

International Theosophy Magazine

May 2010

VOL. #2 ISSUE #2



About this issue...

By Sally Colbert, Editor

It's been a close call to get this magazine ready for the May deadline! I just wanted you to know, that instead of taking a nap this afternoon, I fortified myself with 4 oatmeal cookies and forewent (?) the nap so that the editorial page would be finished on time! Another problem I had was to make this Editorial reader-friendly rather than look like "some magazines," the JTC magazine is an attempt at a breakaway from the "traditional." If you enjoy reading the Editorial you also may go on to enjoy the remainder of the articles, all of which are outstanding pieces of writing. ~~~~~

The first one is "Carl Jung and Theosophy." The incredible connection between the writings of Carl Jung and Theosophy is given focus to. After reading this you might suspect Jung did have access to the Unconscious/Astral Light. It is noted that in Manas magazine, highly appreciated by many Theosophical students, [available on line at <http://www.manasjournal.org/>], it is stated as long ago as 1951, "Appreciation of Jung is long overdue in Manas...."

© A highlight in my own life was a live telephone interview with a real, published and famous author, M.J. Rose. The novels of M.J. Rose (one recently developed into a television series) act as strong testimony that reincarnation is now a significant part of our modern culture. M.J. Rose is a major player in fiction literature. It is suspected Theosophy can take its place on the world stage through the door held open by Karma and Reincarnation.

© Erwin Bomas, our associate in The Netherlands, has contributed "How Does a Reincarnating Human Being Learn and Grow." For this issue, Miluka Rivera-Matlovsky (heading the Young Theosophists

Department), has made this article available. As Erwin said, “This article is a translated transcript of the first lecture given by Barend Voorham from a series of lectures during the 2003 symposium 'Inner Upbringing and Self-development in the light of Reincarnation' organized by the I.S.I.S. Foundation in The Hague, The Netherlands. The Foundation is the external holding of the Theosophical Society Point Loma Blavatskyhouse - The Hague. It is translated from Dutch to English by Danielle van Ginkel and Erwin Bomas.”

We really never guessed all the apparently hidden talents of Truth Collins, His technical gifts of social networking would blow your mind. He



contributed the Facebook material for this issue. Facebook has surpassed Google in terms of activity. When we reach the point of having 300 to 400 “Friends” on the International Theosophy Conference, Inc. site, it will multiply very rapidly. We have a direct link, www.theosconf.org with a Facebook logo so you can subscribe.

Our Health Department is not in any way connected with any governmental agency. Just so you know. For that department, Helena Kerekhazi, after having recuperated from an overwhelming viral infection, has contributed a magnificent article called, “Selflessness in Mental Health.”



Sally

MORE ON HEALTH: *It's been said that Nature first separated the salt water from the fresh, made dry land, planted a garden, made animals and fish--all before making a human. It made and provided what we'd need before we were born. These are the best & more powerful when eaten raw. We're such slow learners... Nature left us a great clue as to what foods help what part of our body! Nature's Pharmacy! Amazing!*



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THE THEOSOPHY OF CARL JUNG - by James Colbert, Ph.D.

On Reincarnation: “It is possible that any further spell of three-dimensional life would have no more meaning once the soul had reached a certain stage of understanding; it would then no longer have to return, fuller understanding having put to rout the desire for re-embodiment. Then the soul would vanish from the three-dimensional world and attain what the Buddhists call nirvana. But if a karma still remains to be disposed of, then the soul relapses again into desires and returns to life once more, perhaps even doing so out of the realization that something remains to be completed.” – **C.G. Jung, *Memories, Dreams, Reflections, On Life After Death***

Carl Jung’s memorial address for Richard Wilhelm is given in Wilhelm’s translation -- *Secret of the Golden Flower*. There, Jung



Did he know that Richard Wilhelm had written an article on reincarnation printed in the Point Loma, California Theosophical Society?

is warning that Europe should not quickly try to absorb the wisdom of the East as it needs to be earned. He writes, “It is to be noted that

England and Holland, the two main colonizing powers in Asia, are also the two most infected with Hindu theosophy.” Was Jung aware of his own infection? Jung wrote Commentaries for *The Secret of the Golden Flower* and the *I Ching*. The theosophical connection to Wilhelm (the translator) is mentioned above.

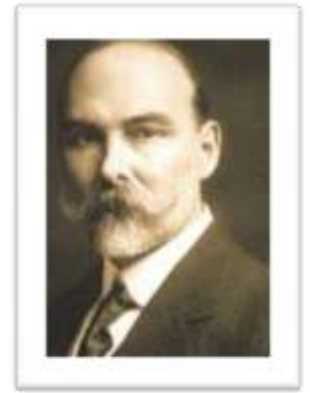
Evans-Wentz grew up in Theosophy and was associated all of his life with Theosophy.

He also wrote commentaries as well for Evans-Wentz famed for his translation of *The Tibetan Book of the Dead*.

Did Jung know this?



His encounter with alchemy and Gnosticism was associated with G.R.S. Mead.



Did Jung know that G.R.S. Mead was the personal secretary to H.P. Blavatsky during the last three years of her life?

Carl Jung's writings and approach to psychotherapy continue to be much in today's world. Jungian Institutes and the "Friends of Jung" organizations are widespread throughout our planet. We will show that the terms of the philosophy of H.P. Blavatsky and the psychotherapy of Carl Jung are often identical. Blavatsky's major works, however, were in print almost 40 years earlier than Jung. One cannot help but wonder if Jung consciously or "unconsciously" drew on Theosophical teaching.



Hopefully, our conceptual comparisons of Jung and Blavatsky can act to sharpen both the similarity and differences of these incredible minds.



There is similarity of Jung's concepts to the principles and concepts given in theosophy. Some of the terms from Jung and teaching given by H.P. Blavatsky will be listed side-by-side. The intention is to offer something rarely, to our knowledge, given notice. Many of his ideas appear to have theosophical roots. The date most often given for Theosophy coming into the world is 1875. Interestingly, the same year as Jung's birth. The comparisons of core concepts are described in the next few pages. This will be followed by a statement of similarities and essential differences.

Individuation - Jung

Individuation, for Carl Jung, might be best described as a process of becoming. It is the integration of the Unconscious with the conscious. Or, in Jung's terms, the Ego with the Self. "Hence it is the process whereby the innate elements of personality, the different experiences of a person's life and the different aspects and components of the immature psyche become integrated over time into a well-functioning whole. Individuation might thus be summarized as the stabilizing of the personality. (Wikipedia)" Individuation is a process towards Individuality. The more one is free from the fetters which bind the personality, the less likely they are to experience the addictions and attachments of the personality. Psychotherapy, as a process of individuation, can help one move out of restrictions of an imposed false definition of the self. "Individuation means becoming a single, homogeneous being, and, in so far as 'individuality' embraces our innermost, last, and incomparable uniqueness, it also implies becoming one's own self." (*Two Essays on Analytical*



Psychology, Jung) "...the central concept of my psychology: the process of individuation." (*Memories, Dreams, Reflections, Jung* p. 209).

Individuality - Blavatsky

Blavatsky's **Individuality** is at the center of the philosophy. The implications of the teachings might be likened to a great being that can only know itself through periodic contact (incarnations) with illusionary roles. Awareness of the drama is realized by taking on and changing into the roles of the play. The meaning of the play is the acquirement of self-conscious Individuality. She writes: "Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth or of the re-incarnation of the same spiritual **individuality** in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent individuality* is fully aware of the fact, though, through the atrophy of the 'spiritual' eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality." (*Secret Doctrine II* p. 306).

THE SELF & THE SELVES - JUNG.

The concept for Jung might be thought of as extending to the universe. The Self, “a transcendental concept, for it presupposes the existence of unconscious factors...and thus characterizes an entity that can be described only in part, but for the other part, remains at present unknowable and Illimitable.” *Psychological Types, Vol. 6, The Collected Works of C. G. Jung*. He also says “This center is not felt or thought of as the ego but, if one may so express it, as the *self*. Although the center is represented by an innermost point, surrounded by a periphery containing everything that belongs to the self--the paired opposites that make up the total personality. This totality comprises consciousness, the personal unconscious, and finally an indefinitely large segment of the collective unconscious whose archetypes are common to all mankind. (*Memories, Dreams, Reflections*, 1973)

THE SELF & THE SELVES/ BLAVATSKY.

The “Self,” according to Blavatsky, is a term directly associated with the divine or “the one universal self.” She mostly uses this term as “the Higher Self.” “The ‘Higher Self’ is neither your spirit nor mine, but like sunlight shines on all.” (*Key to Theosophy* p. 135) She is very definite about the term. “Now some of our Theosophists have got into the habit of using the words ‘Self’ and ‘Ego’ as synonymous, of associating the term ‘Self’ with only man’s higher individual or even personal ‘Self’ or Ego, whereas this term ought never to be applied except to the One universal Self...all the other ‘Selves’ such as the ‘Individual’ self and ‘personal’ self ought never to be spoken or written of without their qualifying and characteristic adjectives” (*ibid*, p. 174).



THE UNCONSCIOUS–JUNG:

In a way, Jung’s Unconscious is “out there,” but we are not sure where that is. He writes, “Theoretically, no limits can be set to the field of consciousness, since it is incapable of indefinite extension. Empirically, however, it always finds its limits when it comes up against the unknown. This consists of everything we do not know, which, therefore, is not related to the ego at the center of the field of consciousness. The unknown falls into two groups of objects; those which are outside and can be experienced by the senses and those which are inside and can be experienced immediately. The first group comprises the unknown in the outer world. The second the unknown in the inner world. We call this latter territory ‘the unconscious.’” [*Collected Works 9, II, p. 3*]

“Besides these we must include all more or less intentional repressions of painful thoughts and feelings. I call the sum of all these contents the ‘personal unconscious.’ But, over and above that, we also find in the unconscious qualities that are not individually acquired, but are inherited, e.g., instincts as impulses to carry out actions from necessity, without conscious motivation. In this

THE ASTRAL LIGHT/AKASHA-BLAVATSKY:

The rationale for equating Jung’s Unconscious and Blavatsky’s Astral Light is that Jung suggests that things come from something unknown or of a different dimension. Ether: described as a less refined layer of the astral -- for so long disregarded by science, now seems to be gaining a new foothold in the form of “dark matter.” Now established that up to 70% of the material universe remains undiscovered which is now assigned to “dark matter.” Much of space, in the old science, was thought to be a vacuum. Now, space is considered full with evidence of the elements throughout space. So it is in Theosophy, “elementals” or “centers of energy” are in the ether or astral which have an effect on each and all. This, of course, is a separate subject, but does have relevance. For Jung posits “Archetypes,” “the Collective Unconscious” and more to coming from somewhere. The somewhere in Theosophy would be either the Astral Light and at a higher level of consciousness – the Akasha. Blavatsky describes the Astral as “The

deeper stratum, we also find the...archetypes. The instincts and archetypes together form the 'collective unconscious.' I call it collective. Because, unlike the personal unconscious, it is not made up of individual and more or less unique contents but those which are universal and of regular occurrence." [The Structure and Dynamics of the Psyche, Carl Jung). The Unconscious is shared by all, according to Jung. He attributes paranormal experience to it. For example, he describes feeling an injury of a patient's suicide at the exact time of death. He writes, "The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things.'" (Memories, Dreams, Reflections, Jung)



invisible region that surrounds our globe, a subtle Essence visible only to a clairvoyant eye, and the lowest but one (viz., the earth), of the Seven Akâsic or Kosmic Principles. Eliphas Levi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified," (The Glossary, Blavatsky). "Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. The designation *astral* is ancient, and was used by some of the Neo-Platonists... Porphyry describes the celestial body which is always joined with the soul as 'immortal, luminous, and star-like'." (Isis Unveiled.)

Archetypes/Jung	Archetypes/Blavatsky
<p>Jung writes, “The concept of the archetype...is derived from the repeated observation that, for instance, the myths, and fairytales of world literature contain definite motifs which crop up everywhere.....These typical images and associations are what I call archetypal ideas” (<i>Memories, Dreams, Reflections</i> p. 391). Where do they come from? Some of his writings suggest a joint inheritance as we most all experience the human themes of birth, parenting, courtship, marriage, and prepare for death. These universal themes make for universal symbols in the form of myths, etc. Other writings, however, suggest a more spiritual base, “...it seems to me probable that the real nature of the archetype is not capable of being made conscious, that it is transcendent.” (<i>ibid</i>, p. 393).</p>	<p>The origin of Archetypes came from Plato and developed by the Neo Platonists. “The ‘Ideal Forms’ are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the divine mind prior to becoming” (<i>S. D., V. I, fn</i> p. 281). The archetypes are the basis of the “identical parentage in all the religious systems. Whether in the lotus or water-lily shape it signifies one and the same philosophical idea – namely, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form” (<i>ibid</i> p. 380). She differs, however, from the Platonists. “Archetypal” would not be used as “existing in the Mind of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically...” (<i>ibid, Vol. I, p.</i> 201).</p>

The above are some of the central concepts and terms found with both Helena Petrovna Blavatsky and Carl Gustav Jung. The similarities are there. Differences are there as well. Blavatsky's theosophy provides a comprehensive philosophy reaching towards spiritual understanding, science, and individual experience. The archetypes pertain to all of life (as above so below). Jung's archetypes are limited to human "collective unconscious." The Self, with Blavatsky, is the spiritual center which shines the light through the Individuality as it makes its way in the journey of reincarnations. Although there are statements of Jung that he holds to reincarnation, there are others which make it unsure. As a result, "Individuation" seems to be more related to a single life. The "Collective Unconscious" of Jung seems to purposefully lack substance. He writes as if it has empirical reality but never demonstrates how there is objectivity. Blavatsky's Astral Light and the Akasha give greater dimension and "depth" to our experience. Some might say some of his concepts are not found in theosophy, e.g., synchronicity (events which seem to have no immediate causal connection nevertheless occur) and the anima/animus (male/female elements in each of us). Maybe so, but she writes extensively on the feminine and masculine through all of nature. She also shows the basis of both psychic and spiritual events.

There certainly is philosophy in the writings of Jung. Is there psychotherapy in the philosophy of Theosophy? Most probably, yes. Ideas which give one a greater perspective (greater consciousness?) is the basis of psychotherapy. Many see Theosophy as offering exactly this opportunity. Blavatsky does strongly emphasize, however, of starting from universals and connecting them to the particulars of one's life. Most psychotherapy, however, is centered on problems (particulars) and then reaching to greater levels of understanding. Jung

writes, “My life has been permeated and held together by one idea and one goal: namely, to penetrate into the secret of the personality” (*Memories, Dreams, Reflections – Jung* p. 206). Theosophy, it might be said, starts with the Higher Self and draws down to the personality. It points to awareness of our spiritual heritage as the sine qua non of being. Perhaps, this can be healing. An article examining these two different approaches would be of great interest. Perhaps this article might draw it forth with comments and responses.



“Om, Amitaya! measure not with words Th’ Immeasurable: nor sink the string of thought Into the Fathomless. Who asks doth err, Who answers, errs. Say nought! The Books teach Darkness was, at first of all, And Brahm, sole meditating in that Night: Look not for Brahm and the Beginning there! Nor him, nor any light Shall any gazer see with mortal eyes, Or any searcher know by mortal mind, Veil after veil will lift – but there must be Veil upon veil behind.” -- The Light of Asia, Book the Eighth

OUR CHANGING CULTURE ...featuring Interview with Author M.J. Rose

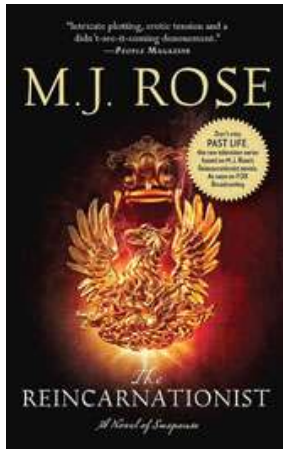
The word KARMA is everywhere – billboards, books, the Web, radio, and certainly as a theme in television series. Remember “My Name is Earl,” (Premiered in September of 2005 to American television audiences). Taken from the show’s website: “Set in fictional Camden County, the series stars Jason Lee, Ethan Suplee, Jaime Pressly, Eddie Steeples and Nadine Velazquez. Lee stars in the title role as Earl J. Hickey, a petty crook with occasional run-ins with the law, whose newly won \$100,000 lottery ticket is lost when he is hit by a car. Lying in a hospital bed, under the influence of morphine, he develops a belief in the Americanized concept of karmic retribution when he hears about karma during an episode of *Last Call with Carson Daly*.”



Many may remember John Lennon’s verse: *Instant Karma's gonna get you/Gonna knock you right on the head/You better get yourself together/Pretty soon you're gonna be dead.*



REINCARNATION now is taking its place on the stage. The culture truly is changing, the seeds planted in 1875 by Theosophy are in full bloom. The Editors were truly amazed to discover that reincarnation was a theme in a series called, “Past Lives” put on the Fox network and showed just after American Idol. Although we found the show was cancelled after three episodes, the fact that it was there caught us off guard. ***Do any remember not too long ago it was a little embarrassing to admit in public you believe in reincarnation?*** No need to worry now – we’re mainstream. We investigated the background of the Past Lives show and found that it was inspired by an acclaimed author – MJ Rose. She has been writing a series of novels with reincarnation themes including The Reincarnationist. We got the novel. The reading was fun and fast paced. We wanted to know more. Why, in these times, particularly in the Western Christian culture, was reincarnation now so acceptable? The editors contacted her and arranged for a full interview.



INTERVIEW WITH MJ ROSE

“Not long ago, I saw a slogan on a bumper sticker: Reincarnation is having a comeback.” -- **The Secret History of Reincarnation, By Roger Woolger**

EDITORS: Tell us, how did you become interested in reincarnation?

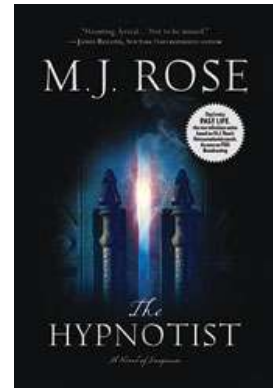


M J ROSE, AUTHOR

MJ: My interest started early in childhood. When I was about 3 years old we were at a family dinner with my great-grandfather. He was from St. Petersburg, Russia originally and apparently I asked him if he remembered the time we broke the windows in the house with the frozen apples. He was a businessman, but he studied the *Torah*, and the *Kabala* which has a lot to do with reincarnation. He became very excited and told everyone at the table that when he was 6 years old, he and his cousin, whose name I think was Schlomo, threw frozen apples at the family house and broke several windows and was severely punished. Schlomo died in Russia when he was only a young man in his 20s. My great grandfather said he'd never told anybody that story but was convinced I was the reincarnation of his cousin. My mom, who was very rational and non-spiritual, thought that it was a silly story but was curious. A book called *The Search for Bridey Murphy* had been in the news and she bought it, and became fascinated with reincarnation and started believing in it. So reincarnation became part of our conversation when I was growing up.

She believed I exhibited interests that had to do with reincarnation. We lived across from the Metropolitan Museum of Art and spent a lot of time there. There was a very small temple that I was drawn to and I'd

often get hysterical if she wouldn't let me spend time there during each museum visit. That could be explained as a child who loved the little tiny temple, or, as she believed, it was an aspect of me being reincarnated.



EDITORS: Has the idea of reincarnation affected your life in any kind of way, affected your thinking, or just your approach towards life?

MJ: It's certainly affected my life at least for the past 6 or 7 years – I haven't written about anything else. Before starting this series I did several past life regressions, and the subject has always been of interest to me. I think there's something very positive about believing that this isn't the only time we've been here or are going to be here. From a philosophical point of view I'm sure it makes me more optimistic.

EDITORS: We were wondering, on all the research you did on the topic, was there a single book or several books that stood out which drove your interest?

MJ: *Old Souls*, the book about Dr. Ian Stevenson, written by Tom Shroder; *The Search for Bridey Murphy*, and *The Search for Omm Sety* by Jonathan Cott, were particular standouts. I've seen every movie about reincarnation; I have over 50 books about it. We actually lived around the corner from the Theosophical Society in New York City for a long time, as a little girl. I used to walk by it when I walked the dog.

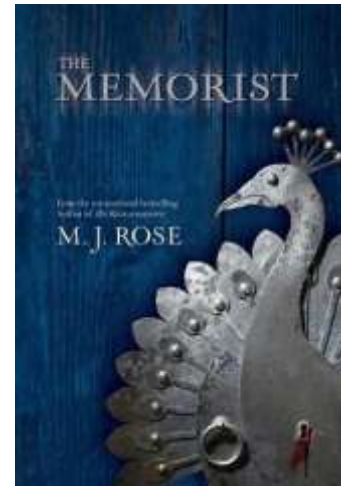
EDITORS: What was it that made you feel this openness to reincarnation, why did you feel the time was right?

MJ: I didn't think about it being the right time. I've been told that I always write about things before the time is right. So it didn't matter to me if the time seemed right. I don't follow trends. So I just wanted to

do it. When I first tried to sell it in 2001 nobody wanted it. When I brought it up again in 2005 the editor thought it sounded interesting and gave me a contract.

EDITORS: We read that interview by David Hudgins, the screenwriter.

MJ: Yes, he wrote the TV show.



EDITORS: He was asked the question of the difference in the culture between ten years ago and why would this series have been accepted today. The answer was is that the audience is more mature. I think that was very explanatory, but ...

MJ: I think that people have become more interested in things that are spiritual and occult. Research shows more people in America believe in reincarnation now than ten years ago. If you look at people's taste in books you see how popular the paranormal books have become.

EDITORS: We were just wondering, I know there's quite a bit of cost involved in putting together a series of shows like that, there must have been someone or somewhere at Fox that really believed in the concept to think this would work. Were there people, as far as you know, that really did any research on receptivity?

MJ: The exec at Warner Brothers TV who bought the book told me that she always was fascinated by reincarnation and had always thought it would make an interesting show, but nobody could figure out exactly what to do with it. She said when she read about the Phoenix Foundation in my book – she saw the TV show. The Phoenix Foundation is a group of reincarnationists who study reincarnation and work with people who have unresolved past life issues. But I think it was the

interest in all things paranormal that made them believe the show would work. They were comparing it to shows like Fringe and Ghost Whisperer and The Mentalist.

EDITORS: And why didn't it, what made it --

MJ: There were a lot of theories of why it didn't work, reincarnation not being one of them. I've been told that the chemistry between the male and the female was off, and that people really didn't connect to the casting.

EDITORS: Then it didn't have anything to do with the idea of reincarnation?

MJ: I never heard that the show failed because of reincarnation. In fact I heard the opposite that reincarnation was a really fascinating topic. The show didn't fail as much as it didn't succeed. Fox needed 4 million viewers to be committed to the show – it got 3 million. It just wasn't big enough.

EDITORS: We also wonder if you've had any negative reactions, it's really not mainstream Christianity. Has there been any negative reactivity, I guess the fact you're even bringing this up?

MJ: No. I had one person on Amazon review The Reincarnationist that said, "Oh here's another Catholic-bashing book," but the book doesn't bash the Catholic Church at all. It has one fact about the Catholic Church in it. I don't think the books are very controversial, they're adventure quest novels. I'm not trying to convince anybody about reincarnation.

EDITORS: There is one place in the book where you say the priests wouldn't like it because it would take the responsibility for the person's soul into their own hands.

MJ: Right. That was the one controversial comment in all the books. Right now I think the Church has much bigger problems than people wanting to believe in reincarnation.

EDITORS: Yes.

MJ: It's astonishing to think that 23 percent of the entire country says they believe in reincarnation. It's a crazy number! Over 60 million people! And if somebody is bothered by the idea of reincarnation that much they won't buy the book. The TV show could have gotten more controversy if someone happened on it. TV is free and you could have tuned in and watched it by accident and gotten annoyed. But you have to buy a book. You're not going to buy a book about reincarnation if you're a diehard Catholic who thinks it's the Devil's work.

EDITORS: The next International Theosophy Conference is in The Netherlands. I thought The Netherlands sort of picked up the TV series.

MJ: A bunch of other countries did too. Spain is one I know about.

EDITORS: We've heard they're less controlled by Christianity.

MJ: Again I don't think it failed because of Christian or non Christian issues. I don't think they would have spent millions of dollars to produce seven episodes of this show without realizing if that was going to be a factor.

EDITORS: Our writings tell that it's almost detrimental to remember your past lives; it really disturbs your present. And I notice that Josh

(the character) is very, very overwhelmed, and it's also supposed to be difficult to talk about your past lives to other people, it's supposed to set you back. So I can see where he is completely overwhelmed by his experiences.

MJ: Based on a research that I did, I did understand that we mostly remember the past lives that ended violently, and we don't tend to remember happy, easy things. In my books the people who are going through past life regressions experience painful transitions. I didn't want to reinvent reincarnation theory. I just wanted to play with it in a very positive but exciting way.

EDITORS: The new issue of the magazine will come out with supposedly the deadline of May 15.

MJ: That's a great time frame. How did you find me?

EDITORS: Well, actually, we really came across the show, Past Lives, and we said, wow, that really can't be, it has a reincarnation theme. We happened to see one of the shows, and we said this is a whole new cultural thing. We began to think about the writer, where this came from, and then we found the person who actually inspired the whole thing was you, and one thing led to another, we wanted to get in contact with you.

MJ: That's great, that's terrific. Well, thank you so much, and I'll look forward to the magazine.

Young Theosophists Department REINCARNATION AND GROWTH

This article is a translated transcript of the first lecture by [Barend Voorham](#) of a series of lectures of the 2003 symposium 'Inner Upbringing and Self-development in the light of Reincarnation' organized by the I.S.I.S. Foundation in The Hague, The Netherlands. The Foundation is the external holding of the Theosophical Society Point Loma Blavatskyhouse - The Hague. It is translated from Dutch to English by [Danielle van Ginkel](#) and [Erwin Bomas](#).

How does a reincarnating human being learn and grow - Are you amazed when small children show they have knowledge about things you wouldn't expect them to know anything about? How do they know this? Who did they learn this from? Learning is often a mysterious process. Especially the one learning – the child, the young man – is a mystery.

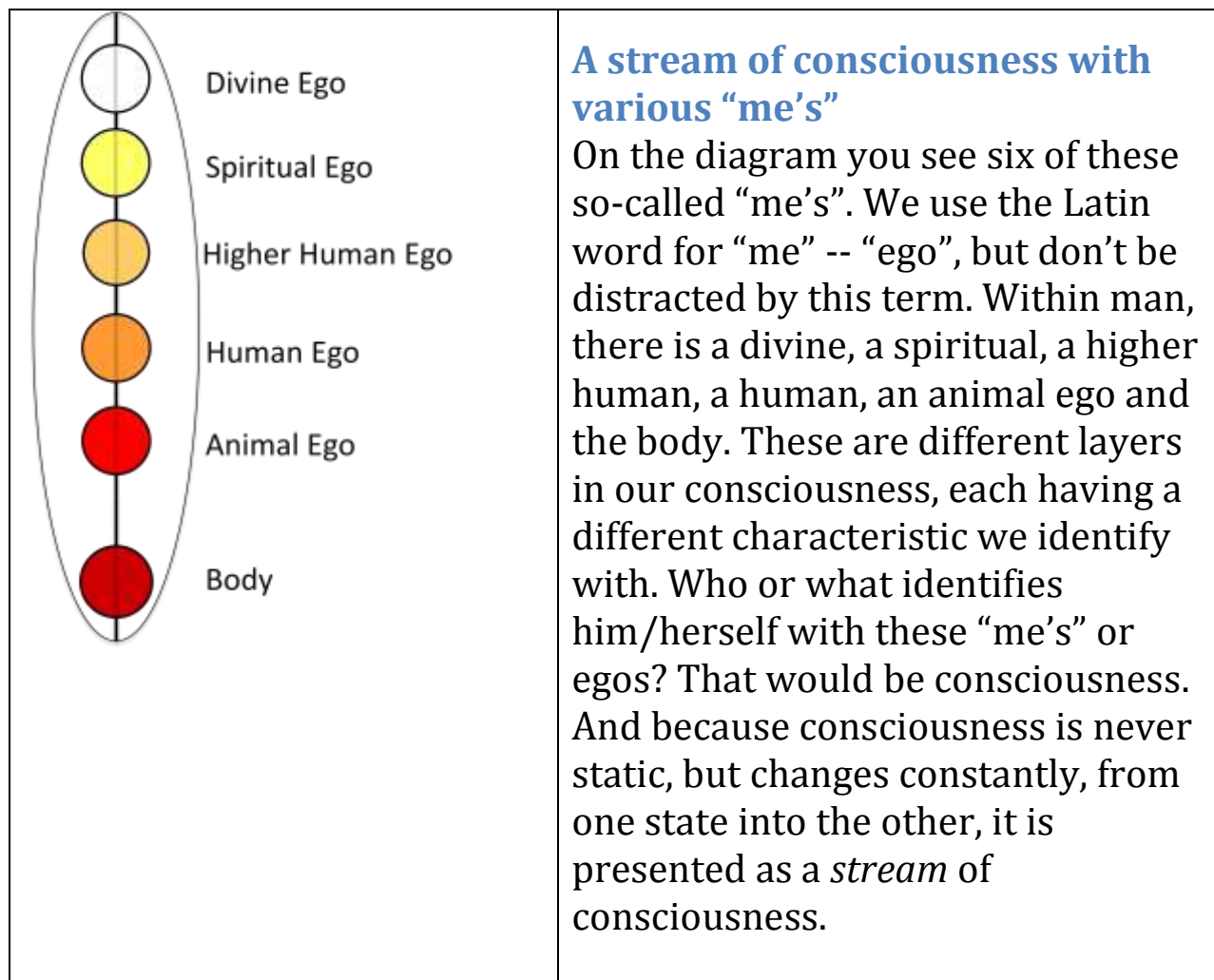
Who is that young man? We could provide you with a complicated argument as an answer to this question, but rather than *giving* the answer, we would like you to discover it yourself. Just as the process of education is something that you can discover within yourself, we try to give direction so you can learn to see and develop the answers that are already within you.

Consciousness. To answer the question what a young man is, let us turn to our amazement as we watch how fast young children develop. What is it that amazes us? Is it the first teeth or steps? Or is it something else? Something within or beyond that child's body? If we exclaim: "Where did he get that from?" don't we mean something more essential than the physical growth that we find so charming? We call that more essential part "consciousness" (consciousness is a basic assumption in this article). Consciousness does not only relate to what we are conscious of at this moment, but also to the endless abilities within us that we have yet to develop. Sometimes, when a young child shows some of these abilities, it makes us wonder.

Without even realizing, we gain insight into the wealth of talents that lie within every human being. Where does such a small child get that wisdom from? From within himself!

Many abilities, only some developed. Currently, within his consciousness, man has an infinitesimal amount of abilities of which only a few have been developed. Man has a variety of abilities that differ in quality. Our abilities originate from different levels within our consciousness. In other words, man has various aspects of consciousness.

This too is something everyone can experience. You know that you have emotions, you can be intellectual, you can have insight, be compassionate or inspired. You know that you sometimes react emotionally to something but later look at the same problem from an intellectual standpoint. Sometimes you may be afraid, but after thinking for a while you have no fear at all, but feel calm and compassionate. There are various layers of consciousness within us. We are a composite consciousness. You might say man consists of many “me’s.” Sometimes we say “me” to the emotional side within us, and sometimes we say “me” to our intellectual side or to our insightful side. We constantly listen to different aspects within the composite consciousness that we are.



Man is a stream of consciousness, a river of life that just as a real river is never the same, always changing, always fluctuating. The stream is presented in the diagram by the vertical line, flowing throughout the various inner and outer “layers” or “spheres” of consciousness of the kosmos. The various egos are represented by the circles in the diagram. The circles are like sluice gates in the river of life, or like transformers in the stream of consciousness: they transform, they allow the life or consciousness to pass through to another sphere, a sphere where other characteristics control.

Characteristics and building blocks. The characteristics determine the reach of consciousness. It's the character of man that determines what he perceives, what he experiences, where he stands in life, if he sees connections or does not look any further than under his nose. Someone wise always sees more than someone who is narrow-minded. That's why our character always determines the abilities we are capable of.

These abilities correspond with the building blocks used by the various egos. The egos make use of those materials that they need to function properly.

[\[Continued on the website\]](#)

“I am the wisdom of the wise and the strength of the strong. And I am the power of the strong who in action are free from desire and longing; in all creatures I am desire regulated by moral fitness. Know also that the dispositions arising from the three qualities, sattva, rajas, and tamas, are from me; they are in me, but I am not in them. The whole world, being deluded by these dispositions which are born of the three qualities, knoweth not me distinct from them, supreme, imperishable. For this my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone.” – Bhagavad-Gita, Chapter Seventh

Health Department

SELFLESSNESS in MENTAL HEALTH

By Helena Kerekhazi

Sadly, it seems that one of the very last arenas where acting for and as the Self of all creatures is applied is that of mental health and the study of diseases of the central nervous system. This short-sighted misapplication of the fundamental tenet of Universal Brotherhood as a fact in nature has most heinously extrapolated its tentacles into many other branches such as religion, healthcare and scientific inquiry.

As a neurological patient explained to me yesterday, “I look fine. That is why people think there is nothing wrong with me. But when I try to do something and I can’t follow the instructions, or I take so much longer than other people, that is when people see it. Instead of trying to understand that I am disabled by my brain trauma, they yell and make fun of me. They just don’t understand what’s happening to me.”

Heretofore unaddressed neurological issues abound across cultures perhaps exceeded only by the multifarious nefarious uninformed rationalizations for these behaviors. Behavioral psychologists are still too often blaming parents when diseases go undiagnosed as opposed to making referrals for telling neurological incapacities. In many cultures, offenses related to faulty neurological mechanisms are imprisoned draining valuable resources that might be better spent on fathoming and treating at first presentation the causes that set these unchecked behaviors into play. In many cultures the offending appendages are actually removed.

Too few are those that champion the research into real causes underlying malfunctioning of the central nervous system and the least understood though arguably one of the most important organs of the physical body, that is, the brain.

The brain's role as the physical vehicle for the mind principle that serves as the pivotal bridge connecting the Higher and Lower Principles of the septenary man heralds the need for humanity to delve into a deeper understanding of its mechanisms.

Such are the stigma carried forward to this day about epilepsy that seizures are still held by many so-called enlightened religions to be caused by possession of the devil himself, leading to religious excommunication, when a concussive brain trauma may actually be at the root of the electrical misfiring initiating the disconnection of this crucial circuit. Yet adequate testing and identification of mild concussive traumas and subclinical epileptiform activity is an art form that fights for its survival instead of taking its noble place among the medical arts. Over 65% of depression is attributed to untreated mild traumatic brain injuries refractory or unresponsive to medications and much more apt to be precisely the population who trigger the suicidal reactivity that leads to black box warnings on antidepressants.

The current epidemic brushed under the table worldwide in terms of bacterial and viral superbugs attacking the central nervous system and brain from Lyme and other tick-borne co-infections, MRSA, mycoplasmas, and newly emerging retroviruses are thought to have evolved in response to our use of antibiotics by some and their study and treatment are willfully being ignored by the mainstream.

This has come at the now overwhelming expense of a wide host of neurological symptoms that drive spiraling healthcare costs since the lack of prevention and public education has resulted in prohibitive costs. Chronic illness is catalogued in the newly revised and soon (2013) to be released DSM-V. Instead of a steadfast resolution to address these problems, insurance companies, mental health systems and scientific study have sold themselves out to vested self-interests where the premium motive is steady profits for the few over long periods instead of health for the masses.

The mind and the brain share a profound connection, and the understanding of their care is germane to our survival both physically and even more vitally, for our spirituality. For we are Spiritual Beings who happen to be living in a body, not vice versa.

Keeping the link of the Buddhi Manas of the race mind connected to the brain through Mind and up to Buddhi is as vital for the individual as it is to the collective whole. The greatest danger this age is facing arises from relegating the needs of selfish interests above those of selfless science in the field of mental health, which lies at the basis of so much of the real underlying causes for suffering in this world.

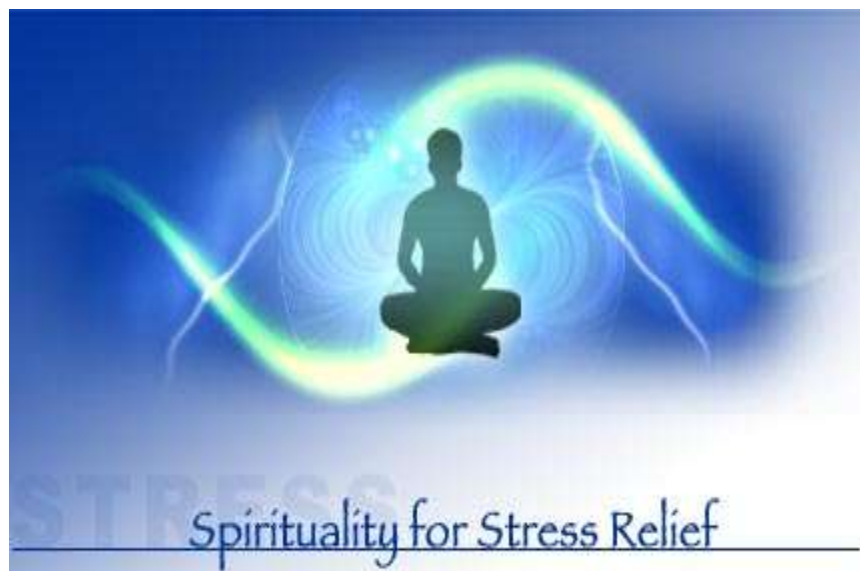
We ignore the signs at our own peril and this is already snowballing into collective problems as we marginalize and ignore the real issues facing this population. But we might also choose to open those doors of understanding that frustrate so many and keep them from being the productive members of society that most at their core really want to be.

Alone and too often without adequate help, and facing down the uninformed stares of those who repeatedly make uninformed

judgments against their lack of so-called “moral” fiber, the need of most mental health patients is much more honest research into undiagnosed neurological illness that is the real culprit.

We have conquered many physical ailments that are much more obvious to the naked eye. But we have an uncanny resistance to fully exploring and opening the doors to a truer understanding and perception of that very first door for each of us that lies on the first plane and entrance to the spiritual planes, the mental health of not only our vehicles, but those of our families and the race mind as well.

“Man, know thyself,” saith the Oracle at Delphi “and knowing thyself, resolve to be Divine.”



Technology Department
SOCIAL NETWORKING AND
INTERNATIONAL THEOSOPHY CONFERENCES, INC.

By Truth Collins

In case anyone has not yet noticed, social networking is profoundly changing the culture and possibly the way we view reality. ITC (International Theosophy Conferences, Inc.) now has a non-profit Facebook page. To access, go to: www.facebook.com/itcinc. There you will find we have over a hundred members and on the way to two hundred. Some may feel that Theosophy does not belong in “social networking” or that Theosophy should not even be on the Internet. But if Theosophy is to take its place in the world then we need to be involved where people live. Links to the teachings must be kept accessible in the social sphere of the Internet. Emphasis is undeniably shifting from print material to the digital realm. Therefore it makes practical sense to extend the awareness of Theosophy to the digital realm. If we do so then we will help keep the awareness of Theosophy available to those seeking it out.

How did all this develop? A little history may help. Early Internet based social networking technology mainly consisting of sharing written text, whether that text was shared in an online forum or by way of some sort of instant messaging system. Online groups, e.g., Yahoo Groups, used to be mainly utilized as forum spaces for posting strings of written messages.

YAHOO groups are still active and contain the largest online repository of written exchanges among theosophists to date.

Just to provide more information from this world, here are some things which “caught our eye.”

- Interactive websites: Websites that allow visitors to contribute and interact with each other are becoming more popular.
- Mobile Internet access: People are increasingly using their “smart phone” to connect to social network Internet sites.
- Popularity. Statistics now show that the majority of people with Internet access have social networking profiles.
- Employment. Social networking skills are increasingly becoming a requirement in the workplace.
- Augmented reality. Social information is affecting our perception of the “real world.” For example, GPS enabled, location aware, smart phones are increasingly being used by people to access alternative layers of information about the real world, whether of pictures of a location, ratings of a restaurant, or live streaming content, etc.

We now live in a social networking world. Facebook has over 400,000,000 registered users. There are at least 100 social networking sites giving focus to Asia, Europe, and all parts of the world. Our task is to keep the Theosophy alive while continuing to refer to the original source.

NOTE: New feature to our magazine: If you want to print the magazine directly from the “turning pages” format, simply right mouse click and you will now find a “Print Pages” button.

Reference for statistics:

http://www.socialnetworkingwatch.com/all_social_networking_statistics/index.html

ITC 2010 CONFERENCE UPDATES

International Theosophy Conference 2010 –
“Making Theosophy a Living Power in the World”
The Hague – Netherlands – August 9-12

RECENTLY UPDATED FROM THE NETHERLANDS:

Please check the website at
<http://www.inttheosconf2010.org/index.html> for updates, and
information on REGISTRATION, LODGINGS, LOCATION AND
CONTACT INFORMATION. The conference will include lectures,
workshops, panels, etc. Working language will be English.

Program – Daily Themes:

Thursday August 12:	THEOSOPHY – INNER WISDOM: FROM PRINCIPLE TO PRACTICE
Friday August 13:	HEALTH AND HARMONY, SPIRITUAL AND PHYSICAL
Saturday August 14:	THEOSOPHIC EDUCATION: WISDOM, INSIGHT AND PRACTICE
Sunday August 15:	COMPASSION IN ACTION



Information, Books & Socializing

Lecture Hall

ITC CONFERENCE 2010 - RESERVATIONS

The start of our joint ITC 2010 conference is only 3 months away. To make sure you have adequate housing facilities for a very sharp rate we would like to urge you to start making reservations now. Below you find detailed instructions on how to make your booking, if you wish to make use of one of our two **special arrangements**.

NB: Please note that the dates for the conference are 12-15 August, and we are momentarily working on a **cultural program** for Monday August 16th to take place in Amsterdam, including a tour in the Bibliotheca Philosophica Hermetica (<http://www.ritmanlibrary.nl/index.html>).

Your options for a special arrangement:

1. The Carlton Ambassador ****, right across the street from the venue where the conference will take place. Independent reviews on: http://www.tripadvisor.com/Hotel_Review-g188633-d229209-Reviews-Carlton_Ambassador_Hotel-The_Hague_Zuid_Holland.html. Officially our exclusive deal ends May 12th but will continue until further notice. Double rooms (single or double occupation) from €99 incl. breakfast.

- Cancellation costs: until 2 months 15%, 1 month 35%, 14 days 60%, 7 days 85%, less than 7 days notice 100%
- How to make a reservation? Follow this link to download the registration form, which you can fill in and fax or e-mail to the address in the upper left hand corner:
http://www.inttheosconf2010.org/Reservation_Form_The_oso_fisch_Genootschap.doc

2. The Hampshire Hotel ****, a 15-18 minute walk from the venue (app. 1 km/ 0.7mi). Independent reviews on:
http://www.tripadvisor.com/Hotel_Review-g188633-d576447-Reviews-Hampshire_Hotel-The_Hague_Zuid_Holland.html.

- Single (€55) double (€65) and triple rooms (€95), incl. breakfast
- Cancellation policy: until 5 days before arrival no costs
- More information and booking instructions on:
http://reservations.ihotelier.com/crs/p_prod.cfm?HotelID=6201&ProdID=265845&killcookie=1&LanguageID=1
(scroll down!)

Looking forward to see you in The Hague!

If you need any assistance please let me know.

Warm regards,

Herman C Vermeulen

De Ruyterstraat 72

2518AV The Hague

The Netherlands

tel +31 70 3461545 - fax +31 70 3452467 - m +31 651315102 - time zone CET

e-mail herman@stichtingisis.org

Theosophical On Line Sites of Interest

Theosophical Community:

<http://theosophical.ning.com>

Theosophy Watch: <http://theosophywatch.com/>

Aquarian Theosophist:

<http://aquariantheosophist.com/>

Theosophy World: <http://www.theos-world.com/>

Blavatsky News: <http://blavatskynews.blogspot>

Theosophy Forward: <http://www.theosophyforward.com/>

International Theosophy Magazine

In Support of and Associated with International Theosophy Conference, Inc.

INTERNATIONAL THEOSOPHY MAGAZINE

P.O. Box 459, Julian, CA 92036 USA - (760)765-1090 -

theosophy@theosconf.org - www.theosconf.org. - Editor: Sally Colbert

Advisors: Eldon B. Tucker, William Wyndham, Richard Taylor, Helena Kerekhazi, Odin Townley, Eugene Jennings, M.D., Judy Saltzman, Ph.D., Herman C. Vermeulen - **Committee**

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this is your karma



KARMA