the divine plan. Brahma creates what is necessary, Vishnu conserves that which is created, and Shiva transmutes that which has been preserved unobstructively into something that could unfold the latent potentials not yet awakened, harmonizing all that is manifested with the unmanifested archetypes. This harmonizing process is precisely what Fohat brings about in its condition of EROS, or Divine Love.

In the human stage, it seems that love is the only force that can transform us, allowing us to evolve. N. Sri Ram, the fifth international President of the TS, in his book *Seeking Wisdom* says that for this

transformation to occur we need interest, attention, and love in the present moment, which is able to furnish that great light and new meaning even to those insignificant things, as this light comes from the achieved state of consciousness. When there is love, this illumines the internal nature of the object so loved, showing the hidden beauty, as the sculptor reveals the beautiful image from the marble piece.

But the power to discover this hidden beauty is real when our consciousness is liberated from the daily attachments or past sediments or skandhas. These past skandhas are greed, envy, and ambition for fame and power. These are the obscurations of the personality. Moreover, N. Sri Ram tells us that Life, when not degraded, is the only energy that is spontaneous, fresh, intelligent, and perceptive, offering harmony and love, encapsulating the most sublime virtues.

These virtues have been presented in different ways according to the predominant philosophy of the times. In ancient Greece these virtues were justice, temperance, courage, and prudence which are all necessary in one's conduct in society. Catholics name these as humility, charity, love, and so on. Buddhists have other terminology and in the Mahayana tradition they are transcendental based on sacrifice and self-abnegation. HPB mentioned them in her book *The Voice of the Silence (VS)* in the third fragment called the pāramitās: Dāna or Charity, Śīla or Harmony, Kshānti or Patience, Virāga or Detachment, Virya or Energy to find Supernal Truth, Dhyāna or Meditation,

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Prajña or Wisdom. When these virtues are expressed to their highest levels, human beings are transformed into more than humans and the energy of love that is given in that moment is so immense that nothing in Nature is left without being affected by it.

There is no better description of this wonderful moment than the one we find in *VS*, towards the end of Fragment III:

O *Naljor*, thou art safe.

Know, Conqueror of sins, once that a

Sowani hath crossed the seventh Path, all Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean-waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: “A Master has arisen, a Master of the Day [a *Manvantara*].”

Let us, then, allow the energy of love be ever more present and vivid in us. ✧

He who acts unjustly is corrupted. For since universal Nature has made rational animals for the sake of one another to help one another according to their deserts, but in no way to injure one another, he who transgresses her will, is clearly guilty of corruption toward the highest divinity. And he too who lies is guilty of corruption to the same divinity; for the universal Nature is the Nature of things that are; and things that are have a relation to all things that come into existence. And further, this universal Nature is named truth, and is the prime cause of all things that are true. He then who lies is guilty of corruption.

Marcus Aurelius (121-180 A.D.) — A Roman Emperor
From *Meditations of Marcus Aurelius*

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Edited by Mr Tim Boyd, 'Olcott Bungalow', The Theosophical Society, Adyar, Chennai (TS),

Published by Mr S. Harihara Raghavan, 'Arundale House', TS, and Printed by Mr V. Gopalan, 'Chit Sabha', TS, at the Vasanta Press, TS, Besant Garden, Besant Avenue, Adyar, Chennai (Madras) 600 020, India, on behalf of the President, The Theosophical Society.

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