

THEOSOPHY DOWNUNDER
Newsletter of the Theosophical Society (Pasadena) Australasian Section
No: 113 August 2014



Ahead of us lay the river, with all its life above and beneath. Each day on the river took us closer to our quieter, slower, selves. An old song from the 17th century eventually broke my reverie: "Row, row your boat gently down the stream, merrily, merrily, merrily life is but a dream." Is this odd nursery rhyme a reminder to us of the illusory nature of matter, and that we should live, and be as happy as we are able? Perhaps. But in the meantime, keep paddling! – **Photo and Caption by Stefan Carey, Melbourne, Australia.**

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- *Practical Occultism by William Quan Judge.*

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COMMON SENSE - Tony Downey.

Many years ago at school during a class on the Bible, I was told by the Headmaster: "Downey, you haven't the sense you were born with". I can still remember my reply: "So everybody is born with sense Sir"! I think the lesson was linked to the story in the Old Testament Bible of the parting of the Red Sea. This story always lacked an adequate explanation to me. The Headmaster said to me that sometimes we just have to believe in things that are too difficult to understand if they come from a good source. The Headmaster was really a nice old fellow steeped in the Anglican tradition, but a definite example from my point of view as a then 13 year old school-boy, of someone lacking in Common Sense!

How I wished at that time I had come across the saying of the Buddha:

"Believe nothing, no matter where you read it, or who said it, no matter if I have said it, unless it agrees with your own reason and your own Common Sense!"

What is 'Common Sense'? I have many quotes regarding common sense but firstly let us look at a dictionary definition:

"Common sense is a basic ability to perceive, understand and judge things which are shared by (i.e. common to) nearly all people and can be reasonably expected of nearly all people without any need for debate."



The senses that most of us have are sight, hearing, smell, taste and touch. If we lack one of these senses there is an ability to use a combination of the others to cover an absence of one. For example, if sight is absent, a blind person can use all the others. In the absence of hearing a deaf person can use sight and lip-read.

Philosophers on Common Sense: The term common sense has been developed and much discussed by philosophers throughout the ages and in many lands. The ancient Greek philosopher, Aristotle (540 BC), was perhaps the first person we can trace in the Western world who discussed the term Common Sense. He was describing the ability with which animals and humans process sense perceptions, memories, and imagination in order to reach many types of basic judgements. But he said only humans have real *reasoned* thinking.

Plato and Aristotle: said that the normal five individual senses do sense the common perceptible reality, but it is not something that they necessarily interpret correctly on their own. Aristotle proposes that the reasons for having several senses is in fact that it increases the chances that we can distinguish and recognise things correctly and not just occasionally, or by accident. Each sense is used to identify distinctions, such as sight identifying the difference between black and white. But, says Aristotle, all animals/humans with perception must have "some one thing" which can distinguish say black from white. Their Common Sense is where this comparison happens and this must occur by comprising impressions (or symbols) of what the specialist senses have perceived. This is therefore also where a type of consciousness originates – for it makes us aware of having sensations at all, and receives physical picture imprints from the imagination faculty which are then memories which can be recollected.

Aristotle's understanding of the 'Soul' has an extra level of complexity in the form of the "Nous " or intellect which is something only humans have and which enables humans to perceive things in a different way to other animals. It works with images coming from the Common Sense and imagination using reasoning as well as the active intellect. It is the 'Nous' which identifies the true form of things while the Common Sense identifies shared aspect of things.

Rene Descartes: As can be expected, many other philosophers have expanded and offered other arguments concerning Common Sense, and it is easy to become somewhat confused with all these theories. It should be mentioned however, that one of the last notable philosophers to accept something like the Aristotelian Common Sense, was the French philosopher Rene Descartes, in the 16th century who thought that sensations from the senses travel to a Common Sense centre in the brain seated in the pineal gland, and from there to the immaterial spirit. I will leave you to research this finding – using your Common Sense of course!

Modern Philosophers: To bring us more up to date on Common Sense theory, there is an essay written by the twentieth century philosopher **G.E. Moore** in 1925 – "A defence of Common Sense". This essay argues that there are many kinds of statements which individuals can make about what they judge to be true and which the individual and everyone else know to be true.



Another 20th century philosopher and political theorist, **Hannah Arendt**, argued that there was often a banality to evil in the real world which consisted of the lack of Common Sense and thoughtfulness generally – 'Sense' being used in cases of the acceptability or otherwise of the *moral* good in society. To stretch the point – most despots in history would be capable of this lack of Common Sense. At the Nuremberg war-crimes trials following World War II, this point was actually used in the trial of Adolf Eichmann. The argument was put forward that the accused were devoid of Common Sense as a moral issue as they were - "just following orders".

Hinduism and Theosophy: A paper which was presented at the *Parliament of World Religions* held in Melbourne, Australia, in 2009 emphasized the three laws of cause and effect that is the cornerstone of the Hindu tradition. These are:

- Every effect has a cause.
- The effect is nothing but the cause appearing in a certain shape.
- From the effect, if you remove the cause, nothing remains.

We have now reduced by Common Sense to the very foundation of the ALL: the "I AM". Perhaps we should at this point finish with the first fundamental proposition of HP Blavatsky's *The Secret Doctrine* which establishes three fundamental propositions, the first of which is like this 'I AM':

"An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought – in the words of Mandukya, "unthinkable and unspeakable."

A few quotes from various sources on Common Sense:

- Common Sense is in spite of, not as the result of, education – *Victor Hugo*.
- Common Sense is that which judges the things given to it by the other senses – *Leonardo da Vinci*.
- Common Sense in an uncommon degree is what the world calls wisdom – *Samuel Taylor Coleridge*.
- It is inaccurate to say I hate everything. I am strongly in favour of Common Sense, common honesty and common decency. This makes me forever ineligible for Public Office – *unknown*.
- Falling in love consists merely in uncorking the imagination and bottling the Common Sense – *Helen Rowland*.
- Nowadays most people die of a sort of creeping common sense, and discover when it is too late that the only things one never regrets are one's mistakes – *Oscar Wilde*.

- **Tony Downey, Melbourne, Australia.**

A young theosophist once asked HP Blavatsky, the principle founder of the Theosophical Society: "What is the most important thing necessary in the study of Theosophy? Madam Blavatsky replied: "Common Sense, a sense of humor, and more Common Sense."

LESSONS FROM GEESE

That humble bird, the goose, has a lot to teach us humans. Even though we routinely say, "Don't be a goose!" meaning, "Don't be a fool", let's see how foolish geese really are!

As each goose flaps its wings in formation, it creates 'uplift' for the bird following. By flying in a 'V' formation, the whole flock adds 71% greater flying range than if the bird flew alone.



Lesson: People who share a common direction and a sense of community can get where they are going more quickly and easily because they are travelling with the assistance of the efforts of one another.

Whenever a goose falls out of formation, it suddenly feels the drag and resistance of trying to fly alone and quickly gets back into formation to take advantage of the 'lifting power' of the bird immediately in front.

If we have as much sense as a goose, we will stay in formation with those who are headed where we want to go –and be willing to accept their help as well as give ours to others.

When the lead goose gets tired, it rotates back into the formation and another goose flies at the point position.

It pays to take turns doing the hard tasks and share leadership; with people, as well as with geese, we are always interdependent.

The geese in formation honk from behind to encourage those up front to keep up their speed.

We need to make sure that our ‘honking’ from behind is encouraging – and not something else!

When a goose gets sick or is wounded or shot down, two geese drop out of formation and follow it down to protect it. They stay with it until it is able to fly again or dies. They then launch out on their own, with another formation or catch up with the flock.

If we have as much sense as geese, we too will stand by each other in difficult times as well as calm ones. – kindly sent to us by Elisabeth Lovett, Melbourne, Australia.

It is important from time to time to slow down, to go away by yourself, and simply ‘Be’. - Eileen Caddy.

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 – August to December 2014

Meetings all held at the Theosophical Society (Pasadena) Library Centre, 664 Glenhuntly Rd., South Caulfield, Melbourne on Saturdays commencing at 2pm. The Centre is open between 1 and 6pm the day of the meeting.

Sat. August 2nd, 2pm: Where Have All the Gurus Gone? – Brian Parry.

Sat. August 16th, 2pm Study Group: Passing on the Light.

Sat. September 6th, 2pm: Technology and Spiritual Growth – Paul Rooke.

Sat. September 20th, 2pm: Spiritual Illumination vs. Psychic Illusions.

Sat. October 4th, 2pm: The Mathematical Archetypes of Nature, Art and Science: drawing from *Kalagia* by Alexander Naumkin and *A Beginner's Guide to Constructing the Universe* by Michael S. Schneider – Roza and Margarita Riaikenen.

Sat. October 18th, 2pm: **The Still, Small Path.**

Sat. November 1st, 2pm: **The Religion of Ancient Egypt: the Many to the One - Jennifer Jaeger from Ankh Antiquarian Books - www.ankhantiquarianbooks.com.au**

Sat. Sat. November 15th, 2pm: **Pledge-Fever and the Spiritual Will.**

Sat. December 6th, 2pm: **Fiction as a Spiritual Teacher: Azlander II – Gabriele Brunson.**

Sat. December 20th, 2pm: **Esoteric Discipline.**

For the Study Group from August 16th on we will be reading from: G. de Purucker: *The Path of Compassion* available from our Library in Melbourne or free online: <http://www.theosociety.org/pasadena/fso/ptcom-hp.htm>

Wednesday discussion group: currently in recess until further notice.

New Books on the Melbourne Library: 10 copies of G. de Purucker's *The Path of Compassion*; Anne Besant's: *The Ancient Wisdom*; C. van Fettweus: *Mary Baker Eddy Christian Healer*; Mary Baker Eddy: *Science and Health, with key to the Scriptures*; Jeremy Naydler: *The Temple of the Cosmos: the Ancient Egyptian Experience of the Sacred*; R. Peel: *Spiritual Healing in a Scientific Age*; John Anthony West: *Serpent in the Sky: the High Wisdom of Ancient Egypt*.

New on Theosophy Downunder website: New lectures added to our website include: *To be in the Moment or not to be in the Moment? Those are the Questions* – Stefan Carey; *The Western Esoteric Tradition* – Nivard Vas; *The Druids: their ways in the modern world* – Heathclyff St James Deville. Check under the menu option for 'Theosophical Lectures' on our website: www.theosophydownunder.org

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all. -- HPB to the American Conventions, letter 1.



WAR AND KARMA - Roza and Margarita Riaikkenen

There are so many conflicts in the world today! There is always the risk of them turning into war between nations, civil wars inside nations, and even within families. The humanitarian consequences of every conflict can cause suffering for generations. One just watches helplessly the TV images of victims of the civil war in Syria, and now in the Ukraine, and we think – Why is it happening repeatedly? What can be done to resolve such conflicts and prevent them of ever happening again?

After every bloody conflict, when we count the victims and losses, we usually say: “Lest We Forget” and “Never More”. But what do we do afterwards? In a most paradoxical way, whilst grieving about the losses and suffering, we immediately start preparing for a new war! How can we otherwise understand the decision of governments around the world, which outwardly lament the difficult state of budgets and say they can’t find resources for education or health, yet they plan huge expenditure of public funds on the military? This is the rather unfortunate result of the insatiable appetite of the military forces and our inherent fear which tramples any other sense.

We elect our governments, and therefore we share in the karma of their decisions eventually generating our “national karma”. If we continue to invest heavily preparing for future wars, we may not have enough money available to ensure the proper education of the next and future generations and healthcare for most of the population. The result of this choice will be the effect of our national karma on into the future.

We cannot stop war because we try to resolve all the conflicts by the same means that led to conflict – by military power and violence. We will not be able to do this until we value every human life much more than money and power. As HP Blavatsky wrote in *The Secret Doctrine*: “The forthcoming 6th Sub Race – which may begin very soon – will be in its Satya (Golden) Age while we reap the fruit of our iniquity in our Kali Yuga (Black Age)” (footnote on p.147, v2).

As theosophists, we understand that if events and consequences are going around in endless circles, it means that, in the trinity of “cause-effect-lesson” of the law of karma, the play of causes and effects is evident, but the lesson hasn’t been learnt yet, and the situation is repeating until we learn the lesson.

According to the predictions and spiritual teachings of many traditions, e.g. Theosophy and Agni Yoga, we are on the threshold of the “Age of Aquarius”, or the “Age of the Mother”. The foundation of the New Age consciousness will be caring about every form of life and every human being. Let us prepare today for this ancient, yet ever new way of thinking and behaving lest we ourselves, with negative thoughts and behaviours, contribute to making life on our planet unsustainable.

Maybe protection of mothers, rearing and educating children as the future for humanity would be the way of giving the younger generation a better understanding of the united world. We cannot do it without showing an example of tolerance and selflessness, and without providing everyone with the equality of opportunity to bring their contributions into the world for a better future free of war. – **Roza and Margarita Riaikkenen, Melbourne, Australia.**

May I live today – Compassion of Heart, Gentle in Word, Gracious in Awareness, Courageous in Thought, Generous in Love - John O’Donohue



THE BEATITUDES AND THE RESOLUTION OF CONFLICT - Sam Duband

[For those unfamiliar with The Beatitudes: In Christianity, the Beatitudes are the set of teachings by Jesus that begin "Blessed are...", and appear in the Gospels of Matthew and Luke. The term 'Beatitude' comes from the Latin adjective 'beātītūdō' which means "happy", "fortunate", or "blissful". In the Vulgate (Latin), the book of Matthew titles this section, 'Beatitudines', and "Beatitudes" was anglicized from that term. The Beatitudes describe eight blessings given by Jesus at the Sermon on the Mount recorded in Matthew. Each is a proverb-like proclamation, without narrative, "cryptic, precise, and full of meaning. Each one includes a topic that forms a major biblical theme". Each Beatitude consists of two phrases: the condition and the result. In almost every case the condition is from familiar Old Testament context, but Jesus teaches a new interpretation. Together, the Beatitudes present a new set of Christian ideals that focus on a spirit of love and humility different in orientation than the usual force and exaction taken. They echo the highest ideals of the teachings of Jesus on mercy, spirituality, and compassion. – Editor]

I would like to examine with you two old and much-revered religious systems, to see if I am right in the assumption that the peace-keeping methods are identical with conflict resolving processes. The two systems are the Beatitudes from the Gospel of Matthew, and the Eightfold Path of the Buddha. I'll make passing references to modern thought on the subject. I am indebted to the Rev. William Barclay, a former moderator of the Presbyterian Church of Scotland, for a magnificent exposition of the Beatitudes, and I draw very largely from his learned exposition.

First, a quote from James, 4.1-3: "What causes wars and what causes fighting among you? Is it not your passions that are at war in your members? You desire and do not have, so you kill. And you covet and cannot obtain so you fight and wage war. You ask and do not receive because you ask wrongly or spend it on your passions". Man has desires on the one hand and needs on the other. Needs must be met, or men fight, or seek new pastures. Basic needs are for food, clothing, shelter, sex, as well as for love, mental stimulation, responsibility (self image), and for a challenge. If any of these are not available the real cure is to see that the basic need is satisfied. If needs or desires are thwarted, some people are more volatile and liable to explode into expressions of protest than others,.

The Middle East is not be an easy place to govern and it seems that over the last 4000 years has indeed not been so. Therefore, it is of value to look at the thoughts of Jesus on these matters for he was of these people.

First, the New Testament tells us that Jesus 'sat down'. This indicated he had something of importance to say. To this day we talk of a professor's position as a 'Chair' of whatever subject he/she is teaching at university. Next it says: 'He opened his mouth'. This means he opened his heart and mind, without reservation from spirit to spirit: he taught, not preached, he explained. To his disciples, the committed ones, he had these points to make relevant to life and living.

The Beatitudes begin: English: "Blessed *are*", Hebrew: 'Shalom', Arabic: 'Salaam'. It is a sort of cry of joy such as "Oh!" the blessedness; the serene and certain joy that must follow as a result of this path and cannot be taken away.

Blessed are the poor in spirit, for theirs is the kingdom of heaven:

This statement does not glorify grinding poverty. Rather it means a humble attitude no matter our outward circumstances. He who has come to terms with the frailty of his personal soul, the volatility of his passions, his lack of strength or purpose, can make an honest self-judgement. This brings to mind the seventh injunction of the Eightfold Path where the Buddha urges that we develop Right Mindfulness or Self-Awareness. The value of this exercise in handling a crisis of hostility is this. Having made an honest appraisal of our own personality we will find just so many weaknesses as will make us have fellow-feeling, compassion, for our potential adversary. The first step to the resolution of hostility is a determination to find this Path.

Blessed are they who mourn for they shall be comforted:

Those who are callous and thus without the ability to mourn, can express little joy and little sorrow. It is suggested that we do not desensitise our nature so that we can look at our own cruelty, or others' calamities, with indifference. Compassion is a noble sorrow and is not selfish. Tears are not the end. The final result is courage and comfort. That is the challenge – to be aware of others' needs and to be prepared to sacrifice on their behalf.

Blessed are the meek for they shall inherit the earth:

'Meek' in ancient Greek is 'Praus', and is the middle between two extremes, the happy medium between too much and too little anger. Moses, Jesus, and most of his countrymen could be angry **but** the ideal put forward was 'Unselfish Anger' when injustice was done to others or a principle was involved. Compare this with the 'Middle Way' of Buddhism, the great strength of Buddha's appeal has been this teaching of moderation.

Blessed are they who hunger and thirst for righteousness' sake, for they shall be satisfied:

Amongst the poor, the desert dwellers in many lands, there is a tradition of sharing with the stranger. This rather refers to those who have a blazing desire to find out what the just and proper course is and to see that it is done. We have to put principles before passions and that is not easy. It requires that the soul yield its clamouring to the quiet peace of the spirit. He who truly loves the truth will be left with none of his desires unsatisfied.

Blessed are the merciful for they shall obtain mercy:

This is echoed in the Lord's Prayer – “forgive us our wrongs in proportion as we forgive others”. Buddhism and Hinduism both teach that Karma is a universal law. The results of our action are inescapable until we turn at last to the light of the next stage of development beyond the human, and then there will surely be another kind of ‘karma’. We shall continue to owe a debt to those who have suffered as a result of our selfishness or lack of forgiveness. In our life we often perch ourselves with great aplomb on the seat of judgement and condemn this robber or that basher to be summarily hanged (mentally or verbally of course). Mercy is an unpopular plant to nurture in the jungle of our soul yet it is the one which most separates us from the animals or brutal elements of the human tradition.

Blessed are the pure in heart for they shall see God:

Ritual purity is not enough! Cleansing, fasting, abstinence for a period of time, and the performing of respectable, charitable, and devotional acts are not enough, though these are demanded in Hindu, Islamic, and Judaic law. No, more is needed.

Murder was forbidden in the Old Testament. Murderous anger was forbidden in the New Testament. Adultery was forbidden in the Old Testament. Lust was forbidden in the Old Testament. I think that Moses might protest a little at this for how can you love your neighbour as yourself and think murderous or adulterous thoughts? We must not be filled with internal conflict to be at peace. The charitable or spiritual side of our nature must be active and becoming more and more in charge of our human animal soul. Such a person can have what psychologists term a good self-image and the power that sustains it is this ‘shalom’ power – the power of joy, confident calm serene joy, in the rightness of law, of compassion, of beauty, of truth and of life.

Blessed are the peace makers for they shall be called the children of God:

Peace here is ‘shalom’, the positive cry of Joy. Oh the joy of it! It is not merely the cessation of hostilities, it is *creating* a dynamic state of joy, harmony and balance. This state comes by striving to attain or apply the message of the other Beatitudes.

Blessed are they who suffer persecution for justices’ sake, for theirs is the Kingdom of Heaven:

Those who ‘dig their toes in’, as they stick up for a principle. We live in vast slurry of persuasion and set opinion that would have us conform to the agreed-upon, the acceptable. We are expected to be partisan. There is a great social pressure to go along with the crowd, the mass media, to follow this code or that. Finding principles is hard. It is being righteous and it is difficult. Conflicts occur on all sides all the time. Folk would have you belong to this sect, this party, this group, follow that fashion, eat such and such. It is endless. The more trivial, it seems that the greater frequency of the conflict. The Romans in their Empire had followers of many religions. They tried to achieve unity by making their Emperor a God. All that was necessary was to toss a pinch of incense into the flame or murmur the emperor's name, and you were then allowed to worship your own Gods. This seemingly small act of obedience to the Emperor, the Christians refused to do, and were thus persecuted by the Roman authorities. This was a conflict over principle. There was no other way for the

Christians as they saw it, than to dig their toes in and resist persuasion and compulsion for righteousness' sake. That is the application of the 8th beatitude.

How do we apply the others to the infinite variety of confrontations and demands we meet in daily life? If we meet someone who is very demanding of attention and love to the extent that they are greedy, well if you say: "Be meek" you won't get far, but you can ask that they try to get by with a fair share and show moderation. Psychologists find many who display anti-social behaviour are afflicted with the problem of a very poor self image. Their hostility arises from this. It would be different, I'm sure, if they realised that within each of them there was a ray of divine life, and its engine or transformer is the human spirit. I think that this is basic to all efforts to raising the sights of the average human being. That divine-spiritual side of our nature is the source of our joy in our heart, it gives us wisdom, discrimination, conscience, a sense of fair play, integrity, a love of the truth, sensitivity to the needs of others, a love of beauty, it gives us 'shalom': peace and joy out of this world. – **the late Sam Duband of Melbourne, Australia.**



Creativity is like driving a car at night, you never see any further than your headlights, but you can make the whole trip that way. – E. L. Doctorow

WHAT IS THEOSOPHY? – Some Readings from TS Founders.

It is worth pausing every now and then and re-examining basic questions about Theosophy, what it means to us, and what is the true nature of the work of the Theosophical Society. Some suggested readings with powerful thoughts from the Founders of the Theosophical Society are certainly worth taking the time to read and ponder upon:

What is Theosophy? and Who are Theosophists?:

<http://www.theosociety.org/pasadena/theosoph/theos1a.htm#whatistheosophy>

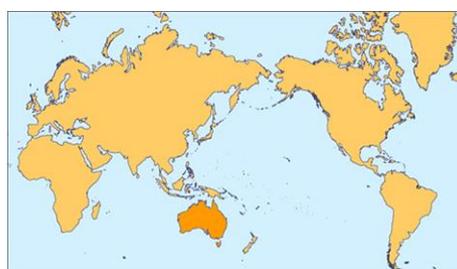
The View of the Chohan on the TS:

<http://www.theosociety.org/pasadena/mahatma/ml-choh.htm>

The Original Program of the Theosophical Society: <http://www.theosophy-nw.org/theosnw/theos/th-origp.htm>

INTERNATIONAL NEWS

The Secret Doctrine Dialogues: HP Blavatsky: The Theosophy Company (United Lodge of Theosophists) has announced the availability of *The Secret Doctrine Dialogues*



which are taken from the same stenographic notes as *The Transactions of the Blavatsky Lodge*. This material only recently has come to light, having been misplaced for over a hundred years. Newly transcribed, meticulously edited, carefully footnoted, and with a complete index, the text affords us a front-row seat at the world's first study class in *The Secret Doctrine*, with the author, H. P. Blavatsky, presiding over the discussion. In this new book we are treated to HPB's broad, philosophical, and penetrating mind, her biting wit, gentle and not-so-gentle impatience with human foibles, and her constant willingness to inquire into ideas and engage the minds of others.

The Secret Doctrine Würzburg Manuscript: *The Secret Doctrine Würzburg Manuscript* has now been published. It includes H. P. Blavatsky's first translations of stanzas from the *Book of Dzyan* with her unrevised commentaries on them. Only the stanzas from the Würzburg manuscript had been published until now, not her unrevised commentaries on them. These comprise cosmogenesis, and a few on anthropogenesis. The Würzburg manuscript also includes a large introductory section, comprising about half the book. Most of the chapters in this introductory section were later published by the Theosophical Society (Adyar) in 1897 as their third volume of *The Secret Doctrine*. As with the commentaries on the stanzas, here we have her unrevised versions. The so-called Würzburg manuscript is a partial copy of Blavatsky's early manuscript of *The Secret Doctrine*, written while she was staying at Würzburg, Germany, and then at Ostende, Belgium, in 1885 and 1886. Her manuscript of the almost completed *Secret Doctrine* was copied by two or more scribes to send to India for revision by T. Subba Row, which revision did not occur. Only part of this copy has been found. What we have is estimated to be about a fourth or a third of the whole that was sent to India. Fortunately, it includes the whole cosmogenesis section, all seven stanzas and their commentaries. This book is a transcription of the Würzburg manuscript, not a reproduction of it. The transcription occupies pages 1-258. The first 130 pages are the chapters forming the extensive introductory portion, most of which chapters were later published in the 1897 third volume of *The Secret Doctrine* published by the TS (Adyar). Then follow the stanzas from the *Book of Dzyan* and Blavatsky's commentaries on them. Pages 133-246 are on cosmogenesis, and pages 249-258 are on anthropogenesis, obviously incomplete. The book is now available at Lulu.com

<http://www.lulu.com/shop/search.ep?type=Print+Products&keyWords=secret+doctrine+wurzburg+manuscript&x=15&y=9&siteSearch=lulu.com&q=>

The Human Body is a Brotherhood of Microbes: Traditionally microbes have been viewed as insidious invaders that make people sick or as freeloaders in the human constitution. That view is changing with research in 2013 showing that people and animals form a unit with their resident bacteria, fungi, and viruses. *In fact, only about 10% of a person's cells are human; microbes make up 90% of the human body!* The human body is a walking, talking colony or ecosystem of microbes intimately interconnected to keep the whole mechanism working in good health - a true brotherhood of microbes! This shows that brotherhood is indeed a reality everywhere, though often unseen and unsuspected. As the ancient Greek Hermetic philosophers put it: "As Above, So Below".

Animals Instinctively Know that the Soul Survives

Death: Animals sense that the soul survives the body and that the real person is not dead. A German shepherd called Capitán sleeps on the grave of his owner every night at 6pm. His owner, Miguel Guzmán died in 2006. Capitán disappeared while the family attended the funeral services. A week later relatives of Guzmán were visiting the cemetery when they were astounded to find the dog next to the owner's grave. The cemetery director says that the dog comes around each night at 6pm, and has done so for the past 6 years!



Amazing New Pyramid Discovery in South America: A monumental discovery was recently made south of La Maná, Ecuador on November 17, 2013 while exploring low mountains along the Calope River. The megalithic ruins of an ancient temple have been partially exposed by the dynamite blasts of roadworkers and the erosive action of water, uncovering large sections of basalt foundations along two sides of a structure exceeding 70m in height. The La Maná region has drawn attention for decades after the Head of the Ecuadorian Ministry of Mines Dr. E. Guillermo Sotomayor (1918-2009) made the surprise discovery of a cache of hundreds of ancient relics that included dozens of magnetic stone artifacts with inlaid designs that fluoresce under ultraviolet light. Sotomayor's years of research concerning a set of 13 magnetic stone cups led him to recognize the astonishing purity and curative effects of the springwaters of these mystical mountains. Thick kaolinite clay beds filter rainwater while the activity of lightning and the presence of precious metals below ground imbue the water with trace gold and silver nanoparticles, forming the natural electrum colloid venerated by the pyramid-building Paleo-Sanskrit culture as the elixir of life, 'Soma'. In 2013, exploration of the low mountains rising to the south of the valley mines and the Calope River provided a wealth of megalithic evidence that had not been recognized by previous investigators of this area. Newly recognized Paleolithic technologies for the manufacture of synthetic stone, bulk concrete, and binding cement recently identified at archeological excavations on pyramids in Bosnia and Indonesia provide a cultural precedent for remarkable basalt structures located here in Ecuador. In particular, the giant monuments of the Bosnian Valley of the Pyramids constitute architecturally reshaped and refaçaded mountains with beautifully paved apex platforms and causeways that are closely replicated in the soil-cloaked forms of the mountains of La Maná. After thorough investigation, several restructured mountains in the La Maná area have been confirmed as artificial constructions. More information is available at: <https://www.youtube.com/watch?v=A5VQUaLQzZQ>

And in Europe too: Entire complexes of ancient Paleolithic monuments have also recently been uncovered by recognition of their highly geometric characteristics. A trio of low angle synthetic sandstone pyramids have been identified in Montevicchia, Italy in the foothills of the Alps, while a larger complex of six monumental stone structures with interlinking tunnels was discovered by Dr. S. Osmanagic in Bosnia's Visoko Valley in 2005. In one of them, called by the discoverers, the Pyramid of the Sun, on the lower face of a large stone block there is preserved a partially fossilized leaf that yielded an approximate age of 24,800 years old! For further information please see: <http://www.human-resonance.org/visoko.html>

If these discoveries prove to be genuine, and together with the discovery of the 12,000 year old temple complex Gobejli Tepe in Turkey in 1994, the textbooks on ancient history of mankind may have to be re-written by the end of this century!

Service Space: Kindness in Action: in theosophical discussions we often speak of the importance of kindness but there are not so many examples of these intentions translated into action. One such amazing example is the new organization: Service Space, which is the result of a number of young computer executives in California coming together to provide free web-space for worthy organizations worldwide. The organization is based on three principles – *Volunteer Run, Don't Fundraise, Focus on Small Acts of Kindness*. It has many related organizations in its 'Ecosystem' including Karma Tube, and the Good News Network to disseminate Good News stories, and a network of free restaurants based on the 'Pay-It-Forward' principle we have discussed in previous newsletters. Four principles are espoused by this organization: *Consumption to Contribution; Transaction to Trust; Isolation to Community; and Scarcity to Abundance*. Please take a moment to look at this inspiring video on their work of translating fine intentions into actions in the everyday world:

http://www.youtube.com/watch?v=p_QLGvp_stl

The world has enough for every man's need but not for every man's greed – Mahatma Gandhi.

FROM OUR READERS: Please write with your ideas on theosophy and related topics to the editor at: andrewrooke@hotmail.com Recently our readers have emailed on some interesting subjects:

The Importance of Family Life: *One of our readers has written pointing out the many news stories indicating what seems to be the decline in family life in Australia. For example, The Age newspaper (Melbourne) of April 23rd 2014 recently had a front-page story headlined 'Family Violence Epidemic'. Such stories emphasize negative trends in human behaviour and our reader asks whether Theosophy has any answers... the Editor replies:*



“...Theosophical teachers have always taught the practical value of the Ancient Wisdom teachings in all aspects of human life. An appreciation of the fundamental Laws of Life – Universal Brotherhood, Karma and Reincarnation especially, expressed in mythology and religions the world over, is basic to the structure of the longest-lived traditional societies, such as our Australian Aboriginal culture. They have helped to build the great civilizations in the past and will do so again in the future. Today, practical help in the form of food, shelter, medical and financial assistance is needed urgently by many mothers, fathers and children left as the victims of family break-up. We all owe a tremendous debt of gratitude to courageous individuals and organizations such as the Salvation Army who provide such help to the victims of broken families. Beyond these physical measures, the pervasive power of a loving environment built on mutual respect between parents and children and ultimately upon knowledge of the responsibilities of the different stages and stations of life based on Universal Laws, is very much needed in our society in my view. Theosophists, amongst others, as modern guardians of the Ancient Wisdom, carry the responsibility to actively cast forth these powerful seed ideas into the consciousness of our communities.

Former Leader of our Theosophical Society, Katherine Tingley, concentrated much of the work of her administration on the practical value of Theosophy to home life and social problems. Her words echo the challenges of the rapidly changing family structures of the 21st Century:

“...The question naturally arises: What remedies must be applied to bring about a change for the better in home life? What factors can be introduced to readjust it and to bring it nearer perfection? Theosophy answers that the parents should begin to study the science of life, self-evolution, and the greater responsibilities of fatherhood and motherhood even before marriage. Home should be acclaimed as the centre from which the higher life of nations should spring.” (*Katherine Tingley, interviewed by Claire Merton in 1921.*)

HP Blavatsky in her *Key to Theosophy* speaks of our responsibility as parents for the education of our children in the broadest sense:

“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 reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities... “We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development...“We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.”
– **Editor.**

Why Do We Spend So Much Time Studying Theosophy?: A recent email from a reader asks why theosophists spend so much of their time reading and discussing Theosophy when there are so many people in the world who urgently need physical and psychological care. Former Leader of our Theosophical Society, **Dr G de Purucker**, gave an eloquent reply to this oft-expressed sentiment which explains the importance of our theosophical studies and discussions in relation to the everyday and future life of us all:

“... Let us always remember that Man is essentially one with the Universe – a thought new to the Occident [ie the modern Western world – Ed.], but in reality as old as, and indeed older than, the enduring hills. When a man feels that he is one with the Universe, that its destiny is his destiny, that he will be held to a strict accountability for all that he is, which means all that he makes himself to be, and for all that he does, that he holds his destiny in the palm of his hand so to say; that his will is supreme over all the material energies of the physical universe; that he carves his pathway into the future – when man realizes all of this, feels it, knows it, then indeed he begins to feel like a god and think like a god, because he is using the godlike powers locked up within himself, powers not yet unwrapped or evolved.

Do you think after this happens that man can choose evil-doing? Do you think that when a man realizes he is wholly responsible for what he does, for what he thinks, for what he feels, and that surrounding Nature, of which he is an inseparable child, will hold him strictly responsible therefore – do you think that he could be cruel or faithless to another? Do you think that human beings, possessing hearts which beat in sympathy with the suffering of others, could ever allow that suffering unassuaged?

Do you think that thereafter any man wilfully would choose wrong-doing and strife, when the pathway of beauty and peace lies before him – the pathway of beauty and wisdom and knowledge and love? These qualities represent Nature’s fundamental energies and processes. Such catastrophes as wars and hatreds, misery and pain, would then vanish like the morning mist.

The main lack in the in the Occidental [ie. our modern Western dominated world – Ed.]world today is a sense of moral values. Men are ethically and spiritually ignorant; they have lost the keys of life that formerly they had – and used. When a man knows that Nature will make him responsible for what he does, he will walk carefully, think carefully, feel wisely, and watch. That, therefore, is what is the matter with the Occident today: people have lost the sense of ethical values and a knowledge of the Inner Vision. You know what the old book of the Hebrews said: “Where there is no vision the people perish.” Do you think that a man who has music in his heart can feel its presence without realizing that he is also reflecting the cosmic harmonies, the symmetrical and harmonious relationship existing everywhere, and that therefore he is morally responsible for what he thinks and does that this harmony may not be broken? Thus it is that man has music in his soul as a reflection from the cosmic harmony. Do you think that a man who has love in his heart – an impersonal love I mean: kindness, gentleness, tenderness, pity, compassion: do you think, I say, that a man who possesses these divine qualities within him has them by accident? No! No! Verily he has them because he is an inseparable child of the Boundless All which is their origin. He merely reflects within himself as a little world, or microcosm, what the Macrocosm, the great World has.

Therefore you see again that the way to peace, the way to knowledge, to wisdom, to beauty, to harmony, is in following Universal Laws. Here is the key which will open the mystic door in yourself, from the threshold of which extends the Mystic Path. Become one with Spiritual Nature. Essentially you are one with it already, but become now one with it with self-conscious recognition of the verity. Then: “Nature will regard thee as one of her creators and make obeisance”. You then become a master of life, thereafter holding the sceptre of power in your right hand and the globe of justice in your left; and out of your mouth will proceed the words of wisdom and peace and love. Exemplify in your individual being what Mother Nature the Vast has in herself. Such is the Pathway.

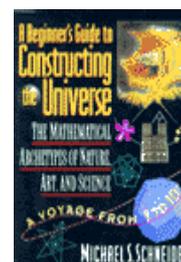
The Spirit-Soul of Man, the heart of the heart of him, is co-extensive with boundless Space, inseparable from Mother Nature, born of its essence, life of its life, consciousness of its consciousness, and, being essentially one with Infinitude, it is therefore timeless and deathless, for neither time nor death have sway over Infinitude.” – **Dr G de Purucker.**

The fragrance always remains in the hand that gives the rose – Mahatma Gandhi.

BOOK REVIEWS

A Beginner’s Guide to Constructing the Universe: The Mathematical Archetypes of Nature, Art, and Science by Michael S. Schneider, published by Harper/Collins in 1994. Available from our Melbourne library. Reviewed by Roza Riaikkenen.

The author, a mathematics teacher and educator, addresses his book primarily to the teachers and students who are just entering



the vast and seemingly formal and complicated realm of the subject of mathematics. But in my opinion this book might be of special interest to philosophers and physicists, botanists and doctors, artists and architects, musicians and designers, and to everyone who is building their universe in any field of knowledge.

In Michael S. Schneider's interpretation, we don't need to know much to start building the universe – just numbers from 1 to 10. We actually can design the geometry of the universe with the help of the three simplest tools – the compass, the straightedge, and the pencil. And the book, methodically going from 1 to 10, is opening to us the harmony of the blueprints – the archetypes – on which the real Universe is built.

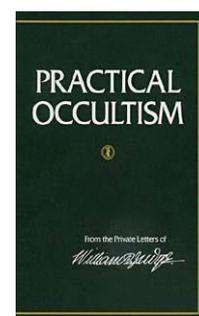
It appears that the laws and rules of mathematics were at the beginning of the whole structure of our universe, of all of its matter, its shapes and acting mechanisms. The same archetypes are inbuilt in different plants, animal organisms and human bodies. The same rules apply to the building of music scales as to the building of temples. The author proves all of this with pictures, diagrams and examples, including the tales of ancient myths and religions from all the parts of the world.

Though Michael S. Schneider doesn't acclaim his belonging to a particular spiritual school or a spiritual teaching, he expansively applies knowledge and examples of artefacts taken from various spiritual schools, starting from the ancient Pythagorean mathematics and the Aztec art, towards the esoteric teachings, such as Numerology and the Kabbalah. And everywhere he provides the reader with detailed explanations of the essence of the example, and in many cases with a clear instruction of how to reproduce it.

After reading this book, the reader will not only understand what was the mathematical foundation of the buildings created by the Freemasons, and will know how the Fibonacci Sequence is leading to the Golden Mean geometry, but will receive some ideas on harmonising the geometry of shapes and structures. The author himself designed the geometry for the harmonization of the statues at the entrance to the world's largest cathedral which is currently under construction in New York. So, now the only thing that separates you from actually being capable of constructing the universe is to read and enjoy this seminal book. – **Review by Roza Riaikenen, Melbourne, Australia.**

Practical Occultism by William Quan Judge (WQJ) published by Theosophical University Press, 1951. Available from our Melbourne library.

This book is taken from letters written by one of the three principle founders of the Theosophical Society, William Quan Judge, who had a formative influence on the history of our branch of the Theosophical movement - the Theosophical Society (Pasadena). WQJ's emphasis was on the 'living' aspects of Theosophy and definitely not the development of the occult arts which is what might be implied to many people reading the title 'Practical Occultism' today. Judge's mighty effort for the re-establishment of theosophy in the Western world in his short life of 45 years is underlined by the depth, scope, and volume of this correspondence included in this book which includes many disparate subjects from advice on running branches of the TS, through to questions on the highest philosophy such as the nature of karma, detachment, and realistic priorities of the esoteric life as lived every day. For those interested in TS history of the period 1882 through to HP Blavatsky's passing in 1891, the book has much valuable historical source material from WQJ's original letters originally stored in the Theosophical Society (Pasadena) Archives. For those,



not so much interested in TS history, the book is full of shining gems of practical advice on living the theosophical life originally offered to the TS and Esoteric Section members who wrote to WQJ. But the reader has to dive deep into the book to search for these gems scattered as they are amongst the historical material and they are not as easily found as the more accessible and popular book by WQJ - *Letters That Have Helped Me*. *Practical Occultism* is a rare theosophical classic seldom ever mentioned in theosophical discussions, but definitely worth reading closely by all serious theosophical students. Particularly so in this cycle of TS activity with its emphasis on living theosophical teachings rather than just studying them academically, and applying 'practical occultism' in the sense of altruism every day. *Practical Occultism* is available in print from our library in Melbourne, or from our online bookstore, or free online at: <http://www.theosociety.org/pasadena/prac-oc/po-hp.htm> - **Review by Andrew Rooke, Melbourne, Australia.**

Happiness is when what you think, what you say, and what you do, are in harmony. - Mahatma Ghandi.

DOUBTING THOMAS: THE GOSPEL OF ST. THOMAS – compiled by Andrew Rooke.

Who was St Thomas - better known as 'Doubting Thomas'? Thomas the Apostle, also known as Didymus (meaning the 'Twin' brother of Jesus), died 72AD in Mylapore, India. Best known for questioning Jesus's resurrection then proclaiming "My Lord, My God" on seeing Jesus – John 20:28. An architect and builder by trade he was directed to carry the gospel to what is now Iraq/Iran and India following the death of Jesus. Writings attributed to him, but never included in the Bible include: *The Acts of Thomas*, *The Infancy Gospel of Thomas*, and the best known of all *The Gospel of Thomas*. *The Gospel of Thomas* is a series of sayings of Jesus and may predate the writing of the gospels that made it into the Bible!

The Missionary Travels of St Thomas: According to legend, following the resurrection of Jesus, the Apostles cast lots to carry the Gospel to different areas of the then known world. To Thomas fell India. He sailed to India in 52AD to spread Christianity amongst the Jews in Kerala where he established seven churches which are still there! He also went to Indo-Parthia (modern Pakistan) where he worked as a builder at Taxila (modern Islamabad). From there tradition has it that he went to Kerala in SW India, and then on to SE India where he was martyred at St Thomas's Mount in AD72 near modern day Chennai (Madras). In 232 his remains were brought back to Edessa in modern Iraq. Marco Polo in 1292 mentions Christians in southern India. Some relics are still kept in a church at Mylapore in Tamil Nadu state, southern India. His relics are now in Ortona, Italy.

The Writings of St Thomas: Three major writings which never made it into the Bible are attributed to St Thomas: these are, *The Infancy Gospel of Thomas*: late 2nd century AD: a gospel about the childhood of Jesus. *The Acts of St Thomas*: 3rd century AD: portraying Christ as the "Heavenly Redeemer", independent of and beyond creation, who can free souls from the darkness of the world. *The Gospel of Thomas*: perhaps as early as 1st century AD maybe predating the Gospels in the Bible: a collection of 114 sayings of Jesus discovered near Nag Hammadi in Egypt, in December 1945, in one of a group of books known as the Nag Hammadi library. Almost half of these sayings resemble those recorded by other Gospel writers in the Bible. Perhaps this is the most accurate record we have of the actual sayings of Jesus which may have been recorded by Thomas as early as 30-60AD!

Selected Sayings from The Gospel of St Thomas: A few sayings are given below but the complete version of *The Gospel of St Thomas* is available on the internet in several versions including:

<http://www.goodnewsinc.net/othbooks/thomas.html>

- These are the secret words which the living Jesus spoke, and Didymus Judas Thomas wrote them down.
- And he said: He who shall find the interpretation of the words shall not taste of death.
- (2) Jesus said: He who seeks, let him not cease seeking until: finds; and when he finds he will be troubled, and if he is troubled, he will be amazed, and he will reign over the All.
- (3) Jesus said: If those who lead you say unto you: Behold, the Kingdom is in heaven, then the birds of the heaven will be before you. If they say unto you: It is in the sea, then the fish will be before you. But the Kingdom is within you, and it is outside of you. When you know yourselves, then shall you be known, and you shall know that you are the sons of the living Father. But if ye do not know yourselves, then you are in poverty, and you are poverty.
- (20) The disciples said to Jesus: Tell us what the kingdom of heaven is like. He said to them: It is like a grain of mustard-seed, smaller than all seeds; but when it falls on the earth which is tilled, it puts forth a great branch, and becomes shelter for the birds of heaven.
- (24) His disciples said: Teach us concerning the place where thou art, for it is necessary for us to seek after it. He said to them: He that hath ears, let him hear. There is a light within a man of light, and it gives light to the whole world. If it does not give light, there is darkness.
- (25) Jesus said: Love thy brother as thy soul; keep him as the apple of thine eye.
- (28) Jesus said: I stood in the midst of the world, and I appeared to them in flesh. I found them all drunk, I found none among them thirsting; and my soul was afflicted for the sons of men, for they are blind in their heart and they do not see. For empty came they into the world, seeking also to depart empty from the world. But now they are drunk. When they have thrown off their wine, then will they repent.
- (39) Jesus said: The Pharisees and the scribes have received the keys of knowledge; they have hidden them. They did not go in, and those who wanted to go in they did not allow. But you be ye wise as serpents and innocent as doves.
- (47) Jesus said: It is not possible for a man to ride two horses or draw two bows, and it is not possible for a servant to serve two masters; or he will honour the one and insult the other. A man does not drink old wine and immediately desire to drink new wine; and they do not pour new wine into old skins, lest they burst, nor do they pour old wine into new skins, lest it spoil. They do not sew an old patch on a new garment, for a rent will come.
- (50) Jesus said: If they say to you: Whence have you come?, tell them: We have come from the light, the place where the light came into being through itself alone. It [stood], and it revealed itself in their image. If they say to you: Who are you?, say: We are his sons, and we are the elect of the living Father. If they ask you: What is the sign of your Father in you?, tell them: It is a movement and a rest.
- (62) Jesus said: I tell my mysteries to those [who are worthy of my] mysteries. What thy right hand shall do, let not thy left hand know what it does.

- (67) Jesus said: He who knows the All but fails (to know) him-self lacks everything.
- (70) Jesus said: When you bring forth that in yourselves, that which you have will save you. If you do not have that in yourselves, that which you do not have in you will kill you.
- (77) Jesus said: I am the light that is over them all. I am the All; the All has come forth from me, and the All has attained unto me. Cleave a (piece of) wood: I am there. Raise up the stone, and ye shall find me there.
- (82) Jesus said: He who is near to me is near the fire, and he who is far from me is far from the kingdom.
- (92) Jesus said: Seek, and ye shall find; but those things concerning which ye asked me in those days, I did not tell you then. Now I wish to tell them, and ye seek not after them.
- (94) Jesus [said]: He who seeks shall find, and he who knocks to him it shall be opened.
- (97) Jesus said: The kingdom of the [Father] is like a woman; carrying a jar full of meal and walking a long way. The handle the jar broke; the meal poured out behind her on the road. She was unaware, she knew not her loss. When she came into her house, she put down the jar (and) found it empty.
- (100) They showed Jesus a gold piece and said to him: They who belong to Caesar demand tribute from us. He said to them: What belongs to Caesar give to Caesar, what belongs to God give to God, and what is mine give unto me.
- (102) And Jesus said: Woe to them, the Pharisees! For they are like a dog sleeping in the manger of the cattle; for he neither eats, nor does he let the cattle eat.
- (113) His disciples said to him: On what day will the kingdom come? <Jesus said>: It cometh not with observation. They will not say: Lo, here! or: Lo, there! But the kingdom of the Father is spread out upon the earth, and men do not see it.

*If you want more detailed information on **The Gospel of St Thomas** and a summary of 100 years research on Gnostic Christianity please see: 'Secret Gospels and Lost Christianities' by W. T. S. Thackara at:*

<http://www.theosociety.org/pasadena/sunrise/53-03-4/xt-wtst.htm>

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