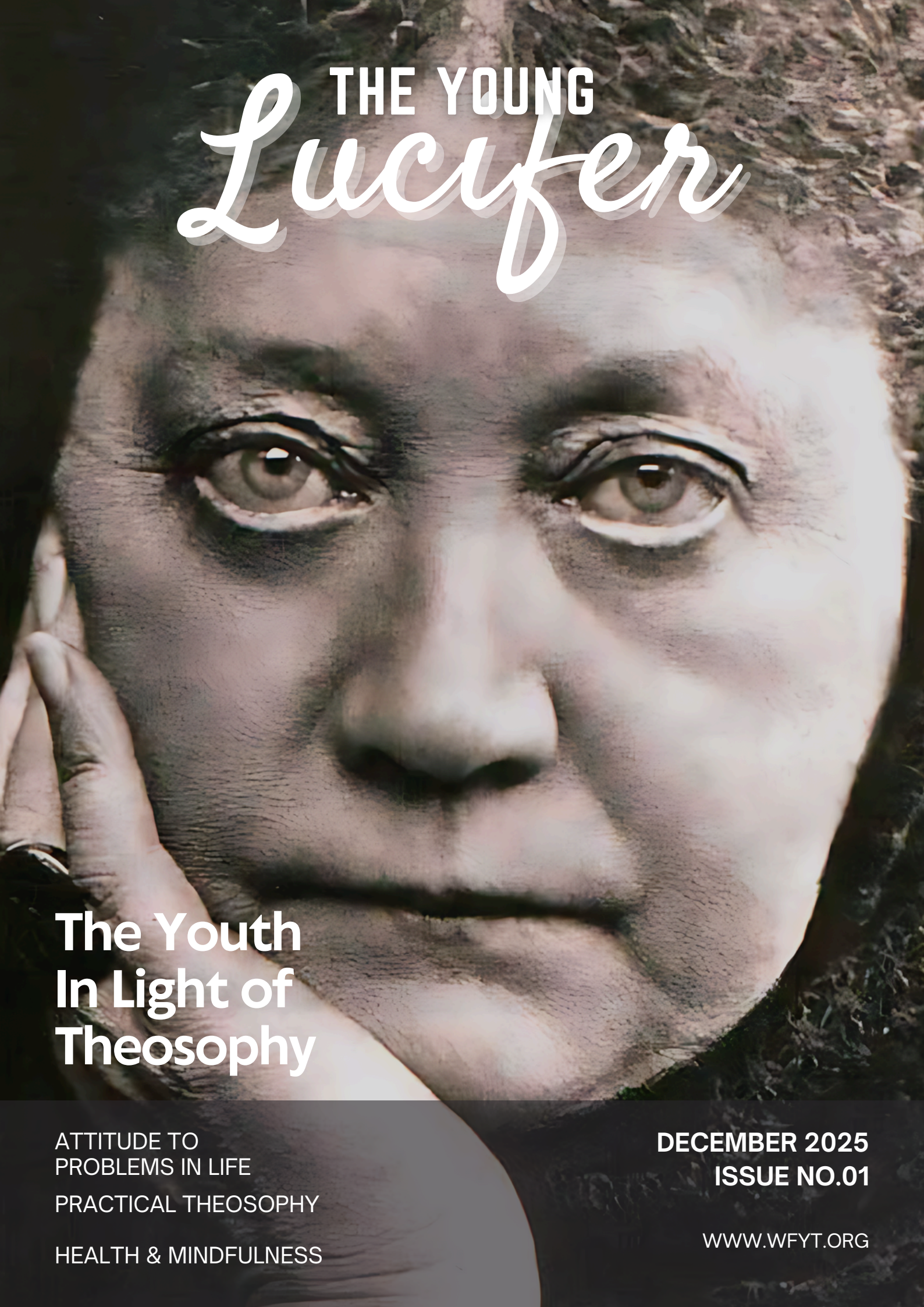




THE YOUNG *Lucifer*

The Youth In Light of Theosophy

ATTITUDE TO
PROBLEMS IN LIFE

PRACTICAL THEOSOPHY

HEALTH & MINDFULNESS

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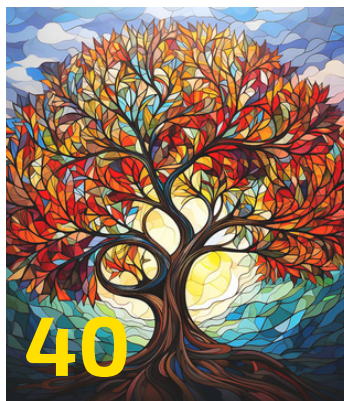
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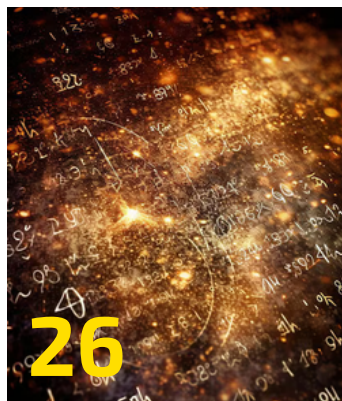


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why THE YOUNG LUCIFER?



BY EDITORIAL COMMITTEE

Paraphrasing what H. P. Blavatsky pointed years ago, the name or title of a journal indicates, in some way, the invisible seed grain, which will grow "to be an all-covering tree" on whose fruits the nature of the results produced by that object, must depend. These were her words in the first issue of the very first theosophical magazine "**Lucifer**" published in September 1887.

Whilst this is not the first magazine in the history of the theosophical youth movement, The Young Lucifer is a renewed attempt to give a voice to the revived movement of young theosophists that, since 2020, has seen its renaissance in current times. So, in a way, this title pays homage to that very first theosophical magazine, as well as evoking the powerful hidden meaning of the figure of Lucifer, so misunderstood and misinterpreted by many traditions.

As a community of seekers on the quest of life, we are invited to unveil the deeper occult meanings of each and every component of our reality. Words and names are powerful symbols, and Lucifer is no exception. When we look deeper into its meaning, we find that the figure of Lucifer represents the Light-Bearer (Luciferus in Latin).

An esoteric significance pointed by The Secret Doctrine states that Lucifer represents the Mānasaputras that endowed the Third Root Race with intelligence (the mind principle), thus, opening humanity's eyes. Without this quickening spirit, or human Mind or soul, there would be no difference between human and beast (SD II:513).

LUCIFER IS SAID TO BE THE MORNING STAR (VENUS)...

...equivalent to the Greek Eosphoros, the name of the pure, pale herald of daylight. It was associated with other mythic figures such as Christ and Prometheus, as the ones who brought light to humanity. Certainly, any theosophical magazine should represent an avenue to unveil the intricacies of existence and bring some light to the reader's consciousness – ours should be no exception.

The illustration on the cover of the original Lucifer magazine, edited by H. P. B. and Mabel Collins, depicted a brilliant youth holding aloft a blazing star that they are bringing to Earth. That figure of more than a century ago, could be the young figure of any of the members of our youth movement today; the readers and the contributors of The Young Lucifer.

*With that name; **The Young Lucifer** undertakes the dharma of providing the soil to spread and grow those invisible seed grains, which will blossom “to be an all-covering tree”. A good way to start on the path of contributing a ray of light to our present world, is by using **the light of theosophy to help to better understand the daily life struggles of today's youth.***

CATALINA ISAZA CANTOR on behalf of the Editorial Committee



A MESSAGE FROM **TIM BOYD** TS INTERNATIONAL PRESIDENT

I was fortunate to encounter and respond to the Ageless Wisdom at a young age -19 years old. Doubly fortunate because I participated in forming a community of people at my stage of life who had found and were moved by the Theosophical Society and what it had to offer. At that relatively young age it was clear to me that I needed to connect myself to this Wisdom tradition. With that realization a process began - a growing commitment to a seemingly long and often winding road filled with challenges and adventures. It has not stopped to this day.

Every life has struggles, but the nature of those struggles changes as we move through life's cycles. As a young person I had a teacher we called "The Old Man" who would sometimes say "I know what it means to have been your age, but you don't know what it means to be my age." The statement was undeniable, but still didn't give me a sense of what lay ahead - the future we were walking toward.

The value of community cannot be overstated. The first and most important object of the TS is the formation of a nucleus of the Universal Brotherhood of Humanity - a community of consciousness imbued with an awareness of Oneness. An early recognition is that genuine commitment to a spiritual path, at this time in the world, also commits one to going against the flow of popular thought and opinion. As an individual this requires strength, persistence, and focus. It's all too easy to become distracted and fall back asleep. Being with like-minded friends and coworkers has a way of helping us see these moments as they occur. They reflect us back to ourselves. In Buddhism it's named Sangha - the community of those committed to spiritual teachings and practice. There is an expression that "Good judgment comes from experience, and a lot of that experience comes from bad judgment". It is a fact that if you are trying to accomplish anything of value, you will fail. Not permanently, but repeatedly we fail to grasp that which is beyond our reach, but we keep reaching. For too many the message they walk away with is a fear of failure that overcomes the urge to try. The TS, the spiritual life itself, is an experiment. We must learn to be generous with ourselves in our success and failure, accomplishment and mistakes.

I can't say numerically that there are more young Theosophists now than at previous times. Maybe the numbers are rising. Maybe not. What is important is the ageless fact that strength and power flow from unity. To the extent that members of the WFYT work together, your effect on the TS and the world will make itself known. There is a need. Let yourself respond.



The Light We Look for is Already Inside Us

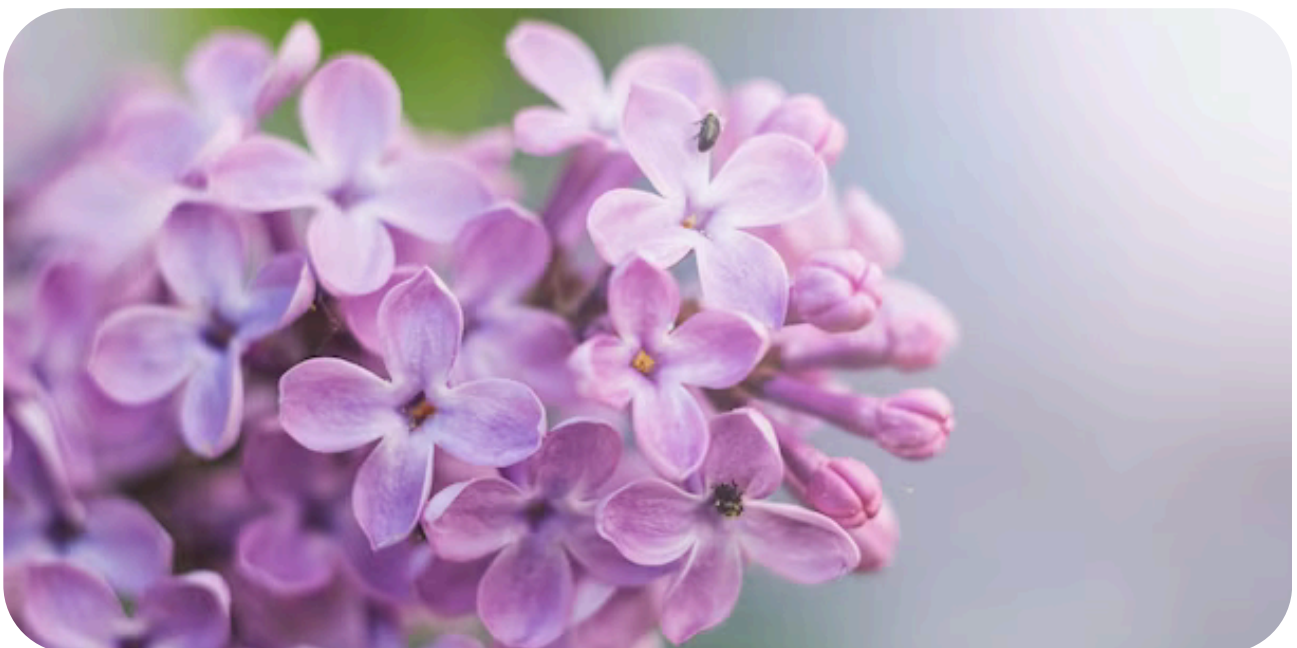
BY CLOVER WU TS - SINGAPORE

I was out clubbing with friends on a Wednesday night when I embarrassed myself in front of my crush. Having turned eighteen that year, I felt like it was time I tried experiencing what it meant to be young, wild and free, even though I was still very much awkward and insecure. I had been hanging out with some friends at my place, riding on the high of the fun I was having, when the boy I had a crush on called to say he was going clubbing, and asked if we wanted to join. I was so eager to hang out with him that I jumped at the opportunity, feeling confident that I could impress him and get closer to him. I was being pulled along by my emotions, which urged me to drink even though I usually didn't, and made me feel doubtful I was worthy of him. I became both overly eager to please and doubtful of myself, which made me speak awkwardly and try to act like someone else. He wasn't interested, of course, and we grew apart after that, even though we were good friends before. That memory doesn't affect me anymore, but it used to both make me cringe and wring my heart whenever it flashed across my mind.

No matter who we are or where we are from, a walk down memory lane into our teens and twenties can easily make us cringe over embarrassing moments. Some of these memories can sting with regret. It is a struggle to make sense of ourselves and our lives, and to make genuine connections whilst being under the mercy of the desires of our lower nature or personality, with their ups and downs. I also have memories of feeling like anything is possible and of dreaming big, but these potentialities were suppressed under the pressures of growing up. Now that I'm in my early thirties, I look back on the stages of my youth with more clarity; understanding how the struggles I have gone through have made me who I am today, and empowered me to truly begin living my youth. Theosophy has been instrumental in expanding my narrow perspective and in turning me more firmly towards the light within, without which I wouldn't have been able to gain that understanding.

Through the wisdom of Theosophy, the youth can discover that everyone is so much more than their personality, and be encouraged to let their enthusiasm and idealism, the unique qualities of youth, shine through.

This can help them face their struggles with greater optimism and courage. For the youth, the intensity of fluctuating emotions and unruly thoughts makes it hard to find security and stability in one's self-identity, and it's easy to get swept into moods by those thoughts and emotions when one is so inextricably identified with them. Our attitude about ourselves can go from extremely confident to extremely self-conscious, from feeling beautiful to feeling ugly; and all it takes is an off-hand remark from others or a personal mistake, which shows two things - how unstable our self-identity is and how much impact external opinion has on destabilizing and reshaping it.



The fragment of our Spiritual Self that is encased in our personality can be very weak and un-awakened in youth, and therefore the only anchoring sense of self is our personality, which shifts too easily with external change. By identifying with the desires of the personality, which are often intense and fleeting, we end up feeling hollow and lost when they're gone or when these desires don't come to fruition. A strong desire to possess something like the latest electronic device, to be part of a social group, or even something like academic achievement can leave us questioning who we are without it. Furthermore, the determination and enthusiasm to achieve a goal can often be derailed by the desires of the lower nature for instant gratification. ***When this happens repeatedly, it breeds self-doubt and disappointment in ourselves.***

In youth, self-identity is entwined with self-image, and self-image is heavily dependent on how we are seen by others. It's no wonder that for many youths, how well we fit into social groups largely determines our self-worth. Our personality thrives on attention and recognition, as the more separate and special it feels the more pleasure it gains, which gives us the illusion of happiness. There is a common preoccupation among the youth with fitting in, being popular and hanging out with popular people to be seen in a socially respectable way. When I was younger, I kept trying to mold my personality to fit that of the 'popular girl' – pretty, confident, humorous, dating a senior, and the list goes on.

I only felt secure and good about myself when my personality was validated by social standards, and when I had a group I belonged to.

The ideal self we are searching for as youths is illusory, but it reflects our inner need for a sense of self, and to be loved.

Even though selfish intentions like finding a sense of security and belonging do get in the way of our efforts to make friends, making genuine social connections is especially important for the youth. The yearning for meaningful connections might feel different for everyone, but the yearning is there regardless.

Even if in some people this yearning can feel dim, it's a sign of an inner need for union with the life within others. Because although the fragment of our spiritual self is deeply enmeshed in the lower bodies, it seeks union with the spiritual self in others because of our inherent oneness.

This is expressed and reflected in our need to be recognized and understood, the bonds we want to make, and the sense of belonging we search for in ourselves and in others. In my teens, I wish I was aware enough to show more appreciation to my friends and I wish I had worked harder at understanding them on deeper levels, rather than worrying about what they thought of me and how I could also fit into the popular group.

When I look back, I realize just how much my bond with these friends meant to me and how grateful I am for them.

Social media has given us new ways of understanding the struggle of self-identity and connecting meaningfully among the youths, especially the Gen Z's, some of whom have grown up with social media. It can be hard to connect meaningfully as FOMO (fear of missing out) creates a fear of losing connection with our social world, which creates the pressure to maintain these social connections in sometimes superficial and even obsessive ways, which often involves being untrue to ourselves. It lowers self-esteem – scrolling through a feed of successful friends and celebrities of the same age can diminish self-worth, making us think we should be someone better, doing something better with our lives. It increases the anxiety to be part of a world of so-called success to feel a greater sense of self-worth.

However, I have noticed a growing trend on social media of young content creators advocating self-love and genuineness which goes against the social norms of being an 'attractive' person, being 'popular', or having a 'successful' life. Some young YouTuber's in their early twenties are well-loved by simply being themselves, loving themselves just the way they are, and having only a few genuine people in their lives. It's comforting watching such content because they're normalizing being comfortable 'missing out' and seeking happiness from inner resources. FOMO is a symptom of being young today so it can't be eradicated completely from the lives of most people, but these examples remind us that we can choose to rise above it and be happier for that.

The qualities of youth can be strengthened and illuminated more resplendently if youths are guided to discover what's true in themselves and in life beyond the personality and its self-centered pursuits, and that the journey of life is ultimately an optimistic one.

George Arundale says in his book 'Spirit of Youth' that:

"Youth is the time for the enthusiasm that makes everything desirable seem delightfully possible."

Youth is indeed a time of enthusiasm, idealism, and freshness, but these unique qualities of youth are buried under the pressures of society and the pursuits of the personality.

Adopting the Theosophical view can help lift them above their struggles and free them to express the youth within. Failure in school and in their social life would not feel so stressful if they could understand that no effort is ever wasted, no error irretrievable.

Circumstances and regretful situations would not feel like dead ends if they could see life from a karmic perspective – that we are the masters of our own destiny and suffering is meant for us to learn and grow.

Making meaningful connections and developing a sense of self-worth would be less daunting if they were assured by the understanding **that all life is essentially one and that this Divine Life is expressing Itself through the limitations of our personality.**

I see many of my young Theosophist friends living with this optimistic approach, mostly in their twenties, thirties and forties; and their youthful qualities and energy is so inspiring. The enthusiasm inherent in their age finds its release through wisdom rooted in eternal truths. It can be harder for teenagers and youths going into adulthood, however, as they're more affected by emotional and physical desires and they're not grown up enough to be free to make their own decisions about their lives. Therefore, it might be harder for them to internalize and apply the wisdom in their lives. But the spiritual knowledge and understanding within them will unfold and give them hope and courage in their times of need.

If I had got to know Theosophy earlier in my youth, I feel I would have been more confident and courageous in the face of my struggles with low self-esteem, making social connections, and working towards my dreams. I look back in awe of my younger self for having overcome everything, even without a guiding light from outside at times.

The light within me, dim as it could be at times, was always trying to lift me out of despair and keep me going. It was the true, good, and beautiful from others, and from within myself, that somehow, against all odds, managed to convince my weakened spirit time and time again that light will triumph over darkness.

Some youths, however, may not be able to find enough strength within them to carry on. If adults could be more understanding towards the youth, if they could lower their heavy expectations and guide them with spiritual wisdom to see life from a higher perspective, many more of these youths might still be alive today, sharing their light that was extinguished too soon. What we had to work through as teenagers can be disorienting, confusing, and even painful at times. But without that, we wouldn't be who we are now in the golden years of our youth, enjoying the fruits of our labor.

If I could go back in time, I'd sit with my eighteen-year-old self who tried so hard to impress a boy, and comfort and assure her that she is beautiful and loved just the way she is.

Clover Wu, member of Singapore Lodge Theosophical Society since 2014. She's been teaching children since 2017, cares a lot about adolescents and youths, trying her best to give them love, understanding and guidance in their formative and turbulent years.





Sagar Agrawal



Vernardo B. Quijano II

Conversation with a Young Theosophist

FIRST EDITION

Sagar Agrawal, in the age of distraction, feels grateful to have discovered the path of truth. Finding truth in the midst of distraction is the path.

Vernardo Quijano, active member of TS Godea Lodge Philippines. In his coffee shop, he hosts TS meetings, and organizes Lifebrary — a gathering of young professionals to share books, readings, talks. Initiates service work by providing immediate food assistance during calamities and helps in giving Self Transformation seminars in his locality.

Sagar: Namaste. This is Sagar from India. How are you?

Vernardo: *I'm good. I've been busy.*

Sagar: Where are you from exactly?

Vernardo: *I am from the city of Iligan in the Philippines. It is a somewhat multicultural city with a majority of Catholics. Muslims and people from other religions make 20% of the population. I've been living here for 30 years now which is almost most of my life, and I run a business here. I'm speaking to you from the event room in my restaurant.*

Sagar: How was your trip to India for the Youth Gathering in June 2024?

Vernando: *It was my first time in India. I've been to other countries before. But India is really different, culturally.*

I was shocked to see the crowded railway station. But it's actually what I had imagined. Hence, I had already braced myself for it.

Sagar: I understand. So, this is the first conversation with a young theosophist as part of the youth magazine. Thank you so much for agreeing to talk.

We hope to discuss the aspirations and struggles faced by the young members in our world. Although it might sound like an interview, let's please keep it informal.

Please, tell us something about your journey from childhood to where you are now. How did theosophy enter your life?

Vernando: *My mom is a theosophist. In the 1990s, some of the teachers here in Iligan city started some activities, like Christmas or birthday parties.*

But I really didn't know what they were doing. Later my mother began to teach me, and let me read books about virtues, and then some religious books, which started to build ideas of spirituality within me. I think that is where I started the Theosophical journey.

Sagar: How old were you then?

Vernando: *I was in high school. I was like a typical young child trying to explore everything. I was a problem child and also a bully. I never really understood religion, even being in a Catholic school. I was a choir member of my school, singing worship songs, yet curious about religious matters. I talked to a priest and some religious leaders. But I wasn't satisfied with their responses. Eventually, because of those questions about Catholicism, I became an atheist and then an agnostic. I was questioning and doubting everything.*

That was the time when my mother started talking to me about theosophy. It was first about comparative religion. The idea that all religions have the same thoughts, the same spirituality, really struck me. After studying further, I believe in Karma and reincarnation. Then a fellow member of our lodge, Sis. Bebot Rodil, started a Transformation Seminar which was based on the book by Vicente Hao Chin, Jr.

*That was the first time I meditated. I was pretty young then, still in first year of college, and these esoteric/religious ideas were playing in my mind. I've been studying comparative religion, karma and reincarnation, because there was a book by **Vicente Hao Chin, Jr. about ageless wisdom. I was wondering if there is a God. So, I joined the TS group, in 2016 at the age of 26, to understand more about life and philosophy.***

Sagar: I would like to go back a little and understand what kind of experiences led you towards atheism?

Vernando: *One of the most significant experiences was related to my relationship with my father. I really hated him because of his unavailability. Then there are other issues related to him. One of the resentments that made me an atheist because he was a Catholic, and he said he was studying that. He was the one ordained to become a priest. But later he quit. So maybe that made me question the existence of religions.*

Sagar: So, studying theosophical literature and attending TS seminars, you slowly move towards agnosticism.

Vernando: *I thought it was cool to study about the universe, about seven planes, karma and reincarnation. Later their study about the quantum realm really got my attention. A few of the movies I watched resonated with me as I thought they were talking about truth and were connected to TS teachings. The movies I am talking about are the anime movie Full Metal Alchemist, Dr. Strange from the marvel universe and 7 Years in Tibet based on the Dalai Lama. They had an impact on me and led me to search for more.*

Sagar: How do you see spirituality playing a role in your life?

Vernando: *Let me tell you a story. When I was at the lowest end of my life, I was going through a heartache. That is why I thought it was the lowest then. I was still an agnostic. I had a very profound experience. Once, I thought to myself that maybe there's nothing wrong with praying or meditating by myself with conviction and focus. So, I tried. Once, on my birthday, I tried to meditate. Everything was dark and quiet, including my room as I generally want it to be. After a while, I don't know how long I was meditating, suddenly I felt a bright light go past my eyes. I was shocked. I opened my eyes, and the room was still very dark. Then I tried meditating again. Then, I saw the light coming closer and brighter. Then again, I opened my eyes, and I was afraid, because I didn't know what was happening. My room was dark and very silent. But I tried meditation again and I wanted to focus more. They taught me that if you see something, just let it pass by. I wanted to watch that light go by this time. I found that the light was getting brighter and brighter, and then some hand was showing itself, and trying to reach out for me. I had tears in my eyes and I saw a human figure with this bright light. I didn't have any idea what was going on.*

Sagar: You still had your eyes closed?

Vernando: Yes, I still had my eyes closed because I wanted to see this person. Because if I opened my eyes, I would just see the darkness. So, I was watching closely at what was happening. And then I saw a figure of a man. I don't know who that was. I don't know if it was Jesus or some other. I still remember his face clearly. He looked like a bearded and scrappy man in his 30s, his hands were like a carpenter's hands, or some construction job. He had hair all over and his face had a square jaw. It was crazy. First of all, I asked, "What am I going to do? What am I going to do?"

...And the third time I asked, "What am I going to do? Am I going to forgive the person who broke my heart? Or am I going to forgive my dad? What am I going to do?"



Then he fades slowly. That is where I thought that this was a calling, a purpose. So, the first thing I did after this experience was I knocked at the door of my father's room, and then walked in.

I told him, **"I forgive you."**

That was the first time I noticed that everything was going smoothly. Now every time I have a question, for example, what should I do next, the answers come from many different sources. For example, I'm watching YouTube, and the first clip pops up would be a sermon about something. And then that actually answers my question.

Sagar: So, whenever we are ready, we do find an answer. Answers can arrive from any source.

Vernando: I would also find answers to my questions in the book about stoicism, *The Daily Stoics*. (Laughs) I think that's how God works or the higher beings work, if one is already connected with them. So that is how my spiritual journey was formed. Now, if I see that the problem or the decision I'm making is not getting me through, I feel maybe it's not for me. Because all the things that you decide for yourself are being planned for you by higher beings already. Actually, it is easy to do.

Sagar: You mean when we surrender, it is easier to follow the Divine Plan?

Vernando: I worked on a cruise ship before. I was a very diligent worker. I was working more hours than required. But I was let off because some of my colleagues believed it is a taboo in the kitchen to cut your hair.

I was working at that time, and they were doing something, without telling others. It was about food safety. And then I was reported to the security of the cruise ship. I do not know why I was reported. Because I didn't do anything wrong. They said I didn't report these people even after being there. This incident gave birth to immense resentment within me. I tried to let it go. Later I realized that it was God's doing. It was their plan. Later, I tried to apply at another cruise ship and other companies. But they never hired me. So, I tried to find jobs at fast food chains, hotels and restaurants. No one was willing to accept me because they said I was overqualified for those jobs. But it was ironic. I couldn't find a job.

I decided to start from the very bottom. But still there was no one accepting. I was left with only 10,000 pesos in my account. I kept thinking, "What am I going to do now?"

**Then one day, a friend asked me,
"Vern, can you make me pasta? One tray of pasta?"**

So, I cooked some pasta for this person which he really liked. There was another request from someone else. That friend liked it too. Then they asked me the cost of one tray of pasta. That led to the idea of selling more pastas. That is how my business journey began.

Sagar: How long have you been in the business of serving food?

Vernando: I think it's already been 6 years.

Sagar: It is quite moving to listen to your transformative experiences. What kind of a role is theosophy playing in your life?

Vernando: The philosophy and the values that theosophy brought to my life are embedded deeply within me. But I'm not very keen on reading theosophical literature. I connect to spiritual understanding. I usually feel shy hearing people talk about different philosophies; I get a bit insecure. Because I'm not really reading those things. But the answer is already a part of me. It is difficult to explain that.

Sagar: It is quite relatable. We can know it without the words to express it. What are the challenges you experienced as you grew up? How do you deal with them?

Vernando: When I was still working in the grocery and kitchen industry, there were outbursts. I used to be angry about minor incidents, especially when someone made a mistake. Do you know 'Hell's Kitchen' by Gordon Ramsay? That is real. But then, when I go deeper into theosophical teachings, I get mellow. Now, I have a business and the things that used to make me burst out do not matter anymore. I am less reactive. Because I know that my staff will experience this, and maybe they can do better next time. A challenge now does not feel like a challenge anymore, but a learning.

Sagar: Do you have any spiritual practice which you practice daily. Do you have a discipline of any sort?

Vernando: I meditate for about 30 minutes when I wake up and practice breathing. That's it. At night, before I go to sleep, I contemplate the day, if I missed something. The self-transformation process was helpful.

Sagar: You have been part of the Theosophical Society for some time now - how do you think theosophy is relevant in today's world? And how are you involved with the TS?

Vernando: It is very relevant. Because the current generation today is like an onion skin; they can easily get angry or feel depressed. A lot of it is due to the rise of social media. They are grounded in materialism. I built this restaurant also as a motivational center and I want to make a community of young people who ask questions about spirituality, with whom I can share my learnings too. The community I am trying to build is getting stronger. Helping young people with certain life hacks and self-help. There are certain books that are helpful such as 7 Habits of Highly Effective People, The Daily Stoics and the book that best resonates with theosophical teachings would be The Untethered Soul by Micheal A. Singer. The group members are slowly moving towards spirituality. Hopefully next year we will hold theosophical sessions for them.

We started this around October last year and we are meeting once a month. Soon we're going to have a session on 20th July where I'm going to share my India experience. They are already quite curious.

Sagar: You have been engaging with a lot of young people. What do you think are the most pressing challenges for the youth, including yourself?

Vernardo: *Depression is the most significant challenge and the state of always being anxious. Also, the fear of something that you don't know for yourself. The young people that I invite sometimes are afraid to join. When I talk about theosophy, they assume it's an occult society and it's for old people.*

Sagar: What are the aspirations you have? And are they aligned with your theosophical or spiritual journey?

Vernardo: *My purpose is to be able to provide jobs to people and to make them aware of this philosophy and this way of life. After the flashing light experience, I'm just going to follow the path I'm already taking. I somehow receive the answers whenever I am in difficulty which is guiding my life.*

Sagar: As you have been part of the Theosophical Society for some time, do you have any suggestions for the organization?

Vernardo: *I feel it's very hard to search for young theosophists nowadays. Maybe we just have to talk to the young people about their needs and struggles, and share some ideas about motivations or topics like financial management, stress management, breathing and meditation.*

Sagar: I see a lot of resolve in you to help the community around you. I really wish you all the best. Thank you so much, Vernie, for giving your time. It was lovely connecting with you.

Vernardo: *Thank you, too.*





Challenges and Sources of Blessing for the Modern Youth

BY SVYATOSLAV LIPSKY

TS RUSSIA

The purpose of this article is to present a view from a theosophical perspective on the challenges that young people face today. It seems very important to keep in mind the general Laws of Karma and Reincarnation while considering this topic.

Svyatoslav Lipsky was born in Moscow, Russia in 1982. Member of the TS since 2019, speaker and interpreter at different conferences. President of the White Lotus Lodge based in Moscow; since 2024 Organizing Secretary of the TS in Russia.

Not only young people but people of all ages are heirs of their own Karma. Far from being only a limiting condition, it is in truth a great source of inner strength and hope. All circumstances and events of our life are determined by this Law. It is universal and governs everything in the manifested worlds. This is not to say in any way that everything is predetermined, but rather to suggest a constant process of creation of future events, conditions and states of consciousness by every human being individually, and by any group collectively up to the level of Humanity and beyond.



To this we need to add that this process is not interrupted by our deaths and rebirths. Our mind stream carries all our tendencies and propensities, all our abilities and obscurations safely, from one incarnation to the next. Keeping these **two universal principles of Karma and Reincarnation in mind**, we may see that such views that we can gain by studying spiritual philosophy give us protection from many mistakes in life. For instance, we are then free from blaming others for our difficulties, unfavorable circumstances of all sorts, and so on. Furthermore, we see how our responsibility for our own present and future tremendously expands, and at the same time hope strengthens in us that the future can be wonderfully better since so much depends on our own actions!

HOW THEN IS THE SITUATION OF YOUNG PEOPLE SPECIAL IN THIS REGARD?

When we reincarnate, we have to adapt to the new body and the new personality. Constructed from the material supplied by the previous versions of ourselves, it is nonetheless a new entity. With the period of childhood already accomplished we try to find our path in the human society. The problem here is that far from providing wise guidance to young people, helping them to understand themselves, tackle their negative tendencies brought from the past lives, and find ways to participate in the life of society in a creative and meaningful way; young people find a lot of indifference, fierce competition, and a lack of moral living on the part of the adults. This way each new generation finds their best aspirations challenged and then diluted by the motivation, lifestyle and actions of the adults. At the same time, it seems that compared to older people, the experience of the youth is often quite intense. They need to somehow foresee their path in life in regards with their education, future profession, family, household, etc. And all of that in the state of still getting acquainted with their current personality.

Another important factor here is the overwhelming stream of information. Technologies have allowed us to store and exchange it with extraordinary intensity. For young people who try to orient themselves in life it is often extremely unhelpful. Moreover, together with valuable materials of all shapes and forms there are many manifestations of violence and immoral behavior that are often packed in a beautiful cover, advertised and promoted as a sure way of attracting our attention. Navigating this sea of information, with all its riffs and rocks, safely demands, it seems, a far more than average self-discipline.

One special challenge peculiar to our lifestyle today that concerns young people especially is ***the sheer volume of audio and video content that we absorb***. The virtual world has become a double of a regular human experience. The effect it produces is overstimulation of the senses of vision and hearing. What people in the past could pass through in the course of dozens of years, can be consumed by a young person during a period of several weeks. It causes weariness of perception and deep constant tiredness that is not compensated by adequate rest as the stream of perception continues on and on. It also leads to the quality of this perception becoming shallow. More and more intensive experience is needed to fulfill the growing appetite of the senses. Speed and accessibility come as the depth of perception goes away. A family dinner can seem an intolerably boring exercise for regularly overstimulated senses, and so on.

It is added to another issue that is strongly manifested in ***big cities - the problem of isolation of one person from another***.

Like a cocoon of indifference it covers us so that we become invisible, as if non-existing to each other. Indeed, to know one's neighbors and to be in touch with them is already a challenge for many. Is it not paradoxical, that the fewer people in the vicinity, the easier it seems for them to gather together, to connect and to maintain this connection in a friendly and caring way?

And vice versa, the more people that are around, the thicker the wall of indifference is. Whether this comes from the excess of superficial human contacts or from some other source, it is a serious difficulty for the young who look for ways to connect, who can benefit so much from genuine friendliness outside their family circle.

As many thinkers and researches find, ***people need other people***. That is to say good human communication is an indispensable component of happiness, mental health and longevity. Loneliness on the other hand, which is promoted by several factors (including some mentioned above), takes away our meaning of life and together with it - its duration.

As Theosophy shows, we are parts of the Whole - not just figuratively but quite literally - parts of one great Being called Humanity.

Finally there are many young people whose nature calls them towards spirituality and the way of life based on more perfect moral values. They also often tend to possess greater sensitivity to people's behavior, words, emotions and energies. These brothers and sisters may feel it especially difficult to find their place and their path in the world as it stands today.

What understanding and what efforts can help us as young people find the way to navigate this troubled sea, and at the same time to realize our potential?

The difficulties that we now collectively experience are temporary on the scope of human progress in this large Cycle. While many problems beset our world, and this is a hard and dark period of its development in many respects, it has not always been so and will not always be so in future. The stream of Karma keeps ever moving and cycles never stand still in their progress. It is explained to us that our humanity has passed the lowest point in our cycle (of the Seven Root Races) and is already climbing up on the ascending scale of spirituality and unity. It will take a very long time for the Golden Age to dawn but we are approaching it inevitably.



Another understanding that gives life meaning is the knowledge that Karma always brings to us exactly the experience that we need for our development and progress. It is an implacable but omniscient and perfect Teacher. If the hardship we currently experience is necessary and for the moment unavoidable, then there is no need to aggravate it by the strong feeling that what is happening is somehow wrong and should not be. It is where we are that we evolve in the best way. And the Universe will take care of it – to always be so.

Studying Ageless Wisdom will help us gradually get more attuned to the Source of Inner Wisdom ***as long as we remember to think and reflect – not to read only.*** It can also help us lead a more perfect way of life from the moral standpoint and so gain inner power and resilience, contentment and happiness.

Seeking out and uniting with like-minded people that help us become better and strengthen our inner light is very important indeed. Here it appears essential to find such friends according to the core values that are truly indispensable for us. **This way, it seems, true soul mates can be found.**

Finally and very importantly, our emotional sphere needs attention as much as our intellect. And all the more so since we are so fixated on developing our brain, starting from the early stages of the system of education, and heed so little our state of mind and feelings that we experience. Our soul seems to be a special room inside ourselves where we never tend to look, lacking either time or desire, or both. And yet it is a very central room and, in many ways, our home, and so it makes no sense to live in an unpleasant, lumbered or dirty inner place. If the events of our life are only very partially within our control, our inner states we can potentially command and shape fully.

Many good habits need to be created for external life but what of our mind with its views, feelings and emotions? Good habits need to be created there as well. This is something that the way of self-study, self-transformation and self-mastery implies. Something that can bring us true lasting and enduring happiness. The challenges of our lives as young people will not disappear whatever we may do. But our development is endless and these difficulties are but lessons and exercises necessary for the glorious future of our souls.

The views expressed in this article are an attempt to survey some of the challenges of young people from the theosophical perspective and to provoke the thought of the reader. If parts of it are found useful by some of our fellow brothers and sisters, it will have served its purpose. **May we all have genuine care for each other's well-being and find our path to Happiness.**

The Un-withered Angel



Oh, **Divine Soul**, arise!
The new day has just begun
There, on the horizon of hopes and dawns
Our snowy teardrops melt with thine
Lands emerged from the veil of night
And the Misty dew flew in the sky
Blowing dandelions in the morning sun

Smoothly as fine spring rain
Silence whispered your invisible name
And, oh **Divine Soul**, I swear....
I could grasp **Light** exploding in the air
Oh, Angel sent in a mission to Earth,
The unattainable is your breath,
And yet you fail to conquer it, again and
again....!

*"Will I ever measure up? **God**, please take me
back."*

Everything is lost in mundane black asphalt
paths

*"Please! Let me go where these iron-laden
wings long for."*

*Oh, **God**! Why thou hast abandoned me in this
sick world?"*

And I tried to be the best in the spiritual Quest:
*"Maybe in this way, I can win my entrance
there."*

I must confess that not answer I was able to get



Surrendering to my own chosen defeat and oblivion

Cursing and burning in my heart, **God and all religions**

for having punished me with silence and chains of iron

Turning to be what I once so hated

Puppet of my own thoughts, a prisoner...

Blind at sunrise, I stabbed the heart of the missionary

The Prince of the World came to encounter me one day in the evening
Mortifying and tenebrous as no shining star
firmament

Certainly, his evilness was not deceiving...

He said, "*I can make all your dreams come true.*"

Pledge your loyalty to me, and I shall concede all that in this life you pursue."

"*But what about others, prince?*"

Would they also stop suffering and be able to stay close to Thee?"

"Sweet Angel, *oh tender heart of pure love and bliss,*

Yes, I am powerful, I can grant this

No one else will suffer anymore here.

Say yes to me, and merciful as I am to you, I will concede all these

Accept the ending of pain, tears, despair, and misery

*See? There, high above, is the long-dreamed heaven where **Krishna-Christ** lives in"*

And **The Prince**, in all his magnificence, made me see

My beloved Krishna-Christ was extending his arms,

"Master, finally! I so long waited for your Love to embrace me."

However, numbness and coldness flooded my lungs

Cover in sweat, I woke up hearing distant birds'

Sun rays passed through, healing the windows of the past

Realizing my mistakes, I became ashamed of my egotism

Seeking the consolation of my spirit, I became the uttermost selfish

As If thou shall search for the glory of heavens

First, set your eyes on the dormant souls of all your brothers and sisters

For thou are but the stardust that someday will return to the wilderness

Make the best of your years of Service!

Wipe their tears with your winged compassion

and accept your destiny with the courage of Warriors.



"Enough, prince, stop playing your tricks with me!

*You are not allowed to profane **the holy Krishna-Christ inside the inner being.***

I am much more than this selfish creature you made me believe to be

Angel of heavens on a mission, I was sent here by Thee

My destiny, my path, lies within the awakening of humanity's heart

*From now on, your malignity will be banned
Wherever the sword of my Will resides,
transmuted it shall become."*

How could I forget this and not see it?

Being destined to Earth is the privilege of sages and seers

*"Please, **God** make worthy*

Of being among my fellow humans, my brothers and sisters

Loving and consoling them in all their troubles and miseries

Being the protector, they always needed

To shine through the force of the angelic in them hidden."

Gently, like the blossom of spring roses

Eyelids opened and closed by

Learning to take the first steps in the Eternal Dance

It is not this, the everlasting song of Life?

Oh, **Divine Soul** arise!

For there on the horizon lies

The source of your infinite **Light**

It is not up there, far away, where the wings must take flight

But here, in the mud, where the iron bars are stripped off

And the bravery to listen to the outcast, to the dishonoured, is born.

It is not up there where we are supposed to study, pray, and serve

But here, in the sordid walls of loneliness, materialism and despair

Where the arising fire of seeing the sun breaking up far away

Set us the Joyful tone to continue without fatigue or discouragement.

Oh, **Divine Soul** arise!

The new day has just begun

For in the wings of a missionary, the angel sent to Earth

I may fly beyond all the known stars

Swimming in the unlimited depths

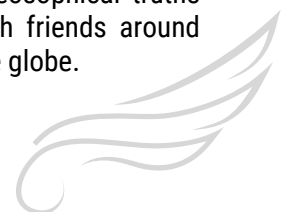
Of the magic happening in your eyes

When they are touched by the morning sun.

- **Myriam Martinez, Spain**



Miriam Martínez is an active member of TS Spain since 2016. She enjoys spending time in nature, writing about spiritual living and discussing Theosophical truths with friends around the globe.



NUMEROLOGY

THEOSOPHY AND THE SOUL'S JOURNEY

By Mariana Christina Garcia Pismel – TS Brazil

Numerology, the ancient practice of assigning meaning to numbers...

...offers a fascinating lens through which to explore the human experience. Rooted in Mesopotamian, Jewish, and Greek cultures, this system has been used for centuries to understand personality, relationships, and life purpose. At its core, numerology suggests that numbers carry vibrational energies which resonate with different aspects of our being, as Pythagoras, the Greek mathematician said: numbers were sacred and that "all things are numbers". As well as they reflect aspects of personality and the psyche of the human being, which must be refined until its balance is achieved.

Pythagorean numerology is a specific branch of this practice, emphasising the sacred nature of numbers and their role in shaping our lives. By analysing birth names and dates, numerologists can create a detailed profile, or "life roadmap," that reveals hidden strengths, challenges, and life cycles, called numerological charts or maps. Its objective is to lead to an inner reflection on the path of self-knowledge and a better understanding of the world around us. This article delves into the intersection of Pythagorean numerology and Theosophy, an esoteric philosophy exploring the nature of humanity, its relation to the universe, and its laws governing it, to illuminate the soul's journey and quest for understanding.

According to Pythagorean Numerology, numbers are related to human characteristics such as independence, empathy, relationships, creativity, spirituality and many other aspects. The numbers considered are from 0 to 9, and two additional numbers, 11 and 22. Each numerological map can have all those numbers or a few, which gives them unique characteristics to interpret according to different combinations, and therefore, explain the journey of a person's numerological chart. Combined with the Theosophical theory of the soul's journey, we can have a piece of rich information and depth regarding numerology.

Before we recognise ourselves as incarnated human beings, Theosophy explains that at the beginning of our spiritual journey, the divine essence called "monad" wishes to experience the physical world. But because it is very subtle, it must pass through different planes of existence and create "different envelopes" to reach our physical world, which is denser. When it creates these bodies, it begins a journey of evolution, a cycle that repeats itself, evolving more and more so that it reaches perfection, and thus returns to Unity - where it started this journey. These cycles are like different states that it goes through to learn and acquire experiences. This is how we create our personality, for example: for each existence, a new personality, to whom the experiences of past lives are added to each new existence.

We can't achieve this perfection in just one life, which is also explained by Theosophy through the concept of reincarnation. Thus, through reincarnation, we find ways to work on issues that prevent us from reaching the maximum level of human evolution – until then, we continue this back-and-forth journey. For this reason, during our lives we have experiences that bring to light shadows that generate conflicts for the personality. These shadows can be formed by energetic imbalances generated in a remote past, tendencies brought from other lives or in the present incarnation.

The numerological map can help identify many of these trends, which appear as challenges and difficulties in our current lives, but also to observe one life's journey through the cycles in their numerology map. According to Pythagorean Numerology, we all have cycles of life: the formative – the first cycle between 0 and 28 years old, the productive – the second cycle between 29 and 56 years old, and the harvest cycle – the third cycle from 57 years old onwards.

The theosophist William Judge (1851 – 1896), in his book “The Ocean of Theosophy” (2017) wrote: “The doctrine of Cycles is one of the most important in the whole theosophical system, though the least known and of all the one most infrequently referred to.” (p. 83) For there are sunrises and sunsets, day and night, the seasons of the year, the lunar and solar cycles, wakefulness and sleep. Following this reasoning, our life's cycles are just like that. There is the formative, which we can associate with the summer, where everything is new and fresh; the productive which may be the spring, when youth “bloom”, become adults and take responsibility for life; the harvest which is the fall, the introspective feeling and life's learnings; and finally, the winter is associated with between-lives, known as “the dark night of the soul”.

Numerology and Theosophy offer complementary perspectives on the human journey. Together, they create a rich tapestry of insights into who we are and why we are here. Numerology gives us a personal roadmap, highlighting our unique strengths and challenges. Theosophy provides a cosmic context, explaining our soul's growth and purpose. By understanding these interconnected ideas, we can unlock a deeper sense of ourselves and our place in the world.

THIS JOURNEY OF SELF-DISCOVERY CAN LEAD TO PERSONAL GROWTH, HEALING, AND A STRONGER CONNECTION TO THE UNIVERSE.

Mariana Pismel is a complementary therapist, numerologist and Bach flower remedies Practitioner. Also, a Theosophy and Rosicrucian student. She gave lectures in some Lodges in Brazil and nowadays instructs therapy courses.

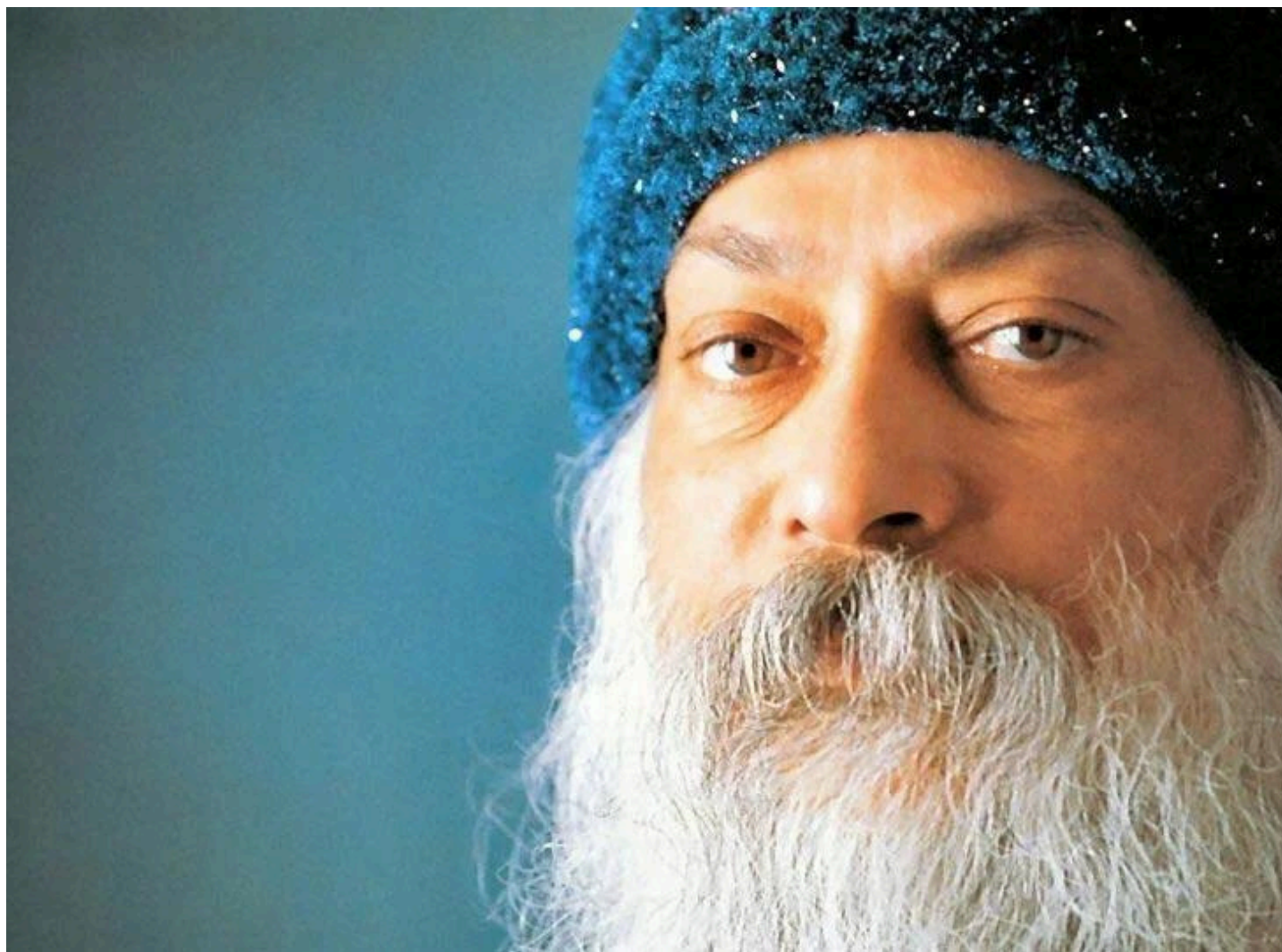


the young **Lucifer**

OSHO on Madame Blavatsky - **LOVE**

PRACTICAL THEOSOPHY
A WAY OF LIFE





Giving love is a really beautiful experience, because then you are an emperor. Getting love is a very small experience, and it is the experience of a beggar. Don't be a beggar. At least as far as love is concerned, be an emperor, because it is an inexhaustible quality in you. You can go on giving as much as you like. Don't be worried that it will be exhausted, that one day you will suddenly find, "My God! I don't have any love to give anymore."

Love is not a quantity; it is a quality, and a quality of a certain category that grows by giving and dies if you hold it. If you are miserly about it, it dies. So be really a spendthrift. Don't bother to whom – that is really the idea of a miserly mind: I will give love to certain persons with certain qualities.

You don't understand that you have so much... you are a raincloud. The raincloud does not bother where it rains – on the rocks, in the gardens, in the ocean – it doesn't matter. It wants to unburden itself. And that unburdening is a tremendous relief.

So, the first secret is: Don't ask for it, and don't wait, thinking that you will give if somebody asks you. Give it!

The founder of the theosophical movement, Madame Blavatsky had a strange habit her whole life – and she lived long, and travelled all over the world and created a world movement... In fact no other woman has been so powerful in the whole history of man, has had such an influence worldwide. She used to carry many bags with her, full of seeds of flowers. Her whole luggage was nothing but seeds of flowers. Sitting in the train by the side of the window she would go on throwing seeds outside the window, and people would ask, "What are you doing? You carry so much unnecessary luggage, and then you go on throwing those seeds out of the window for thousands of miles."

She said,

“These are seeds of flowers, beautiful flowers. When the summer goes on, and the rains come, these seeds will become plants. Soon there will be millions of flowers. I will not be coming back on the route and I will never see them, but thousands of people will see them, thousands of people will enjoy their fragrance.”

Madame Blavatsky made almost all the railroads in India full of flowers, and people said,
“When you will not see them again, what is your joy?”

She said,

“My joy is that so many people will be joyful. I am not a miser. Whatever I can do to make people joyful, happy, I will do; it is part of my love.”

She really loved humanity, and did everything that she felt was right.

Just give your love to anybody – a stranger. It is not a question that you have to give something very valuable, just a helping hand and that will be enough. In twenty-four hours, whatever you do should be done with love, and the pain in your heart will disappear. And because you will be loving so much, people will love you. It is a natural law. You get what you give. In fact you get more than you give. Learn giving, and you will find so many people being loving towards you who had never looked at you, who had never bothered about you.

Your problem is that you have a heart full of love but you have been a miser; that love has become a burden on the heart. Rather than making the heart blossom you have been hoarding it, so once in a while when you are in a moment of love you feel it disappearing. But why one moment? Why not every moment? It is not even a question of a living being. You can touch this chair with a loving hand. The thing depends on you, not on the object.

Then you will find a great relaxation and a great disappearance of yourself – which is a burden – and a melting into the whole. This is certainly a disease, in the literal meaning of the word: it is a dis-ease. It is not sickness, so no physician can help you. It is simply a tense state of your heart which simply wants to give more and more. Perhaps you have more love than other people, perhaps you are more fortunate, and you are making out of your fortune a great misery for yourself. Share it, without bothering to whom you are giving. Just give it, and you will find tremendous peace and silence. This will become your meditation.

One can come to meditation through many directions; **perhaps this is going to be your direction.**

Osho, Beyond Psychology. Ch 41. Q 2 (excerpt)



meditation & mindfulness

HEALING THE MIND

JANNE VUONONVIRTA
M.D., PSYCHIATRIST

Janne Vuononvirta, 39, is from Finland. Doctor of Medicine, specialist in psychiatry. TS member since 2007, currently the President of TS in Finland.

“The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.”



These are the powerful opening verses of the ‘Voice of the Silence’ by H.P. Blavatsky.

The words confuse the beginner like a zen kōan. How does the mind slay the real? How can the mind be killed without killing oneself? In silent meditation, the disciple starts to understand.

Meditation has had an important role in the life of the mystic since time immemorial. Throughout history, meditation has been a way to cleanse the mind from all impurities and imperfections that prevent the light of our true nature from shining into our consciousness.

During the past three decades, science has become more and more interested in the practice of meditation and how it affects the mind and body. Buddhism, in particular, has contributed greatly to science. The heart of Buddhist meditation is mindfulness, depicted in science as a process of openly attending with awareness to one's experiences in the present moment. As such, mindfulness isn't Buddhism. It is a systematic training and refinement of attention and awareness, compassion and wisdom – putting into action the universal innate potentialities of a human being.

The scientific research on mindfulness meditation has grown exponentially in just two decades. If you type “mindfulness” into the PubMed database (which focuses on medical research) you can find over 3,000 studies published in 2020, compared to only five studies published in 1998.

We can thank Dr. Jon Kabat-Zinn for introducing mindfulness to the scientific community. He launched his Mindfulness-Based Stress Reduction Program in 1979. It was targeted to those patients who suffered chronic stress or constant pain due to some medical condition, and whose suffering couldn't be alleviated enough through the means of modern medicine.

His program became a success. Dr. Kabat-Zinn has a personal background in Zen Buddhism, but he managed to introduce mindfulness to Westerners in a way that was easy to start with. His program was secular, and made sense to lay people and scientists alike. The program was standardized which made it possible to study its effects in a scientific context. Thanks to the careful scientific approach, success followed – and soon other mindfulness interventions and therapeutic settings were developed.

In the late 1980s, psychologist Marsha M. Linehan combined cognitive behavioral therapy (CBT) and mindfulness, creating dialectical behavior therapy (DBT) to treat patients with borderline personality disorder (BPD). Before that, BPD patients were considered almost impossible to treat. They have strong emotions but weak coping mechanisms to regulate them, leading to other problems such as depression, addiction disorders, self-harm and suicide.

When they received DBT a miracle happened: patients started to heal. Nowadays, DBT has become the gold standard of treatment for BPD.



There is a fast-growing body of evidence showing that mindfulness is useful in the treatment of various medical conditions. Mindfulness may reduce pain, fatigue and stress in people with chronic pain, it may boost the immune system, help people recover more quickly from cold or flu, and improve outcomes in other stress-related conditions such as psoriasis, irritable bowel syndrome (IBS), diabetes and HIV.

Especially in psychiatry, mindfulness seems to be useful, especially in the treatment of conditions such as chronic pain, stress, depression, anxiety and addiction disorders. It can also boost immunity and improve treatment results, for instance in HIV and psoriasis. More findings are coming all the time, especially in the field of psychiatry.

Why does it work so well in psychiatry? What is so special about mindfulness? Perhaps it is because most of the time we are not mindful, we are not fully aware. Some studies say that 70,000 thoughts a day rush through our consciousness – quite often without us even noticing it. At times we try to push some thoughts and emotions away if we consider them “bad”. At other times we merge and identify with our thoughts and emotions thinking “this is I”. We pass through the day on an automatic drive, not really noticing what is happening in us or around us.

In psychiatric disorders it is easier to see how the mind creates an illusion, how unmindful one can be. For instance, in depression, one ruminates about memories of loss and failure, negative thoughts about oneself, others and the future (called the negative triad). They may criticize and blame themselves. They feel down and sad, and don't sleep well anymore. At daytime, they are tired and start to avoid things they used to like.

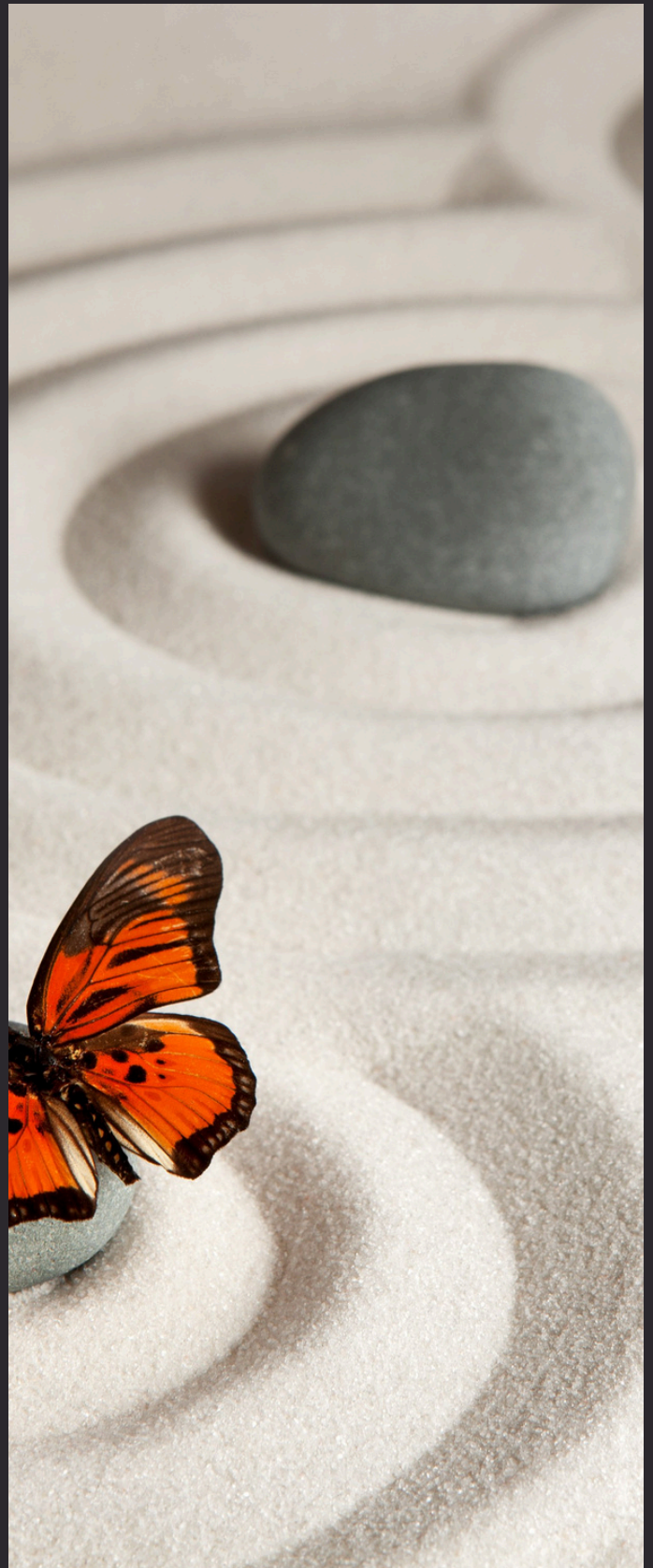
One doesn't realize how they are building the depression within themselves, digging their grave ever deeper. Quite often, the first episode of depression appears after some setbacks in life. Setbacks and pain are inevitable in life. This is the first arrow. The second arrow one shoots themselves, reacting to the first arrow in nonconstructive ways. This is called suffering.

To recover from depression, one needs to stop the digging and start to live again: do things that have value for oneself, restore the lost connection with close ones, learn problem solving skills, quit unhealthy problem-solving attempts (e.g. drinking) etc. However, without proper mindset, this change can be difficult.

The seven principles of mindfulness can create the space in mind that is needed for the change: 1. non-judging, 2. patience, 3. beginners mind, 4. trust, 5. non-striving, 6. acceptance and 7. letting go.

In the beginning, when one engages in meditation and begins to watch their mind, they realize in an instant that the mind is full of noise. Thousands of thoughts, feelings, desires and wishes fill the inner space. And they can see that 90% of these thoughts are fluttering around one thing - themselves. These constant self-centered thoughts and emotions form a barrier which imprisons the consciousness. Everything they see is colored and biased by this barrier. This barrier, this self-centered ego, is needed to be silenced by the disciple.

To summarize the current scientific evidence on mindfulness, I can quote Lao Tzu: "If you are depressed you are living in the past. If you are anxious you are living in the future. If you are at peace you are living in the present." The wisdom of the sages of old has become evidence-based medicine.



the young **Lucifer**

NEWS



UPDATES ON THE WFYT

The current Board team was elected in 2024 and has been in operation for a year. The Board is the governing body of the Federation.

Leadership program

This initiative aims to create materials that can serve as a resource or reference for young theosophists in leadership roles within their lodge. It can also guide young theosophists wishing to establish their own lodges or study groups within their respective areas.

This project started in November 2022 and completed in September 2024. Leadership program videos can be found on YouTube.



THE YOUNG LUCIFER MAGAZINE

WFYT members and young theosophists (under 41 years old) are most welcome to participate actively in its various activities and projects, and to contribute by joining any working team. As an example, if you want to contribute to the making process of this magazine in any way, do not hesitate to contact us! Also feel free to reach out via **magazine.wfyt@gmail.com** if you have any initiative or project to put in motion within the WFYT, or you wish to join any existing projects.



Check out the new website of the **WFYT where you can find more information on the activities, projects, gatherings and more!**

wfyt.org

WORLD FEDERATION OF YOUNG THEOSOPHISTS

NEW BOARD 2024 - 2026

After nearly six weeks since the election process commenced, the Election Committee is pleased to announce the final results. In the year 2024, we received over 30 eligible and strong nominations from around the world for the WFYT Board, which comprises seven members. We are delighted to introduce the new WFYT Board members who will serve actively for the next two years, listed in alphabetical order:



BETH VAUGHAN

Bethan is a member of TS England and Wales since 2020. She has a BSc in Genetics (a biological science), and currently holds several remote working positions, including a role within the National Health Service in England. Bethan is currently a member of the Editorial Committee for the WFYT's new youth magazine – The Young Lucifer Magazine.



ELMER OVERDEVEST

Elmer joined the Dutch National Section in 2021 and the local Hague lodge in the Netherlands. Since early 2023, he has been active at the International Theosophical Centre (ITC) in Naarden (the Netherlands) for which he currently does work in the Activities Committee as well as the Executive Committee. Elmer works as an HR Advisor, in which he specifically focuses on employees that are on long term sickness.



FRANCIS LIM

Francis is the assistant book Stewart, Vice-chairperson of the youth group of the Singapore Lodge, and has been an active member for more than 5 years. He is also an Executive Committee member of the Singapore lodge. His keen interest in the intricacies of the mind and calling to bridge spirituality and science led him to the TS. Francis is currently working in the line of Engineering and Business Consultation.



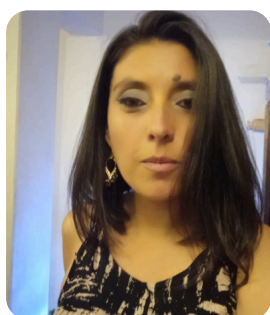
LEO TA

Leo joined the Theosophical Society in Australia in February 2022. She is a businesswoman specializing in educational and immigration services. She met Theosophy through Krishnamurti and found herself being guided from one step to another. Leo has been an Executive Committee member of Blavatsky Lodge (Sydney), currently is Convention Secretary and National Youth Coordinator at TS Australia National HQ. Leo is also the chief designer and a member of the Content Team for the WFYT's new youth magazine – The Young Lucifer Magazine.



MERIKE MARTSEPP

Merike's theosophical journey began at the end of 2007, leading her to join the Tallinn Lodge in the Finnish section in 2015. She has a PhD in Physics. Merike is now based in Adyar as a volunteer, and she contributes to the School of Wisdom working group and the Adyar Eco Development project, the goal of which is a sustainable and green future in the campus. Merike is also a member of the Content Team for the WFYT's new youth magazine – The Young Lucifer Magazine.



STEPHANIE G.V. CUELLAR

Stephanie is an engineer in telecommunications with a master's degree in project management. Stephanie became a member herself in 2018 in Bolivia. She is in charge of the library of the TS in La Paz, the editor of the magazine "Revista Teosófica Boliviana" (Bolivian theosophical magazine), a volunteer in the TOS in La Paz – Bolivia, and member of the lodge "Rama Paz" (Peace lodge).



VIGHNESH RVS

Vighnesh has been living and working at the TS' International Headquarters in Adyar for the past 8 years or so. He is the assistant of the International Treasurer, the coordinator of the new ecological restoration and education project in Adyar, and he is also the Head Treasury of the Olcott Education Society, which runs a free school for kids from deprived communities.





BALANCING DAILY LIFE AND SPIRITUAL GROWTH: A THEOSOPHICAL PERSPECTIVE

*by Merike Martsepp - the interviewer
Shikhar Agnihotri - the interviewee to share his insight*

As a theosophist, how do you navigate challenges and balance daily responsibilities whilst pursuing spiritual growth? Are there any specific practices or techniques that you have integrated into everyday life?

The first thought that came into my mind was that very often we separate the daily life or the practical life or the professional life, and the spiritual life. And I think this a fundamental mistake if we are walking this path. Because the daily life is the laboratory or the workshop for spiritual growth. I mean, when you study something in daily life, you are experimenting, and the results of that experiment are your growth. So, in that sense, each and every experience in daily life can or cannot help you in spiritual growth, depending how we take that experience or how we approach that situation. And it is because an experience can either give you a pearl of wisdom or it can give you a stone of prejudice.

Suppose we go somewhere and something happens, good or bad. What we tend to do? We immediately become prejudiced. Oh, people here are like that, or people here are good or bad. But instead of generalizing or labelling people and carrying a prejudice for the rest of our lives, if we go deeper in that, to figure out why it happened, or apply some law of karma theory or something like that, then maybe next time it will be different because every situation is new.

We cannot compare it with the past. So, if this is the way we live, then every experience, every situation, becomes a learning point. And we grow with every experience, provided we have a very observant attitude.

I am involved but I am observing also, at the same time. I am playing a match or something, sports, and I am playing, and either I am losing or I am winning (or whatever it is happening outside) but what is going on in my mind? Is the thought of winning giving me some extra serotonin, or making me proud or happy? And is the thought of losing is making me depressed? When we become so observant of what is happening outside and what is happening inside, and go deeper and deeper into that, then I think the situation doesn't affect us, and we kind of become a witness to it.

So you don't give viewpoint?

Yeah, if you immediately do not give a judgment or viewpoint or conclusions – just like that. And also not only in this kind of situation, but also see around. Because that was one of my thoughts which was very important when I quit my job in ship. I had a friend – I was a second officer and he a captain – and as we were friends, we were talking informal talks, but he was earning much more than what I was earning. But even he was sharing the same problems, which I may have, or a person with less salary may have – that the money ends, and so on. Therefore I was thinking that the human problems are same everywhere.

No matter if you get this much money, or much more money, or if you have more wealth, or more property, or more anything; the problems of the mind are not going to be solved by this approach. So, there has to be another approach, there has to be another path. That's why I chose to do this inner journey.

Find contentment if you can, because there is no end to desires. If I get today – this much, I will desire more tomorrow. If I get that, I will desire more. So, there is no end to it. But if you are contented with what you have, and what you get with your effort, true, honest effort, and leave the rest to the divine plan, then I think there is lot of spiritual growth in that, in daily life. And yes, some things I do that I would not say rather technique, but the importance of that attitude in life is gratitude – the feeling of gratitude to whatever is coming in life. **Whether it is good times, or not so good times, or challenging times, or whatever, just be grateful at least.**

We were reading '**At the Feet of the Master**' yesterday, and we learnt that it is not worse. Yes, thank you to the angels of karma for giving me this chance! With this approach if you live life, it is completely upside down.

I am not saying that I am completely beyond all these things, but these kinds of ideas when you implant them in your brain, then they help you a lot in dealing with these situations.

But to do all these things. One very important thing that one needs, not only for spiritual growth but any growth is some alone time, daily. I mean alone time – completely alone – not with your mobile, or laptop, or book. Study is also important, that is one thing, that you should always keep one inspiring and uplifting book with you which is separate from your alone time. Because alone time means: I am with myself! And how am I using it? Just to see myself – am I getting bored? Am I getting restless? Why am I getting restless? Why am I getting bored? It means I want something outside. See, observe that boredom or restlessness. It brings a lot of perspective along when a lot of things happen. Maybe that is why people do it sometimes before going to sleep – full view of the day. That is also kind of thing that – okay, I did something here, I did something there. So basically to be with ourselves for some time which is these days getting difficult, especially with all these instruments and gadgets that we have around. But for balancing daily life, this is like one of the suggestions that you should have your own time, like your alone time.

When you are alone with yourself, along with whatever you are studying, with an attitude of gratitude towards everyone, and the state of mind of an observer to everything, then in that alone time, a lot of flowering can happen.

A lot of things you will understand – maybe you fought with someone over some misunderstanding – but then in that you will get an insight, and from those insights a lot of other things come as a byproduct; like forgiveness, or sensitivity, or understanding. I think it is not so easy when you say – okay forgive somebody! ***I do not think it is that easy to forgive somebody until and unless you have some understanding of the whole situation, of how life works.*** Otherwise how can you have a courageous endurance of personal injustice? Because your mind will revolt that until and unless you have some backing of some kind of philosophy or understanding. So in balancing daily life and spiritual growth, I think every act is meant for spiritual growth.

So whatever I am doing, I do it to the best of my capability and spiritual growth happens in that a lot. Mahatma said that in one of his letters, when A.P. Sinnet was getting restless and he wanted more something like psychic powers or something: ***I am not growing, I am not doing anything spiritually, I am busy in these mundane things - taking care of the family and doing my work as a press editor or something.***



The Master responds: Do you think that doing your daily duty with honesty and without any proud or sensitivity (there are some words here - I do not remember the exact words), do you think there is no growth in that spiritually? And the Master says no, there is a lot of spiritual growth going on there. Only in doing our daily duties, because at every step your ego will come in the way, your pride will come in the way, you want to rest but your child or your father or mother, they want something, or you want to do something else, but you have to adjust with somebody else.

What are we doing?

“We are actually killing out the ego in ourselves, and killing out the ego is the ultimate spiritual growth, and it happens with everyone.”

Maybe you have a colleague at work whom you do not like or who is very difficult to work with. What to do?

There is an experience my mom had when she was working, and she had one specific superior. She was a deputy director, and he was a director of education. So he had his own views of running the office and all, but there were some things that were kind of torturous to my mother, for example: if the office was about to end at 5pm, he would call a meeting at 4.45 or 4.50 and then that meeting would last for 2 or 3 hours. So she would be about to come home, but then she would have to stay until 6 or 7pm. Or there is some meeting in another city, like say in Delhi, and he has to go, and the meeting is on a Sunday. So he will say, okay, I am not going, and he will tell my mom to go, on the Saturday evening. So okay, I mean it's job, so you have to do the job. She got very fed up. But then she applied what she has studied in Theosophy.

So every time she was walking by in front of his office, she said: **okay Masters, you are trying to teach me something through him. Okay, I have to be more patient, with whatever he wanted to say. Okay, what do I have to learn from this situation?** And she did it for about 15 days. And then he got transferred, and he was hell bent to transfer my mom. He wanted to transfer her to some other office. But before that, he was transferred himself!

The moment we have learnt something from a certain situation, what is to be learnt – the nature takes that situation away to give the next lesson. And that is why I feel the daily life is the workshop or a laboratory for a spiritual growth. So a situation comes, we learn, and then if we have learnt properly, the lesson goes. Then the next, then okay maybe a little period of happiness, and then another challenge, and then you learn from it, then happiness, then challenge, and so on. So that is why life goes on like this, and it is happening consciously or unconsciously.

Everybody is moving to that spiritual growth. Those who become conscious can make it faster, accelerate it. Otherwise it also happens to us unconsciously. I mean as we study people are moving along that path around the mountain. That is why it takes so many births to do that.

Shikhar Agnihotri joined TS in 2008 due to inspiration from his mother. Voluntary retired from shipping services after 10 years of work to take the inner journey. Because he believes that there is no other path to go.



The Elves' Mail

When the universe winks at you ;)

BY TS ITALY

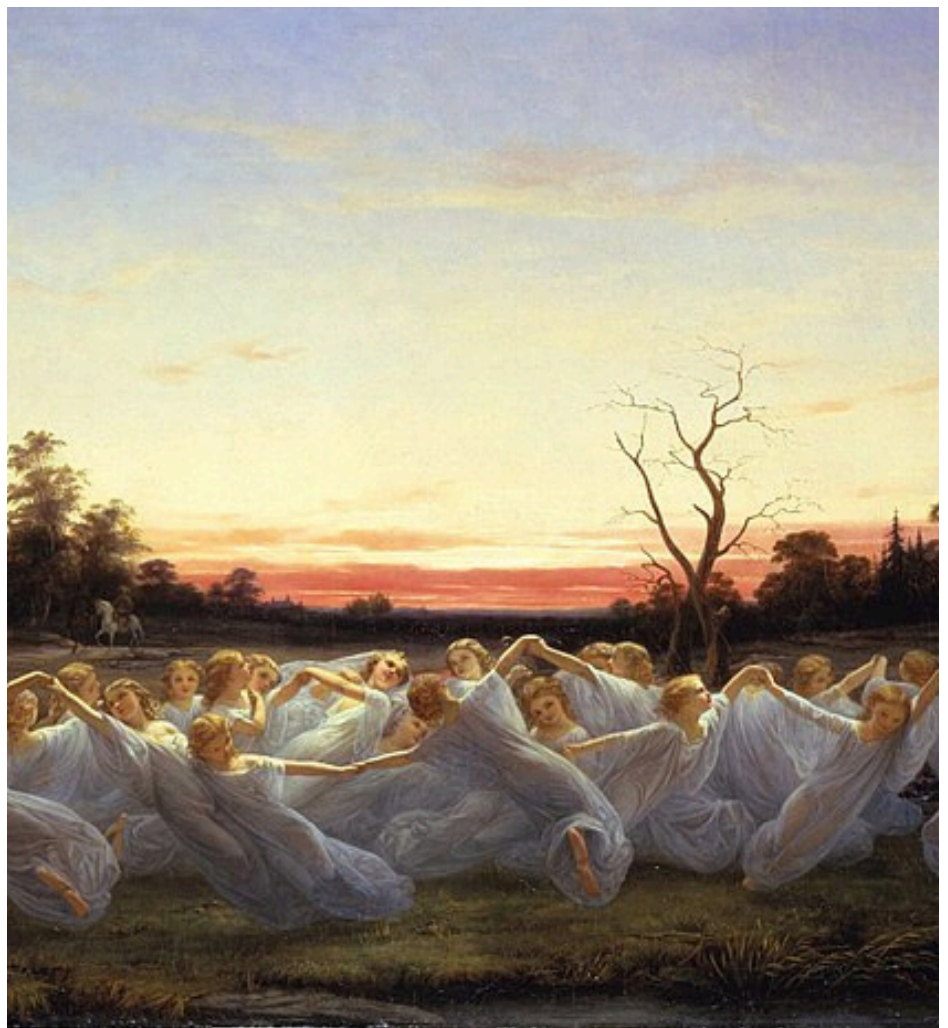
The aim of this project is to touch the lives of the public in a passive way, through the sharing of hand written notes and letters, transcribed from pages of books and texts which contain a high spiritual and human message. These notes, transcribed by hand by members of TS Italia during their spare time, use easy-to-read language (including capital letters so that older people, or those with limited sight can read them) and are placed in the mailboxes of strangers in the local area.

This project is beneficial, and leads to development in two different ways:

A development relating to those who write, possibly leading to a silent revolution, allowing them to slowly modify their daily lives and that of those who live next to them, because they will have the strength to transform thoughts into actions. A development related to those who will read and realise that someone wrote that letter manually, dedicated time to doing so, all leading to 'the love that circulates', even if the letters may end up in wastepaper – ultimately this doesn't matter.

It is hoped this project will convey openness of heart, solidarity, love, positivity, kinship, and hospitality. Religious criticism is banned, as are any political or party positions, and radical positions of any kind, in any area. No bigotry or exaggerated moralism is allowed, neither is any display of culture. Personal opinions, tragedies, bloody episodes, judgements, and exaltations contained within the original text are also excluded.

From January 2020 – the start date of the project – to June 2023, the 'letters' written and shared by members exceeds 10,000!





the Buddhi corner

BY CATALINA ISAZA-CANTOR

Buddhi is essential for spiritual growth as it provides deep insight and discernment, helping us to grasp profound truths. It aids us in overcoming daily challenges by offering clarity and wisdom, guiding us with an enlightened perspective.

Buddhist Koans

These are paradoxical statements that help develop **buddhi (intuitive wisdom)** by challenging conventional thinking; provoking insight beyond logical analysis. The insights resulted from a koan can have a transformative effect in us, helping us re-shape the challenges of everyday life. ***Enjoy reading and diving upon the following ones!***



-I-

Two monks are arguing about a flag.
One says, “the flag is moving.”
The other, “the wind is moving.”
A third walks by and says,
“not the wind, not the flag; the mind is
moving.”

-II-

Q: without speaking, without silence,
how can you express the Truth?

A: I always remember springtime in
southern China. The birds sing among
innumerable kinds of fragrant flowers.





-III-

Q: Is there a teaching no master ever preached before?

A: Yes, there is.

Q: What is it?

A: It is not mind, it is not Buddha, is it not things.

-IV-

A monk asked Kegon:

“How does an enlightened one return to the ordinary world?”

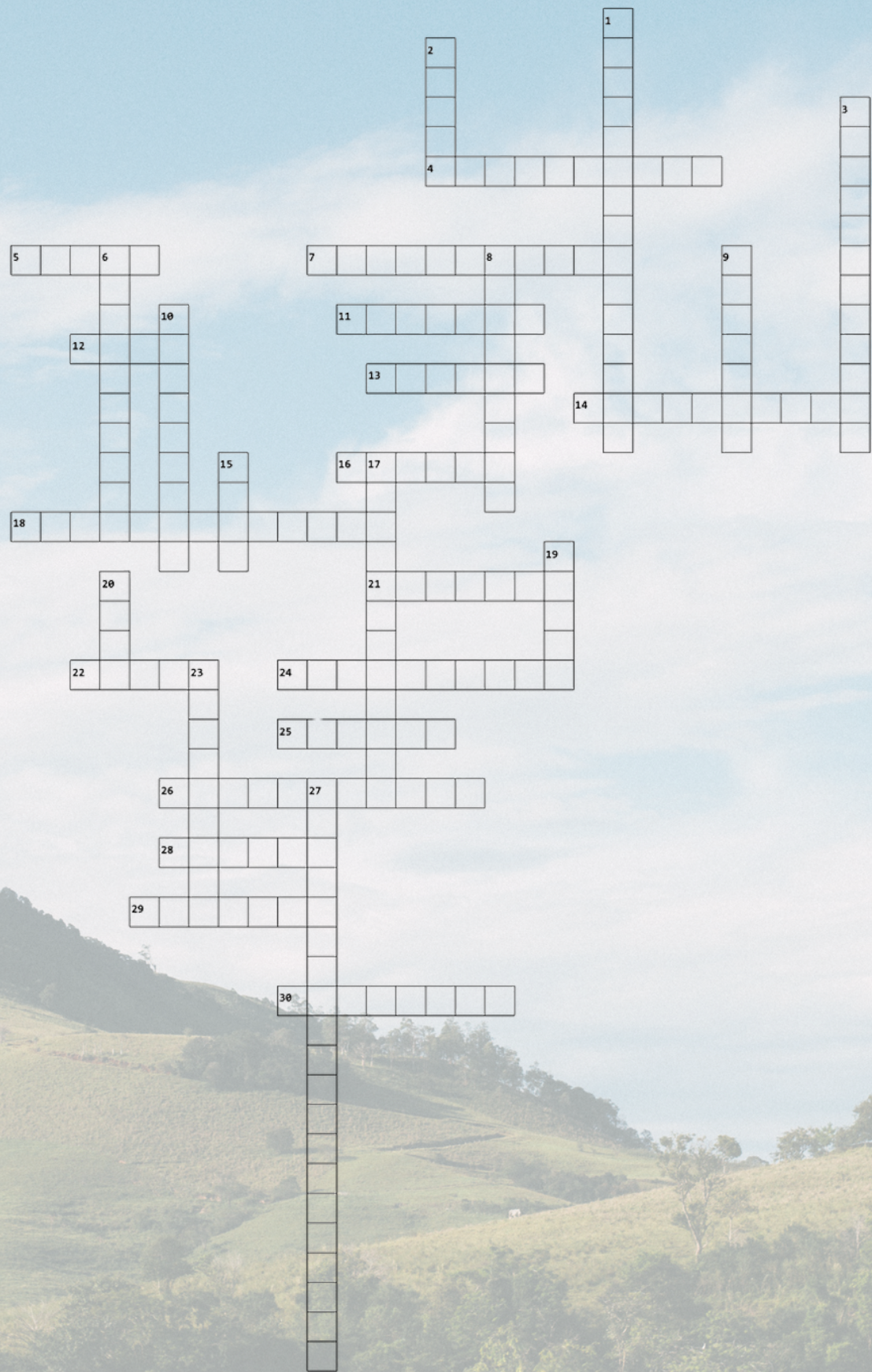
Kegon replied:

“A broken mirror never reflects again; fallen flowers never go back to the old branches.”



MYSTICAL CROSSROADS: A PUZZLE OF SPIRITUAL WISDOM

Find key ideas and words that have to do with the integration of daily life with spiritual growth. Crosswords develop buddhi by enhancing problem-solving, creativity, and memory skills.



ACROSS

4. One system used for centuries to understand personality, relationships, and life purpose.
5. Theory that helps us understand why things happen and the purpose of them in our lives.
7. A quality required to stay focused and resist distractions.
11. Represents the Mānasaputras that endowed the Third Root Race with intelligence.
12. It is central to the Buddhist eightfold path to liberation from suffering. Also known as Moral discipline.
13. Practice that emphasizes on kindness and avoidance of harm.
14. Its practice deepens spiritual growth by aligning actions with empathy, fostering unity, and promoting inner peace.
16. It happens every time your ego is challenged in daily duties.
18. One word that can represent the doctrine of Cycles.
21. A state of complete understanding and enlightenment achieved by overcoming ego.
22. The mind principle, responsible for thought, reasoning, and mental processes in consciousness.
24. The bridge between the individual and higher consciousness.
25. Energy, diligence, vigor, effort.
26. Its practice may reduce pain, fatigue, stress, boost the immune system, etc.
28. The intuitive, spiritual faculty of higher intellect and wisdom, guiding deeper understanding and insight.
29. Inner attitude needed for deep meditation and spiritual insight.
30. It is related to finding satisfaction in the present moment.

DOWN

1. A way to earn a living that doesn't harm others or oneself.
2. The true self, divine essence, or soul within.
3. The main spiritual goal.
6. A way to cleanse the mind from all impurities and imperfections.
8. It is a spiritual philosophy exploring divine wisdom, universal unity, and hidden truths of existence.
9. WISDOM A timeless truth that guides through the ages.
10. They form a complete path for the bodhisattva who vows to practice ceaselessly for the liberation and welfare of all beings.
15. The great Slayer of the Real.
17. The journey of spiritual growth through self- discipline and detachment from material desires.
19. Practice that involves honesty and integrity.
20. Perfection of generosity in Buddhism
23. The type of growth emphasized in the daily life workshop.
27. It is the recognition of all people as interconnected, equal, and deserving of mutual respect and compassion.



Our Attitude to the Problems of Life

FROM "THE YOUNG THEOSOPHIST"

(An International Journal of Youth)

An article from September-October 1939 issue

BY FRANK A. EDEN

In viewing the world's problems of today, the thing that stands out most as the cause of man's unrest, the lack of order and the lawlessness that is so prevalent among the nations, is the people's attitude towards life.

This is expressed in the uncertainty of the meaning of life, and this is shown in the diversity of opinions on all aspects of human relationships – in the conflict of religions and the various forms of politics; in the codes of ethics and the actions carried out by the individual and the nation. In practically all departments of man's experiences there seems to be a lack of knowledge of the true fundamentals of life; the lack of that standard with which events can be seen in their true perspective and action measured so that it will not be detrimental to the whole. But it is happy to note the few exceptions where men have caught the real purpose of life and are striving to fulfil it, amidst the taunts of men whose only light is the self-lit candle of their own esteem and who refuse to turn around to see the sunlight shining into their self-made dungeon. But it is not with a critical attitude of mind that we should examine man and his behaviour, which would divorce us from the understanding of life, but with an endeavour to detach ourselves and rise above our personal problems. In this way, we can be of more service to a world that is calling blindly and hopefully for leaders to guide it to a true standard of attitudes. What do we mean by our attitude? Is it not the way we look at life – the way things affect us and consequently the course of action that we take in regard to those things?

Our attitudes come about in a number of ways. Firstly, our education – a person brought up under theosophical teachings would have a far better outlook than someone who has not. Secondly, environment has much to do with our attitudes. One who knows poverty in its lowest form would naturally look upon life in a different manner to one who regards luxuries as a necessity. And thirdly our attitudes are affected, in varying degrees in individuals, by the tendencies brought over from previous lives.

Though the perfect attitude may vary for individuals, yet the fundamentals would be the same for all, irrespective of what ray they are on or what sign of the zodiac they are in. It is the finding of that true attitude, that perfect outlook that is the purpose of evolution. To have the correct attitude is the first step towards perfect action.

Some would say: how can we find this perfect outlook? Is it not expressed in all the religions and in the various philosophies that have influenced humanity, told by all the great men of the past, and re-echoed to-day in the occult schools? Religions, philosophies and even sciences are all like windows, as someone has said. Men are constantly changing them, comparing them, upholding one and running down another, instead of looking at the light – the light that shines through them all. That is the secret, if it be a secret at all – the understanding of the light that shines through all things; that is reflected in all the imperfections of the world. ***What then should be our attitude to the seeming imperfections?***

Let us take something which we all at times have cause to grumble at – the weather – and see if we can arrive at an attitude that is nearer to perfection in regard to it, just as an example of what we can do with our other supposed imperfections.

When we think of the weather it is nearly always in regard to our own activity – whether we want to go out, etc. But other people may want rain, the farmers for instance, who desire it not only for themselves but for the community at large. And others may have need of one or other of the extreme climates for industrial reasons. Therefore, it can be seen that an attitude of censure is not in keeping with the desires and necessities of the whole.

Let us look at the problem from a different angle. Wintertime is always dreary when the skies are dull, and the bare trees and the flowerless gardens heighten the gloom. But it is so unpleasant that we can't enjoy it or see a certain beauty in it to rival the summer? – and the same with all our other problems. I heard a naturalist in England say that nature's colours in winter surpass even that of the summer. Taking that statement superficially, it may sound nonsensical – after careful examination it will be seen that though nature does not robe the Earth in the same brilliant colours of the summer yet the variety of subdued tints and hues does enhance the Earth to a more marked degree, if we observe fully.

It is only when we look for the beauty in things that we find it.

If all the people who discuss the weather each day were to look at it in this attitude – and the same with their other problems in a non-critical attitude, we would eliminate a great deal of the grumbling of the world and it certainly would make it more harmonious to live in.

If we used this example of the weather as the basis for our search for the perfect attitude to life we may get some interesting results. For instance, it can be seen that an act of criticism generally does not alter the condition, and in many cases, it may make it worse. ***When we criticise, our attitude tends towards a destructive nature, and if given full sway may lead to an act of destruction.*** Also, the object or person that we criticise reacts to the criticism making worse the condition that we set out to alter.

I am not in a position to say that the weather gets worse through our constant discussions on its bad qualities, though it is probable, but you can prove the point by arguing with someone and see for yourself how difficult if not impossible it is to change a person's opinion or attitude by criticism or argument.

Perhaps then, it would be said that the correct attitude should be one of indifference? Hardly – that would be a negative outlook, and we would accomplish nothing. In fact, we would become static and that is a condition that is worse than making wrong efforts. No, the correct attitude as far as I am aware would be one of 'positive indifference'.

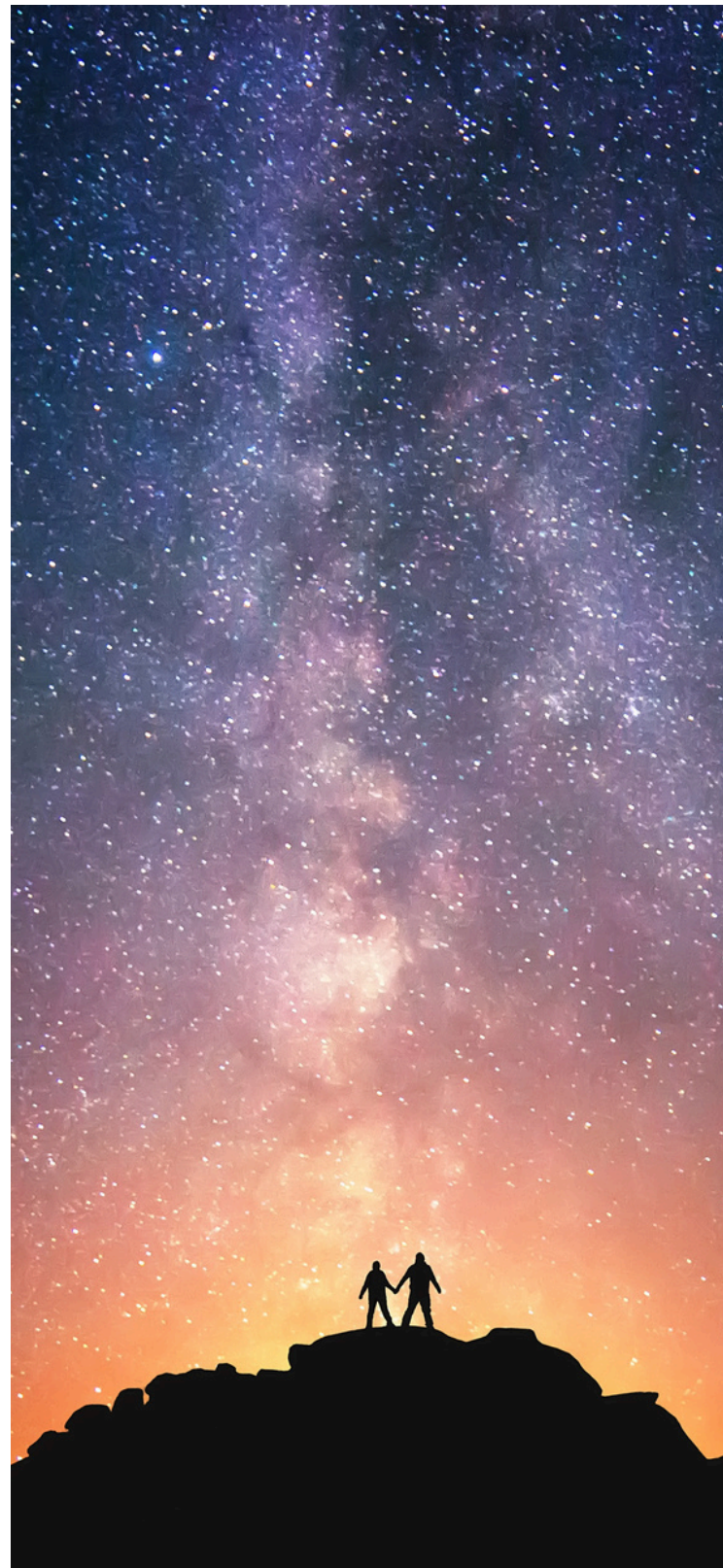
Perhaps that needs some explanation.

First of all, it must be an attitude of non-criticism. Not one in which the faults are overlooked or ignored, but one in which we are completely aware of them – aware of their full significance, and what part they play in relation to the whole.

When we completely understand the full implications of the problem, how it affects the whole, our attitude becomes not one of criticism or indifference, but a constructive determination to foster not so much the opposite qualities which may still be extreme, but to bring into being conditions that would be of benefit not only to the one but to the whole.

It can be seen then that the first requisite for the right attitude towards the problems of life is knowledge – the understanding of the true place and importance of everything that we contact, whether it be the seasons or human beings. When we truly know this, we will have the correct attitude to all things and our actions will have a basis for perfection.

With a true understanding of its meaning and destiny, life becomes not a problem but a solution.



FAQs

What is Theosophy?

We humans know that we could be much more than we ordinarily are. But what is this? What potential do we have that we could develop more fully? And who could tell us what this potential is? There is a body of knowledge that answers these questions.

It provides theory, practice, and techniques that enable us to free ourselves from the limitations of ordinary life and achieve greater happiness, wisdom, and peace. This knowledge has gone by many names: the Ancient Wisdom, the perennial philosophy, the wisdom tradition. Because it is universally true, it is found all over the world, but it takes many different forms, depending upon the time, the circumstances and the people it is addressing.

One version of this Ancient Wisdom in recent times is Theosophy. Derived from Greek roots meaning “divine wisdom,” it is a body of knowledge that tells us about our place in the universe and why the world is the way it is. Although it agrees in many respects with scientific theories, it goes past them in addressing unseen realities that we all experience, but often don’t understand. It answers many questions that people have, such as:

- Why am I here?
- What is the purpose of the universe?
- Is there a God?
- Why does there seem to be evil and injustice in the world?
- How can I have a purposeful and meaningful life?



One version of this Ancient Wisdom in recent times is Theosophy. Derived from Greek roots meaning “divine wisdom,” it is a body of knowledge that tells us about our place in the universe and why the world is the way it is.



The Theosophical Glossary



H. P. Blavatsky



THE MAHATMA LETTERS

TO A.P. SINNETT

FROM MAHATMAS M. & K.H.

A.P. SINNETT & A. TREVOR BARKER

IF I HAVE JUST RECENTLY FOUND THEOSOPHY AND A THEOSOPHICAL ORGANISATION, WHAT BOOKS SHALL I READ?

Reference books for ease of understanding:

- Theosophical Glossary by H. P. Blavatsky
- Glossary of Sanskrit Terms by Geoffrey Barborka
- Thoughts for Aspirants by N. Sri Ram (and various compilations or anthologies that have been published throughout the years)
- Theosophical Encyclopaedia. Published by Vic Hao Chin and the TS in the Philippines

Key books to read and dive deeper:

- The Key to Theosophy by H. P. Blavatsky
- The Inner Life; and Masters and the Path, both by C. W. Leadbeater
- The Astral Body by A. E. Powell
- At the Feet of the Master by Alcyone (Jiddu Krishnamurti)
- Theosophy Explained by P. Pavri

Timeless books to read, and read, and read again, and meditate on:

- The Secret Doctrine; and The Voice of the Silence, both by H. P. Blavatsky
- The Mahatma Letters to A. P. Sinnett
- The Divine Plan by Geoffrey Barborka



International Youth Gathering in Bhowali

Recently, from 22 to 27 June 2024 the gathering under the theme ***"The Flame of Theosophy: Revisiting the Fundamentals"*** took place at the theosophical study center of Bhowali (India).

This time our guest speaker was **Shikhar Agnihotri**, international lecturer, who gave a seminar based on several basic theosophical teachings such as the planes of existence, vehicles of consciousness, reincarnation, life after death, karma, dharma, thought power, dreams, meditation. All these topics were covered in an orderly, rigorous and enjoyable way.

The program activities included youth workshops, chanting, playing games, meditations, discussions, silence and lots of interaction and sharing moments.

Through lectures and personal stories, participants gained a profound sense of understanding and inquiry, together with an open heart and mind, as the bond of a growing community was taking place. A total of 26 participants attended from 11 countries: Australia, Colombia, Estonia, India, Italy, Mexico, Netherlands, Philippines, Singapore, Spain, Switzerland. Much gratitude to Mr Narayana, director of the Center, all the workers and the cook Sushma, and to Shikhar who generously shared a great deal in the most appealing way, enabling to comprehend even the most abstract ideas and those most difficult to grasp!

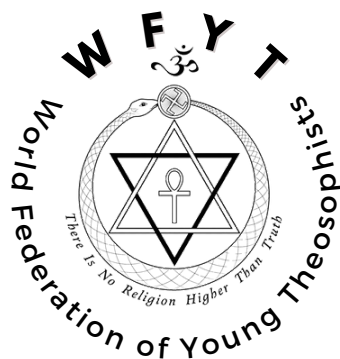
If you would like to read some testimonials from participants and check out a photo gallery of the event, visit the WFYT website.

THE WORLD FEDERATION OF YOUNG THEOSOPHISTS HAS THREE OBJECTS

(1) TO STRENGTHEN THE SENSE OF GLOBAL COMMUNITY, COLLABORATION AND PRACTICAL BROTHERHOOD AMONGST YOUNG THEOSOPHISTS.

(2) TO SUPPORT ITS MOTHER INSTITUTION, THE THEOSOPHICAL SOCIETY BASED IN ADYAR, IN THE ACCOMPLISHMENT OF ITS OBJECTS AND MISSION WHICH IS STATED AS FOLLOWS: "TO SERVE HUMANITY BY CULTIVATING AN EVER-DEEPENING UNDERSTANDING AND REALIZATION OF THE AGELESS WISDOM, SPIRITUAL SELF-TRANSFORMATION, AND THE UNITY OF ALL LIFE."

(3) TO PREPARE YOUNG THEOSOPHISTS TO ACT AS WORKERS FOR THE THEOSOPHICAL MOVEMENT.



Freedom Of Thought

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher, or writer, from H.P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties.

The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Resolution passed by the General Council of The Theosophical Society, 1924