

express the very mystery of life. For instance, an ancient karma of hatred and violence now coexists with a renewed, karma of mutual help and understanding between Jewish and Muslim people. Although unfolding side by side, these two lines of karma ignore each other in many aspects. They often seem to be invisible to each other.

On one hand, there seems to be an imminent danger of a military conflict involving Iran and Israel in 2012. The perspective of an Iranian fundamentalist regime obtaining nuclear weapons while it publicly advocates the idea of extinguishing Israeli nation is hard to accept to Israel, and truly expresses the old karma. This must be faced by those who love Ethics. Denying such a danger to peace would make things worse. The 2,000 year Karma of anti-Semitism has to be unmasked and confronted. The book “**A Place Among the Nations**”, by the present Israeli prime-minister Benjamin Netanyahu, constitutes a powerful document about that. The historical facts it shows deserve being taken into consideration by all those who know that justice brings peace.

On the other hand, and while Iranian leaders question the right of Israel to exist, a grassroots movement spreads across Arab and Jewish communities, actively promoting intercultural friendship and unconditional cooperation. This is the new karma, or the ancient but renewed Karma of Peace, which quietly prepares the inevitable birth of a civilization based on brotherhood and respect for life.

From Portugal, Joaquim Soares - a co-editor of “**The Aquarian**” - made a list with some of the main initiatives now taking place which create a whole new problem to the secret coalition between religious dogmatism and the weapons’ industry. The problem for the arms dealers - as for the puppet politicians they sponsor and control - is the grassroots peace process. There is now a collective awakening of citizens who put Life first and who follow no blood-thirsty gods. Besides and beyond all short term challenges, which must not be denied, individual and community-level peace initiatives are quietly establishing the true foundations of the next civilization. Arms dealers should, then, look for a real job and work for peace.

(The editor)

Five Major Non-Governmental Initiatives

1. Peres Center for Peace

Link: <http://www.peres-center.org/>

The leading non-governmental organization in the Middle East. It was founded in 1996 by the Nobel Peace Prize laureate and President of Israel Shimon Peres, and has been actively promoting peace-building actions between Israel and Arabs. Its mission is “to build an infrastructure of peace and reconciliation by and for the people of the Middle East that promotes socio-economic development, while advancing cooperation and mutual understanding.”

2. Valley of Peace initiative

Link: http://en.wikipedia.org/wiki/Valley_of_Peace_initiative

This is an initiative for economic, technological and scientific cooperation involving Israeli, Palestinian and Jordanian leaders, with the support of the President of Israel Shimon Peres. This initiative also links “with other new trends and efforts within Israeli and Palestinian

society to promote reconciliation based on joint economic effort and dialogue between both groups.”

3. Center for Muslim-Jewish Engagement

Link: www.cmje.org/

This Center is a partnership between the Hebrew Union College-Jewish Institute of Religion, the Omar Ibn Al Khattab Foundation and the USC Center for Religion and Civic Culture. Founded in 2002, the Center’s mission is to “promote dialogue, understanding and grassroots, congregational and academic partnerships among the oldest and the newest of the Abrahamic faiths while generating a contemporary understanding in this understudied area and creating new tools for interfaith communities locally, nationally and beyond.”

4. Alliance for Middle East Peace

Link: www.allmep.org/

The Alliance is a group of 85 non-governmental organizations working since 2003 from the United States to promote reconciliation between Israelis and Palestinians, as well as Arabs and Jews in the Middle East.

5. Friends of the Earth Middle East

Link: <http://foeme.org/www/>

Founded in 1994, it is the best known environmental NGO in the Middle East. It includes Jordanian, Palestinian, and Israeli environmentalists, promoting cooperative efforts to protect environmental heritage.

The following Wikipedia link contains a complete list of many others **Arab-Israeli peace projects** in several different areas of action:

http://en.wikipedia.org/wiki/Arab-Israeli_peace_projects

Actions for Unconditional Peace, on Facebook

Early 2012, two Israeli citizens started sending Facebook messages to Iranians which said: “We will never bomb your country. We love you.” This created a whole chain of messages with expressions of love and admiration between Israelis and Iranians. The initiative ran through the media and was reported in “The New York Times”, CNN and Al Jazeera, among others. [1]

One of the participants commented: “We’re not naive. It’s not like the world will change if we say ‘I love you’. We’re all afraid, but we want to stop a second before it’s too late. Can we prevent war? Who knows?”

Today, there are three main Facebook pages joining thousands of Israelis, Iranians, Palestinians and many other people from different nationalities:

1. Israel-Loves-Iran

Link on facebook: www.facebook.com/israellovesiran

Three Questions

Who are you? Where are you going? How are you going?

John Garrigues

The humblest of men can reverence the reality of that in him he calls his “self.” Nor is any human being, however low in station, debarred from acting as he sees fit – according to the law as he understands it. And no man lives without desire, without a hunger or inchoate longing that that which is shall be made better, that his labors shall bear fruit.

These are the eternal truths of man’s *soul* existence, lacking which no understanding of the human being is possible. Wherever there is man, be he pariah or Buddha, there is a being capable of Self-Knowledge, capable of action, capable of envisioning an objective to his actions. The Buddha has realized his potentialities, but he is no more a *man* than the suffering outcaste. Fire is fire, whether it sputter tremulously at a splinter’s end, or roar in the holocaust of a mighty furnace. Fire is fire, and man is man; the *great* man, the Mahatma, is one who has extended his humanity until he lives and breathes in all, as all of nature lives and breathes in him.

Three questions Life asks of every man, which only he can answer. Who are you? Where are you going? How are you going? No one can tell another these three secrets, because each one is for himself the mystery, the veil, and the holy of holies.

When a man knows the first answer, he forgets himself. When he learns the second, he sees as one his origin, his path, his destination. And then he needs no more to find the way, for wherever the path extends, he is there.

Before these questions can be answered, they must be heard. Nature writes them in every blade of grass, in every drop of moisture; they are inscribed in the very texture of existence. But only the soul can read them aloud to the wondering mind.

Theosophy can say, There are three questions. Theosophy can say, Each man must ask and find the answers for himself. Theosophy can say, There are those who Know. But to hear the Song of Life is not enough. It is not even a beginning. *We have to sing.*

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The above text by John Garrigues was first published anonymously at “**Theosophy**” magazine, Los Angeles, February 1938 edition, p. 145.

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(12) To consult our conscience as to what is right and what is wrong, and then to adopt the proper course which intuition may dictate.

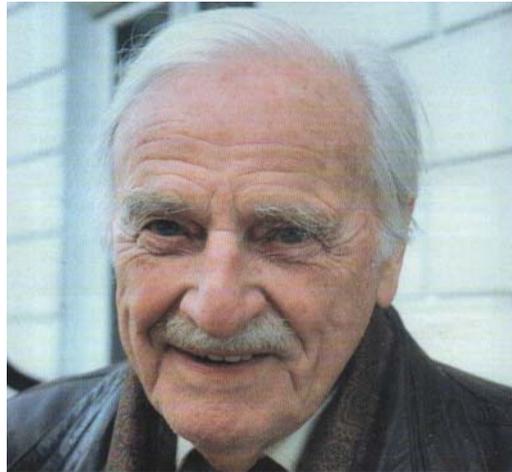
(13) To be kind to the poor and to assist them in proportion to our means.

NOTE:

[1] “Creatures of one God”. In fact, there is no monotheistic God in the universe - or even outside of it - as the Masters of the Wisdom clarify in Letters X and CXXXIV of “The Mahatma Letters”, TUP edition; or Letters 88 and 30, in the Chronological Edition of the Mahatma Letters. Other classical writings say the same. In theosophy, therefore, it is better to say that all beings are alike “creatures of the One Law”, or children and disciples of the One Life. (CCA)

G. Farthing, the Constant Theosophist

Robert Kitto



Geoffrey A. Farthing (1909-2004)

[Image: “Insight”, UK, Autumn 2004, front cover]

H.P. Blavatsky wrote that among the commandments of Tsongkhapa - “there is one that enjoins the Arhats to make an attempt to enlighten the world, including the ‘white barbarians’, every century, at a certain specified period of the cycle.”

[Quotation taken from “H. P. Blavatsky Collected Writings”, T.P.H., Volume 14, p. 431]

It is almost a cliché to say that one of the greatest challenges facing any serious student of Theosophy is the futile attempt to reconcile the teachings of H.P. Blavatsky and her Adept Teachers, in the great outpouring of occult knowledge that occurred during the latter portion of her lifetime, and that which passed as Theosophy in the early part of the twentieth century, and now referred to as neo-, or pseudo-Theosophy. [1]

Many Theosophists are content to follow the revisions and the re-statement of Theosophy that followed Blavatsky's death, as this re-statement forms a substantial corpus of material belonging to the principle Theosophical Society - that having its international headquarters at Adyar. Geoffrey Farthing, an active English member of the Adyar Society until his death in 2004, and one of Theosophy's finest minds was not content that this was so, and became one of the greatest exponents of Blavatsky-Masters rendition of Theosophy. Many believe the distinction to be relatively unimportant, being all "Theosophy", but he argued forcibly, and consistently, that this is not so.

Geoffrey Farthing (1909-2004) was concerned that the original point and purpose of the Theosophical Society, and the efforts of the Adept Teachers who had made its formation possible, had been lost in the years that followed the Blavatsky's death, and that a significant part of the substance and detail of the teachings had become distorted. His writings, over nearly forty years, primarily aim to accurately present Blavatsky's work in a form suited to the modern reader, and in addition, a significant number of articles and letters take a critical and sometimes controversial look, at the Society itself. The matter is as relevant today, as it ever was, for the "original point and purpose" that he sought so tenaciously to re-establish within the Society was that the Blavatsky-Masters teachings were the means "to help mankind along its proper evolutionary path". Whether one agrees, or not, and he recognised that it is for individuals to arrive at their own views, he argued that the Society, which had, after all, been entrusted with this knowledge, should primarily present it in a clear and accessible way, and distinct from later personally derived and speculative additions.

In 1969 Geoffrey Farthing wrote "*the past few decades, for one reason or another, the Society, in my view, has lost its identity. It has become buried in accretions.*" These words, in an article entitled "What is the Theosophical Society?" [2] opened a new stage in a debate that has challenged (and fractured) the Society ever since Blavatsky's death in 1891. Geoffrey, as probably the late twentieth century's principle and foremost exponent of Blavatsky-Theosophy, took up the challenge of reinstating the primacy of her teachings in a well argued and tenacious, though controversial, debate which continues to this day.

After joining The Theosophical Society in 1948, and having originally studied the writings of C.W. Leadbeater, and Annie Besant - that which had initially been offered to him (thus illustrating the problem he addresses) - he moved to studies of Blavatsky's extensive work, and also "The Mahatma Letters to A.P. Sinnett" whereby he first realised the inconsistency between Besant/Leadbeater writings and that which they had been entrusted with. [3] Subsequently he wrote;

"I could not believe that well-informed and gifted people like Leadbeater and Besant had 'got it wrong'. Somehow or another fault lay in me and I wrestled over this problem for perhaps 2 years. During this time I studied in detail the classification of man's principles from both points of view (e.g. Blavatsky in "The Key to Theosophy") and tried hard to reconcile them, but they are not reconcilable. Eventually of course this led to my publishing the booklet "THE ETHERIC DOUBLE? The Far-Reaching Effects of a false assumption"." [4]

Having written "Theosophy - What it All About?" (1967) and "When we Die" (1972), a comprehensive exposition of the after-death states, accurately based on "The Mahatma Letters to A.P. Sinnett" (and at considerable variance to the clairvoyant conjecture of Leadbeater), he served as National President of the Theosophical Society in England (1969-72).

Without the support of the then neo-Theosophist majority in England, he was unable to continue his Presidency, but Christmas Humphreys, to whom serious students of esotericism have gratitude for his having collaborated with Elizabeth Preston in producing “An Abridgement of The Secret Doctrine” (Blavatsky’s magnum opus), and a (third and definitive) edition of “The Mahatma Letters to A.P. Sinnett”, joined with him in the founding of The Blavatsky Trust (1974). Christmas Humphreys [5] who was equally determined to do all he could to preserve Blavatsky’s teachings “as given” wrote;

“... I supported that tower of strength and knowledge, Mr. Geoffrey Farthing ... in the foundation of The Blavatsky Trust, in an attempt to wean Lodges of the parent body from pseudo-Theosophy, and to give them at least a list of books which contain the original teaching. Whether an individual finds the vast cycle of wisdom offered to the world under that title to be true is for that student to decide, but at least let it be clear what is and what is not ‘Theosophy’.” [6]

Geoffrey’s contention that the H. P. Blavatsky-Masters teachings “constitute the authentic revelation of Theosophy” is a view he recognised to be widely resented by the majority within the Society. [7] Quite often, the abstruse writings of Blavatsky are not the first to be turned to for spiritual enquiry, and the notions derived - perhaps painstakingly - from the miscellany of other sources are probably not easily relinquished. Within the Adyar Society an attempt had been made - most likely well meant - to re-present Blavatsky’s partially abstract concepts and complex disjointed prose, with a systemised and detailed metaphysical dogma. At best, this supplanted the ‘root-substance’ from which spiritual intelligence-intuition can arise with that of intellect, but it also introduced error, inconsistency and even fanciful imaginings.

Ernest Wood who worked closely at Adyar, in an editorial capacity with C.W. Leadbeater, later writing in his autobiography “Is This Theosophy ... ?” [8] describes the use of imagination in deriving some of the detail of Chakras for publication. This later material has been the basis for many aspects of new-age spirituality. Such a view inevitably has its critics, and “Back to Blavatsky” became a derisive taunt, though Geoffrey was quick to challenge this illogicality:

“Such an expression could only be uttered seriously by those fundamentally ignorant of what, through her [H.P. Blavatsky’s] agency, the Masters gave us. It is like electrical engineers taunting each other with going back to Faraday, or atomic scientists back to Planck or Rutherford, or mathematicians back to Newton or Einstein. There is no such thing in matters of knowledge as going back to anyone.” [9]

Over the next few decades Geoffrey dedicated himself to much Theosophical work, writing a number of books, documentary films, and many articles. He returned to promoting the restoration of the Theosophical Society itself in an article “The Theosophical Society and Its Future” [10], which looked at characters such as Annie Besant, C.W. Leadbeater, and Jiddu Krishnamurti through whom the drama of early twentieth century Theosophy had been so dramatically, and damagingly played out. Because of the suggestions for change contained therein it became known as the “Manifesto”.

A few years before his death he wrote, in a letter to his friends throughout the world;

“After fifty years of fairly intense study I have come to the conclusion that the original outpouring of occult knowledge from the Masters, to the extent that they then gave it out, was a unique world event. It has not been properly appreciated as such.” [11]

The importance of returning to a proper appreciation and understanding of Blavatsky-Masters Theosophy, and recognising it as a unique event - for the benefit of humanity - is being increasingly understood. Only by the transformational effect of the original outpouring having successfully run its course, it is argued, can we reasonably expect further Adept teachings. This was the keystone of Geoffrey’s life and work, and there is a deep spiritual altruism at its heart.

Throughout his life, he wrote over 150 Articles, 120 letters for publication, 4 documentary film scripts, gave hundreds of lectures, taught, and published nearly 20 books and booklets, together with a large collection of valuable audio material. Geoffrey’s work continues to have relevance, and through its efforts the Trust places Theosophy before those wishing to understand esoteric philosophy in a form stripped of the inconsistent speculations of the twentieth century.

The Trust, www.blavskytrust.org.uk, remains active, and in addition to posthumously publishing and promoting Geoffrey’s work, is an educational charity funding a successful International Chair in Western Esotericism (including a Theosophy module), at the prestigious University of Exeter, UK. The Trust has recently (2009) re-published Geoffrey’s “Deity, Cosmos and Man” (which is also online), re-published 4 video documentary films as DVD, and in August posthumously published Geoffrey’s “The Kabbalah and Theosophy”.

There are numerous - yet unpublished - pieces that are intended for eventual publication, including a volume entitled “The Word” (left unfinished). At the time of his death he was engaged in researching and writing “Compare & Contrast” (a provisional title) upon his predominant theme - the comparison of true Theosophy with that of its unintended neo-pseudo- progeny.

NOTES:

[1] Comparisons are made in “Theosophy vs. Neo-Theosophy”, Margaret Thomas, Isis Books, 1995. (An online version of an earlier edition is available.)

[2] Available online.

[3] In “The Theosophical Society and its Future” published in The High Country Theosophist, May 1997 Geoffrey wrote; “The divergence of the two systems became clearly apparent with the publication of the Mahatma Letters in 1924/5. It was unfortunate that, for a number of reasons, their publication had been delayed till then.”

[4] From “A biographical account and tribute to the life and work of Geoffrey Farthing”, an interview with Carlos Cardoso Aveline first published (blog 29th May 2010) on the website www.Esoteric-Philosophy.com . The article “The Etheric Double” is available online at www.blavatskytrust.org.uk/html/booklets/etheric_double.htm .

- 2) **Change of man's principles.** Kama rupa to astral (A.B./C.W.L.); astral (H.P.B.) to etheric. H.P.B. used the word ethereal and never etheric.
- 3) **Change of planes.** A.B. added Adi and Anupadhaka as 2 planes above Atman and omitted prana and the astral (H.P.B.) plane.
- 4) **A.B. defined etheric in terms of states of matter as 4 ethers** above Earth, Water, and Air - she omitted the element Fire. H.P.B. put the states of matter as Earth, Water, Air, Fire and Ether (partially manifest) - 2 more states not yet manifest which will come in the 6th and 7th Round. One can ask therefore of what is A.B.'s etheric body composed?
- 5) **Correspondences.** By reason of the changes in man's principles, and the cosmic planes, items 2), 3) and 4), all the correspondences, i.e. tattvas, sounds, senses, parts of the body, planets, etc., as given in the tables in the Esoteric Instructions (Vol. III of 3rd edition of S.D.) are all vitiated.
- 6) **Mars/Mercury.** These two planets, in second generation literature, were regarded as semi-physical but members of our Chain. The Masters' teaching is that only the earth in our Chain is physical and visible. Mars and Mercury therefore could not be members of our Chain.
- 7) **Lines of Evolution.** H.P.B. has only one line of evolution passing through man. The 2nd generation theosophists have several lines of evolution of which the Devas, for example, are separate from man.
- 8) **Personalization by 2nd generation theosophists of generic beings,** e.g. Manu.
- 9) **Root and Sub-Race timings.** In H.P.B.'s chronology the next Sub-Race and Root Race are not due for a very long time indeed. According to A.B./C.W.L. the 6th Sub-Race is due fairly shortly.
- 10) **After-death states and processes.** Whereas the very early (1892) A.B. literature was in line with the Masters' teachings, later the description and account of these states varied radically from what the Masters had taught. The change to the classification of man's principles made by A.B. rendered the Masters' account more or less meaningless. The Masters' classification is essential to an understanding of what they said.
- 11) **Astral plane etc.** Having transferred the use of the word "astral" from the Linga Sarira and the 2nd plane of Nature to the 4th, much of what the 2nd generation theosophists had to say about the astral plane, astral travel, etc., could not be reconciled with the Masters' teaching. For example, the Kama rupa, the 4th principle, (the astral of A.B.), does not become a body until after death. It could not therefore be used for astral travel at night.
- 12) **Attitude towards the Christian (particularly the Roman) Church, Masonry, etc.,** as indicated by much that H.P.B. had to say on these subjects, was entirely different in the 2nd generation "Theosophy" which allowed association with the Liberal Catholic Church and the co-Masonry, and further allowed the erection of temples of various religions at Adyar. The Masters did in fact instruct Olcott to create the Buddhist tank and shrine and even sent some money for that, but their relationship to Buddhism was very close. They regarded the Lord Buddha as their Lord in the matter of esoteric teaching.

13) **Initiations.** Amongst the 2nd generation theosophists, initiations up to the 4th were commonplace, and Rukmini Devi was regarded as a representative of the World Mother, a member of the Hierarchy of Masters. There is nothing to indicate in Master-inspired writing that any such entity as the World's mother could possibly exist.

14) **Devas and Angels.** Although these expressions are used somewhat unspecifically even in the Master-inspired literature, the distinctions between the post-human and the pre-human entities is fairly clear. All those pre-human are Elementals. The post-human ones must have passed through the human stage.

15) **Ceremonial.** H.P.B. stated quite categorically that we (theosophists) have no dogma nor ritual. She also further said in relation to ceremonial magic that such ceremonies were “fettters”.

List of Books Available

At the Websites www.TheosophyOnline.com ,
www.EsotericPhilosophy.com and www.FilosofiaEsoterica.com

1. Truth and Illusion in Theosophical Literature - Examining a Long-Term Struggle Between Ethics and Pseudo-Theosophy

Carlos Cardoso Aveline (org.)

Links:

<http://www.theosophyonline.com/ler.php?id=242#.UBm8v2G0x2A>

and

<http://www.esoteric-philosophy.com/2011/06/truth-and-illusion-in-theosophical.html>

Published: June 2011

2. The Dream of Ravan - A Mystery

An Eastern Sage

Links:

<http://www.theosophyonline.com/ler.php?id=355#.UBW3E2G0x2A>

<http://www.filosofiaesoterica.com/ler.php?id=1375#.UBW3HGG0x2A>

and

<http://www.esoteric-philosophy.com/2012/02/dream-of-ravan.html>

Published: 18 February 2012

3. The Lonely Disciple - Monograph on T. Subba Row, 1856-1890

N. C. Ramanujachary

Links:

<http://www.theosophyonline.com/ler.php?id=444#.UBW3fGG0x2A>
<http://www.filosofiaesoterica.com/ler.php?id=1403#.UBW3p2G0x2A>
and
<http://www.esoteric-philosophy.com/2012/03/lonely-disciple.html>

Published: 29 March 2012

4. Esoteric Writings

T. Subba Row

Links:

<http://www.theosophyonline.com/ler.php?id=3662#.UBW352G0x2A>
<http://www.filosofiaesoterica.com/ler.php?id=1443#.UBW4DmG0x2A>
and
<http://www.esoteric-philosophy.com/2012/05/esoteric-writings.html>

Published: 13 May 2012

5. The Tell-Tale Picture Gallery - Twenty-One Occult Stories By Two Founders of the Modern Esoteric Movement

H. P. Blavatsky and W. Q. Judge

Links:

<http://www.theosophyonline.com/ler.php?id=3664#.UBW2jmG0x2A>
<http://www.filosofiaesoterica.com/ler.php?id=1444#.UBW2jGG0x2A>
and
<http://www.esoteric-philosophy.com/2012/05/tell-tale-picture-gallery.html>

Published: 21 May 2012

6. The Yoga Aphorisms of Patanjali -An Interpretation

William Q. Judge

Links:

<http://www.theosophyonline.com/ler.php?id=3681#.UBW1WGG0x2A>
<http://www.filosofiaesoterica.com/ler.php?id=1475#.UBW12GG0x2A>

and

<http://www.esoteric-philosophy.com/2012/07/the-yoga-aphorisms-of-patanjali.html>

Published: 18 July 2012

7. A Book of Quotations - Some Insights for Each Day of the Year

Robert Crosbie

Links:

<http://www.theosophyonline.com/ler.php?id=3686#.UBW0l2G0x2A>

<http://www.filosofiaesoterica.com/ler.php?id=1485#.UBW08GG0x2A>

and

<http://www.esoteric-philosophy.com/2012/07/a-book-of-quotations.html>

Published: 28 July 2012

8. The Real H. P. Blavatsky - A Study in Theosophy, And a Memoir of a Great Soul

William Kingsland

Links:

<http://www.theosophyonline.com/ler.php?id=3694#.UDH1l6lmTa4>

<http://www.filosofiaesoterica.com/ler.php?id=1498#.UDH2TalmTa4>

and

<http://www.esoteric-philosophy.com/2012/08/the-real-h-p-blavatsky.html>

Published: 11 August 2012

In Spanish Language:

Diálogos de la Logia Blavatsky - La Fundadora Del Movimiento Teosófico Moderno Contesta Preguntas de Sus Alumnos, En Londres, Sobre la Obra “La Doctrina Secreta”

Helena P. Blavatsky

Links:

<http://www.theosophyonline.com/ler.php?id=250#.UDH6c6lmTa4>

<http://www.filosofiaesoterica.com/ler.php?id=1192#.UDH5malmTa4>

and

<http://www.esoteric-philosophy.com/2011/06/dialogos-de-la-logia-blavatsky.html>

persisting connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. (d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality; *some* of its manifestations when liberated *from the bonds of matter* are - (a) Clairvoyance, (b) Psychometry.

(3.) ITCHASAKTI - the *power of the Will*. Its most ordinary manifestation is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

(4.) KRIYASAKTI. The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it*. Similarly *an intense volition will be followed by the desired result*.

A Yogi generally performs his wonders by means of Itchasakti and Kriyasakti.

(5.) KUNDALINI SAKTI. The power or Force which moves in a curved path. It is the Universal life-Principle manifesting everywhere in nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that “continuous adjustment of *internal relations to external relations*” which is the essence of life according to Herbert Spencer, and that “*continuous adjustment of external relations to internal relations*” which is the basis of transmigration of souls, *punar janman* (re-birth) in the doctrines of the ancient Hindu philosophers. A Yogi must thoroughly subjugate this power before he can attain Moksham. . . .

(6.) MANTRIKA-SAKTI. The force or power of letters, speech or music. The *Mantra Shastra* has for its subject-matter this force in all its manifestations..... The influence of melody is one of its ordinary manifestations. The power of the ineffable name is the crown of this Sakti.

Modern Science has but partly investigated the first, second and fifth of the forces above named, but is altogether in the dark as regards the remaining powers. The six forces are in their unity represented by the “*Daiviprakriti*” (the Seventh, the light of the LOGOS).

The above is quoted to show the real Hindu ideas on the same. It is all esoteric, though not covering the tenth part of what might be said. For one, the six names of the Six Forces mentioned are those of the six Hierarchies of Dhyana Chohans synthesized by their Primary, the seventh, who personify the Fifth Principle of Cosmic Nature, or of the “Mother” in its Mystical Sense. The enumeration alone of the yogi Powers would require ten volumes. Each of these Forces has a *living Conscious Entity* at its head, of which entity it is an emanation.

NOTE BY H.P.B.:

[1] The writers of the above knew perfectly well the physical cause of the tides, of the waves, etc. It is the informing Spirit of the whole Cosmic solar body that is meant here, and which is referred to whenever such expressions are used from the mystic point of view.

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Research Announcement:

Munchhausen and 20th Century Theosophy



A homage to the Baron Munchhausen (left) and an image from his adventures

Theosophical students have started a research project dedicated to the comparative study of the works of the Baron Munchhausen and those of the Catholic priest Charles W. Leadbeater.

The astronomical findings, literary methods and other aspects of both authors' books should be compared.

Dr. Munchhausen and Bishop Leadbeater wrote about the Moon. They were pioneers - each in his own way - regarding the direct interaction with Extra-Terrestrial Physical Plane civilizations. Munchhausen twice visited the Moon. He had a somewhat difficult relationship with the local King. Mr. Leadbeater had personal talks with the King of the World. He also wrote about the Moon in terms that could surprise more than one NASA researcher. There are however some important differences between the two space travelers: the bishop made detailed descriptions of his various visits to material civilizations in Mars and Mercury, while Munchhausen - being perhaps more realistic in his writings - seems never to have visited these planets.

The credibility of the writings of both writers has been questioned in some quarters. One or two researchers believe Leadbeater's literary career was secretly influenced by Münchhausen.

It has not been confirmed that Leadbeater maintained regular clairvoyant talks with the Baron of Munchhausen, during which he took dictation.

Literary tradition regarding Münchhausen began in 1781-1783, when seventeen tales attributed to him appeared in the “Vademecum für lustige Leute”.

An English version was published in London in 1785, by Rudolf Erich Raspe, as “Baron Munchausen’s Narrative of his Marvellous Travels and Campaigns in Russia”, also called “The Surprising Adventures of Baron Munchausen”. In 1786, Gottfried August Bürger translated Raspe’s stories back into German. Charles W. Leadbeater wrote all his books in English language.

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Three Messages From Robert Crosbie and H.P. Blavatsky

1) “It is no good being anxious; all we have to do is to do our best with each moment and live it as it comes.”

(Robert Crosbie, in “The Friendly Philosopher”, Theosophy Co., Los Angeles, p. 160.)

2) “I believe Occultism to be essentially a reincarnation of ancient paganism, a revivification of the Pythagorean Philosophy; not the senseless ceremonies and spiritless forms of those ancient religions, but the Spirit of Truth which animated those grand old systems which held the world spell-bound in awe and reverence long after the spirit had departed, and nothing was left but the dead, decaying body. Occultism asserts the eternal individuality of the soul, the imperishable force which is the cause and sustaining power of all organization, that Death is only the casting off of a worn-out garment in order to procure a new and better one.

(H. P. Blavatsky, in “A Modern Panarion”, Theosophy Company, Los Angeles, p. 78.)

3) “Things affect some people terribly. The same things affect other people very little or not at all. Why? Because of their point of view. Our attitude towards things makes the suffering or the not suffering, the pleasure or the pain - not the things themselves.”

(“A Book of Quotations from Robert Crosbie”, p. 43.)

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