

THEOSOPHY DOWNUNDER

**Newsletter of the Theosophical Society (Pasadena) Australasian Section
No: 112 April 2014**



“The path ahead is clear. Or is it? Life is difficult. It's often confusing and unpredictable. But even so, we dig deep and plough on. We cross the bridge of life again and again to find the spiritual truth of ourselves, and perhaps even the world. This swing bridge in New Zealand carries a lesson for us: if we push too hard either way, for example, if we judge others unfairly; life will eventually push us back, until we return to our own quiet and steady middle path. And eventually we shall reach the other shore. Insight clear. *Ate, gate, paragate, parasamgate, bodhi, svaha!* O Wisdom! Gone, gone, gone to the other shore, landed on the other shore, Hail!” – Photo and caption by Stefan Carey, Melbourne, Australia.

CONTENTS

The Inner Battle – Andrew Rooke.

Theosophy and the Business World – Paul Rooke.

Australian News.

International News.

From Our Readers:

Gay Marriage: can Theosophy shed any light?

Mahayana Buddhism and Theravada Buddhism: what's the difference?

Hypnotism and Past-Life Therapy.

Book Reviews:

***How Roland Rolls* – Jim Carrey.**

***Temple of the Cosmos: the Ancient Egyptian Experience of the Sacred* – Jeremy Naydler.**

From Desire Mind to Compassion Mind: Part 3 – Theosophy on Managing Desires – Andrew Rooke.

THE INNER BATTLE - Andrew Rooke.

There is a battle raging inside us all every minute of the day! It is the common experience of being human that the finer and baser aspects of us are always battling for supremacy. This is an old story, as old as self-conscious humanity itself. More than 5,000 years ago Krishna in the Indian religious classic, *The Bhagavad-Gita*, perfectly summarized the human condition when he said to his companion Arjuna: "*The Self is the friend of self, and in like manner, Self is its own enemy*".



Arjuna represents 'everyman/woman' standing between the opposing armies of the higher and lower self reluctant to engage in the inevitable struggle for control of our consciousness. Krishna, his charioteer, advises him on the various paths by which identity with the higher self can be achieved, including good works, spiritual knowledge, asceticism, self-restraint, spiritual discernment, discrimination between godlike and demoniacal natures, the three kinds of faiths, and others. Krishna stresses that all such paths are valid ways to the Higher Self, and to the extent that people sincerely apply themselves to the search, they shall be repaid spiritually. The important thing is to follow our duty without thought of results. The result will follow in the fullness of time if we do the best we can. As Krishna says: "Seek this wisdom by doing service, by strong search, by questions, and by humility . . ."

But do we need to enter into a battle with the lower self in order to identify with the inner god? *The Bhagavad-Gita* and many mystical writers seem to answer yes, stressing the need for absolute conquest of the lower self if we are to approach the temple of the god within. Yet this "battle" might be more along the lines of the transmutation process pictured by the alchemists of medieval Europe. They spoke of finding the Philosopher's Stone which would allow us to transmute the lead of the lower self into the gold of the higher self. According to G de Purucker,

"... the best way to overcome the lower nature is not by "battling" it and "fighting" it, thus exercising it and making it strong and vigorous, but by understanding it to be a part of yourself and by resolutely putting it in its proper place with inflexible and impersonal kindness and gentleness. Sometimes and very often indeed the best way to begin to do this is by completely ignoring it, turning the back upon it. . . ally yourself with the higher parts of your nature, and in consequence you identify yourself thereby with the higher parts of the Universe... — *Dialogues* 3:19, 21

Most importantly, on our journey of self-discovery/conquest we should pause to ask why we commenced this pilgrimage in the first place. Is this a cosmic vacation designed for our own gratification, or do we mean to offer the fruits of our discoveries to other travellers? In her *Voice of the Silence* H. P. Blavatsky enjoins us to be ever mindful to avoid the ranks of the spiritually selfish who seek the power and blissful peace of communion with the inner god for themselves alone. Although many schools teach spiritual development for one's own sake, ignoring the suffering of others, the path of compassion was blazed by Great Ones who, though far ahead of us, stopped to offer assistance to all those in their wake.

It is also *our* responsibility to travel the still small path to the higher self mindful of our responsibilities to others. We can offer the lessons we learn, when appropriate, to our

fellows and help uplift the crushing weight of suffering bearing down on humanity, largely caused by humanity's ignorance of the great Laws of Life. If we consistently make this effort, our spiritual light will gradually glimmer, then shine in the world for the benefit of others, and we will begin to understand the essence of Theosophy –
Andrew Rooke, Melbourne, Australia.

The Bhagavad-Gita and Essays on the Bhagavad-Gita by William Q Judge are available in full text on line from our Society at:

<http://www.theosociety.org/pasadena/gita/bq-eg-hp.htm>

“The mind is dual in its potentiality, it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama (desire) principle....The plastic power of imagination is much stronger in some persons than in others. ...That is why it is so very difficult for a materialist – the metaphysical portion of whose brain is almost atrophied – to raise himself – or, for one who is naturally-spiritually minded to descend to the level of the matter-of-fact vulgar thought. But the habit of thinking in the higher mind can be developed, otherwise would there be hope for the persons who wish to alter their lives and raise themselves?...” -
HP Blavatsky

THEOSOPHY AND THE BUSINESS WORLD - Paul Rooke

What is a Theosophist?: I would say it is someone actively seeking to live by the ideals of theosophy and the objectives of the Theosophical Society, which embody, among other things, a respect for the brotherhood of man and a sense of altruism. Business is the process of satisfying our material wants and needs through the medium of the marketplace. Just as theosophy has its ideology, so do all businesses. At worst, these are driven by maximizing their self-interest, usually at minimum expense to themselves and at maximum expense to others and the environment. At best, businesses will follow the law and minimize the social costs of their operations insofar as they must, while acting in the best interests of their stakeholders. How can those in business live by altruistic principles when they are expected to pursue a largely selfish agenda in life? How do we achieve a resolution of these apparently polarized objectives?



Business as a Spiritual System: Business is conducted in a marketplace, a melting pot of all kinds of people — this is the eternal fascination of it. Because it is so broad and varied in its composition, there is a place for everyone. We see quite quickly that people and groups possess different degrees of spirituality. For example, humanitarian organizations might be at one end of the spectrum and organized crime at the other. These groups can interact with each other across tolerable limits. In the middle range where most of us operate, there is plenty of opportunity to define spiritually compatible relationships which work for all involved. Mutual attraction takes place through vibrational attraction or repulsion. We radiate what we are, often without realizing it, and a harmony emerges among ourselves and others of a similar vibrational wavelength. If we remain true to ourselves, we will tend to attract into our lives people and circumstances compatible with our theosophical principles. We can then build our lives around these people and the opportunities they provide for us in a mutually beneficial way. Taking this view of life, we begin to see business life as a spiritual system rather than simply as a mechanism for allocating scarce resources among competing wants.

Karma and Commerce: If we see the world from the aspect of spiritual consciousness, rather than looking at it in purely material terms, it is possible to conduct a business enjoyably and successfully using theosophical principles. What are some of these principles that have worked for me in business? The first one that I have found useful is karma, which tells us that for every thought we think and every action we take there will be a corresponding reaction, whether for good or ill. Understanding karma, we are reminded that the experiences attracted into our lives have been caused by our past and present experiences. We have only ourselves to thank for good fortune, or to blame for misfortune; we cannot blame external circumstances for what befalls us. Of course, willpower also has a role in the scheme of events. Sometimes we can change things, especially if we are seeking harmony. At other times we are powerless to stop negative outcomes. However, karma assures us that none will be asked to bear any burden that he cannot carry. Life may be awkward or uncomfortable in times of hardship, but I have found the lessons to be necessary, fairly administered, and ultimately beneficial.

An understanding of karma has also led to an appreciation of the importance of my thoughts in determining the quality of my life and the lives of those I interact with. There are repercussions from my priorities and decisions and from my sensitivity to their impact on others. I have developed a respect for the way in which these repercussions take forms which often are not immediately apparent, and so have become closely attuned to karmic signals. I have also developed a healthy respect for the power of karma. Work well done has often been rewarded greatly in building my business through personal referrals and support. By way of contrast, I have witnessed the hugely destructive effects that egotism and conflict can have on the longevity and value of business relationships.

When I was younger, I always attributed serendipitous events or random outcomes to chance, or at best the will of others. Now I'm not so sure. On several occasions during my career I have been faced with seemingly impossible situations, feeling that things are beyond my control or unable to see a way through; or on still other occasions I haven't been able to resolve conflicting and important demands. I have learned, when faced with these situations, to do everything I can and then to wait for circumstances to unfold. This unfolding has always taken place through changes in the interpersonal relationships creating the problems. A seemingly irrepressible force will suddenly yield, a previously unseen opportunity will arise, or a group of circumstances previously unforeseeable to me will manifest and provide a solution. I have learned to hold the light, go with the flow, and respect the outcome.



Reincarnation and the Business World: A second useful principle is reincarnation, which is intimately linked with karma. Understanding these two concepts has been of enormous value in defining my levels of honesty with, and commitment to, the people I work with. Reincarnation has helped me to be more tolerant of the views of others, more patient in dealing with people, and better able to balance competing short- and long-term demands and considerations. It helps encourage taking a longer term view of my role in business, rather than the traditional results-driven, short-term view so vigorously espoused today in management schools and the corridors of corporate power. Seeking to distinguish between the eternal and the ephemeral, I am mindful

that in dealings with people I should always try to act in a harmonious manner, rather than manipulating them for immediate advantage. There is plenty of time to deal with everything. Indeed we have to deal with everything — we are not constrained by the boundaries of a single lifetime. I cannot escape the consequences of what I do by simply deferring things and leaving them behind me when I die. They won't go away, and are guaranteed to come back to haunt me either in this life or a future one. Knowing that I can't escape the consequences of my decisions helps me try to make the most balanced decisions I can. I have often found that the most spiritually-balanced decision is the best one, even if it is the hardest at the time. It often gives rise to a host of benefits that were unforeseeable when the hard decision was taken.

The Two Paths and Business: Another helpful principle is that of the two paths, of selfishness and of compassion. A life in business exposes us every day to people: their joys, their sorrows, and their demands upon each other. It gives us ample opportunity to develop within ourselves the qualities necessary for spiritual growth. We learn to live with fear and uncertainty, and to develop self-reliance and understanding. We are constantly faced with the temptations of acting for ourselves and the duty of acting in the best interest of all. Each decision we take, and there are many, helps to create the quality of character we will need to cope successfully with our spiritual development. As the twig is bent, so shall the tree grow. If we apply our understanding of the choice between altruism and self-centeredness in our daily experiences, we help ourselves to choose the path of light over the path of darkness when the time comes.

Although I didn't consciously set out to pursue a career in business, I have spent most of my life in the hustle and bustle of a small business environment. Growing older and more reflective on life's experiences brings the realization that a life in business has given me a great deal of opportunity to interact closely with other people and learn from these experiences. In so doing, I have been able to apply my understanding of the principles of theosophy, to test them, to improve my faith in them, and to share them with others. – *Paul Rooke, Melbourne, Australia.*

“By living according to the dictates of the soul the brain may at least be made porous to the soul’s recollections; if the contrary sort of a life is led, then more and more will clouds obscure that reminiscence.” – William Quan Judge.

AUSTRALIAN NEWS:

IMPORTANT NOTICE: from 2015 onwards, Theosophy Downunder newsletter will only be available via email as an attachment that you can print out, and/or for reading/printing from our website at: www.theosophydownunder.org where you will find all back-issues to the year 2000. Please be sure to send us your email address to ensure that you can receive the newsletter regularly. Some print copies of the newsletters and meetings notices will continue to be available from our Library in Melbourne.



Meetings in Melbourne April through August 2014: all meetings are held at 664 Glenhuntly Road South Caulfield, Melbourne, Victoria, starting at 2pm through 4pm. The library is open from 1.30 till 6pm on the day of the meetings.

Sat. April 5th, 2pm: Common Sense – Tony Downey.

Sat. April 19th, 2pm: Study Group: H. P. Blavatsky and The Theosophical Society.

Sat. May 3rd, 2pm: To Be in the Moment, or Not to Be in the Moment? Those are the Questions! – Stefan Carey.

Sat. May 17th, 2pm: Study Group: Who Will Save Us?

Sat. June 7th, 2pm: Religion and Spirituality: the Co-Existence But Difference Between Them – Charles Reither.

Sat. June 21st, 2pm: Study Group: The Daily Initiation.

Sat. July 5th, 2pm: Alcoholics Anonymous (AA) and Spirituality – Paul M.

Sat. July 19th, 2pm: Study Group: A New Continent of Thought.

The Study Groups are based on Grace Knoche's book: *To Light a Thousand Lamps* (2001) available in print from our library and free online at: <http://www.theosociety.org/pasadena/gfk-lamp/lamps-hp.htm>

Wednesday Discussion Group: is in recess until further notice.

New in the Library: new books added to the library since our last newsletter include: G de Purucker: *The Esoteric Tradition in one volume*; M.B. Davidson: *Great historic places of Europe*; J.K. Galbraith: *World reference encyclopedia of geology, history, biology, astronomyscience and the arts*; J. Langmore: *The mystery of time*; Sauth, M: *The way of the mystics: the early Christian mystics and the rise of the Sufis*; Three new books by Gregory Tillery: *The cynical idealist: a spiritual biography of John Lennon*; *The seeker king: a spiritual biography of Elvis Presley*; *Working class mystic: a spiritual biography of George Harrison*. The Christian Science Publishing Society: *A century of Christian Science healing*; Mary Baker Eddy: *Science and Health, with key to the Scriptures*; R. Byrne: *The Secret*; R. Lewin: *Human evolution*; G. de Silva: *The four essential doctrines of Buddhism*. Please contact our library in Melbourne if you are interested in any of these books.

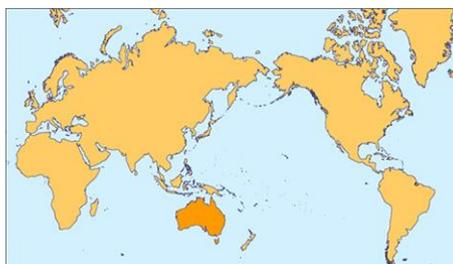
Melbourne Library Catalogue now available on the internet: The catalogue of our library in Melbourne is now available on the internet. It is in two files which represent the entire holdings of the Melbourne library. It is under a new menu item on the Theosophy Downunder website - www.theosophydownunder.org - for 'Melbourne Library Catalogue' and the two files represent subject categories A-M and N-Z across the entire library. The magazine collection is already listed under: 'Journals List' as a menu item. It is our intention to update the two listings every year at which time we will delete the existing catalogue and replace it with the latest version of the catalogue. Thanks to all concerned with this long-standing project.

New on Theosophy Downunder website: New lectures added recently: Two lectures by Andrew Rooke: *Desires: repressing, overcoming, transcending or transforming?* and *Group Souls, Soul Groups and Soul Mates – Do they exist? – based on the writings of G de Purucker.*

The best and most beautiful things in the world cannot be seen or even touched. They must be felt with the heart. - Helen Keller

INTERNATIONAL NEWS:

Secret Doctrine References now available online: our International HQ staff have recently issued a comprehensive list of *Secret Doctrine References Vol. 1* online at: <http://www.theosociety.org/pasadena/sdrefs>



[/sdrefs-hp.htm](#) This is a tremendous boon for all serious students of theosophy and will certainly be an adventure into the SD for generations to come.

William Quan Judge's writings online: the collected writings of theosophical pioneer William Q Judge, along with a search-feature that returns results only from WQJ's writings, a translation feature, and both a chronological and alphabetical arrangement of articles are now available online at:

<http://www.universaltheosophy.com/category/articles/wqj/>

Two Rare Theosophical Magazines Now Available Online: The magazines *Oriental Department* and *Oriental Department Paper* have been posted on our Headquarters website at: <http://www.theosociety.org/pasadena/odp/odp-hp.htm> William Q. Judge started the magazine and in its third year Charles Johnston, a Sanskrit translator, joined in.

Be Positive and Enjoy Longer Life: Recently the results of a 1986 study from which researchers analyzed the autobiographical essays of 678 nuns, written in their early 20s when they had entered an American convent in the 1930s, found that those in the top 25 percent on the optimism scale lived on average up to 10 years longer. One professional commentator commented on this finding: "There is almost nothing you can do which will do that [increase your life by 10 years]. If you took up fiendish levels of exercise, you could probably raise your life expectancy by four years, so 10 years is huge." So probably we should spend more time eradicating pessimism by placing the emphasis on positive minds and less time simply concerned with fitter bodies! Other factors identified by modern science which increase long-life include: regular physical activity, moderate alcohol intake, a diet rich in fruits, nuts, and vegetables, and possibly restricting calorie intake.

Animal Communication – a reality: Anna Breytenbach believes she can communicate with animals through her thoughts. If you watch this video: <http://www.goodnewsnetwork.org/earth/animal-communicator-translates-for-deadly-leopard.html> filmed at a wildlife sanctuary in South Africa, which documents a deadly snarling leopard seemingly transformed into a relaxed cat after a visit from Anna, you likely will believe it too. She ends up delivering a solution like a therapist would, translating his woes into human language so the keepers can understand what's going on. There truly are some remarkable people in this world at the moment to counterbalance the negative influences we tend to read about all the time in newspaper headlines.

Your assumptions are your windows on the world. Scrub them off every once in a while, or the light won't come in. - Alan Alda

FROM OUR READERS: Please write to the editor at: andrewrooke@hotmail.com with your ideas and comments on Theosophy and related ideas. Emails to the Editor recently have covered many interesting subjects including:

Gay Marriage – can Theosophy shed any light?

A reader writes that one of the big social questions of the moment in Australia is the subject of Gay (Homosexual) Marriage and Gay Rights. In December 2013, Gay Marriage was made legal in the Australian Capital Territory (ACT). Subsequently the Australian Federal Government issued a legal action disputing their right to



legislate in favour of gay marriage and overturned the right to same sex marriage in the ACT. Obviously the whole subject touches a raw nerve in the Australian community. This set me to thinking if Theosophy and related studies can help us understand what it means to be Gay. The Editor comments:

"I have read many times that the literature of after-death research based on past-life regression agrees with the teachings of Theosophy that we all live as both men and women over a period of several lifetimes. The enduring spiritual/soul part of us seems to be sexless from what past life subjects say, but seeks reincarnation in bodies of either sex so that we can gain a balanced experience of what it is to be human from the perspective of both male and female experience. Logic would tell us that surely there is a time of transition from one sex to another in this long cycle of reincarnation over many lifetimes, and this may well be the real and hidden cause of what it is to be Gay in any one lifetime.

The after death research of Dr Michael Newton and many others over the past 40 years has established the existence of soul groups of individuals with whom we interact closely and also that we change sex over the course of several lifetimes. Interlife researcher, Ian Lawton, sums up this body of this research in his *Little Book of the Soul* when he says:

"Interlife research suggests that all of us have a 'group' of 'soul mates' with whom we work closely over many lives. But the relationships can vary. Sometimes we are lovers, sometimes siblings, sometimes parents or children, sometimes close friends - and sometimes even enemies, just to spice things up. We can also change sex from one life to the next, which is perhaps a better explanation of why some people carry over gender identity issues than the simplistic 'nature versus nurture' debate...." page 121.

Theosophical writers like G de Purucker, often refer to the fact that sexual reproduction as it presently exists, is but a passing phase in the long story of human evolution. According to Theosophy, the majority of humanity is currently in the fifth root race (of seven) and the coming sixth root race already has its progenitors right here and now in some parts of the world. The sixth root race will eventually have aspects of both sexes physically and psychologically represented in the same body (androgenous/hermaphrodite) of each human individual, and reproduction will be quite different from now, as I understand what Theosophy has to say.

The thought occurred to me that the apparent increase in the number of gay people in the community and their growing influence over social issues such as gay marriage might well be reflective of these evolutionary changes which will follow slowly for the majority of humanity. G de Purucker addresses this question in Vol. 2 of his *Dialogues*, KTMG Paper no.13, where he speaks of the heavy load of Atlantean (fourth root race) sexual karma that we carry still today and how we are moving slowly to first an androgenous, and then sexless state in the far distant future." – **Andrew Rooke**.

Mahayana Buddhism and Therevada Buddhism: what's the difference?

A reader has written that Theosophy is said to be greatly influenced by the Mahayana School of Buddhism from Tibet, yet we also hear that Therevada Buddhism from the South of India and Sri Lanka is the oldest and most faithful to Buddha's original teachings. How can we reconcile these points of view in terms of the accuracy of Theosophical teachings to Buddha's doctrines? What's the difference

between the two schools of Northern and Southern Buddhism? Friends from Orlando, Florida, USA, comment:

“... It is important to remember that there are two main forms of Buddhism, the Mahayana and the Theravada. The basic fundamental teachings of both are the same but they differ greatly from one another in quite a number of other aspects. Mahayana Buddhism is also known as Northern Buddhism and, in various forms and expressions, is the Buddhism of such countries as Tibet, Nepal, Bhutan, Mongolia, China, etc. This is the more metaphysical, transcendental, complex type of Buddhism.

Theravada Buddhism is also known as Southern Buddhism and is the Buddhism of countries such as Thailand, Cambodia, Myanmar, Sri Lanka, Malaysia, and Singapore. This is the more "stern, cold, blank" form of Buddhism and has no esoteric side to it but it is often said to have preserved more faithfully the original public teachings of the Lord Buddha. Vietnamese Buddhism shows both a strong Mahayana and Theravada influence and cannot really be definitely categorised as either. Zen, which originated in China but blossomed in Japan, is an offshoot of Mahayana but is said by some to have more in common with Theravada.



In actuality, Theravada Buddhism is the outcome of the Buddha's public and exoteric teachings while Mahayana Buddhism is the outcome of his esoteric teachings which he confined to his closest inner circle and Arhats. Madame Blavatsky, who was recently said by a modern expert on Buddhism to have known and understood its content and philosophical import better than any Western contemporary, wrote in *The Key to Theosophy* that REAL Buddhism can be appreciated only by blending the philosophy of the Southern Church and the metaphysics of the Northern Schools."

Hypnotism and Past-Life Therapy

A reader writes: "I have heard at your meetings in Melbourne that Theosophy warns us against being hypnotised. However, what about all the fascinating information we have about what happens after death from past life regression therapy based on hypnotism, such as practised by Dr Michael Newton? ..." The editor writes:

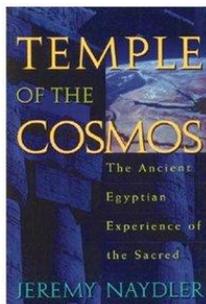
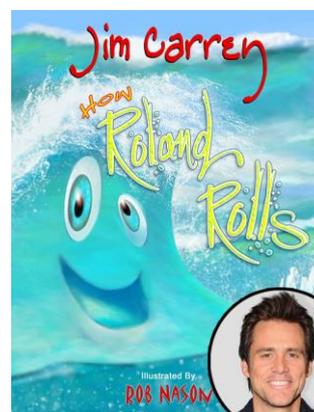
"Theosophy warns against being hypnotised for any reason as hypnotism means surrendering your will to that of another and this is potentially damaging to your spiritual progress as you need a strong spiritual will to cope with the trials and temptations along the path of spiritual development. Secondly, when it comes to past-life therapy knowledge of past lives through hypnotism may not relate to your past life, but rather be derived from the 'sea' of memories in the astral light. It takes a morally pure and skilled therapist to find their way through the morass of images in the astral light. Thirdly, even if memories of past lives gained through hypnotism are correctly yours, then knowledge of them at an early stage on the spiritual path may be subtly damaging as they are from the past and therefore from a time when we were less spiritually developed than we are now. Therefore it may be painful for us to know what we have experienced and less than edifying for us in looking to future possibilities. There will come a time far in the future for most people, when our past lives will be like an open book to us, but then we will have the spiritual maturity to place such information in proper context." – **Andrew Rooke.**

It is good to have an end to journey towards, but it is the journey that matters in the end. - Ursula Le Guin

BOOK REVIEWS

***How Roland Rolls* by Jim Carrey Illustrated by Rob Nason published in Los Angeles by Some Kind of Garden Inc., 2013. ISBN: 9780989368001. Cost in Australia: \$22. Available from our Melbourne Library.**

How Roland Rolls is children's book by one of the world's most famous comedians, Hollywood super-star Jim Carrey. It is the story of an ocean wave named Roland who is afraid that, one day, when he hits the beach, his life will be over. But when he gets there he realizes that he is not just one wave – he is the whole wide ocean! The story shows humanity's interconnectedness through the metaphor of a wave in the ocean. The book is beautifully illustrated in colour and the text is in poetic rhyming style – simple, funny, but deeply profound in its implications for us all. Jim Carrey says of his book: "...through the loving attention of parents, children gain a sense of self-worth. Through the innocence of children, parents rediscover the wonders of life. Through stories we make our children feel secure, and that good conquers evil. All the characters in a story are parts of ourselves, of course, so through stories we gain self-knowledge..." This book is thoroughly recommended for 'kids' of all ages for what will soon become a favourite 'read it again' bedtime story. – *reviewed by Andrew Rooke.*



***Temple of the Cosmos: the Ancient Egyptian Experience of the Sacred* by Jeremy Naydler published by Inner Traditions International, 1996. ISBN: 9780892815555. Available from our Melbourne library.**

It is not often that you find a writer who understands the inner essence of ancient Egyptian religion. I have only found the wonderful books by Rene and Isha Schwaller de Lubicz: *The Temple in Man, Her Bak: Living Face of Ancient Egypt* and *Egyptian Initiate*, John A. West: *Serpent in the Sky: the high wisdom of ancient Egypt*, and articles by our own Manuel Oderberg and Lionel Whellams in the pages of our international magazines *Sunrise* and *Theosophical Forum* came closest to an empathy with the profound esoteric teachings of the ancient Egyptians. Now I can add one more author to this august company as Jeremy Naydler has an amazing knowledge and sensitivity to what the ancient Egyptians were talking about in their myths compared to the dry and shallow interpretations of conventional Egyptologists. In this profound and groundbreaking guide to the esoteric qualities hidden in the surfaces of ancient Egyptian life, Jeremy Naydler recreates the spiritual life of another time and place. *Temple of the Cosmos* is a profound exploration of an ancient consciousness more in tune with the rhythms of the earth, more open to internal dimensions of time and space, less cut off from the sources of life than our modern Western civilization. As the author says: "*The Book of the Dead*, and many other texts that concern the Underworld, are not the products of some wishful fantasy about life after death, but are guides to the unfolding of ever more refined and elevated levels of spiritual awareness." (p. 277). He goes on to discuss this concept of ancient Egyptian culture with a fascinating look at ancient Egyptian myths of cosmology, the practice of magic, the underworld journey, and the progression of the

soul to an enlightened state of living which will be familiar to every theosophist even if very different terms are used. The author is at pains to point out that, whilst recognizing the esoteric significance of ancient Egyptian thought which is often denied by modern Egyptologists, we should not yearn nostalgically for times gone by. We should recognize the great gift of modern Western society in that, unlike the strict religious orthodoxy of ancient Egypt, we now have the freedom to make up our own minds and assess the evidence of any ideas presented to us. By studying such grand visions of the ancient wisdom as presented in the esoteric philosophy of the ancient Egyptians, we can work our own way to a more enlightened way of life meaningful to us and maybe stand one day with those exalted 'Sons of the Sun' of days gone by in ancient Egypt. A series of videos which explains the esoteric significance of ancient Egypt is available on You Tube for anyone interested in this extra dimension of understanding what ancient Egyptian culture was all about:

<http://www.youtube.com/watch?v=tshlYmX8OKI> - reviewed by Andrew Rooke.

Rivers know this; there is no hurry, we shall get there some day. - A.A. Milne

FROM DESIRE MIND TO COMPASSION MIND: Part 3: Theosophy on Managing Desires - Andrew Rooke.

[With this issue we complete a three-part series on the transformation of Humanity's current emphasis on 'personal desire', to being more 'other centred' compassionate people. This is said by most religions to be the core challenge to Humanity at this point of our spiritual evolution - Editor]

As we have seen in the last issue, the major religions have taken basically two paths to the management of Desires – external control through fear, punishment and faith in an external God; and internal control by strengthening our capacity to make right choices and building a bridge to our Inner God. Theosophy certainly falls into the second category in its recommendations to seek inward strength through a variety of simple and commonsense methods.

A 'grab-bag' of such methods from Theosophy includes:

- Accept the reality of the Law of Karma and the process of Reincarnation and this will have a salutatory affect on how we live our lives.
- Consider the voice of our Conscience, which is nothing but the inner 'remembrance' of hard lessons learnt in previous lives.
- Balance our reactions to life events by not going to extremes of emotion.
- Exercise the Spiritual Will by doing what we know is Right.
- We can solidify our character by attending to small things. By attacking small faults, and on every small occasion one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character gradually grows stronger and more grounded in the higher aspirations.
- Feelings and Desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after a while it will be easier.

- Chanting and Mantras: desires arising from the lower self are likely to come on quickly and can be overwhelming. A time honoured way of projecting the mind and heart to higher aspects of our inner nature is to chant or repeat prayers or mantras over and over to put us on a different and higher vibratory level. Examples would be repeating the Lords Prayer for Christians or the Gayatri Mantra for people of Hindu background. If you want to experience something of the soothing affect of chanting a Mantra, then click here: <http://www.youtube.com/watch?v=CHpA6qtiwq> to hear Deva Premal chanting the Gayatri Mantra.
- Meditation: there are many and varied techniques of meditation ultimately aimed at strengthening our connection to our Higher Self within. Two methods are suggested by theosophical teachers as especially valuable:
- Practice a nightly review of the day extracting from it what we have learnt that was of enduring spiritual value before going to sleep each night.
- Practice meditation in the sense of absorption of thought and aspiration in the noblest ideal we can envisage. We don't have to worry about specific postures, techniques or gurus; there will be a natural inflow of light into the nature, for our Inner Master, our real guru, is our Higher Self. The Hindu sage, Sri Ramakrishna put this thought beautifully when he said: "If you meditate on your ideal, you will acquire its nature. If you think of God day and night, you will acquire the nature of God."
- Follow our duties ('Dharma') in life without distraction by the lower desires. As one of our Leaders, William Quan Judge, said: "Dharma is the Talisman".
- Practice non-attachment to the results of our actions doing the best we can to fulfil our individual Dharma.
- Consider our real self as 'The Observer' of our daily activities. Are we up to the high standards of behaviour of the Higher Self which is the Observer of the activities of the Lower Self? We are not a Unitary being subject to our lower desires, but a composite of forces including spirit which is the 'Driver' of the lower forces which are its 'Vehicle'. We have the capacity to analyse our desires and ascribe them to an aspect of ourself rather than thinking they are controlling our whole self. We can then step outside of ourselves as 'The Observer' and see them for what they are – aspects of our lower self which can be managed if we find the will-power and strategies to do so – a kind of 'Spiritual Cognitive Behavioural Therapy (CBT)!' As William Quan Judge said: "For Desire will cease to attract us when we no longer identify it with ourself." –WQJ *Echoes of the Orient* V.3, page 265 available online at: <http://www.theosociety.org/pasadena/wqj-echoes/wqj-echoes-hp.htm>
- Theosophy teaches us that man is a composite entity made up of the different planes of the Universe with three competing 'souls' within us – the spiritual soul, the human soul and the animal soul. The temptation for us is to live in the animal side of our being when our future lies in the human and, eventually, the spiritual soul. We should analyse our thoughts and emotions to determine from which 'soul' they are emanating from, and whether we are going to grant them 'house room' in our consciousness. It is just because the

great mass of people do not understand the processes which educe their thoughts, emotions and feelings that we find so much sorrow and suffering amongst men. For more information on this aspect, see 'Human nature in the light of Theosophy', by B. Finkernagel in the *Theosophical Forum*, Oct. 1940 at: http://www.theosociety.org/pasadena/forum/f17n04p238_human-nature-in-the-light-of-theosophy.htm

- Consider always the purpose of our lives, ie, the attainment for ourselves and others of 'Transcendence' or greater spiritual self-consciousness through experience in the world. Brotherhood and Service are the roots of this tree of spiritual growth – not the gaining of powers or self-growth or emancipation: these are the flowers and fruits. Are our actions and our use of Desire in accordance with our basic mission to move others, and ourselves onwards, and upwards spiritually to eventual self-conscious reabsorption into 'The One'?
- Follow the advice of all the great religions which in their own say as their central message: '*Do unto Others as you would have them do to You*'. This is the basis of all the world's great religions as you can see below:
 - **Baha'i:** "Blessed is he who preferreth his brother before himself." — Baha'u'llah, Tablets of Baha'u'llah, 71
 - **Buddhism:** "Hurt not others in ways that you yourself would find hurtful." — Udana-Varga, 5:18
 - **Christianity:** "All things whatsoever ye would that men should do to you, do ye even so to them." — Matthew 7:12
 - **Confucianism:** "Do not unto others what you would not have them do unto you." — Analects 15:23
 - **Hinduism:** "This is the sum of duty: do naught unto others which would cause you pain if done to you." — Mahabharata 5:1517
 - **Islam:** "No one of you is a believer until he desires for his brother that which he desires for himself." — Sunnab
 - **Jainism:** "In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self." — Lord Mahavir 24th Tirthankara
 - **Judaism:** "What is hateful to you, do not to your fellow man. That is the law: all the rest is commentary." — Talmud, Shabbat 31a
 - **Native American:** "Respect for all life is the foundation." — The Great Law of Peace
 - **Sikhism:** "Don't create enmity with anyone as God is within everyone." — Guru Arjan Devji 259. Guru Granth Sahib
 - **Zoroastrianism:** "That nature only is good when it shall not do unto another whatever is not good for its own self." — Dadistan-i-Dinik, 94:5

Your Mission – Should You Decide To Accept It! According to Theosophy, we are now living at the beginning of the 'Kali Yuga' or 'Black Age'. This is the materialistically oriented era of our present 5th Root Race of the 4th Global Round of Humanity's long evolutionary journey on the various visible and invisible globes of the Earth's Being. This means that the majority of the world's population is absorbed in the 'Kama Manas', or 'Desire Mind' creating the world with all its many challenges as we see it today.

Our mission is to follow the example of such advanced forerunners of Humanity such as Buddha, Christ, and Krishna, and direct our Desires to the development of the

'Compassionate Mind' – the 'Buddhi Manas' – leading to more enlightened patterns of living eventually for all Mankind. – **Andrew Rooke, Melbourne, Australia.**

These suggestions are based on the work of William Quan Judge especially his books *Letters That Have Helped Me* and *Practical Occultism* available as a book from our library, by purchase through our website, or free online at:

<http://www.theosociety.org/pasadena/lthm/lthm-hp.htm> - and -
<http://www.theosociety.org/pasadena/prac-oc/po-hp.htm>

“...the path to [spiritual] freedom is found in “unbinding the attachments that constitute one’s preference, desires, or inclinations”. To find God, one has to empty oneself of oneself, to make room for God to enter. Or, as Jesus said, “first cast out the beam out of thine own eye; then shalt thou see clearly.” And it seems the only way to do that is to try and try again: daily practice...” – from *Parabola Magazine Winter 2013*.

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Our International Leader is Randell C. Grubb.



