



# Contact

The members' newsletter of the Brisbane Theosophical Society

2013 Issue 2 June - August



Kalachakra mandala

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## Brisbane Theosophical Society

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**BOOKSHOP & LIBRARY:** (Closed on Public Holidays)  
Monday to Thursday ..... 10:30 am to 2:30 pm  
Friday..... 1.00 pm to 4.00 pm & 6.30 pm to 7.30 pm  
1<sup>st</sup> & 3<sup>rd</sup> Saturday each month ..... 9:00 – 10:00 am

The programme of Lodge meetings is enclosed and is also placed on the Lodge website which will always be the most up-to-date source of information. Whenever there are changes to the programme an email circular is sent to all people who have given us their email address.

The Theosophical Society has no official statements of belief. It encourages members to seek the truth by various avenues, but always subject to respect for others. All views expressed in these pages are entirely those of the authors – not of the Society.

## PRESIDENT'S MUSINGS

Dear Fellow Theosophists,

*Greetings to you all and I hope that your year so far brings Joy and fulfilment, and a furthering in understanding of those amazing statements which Theosophical literature presents, and which it is our privilege to have access to, and be inspired by.*

*Speaking of which, several members of our Lodge were fortunate enough to attend the recent School of Theosophy at Springbrook. The proposed presenter, Dr Pablo Sender, was unable to attend in person, but had specially made 8 DVD's on the talks that he had intended to present in person. The material focussed on the Three Fundamental Propositions which HPB put forward in the Proem of the Secret Doctrine, looking at what they meant philosophically so-to-speak, and then at what the practical application meant in our lives.*

*Our National President and the Education Co-ordinator, Linda and Pedro Oliveira, conducted the weeks activities with grace and integrity. It was a wonderful event, pleasant and relaxed, and sharing the most beautiful surroundings with members from around Australia, and also from New Zealand and Indonesia in this case. It was also a very powerful time of clarification of just why one is involved with this thing we call Theosophy. Delving into the Three Fundamental Propositions so deeply brings one to the heart of it all I believe, and one comes away with a renewed commitment to live as well as one is able, the Theosophical Life.*

*In the session on the practical aspects of the First Proposition which refers to the Absolute, immutable, eternal, boundless, unthinkable and unspeakable, from which all manifestation evolved, Dr Sender emphasised that humanity now needs to reverse the process of manifestation through meditation. Using the symbols of the evolution of manifestation from the Proem and going backwards, he suggests that the swastika represents our thoughts, memories, sensations etc., then the disc with a cross being the watching mind observing thoughts etc., the disc with a line being no reaction to the thoughts – non-involvement, the disc with a point being no-thought, a pure sense of being, and finally the disc itself being pure awareness, no duality, transcending consciousness. I thought this a beautiful representation of the meditative process.*

*The Lodge will be acquiring the 8 DVD set, and some time over the next year, will run an intensive course for members, so do look out for this event and prepare to be inspired!*

*I would strongly urge any member who has not experienced a "School", to take advantage of the very special opportunity that we as members are offered.*

*Lodge activities continue on as usual with study groups, meditation groups and Friday night talks. Those who have had cause to ascend the external side stairs to the upstairs auditorium will be pleased to know that the treads have recently been replaced, and any ascent for now will feel safe and secure. We are grateful that our garden now gets regular kind attention, and is looking fresh and green. The surrounding paths are also kept constantly swept which makes a lovely difference to the courtyard approach to the building. The contents of our library are steadily being added to the Union Index of the website of the National Headquarters. All these happen, like most things at the Lodge, due to the diligence of a wonderful band of volunteers, without whom we would not exist.*

*Meanwhile, let us take notice of the 'signposts' that Theosophy presents, which point to the Way which each of us must walk by our own strength.*

*Phillipa Rooke*

## **Brisbane Theosophical Society Executive Committee for 2013**

*President:* Phillipa Rooke  
*Vice Presidents:* Dennis Armstrong, John Harris  
*Secretary:* Phoebe Williams  
*Treasurer:* Patricia Ossenberg  
*Committee:* Robyn Rizzo, Aldo Donadel, Brian Harding, Marie Bertelle

### **Sub-Committees for 2013**

*Library:* Patricia, Robyn, Phillipa, Marie  
*Bookshop:* Phoebe, Patricia, Dennis, Aldo  
*TOS representative:* Robyn  
*Property & Equipment:* Phoebe, Phillipa, John, Dennis  
*Publicity:* Phoebe, Phillipa, Brian  
*'Contact' editor & webmaster:* Geoff Harrod

## **New additions to Brisbane Lodge Library**

Way of Holiness, Christian Meditation ..... Imre Vallyon  
Sri Vidya, The Holy Science ..... Imre Vallyon  
The Art of Meditation ..... Imre Vallyon  
The New Planetary Reality ..... Imre Vallyon  
GRS Mead and the Gnostic Quest ..... ed. By Clare and Nicholas Goodrick-Clarke  
The Wisdom of Patanjali's Yoga Sutras..... Ravi Ravindra  
Ride the Tiger ..... Julius Evola  
The Hidden Science of Lost Civilizations ..... David Wilcock  
Only a Great Rain ..... Master Hsing Yun  
The World of Tibetan Buddhism ..... The Dalai Lama  
Anthroposophy: An Introduction..... Rudolf Steiner  
Rudolf Steiner: The Man and His Vision ..... Colin Wilson  
The Nature of Personal Reality..... Jane Roberts  
Reiki Fire ..... Frank A. Petter  
Abundance Through Reiki ..... Paula Horan Horan  
The Circle of Nine ..... Cherry Gilchrist

### **Brisbane Lodge Members-only Library and Reference Library**

The Members-only Library and the Reference Library are great resources for TS members looking for deeper theosophical insights. They are upstairs and hold a fine collection of old and new books, They are available for the use of members during library opening hours. Ask for the key at the Reception Desk, for access to these collections. They contain some very old and rare books.

### **OPAC on-line Theosophical Libraries index**

The project to index all the libraries of the TS around Australia on the National Libraries on-line system, OPAC, is now nearly complete. If you find a wanted book is in another Lodge library, it can be obtained on loan for members. To access the on-line index, go to the National TS website <http://www.austheos.org.au> You will find it on the drop down menus.

### **The Campbell Theosophical Library**

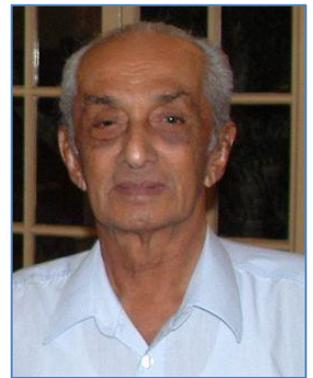
This is in the Head Office of the TS in Sydney. An index to its extensive collection of books and periodicals is maintained on the TS National website. You need to visit the library to read the material, but there is a service for providing photocopies.

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*Before you can approach the foremost gate thou hast to learn to part thy body, thy mind, to dissipate the shadow, and live in the eternal. For this thou hast to live and breath in all, as all thou perceivest breaths in thee; to feel itself abiding in all things , all things in SELF.  
- 'The Voice of the Silence'.*

# Meditation depends on the individual

By Dr K Arunachalam ('Aru')



**Meditation is sacred. It is the unconditioned communion with the inner reality, the inner self, the pure soul, pure undifferentiated consciousness. It demands the serious and undivided contemplation of the aspirant on the inner reality. The vision is not something or a place which is external. The inner reality is there within us, it is what we are intrinsically. The silence of meditation is the key that opens the door of the mind to that vision and tranquillity**

Meditation depends on the individual. To some it is prayer, to others contemplation and to some it is being seated in a quiet place with the mind concentrated on some point which could be a flame or a thought. Some use the word AUM as a point of focus. In all these instances the mind is the instrument. The mind has evolved through the ages and is a result of the conditioning of millions of years. So whatever is the outcome is dependent on its conditioning. Is it possible to eliminate the influence of the conditioned mind in meditation? Before one embarks on the quest, it is important to establish why one needs to go into meditation. In meditation there is no idea of 'this' or 'mine'. Neither is there 'name' or 'form' nor 'time' or 'space'. As a result there is peace and one's mind does not experience the least agitation. It is in a state of bliss.

'Here-now-being' is called Samadhi when there is complete absorption with the object of meditation. The subject recedes to mere implicitness. In higher samadhis, the essence of the object is penetrated and eventually the object is seen in its suchness; in its identity with the whole of consciousness. This is called the experience of 'no-self' because there is no particular self awareness. The state of Samadhi is accompanied by a feeling of intense joy."

- Amit Goswami in "The Self Awareness Universe."

Is this what we need to experience? If so the following steps point the way.

The word Yoga as used by Patanjali signifies the method by which man can unite his finite self with the Infinite Being, for which, there are eight distinct steps. The first five are preparatory and the three that follow are the final stages which lead to the experience of Samadhi.

The eight steps are: Yama, Niyama, Asana, Pranayama, Pratihara, Dharana, Dhyana, and Samadhi. Each will now be explained -

**1. Yama:** being the first, is of prime importance. It governs the conduct of one's life in such ways as to exemplify clean living. The five components of the mighty universal vows are unconditioned by time place or class. Without the observation of these, the attempt at meditation is a waste of time.

The five components of universal vows in Yama are:

- i. Non injury of any being by thought word or deed
- ii. No Covertness in thought, word or deed.
- iii. Perfect chastity in thought, word or deed.
- iv. Perfect truthfulness in thought, word or deed
- v. Absence of greed for possession and non-acceptance of gifts.

**2. Niyama:** Constitutes the observation of Purity of thought and action, Contentment, Austerity, Self-Study and Surrender. The other observations are purification of the physical body which includes attention made in regard to food and regular exercise.

**3. Asana:** Being posture which should be steady and comfortable. Posture should be wisely chosen and persisted upon, for, persistence will eliminate minor discomforts experienced at the onset. Posture then can be maintained for any length of time, enabling a steady and relaxed mind, thus breaking the connection between the body and the mind.

**4. Pranayama:** Focuses attention on the flow of the inward and outward breaths. It is not deep breathing. It is an outer expression of inner harmony. It is one-pointed attention to the movement of the air into and out of the nostrils.

**5. Pratihara:** Uncertain knowledge giving rise to violence is caused by fear, greed, anger or delusion, in mild, moderate or intense degree. It results in endless pain and ignorance. Through introspection, proper thinking and action, comes the end of pain and ignorance. It releases one from the snares of the external world, and purifies the mind. This release is reached by back-tracking one's thoughts and actions, looking at them with non-attachment, non-judgment, and void of any emotion. This, when achieved, will set one free from the bondage of the personality. The freedom from bondage is a must. It has, however, its pitfalls in that one may experience emotions of guilt, self-pity, anger and even desperation. As stated before this is an exercise in awareness and not of judgment. One looks at one's self as one is.

**6. Dharana:** Dharana is the art of reducing the interruptions of the mind and ultimately eliminating them completely. In this, the knower and the known become one. The focus may be internal or external. Certain parts of the body, such as the navel, the centre of the head, the lotus of the heart, the tip of the nose. are suitable for concentration.

**7. Dhyana:** Contemplation is not mere philosophic thought. It is a higher state of spiritual Consciousness. It is the uninterrupted flow of the mind towards a subject chosen for meditation and thus, secures the direct conviction of the Reality. While a teacher can help, personal effort alone takes one to the goal of realization. It is the steady maintenance of profound contemplative observation on a fixed point or region. It sharpens intelligence. The mind observes its own behaviour.

**8. Samadhi:** When the object of contemplation shines forth, without the intervention of one's own consciousness, Samadhi follows. In Samadhi the awareness of place vanishes and one ceases to experience space and time. When a musician loses himself and is completely engrossed in his music, or an inventor makes his discovery when devoid of his ego, or a painter transcends himself with colour, shade and brush; they glimpse Samadhi. So it is with the Yogi; when his object of contemplation becomes himself, devoid of himself, he experiences Samadhi. "Thought-Free Awareness."

The difference is that the artist reaches this state by effort and cannot sustain it, whereas the Yogi, remaining devoid of ego, experiences it as natural and effortless.

The first five of the eight steps, Yama, Niyama, Asana, Pranayama and Prathyahara are important for they are the initial and preliminary requirements and preparations.

The subsequent three, Dharana, Dhyana and Samadhi represent the final stages which lead to the experience of tranquillity. What then is tranquillity? Tranquillity is not some form of bliss that we step into leaving the whole world behind. It is a state in which the mind remains stable and calm.

*The Yoga Sutras of Patanjali* distinctly set out the path to be followed. Clean living both in a civic and a physical sense is essential. Attempting to meditate, until one has achieved perfection in ethics and morality, will be of little value.

Freedom from the 'self' is not only obligatory but is essential. This could be achieved by looking within. Looking within leads to the discovery of one's habit energies. H.P. Blavatsky in the *Voice of the Silence*

says: "*Samadhi is a state in which the ascetic loses the consciousness of every individuality including his own. He becomes the ALL*".

From the above one appreciates that meditation is not a state independent of disciplines. It is a totality. Those who think that concentration, contemplation and visualization represent meditation must think again. Primarily it begins with a "Clean Life". This clean life can be achieved by the practice of Yama and Niyama of the *Yoga Sutras of Patanjali* or the *Eight Fold Path* of the Buddhists or the observance of the *Ten Commandments* of the Christians.

Krishnamurti says "Meditation is hard work. It demands the highest form of discipline-- not conformity, not imitation, not obedience--but a discipline which comes through constant awareness, not only of things about you, outwardly, but also inwardly. So meditation is not an activity of isolation but is action in everyday life which demands cooperation, sensitivity and intelligence. Without laying the foundation of a righteous life, meditation becomes an escape and therefore has no value whatsoever. A righteous life is not the following of social morality, but the freedom from envy, greed and the search for power-- which all breed enmity. The freedom from these does not come through the activity of will, but by being aware of them through self-knowing. Without knowing the activity of the self, meditation becomes a sensuous excitement and therefore of very little consequence."

Many participants believe meditation is the end of the road to Self-Realization. But it is only the beginning. Meditation takes one up to the door which opens to Self-Realization. "Knock and the door shall be open unto you" – but it is imperative that one should reach the door to knock on it.

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## **Friends or Enemies in the Future?**

By Eusabio Urban

*From the 'Path' magazine Vol 8 (1893) – the first magazine of the American Section of The Theosophical Society, edited by William Q Judge*

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

*The Voice of the Silence*, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. St. Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable

person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist, who may be making the mistake of obtaining intellectual benefits, but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could

we but glance ahead to the next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may then give them greater opportunities than ourselves and better capacity.

Is any Theosophist, who reflects on this, so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindness to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by St. Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve--and there are many such in our ranks for every one--the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have in the future life – enemies or friends?

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## What is Fohat?

An extremely mystical term used in the occultism of Tibet for what in Sanskrit is called *daivi-prakriti*, which means "divine nature" or "primordial nature," and which also can be called "primordial light." In one sense of the word fohat may be considered as almost identical with the old mystical Greek *eros*, but fohat as a technical term contains within itself a far wider range of ideas than does the Greek term.

Fohat may be considered as the essence of cosmic electricity, provided, however, that in this definition we endow the term electricity with the attribute of consciousness; or, to put it more accurately, provided that we understand that the essence of electricity is indeed consciousness. It is ever-present and active from the primordial beginnings of a *manvantara* to its last end, nor does it then actually pass out of existence, but becomes quiescent or latent as it were, sleeping or dormant during the cosmic *pralaya*.

In one sense of the word it may be called cosmic will, for the analogy with the conscious will in human beings is exceedingly close. It is the incessantly active, ever-moving,

impelling or urging force in nature, from the beginning of the evolution of a universe or of a solar system to its end.

H. P. Blavatsky, quoting one of the ancient mystically occult works, says in substance: "Fohat is the steed and thought is the rider." If, however, we liken fohat to what the conscious will is in the human being, we must then think only of the lower or substantial parts - the pranic activities - of the human will, for behind the substantial parts stands always the directing and guiding consciousness. Fohat being incessantly active is therefore both formative and destructive, because it is through the ceaseless working of fohat that unending change continues - the passing of one phase of manifested existence to another phase, whether this manifested existence be a solar system or a planetary chain or a globe or human being or, indeed, any entity.

Fohat is as active among the electrons of an atom and among the atoms themselves as it is among the suns. In one sense it may be called the vital force of the universe, corresponding from this viewpoint to the pranic activity on all the seven planes of the human constitution.

# The Dual Aspect of Wisdom

by

Helena Petrovna Blavatsky, 1831 – 1891

*From 'Lucifer' magazine September 1890*



No doubt but ye are the people and wisdom shall die with you. - JOB xii. 2.

But wisdom is justified of her children. - MATTHEW xi. 19.

It is the privilege – as also occasionally the curse – of editors to receive numerous letters of advice, and the conductors of *Lucifer* have not escaped the common lot. Reared in the aphorisms of the ages they are aware that "he who can take advice is superior to him who gives it," and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defense of the "wisdom" of our century that we are taken to task, and charged with "preferring barbarous antiquity to our modern civilization and its inestimable boons", with forgetting that "our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in philosophic wisdom even to the age of Plato". We are lastly told that we Theosophists are "too fond of the dim yesterday, and as unjust to our glorious(?) present-day, the bright noon-hour of the highest civilization and culture!! "

Well, all this is a question of taste. Our correspondent is welcome to his own views, but so are we to ours. Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a mole-hill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen-garden – if he likes. But if we are seriously "challenged" by him to show "in what respect our age of hourly progress and gigantic thought" – a progress a trifle marred, however, by our Huxleys being denounced by our Surgeons, and the University ladies, senior classics and wranglers, by the "hallelujah lasses" – is inferior to the ages of, say, a hen-pecked "Socrates and a cross-legged Buddha," then we will answer him, giving him, of course, our own personal opinion.

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, contempt for truth and justice, without which there can be no Wisdom. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "best thing" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practiced on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey

down to forced prostitution and theft brought on by starvation wages, Shylock-like exaction, rents and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and men has disappeared only to make room for slavery to things and Self, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having leveled the two former it has made them the more to disregard the substance in favour of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounded duty of every cultured man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true." And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word – at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent Chokmah (in Greek, Sophia) is applied to the most dissimilar things – abstract and concrete. Thus we find "Wisdom" as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the "fear of the Lord," and Pharaoh's magicians. The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the "wise woman of En-Dor." From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of "the Almighty's wisdom," the term

has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or noëtic "Sophia" – the Wisdom from above – and the terrestrial, psychic, and devilish wisdom (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such a one could declare with Paul, that he speaks that wisdom exclusively only among them "that are perfect," i.e., those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences.

But, however great was his mistake; however premature his attempt to sow the seeds of the true and eternal gnosis on unprepared soil, his motives were yet good and his intention unselfish, and therefore has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily "collections" and crazy "societies"? But his case was different. However cautiously, still he spoke "not the wisdom of this world" but truth or the "hidden wisdom, which none of the Princes of this World know (I Corinth. ii.), least of all the archons of our modern science.

With regard to "psychic" wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one philosophus there were nine sophistae, down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacock's feathers, if the opportunity was offered.

But now as then, we have a right to analyse the terms used and inquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiation rites: "Where shall (true) wisdom be found? Where is the place of understanding?" and to answer again in his words: "With the ancient is wisdom and in the length of days understanding" (Job xxviii, 12 and xii, 12).

Here we have to qualify once more a dubious term, viz: the word "ancient," and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original Book of Job, a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective "ancient" to the Manifested WORD or LOGOS (Dabar) of the forever concealed and uncognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve – the androgynous Adam Kadmon. The Church man connects it with his anthropomorphic Jehovah, the "Lord God" of the translated Bible.

But the Eastern Occultist employs the mystic term only when referring to the reincarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the atmic light of the latter can be centered only in that which though eternal is still individualized – i.e., the noëtic Principle, the manifested God within each rational being, or our Higher Manas at one with Buddhi. It is this collective light which is the "Wisdom that is from above," and which whenever it

descends on the personal Ego, is found "pure, peaceable, gentle." Hence, Job's assertion that "Wisdom is with the Ancient," or Buddhi-Manas. For the Divine Spiritual "I," is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the "first-born" of Alaya-Mahat, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read: "With the Ancient (man's Higher Ego) is Wisdom, and in the length of days (or number of its re-incarnations) is understanding." No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster – KARMIC LIFE.

But the world – the Western world, at any rate – knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is "heathen foolishness." The Western world rejects these truths, and will recognize no wise men except those of its own making, created in its own image, born within its own Christian era and teachings. The only "wisdom" it understands and practices is the psychic, the "terrestrial and devilish" wisdom spoken of by James, thus making of the real Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even "terrestrial" wisdom on our globe of mud – the real and the apparent.

Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only seem wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for "wisdom" in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the hoi polloi. While the mediæval Rosecroix, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There was a time when the acquirement of Divine Wisdom (Sapientia) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "Adeptus" by a regular majority of votes of profane and easily caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in

every marketplace and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a materialist wrench from nature any secret on a higher plane – and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit – and you will be speedily declared by your audience a candidate for the lunatic asylum.

Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts true wisdom only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this personal benefit that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect – the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, divine knowledge, if the latter has to remain, for all but oneself – a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons. As above; so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies – may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionated and self-assertion of, at any rate, the majority of them.

Once thoroughly analysed, however, how many of such would remain who truly deserve the appellation of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said – by one "wise" indeed – "they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human," but by incontrovertible facts. Wisdom and Truth are synonymous terms, and that which is false or well-known representative of the Church of England, that the Sermon of the Mount would, in its practical application, mean utter ruin for his country less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A.R. Wallace's present book",<sup>1</sup> an event already predicted by Quatrefages – then we are left to choose between two

courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy.

There is however, a third course open: to pretend that we believe in both at the same time, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society – and that we refuse to do. More than this: we declare openly, *quand même*, that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other – exact science; since the former enforces that, which is on his own recognition, pernicious to men and states – i.e. the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, which has never existed in nature, if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's "Elect." He has to bow before one or the other, though, if one is true, the other must be false; and if the "wisdom" of neither Bishop nor Scientist is "from above" – which is pretty fairly demonstrated by this time – then their "wisdom" is at best – "terrestrial, psychic, devilish."

Now our readers have to bear in mind that none of the above is meant as a sign of disrespect for the true teachings of Christ, or true science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamoured, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom – as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the "wise men" of our age for trying to carry out the only policy that will keep them on the pinnacle of their "authority"; as they could not, if even they would, act otherwise and preserve their prestige with the masses, or escape from being speedily outcast by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *volens nolens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the Wisdom of either Job or James.

Shall it be then regarded as too far-fetched, if, basing our words on a life-long observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World's universal respect and becoming an "authority"? Show the tender regard for the corns of every party's hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular

prejudices, to the World's likes and dislikes. Once this principal condition complied with, he who practices it is certain of attracting to himself the educated and their satellites – the less educated – they whose rule it is to place themselves invariably on the safe side of public opinion.

This will lead to a perfect harmony or simultaneous action. For, while the favourite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri*, that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the dicta of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory – "Scratch my back, Mr. Editor, and I will scratch yours" – proves immortally true. The "rising Star," whether he be a theologian, a politician, an author, a scientist, or a journalist – has to begin scratching the back of public tastes and prejudices – a hypnotic method as old as human vanity. Gradually the hypnotized masses begin to purr, they are ready for "suggestion." Suggest whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the unpopularity of *Lucifer* and of the ostracism practiced by this same modern world on the Theosophical Society: for neither *Lucifer*, nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul.

Therefore there, where others see "the beauty and graces of modern culture," the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney

Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery." There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offspring of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

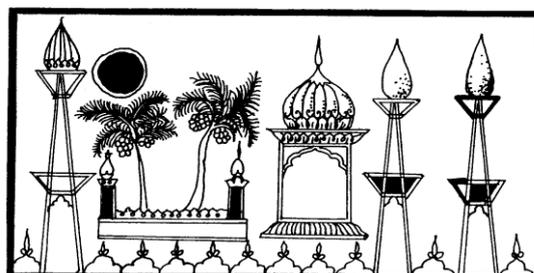
Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as "pessimistic," but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true.

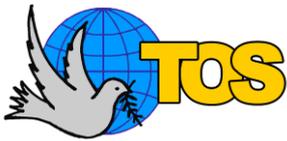
Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defense of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears – they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy-worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun – they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and advisers as he who is now answered, turn away in disgust from those whom he addresses in vain – it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom: we will keep to that pure ray "that comes from above," from the light of the "Ancient."

What indeed, has WISDOM, Theosophia – the Wisdom "full of mercy and good fruits, without wrangling or partiality and without hypocrisy" (James iii, 17) – to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in eternity."

#### Notes:

1. See "The Deadlock of Darwinism," by Samuel Butler, in the *Universal Review* for April, 1890





# T.O.S. news

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## Thank you

We'd like to say a big THANK YOU to those who attended our activities in the first half of the year. **Our morning tea** to recognise older members who had contributed to the work of the TS and TOS over several decades was a most enjoyable event. There was much sharing of stories and catching up with personal news over the delicious and substantial morning tea provided by TOS members.

A small but energetic group of people from the Brisbane and Sunshine Coast Lodges participated in our annual **Working Bee at the Theosophical Education and Retreat Centre at Springbrook** on the weekend of 13 & 14 April. Our National TS President, Linda Oliveira, asked that her thanks be passed on to those who helped with the gardening and 'autumn cleaning'. TS members from around the country attending the School of Theosophy immediately after the working bee certainly appreciated the shine on our national centre.

## Join our planning meetings

Planning meetings are held quarterly from 10.00 to 11:30 am in the T.S. rooms. All interested people are invited to attend.

Future meetings are on Saturdays 24 August and Saturday 30 November (AGM).2013.

## International TOS projects being supported by the Brisbane TOS in 2013

This year, as well as our local volunteer work, our Brisbane TOS group is raising funds to support a number of projects organised by TOS groups in other countries.

The administrative work is carried out by TOS members in these countries so that all donations received will go directly to the project and the people benefiting from it. The purchasing power of our Australian dollar is also greatly increased in these countries.

### The Assam, India, mobility aids project

Our donation in 2012 to the mobility aids project, organised by the TOS in the Assam and Arunachal Region in India, paid for three hand-operated tricycles, three wheel chairs, one walker and four pairs of crutches. We have again raised funds to send another donation in 2013 .We have supported this project for several years and have had some wonderful success stories of how this small act of generosity provides many recipients with independence and the opportunity to earn a living.

The Assam TOS group is currently exploring ways in which it might provide other adapted equipment, such as sewing machines, to enable disabled people to earn a living.



## The Kenyan TOS village project

We raise funds for a village in Kitui Province in Kenya. The TOS in Kenya is working with the community to help it become self-sustaining. The village has formed a cooperative and the TOS has put in a water bore, provided fruit trees and seeds and is teaching women skills for earning an income.



## The Pakistan literacy home-schools

The Brisbane TOS is fully funding one of the Qandeel schools in Karachi organised by the TOS in Pakistan, at a cost of \$1,100. Students include children, young girls and women who have no opportunity to pursue even a basic education. Reading, writing and arithmetic are taught by a teacher who holds classes at her own house in the students' neighbourhood. The TOS provides teaching materials, a fan, water cooler, sitting rugs and a small salary, training and continuing support to the teacher.

## Educational sponsorships in Pakistan

The Brisbane TOS decided in 2012 to sponsor two children with educational scholarships in Pakistan. The children come from families living in one or two room dwellings and with very limited incomes that barely cover their daily cost of living. The sponsorships enable the children to stay at school instead of working and also provide school uniforms and books. This is an on-going project for our group.

## The Golden Link College in the Philippine

We contribute to the running costs of the Golden Link College established by the TOS in the Philippines. This school's values and curriculum reflect the theosophical principles described below.

*Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and, more than anything else, to think and reason for themselves. We would... devote time to the development and training of the inner senses, faculties and latent capacities. ... We should aim at creating free men and women, free intellectually, free morally, free prejudiced in all respects, and, above all things, unselfish.*

*H.P. Blavatsky in "Key to Theosophy"*

## The Theosophical Society

The Theosophical Society is a worldwide body whose primary object is to promote Universal Brotherhood. The Society imposes no beliefs upon its members, who are united by a common search for truth. Its constitution declares three objects:

1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in the human being.

The Theosophical Society has no official doctrine. All philosophies, religions and methods of spiritual practice are within its scope of interest but not endorsed. Material published in this journal therefore does not carry any endorsement or represent any official viewpoint of the organisation.

The Motto of the Society is ***There is no religion higher than Truth.***

If undeliverable return to  
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