The Theosophist

AUGUST 2026
Rs 10
English Monthly



THE THEOSOPHIST

VOL. 147 NO. 11 AUGUST 2026

CONTENTS

Some Thoughts on the Mahatma Letters **5**
Tim Boyd

Are We Not Born for Happiness? — II **9**
Pavel N. Malakhov

Temple on a Finnish Hill: Pekka Ervast's Esoteric Teachings **14**
Antti Savinainen

Towards a Golden Age **19**
Wayne Gatfield

Beauty and Beyond: The Life and Art of Sulamith Wülfing — II **23**
Isolde Sueltemeyer

Lessons of the Skull **27**
Fernando Gaspar

Suicide or Euthanasia? A Theosophical Perspective **30**
Saskia Campert

Love, Compassion, and the Unity of Life **32**
Sagi Sree Hari Varma

Fragments of the Ageless Wisdom **35**

Theosophical Work around the World **36**

151st International Convention Information **37**

International Directory **40**

Editor: *Mr Tim Boyd*

Note: Articles for publication in *The Theosophist* and any feedback about the published articles should be sent to: **<editorialoffice@gmail.com>**

Cover: Tibetan Mandala of Avalokiteshvara (Bodhisattva & Buddhist Deity). Date Range: 1700–1799. It is in the Rubin Museum of Himalayan Art: <himalayanart.org/items/279>

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

THE THEOSOPHICAL SOCIETY

Founded 17 November 1875

President: **Mr Tim Boyd** *Vice-President:* **Mr Shikhar Agnihotri**
Secretary: **Ms Marja Artamaa** *Treasurer:* **Ms Nancy Secrest**

Headquarters: ADYAR, CHENNAI (MADRAS) 600 020, INDIA
Website: ts-adyar.org
Vice-President: ivp.hq@ts-adyar.org
Secretary: secy.hq@ts-adyar.org
Treasurer: treasury.hq@ts-adyar.org
Adyar Library and Research Centre: info@adyarlibrary.org
Theosophical Publishing House: tphindia@gmail.com // ts-adyar.org/books
Editorial Office: editorialoffice@gmail.com

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

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

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

Some Thoughts on the Mahatma Letters

TIM BOYD

IN approaching the Mahatma Letters some background is helpful. The Theosophical Society (TS) was founded in New York in 1875 with the purpose of "showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities". During the first few years after its founding, the presentation of the broad outlines of Theosophy as both a body of wisdom teachings and a way of life, fell almost exclusively to H. P. Blavatsky (HPB), the primary founder of the TS.

Although she was clearly erudite and possessed of an extended range of paranormal abilities, at no time did she take credit for the teachings she presented. Always she pointed to an "unknown brotherhood", particularly a "trans-Himalayan brotherhood" of highly evolved men as the source of the teachings. In the introduction to her masterwork, *The Secret Doctrine*, HPB made her view clear, of the role she played in bringing Theosophy to the world's attention. She compared the teachings to a bouquet of flowers to which she brought "nothing of my own but the string that ties them".

Shortly after moving the TS's center of activity to India in 1879, the cofounders, HPB and Col. H. S. Olcott, began to attract a variety of prominent figures — both Indian and British. The late 1800s were the period of British colonial rule. Many British citizens had emigrated to India to serve in government and to establish the institutions of law, commerce, education, and religion that colonialism in the Victorian era required. It was a time when the British Empire was at its peak, and along with it the sense of an inherent superiority of all things British. The view of the normal colonial in India was of a "backward", "dark", "uneducated"country, filled with superstition, and deeply in need of all the refinements that British society, and particularly, British religion could offer.

Although the process leading to the British Raj and its rule of India was complex, it can be summed up in this way: British government in India had three roles, as a trader, as a ruler, and as a Christian propagandist. The Church of England was inseparable from British law and government at home and abroad, so from the earliest days of British contact with India and its people, Christian missionary activity was given a high priority.

Claudius Buchanan was one of the early missionaries whose writing and preaching in England and abroad had a profound impact on the advance of evangelical missions in India. He believed that

evangelizing in India was a moral imperative for British rule because Indian religion was a "bloody, violent, superstitious and backward religious system", and that "since God laid upon Britain the solemn duty of evangelizing India, the Government should not hesitate to throw its weight into the struggle." He further demanded ". . . above all, open Government patronage of Christian education and vigorous warfare upon the abuses associated with Hindu religion". The ensuing decades of state-sponsored Christian education had the result described by Swami Vivekananda that "the [Indian] child is taken to school and the first thing he learns is that his father is a fool, the second that his grandfather is a lunatic, the third that all his teachers are hypocrites, the fourth that all his sacred books are a mass of lies". This is the environment which HPB and Olcott entered in 1879.

The colonial situation in India put the TS founders in an awkward position. The institutionalized denigration of the religions of India was completely opposed to the founding objects of the TS. It was also the view of the founders that the spiritual traditions of India, when rightly understood, were some of the most exalted, and pure expressions available to humanity. With a vehemence equal to that of the church, HPB fought on behalf of Indian spiritual traditions, and attracted to the theosophical movement a growing body of Indian members. In Ceylon (now Sri Lanka) Colonel Olcott's work on behalf of Buddhism and the resulting establishment of Buddhist schools and universities completely altered the church's prevailing domination. The success of the TS's message of the value and significance of Indian religions ignited a movement with far-reaching consequences. In the face of missionary opposition, Indian scholars and publishers began reclaiming and teaching the value of their spiritual heritage.

Because the British expatriate community in India was relatively small and self-contained, word about HPB and Olcott's arrival in India spread quickly. The fact that they chose not to live among the British, but with the Indian people made them something of a curiosity.

In February of 1879, just a month after the founders' arrival in India, Alfred Percy Sinnett, editor of *The Pioneer*, the most influential Anglo-Indian newspaper in India, wrote a letter asking to meet them and offering to publish news and information about their work. Several months later HPB and Olcott visited the Sinnetts at their home in Allahabad. During their stay Olcott presented a number of theosophical lectures and HPB did what she always did — charm and fascinate the Sinnetts, their friends, and associates. Before they left, the Sinnetts and a number of others had joined the TS. On a second visit the next year, Sinnett's involvement moved to a new level.

A few years earlier in London, Sinnett had been exposed to some irrefutable demonstrations of spiritualistic phenomena, after which the existence of unseen planes of being and unexplained laws of Nature was no longer a belief for him, but a proven fact. During HPB's second visit he and a number of others witnessed her manifestation of a range of phenomena. The two differences between HPB's

phenomena and those of the spiritualist mediums were: (1) with HPB the phenomena were completely under her control; and (2) she was able to explain the methods and basis for everything she did. In every case she asserted that the phenomena had no real value in themselves other than that they piqued an interest in the Ageless Wisdom, which alone could explain them. Always she referred to the brotherhood of guides and teachers who had protected and passed on this wisdom through the millennia — the Masters of the Wisdom, or Mahatmas.

Sinnett was full of questions which HPB did her best to answer. At one point he asked if HPB could deliver a letter from him to one of the Mahatmas. He hoped to open a direct line of communication for his many queries. When she said that she would try, the Mahatma Letters were born. In 1880 this remarkable correspondence began that would have profound significance for the theosophical movement. The letter writing would continue for five years, bringing some of Theosophy's abstruse teachings into a clearer focus. The communications also exposed the enormous gap between the substance of the Ageless Wisdom teachings and what, even high-minded, Westerners were capable of understanding.

Based on the letters and his association with HPB, Sinnett would go on to write numerous books developing the ideas and popularizing them in the English-speaking world. Some of these books were specifically encouraged by the Mahatmas in their letters to him. Explanations were attempted. In one of the letters the reasoning for the Mahatmas' response is explained as "you . . . are the most likely to utilise for the general good the facts given you." In that same letter Sinnett is encouraged to write, "You must regard them as received in trust for the benefit of the whole Society; to be turned over, and employed and re-employed in many ways and in all ways that are good. If you would give pleasure to your trans-Himalayan friend, do not suffer any month to pass without writing a *Fragment*, long or short, for the magazine, and then, issuing it as a pamphlet."

In spite of the encouragement to write and to share the knowledge derived from the letters, it is very clear that the letters themselves were never intended for publication. In a letter to Sinnett addressing the subject of possible publication the Mahatma KH answers in unambiguous terms.

> Therefore, to put before the world all the crude and complicated materials in your possession in the shape of old letters, in which, I confess, much was purposely made obscure, would only be making confusion worst confounded. Instead of doing any good thereby to yourself and others it would only place you in a still more difficult position, bring criticism upon the heads of the "Masters" and thus have a retarding influence on human progress and the TS. Hence *I protest* most strongly against your new idea. Leave to *The Secret Doctrine* the task of avenging you. My letters *must not* be published, in the manner you suggest, . . . The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M. nor I will ever give our consent to see them thus handled."

In 1923, two years after Sinnett's death, a complete and unedited publication of all the letters was released, titled *The Mahatma Letters to A. P. Sinnett*. A. Trevor Barker, who transcribed, compiled, and published the letters wrote in his introduction:

> That the members of the Theosophical Society and the world at large, should be enabled to study the truth for themselves concerning the Masters and their doctrines as set forth in these letters signed by their own hands, has been the aim of the compiler. To this end, the whole of the Mahatma Letters left by Mr Sinnett have been transcribed verbatim from the originals and without omission.

The position in which modern students of Theosophy find themselves is that one of the great source books of Theosophy, a book that every theosophist studies and quotes, was never intended for publication. Not only was it not intended for publication, but its publication was predicted to "have a retarding influence on human progress and the TS." So, what do we do? The simple fact is that whether sanctioned or not, the letters have been published. There is no going back. It is also true that after the Masters' original objections, *The Secret Doctrine* was published, an event which vastly expanded the context in which the letters could be understood.

One of the difficulties in studying the Mahatma Letters is that its source materials, collections of the letters from the Masters, were not written with any organized presentation in mind. They were not presented in a structured manner; there was no sequential unfoldment or order, until in 1998 the then President of the Theosophical Socity in the Philippines, Vic Hao Chin, Jr., edited, arranged, and published the Letters in chronological sequence, including a valuable Index.

A great deal of the writing of these Letters, while fascinating, is topical and unrelated to "the amelioration of the condition of man", or man's endeavour, "to evolve spiritually". They were letters, not textbooks.

The hope for us is that we can be sincere in our study, that we can be clear enough to move beyond mere intellectual consideration to an intuitive grasp of the teachings, and that we may be fortunate enough to meet with responsible guides who have committed their lives to these wisdom teachings. ✧

You have to remember that you are at a hard school, and dealing now with a world entirely distinct from your own. Especially have you to bear in mind that the slightest *cause* produced however unconsciously, and with whatever motive, cannot be unmade, or its effects crossed in their progress — by millions of gods, demons, and humans combined.

Mahatma KH
Letter No. 21 (ML-27)
The Mahatma Letter to A. P. Sinnett (Chron. edn)

Are We Not Born for Happiness? — II

PAVEL N. MALAKHOV

THE reflections in Part I of this article on knowledge and mind are not as far removed from the subject of happiness as they may at first appear. Their connection will become clearer as we proceed. For the moment, let us note that the universal laws of duality and triadicity apply also to the idea of happiness. It too has both an inner, deeper meaning and an outer expression, and it must likewise be considered in three contexts.

On the *spiritual* level, happiness arises through experiences of *union*: meeting or being with loved ones, entering a contemplative state (a union or merging with what is observed), recalling cherished memories, or simply thinking of those dear to us.

On the level of *mind*, happiness may be felt in moments of illumination — when a sudden insight dawns, when we grasp the meaning of something or someone, when understanding breaks through in a flash of realization.

On the *material* level, happiness is often associated with idleness and separateness. Some people regard it as happiness to be alone, to see no one. Yet this specific form of happiness reflects weariness with the imperfections of one's surroundings. In the same context — though in the opposite situation — someone may feel happiness in escaping from solitude (the "four walls", isolation, and the like). In this case, however, the weariness is with one's own imperfection and incompleteness: the sense that one's existence must be supplemented by external factors — people, events, impressions. Both situations belong to the same context: that of separateness, or egoism.

Such a state of isolation cannot be self-sufficient for long periods, though it may satisfy for short ones. Eventually there comes — if not clear understanding, then at least a felt awareness — that to be separate is to be partial, cut off from the whole, and therefore incomplete. This awareness grows burdensome, awakening a longing for something greater. Consciousness in its essence has a spiritual nature, which is whole and one with all beings. Hence consciousness is drawn toward unity and wholeness. Its isolation and separateness are always temporary. Here lies the reason for the search for happiness, for — as already noted

---

Mr Pavel N. Malakhov is the former Presidential Representative of the TS in Russia. First published in *Sovremennaya Teosofskaya Mysl*, 2025, No. 1 (19).

— happiness belongs to those unifying states of being, those experiences that are linked with the perception of oneness.

Another philosophical view of happiness is conveyed in the proverb: "Every cloud has a silver lining". This expresses the idea of learning through destiny, which presents us with opportunities in the guise of difficulties. Such happiness — *coming unbidden* and *impossible to avoid* — is a manifestation of the law of karma. Because it is unforeseen and unexpected, it calls for a search into, and an understanding of, its source.

At this point it is important to avoid a possible misunderstanding: namely, that everything in life must be reduced to reason, that the sole aim of evolution is to interpret, classify, and arrange, that the chain of cause and effect must always be uncovered, grasped, and clearly formulated. The reflections offered earlier in this article should help guard against such a conclusion and remind us that these things must *indeed* be done — but they are *not enough*. Without ordering and understanding causes and effects, there is no completeness. And this means that *it is not enough simply to be happy*, not enough merely *to feel happiness*; it must also be *understood*. Otherwise, those who attained happiness in life would cease to reincarnate. Yet we are told this is not the case. We ourselves may have known happiness many times in our past lives, and yet here we are again, embodied once more. Even in our present life we have surely known moments of happiness, and at the same time we see how far from perfect we still are, how much work lies before us.

All this shows that *happiness cannot be the purpose of incarnation*. If incarnation does not end with the attainment of happiness, then another purpose must exist. Philosophy helps us to discover it, for it is a striving toward truth and a deeper understanding of the world.

Happiness Is a Feeling

The following statement is not offered as a definition of happiness, but as a reflection on its nature. Happiness appears to be *consciousness's positive response to certain circumstances*, and while consciousness responds, *the mind remains inactive*. This is true even of the happiness that comes from gaining knowledge. For a while, analysis of reality disappears. For the one who experiences happiness, there is no need to interpret or explain, because happiness belongs to another side of being — unconscious, unconceived, and inconceivable by the mind, for it pertains to the *sensuous* rather than the mental nature.

Sensuous experience is as necessary for evolution as the mental, for it offers food for thought. It conveys to the mind impressions of the subtle bonds between ourself and the outer[2] world. Awareness unfolds gradually, and this is true of the physical senses no less than of the spiritual. The sensuous nature itself reflects the dual structure of the world, and it too may be higher or lower. Each of these again divides into two categories: that which is directly linked with the mind

and depends on it, and that which exists independently of the mind. Wherever the mind participates, a further bifurcation[3] takes place. Let us first describe these distinctions in order to grasp their essence, and then briefly summarize them with examples.

The highest feelings are of a *buddhic* nature, transcending the mental, for they vibrate at a higher (or swifter) frequency. The mind is simply unable to function at this level. For this reason, the origin of such feelings cannot be rationally traced or explained, except in the broadest theoretical outline and as conjecture, never as a precise understanding of each particular manifestation. Such feelings often stand in contradiction to common sense and appear impractical (in terms of utility or expediency in a given situation), yet they are of a lofty moral character — or, as in the case of intuition, the instantaneous perception of truth.

The second category of higher feelings is already interwoven with the *mental* principle. Their arising can be explained, understood, and even anticipated. This category also includes feelings connected with the apprehension of the laws of Nature — insights, flashes of understanding, and illuminations of various kinds. Intuition, too, falls into this category, but only when it leads to comprehension; when we act intuitively without knowing why a given course is more true or more proper, such intuition is buddhic.

The two categories just described belong to our higher and immortal nature. They are complemented by two further categories that encompass the wide range of feelings bound up with the lower self and the organs of sense.

Personal feelings and sensations arise from the activity of our lower self. This too has two aspects: *selfhood* and *reasoning mind*. In the first case, we find the various selfish feelings born of perceiving oneself as a separate, unique, significant, and self-sufficient being; here also belong the emotions in general. In the second case, we encounter bare intellect or cold reason, which observes, compares, and evaluates the information received without being drawn into emotion. Both aspects combine within the same personality, though in differing proportions and degrees of expression at different times.

The lowest and simplest are the *sensory* feelings, which merely transmit to the mind the data supplied by the organs of sense.

Let us now briefly summarize what has been said about the two categories, the four main kinds, and the six subdivisions of feelings.

Higher (spiritual) feelings:

- **Buddhic (non-rational):** love, grace, happiness, compassion, intuition (unconscious).
- **Mental** (conscious and explainable):

1. arising from the sense of unity: brotherhood, solidarity, team spirit, tact, appropriateness.

2. cognitive: insight, illumination, intuition (when it leads to understanding), the sense of proportion.

Lower (material) feelings:

- **Personal:**

1. self-centered: thirst for power, anger, irritation, envy, arrogance, superiority, pleasure, enjoyment, satiety, and the like.

2. rational — assessment of impressions from the senses: like-dislike, tasty-not tasty, pleasant-disgusting, quiet-loud, warm-cold, cozy-uncomfortable, and so forth.

- **Sensory** — immediate information from the organs of sense without evaluation: temperature, humidity, brightness, color, sound, taste, and so on.

The above three levels in the classification of feelings, in accordance with the law of duality, describe our multilayered sensuous nature with sufficient completeness and indicate the specific plane to which happiness belongs.

Importantly, since happiness pertains to the sensuous nature, it is passive and belongs to the *material* order of being, whose role is to serve as vehicle, sheath, and medium of development. Happiness therefore *cannot* be the cause of incarnation or of evolution itself; it is an accompanying phenomenon, like any other feeling. It is informative; it provides its own kind of experience, useful and even necessary for integral growth. Yet evolution consists in the *stable* transformations that affect consciousness, while passing states serve only an auxiliary, educational function.

Exalted states such as happiness, bliss, and grace may be compared to *siddhis* — the phenomenal powers or extraordinary faculties that arise naturally in the course of spiritual development. With the right motivation, siddhis should never be sought as ends in themselves, even though they appear inevitably and become part of the individual, integrated into one's skills and capacities. In the same way, happiness begins to accompany a person unfailingly once a certain stage of development has been reached, regardless of the hardships of external circumstances. Just as the mastery of the law of gravitation at a certain stage of understanding makes flight possible, so too the realization of the *law of unity* at a certain stage of growth brings the abiding experience of happiness.

Understanding as the Source of Purpose and Meaning

From a *practical* point of view, the reflections above justify the appeal not to chase after happiness. If we make it the goal of life or strive to attain it, disappointment is inevitable; for even if we succeed, it will be only a temporary state. Perfect happiness is possible only in complete union — in other words, in immersion in nirvana — and this, in turn, can be attained only upon the completion of the human journey. That journey continues until a person has reached the fullest degree of understanding attainable for the individual of the structure of the world and of one's role within it. In other words, it is the level of *understanding* that determines how near or far one is from the end of the path.

If we look to the root, the cause of the law of reincarnation — the reason for

our departure from the "house of the heavenly Father", that pure spiritual state which is the eternal source of all conditions of our being, including happiness — is neither spiritual nor material, but rational. The *spiritual* principle pervades all existence without distinction as to events, beings, or processes; it equally permeates and sustains the happy and the unhappy, the embodied and the disembodied. The *material* principle is passive in its very essence, which means it initiates no processes and therefore cannot be the cause either of reincarnation or of happiness.

It is the *rational* principle that disturbs equilibrium in any system, sets processes in motion, and compels all things to change in order that, through comparison, knowledge may be gained. Hence the cause of all suffering — as well as of all joy — is *ignorance*, that is, the incompleteness of knowledge. By *tasting* (through experience) and *assimilating* (through understanding) the many sides of life, we are freed from ignorance and return to the spiritual domain of *omniscience*, already *all-knowing*, where the experience of happiness — in the spiritual sense of union with all and everything — becomes constant and unbroken, at least until the end of this world.

In conclusion, it may be said once again, from a *practical* point of view, that it does not matter whether we are born for happiness or for something else, whether we consciously perceive this state or not, whether we reflect on its nature or simply follow the flow of events and circumstances. In every case happiness discloses our higher nature; it points to its presence and to the possibility of its manifestation. And since every contact with that higher nature makes us increasingly receptive to it — raising us up and moving us forward on the path of self-perfection — then each time it becomes possible. . . .

MAY YOU BE HAPPY!

(*Concluded*)

Endnotes

2. "Outer" (or external) in relation to the ego itself. In this sense, "external" designates all that is not identified with the ego, including subtle spiritual phenomena which in other contexts may be termed "internal", in order to stress their unmanifest or subjective dimension.

3. In principle, concepts can be subdivided, grouped, and arranged still further until each finds its place within the smallest subdivision of duality — a pair of opposites. Yet such detail is unnecessary here, for it would only distract from the main theme.

An aged man is but a paltry thing,
A tattered coat upon a stick, unless
Soul clap its hands and sing, and louder sing
For every tatter in its mortal dress . . .

W. B. Yeats, "Sailing to Byzantium", from *The Tower,* 1928

Temple on a Finnish Hill: Pekka Ervast's Esoteric Teachings

ANTTI SAVINAINEN

AN esoteric school, in the theosophical sense, does not aim to teach people to control the hidden forces of Nature (Sender, 2013). An esoteric school helps people advance spiritually, but this is not an end in itself. The goal is to cultivate a selfless servant of humanity. A serious spiritual endeavour, whether in an esoteric school or outside of it, is not without consequences. H. P. Blavatsky issued the following warning:

> As soon as anyone pledges himself as a "Probationer", certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man: his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent . . .
>
> Its action is the more marked the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge. (Blavatsky, vol. 12, p. 515)

Pekka Ervast (1875–1934) was a pioneer of the Finnish theosophical movement. His main works concentrated on esoteric Christianity and *the Kalevala*, the Finnish national epic. As a young theosophist, Ervast was already a member of the esoteric schools of two theosophical societies (Pasadena and Adyar). He did not establish his own esoteric school until he received an exhortation from his Master to do so. In this article, I will review Ervast's esoteric school and its teachings.

Temple on a Finnish Hill

As a young theosophist, Ervast had a vision of a white temple with golden pillars, inhabited by beings dressed in white. These beings were wise and good, and they wanted to help spiritually the people of Finland who were striving for the light. The white brothers of the temple were living people who led spiritual lives and traveled throughout Finland, inspiring people to seek the truth. Young Ervast's vision remained a dream in the background for a long time, but after the founding of *Ruusu-Risti* (the Rosy Cross) in 1920, he was again shown an image of the white temple. At the same time, he was shown that the Rosy Cross was a brotherhood whose purpose was to influence people as an uplifting and ethical force. This was possible because the

Antti Savinainen, PhD, is a Finnish high-school physics instructor who writes regularly on theosophical and anthroposophical themes. For over thirty years, he has been a member of the Finnish Rosy Cross, a part of the Finnish theosophical movement. He is also the editor-in-chief of *Ruusu-Risti* magazine.

brotherhood's members were constantly striving to cultivate virtues in themselves. Ervast also observed that the brotherhood was organized into different degrees or stages, but he did not yet see what these might be.

Some members of the Rosy Cross felt a need for guidance on how to concentrate their thoughts. This need gave rise to the Helsinki meditation group, which initially served as one of many working groups. Once the meditation group began its work, Ervast began to see that this form of work held something new, connected to the realization of his vision about the white temple. First, it was possible to open the doors of the temple's ante chamber, behind which the actual Rosy Cross temple loomed. Ervast notes that there are a few similar, invisible temples worldwide. The essential point was that everyone in the temple could connect with both the mystical Christ and the historical Jesus Christ. All Masters move freely in that temple, because Christ lives in all of them.

In Ervast's vision, the Rosy Cross Temple was to be built on a small, humble Finnish hill, located on an invisible etheric plane. Where would the building stones for the temple come from? The stones are the candidates who die away from their personalities.

Requirements for Esoteric Students

The philosophical basis of the esoteric student is that we are spiritual beings who originate from eternity. Esoteric work lasts through the ages, from one incarnation to another. It is the work of an immortal spiritual being. This is a solid foundation that helps us endure the greater difficulties and trials that come to those who seek to walk the narrow path.

The ethical requirements for an esoteric student relate to reason, feeling, and will. In terms of reason, absolute honesty and reliability are required, both towards ourselves and others. Otherwise, the esoteric aspirant will be exposed to "terrible dangers" in the occult life. In terms of feeling, the ethical requirement is goodness and love. In their meditations, seekers must ensure that their hearts are gentle and loving. In terms of will, courage, steadfastness, fearlessness, and calmness are required.

Of course, it is not required that the aspirant immediately possess all of the above qualities, but one must cultivate them in oneself and ask oneself every day: "Have I been honest, good, loving, peaceful, and fearless today?" When they notice their mistakes, they must make a firm decision to correct them the next time a similar situation arises.

The esoteric student needs to overcome hostile thoughts and the desire to slander others. No derogatory or skeptical thoughts about other people should be allowed to enter the mind. It is important to remember that the esoteric aspirant is also tested in their ability to control their speech. H. P. Blavatsky also emphasized this in her esoteric teachings: a firm refusal to listen to any slanderous stories about other members of her esoteric group and Theosophy in general was required.

Concentration Exercises

In the first stage, the esoteric aspirant must learn to concentrate their thoughts. Rhythmic breathing exercises aid this,

the inner purpose of which is to find one's own inner rhythm. Breathing exercises can be combined with walking, which becomes slow and dignified. The actual concentration exercises are done in a position, where one sits with the back straight without leaning against the backrest. The feet are together, and the hands rest on one's knees.

The concentration exercise is repeated daily. It consists of breathing exercises and focusing one's thoughts, with the topic changing weekly. For example, in the first week, the focus is on imagining the silver crescent of the moon in a dark blue sky. One should ease off the exercise if one's brain feels tired. In the second week, the topic of meditation is goodness, in which one considers what kind of person one would be if one were good. In the third week, the topic is a blue ball in empty space, followed by a week of meditating on the ideal of purity. In this way, meditation progresses by alternating between concentration exercises on a specific geometric pattern and meditation on the ideals of the Sermon on the Mount. When meditating on ideals, it is essential to meditate week by week on what kind of person one would be if one were good, pure, honest, peace-loving, and loving to all.

After ten weeks, the cycle begins again, with the concentration exercises becoming more demanding than in the first round. For example, the Rosicrucian exercise for the second cycle is as follows: "Imagine that you are carrying a black cross as you walk along the path of life. Imagine that roses are blooming on it. Feel in your being that just as the cross is suffering, the rose is the secret of suffering." In concentration exercises, one must learn to keep a particular landscape or similar image motionless and unchanged. This skill is essential for someone who consciously steps out of their body into the invisible world.

Ervast emphasized that any unusual experiences or restlessness should be reported to him immediately. This is, therefore, a meditation program that is not without risks if followed without a teacher. The entire set of concentration exercises lasted six months. After that, those who wanted to continue wrote to Ervast, describing how the exercises had gone. Among other things, they had to say which had been easier: focusing on mental images or meditating on virtues.

Meditation Exercises

In the second stage, one learns to meditate on things that bring the aspirant closer to Christ. These are the precepts of the Sermon on the Mount: five commandments that are like "five shining gems". They must be meditated on every morning. A related promise is made one day at a time; for example: "Today I will not get angry." Regular practice and ethical striving will purify the seeker's blood. The purifying effect of Jesus's commandments gives a person protection, the significance of which is particularly evident when one enters the invisible world.

In the second stage, a commandment of Jesus and its positive side are meditated on for a month each. The first commandment is "Do not be angry" and its positive side is goodness. These have already been

meditated on in the first stage, but now the method of meditation is more effective. The second commandment is "Do not be impure in your thoughts" and its gem is purity. The third commandment is "Do not take an oath" and its gem is truth. The gem of the fourth commandment, "Do not be against evil", is peace, and the gem of the fifth commandment, "Love your enemies", is love.

Meditation is performed as a sixfold greeting to the four cardinal directions, upward to heaven and downward to the underworld. In each direction, sentient beings are greeted according to each gem. In the first commandment, goodness is shown by sending good thoughts and wanting to be good to everyone. The same is done for the other commandments' gems, one month at a time. Throughout the day, one must remember the gem of the month and put it into practice.

This meditation program awakens forces in the aspirant's soul that try to prevent and resist progress. The aspirant must overcome this calmly.

Candidate's Stage

The candidate's stage requires that a person learn to renounce themselves. Then Christ can live in them. The voice of the Master within a person tells them what they must give up so that Christ can live in them. The spiritual practice of candidates is not the same as that of aspirants: candidates must "pray in silence" because only in silence can the voice of the Master be heard. Meditation becomes a permanent state of mind. Daily practice in the virtues and brotherly deeds teaches the candidates to forget themselves. Candidates must not think that they are "developing" or "becoming something".

Ervast advised trying to meditate in a noisy place in the middle of the city. In this exercise, attention is turned away from the noise and people. The object of meditation can be, for example, the trinity of God or the necessity of rebirth.

The candidate must fulfill the duties that life brings to the very end. They must learn the lesson of silence; one must not speak unnecessarily. This does not mean that the candidate should not speak at all, but that they should use their tongue only for words of comfort, courage, and love.

Ervast warned against creating an image of Christ or the Master for oneself, because such an image can be misused on the astral plane, allowing a grey adept to speak through it. Instead, one should strive to feel Christ's presence in one's heart.

Candidate and the Master

In the path of esoteric Christianity, the role of the teacher or master differs from that in Eastern religions, for example, where the aspirant surrenders to the direct guidance of their guru at an early stage. This was, and still is, part of the Eastern method. Ervast writes about the role of the master as follows (*Esoteric Teachings*, p. 14):

> . . . do not obey people, do not appoint people as your teachers. If they say, "We are Masters", know that there is only one Master. No human being is called to be your authority, your teacher . . . in such a way that you must obey them unconditionally. You must obey nothing but your inner conscience, your inner voice, your inner sense of justice, your inner light.

According to Ervast's teachings, one must first walk the path of purification before one needs direct teaching from a master. A significant stage on the path of purification is the birth of Christ in the human soul, where the awakened higher self takes Christ (or, in theosophical terms, *buddhi*) into itself. On this basis, the awakening of spiritual abilities and crossing the threshold of the spiritual world is safe.

However, the external master is not far away. The master always comes when the student is ready. The person enters the master's circle of expectation and love at the candidate stage. Even before this, an earnest seeker of truth has attracted the attention of a master. Ervast describes it thusly (*Exoteric and Esoteric Theosophy*, p. 233):

> . . . as soon as a person becomes a seeker of truth, the gaze of some master is directed at one. . . . an earnest seeker of truth is, in the invisible world, as if set ablaze, so that the masters . . . immediately know which circle one belongs to, who can be and is one's Master. That Master then turns the gaze upon one.

The Esoteric School after Ervast

The esoteric school ended after Ervast's death because none of its members had the wisdom and experience that the leader must have. This was because the leader of the esoteric school must be in conscious contact with a master of the Great White Brotherhood, who is the internal leader of the esoteric school. The decision to close the esoteric school was therefore very understandable.

Ervast's esoteric school instructions were intended only for the esotericists he guided. Others have later tried to follow them, but without a teacher, the outcome has sometimes been unpleasant, even harmful. When difficulties emerged, there was no one to turn to for help. However, the teachings intended for esotericists contain much advice that can be helpful to today's seekers. I will conclude my article with Ervast's words on the esotericist's attitude towards everyday life, which every spiritual seeker can try to follow in their life or at least hold as an ideal (*Esoteric Teachings*, pp. 165–166):

> [The esotericist] wants to learn to love all the tasks that karma gives one and that one has chosen and received from life. One loves all this and is grateful to fate for having been given some task . . . One tries to be so careful and conscientious that every human being, angel, and god can watch one's work. ✧

Bibliography

Blavatsky, H. P. *Collected Writings*. Edited by Boris de Zirkoff. 15 vols. Wheaton: Theosophical Publishing House, 1977–91.

Ervast, Pekka. *Esoteric Teachings*. [Not available in English]. Helsinki: Literary Society of the Finnish Rosy Cross, 2005.

Ervast, Pekka. *Exoteric and Esoteric Theosophy*. [Not available in English]. Vilppula: Ihmisyyden tunnustajat, 2011.

Sender, Pablo. "The Esoteric School of Theosophy". Summer 2013 issue of *Quest Magazine*. Available on the Internet at <theosophical.org/publications/quest-magazine/the-esoteric-school-of-theosophy>.

Towards a Golden Age

WAYNE GATFIELD

PRONOIA is a word I came across quite recently. It is the opposite of paranoia and is the feeling we might have that all is working in our favour.

In the world of spiritual teaching and practice it is said that everything that happens to us, seemingly good or bad, is actually meant to help us on our way; if only we are able to use the experiences in a positive way.

The modern world conspires to make us feel depressed and pessimistic at the violence and cruelty that surrounds us, but it is essential that there is a nucleus of souls who are willing and able to look at things differently and thereby help in the healing of a troubled world.

Is everything working ultimately towards a 'happy ending' or are we on the path to self-destruction, as many dystopian novels and films portray? The word dystopian is the opposite of utopian, which depicts an ideal society where everything is perfect and peace and happiness reign supreme. Many critics say that such a state is impossible on this earthly plane of being and to believe in such an arcadian society is mere folly.

The Truth is that the Golden Age is all around us and within us despite Hindu teachings saying we are in the Age of Kali or darkness. Kali is not just the destroyer but also the regenerator. The world becomes what we envisage it to be. Materialistic politicians, religious leaders, and scientists see only wars and violence as the solution to the world's problems. Mountains made out of molehills in the majority of cases, lack of perspective, and failure to see the beauty and dignity of human nature, behind the mask of personality. If we believe in a better world then the seeds are planted, whether it takes years or centuries for those seeds to sprout.

We are presently in the Age of Kali, or darkness, which still has about 427,000 of its 432,000 years to run; according to Hindu calculations. This is why so many people are susceptible to negative influences and why even religions are unable to live up to the teachings of the Spiritual Beings that came to earth to try to awaken us to our Higher Self and to realise our Divinity.

The form of religion we have now is very much a product of the Age of Kali,

---

Mr Wayne Gatfield is President of Bolton Lodge of the Theosophical Society in England and Wales. He is also National Speaker and author of a book and many theosophical articles in various journals.

dogmatic and often intolerant and violent. This is because these religions were created mainly by children of the Age of Kali, who are unable to live up to the standard of the advice given by the "founders". In fact, in most cases these Higher Beings had no intention of starting a religion that opposed most of the teachings they gave out. Strangely this is more true of the monotheistic religions that are supposed to be ruled by a kind and merciful God, but who seems to bring out the worst in his followers. Is this because this particular God was made in the image of man and expresses all the worst emotions that we need to transcend? The real "God" or Divinity is so much superior to the one created by lesser mortals in order to facilitate control over the masses.

In the midst of all this are the children of the Golden Age, planting seeds of beauty and love in the Soul of Humanity. Although we are in the Age of Darkness, it is only a generality; Golden Age vibrations can be inserted into the Dark Age to create pockets of Pure Light.

It is hard to estimate how essential it is for some individuals and groups to stay awake, during a time when most people are spiritually asleep; as these are the ones who keep the link unbroken and help to carry the torch through to a time when the Light of True Spirituality will shine brightly again. It is this Light that "never shone on land or sea" that will be our Saviour in the final analysis. Those who promote soul-dead agendas, based on ignorance of the true nature of Humanity are bound to fail in the end. All their ideas and ideals are just will-o-the-wisps in the grand scale of things.

Once we are in tune with the infinite, nothing that is of this earth can affect us; we are truly "in this world but not of it". We have indeed entered a different world, where the material consciousness cannot follow and has no validity. Our fellow pilgrims on this journey are seen in a much different light; we become aware of another dimension to their being, hidden from the sight of the profane. We begin to live under the guidance of our Higher Self, our Divine Nature; and therefore are out of range and reach of the calculations and restrictions of those rooted in the mundane. Life in that world will then seem very claustrophobic and trivial, now that we have passed through the portal to another phase of our existence, a much clearer vision.

When we have awakened somewhat to this heightened awareness, then we can see how restricted was our previous state of mind and we also become aware of how limited are the lives of those who still live under the illusions and delusions of a society that exists mainly through second-hand thoughts and the coercion of those who believe themselves to be superior, but are not so in the Light of the Spirit.

Inwardly everyone is equal, it just needs people to become aware of that and to claim their freedom. It may seem an impossible task, with so many different states of consciousness and also conditions of living. Yet we are all on the same journey, we can all awaken in time, if only we start right now. It is the old saying,

"a journey of a thousand miles, starts with the first step". Yes, there are those in third-world countries who have not the luxury to think on these things at the moment, but those who are reading this obviously have and all is ONE on a higher level. Whatever we do affects everyone and everything else and helps to leaven the general consciousness of all beings on this planet. As said earlier, we cannot underestimate the value of planting spiritual seeds.

We need to keep the vision of a Golden Age close to our hearts as we move on through life and know that Love transforms and if we meditate on and contemplate the qualities needed to bring about such an enlightened era, then we are planting the seeds just mentioned in the minds of our fellow human beings.

Too long has true Spirituality been trampled underfoot by those ignorant of their True Nature, believing that they were going through life acting on the basis of their own thoughts, when in fact most of the time it was all second-hand knowledge that guided them.

Yet most people, in their quiet moments, have their visions and dreams; unless they fill their lives with constant noise, inwardly and outwardly. They have moments of bravery, kindness, and love, which can be manifestations of the Higher Self breaking through from time to time. I often quote Pythagoras who stated "take heart for the race of man is Divine", and H. P. Blavatsky, who wrote that no true theosophist ever despairs of humanity. A theosophist is one who travels a true Spiritual Path and is not necessarily the member of any society or organisation. So we see there are so many individuals and groups trying to bring a little sanity into this world at the moment, when insanity seems to reign supreme. The effects of efforts on a Spiritual Plane are much more potent than ones on a material level, as these remain grounded and have no wings to soar.

The race of man and woman is indeed Divine and we need to start to regard it as such if we are to bring a Golden Age back to this Earth. Goethe wrote:

> My friend the golden age is surely past:
> Only the good can bring it back.

The Earth follows certain cycles of time, but this does not mean that they are deterministic. There are wheels within wheels and we can affect the course of events by our meditations, thoughts, and actions. If we all really want a Golden Age, we can bring it about. It is a strange anomaly that the world seems to want the opposite at the moment and works towards creating a hell on Earth. Even most religions are preoccupied with gaining converts and denouncing other ways of thought that do not coincide with theirs. They have forgotten the teachings of their founders. Only Buddhism stresses the practice of loving-kindness and promotes gentleness and compassion.

But Love and Light can win the day if we forget all our petty differences and work together as Human Beings to bring an end to wars and conflicts. H. P. Blavatsky wrote in her article "The Beacon of the Unknown":

I repeat: it is only Theosophy, well understood, that can save the world from despair, by re-enacting the social and religious reform once before in history accomplished by Gautama the Buddha; a peaceful reform, without one drop of spilt blood, permitting everyone to remain in the faith of his fathers if he so chose. To do this, one would only have to reject the parasitic plants of human fabrication which at the present moment are choking all religions and cults in the world. Let him accept but the essence, which is the same in all; namely, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to good find his ideal — a star before him to guide him. Let him follow it without ever deviating from his path, and he is almost certain to reach the "beacon-light" of life — TRUTH; no matter whether he seeks for and finds it at the bottom of a cradle or of a well. ✧

It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows the great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat.

"Man in the Arena"
Passage from "Citizenship in a Republic"
Theodore Roosevelt's 1910 speech

Beauty and Beyond: The Life and Art of Sulamith Wülfing — II

ISOLDE SUELTEMEYER

SULAMITH'S successes had attracted the attention of the Nazi regime. Her work was severely criticised and vilified; it did not fit into the Nazi ideology. In several cities her artwork was publicly burned as degenerate art. She continued to make drawings inspired by poets like Rilke and Morgenstern as well as spiritual stories and novels. Demand for her drawings increased tremendously and there were very successful exhibitions in Sweden and Switzerland. But in Germany no more exhibitions were permitted.

In her art Sulamith mirrored every phase and inner life of girls and women. She often depicted them as princesses or queens to reflect inner qualities. In her art women are always subjects, never just objects. She continued to portray men mostly as knights from the age of chivalry, representing the gentle yet strong side of masculinity, there to guard and protect the small and weak with compassion, thus embodying the ideal masculine path and quest. She saw every mother as a living shrine or sacred vessel, forming the gateway to a new life, carrying an inner crown. Her depictions seem transmuted to a level of exquisite beauty. The image of the Madonna was also a subject close to her heart; it held a deep affinity for her. She mostly placed her in natural settings.

Sulamith was expecting again, so she portrayed the mystery of conception, the wonder of a new life coming into existence and of motherhood as a deep and transcendent experience. Her son Karl Otto was born in 1936. Many beautiful and tender paintings of babies and small children emerged, such as had never been made before. Such works by Sulamith seem to belong to the elevated sphere of "high art" described by the Mahatma KH. It is a sphere where the human Ego may be "conscious of the purest sympathies called out by the esthetic effects of high art, its tenderest cords to respond to the call of the holier and nobler *human* attachments",[6] and its mission is to uplift humanity.

Very difficult years were to follow — with some soul-shattering experiences. Her husband Otto was called up to military

---

Ms Isolde Sueltemeyer is a lifelong TS member and musician from Germany and lives in Australia. She lectures on the spiritual side of Art.

service — the publishing house was facing great difficulties — and Sulamith stood alone! One day two men appeared on her doorstep, clad in black leather boots and long coats. They introduced themselves as envoys from propaganda minister Josef Goebbels, telling her that she had to change her style and subject matter, halos and angels were forbidden from then on! Sulamith refused to obey.

Wuppertal was an extremely threatened city, but until then she had been reluctant to leave. Then, in 1943, her hometown was ravaged by area bombardments, incendiary bombing causing ferocious firestorms. They simply had to flee then! Sulamith, little Otto and her mother finally ended up in Alsace where they found some safety on a farmstead. The region, having been alternately German and French, was at that stage in German hands.

The situation in their village was very difficult and complicated. No one could trust anyone: there was no way to know who was a sympathiser of the Nazis, and who of the French Resistance? She went for long solitary walks in the fields and forests and made a lot of drawings. She wrote: "I struggle with the light with all my powers, the light that has grown from the deepest darkness."[7]

In 1944 the Allies moved into Alsace. Then, in 1945, when the war was already over, she was suddenly thrown into prison, sharing a dungeon-like cell with many other desperate women. Sulamith "The Painter", with her reticence and reserve, was suspected of secret political intrigue, her paintings representing encoded messages. They were all confiscated. She was interrogated night after night under merciless lights and abused. What were her secret rendezvous and conspiratorial contacts? Had she spied for the Nazis? She could only answer "no" every time.

One night, before the tribunal, during an endless interrogation, a miracle occurred. Her tormenter lost patience, shaking her violently in his anger. "What is the truth?!" he screamed. In a half-daze an almost inaudible answer emerged from her lips: "Truth is a Pathless Land." Krishnamurti's face had appeared before her and she had unconsciously uttered his famous words. Her interrogator let go of her and said: "You know Krishnamurti?" and Sulamith nodded silently. "I'm so sorry", he said. "Someone who knows Krishnamurti and his teachings cannot be a bad person".

Nevertheless, she had to still remain in the camp. And she was in agony when she learnt through the Red Cross that her husband was apparently lost in action on the Russian front. Then another miracle happened: A man who had been important in the Resistance recognised that it had been Sulamith who had saved his son's life when he had been in hiding. He was keen to show his gratitude in different ways, and finally Sulamith, her mother and little Otto were smuggled across the border.

Arriving home in Elberfeld, it turned out that her husband was there, alive after all! He in turn had been told that they had been killed in an air raid in Alsace.

The cases with hundreds of her original drawings had been destroyed by bombs.

But Sulamith continued to draw, saying: "The people have a right to loving, profound, serious and *beautiful* art. They yearn for it. This lets me overcome the paralysis of all the trauma and gives me astonishing strength."[8] There was great resonance to her work. Her success she simply saw as evidence of "the hunger of the people for the art of the soul".[9] She rejected many new trends in modern art. "It's a sin in these times to offer people stones instead of bread. . . . I only accept that which springs from love."[10] Whilst continuing to work in contemplative solitude and stillness she received countless letters from people everywhere. She came to know that her paintings had been taken by soldiers to the front and had accompanied many to the concentration camps, people had asked to have a painting placed in their coffin, and they had been a solace to countless women.

Sulamith is often called a "visionary" artist. But this term should not be misunderstood — her work is not "fantasy art" about far away worlds, it is always centred in her own life drawing from her immediate surroundings. Her work shows "ethereal" qualities but she herself was a down-to-earth woman with a firm warm voice in the middle register!

She never portrayed theoretical philosophical or religious ideas on an intellectual level. Her pictures seem to manifest deeply felt stages of the inner life of the human soul, relating to development, upward striving, evolution, deep insight, being and becoming, release, eternity. Much of her work seemed to be about transformation. This applies even to her wonderful paintings inspired by the "fairy tales" of Hans Christian Andersen, particularly "The Little Mermaid".

Sulamith was in tune with the high frequencies of the devic world. She drew innumerable angelic beings throughout her life. They appeared to her as messengers of a higher realm, as guardians, guides, warners, and consolers. They all seem to represent her inner teacher. Because her art is a projection of her personal vision of life it will sometimes appear enigmatic. Sulamith clearly stated that interpretation is to be left open to the viewer. "Take a work of art as it appears to you! It is yours, interpret it in any way you like!"[11]

As she was unaffected by the currents of contemporary times, she was not attuned to abstract art. Her work is figurative, seemingly both transparent and veiled. Her meditative art is best viewed in stillness as it was born in stillness, and those who are attuned to her work can well find mirrors of their own experiences.

One night she had the "most remarkable experience": she found herself at her drawing board — in her nightdress — without any particular ideas or intentions. Suddenly drawings and sketches on the theme of Jesus Christ emerged. They developed into a whole series. At first she was reluctant to let other people see them, but finally she was persuaded to share them with the world.

In the famous Sixties, Sulamith's work

and fame spread over the continent of America and worldwide. Innumerable tokens of love and gratitude streamed in, and thousands of letters in all languages. There was renewed recognition of the value of her work. Many people were intrigued and fascinated by her.

And she received countless visitors, writers, artists, actors, philosophers, journalists, scientists, popstars — many very young, some very famous. She loved the contact and interaction with all of them.

The Beatles were planning to visit, but then there was a clash of time in their schedule. They had planned to come along with Roger Daltrey, a member of "The Who", who called on her with his young family.

Innumerable artists, ballet dancers, sculptors, composers, singers, and painters have been inspired by Sulamith and her art to this day. And her work is still in great demand the world over. Her entire artistic output is prolific, displaying a seeming effortlessness of expression and execution, but it is based on very hard work. It speaks of a constant daily discipline, dedication and devotion. As all high art, it represents a *service*, a service that all great artists perform for the upliftment of humanity.

Sulamith Wülfing died peacefully in 1989 at the age of 88. Of her works she said: "They contain all my love."

(*Concluded*)

Endnotes

6. *The Mahatma Letters to A. P. Sinnett* (chronological edition), letter #15 (ML 8).

7. Maurhoff, p. 95.

8. Ibid., p. 131.

9. Ibid., p. 142.

10. Ibid., p. 132.

11. Ibid., p. 7.

12. Ibid., p. 47.

It is that beyond the eyes that sees Beauty.

Rukmini Devi Arundale

Lessons of the Skull

FERNANDO GASPAR

THE skull tends to awaken ambiguous feelings. For some, it evokes death or danger; for others, it speaks of responsibility or life itself. As a synthesis of the human skeleton, it confronts us with a reality we often avoid contemplating: the impermanence of physical existence. Yet the very object that can cause unease may also inspire wholesome reflection. Throughout history, philosophers, artists, religious thinkers, and scientists have found in the skull a source of teachings about life and death — perhaps because it endures as both esoteric and exoteric witness when nearly everything else has vanished.

From an anatomical perspective, the skull protects the brain and the sense organs. It shelters the seat of thought, memory, imagination, and human consciousness. According to René Descartes, it also houses the soul — and not merely in a figurative sense, for the philosopher located in the pineal gland, hidden deep within the brain, the point of union between the material and the immaterial worlds. It is also the structure that shapes the face, our primary interface with the world. Long before it became a religious or philosophical symbol, therefore, the skull already possessed a dignity of its own, conferred upon it by Nature — a dignity that anatomy only confirms and deepens.

There is, moreover, something deeply universal in its form. Although no two skulls are identical, all share the same fundamental architecture. Before a skull, distinctions of nationality, religion, wealth, social position, and belief dissolve. What remains is only our common humanity. The skull quietly reminds us of something we sometimes forget: we belong to a single human family. The minerals composing our bones are the same found throughout Nature. The skull preserves the individuality of each person while at the same time revealing a condition shared by all. In a certain sense, it reminds us that we are different without ceasing to be essentially the same.

In life, the skull is so important that it is the first to arrive and the last to depart. At birth, most human beings enter the world literally head first. And it is brain function that modern medicine employs

---

Dr Fernando Pena Gaspar Sobrinho is Professor of Anatomy at the State University of Bahia (UNEB), Brazil. He is also devoted to philosophy and the study of comparative religions and spiritual traditions of humanity.

as one of its criteria for determining the end of life. The skull opens and closes the great procession of earthly existence. Each head is a world unto itself, yet all share the same adventure of the soul within the human body.

A particularly interesting anatomical feature lies in the inner region of the ear. The bone that protects it, responsible for hearing and balance, is the hardest in the human body. Small, discreet, and hidden deep within the skull, it safeguards functions indispensable to our relationship with the world. It endorses the idea that the most important things are truly invisible to the eye.

Perhaps it is no mere coincidence that so many traditions have attributed a privileged role to hearing in human development. Plutarch wrote an essay entitled *On Listening*, in which the ear appears as the organ of wisdom. In the Christian scriptures we find the affirmation that faith comes by hearing. In the theosophical tradition, H. P. Blavatsky mentions hearing as one of the first senses to develop in humanity. Whatever interpretation one adopts, learning to listen may well be one of the first lessons of universal wisdom.

The symbolism of the skull, therefore, varies according to the observer. What inspires fear in some awakens contemplation in others. What appears to some as merely a remnant of death may become, for others, an invitation to conscious living.

Art has widely explored this symbolic richness. In the theatre, Hamlet contemplates the skull of Yorick and meditates upon the human condition. In painting, artists such as Albrecht Dürer used the skull to recall the transience of existence. From this arose the well-known Latin expression *memento mori*, or "remember that you will die". At first glance, the phrase may sound sombre. Yet its original intention was not to inspire fear, but discernment: by recalling the inevitability of death, it invites reflection upon what truly matters, and upon the full embrace of the present moment. It is not a call to pessimism, but to lucidity — the same lucidity that the expression *carpe diem* conveys by another path, in reminding us of the spiritual value of the now. The past no longer exists and cannot be altered; the near future remains uncertain. The only real field of action is always the present.

Paradoxically, the awareness of death can render life more meaningful. When we understand that time is precious, we tend to value more deeply each opportunity to learn, to serve, to create, and to love. In this sense, the skull speaks not only of death; it speaks of life well lived, in spirit and in truth.

It is not surprising, then, that so many religious traditions have found in the skull a symbol of spiritual reflection. In Christianity, it frequently appears associated with humility, moral responsibility, and the transitoriness of earthly life. In different regions of Europe, chapels built from human bones invite visitors not to the cult of death, but to meditation upon life. In Hindu and Buddhist traditions we find similar symbolisms: the skull appears

related to detachment, spiritual liberation, and the overcoming of transient illusions. Despite cultural differences, the symbolism of the skull points toward something that transcends mere material existence. It persists beyond death and recalls life.

Perhaps this is so because the skull occupies a singular position. During life, it protects the organ through which we perceive the world, formulate thoughts, cultivate memories, and seek meaning — a brain incapable of seeing itself, yet observable by others. After death, the skull remains as one of the most enduring marks of the human passage upon Earth.

From the theosophical perspective, this permanence is not accidental. The physical body — and the skull that crowns it — is but the densest vehicle of a far more comprehensive constitution. Above it stand the subtle bodies of the esoteric tradition. The skull, therefore, is not merely the transitory dwelling of consciousness; it is the anchoring point where the eternal touches the ephemeral, where the higher Self seeks expression through matter. To contemplate it with this gaze transforms the simple bone into a symbol of the descent of spirit into form and the return of form to spirit.

When we contemplate a skull, we may see only a biological remnant. But we may also perceive a universal lesson. Its silent presence invites us to look beyond appearances, vanities, and passing conflicts. It reminds us that all that is external is subject to change, while the highest values of the human being belong to a more enduring order.

The wisdom traditions of the world frequently associate spiritual progress with self-knowledge. The symbolism of the skull points in the same direction. It invites us to investigate who we are beyond our social roles, temporary circumstances, and superficial differences. Perhaps this is its greatest lesson. The skull endures as guardian of memorial truth when the voice falls silent. Its deepest message, therefore, may be to remind us that life must be lived in such a manner that, when only silence remains, something of goodness continues to speak for us through eternity.

In a world frequently marked by divisions, conflicts, and misunderstandings, this ancient witness to the human condition continues to offer a simple and timely lesson. We are invited to open our minds to new ideas, to recognise our shared humanity, to cultivate fraternity, and to work for the common good. If we succeed in learning these lessons, then the skulls of those who preceded us — and our own, one day — will not have endured in vain. ✧

At any moment, you have a choice,
that either leads you closer to your spirit
or further away from it.

Deepak Chopra

Suicide or Euthanasia? A Theosophical Perspective

SASKIA CAMPERT

IN recent years, the number of people in the Netherlands choosing to end their own lives has been rising. The reasoning often cited is a desire to avoid further suffering, a wish not to be a burden to others, and a failure to see the point of continuing to live. An additional factor is that the government facilitates this trend, even in cases involving young children. In the Netherlands, the term *zelfmoord* (suicide) has largely been replaced by the softer-sounding *zelfdoding* (self-killing). This is mere semantics; we all know what is meant: deciding to end one's own life and taking action to do so. Before examining the growing issue of euthanasia from a theosophical perspective, it is useful to place the subject in a broader context.

General perspective

Christianity has long held a clear view: self-killing conflicts with God's sovereignty and is therefore condemned. Life is regarded as a gift from God for which one ought to be grateful. Consequently, Jesus's commandment, "Thou shalt not kill", applies not only to killing others but also to taking one's own life. Historically, those who had committed suicide were not permitted burial in Christian cemeteries. Today, however, some Christians take a more nuanced view of the subject. Martyrdom or altruistic suicide, for instance, are matters for reflection, though there is no room for that discussion here. Islam, Buddhism, Hinduism, and Judaism all condemn self-killing. In short, diverse religious groups agree on this point: they reject the right to end one's own life. While individuals may have their own reasons for doing so, the stance taken by these religions is clear and consistent. The majority of humanity would recognize this position.

Modern (medical) perspective

Those who view life as a brief, one-time sojourn on Earth that ends definitively with death tend to have few objections to suicide. From this perspective, severe mental or physical suffering is pointless, making it rational to put an end to it. Moreover, the Earth is overpopulated — with a population of 8.3 billion — and the sick or elderly represent a (financial) burden on society.

An added advantage is that medical science believes it possesses sufficient

---

Saskia Campert discovered Theosophy in the Hague, the Netherlands, in 1990, finding several theosophical groups and books there. In 2005 she became a member of TS Adyar, and started a local theosophical study group in 2016. Extract from the 30 June 2026 issue of the *Theosophy Forward* online magazine.

knowledge to make the exit from life seemingly painless. Apparently, using this exceptional medical knowledge to alleviate severe suffering — thereby causing the desire for death to vanish — is not considered an option.

Since the terms "suicide" or "self-killing" evoke a shudder in many people, the medical community has adopted the Greek word *euthanasia* (*eu* = good, *thanatos* = death). In classical antiquity, the word simply meant a sudden, painless death. It was only in modern times that it acquired its current meaning: a desired death brought about by a doctor's intervention.

Theosophy

The theosophical worldview is based on several key themes, such as an unknowable source or demiurge (a guiding intelligence), eternal cycles, and the laws of karma and reincarnation. Human beings on Earth are not new; rather, they are — through their immortal souls — continuations of previous incarnations during which they accumulated karma through their actions and thoughts. This life is intended to work off a portion of that past karma (*prārabdha karma*), while simultaneously creating new causes whose consequences will be experienced in future incarnations.

Escaping one's *prarabdha karma* is as impossible as trying to change the course of an arrow once it has been released; it simply cannot be done. From a theosophical perspective, the only proper attitude is to accept the life that lies ahead and fulfill it to the best of one's ability. Does Jesus not speak in the Bible (Matthew 26:39) of the obligation to drink his cup to the dregs? What happens if you refuse those final sips? There is no hell or damnation involved; instead, the remaining *prarabdha karma* you fail to resolve is stored away. In your next incarnation, it resurfaces — added on top of the karma already destined for that new life. In short, your next incarnation becomes doubly burdensome. Not a pleasant prospect.

Answer to the question posed

In my opinion, there is effectively no difference. A minor distinction is that suicide leads to a desired death through an act performed by the individual themselves, whereas euthanasia leads to a desired death through an act performed by a physician. The underlying intent and the outcome are the same in both cases.

How physicians and nurses ought to feel when performing euthanasia remains an unanswered question for me. It seems to me very difficult to carry out euthanasia when one has been trained to care for and heal people. People who wish to die do not appear to factor this aspect into their decision.

Those who hold a religious or theosophical worldview will be taken aback by the positive attitude towards euthanasia (and, by extension, suicide) in the Western world — as if it were an established right that applies even to minors.

From a theosophical perspective, deliberately ending one's life prematurely cannot be a solution, because no one can escape their destiny (*karma*). All religions recognize this and have long sought to dissuade their followers from suicide, whether committed alone or with the assistance of another. Their wise counsel is being heeded less and less in the Netherlands.

Love, Compassion, and the Unity of Life

SAGI SREE HARI VARMA

If I speak in the tongues of men and angels, but have no love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have no love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have no love, I gain nothing.

— Paul the Apostle

A BEAUTIFUL Question

When I first accepted the invitation to speak on "How Love and Compassion Help Realize the Unity of Life", I felt a sense of ease. It sounded like such a beautiful, straightforward sentiment — the kind of idea we all instinctively agree with. I thought I would find a few moving stories, do some research, and arrive at the dais with something warm and reassuring to offer.

But as I began to prepare, I hit a wall. I felt a deep, internal resistance. And eventually, I arrived at a realization that is quite terrifying to admit in print: I no longer believe that Love and Compassion can help us realize the Unity of Life. This article is about how I stumbled upon a new understanding while I was busy failing to write the old one.

To find my way back, I sought refuge in the roots of the Theosophical Society — its founding objectives, now 150 years old. I looked closely at the text and made a striking discovery: the objectives do not mention "love". They do not mention "compassion". For that matter, they do not mention feelings or virtues at all. They are a call for Unity as a fact, not a feeling.

The Society views the "Universal Brotherhood of Humanity" not merely as a social ideal or a moral aspiration, but as a "fact in Nature". Because all life is interconnected, Love and Compassion are not the ladders we climb to reach

Sagi Sree Hari Varma has been a member of the Theosophical Society, Adyar Lodge since 2022. He is a filmmaker and has directed award-winning short films and commercials.

Unity; they are the natural, inevitable expressions of a Unity that already exists. Our founders did not start with a feeling; they started with a Reality.

The answer lies in a neurological phenomenon called mirror neurons — what I like to call "neural Wi-Fi". These neurons fire both when you perform an action and when you simply watch someone else perform it. When you see a protagonist cry, your brain runs a complete internal simulation of that grief. In that dark cinema, the boundary between the "self" and the "other" dissolves.

This proves something profound: altruism is not a "moral add-on" we must laboriously instal through practice. It is a biological imperative. Separation is the learned behaviour; Unity is the underlying hardware.

The Sages of Oneness

This biological reality has been echoed, in a far deeper register, by the greatest sages across space and time — those who took this innate "hardware" to its fullest and most luminous efficiency.

Jiddu Krishnamurti spoke of the "observer becoming the observed" — the total collapse of the wall between the self and the world. He was not articulating a philosophy to be debated; he was pointing toward a state of being in which the "me" no longer stands apart from the "you".

Then there is the Sage of Arunachala, Ramana Maharshi. When his ashram was attacked by thieves and his disciples were beaten, bruises began to appear on Maharshi's own body. His skin reacted to the blows dealt to others. When asked how he could be bruised when others were being struck, he simply replied: "There are no others."

H. P. Blavatsky wrote of the "Fundamental Identity of all Souls". She did not say we should strive to be identical. She said we are identical. Oneness is not an achievement; it is an underlying state that we simply fail to notice because we are distracted by the clanging cymbals of the ego.

The Body as Teacher: Unity and the Cancer of Separation

We do not need a cinema screen or a sage to glimpse this truth. We only need to look at our own bodies. Right now, trillions of cells in your body are working in breathtaking, unbroken unison. They do not do this because they "love" one another in a sentimental way, or because they meditate each morning on the virtue of compassion. They act in harmony because, for them, there is simply no concept of separateness. The health of the lung is the health of the heart. A wound on the finger is felt by the whole.

But what happens when a group of cells forgets this unity? They begin to act as isolated clusters. They consume resources greedily; they multiply without regard for the organism they inhabit. We have a precise name for this: cancer. Separation is the cancer of humanity. When we think of ourselves as fundamentally separate, we are acting like rogue cells — attacking the very body of life that sustains us.

The Reversal: Love as Symptom, Not Cause

Consider your own hand. If your left

hand is wounded, your right hand does not rush to help it because it is "practising compassion". It does not act out of a cultivated love for the other hand. It helps because it is part of the same body. To leave the left hand bleeding would be to leave its own self bleeding.

This image reframes everything. When I see a homeless child hungry on the street, if I have truly realized Unity, I do not share my bread because I am a "compassionate person". I share it because that hunger is my own. Through that child, I am hungry too.

We have long treated Love and Compassion as virtues we must painstakingly instal, like software upgrades onto a flawed operating system. But they are not add-ons. They are innate. The real add-ons — the glitches — are Hatred, Anger, and the illusion of a separate Ego.

The path toward realizing the Unity of Life is therefore not a path of addition. It is a path of subtraction — of letting go. When we release the ego's frantic insistence on being "separate", unity does not arrive as a distant reward; it dawns as a revelation, something that was always already here. This, then, is the reversal at the heart of my inquiry: *Love and Compassion are not the tools we use to reach Unity. They are the symptoms of a person who has already realized it.*

One World, One Life: A New Humanity

As the Theosophical Society celebrates 150 years, the theme of this convention — "One World, One Life; the Spirit of a New Humanity" — carries a meaning far more radical than it might first appear. A "New Humanity" is not one that tries harder to be kind. It is not a humanity that adds more workshops on compassion to its already overcrowded calendar.

It is a humanity that has finally begun to cure the cancer of separation. It is a humanity that has recognized, not merely as a poetic sentiment but as a lived and felt reality, that there is only One Life beating in every heart, and One World sustaining every breath.

When we realize this One Spirit — not as doctrine but as direct experience — we will find that we no longer need to strive. Love will be as natural as breathing. Compassion will be as automatic as a heartbeat. They will not be things we do; they will simply be things we are.

Paul the Apostle's words, with which we began, take on a new light in this frame. Without the underlying realization of Unity — without the dissolution of the illusion of separateness — even the most eloquent speech, the most staggering faith, the most generous sacrifice is, as he says, nothing. But when the veil of separation falls away, Love is not practised. It is breathed.

And that, perhaps, is the oldest and most urgent invitation the Theosophical Society has ever placed before the world.

✧

If we have no peace, it is because we have forgotten that we belong to each other.

Mother Teresa

Fragments of the Ageless Wisdom

The "Guardian Wall" or the "Wall of Protection"

It is taught that the accumulated efforts of long generations of Yogis, Saints, and Adepts, especially of the Nirmanakayas, have created, so to say, a wall of protection around mankind, which wall shields around mankind invisibly from still worse evils.

Self-doomed to live through future Kalpas (cycles of ages), unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall", such is thy future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

Withal man sees it not, will not perceive it, nor will he heed the word of Wisdom . . . for he knows it not.

But thou hast heard it, thou knowest all, O thou of eager guileless Soul . . . and thou must choose. Then hearken yet again.

The Voice of the Silence
Glossary to Fragment III (28)
and Fragment III, verses 293–95

Translated and Annotated by H. P. Blavatsky
from *The Book of the Golden Precepts*

Theosophical Work around the World

TS in Bangladesh

The Theosophical Society in Bangladesh celebrated the 138th anniversary of the Comilla Lodge on 4 June 2026 at the Comilla Club Auditorium. Keeping in mind the eternal ideal of "There is no religion higher than Truth", a group of young and dedicated students led by Mr Ratan Acharya and Advocate Nazneen Kajal performed a rendition of the national anthem. This was followed by a prayer by Mr Uttam Bohni Sen.

Then the song, "Antar Momo Bikashit Karo", was sung by traditional and classical child artists followed by the prayer song, "Tumi Nirmal Karo, Mangal Kore Molin Marm Moshae" by Ms Anuradha. The welcome speech was delivered by prominent Nazrul researcher Dr Ali Hossain Chowdhury. The eminent reciter, Kazi Mahtab Suman, addressed the audience on this auspicious occasion. "Mora ek Brinte Duti Kusum Hindu Muslim", a famous patriotic and communal harmony song by the National Poet of Bangladesh, Kazi Nazrul Islam, and set to the Bhairavi *raga*, was performed by Mr Devottam Bohni Sen.

The chief guest at the event was Member of Parliament and freedom fighter, Mr Monirul Haque Chowdhury. The Theosophical Society's Presidential Representative for Bangladesh, senior lawyer of the Supreme Court of Bangladesh and freedom fighter, Mr Subrata Chowdhury was the special guest.

Further, the keynote speaker was Dr Mohammad Abdul Hai, the Bangladesh representative of the America United Religions Initiative, as well as theosophical researcher and author. Advocate Golam Faruk was the special discussant. The program was presided over by the convening principal of the Comilla Lodge, Mr Tapas Kumar Baksi. The program was moderated by the society's member secretary, Mr Chandan Das.

A solo dance was performed along with the song, "Eso Shyamal Sundar Hai", sung by Mr Amrit Lal Dutta.

The organizers stated that the Society, founded in 1875, had been working worldwide for over 150 years to promote and spread the ideals of human welfare, brotherhood, spiritual awakening, and religious harmony. ✧

I cannot tell you any spiritual truth that deep within you don't know already. All I can do is remind you of what you have forgotten.

Mahatma Gandhi

151st International Convention Information

Theme: *A New Dawn: Awakening to Harmony in a Changing World*

The 151st International Convention of the Theosophical Society (TS) will be held at the International Headquarters, Adyar, **from 31 December 2026 to 4 January 2027** (arrival 30 December and departure 5 January). All members of the Society in good standing are welcome to attend as delegates. Non-members are not eligible for accommodation but can register for the Convention and meals at one of the two canteens. The whole program can also be viewed live without any charge on the YouTube channel, **Theosophical Society Adyar**.

ACCOMMODATION FOR MEMBERS ONLY

***Leadbeater Chambers (LBC)*:** LBC has rooms with two beds and an attached bathroom in each room. A third bed can be added in some of the larger rooms for a group of three. Hot water through solar water heater. Accommodation availability in limited numbers only.

***New Quadrangle (NQ)*:** NQ has rooms with two beds and an attached bathroom in each room. Hot water through solar water heater. Only limited number of rooms available.

***Basic Accommodation (BA)*:** The basic accommodations have been upgraded but the number of accommodations will be limited. Hence be early to register.

ALLOTMENTS

Accommodations will be decided by the Convention Committee during December 2026. **Allotment will be on "first come first served" basis. Kindly mention in the registration form if you have any preference. To get your preferred accommodation, register early. Ground floor rooms are limited. No registrations for accommodation at TS Adyar will be accepted after the last date of registration. Registrations without stay will be open until the start of the Convention.**

PACKAGES (inclusive of GST [Goods and Services Tax])

The rates are per person **from 30 December 2026 dinner to 5 January 2027 lunch.** Any meals outside the package dates are to be arranged by the delegates themselves. **Local delegates can contact Bengaluru City Lodge office in Bhojanasala (30 Dec '26 onwards)** to check the possibility of **"on-the-spot requests" for meals.** For any other requests, kindly write to the Convention Officer's email address before registering.

IMPORTANT INFORMATION: The Registration Fee (INR 600 or USD 85) is automatically included when you select any accommodation package in the registration form. If you wish to register without accommodation and meals, simply do not select any package. The form will then automatically prompt you to pay only the Registration Fee.

One delegate one form - Fields in the Registration form - Name, Email, Whatsapp No., Age, Gender, TS Diploma No., City Name, Floor request, LBC Package, NQ package, Basic Accommodation package, Registration fee (automatically selected), Group details/ Requests/ Medical Condition, Arrival date, Arrival time, Departure date, Departure time.

Leadbeater Chambers	**Indian members (in INR incl of GST)**	**Overseas members (in USD incl of GST)**
Accommodation and food	₹18,400	$375
Registration	₹600	$85
	₹19,000	**$460**
New Quadrangle	**Indian members (in INR incl of GST)**	**Overseas members (in USD incl of GST)**
Accommodation and food	₹10,400	$215
Registration	₹ 600	$85
	₹11,000	**$300**
Basic Accommodation	**Indian members (in INR incl of GST)**	**Overseas members (in USD incl of GST)**
Accommodation and food	₹4,900	$115
Registration	₹600	$85
Total	**₹5,500**	**$200**

PAYMENT

Overseas delegates: Register online by filling out the registration form and make the payment on arrival. You may pay the applicable package rate by Master/Visa credit card. Please remember to take your travel insurance before arriving at Adyar.

NO PAYMENT IN CASH WILL BE ACCEPTED.

Delegates from India: Register online and make the payment in INR either (a) online with registration (preferred), or (b) by cheque / bank draft payable to The Theosophical Society couriered to the Convention Officer. (see bottom for address.)

It is mandatory that you send an **email** about the payment to the Convention Officer soon after completing the online payment process or after sending the cheque/draft, mentioning the following: Delegate(s) name, Bank name, Date of transfer, and Transfer reference ID. **The date/ confirmation of registration for such cases will be the date of realization of the cheque/draft.**

REGISTRATION

Registration opens on 1 September 2026; 10 am Indian time; GMT / UTC +5.5 hours.

Registration with accommodation closes on 30 November 2026. Online registration with instructions for paying will appear on the Convention website: <**convention.ts-adyar.org**> When accommodations become full, the status will be intimated on the website.

While filling up the form, kindly specify clearly if you want to stay with someone as part of a group/family or in a particular building, etc. We will try to accommodate your requests, if the place is not already reserved by someone else. **Last minute requests will not be entertained**.

Delegates who are (or cannot be) allotted accommodation will be intimated by email by **15 December 2026.**

Delegates who cannot be allotted but have paid will have their payment returned after the Convention.

CANCELLATION

For delegates wanting to cancel their registration and accommodation requests, **the last date is 5 December 2026**. After this date, no amount will be refunded. If the cancellation request is received before 5 December 2026, then the package amount minus the registration fee (Rs. 600 or US$ 85) will be refunded after the Convention.

CONTACT DETAILS:

Convention Officer: Mr Shikhar Agnihotri
Assistant Convention Officer: Mr Elangovan U.
Email: <convention@ts-adyar.org>
Whatsapp: +91-884092628
Postal Address: The Convention Officer, The Theosophical Society, Adyar, Chennai — 600020, India.
Convention website: <convention.ts-adyar.org>

Date	Section	General Secretary, etc.	Address	Magazine	Email address
1947	Africa, East and Central	Mr Narendra M. Shah	PO Box 14525. 00800, Westlands, Nairobi, Kenya	*The Theosophical Light*	**narendrashahi999@gmail.com**
1909	Africa, South	Mr Desmond Chapman	31 Streatley Ave, cnr.Lothbury Ave, Auckland Park, Johannesburg PO Box 91523	*The South African Theosophist*	**tsinsa.gensec@telkomsa.net**
1956	Africa, West	Dr K. A. Tutu	PO Box 720, Accra, Ghana	*The West African Theosophist*	**katutu@gmail.com**
1929	America, Central *	Mrs Beatriz Elisena Martinez Pozas	Colonia Universitaria Norte, Calle Julio Mejia, Poligono, E-7 Mejicanos, San Salvador, El Salvador		**bemapo03@hotmail.com**
1920	Argentina	Mr Leandro Cesano	Rivadavia 533, San Lorenzo, Provincia de Santa Fe	*Teosofía en Argentina*	**secretaria@sociedadteosofica.org.ar**
1990	Asia, East and Southeast †	Mr Chong Sanne	24 New Industrial Road, #03-09 INSPACE Singapore 536210	*Newsletter*	**sanne@theosophyasia.net**
1895	Australia	Mr Stephen Mcdonald	Level 2, 162 Goulburn St., Surry Hills, NSW 2010	*Theosophy in Australia*	**pres@theosophicalsociety.org.au**
1912	Austria *	Mrs Karin Waltl	Berghäusl 28, 4160 Aigen-Schlägl	*Theosofie Adyar*	**info@theosophischegesellschaft.com**
2013	Bangladesh †	Mr Subrata Chowdhury	Urban Gardenia, Flat 5B, House 45A, Road 3A, Dhanmondi, R/A Dhaka 1209		**house_advocates@yahoo.com**
1911	Belgium	Mrs Sabine Van Osta	Place des Gueux 8, B1000 Brussels	*Le Lotus Bleu*	**info@ts-belgium.be**
1965	Bolivia †	Mrs Maria Luisa Cabrera	c/Valdivieso Nº 541 Cochabamba	*Revista Teosófica Boliviana*	**mlcp2@hotmail.com**
1920	Brazil	Mr Otávio Marhesini	SGAS Quadra 603, N. 20, CEP 70200-630 Brasilia (DF)	*Sophia*	**secretaria@sociedadeteosofica.org.br**
1924	Canada *	Mr Robert Béland	1120 Chemin de la Rivière, Val David, . P.Q., Canada J0T 2N0	The Light Bearer	**president.atcta@gmail.com**
1920	Chile *	Mr Eric Alejandro Muñoz Concha	1761, 8370055 Santiago, Región Metropolitana	*Revista Teosófica Chilena*	**sociedadteosoficachile@gmail.com**
1937	Colombia †	Mr Armando Motta Zapata	Carrera 6, # 56-40, Bogotá (Chapinero Alto)	*Selección Teosófica*	**stsgamoz@gmail.com**
1997	Costa Rica †	Mrs Cecilia Calderón	San José, 1350, Costa Rica		**cmaycalderon@gmail.com**
2007	Croatia ▲	Mr Darko Majstorovic	Siget 11, 10000 Zagreb, Republic of Croatia	*Teozofija*	**teozofija@teozofija.net**
1905	Cuba	Mr Francisco Sánchez Fornaguera	Apartado de Correos 6365, La Habana 10600		**cubateosofica@gmail.com**
1987	Dominican Rep. †	Mrs Magaly Polanco	Calle Santa Agueda 1652 Les Chalet Col San Juan Puerto Rico Apartado 23 00926		**polancomagaly@yahoo.com**
1888	England & Wales	Mr Andrew Swaffield	50 Gloucester Place, London W1U 8EA	*Esoterica*	**president@theosoc.org.uk**
1907	Finland	Mr Janne Vuononvirta	Teosofinen Seura, Vironkatu 7 C 2, Fin 00170, Helsinki	*Teosofi*	**ylisihteeri@teosofinenseura.fi**
1899	France	Miss Trân-Thi-Kim-Diêu	4 Square Rapp, 75007 Paris	*Le Lotus Bleu*	**tsfr.office@gmail.com**
1902	Germany	Mrs Manuela Kaulich	Hauptstr. 39, 93138 Lappersdorf	*Adyar*	**theosophie-adyar@gmx.de**
1928	Greece	Mrs Erica Georgiades	25 Voukourestiou St., 106 71-Athens	*Ilisos*	**info@theosophicalsociety.gr**
1907	Hungary †	Mrs Adrienne Nagyiday	H-1085 Budapest, Horánszky u. 27. fsz. 10	*Teozófia*	**info@teozofia.hu**
1921	Iceland	Mr Haraldur Erlendsson	PO Box 1257 Ingolfsstraeti 22, 121 Reykjavik	*Gangleri*	**iceland.ts@gmail.com**
1891	India	Mr Pradeep H. Gohil	The Theosophical Society, Kamachha, Varanasi 221 010	*The Indian Theosophist*	**theosophyvns@gmail.com**
1912	Indonesia	Mr Widyatmoko Nekara	Dsn. Parelegi no. 21, RT 02/ RW 09, Desa Purwodadi, Kecamatan Purwodadi, 67163 Pasuruan, Jawa Timur	*Theosofi*	**indonesia.teosofi@gmail.com**
1919	Ireland *	Mrs Marie Harkness	97 Mountsandel Road, Coleraine, UK BT52 1TA		**marieharkness@yahoo.co.uk**

1954	Israel ▲	... Mrs Mali Efrati	... PO Box 9114, Ramat-Gan, Israel 5219002	... *Or*		**mali@mali-theo.com**
1902	Italy	... Mrs Patzia Moschin Calvi	... Viale Quintino Sella, 83/E, 36100 Vicenza	... *Rivista Italiana di Teosofia*		**sti@teosofica.org**
1997	Ivory Coast *	... Mr Pierre-Magloire Kouahoh	... Yopougon, 23 Rue Princesse B. P. 3924, Abidjan 23	... *Sophia*		**pm_kouahoh@hotmail.com**
1919	Mexico	... Mrs Juana Leonor Maldonado Ruíz	... Ignacio Mariscal 126, Col. Tabacalera Mexicana, Mexico, D.F. 06030			**teosofiaenmexico@gmail.com** **info@sociedadteosofica.mx**
1897	Netherlands, The	... Mr Ingmar de Boer	... Tolsraat 154, 1074 VM Amsterdam	... *Theosofia*		**info@theosofie.nl**
1896	New Zealand	... Mr Richard Sell	... 18, Belvedere Street, Epsom, Auckland 1051	... *TheoSophia*		**np@theosophy.org.nz**
1913	Norway *	... Mr Audun Solberg	... Knapstadveien 8, 1823 Knapstad			**organisasjonssekretaer@teosofisksamfunn.no**
1935	Orlando ▲	... Mr Carl Metzger	... 1606 New York Ave. Orlando, Florida, 32803-1838, USA			**TheosophicalSocietyCF@gmail.com**
1948	Pakistan †	... Mushtaq Ali Jindani	... Jamshed Memorial Hall, M. A. Jinnah Road, opp. Radio Pakistan, Karachi 74200	... *The Karachi Theosophist*		**mushtaqjindani@gmail.com**
1925	Paraguay ▲	... Sr. Blas Osvaldo Añazco López	... Eligio Ayala Nro. 1.833 e/ Mayor Fleitas y Gral. Aquino Asunción			**ramafraternidadSTparaguay@hotmail.com**
1924	Peru †	... Mr Julio Pomar Calderón	... Av Republica de Portugal 152, Breña, Lima 5	... *Búsqueda*		**sede-central@sociedadteosoficaenperu.pe**
1933	Philippines, The	... Mr Charlton Romero	... Corner P. Florentino and Iba Streets, Quezon City, Manila	... *The Philippine Theosophist*		**philtheos@gmail.com**
1921	Portugal	... Mr Carlos Guerra	... Sociedade Teosófica de Portugal, Rua José Estêvão, 10 B, 1150-202 Lisboa	... *Osiris*		**geral@sociedadeteosoficadeportugal.pt**
1925	Puerto Rico †	... Mr Francisco Javier Venegas Sánchez	... Apartado 36-1766 Correo General. San Juan, Puerto Rico 00936-1766	... *Heraldo Teosófico*		**teosofiadpuertorico@gmail.com**
2012	Qatar ▲	... Mr Lijo Joseph	. . . Crewing Officer, Teyseer Services Company P.O. Box 2431, Doha			**qatarblavatskylodge@yahoo.com**
2013	Russia *	... Mr Svyatoslav Lipsky	... Apartment 131, House 1135, Zelenograd, Moscow	. . . *Teosoficheskoe Obozrenie* (The Theosophical Review)		**secretary@ts-russia.org**
1910	Scotland *	... Mr Malcolm Macqueen	... 17 Queens Cres., Glasgow, G4 9BL United Kingdom	... *Circles*		**malcolm.macqueen@gmail.com**
1992	Slovenia *	... Mrs Irena Primc	... Kajuhova UI 9, 3000 Celje	... *Teozofska Misel*		**irenaprimc3@gmail.com**
1921	Spain	... Mr Jesús Iglesias	... Theosophical Society, C./Nil Fabra, 34 - Local 5, 08012 - Barcelona	... *Sophia*		**presidencia@sociedadteosofica.es**
1926	Sri Lanka †	... Mr D. A. L. Wanigasekera	... 146 Anderson Rd, Dehiwala,	... *The Sri Lanka Theosophist*		**dumindawanigasekera@gmail.com**
1895	Sweden	... Mrs Birgitta Skarbo	... Karla Plan 5 B, 11460 Stockholm	... *Tidlös Visdom*		**teosofiska.samfundet.adyar@telia.com**
1910	Switzerland †	... Mr Andrea Biasca-Caroni	... Via Collina 19, 6612 Ascona, CH-6612	... *The Lotus*		**info@teosofia.ch**
1997	Togo *	... Mr Kouma Dakey	... S.O., A.R.T.T., BP 76, Adeta			
2013	Ukraine	... Mrs Svitlana Gavrylenko	... Office 3, 7-A Zhylianska St., Kiev 01033	... *Svitoch*		**org@theosophy.in.ua**
1886	USA	... Mr Douglas Keene	... PO Box 270, Wheaton, IL 60187-0270	... *The Quest*		**info@theosophical.org**
1925	Uruguay *	... Mr Ramón García	... Javier Barrios Amorín 1085, Casilla de Correos 1553, Montevideo			**st.uruguay@gmail.com**
1925	Venezuela †	... Mrs Nelly Nouel	... Romualda a Socarrás, Edif. de Oro Piso 12, Apto. 122 – Caracas			**nellynouel5@gmail.com**

Date refers to the date of formation ** Regional Association* *† Presidential Agency* *▲ Lodge attached to Adyar*

European Theosophical Federation: *Chair:* Mrs Sabine Van Osta, Place des Gueux 8, B1000 Brussels. **<sabinevanosta.be@gmail.com>**
Inter-American Theosophical Federation: *President:* Mr Fred Fernandez, And. Nte 17 Villa Las Americas, San Andres, Cholula Puebla, Mexico. **<fti.secretaria2021@gmail.com>**
Indo-Pacific Theosophical Federation: *President:* Mr Richard Sell, 18 Belvedere Street, Epsom, Auckland 1051, New Zealand. **<np@theosophy.nz>**
Pan-African Theosophical Federation: *Chair:* Mr Navin B. Shah, P.O. Box 14804.00800, Nairobi, Kenya. **<navinmeera@hotmail.com>.** Phone no.: +254 733-935525.

SUBSCRIPTIONS: EURO (€) AND RUPEE (₹) RATES

COUNTRY	THE THEOSOPHIST				ADYAR NEWSLETTER			
	ANNUAL		5 YEARS		ANNUAL		5 YEARS	
	Surface Mail	Air Mail*	Surface Mail	Air Mail*	Surface Mail	Air Mail*	Surface Mail	Air Mail*
India	₹ 100	-	₹ 450	-	₹ 25	-	₹ 100	-
North America, Japan, Australia, New Zealand, Hong Kong, Singapore, Malaysia, Taiwan, South Korea, European Union and other Non-Eastern European countries; the Middle East, and Pacific Islands.	-	€ 35	-	€ 170	-	€ 10	-	€ 45
All other Asian countries and Africa.	-	€ 15	-	€ 70	-	€ 5	-	€ 20
Russia, Poland, Eastern Europe, and CIS (former USSR States), Central and South America.	-	€ 25	-	€ 115	-	€ 5	-	€ 20

**For International Subscription*: Postage is extra

For Subscription contact: **E-mail: tphindia@gmail.com; Tel: (91-44) 2446-6613; Cell: (91) 8610365836**

From outside India pay directly through: **<editionsadyar.com>**

THE THEOSOPHICAL PUBLISHING HOUSE, ADYAR, CHENNAI 600 020, INDIA

Some issues of *The Theosophist* are now available online and can be read and/or downloaded from: <ts-adyar.org/magazines.html>

Edited by Mr Tim Boyd, The Theosophical Society, Adyar, Chennai (TS),
Published by Mr Shikhar Agnihotri, Adyar, Chennai (TS), and printed by Mr S. Baskar at The Vasanta Press.
The Theosophical Society, Adyar, Chennai 600 020, India, on behalf of the President, The Theosophical Society.