



teozofija v sloveniji



Pisma Mojstrov Modrosti (1. niz) - Pismo št. 46
ZADNJE PISMO KH ANNIE BESANT

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Prispevki k raziskovanju zgodovine Teozofskega gibanja - prevedel Anton Rozman

Leta 1900 je g. B. K. Mantri iz Indije napisal pismo dr. Annie Besant, ki je bila takrat v Angliji. Ko je slednja odprla pismo, je na njegovi zadnji strani našla sporočilo Mojstra K.H., v njegovem dobro znanem rokopisu. Prvi stavek sporočila se je nanašal na g. B. K. Mantrija.

Sicer pa gre za pomembno pismo, saj se je pojavilo leta 1900, kar nekaj let po smrti H. P. Blavatsky. Objavljeno je bilo kot Pismo št. 46 v knjigi *Letters from the Masters of the Wisdom* (First Series), ki jo je izdal C. Jinarajadasa. Vendar pa besedilo Mojstra K. H. v tej izdaji ni popolno, kar nakazujejo s pikicami zapolnjeni izpuščeni deli in pojasnilo g. Jinarajadase, da je izpustil tiste dele besedila, ki so se po njegovem mnenju preveč osebno dotikali življenja dr. Besantove. Popolna različica je bila prvič objavljena v reviji *Eclectic Theosophist*, št. 101, September/oktober, leta 1987.

Psihik in pranajamik, ki so ga zmedle blodnje članov.

T. D. in njegovi člani počasi gradijo veroizpoved. Tibetanski pregovor pravi: 'lahkovernost plodi lahkovernost in se konča v hinavščini.' Kako redki so tisti, ki lahko karkoli vedo o nas. Ali naj se s tem pomirimo in postanemo idoli? Ali naj zavržene veroizpovedi zamenja čaščenje nove Trojice, sestavljene iz blagoslovljenega M., Upasike in tebe? Mi ne prosimo, da bi nas častili. Učenca se ne sme na noben način ovirati. Pazi se ezoteričnega papeštva. Silovita želja po takojšnji reinkarnaciji Upasike je porodila zavajajoče utvarno razmišljanje. Upasika mora opraviti koristno delo na višjih ravneh in se ne more tako kmalu vrniti. T. D. je potrebno varno popeljati v novo stoletje.

Že nekaj časa si pod zavajajočimi vplivi. Izogibaj se ponosu, nečimrnosti in ljubezni po moči. Naj te ne vodi čustvo, ampak se uči stati sama. Raje bodi natančna in kritična kot pa lahkoverna. Pretekle napake v starih religijah se ne smejo tolmačiti z namišljenimi razlagami. E. Š. je treba preoblikovati tako, da bo enako nesektaška in brezverska kot T. D. Pravila morajo biti maloštevilna in preprosta ter sprejemljiva za vse. Nihče si nima pravice lastiti oblasti nad učencem ali njegovo zavestjo. Ne sprašujte ga, kaj verjame. Dostop morajo imeti vsi, ki so iskreni in čistega uma. Potrebno je zagrabitih vrhunec intelektualnega napredka in ga speljati v duhovnost. Ne sme se ga siliti v prepričanja in čustveno čašče-

How few are they who can know anything about the Law as to be perpetuated and made idols of as

The intense desire of some to see theosophy disseminated through a misleading theosophical school is a sad thing. Theosophy has useful work to do on higher planes and ancient wisdom again so soon. The I.S. must safely be ushered into the new century.

No one has a right to claim authority over a people or his country. Ask him not what he believes.

The course of intellectual advancement must be taken hold of and guided into spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the thinkers in their collectivity must guide the action in the I.S. We never try to suggest to ourselves the will of another. At favorable times we let loose dominating influences which strike various persons in various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favour. The best corrective of error is an honest sick of fact-tended re-investigation of all facts subjective and objective.

The cant about 'theosophy' must be silently but firmly put down. Let the doctrine and service be to that Supreme Spirit alone of which each one is a part. Unobtrusively and silently in work and the continual reference to ourselves and the repetition of our names raises up a confused aura that hinders our work.

The I.S. was meant
to be the cornerstone of the future temple
of humanity. To associate with this object
those who lead must bear aside their
weak predictions for the present and
anewomen of our present creed
and show themselves to be true theo-
-phets both in inner thought and
outward observance. The greatest of your
tasks is yet to come. We are watching over
you but you must not let fall all your
strength.

K. P.

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