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Complete back issues to the year 2000 available at our website: www.theosophydownunder.org
All contributions on Theosophy or related subjects are welcome.
In this issue of Theosophy Downunder, we feature articles and quotes about ‘Love’ in all its forms – even ‘Tough Love’!

But what is ‘Love’ from the perspective of Theosophy? In his Golden Precepts of Esotericism G de Purucker says of Love:

“… Love shows the way and lights the path; love is the flowing forth of the permeant light, the Buddhic splendor, the Christ light, at the heart of the universe — that love which, working in gods and men, teaches us to know beauty when we see it, especially inner beauty, to recognize greatness and splendor in others, from knowing the greatness and splendor in our own inmost being.

Love is the cement of the universe; it holds all things in place and in eternal keeping; its very nature is celestial peace, its very characteristic is cosmic harmony, permeating all things, boundless, deathless, infinite, eternal. It is everywhere, and is the very heart of the heart of all that is. – from G de Purucker, Golden Precepts of Esotericism, Chapter 5 with much more on Love is available at: https://www.theosociety.org/pasadena/goldprec/gp-5.htm

**WHAT IS LOVE?**

– G de Purucker

love: [lʊv] - n.

1. an intense affection for another person based on personal or familial ties
2. the deep tenderness, affection, and concern felt for a person with whom one has a relationship.
Albert Einstein (14 March 1879 – 18 April 1955) is perhaps best known for being a Nobel Prize-winning theoretical physicist. A lesser-known fact about arguably one of the most intelligent men of modern times, is that he was also a prolific sender of personal notes and letters upon his own personalised letterhead. In the late 1980s, Einstein’s daughter Lieserl, donated 1,400 letters written by Einstein to be archived in the Hebrew University. The text of one of them is reproduced below. Having been sent by Einstein to his daughter, this letter shows a very different side to Einstein’s personality as a loving parent and his outlook on the world.

“When I proposed the Theory of Relativity, very few understood me, and what I will reveal now to transmit to mankind will also collide with the misunderstanding and prejudice in the world.

“We can’t solve problems by using the same kind of thinking we used when we created them.”

– Albert Einstein.
I ask you to guard the letters as long as necessary, years, decades, until society is advanced enough to accept what I will explain below. There is an extremely powerful force that, so far, science has not found a formal explanation to. It is a force that includes and governs all others, and is even behind any phenomenon operating in the universe and has not yet been identified by us. This universal force is LOVE. When scientists looked for a unified theory of the universe, they forgot the most powerful unseen force. Love is Light, that enlightens those who give and receive it. Love is gravity, because it makes some people feel attracted to others. Love is power, because it multiplies the best we have, and allows humanity not to be extinguished in their blind selfishness. Love unfolds and reveals. For love we live and die. Love is God and God is Love. This force explains everything and gives meaning to life. This is the variable that we have ignored for too long, maybe because we are afraid of love because it is the only energy in the universe that man has not learned to drive at will.

To give visibility to love, I made a simple substitution in my most famous equation. If instead of E = mc², we accept that the energy to heal the world can be obtained through love multiplied by the speed of light squared, we arrive at the conclusion that love is the most powerful force there is, because it has no limits.

After the failure of humanity in the use and control of the other forces of the universe that have turned against us, it is urgent that we nourish ourselves with another kind of energy… If we want our species to survive, if we are to find meaning in life, if we want to save the world and every sentient being that inhabits it, love is the one and only answer. Perhaps we are not yet ready to make a bomb of love, a device powerful enough to entirely destroy the hate, selfishness and greed that devastate the planet.

However, each individual carries within them a small but powerful generator of love whose energy is waiting to be released. When we learn to give and receive this universal energy, dear Lieserl, we will have affirmed that love conquers all, is able to transcend everything and anything, because love is the quintessence of life.

I deeply regret not having been able to express what is in my heart, which has quietly beaten for you all my life. Maybe it’s too late to apologize, but as time is relative, I need to tell you that I love you and thanks to you I have reached the ultimate answer! 

- John Bunyan, The Pilgrim’s Progress.

"Not that the heart can be good without knowledge, for without knowledge the heart is empty. But there are two kinds of knowledge: the first is alone in its bare speculation of things, and the second is accompanied by the grace of Faith and Love, which causes a man to do the will of God from the heart."

- John Bunyan, The Pilgrim’s Progress.
PSALM OF THE HOMECOMING PILGRIM

“A man may have knowledge like an angel and yet not be Christian. So your sign of knowledge as evidence is not valid. Indeed, to know is a thing that pleases talkers and boasters, but, to Do, is what pleases God.”

— John Bunyan: The Pilgrim’s Progress.
The home-coming Pilgrim had travelled far from his home-city, yet it was always in his sight. How fair it was to look upon! In the clear winter’s evening, every window of its towers was visible, even the candle lights breathing a soft golden glow. As he trudged on his weary way, he thought of the beauty of all kind deeds. He remembered how, when he was lost, a fellow traveller had pointed him towards the right path and how he had stepped suddenly into harmony with himself. The chilling black cloak of doubt slipped from him. The pain and suffering of his search that had led him so far from home, suddenly vanished. His sight was restored and he felt whole again. The silvered moon made the path bright before his feet. A kindly breeze, the breath of Mother Earth, drew out and bore up his joy upon its wings. Love gave song to the words in his heart … “Oh my Lord, my Divinity! May I never again be unkind, or untrue to your invisible rule. May I never be lost from the sight of that most mysterious force of Light and Love. Watching, ever watching, you are the source of all light, trust and belonging. When the great blackness opens at my feet, its yelling confusion clamouring at my senses, then I know you are there. Shining above and beyond, like the twinkle of laughter in a sparkling eye, you guide me. Like the Morning-Star, a small, but mighty beacon in the darkness, you show me a door back to a lost home. Like a tiny bird, the frailest creature of the air, you make your refuge amidst the shifting boughs of my consciousness tossed by the night wind.” Perhaps the Pilgrim thought, Trust is the ultimate sacrifice. Yet for the weary Pilgrim it was the only way. Though he had wandered far across the seas, the Unseen-One was always there, a sturdy ship amidst the storm. To dive into the crashing breakers of life and be thrown hither and thither was not his way. Life wants us to be strong and up-standing like a light-house shining a beacon to guide storm-tossed ships at sea. And, whilst this trust had now to be masked and hid, like a glowing ember taken from the hearth, he knew that if every man tried to follow the silent example of his hidden Inner God, one day the Sun would shine from every man’s eyes. Every voice would be the sweetest music and the days of men would become a joyous dance. It would be the Dance of Light.

– Amanda F. Rooke, Melbourne, Australia.
Zoom Online Meetings:
Tuesday nights from 7.30pm, Melbourne time. Please check our Theosophy Downunder Website at: www.theosophydownunder.org for the latest information and list of meetings available on Zoom. Please email: andrewrooke@hotmail.com if you want to be put on our mailing list for the weekly Zoom meetings.

Library News – from Amanda Rooke: Theosophical Pasadena Library Centre is at 664 Glenhuntly Rd, Caulfield South. Books are available for loan to regular attendees at our meetings and U3A students attending the Ancient Wisdom course (Tuesday Zoom meetings) or by mail to members. Newly added to our library: Donald J Hoffman: The Case Against Reality: how evolution hid the truth from our eyes, 2019; Julian Baggini: The Godless Gospel: was Jesus a great moral teacher? 2020; Brad Aronson: Human Kind: changing the world one small act at a time; Daniel Caldwell (compiler) A Casebook of Encounters with the Theosophical Mahatmas, 2020; Merlin Sheldrake: Entangled Life: how fungi make our worlds, change our minds, and shape our futures, 2020; Dion Fortune: Psychic Self-Defence: a study in occult pathology and criminality, 1930; A Student of Wisdom: Poems for a Student of Wisdom, and Everybody Else, 2021.

Theosophical Book of the Month: To Light a Thousand Lamps: A Theosophic Vision, by Grace F. Knoche: Written with directness and warmth, this book shares a universal perspective on the central questions of human existence, whilst providing practical insights on daily living and spiritual growth. Offering a thoughtful critique of religious and scientific views and current practices in the light of theosophy, the author presents the foundation ideas of mankind’s spiritual heritage, addressing our responsibility as partners in a oneness that reaches to the core of each and every being. In doing so she suggests how we can live with dignity, purpose, and compassion, whatever our circumstances. Available from our library or for purchase online.

New Posts on Our Website: our website is at: www.theosophydownunder.org Newly added to our section on Theosophical Lectures are: Geoff Pascoe: The Great Initiates: a review of Edouard Schure’s classic study; The following by Andrew Rooke: Be-Ness; Being, and Non-Being; Cults versus Religions; Mantras: Holy Prayers, Sounds, Chanting the Names of Divinity, and Stories of God(s).

News of our Theosophical Society around the world:
International Headquarters: The Theosophical Society, Pasadena, has a comprehensive website, www.theosociety.org where a wide selection of online publications, information regarding the basic concepts, objectives and history of the society can be viewed.

American Section: The online magazine, The Spiral Path, #4 Winter Solstice, is available on the website www.theosocietyamsec.org

Northwest Branch: A wide range of articles and all editions of the Theosophy Northwest View newsletter are listed at: www.theosophy-nw.org

British Section: For all back copies of the newsletter, Compass, and general information go to www.theosophical.org.uk
The latest issue, no.44 Autumn/Winter 2020, focuses on our application of theosophical teachings to daily life,

**German Section:** For general information: www.theosophie.de
**The Netherlands Section:** For general information: http://theosofie.net
**Swedish Section:** http://www.theosociety.org/pasadena/sverige/index.htm
For online literature in Swedish visit: http://theosociety.org/pasadena/sverige/teosofiskabokforlaget/index.htm
**Exploring Theosophy:** the Synthesis of Science, Religion and Philosophy: This website, maintained by David Pratt, features a wide range of topics relating to theosophy: http://davidpratt.info
**South African Section:** Copies of the South African section newsletter, Contact, are available by emailing the editor and National Secretary, Alice Yetman: alice.yetman@gmail.com
The latest issue, no.116, December 2020, focuses on our relationship with the spiritual hierarchy and our personal responsibilities arising from that relationship.
Contact person in the greater Durban area: Grant Holliday, halliday@absamail.co.za
Contact person in the Western Cape: Dewald Bester: besterdewald@gmail.com
**A Unique Insight into Lockdown:** in March 2020 a group of 40 amateur film-makers from 40 countries captured the experience of the first Covid lockdowns and made a 15-minute film of a unique and universal human experience which you can view at: https://vimeo.com/499788693

**Plato was right! The Earth is made of cubes:** Plato, the Greek philosopher who lived in the 5th century B.C.E., believed that the universe was made of five types of matter: earth, air, fire, water, and cosmos. Each was described with a particular geometry, a platonic shape. For earth, that shape was the cube. Science now sees the atom as the building block of the universe. Yet Plato seems to have been onto something, researchers have found. In a new paper in the Proceedings of the National Academy of Sciences, a team from the University of Pennsylvania, Budapest University of Technology and Economics, and University of Debrecen uses math, geology, and physics to demonstrate that the average shape of rocks on Earth is a cube. To test whether their mathematical models held true in nature, the team measured a wide variety of rocks, hundreds that they collected and thousands more from previously collected datasets. No matter whether the rocks had naturally weathered from a large outcropping or been dynamited out by humans, the team found a good fit to the cubic average. Identifying these patterns in rock may help in predicting phenomenon such as rock fall hazards or the likelihood and location of fluid flows, such as oil or water, in rocks. When you pick up a rock in nature, it’s not a perfect cube, but each one is a kind of statistical shadow of a cube. It calls to mind Plato’s allegory of the cave. He posited an idealized form that was essential for understanding the universe, but all we see are distorted shadows of that perfect form.

**Electromagnetism and Ghosts:** a friend recently sent the following newspaper notice which makes interesting reading in the light of theosophical teachings about ‘ghosts’ being one of a variety of interdimensional entities inhabiting what theosophists call the ‘astral world’ which is said to be close to the physical world. Ghost investigators note electromagnetic changes in the vicinity of ghost sightings such as sudden changes in temperature, and electromagnetic disturbances measurable on scientific equipment that they carry.
Here is the notice from the British Sunday Express newspaper: From October 14, 2001, in which a leading psychical researcher in England suggested that the electromagnetic energy of increasing cell phone usage was depressing ghost activity: LONDON (Reuters) --- ‘Mobile
phones are killing off ghosts': an expert who has spent years researching the occult has said. Tony Cornell, of the Society for Psychical Research, told the Sunday Express newspaper that reports of ghosts' sightings had started to decline when mobile phones were introduced 15 years ago. "Ghost sightings have remained consistent for centuries. Until three years ago we'd receive reports of two new ghosts every week," said Cornell, of Cambridge in Eastern England. "But with the introduction of mobile phones 15 years ago, ghost sightings began to decline to the point where now we are receiving none." According to the paper, haunted tourist attractions in Britain could be under threat if the number of cell phones continues to grow from the present figure of 39 million (2001). Interestingly, a recent survey showed that in 2017 there were 79.19 million mobile phone subscriptions in the UK with a population of 66 million people, the ghosts don't stand a 'ghost' of a chance! – thanks to Nick Kravaritis of Melbourne for sending this notice to us.

**Ancient Cave Paintings Discovered in the Amazon:** Tens of thousands of pristine cave paintings were recently found daubed across an eight-mile stretch of rock in a once-in-a-century discovery in Colombia’s Amazon rainforest providing further insights into the vast history of humanity as attested in Theosophical literature.

Hailed as the “Sistine Chapel of the Ancients,” it’s the kind of discovery that changes the world of archaeology. Believed to be 12,500 years old, the art is extremely detailed, and includes handprints and depictions of Ice Age megafauna like the mastodon, a relative of the mammoth, Ice Age horses, and giant ground sloths. The discoverers suspect the works could have been made by Paleolithic hunters who crossed the Bering land bridge into the new world from Siberia. Further complicating the mystery is that the paintings cover nearly every inch even far up the cliff faces where they were only seen clearly when the archaeologist broke out the flying camera drones. Along with large mammals, birds, fish, lizards—masked figures often in dance are also painted here. Trees and hallucinogenic plants are also depicted for Amazonian people, non-humans like animals and plants have souls, and they communicate and engage with people in cooperative or hostile ways through the rituals and shamanic practices that we see depicted in the rock art. The archaeological team have made a documentary on this discovery: Jungle Mystery: Lost Kingdoms of the Amazon. More information is available at: https://www.goodnewsnetwork.org/colombian-cave-painting-discovery-hailed-as-sistine/?utm_campaign=newsletters&utm_medium=weekly_mailout&utm_source=03-12-2020

“If you ask the Ego to transcend the Mind or the Ego itself; that’s like asking a thief to be the policeman. There’ll be a lot of investigation, but no arrest will ever be made!”

– Ramana Maharshi.
“...If we are to help heal the world, we need to remember that it is a sacred place. Our actions need to be positive statements, reminders that, even in the worst times there is a world worth struggling for. We need to find ways to keep the vision alive; to acknowledge, but not to get caught up in the 'Dark Side'. To remember that even the worst aspects of suffering are only part of the whole picture.

We need to 'enter lightly'. Entering lightly means not ignoring suffering but treating it gently. We don't want to ignore another's pain, but our becoming depressed or angry about it doesn't relieve it and may increase it. The delicate balance is in allowing ourselves to feel the pain fully, to be sad, or angry, or hurt by it, but not to be so weighted down by it that we are unable to act to relieve it. It's a matter of ends and means again. To create a caring, loving, peaceful world we need to act with care, love, and peace. It's exactly at these times in the presence of pain, injustice, and horror, that our equilibrium is most needed. How can we keep it?

Meditation can help, singing, walking can help, talking with people we respect can help, simply being quiet with ourselves can help. It is the continuing work of life, of learning to trust that this universe is unfolding exactly as it should, no matter how it looks to us. Learning to appreciate that each of us has a part in nurturing this Interconnectedness, this Whole, and healing it where it is torn. Discovering what our individual contribution can be, then giving ourselves fully to it. Demanding as that sounds, it is what in the spiritual sense we are all here for and 'Compassion in Action' gives us just one more opportunity to live it. It is an opportunity to cooperate with the Universe. To be part of what the Chinese call 'the great river of the Tao [meaning 'The Way']'...” – Ram Dass and Mirabai Bush from their book: Compassion in Action: Setting Out on the Path of Service.
Love: we all want it, everyone talks about it all the time, poets and authors write about it, the radio blasts songs at us all the time about it, most films and TV programs revolve around it in some way or other... but: What exactly is Love? I want to know what Love is!

Let's look at a few of definitions of 'Love' from the internet:

**Definitions of Love:**
Love is a variety of feelings, emotions, and attitude. For some love is more than just being interested physically in someone, it’s an emotional attachment. Love is more of a feeling that a person feels for another person. ... The basic meaning of love is to feel more than liking towards someone.
- strong affection for another arising out of kinship or personal ties;
- attraction based on sexual desire;
- affection based on admiration, benevolence, or common interests;
- an assurance of affection;
- unselfish loyal and benevolent concern for the good of another;
- a god or personification of love.

But does this really tell us what love is?

**An Obsession with Romantic Love:**
Part of the problem seems to be that the word ‘Love’ encompasses a lot of feelings, emotions, commitments and aspirations all in the same word. This has become a real problem in Western society as many people are confused about what love really is, where to seek it, how to experience it, and how to express it.

This is particularly so today where most
people, according to some surveys at least 94% of young people, are obsessed with the idea of romantic love as being the highest ideal in their lives.

**Problems with the Word ‘Love’:**
This means that when someone says: ‘I love you’, they really don’t know exactly what that means!

For example, when you say to your mother, ‘I love you Mum’, and then in the next breath you say, ‘I love Pizza’, your Mum is very likely to get upset!

This confusion about the exact meaning of the word ‘love’ in any particular context can lead to a lot of:
- heartbreak when the image of the ideal lover doesn’t measure up to reality;
- marriage breakup when romantic love fades;
- teenage heartache and even unwanted pregnancy when girls mistake sexual desire for enduring love;
- an obsession with perfection in our partners and even in our religious life;
- a rejection with the routine which inevitably becomes part of marriage or with the demands of childbearing,
- cynicism about the possibility of ever experiencing an enduring love.

**What Kind of Coffee do you ‘Love’?**
Yes, the problem does seem to be that the word ‘Love’ in the English language encompasses a lot of often conflicting emotions and qualities.

We have lots of words to describe the coffee we want: Do you want a Cappuccino, an Espresso, a Skinny Latte, or maybe an Iced Caramel Macchiato? But we have only one word to describe the sort of ‘Love’ we want!

This is not the case in other languages where there are different words to describe these different types or qualities of Love!

**Lots of Words for Love in Many Languages:**
- **Japanese** has dozens of ways to say “I love you”. There are polite forms, very polite forms, impolite forms and downright rude forms.
- **Arabic** has at least eleven different words for love.
- **Tamil** has literally dozens of words for love.
- **Spanish** really only has one noun for love (amor), when it comes to the verb “to love”, there are three different Spanish words to choose from.
- **Sanskrit** is the classical Indian language that has influenced modern South and Southeast Asian languages at least as much as Greek and Latin have influenced modern European languages. This language has an astounding 96 words for love!
Words for ‘Love’ from Ancient Greece:
The ancient Greeks were just as sophisticated in the way they talked about love, recognizing six different varieties. They would have been shocked by our crudeness in using a single word both to whisper “I love you” over a candlelit meal and to casually sign an email “lots of love.”

- **Eros**: or sexual passion.
- **Philia**: or deep friendship.
- **Erototropia [Ludus]**: or playful love.
- **Agape**: or spiritual love/love for everyone.
- **Pragma**: or longstanding love.
- **Philautia**: or love of the self.

Let’s look at all of them in greater detail…

**Eros: Passionate Love:**
The first kind of love was *Eros*, named after the Greek god of fertility, and it represented the idea of sexual passion and desire, whence our English word, *Erotic*. But the Greeks didn’t always think of it as something positive, as we tend to do today.

In fact, Eros was viewed as a dangerous, fiery, and irrational form of love that could take hold of you and possess you—an attitude shared by many later spiritual thinkers.

Eros involved a loss of control that frightened the Greeks. Which is odd, because losing control is precisely what many people now seek in a relationship. Don’t we all hope to fall “madly” in love?

**Philia: Friendship:**
*Philia* or friendship, which the Greeks valued far more than the base sexuality of *Eros*. *Philia* concerned the deep comradely friendship that developed between brothers in arms who had fought side by side on the battlefield. It was about showing loyalty to your friends, sacrificing for them, as well as sharing your emotions with them.

Another kind of *philia*, sometimes called *Storge*, embodied the love between parents and their children. We can all ask ourselves how much of this comradely *Philia* we have in our lives. It’s an important question in an age when we attempt to amass “friends” on Facebook or “followers” on Twitter—achievements that would have hardly impressed the Greeks.

**Erototropia [Ludus]: Playful Love:**
While *Philia* could be a matter of great
seriousness, there was a third type of love valued by the ancient Greeks, which was playful love.
The Latin word *Ludus* describes this form of love, which concerns the playful affection between children or casual lovers. We’ve all had a taste of it in the flirting and teasing in the early stages of a relationship. But we also live out our *Ludus* when we sit around bantering and laughing with friends, or when we go out dancing.

Dancing with strangers may be the ultimate ludic activity, almost a playful substitute for a more intimate relationship. Social norms may frown on this kind of adult frivolity, but a little more *Ludus* might be just what we need to spice up our lives!

**Pragma: Long-Lasting Love:**
Pragma is a mature, realistic love that is commonly found amongst long-established couples. 
Pragma is about making compromises to help the relationship work over time, and showing patience and tolerance – hence our English word, ‘Pragmatic.’ There is in fact little evidence that the Greeks commonly used this precise term themselves, so it is best thought of as a modern update on the ancient Greek loves.

The psychoanalyst Erich Fromm said that we expend too much energy on “falling in love” and need to learn more how to “stand in love.”
Pragma is precisely about standing in love—making an effort to give love rather than just receive it. With about 40% of first marriages, and 60% of second marriages in Australia ending in divorce or separation in the first 10 years, we should surely think about bringing a serious dose of Pragma into our relationships.

**Agape: Selfless Love:**
Perhaps the most radical type of love is *Agape* or Selfless Love/Spiritual Love. This was a love that you extend to all people, whether family members or distant strangers. Agape was later translated into Latin as *Caritas*, which is the origin of our English word “Charity.” Christian writers such as, C.S. Lewis, referred to it as “gift love,” the highest form of Christian love. But it also appears in other religious traditions, such as the idea of *Mettā* or “universal loving kindness” in Theravāda Buddhism.

There is growing evidence that Agape is in a dangerous decline in many countries. Empathy levels in the U.S. have declined sharply over the past 40 years, with the steepest fall occurring in the past decade. (*Scientific American: Mind* 21:6 Jan.2011) We urgently need to revive our capacity to care about strangers – our capacity for Agape.

Theosophist Katherine Tingley refers to this face of love in her book, *The Wine of Life:*

“Real love is that which lifts one’s nature above the ordinary and fills the soul with compassion. It is impersonal: a rounding out of the character under the inspiration of a lofty and spiritual
kind of thought; a bringing of one's noblest possibilities into action through self-sacrifice for the sake of another. One who has loved in this way will know something, for example, of the power of imagination. We take nothing into our minds but it either expands there in its strength and beauty, or it deteriorates into vileness and decay. He who loves ideally, idealizes the object of his love; and if this be done seriously and wisely — the faults and weaknesses of the one so idealized at the same time recognized and withstood — it is a process that makes love creative. The idealization tends to become ever more actual, and the common stuff of human life is glorified.

Jesus on Love:
Agape, or Selfless Love, is most probably what Jesus meant by ‘Love’ when he said:
‘Do to others what you would want them to do to you.’ – Luke 6:31
‘Love God and Love your neighbour as yourself.’ Mark:12:31
Where did Jesus's concept of Love come from?
Hebrew: Love = Ahavah
Jesus taught in Aramaic: Love = Rahmah
Jesus followers wrote in Greek translating the Hebrew and Aramaic into the Greek, Agape.
Writers of the New Testament looked to imitate Jesus's own example in his ministry for their definition of Agape, Spiritual Love.
Jesus quoted the Torah, or Old Testament, when he replied:
‘Love the Lord your God with all of your heart.’ – Deuteronomy 6:5.
Which one is most important? They are two sides of the same coin: Agape means spiritual love put into practice in daily life;
• without seeking anything in return from the needy and especially from your enemies or people you can't stand (Luke 6:35).
• Jesus provides many examples of this type of selfless Love in his actions as recorded in the New Testament.
Buddha also said the same thing in his own way:
“It is necessary to Live the Life to understand the Doctrine.”

St Paul on Love:
St Paul gave a magnificent definition of Selfless Love, Agape, outlining the importance of love over intellect in his first letter to the Corinthians, Chapter 13, in which he called love ‘Charity’ or, the Latin word, ‘Caritas’ – Self Sacrificing Love:
“Though I speak with the tongues of men and of angels, and have not charity (or love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it prof-
iteth me nothing.
Love suffereth long, and is kind; love envieth not; love vaunteth not itself, it is not puffed up…doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil… rejoiceth not in iniquity, but rejoiceth in the truth … beareth all things, believeth all things, hopeth all things, endureth all things.
Love never faileth, but whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is part shall be done away.
When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now, we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three, but the greatest of these is Charity (or Selfless Love)

Selfless Love: The Basis of All the Great Religions:

• **Baha’i:** "Blessed is he who preferreth his brother before himself." — Baha’u’llah, Tablets of Baha’u’llah, 71.
• **Buddhism:** "Hurt not others in ways that you yourself would find hurtful." — Udana-Varga, 5:18.
• **Christianity:** "All things whatsoever ye would that men should do to you, do ye even so to them." — Matthew 7:12.
• **Confucianism:** "Do not unto others what you would not have them do unto you." — Analects 15:23.
• **Hinduism:** "This is the sum of duty: do naught unto others which would cause you pain if done to you." — Mahabharata 5:1517.
• **Islam:** "No one of you is a believer until he desires for his brother that which he desires for himself." — Sunnab.
• **Jainism:** "In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self." — Lord Mahavir 24th Tirthankara.
• **Judaism:** "What is hateful to you, do not to your fellow man. That is the law: all the rest is commentary." — Talmud, Shabbat 31a.
• **Native American:** "Respect for all life is the foundation." — The Great Law of Peace.
• **Sikhism:** "Don't create enmity with anyone as God is within everyone." — Guru Arjan Devji 259. Guru Granth Sahib.
• **Zoroastrianism:** "That nature only is good when it shall not do unto another whatever is not good for its own self." — Dadistan-i-Dinik, 94:5.

Love is the Cement of the Universe:
Theosophical teacher, G. de Purucker, said that “Love ye one another” is a saying which appeals to the divine inner core in all, your essential light and celestial splendour.” He wrote, “Love is the cement of the universe” This type of love is the Attractive, Positive Force that holds
Creation together, a bit like physical Gravity, in Newtonian Physics, or Electricity, in the new theory of the Electrical Universe.

“Love is the cement of the universe; it holds all things in place and in eternal keeping; its very nature is celestial Peace; its very characteristic is cosmic Harmony, permeating all things, boundless, deathless, infinite, eternal. It is everywhere, and is the very heart of the heart of all that is.”

“Love is the most beauteous, the holiest, thing known to human beings. It gives to man hope; it holds his heart in aspiration; it stimulates the noblest qualities of the human being, such as the sacrifice of self for others, it brings about self-forgetfulness; it brings also peace and joy that knows no bounds. It is the noblest thing in the Universe.”

Impersonal love is almighty. It overcomes all barriers, and dissolves and undermines even the stoniest heart and the most set and crystallised mind. When one's heart is full of love there is no need for fear; love casts out fear and it cannot enter in, and no malevolent entity can touch one whose atmosphere is permeated with irresistible love.

Love is a magical thing, and can steal silently even into the nature of one whose heart is like a den of serpents – love cleanses and purifies all that it touches. No bad influence can ever oppose love's path.

Love is majestic and sublime, and I tell you that it is the very cement of the universe, and he who loves impersonally helps Nature and works with her, and Nature recognises her co-worker and makes obeisance.”

What About Loving People You Can’t Get Along With:

Love is allegiance to the inner self, the soul which is universal, and therefore self-less actions promote this universal, higher aspect. So, expressing Love is growing closer to the One consciousness.

But what about here on the planet Earth of daily experience where we run into people who don't do the right thing by us, are actively trying to exploit us, people we potentially don't get along with? Sometimes we need personal space from such people and so we need to keep away from them, don't communicate with them, maintain 'a wise reserve' if arguments arise.

What about when this is not possible?

• **We need to maintain a defensive posture if attacked** whilst respecting their inner potential for future development into a better person. This may mean having to remonstrate with them sometimes trying to avoid an actual physical confrontation. Better to keep communicating and sorting out differences than go to war!

• **Respecting a person’s inner potential doesn't mean that you have to like everything about them!** There will be times when aspects of personality, rather than their higher potential, will be very difficult to love. We have to work out how to deal with these aspects of individual and social behaviour as they occur according to the dictates of the moment.

• **What about ‘turning the other cheek’ as recommended by Christianity?**
is often not possible in this ‘Kali Yuga’ world where ‘turning the other cheek’ will be seen as weakness to be exploited. The Masters of Wisdom instruct us that we should always seek justice and to defend the rights of others when unjustifiably attacked. Ideally in the far future (Satya Yuga) when the majority of people are behaving in a more enlightened way, we will not need police forces, courts, and armies to defend us from such people.

**Pathways to Love:**

Members of the Hierarchy of Light are taught that to follow the pathway of self-forgetful love, love for others and for all that is, because this love’s sustaining power keeps us on the Path with all its difficulties.

- **Acts of kindness in everyday life** are a protection to the person to whom they are directed. When thoughts of hate arise, (therefore) think the opposite – thoughts of love. Open the heart of the spiritual sun rising within it, by being calm, still, quiet, at peace, and harmonious – “Love will guide the wings of your soul to your spiritual sun.”
- **Perfect love casts out all fear.** This can be done by visualising to yourself thoughts of high and noble courage. A man/woman in whom love is strong, not one who hates, his whole nature shines with the beauty within him, expands with the inner fire which flames itself forth in beautiful and symmetrical thoughts, and therefore in beautiful and kindly acts. Love softens his/her very features and he/she becomes kindly, being neither feared nor hated.
- **When we are able, requite hate with compassion and justice,** returning injustice with justice, (and) thereby allying yourself with Nature’s own spiritual processes so that you become a child of the Cosmic life, which thereafter will beat in your own heart with its undying pulses.
- **By forgiveness,** refusing to bear a grudge or harbour hatred, we will put our foot on the sacred way of impersonal love and compassion, seeking to overcome the World’s pain. As it says in Proverbs 12:12, “hatred stirs up strife, but love conquers all offences.”

**Therefore, by having a loving heart, we reinforce the cement of the Universe.**

**Some Other Practical Suggestions:**

- Recognize the spark of divinity in all and our responsibility to others arising from that recognition.
• Give a little time each day for spiritual insight/practice. Chanting mantrams can be good, e.g. Gayatri, Moola, Om, Aum Namaya Shivaya. Or meaningful prayers from any tradition such as The Lord’s Prayer (Our Father) from Christianity.
• Reflect insights from the practice of the above two techniques in your daily life. Other lives around you are influenced by your example.
• Remember the importance of fulfilling one’s Dharma, or life Duty, no matter how humble it might be in the eyes of society. The main thing is to make a start and TRY!

Pathways of Love to the Future:
Follow the pathways of selfless love, and thus hearken to the keynote preparing the way to be a suitable student of the Mysteries in the future. Therefore, be awake, alert, earnest, devoted, loyal, steady, compassionate, forgiving, and loving, in order to be good material for the Masters of Wisdom to work with at that time.
This message holds true not only for our new century, but also for the millennium which it brings in its train. Remain pure in the face of institutionalised selfishness, chaos/anarchy, and, where possible, enact the law of selfless love for others.

Further Reading:

– *** This article was compiled from the writings of Roman Krznaric: How Should We Live? Great Ideas from the Past for Everyday Life. Bluebridge, 2015, a copy is available for loan from our library, or purchase a copy from the TS Bookshop at (03) 9650.3955 or online. The writings of G de Purucker, especially, his inspirational little book, Golden Precepts of Esotericism, were used in the preparation of this article. G de Purucker’s books are available at TUP online: https://www.theosociety.org/pasadena/ts/tup-onl.htm together with some additional comments by Andrew Rooke.

You learn to speak by speaking, to study by studying, to work by working, and just so, you learn to love by loving

– St Frances de Sales.
What category do you place yourself in – a ‘Winner’ or a ‘Loser’? Some years ago, I took part in training a group of people in a Business and Personal Development Skills Course. My assignment was to deliver a series of talks related to such subjects as motivation, stress, anger management, and conflict resolution. What I did not realize was that instead of training a group who had a reasonably good income and job security, the members of the new course would be comprised of the long-term unemployed. What I also didn’t realize at that time was that a bit of ‘Tough Love’ to manage self-pity and encourage self-development was going to be needed to get my students through this course!

I will always remember the first day of the course. Many of the class, who were aged between 18 and 50, had either not worked at all since leaving school or had worked in several jobs only to lose
them through failure of the business or because their routine clerical jobs had been superseded by computer technology. They all said they wanted to get jobs but were apathetic about how they should go about it. All had attended previous courses and had many interviews, with little or no success. For the majority this had been going on for months, and in some cases, for years.

This group had one thing in common: they all felt like 'Losers'. It was going to be very difficult for them to accept anything I said about motivation. One of the young girls, a single parent, came to see me after our first meeting. She said she really had nothing to look forward to. She lived in a rented accommodation, her parents lived overseas, her boyfriend had walked out on her and her daughter, and by the time she had paid the rent and bought food she had nothing left to go out and make friends, or even look for jobs. Nothing was worthwhile in her mind -- she was just another 'Loser'.

I could tell that it was going to be tough trying to talk her out of her apathy, I asked her what she meant by thinking she was a Loser. Didn't the fact of having a daughter make her a Winner in the eyes of the other people in the class? She said she had never really thought about her situation this way before. At this stage I wondered, why do we label ourselves and others as Winners and Losers? Perception and attitudes, I suppose. If this is the case, then how can I get this group to think it through for themselves and change their perception to being winners?

I hurried down to the library and very soon found a little book entitled Winners and Losers by Sydney J. Harris. I must admit when I first saw the title, I thought it would probably contain a host of comparisons between what the author's definitions of a 'Winner' and a 'Loser'. I thought that the author would most likely see a Winner as some sort of materialistic character who plays one-upmanship over the Loser. However, this was not the case; although the book contained forty comparisons, they all made very good sense to me.

Here are a few selections:

- When a Winner makes a mistake, he says "I was wrong," when a Loser makes a mistake he says, "It wasn't my fault."
- A Winner learns from his mistakes. A Loser learns not to make mistakes by not trying anything different.
- A Winner believes in Fate. A Winner believes that we make our fate by what we do or fail to do.
- A Winner stops talking when he has made his point. A Loser goes on until he has blunted his point.
- A Winner in the end gives more than he takes. A Loser dies clinging to the illusion that winning means taking more than you give.

I introduced this book at the next class, and everyone was excited to realize that, when they thought about it, there really was another way of looking at things. I quoted a few examples every time we met, and we eventually came up with a course motto: A Winner Thinks,
"a Loser Accepts. This motto rather 'hoisted me on my own petard,' as most of my talks afterwards were interrupted by the group saying, "Why should we accept this?" My response was, "Think about it and then tell me if you can accept it, or if not, come up with a better idea!" At last, after being confronted with this choice they were thinking for themselves.

Perhaps you may be saying to yourself: “Of course, we have to accept things we are told, particularly by people who know (or think they know) better than we do.” But do we? How many times do parents tell children not to do this or that? And when we are not around, what child can resist the temptation of seeing if the thorns on that rose really do prick, or if too much water in the glass really does make a mess? Would mankind really have gone to the moon or probed the planets if we had accepted earlier concepts of science and our universe?

I am pleased to tell you that all the participants finished the course and most obtained jobs within a short time. Their self-respect was on a high when we finished, and they had certainly begun to think and not just accept. However, perhaps some of you see that there is a hidden catch in the saying "A Winner Thinks, a Loser Accepts." As theosophist, G.de Purucker, said in *Studies in Occult Philosophy*:

"You know you can affect your character by your thoughts, your feelings, whether you give way to them or master them, whether you determine to live a life which is grand or one which is the reverse. You affect the whole of your character thereby and thus affect your destiny."

So, when you think about daily challenges that keep coming up, make sure your thoughts are turned outwards to others, use your intuition, and you will WIN for the right reason! ■

– Tony Downey, Melbourne, Australia.

“...Love is the key-note of the whole hierarchical scheme – Love, compassion, sympathy and complete understanding, extended always to lesser beings by those who have been through the tests and trials of the lower spheres, and stand waiting on the threshold of a higher plane to help all below to move upward. That is why Theosophy is a doctrine of such immense hope and beauty. We are growing toward ensoulement in our Greater Self, toward spiritual recognition of the marvellous manner in which we are rooted in the heart life of the successively grander beings...”

– Hazel Boyer Braun.
Picture: Zoroastrian Fire Temple, in Yazd, Iran, the holiest city of Zoroastrianism. This city and its fire temples attract many pilgrims every year.
Zoroastrianism is one of the oldest known monotheistic religions (ie, they believe in One God) in the world being founded by the prophet, Zarathustra (Zoroaster) 3,500 years ago in what is now Iran (formerly, Persia). Even though it has only 200,000 followers in the world today, it has been the inspiration, and perhaps the source, of many of the concepts of the major monotheistic religions of the world – Judaism, Christianity, and Islam. Mainly due to persecution over the centuries by Islamic governments in Iran, Zoroastrians are scattered over the world. 75% of Zoroastrians live in India where they are known as Parsees, and most of the remainder are in Iran where they are known as Gabars. There are about 3,000 Zoroastrians in Britain, and most of the others are scattered around the world including Australia but mainly in the USA and Canada, especially in Toronto.

HISTORY AND BELIEFS

Zoroaster was a prophet living in northern Iran, but very little is known of his life. He wrote their sacred book the Avesta which contains the Gathas or sacred hymns. Zoroastrianism believes in a single God, Ahura Mazda (‘Wise Lord’), also known as Ohrmazd. He controls the force of Goodness and Balance in the Universe known as Asha. There are a number of other subordinate Gods such as Mithra, a group of seven divine attributes known as the Amesha Spentas, (‘Holy Immortals’): Good Mind, Order, Dominion, Devotion, Wholeness, Immortality, and the Holy Spirit. They combat the opposite force the Druj and the evil spirit who controls it, Angira Mainyu or Ahriman. Asha is symbolized by Fire and Light and Druj by darkness.

Therefore, Zoroastrianism is a Dualistic religion. From creation through the present age to the final judgement and reordering of the universe, the events of this world are seen as a contest between the powers of Good and Evil. It is incumbent upon the faithful to choose the Right, not only that they may individually achieve the reward of the righteous after death, but so that Good may eventually triumph in the world. They believe in free will, good deeds and good thoughts which bring you closer to God. There is no prescribed moral behaviour and there is an emphasis on non-violence and positivity.

Upon Death, the soul crosses a bridge, the Chinvat Bridge (the Bridge of the Separator) that widens for the good but narrows for the evil who fall into a Hell below. Zoroastrian ethical teachings place a great stress upon personal honesty and on striving for the harmony of all creatures both in the world of nature and human society. The world is seen as a place to be enjoyed so there is little place for Asceticism in Zoroastrianism. At the same time there is always the danger of being polluted by worldliness, so that elaborate steps are taken in Zoroastrian ritual and practice to maintain purity.

Three separate Middle Eastern empires had it as their predominant or official religion – the Archaeminid Empire (550-330BC) when Zoroastrianism was spread throughout the empire to Egypt, Pakistan and Greece. Alexander the great defeated this empire and Zoroastrianism lost favour until the Parthian Empire (247BC to 226AD) was established which advocated the cult of Mithras honoured by Zoroastrians; then the Sassanid Empire (226-651AD) followed which promoted Zoroastrianism as the official religion until the Muslim invasion in the 7th century and the widespread persecution of Zoroastrians led to them fleeing to India as the Parsees, or gathering in small clustered fragments throughout the old empire.

ADYGHE HABZE: A MONOTHEISTIC RELIGION EVEN MORE ANCIENT THAN ZOROASTRIANISM:

Zoroastrianism is generally recognized to be...
one of the oldest monotheistic religions in the world. However, there is a little-known religion – Habze – native to the area where Zoroastrianism evolved (Circassia) which may be older than Zoroastrianism! This original religion of the Circassians is a philosophical and religious system promoting personal values and the relationship of an individual to others, to the world around the individual, and to a 'Higher Mind.' In essence, it represents monotheism with a much-defined system of worshipping a single supreme deity: Theshxwe (the Supreme God), sometimes shortened to THA. If you want to know more about this religion, please contact the editor for a 3 page summary of Habze beliefs and rituals at: andrewrooke@hotmail.com and/or there is a detailed account of this religion by Amjad Jaimoukha: Circassian religion and beliefs: a descriptive account (2009) at: https://www.circassianworld.com/pdf/Circassian_Religion.pdf

RITUALS AND PRIESTHOOD:
The is no requirement to congregate in groups for worship besides their own homes; but there are Fire Temples, used widely for public worship. These Temples were introduced long after the religion started and feature a central altar with an eternal fire representing the Asha or the force of Goodness. The Fire Temple is not like a church for ceremonies at stated times but rather like a shrine which the individual lay person may approach at any time. Prayers are said only by priests who must be males and are allowed to be married and raise families. Practicing priests wear only white and there is no central governing body, just local hierarchies.

There are three levels of priests: Ervad: the lowest level who can only work in the outer courtyard; Mobed: the intermediate level, who perform greater rituals in the fire temples; and Dastur: who have expert knowledge of The Avesta, perform any ritual, are the administrators and religious leaders managing the law and code of the fire temples. Every Zoroastrian child is initiated into the duties of the religion before puberty in a ceremony called Navjote, or, 'New Birth,' all Zoroastrians from then on wear two items of clothing - a white undershirt called the Sudreth, and a hollow woven wool cord called the Kusti, which is wound three times around the waist. Disposal of the dead is by exposure to scavenging birds on the Dakhma (Tower of Silence) as they believe a dead body is possessed by evil and that continued contact with humans, their homes, or holy items such as fire must be avoided. On the third and fourth days after death, prayers are offered for the safe passage of the soul over the Chinvar Bridge, to face judgement for the actions done during life on the earth. There are two holidays: Naw-Ruz: new year's celebration on March 21st and Yalda: celebrated on the Winter Solstice December 21st when the long nights (evil) are conquered by the return of long days (Good). Their holiest city is Yazd in Iran and pilgrimages to this city and its fire temples are undertaken.

INFLUENCE ON OTHER RELIGIONS:
Zoroastrianism has had a profound influence on the three most important monotheistic religions of the modern world: Judaism, Christianity and Islam – but the evidence remains fragmentary and circumstantial rather than proved conclusively. They all believe in a Single God; a Dualistic Universe; and a Final Judgement Day. The notion of Satan as God's rival, the notion of life after death, and the sequence of world ages and a final judgement and redemption are
teachings that seem to have been elaborated in Judaism only after the Archaeminid Persian Empire (Zoroastian) conquered Israel. Prayer in the fire temple 5 times per day looks very much like the prayer pattern of Islam, called the Salat. The Kusti, or sacred thread, is reminiscent of the thread worn by upper-caste Hindus. The Hebrews were held captive in Babylon around 600 B.C., the time when Zoroaster’s influence began to spread. We know that this exile marked a point of rupture in Israel’s political life, but this rupture was paralleled by a complete religious reformation. New concepts were emerging in the Hebrew tradition. The idea of a Messiah whose arrival would announce the end of time had entered Jewish thought, which until that time remained quite vague about any hypothetical savior. The figure of the Hebrew Shatam, very confused in its formulation, began to become more explicit and borrowed the features of the Mazdean Ahriman. Angelology and demonology made their first appearance in sacred texts, and in what had been an extremely complicated and formal religious ritual a simplification took place, with the ritual taking on more logical meanings. In short, the Jews’ captivity in Babylon, thanks to the contacts they had with other traditions, especially that of the Mazdeans, allowed the refinement of Hebrew thought and the development of a mysticism that appears to have been completely lacking earlier.

ZOROASTRIANISM IN DECLINE:
Zoroastrianism has about 200,000 followers throughout the world now but is rapidly declining, for example, Zoroastrian schools in India note an approximately 10% decline in numbers each decade. Reasons for this include:

- Persecution by Muslim fundamentalists in Iran;
- Zoroastrians do not accept converts aside from their own children who pass the Navjote ceremony;
- Zoroastrians can only marry other Zoroastrians so this means that many marry outside the religion and convert to the religion of their partner.

Zoroastrianism was one of the first monotheistic religions but is unlikely to last another thousand years of present trends continue. The Favahar, the most prominent symbol representing the life of a Zoroastrian.

“... Universal Brotherhood is impossible without Love and Charity. And these must be universal, not merely particular or special. It is the fulfilling of the Law. It is solely this Universal Love that moves the Masters of Light to give the world any aid in high ethics and philosophy ... being full of Love for the poor orphan Humanity, they desire us to grow where They are. Should we not in our humble way ... imitate this noble example to the limit of our ability and opportunity?”

– William Q. Judge.
THE POWER OF LOVE

– James Feinstein.

Oh peace, gentle, yet powerful love, It’s you who binds the trees with the Stars, the young with the old, Man with His neighbour – and all of humanity into one.

We are truly one great race of people living Together with love’s expanding potential Stirring in our growing hearts and souls.

For love is the greatest of powers, Knowing no boundaries; love is stronger Than the strongest hate, gently soothing Our sorrows, healing our deepest wounds, And clearing our blinded vision – until we Let ill feelings melt into springs of Love’s purified water.

Love is the rain nourishing the land, Cleansing the heart from within, washing Away the dried tears of sad cheeks of Humanity’s misfortune.

Great loving souls are like a lush harvest; They nourish the world with their pure Thoughts and kindly actions towards all beings Great and small. Their hearts have opened Like the spring flower in the dead of winter Offering warmth and compassion to a freezing World.

Blossom, Oh love, awaken the hearts of Our brothers and sisters in all lands Across this great earth. Let us begin to Soften into kinder more loving souls and Shine with compassion for the future of all Mankind.

– Krishna Das.

How do I define Love? Love is what lasts 24 hours a day, every day. In other words, Love is what we truly are. It’s our true nature. It’s my true nature, it’s your true nature. But we have forgotten how to look for that. How to remember how to look, or even, where to look for it. Love doesn’t come from somewhere else to us. We don’t get it from somewhere else...Love is our true nature, the Self, Buddha Nature, the One, that’s what lives within us, what we truly are. We have to find it. We have to uncover it, and that’s what our spiritual practice (whatever that means for us individually) is all about.

– Krishna Das.
THE THREE FUNDAMENTAL PROPOSITIONS OF THE SECRET DOCTRINE


“"The study of The Secret Doctrine proves unprofitable unless the student sees at his own stage of evolution, in his own life, in the activity of his own complex nature, the unity which is basic from which differentiation springs and on which diversity manifests.

“Thus, unless a serious attempt is made by the student to see the activity of the Three Fundamentals in the function and the process of his own individual life, they must remain mysterious and confusing and fail to inspire him to better life or nobler labours.”

- B. P. Wadia, Studies in The Secret Doctrine, p.104-105

Madame H. P. Blavatsky commences her momentous work, The Secret Doctrine, with three elementary propositions. These are, essentially, a synopsis of the entire work, in that they contain the core principles which the remainder of the work could be considered a detailed commentary upon. As such, these propositions are the epitome of Esoteric Philosophy – being necessarily abstract and oftentimes only partially understood, and at others, entirely misconstrued. As students of Theosophy, it is necessary to form a clear conception of these fundamental tenets in order to set a firm foundation for further Theosophical study.

THE FIRST PROPOSITION: The first is that of an Omnipresent, Eternal, Boundless, and Immutable Principle – Parabrahm – on which all speculation is impossible, since it transcends the power of human conception. Being necessarily beyond the reach of thought, this Principle can only be spoken of by negation, such as by the Vedic method of Neti Neti (“not this, not that”), in which is the Absolute is
seen to transcend the dualities and differentiations of existence, whilst yet being the root and cause of all. It is from this that we originally emerged into being, and to this that, through the cosmic process of seemingly infinite eons, we will ultimately return. From this Boundless Principle – Parabrahm – we derive our thoughts and consciousness, our ability to influence and create our reality. It is important for us because it is us, at the most fundamental level, being the root of everything we are.

THE SECOND PROPOSITION:
The second proposition declares the Universe to be a playground of eternal and incessant periodicity, in which countless universes come into and fade from existence. These innumerable worlds HPB calls the “sparks of eternity”; these existing, in the cosmic scheme, for a mere moment in the duration of the Days and Nights of Brahma. This law is universal in its application. It applies equally to the microcosmic and the macrocosm planes. It is through this principle of periodicity that the One Life functions in the world of manifested form, and from which the rhythms of day and night, life and death, sleeping and waking – the universal ebbs and flows of life – pass through their recurrent cycles. This is the most apparent of the fundamental propositions in that it is easily observable and can be recognised from a consideration of any aspect of life, from our daily routines to the wheel of the seasons. In its fundamental essence, the Universe is, then, the cyclic manifestation of the Boundless Principle – Parabrahm. This principle of periodicity therefore extends to all levels of our existence – and beyond. It is an essential aspect of the maya or “illusion” of things in the manifested world, constituting the temporality of Manvantaric life. It is intrinsically related to the concept of Duration – this being the root of time and action. In itself, duration is changeless, but is the cause of all change, both observed and unobserved. Because this proposition operates along orderly lines in accordance with the universality of its application, it governs all occurrences of change – from the natural cycles of our individual lives to the rise and fall of empires and religions. Reincarnation is one result of this periodical law. We know from the study of Theosophy that there is no true death in the fundamental sense of the word. Every such occurrence of “death” is merely the door to a new existence, a fresh beginning in which the garments of a former life and cast away in favour of some newer and better suited to the step along the journey of our pilgrimage. Life is itself such an unending process of new beginnings.
THE THIRD PROPOSITION:
Thirldy, the postulation that the Universe is, in fact, an immense and total WHOLE – a single Organism in which the many varied parts are but as atoms of a greater body. This third fundamental proposition informs us of the unity of Man and Cosmos; of the non-difference between the Universe and all that resides within it. It is this last proposition that brings us to an awareness of the grand scope of Theosophical philosophy through the cosmic hierarchies that emerged during the Ideation of the Universe from potential to actualised form. The Universe, then, while being fundamentally ONE and singular, consists of gradations or stages of evolutionary beings, of a vast variety of form, through which the One Life manifests for the purpose of aiding the development of the whole. Each of these myriad forms is therefore intrinsically interrelated, coexisting and coworking towards the same object and end.

Like the second, the third proposition provides a foundation for the process of reincarnation, through reference to the “obligatory pilgrimage of every soul through the cycle of incarnation or necessity”. This relates also to the concept of Karma, in that progress throughout this pilgrimage is dependent upon our own “self-induced and self-devised effort”, rather than on the whims of fate or chance. We discover, in a reflection of this third principle, that we are journeying together along this toilsome path of evolution. We may, along the way, encounter experiences or lessons that are personal, individual, and unique, and yet the journey itself is one shared by all, regardless of whether they be further along or further behind our own position on the path. By recognizing the truth of this third proposition on a personal level, we free ourselves from the mistaken notion of our lonely, separated, and temporal existence. We become, rather than the meek and helpless objects of cosmic change, instead the very architects and forces of such motion; participants in the evolutionary process who work together in unity to build a better world. We are each of us sparks of the Central Sun – eternal in our essence, and infinite in our potential.

As B. P. Wadia writes in his Studies in The Secret Doctrine: “Within our own bodies, in our own being, work the laws which The Secret Doctrine teaches in the Three Fundamental Propositions.” Thus, they apply not only on the grand cosmic scale of the Universe and the hierarchies above, but equally on the level of our personal lives. This is one of the greatest beauties of Theosophy, that it is applicable to every aspect of life. It is up to us to make that Wisdom practical.

– Luke Michael Ironside, Brazil.
PHOTOGRAPHING TUTANKHAMUN: Archaeology, Ancient Egypt and The Archive
Reviewed by Nina Mazurek.

Any book with Tutankhamun’s name in the title and with his face on the cover is bound to be of interest to enthusiasts of Ancient Egypt. This unassuming book has a lot to offer! Titles that include the word, "Archive", may conjure up images of dusty shelves densely packed with fading folders, but this book lifts the dust of the ages of any archival material connected with Tutankhamun.

This is not a “spiritual” or "metaphysical" book about the Boy King. It is a very hands-on, practical-aspects-of-the-dig and digs photo-documenting, the behind-the-scenes role of the archivists, and the politics-at-the-time kind of book. It is nevertheless fascinating and also very grounding for the spiritual seeker and for all kinds of Egyptomania touched readers (especially the ones with a romanticized view of archaeology - a reality check!). The way the book is written - keeps one continuously interested and wanting more of the less known details revealed on each densely printed page with a very small font. Do not let this small print put you off!

The reader becomes a ‘fly on the wall’ in a burial chamber/ or on the cliff near the tomb entrance, while Howard Carter (The Archaeologist) and Harry Burton (The Photographer) preside over the team of mostly anonymous Egyptian Helpers, who did the work on the dig in 35 - 48 deg. C temperatures daily. You see how Burton’s beautiful photographs of the tomb artifacts were methodically set up and lit, to best reveal the treasures of the Tomb to the World. You share his lighting problems and how he resolved them while operating in a confined space of the tomb. You can appreciate his great aesthetic sense thanks to which he produced not only photo documentation of the iconic artifacts but also
masterful work-of-art photographs, which became iconic in themselves. These photographs were mostly in black and white, but some were hand-tinted by Carter before being dispatched to London and to New York. (all the papers there, in France and in Egypt, and some of the illustrators are named). The papers carried colour inserts only in the last two years of documenting the tomb after Harry Burton experimented with colour prints - with Polaroid (unsuccessfully) and successfully with Autochrome. The 10 years of documenting the discovery are chronicled in detail and supported by a chronological chart - revealing that only a few months of every (but one) year were the "dig season" in 1923-1933. No wonder it took so long! (there were 3000 priceless objects to document)

This archaeological expedition (and the other ones happening at the same time on the other sites in Egypt) are viewed by the author as a way British / or white colonialism has further asserted its hold on this part of the then British Empire. The progress of Egypt's independence movement (triggered by the discovery of The Tomb) is documented in an historic context.

The previously undervalued and anonymous role of archives and archivists in the process of documenting the discoveries is given a fair review and allocated an important link in the chain of dependence between the discovery/ role of archaeologist/ of dig photographer/ and of mostly unnamed Helpers from amongst Egyptians: headmen, "camera boys", porters/ bearers and carpenters. Their multiple functions and hard work in dusty conditions of merciless desert heat is vividly pictured, aided by Harry Burton's superb photographs - only a few showing the Egyptian team members at work and only one with a posed photo of the three headmen, and of the three porters. We do learn their names quoted in Carter's journals and in his first two books on The Tomb's discovery.

The book depicts the worldwide excitement generated by the discovery, and how World War 1 brutally quashed it. The
The resurgence of the interest in the tomb is shown as a result of Tutankhamun exhibitions in the US and in Europe (the UK and France). The timing and contents of each exhibition are chronicled in detail.

Included in the book are sixty selected black and white Harry Burton's photographs, with the circumstances surrounding each one. King Tut aficionados, can be there, while "wonderful things" are revealed, pictured, repaired, conserved, and transported one by one under guard to a Government barge to take them to the Cairo Museum of Antiquities. We learn, that at first, Carter attempted to take the photos by himself photographing the seal on the tomb's first door. In this photo (included in the book) the seal's hieroglyphs are illegible due to inadequate lighting. He then enlisted Harry Burton's help. The Egyptian Government provided a generator for the lighting of the tomb.

The configuration of the tomb is detailed in sequence as it was explored. After the debris and sand were excavated, sixteen steps led down to a sealed plaster door. The door opened onto a short sloping corridor filled with limestone chips to the ceiling (this was done after the first and only attempt to rob the tomb in antiquity, thief's scarf with stolen rings left behind). At the end of the corridor was a second sealed plaster door. It opened onto the Antechamber with a "glint of gold everywhere"... From there two rooms could be accessed: one through a small opening to the left (the Annexe) and another behind a sealed plaster door flanked by two life-size royal statues - The Burial Chamber. From the Burial Chamber, an opening led to The Treasury.

Harry Burton was a photographer for New York Metropolitan Art Museum on another dig and was "loaned" to Carter. The collaboration continued for ten years thanks to Burton's cheerful attitude and peaceful, amicable nature. It is mentioned, that Carter was not always easy to work with because of his moodiness, stubbornness, and, at times, temper.

As it was standard practice in 19th and early 20th Century archaeology, (with photography used as a documenting medium, by then, for over 30 years), Carter kept a meticulous list of photographed objects. Each object had its own card with a number and corresponding copy of the photograph attached, with notes and a sketch made by him, often in colour.

According to Christine Riggs's research, Harry Burton produced 3,400 negatives (most of them on glass plates in full size 24x18 cm or half of this size) On the busiest day, he was able to take up to 50 photographs and to develop the negatives on-site to assess, if they were up to his high standards. The copies were made by him at Carter House, or later, at the better equipped Metropolitan House, away from the dusty site, and despatched as soon as possible to New York Museum of Art and from there to US papers. Carter sent the photos to London papers (following the agreement with Lord Carnarvon, but queried by the Department of Antiquities). The photos would take two weeks to arrive by sea. The Egyptians and Egyptian papers were the last to receive the photos - second-hand via overseas newspapers. We are given insights into various machinations and bureaucratic wrangling happening behind the scenes using King Tut as a bargaining chip. The details are fascinating and keep the reader in suspense all the time.

The book shows Harry Burton's work in all its clarity and thoroughness. He took three kinds of photographs:
shots on-site - in situ, studio photographs of items from multiple angles, sequential photos (as the objects were emptied or unwrapped), views of works in the tomb (some staged) - most showing mundane operations like packing. Photography was by then one of the most mundane on-site activities, which required the cooperation of all team members. But only Burton’s photos became the most famous archaeological images ever taken.

To give a better understanding of the flow of site activities the book outlines the function of spaces on the site:

- **Tomb of Tutankhamun** (known as KV62) - was in the midpoint of the Valley, closest to KV55.
- **Tomb of Seti 2 (KV15)** - "lab" tomb given by Services Dep. (later Antiquities Dep.) to the team as a storeroom and conservation lab, it was at the furthest end of the Valley.
- **A small tomb (KV55)** which Burton used as an on-site darkroom (how he set it up and used is a story in itself).
- **Another empty tomb (KV4)** known as the "lunch tomb", where the team took meals, kept spare equipment, stored their initial finds before KV15 was ready.
- **The low retaining wall** was built around the subterranean entrance to the KV62 to keep tourists out.
- **A large tent and a small wooden shelter** were added to provide shade for the armed soldiers and antiquities guards who were always on duty.

We learn, how Tuesday became a day for visitors with a nod from the Services Ministry (it was a local market day, so there was no work on the dig site). The general public (up to 40) was admitted by application. Carter was their guide, politicians and military figures were photographed and photos published in the papers.

We are also told that the number of Egyptian employed on-site fluctuated too. At the beginning of every season, the excavation of the filled-up site took place - to access the entrance to the tomb. This required up to 100 boys and men from the local villages to accomplish the task. Afterward, there was a need for six workers daily to help on-site, three of them to carry precious objects to KV15. There were also carpenters to build the contraptions to lift the heavy objects like the lid of the sarcophagus. At the end of each season, 50 men were needed to haul heavy crates to the barge bound for Cairo Museum. To backfill the tomb afterward 100 men were needed again.

The team of English/US specialists employed on-site fluctuated too. The book explains their roles:

- **Howard Carter** was there daily supervising, cataloging, and sketching.
- **Harry Burton** worked on most days after lunch (earlier...
in the day he was at the New York Museum of Art digs).
• Arthur Callender, a retired engineer, designed hoist and tackle to dismantle the shrines and rise sarcophagus lid.
• Arthur Mace, an Archaeologist, worked with fragile objects from the tomb cleaning/repairing/conserving them.
• Walter Hauser and Linlsley Foote - architects "loaned" by the New York Museum of Art - drew tomb plans Alfred Lucas, a chemist - analyzed the fragrances.
• Percy E. Newbey, an architect and ancient botany specialist and Elsie Newbey, a specialist in ancient textiles (Percy’s wife).

Only Burton and Lucas lasted all seasons, while others left after one or two seasons for various reasons or when conflicts arose. The process of opening each of the King’s coffins is described with the difficulties faced by the archaeologists when they attempted to free the golden mask stuck firmly with ancient resins. The sad truth about having to detach the King’s head is revealed and the poignant four photos of The Head are enclosed. The moment of unwrapping (or rather of the showing of The Mummy to the World) is described and captured in the Harry Burton "official" photograph included in the book. We learn about the political implications of who was there and why to witness the event. There is also a discussion on how the race/races were viewed by the archaeologists at the time.

The book draws parallels between the CVs of Carter and Burton. Both born in England, 60 km apart, and a few months apart, each from a family of 11 children, both without formal education, artistically talented self-made men, whose paths have crossed in Egypt. Each had learned on the earlier jobs and excelled in their line of work there. Sadly, both died prematurely a few months apart in their early 60’s.

The whole history of Egyptian archaeological explorations "before Tutankhamun Discovery" is also outlined. The main figures of Westerners who dominated it, and their role and contribution, are described in detail. The political developments, changes to Egyptian authority dealing with the management of
excavations, their power over permits required each season for any excavation are chronicled as well. The unease and continuous discontent of Egyptian Governments at the Westerners announcing main archaeological discoveries in Egypt to the World are sensitively signalled. The existence of the two collections of Burton photographs (each complete, but not identical) is explained. One in Metropolitan Art Museum and another in Griffith Institute in Oxford. Each collection was made complete by cooperative efforts of each institution's female archivists and the exchanges of duplicates which they organized. They and subsequent and contemporary archivists are named and their contribution described (with observation, that contemporary male archivists are allocated higher status and higher salaries). The meaning of "duplicate" as perceived by Carter and Burton is explained (a picture of the same object at a different angle or from a different point). The complicated double numbering system used by Carter on original glass plates of the photos is dealt with and cross-referenced with his lists of objects and with the original number attached to each object before being photographed. We can only admire this aspect of a grass-roots level, meticulous, and minute-detailed work.

The world perceives Carter as the hero of Tutankhamun's discovery. This book presents a balanced view of other previously unacknowledged or undervalued contributors, collaborators, and influencers, "the unsung heroes" who made Carter's feat possible and of those who continue to preserve it for future generations.

Christina Riggs's brilliance is in her broad multidisciplinary research and in her ability to present the results of it in the most engaging way. The book is a unique resource for specialists from the disciplines she drew upon, and, at the same time, a sumptuous treasure trove for the world's readership of little-known valuable information related to the discovery of Tutankhamun's tomb.

– reviewed by Nina Mazurek, Melbourne, Australia.

**THE MAHATMA LETTERS: 2nd and Revised Edition:**
Theosophical University Press, the publishing arm of our Theosophical Society, has just announced a new Second & Revised Edition of The Mahatma Letters to A. P. Sinnett, transcribed and compiled by A. Trevor Barker. It is verbatim, page-for-page, with our current Second Edition, but corrects transcription errors; it also adds a chronological key, as well as a second Appendix containing:
1. First Letter of K.H. to A. O. Hume;
2. View of the Chohan on the T.S.;
3. Cosmological Notes (originally reproduced in Appendix II of The Letters of H. P. Blavatsky to A. P. Sinnett);
4. A. O. Hume's Reply to K.H.'s First Letter (full text of Letter 99);
5. The Writing of The Mahatma Letters by A. Trevor Barker;
6. Foreign Words and Phrases;
7. Chronological Order.

A PDF eBook version is now online (copy with full margins attached), and a soft-cover print version is also available from TUP online or all the major online booksellers. Because the chronological order of the Mahatma Letters has been revised, we are discontinuing publication of Margaret Conger's Combined Chronology. However, her Preface, Introduction, and Explanatory Notes, as well as Grace F. Knoche's Foreword are incorporated in the online html versions of both The Mahatma Letters (ML) and The Letters of H. P. Blavatsky to A. P. Sinnett (BL). Each version also links MLs and BLs in combined chronological order, although work is in progress to synchronize the Blavatsky Letters to the new Mahatma Letters chronology.

– Will Thackara, Theosophical University Press, Pasadena, USA.
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