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PREMISE

As a Friend, although an outsider of this group, I was asked to talk on the subject of Theosophy or Divine Wisdom, on its re-birth in the late '800s and on its modern developments. I shall describe it as my consciousness of seeker and traveler sees it, without “leaning” on any other “authority”.

Today, the first Light radiates from this edifice which, conceived by the group's own architectural planning and built with their own financing, shall bloom in the future from a mere classroom to a Temple of Culture. Thanks must then go to all who contributed with their ideas and their love, to the realization of this beautiful and protective dome. The temple is an Ashram, where there is a Fire, an ensemble of sparks, a Light that transmutes the earthly suffering in longing for home, a longing for Self, a Light that helps find that Self.

Here, where Culture is worshipped (Cult-UR, the cult of UR, Babylonian name for Light) I will try to expand on the theme: “Where does Light come from?” I will express it with simple words, because “Simplicity of soul opens the way to Shamballa”¹. I will do it referring to the life of K.H., light bearer who, through H.P.B., gave Theosophy to the Western World.² We certainly learn more from good example or from the way our parents live than from the words they preach, therefore, let's look at the life of the ideal type of a *Server*.

We must remember that K.H. is, still today, karmically responsible for Theosophy, as its initiator, and he is therefore, the protective genius of its future developments, even if many of his tasks have been taken over, since the beginning, by D.K. who has been his right arm in this field of *Services*: bringing the Hierarchy spiritually closer to humanity.

We must state here that “there are no mysteries in esoteric teachings”³ except for the real names of the Master's living today, also that the time when Light and the action of the Hierarchy will manifest in all their splendor and beauty, is finally upon us. Within a few decades, not only will the names of these instructors be revealed, but the instructors themselves will actually live amongst us, and all those of right Heart will be able to recognize them and, if so inclined, will be allowed to cooperate with them.

My interest in theosophy goes back to 1962 in Geneva and to 1965 when I met Roberto Assagioli, who has been the greatest divulger of Theosophy in Italy, besides being the guide and mentor “extraordinaire” of my younger years. He was (FCD) a disciple of K. H. (or as the Tibetan says a condisciple) and with Foster Bailey (JWK-P) the only ones successful in the group of the 49

¹ A. Bailey, *Discipleship in the New Age Vol. II* p. 528, Lucis Publishing Comp. New York 1980.

² A. Bailey, *A Treaty on Cosmic Fire*, p. 19, Lucis Publishing Comp. New York 1967.

³ A. Bailey, *Discipleship in the New Age Vol. II* p. 528, Lucis Publishing Comp. New York 1980.

disciples during the A. Bailey phase. The frankness, innocence, simplicity, the humility and goodness, the self-sacrifice of the Great Beings and their disciples and their peculiar characteristics, have been example and light beacon to my existence. The Light comes from them.

It surely comes from a heart brimming with compassion, that asks for nothing in return. As stated by H.P.B. at the end of the book *The Voice of Silence*, “compassion is the Law of Laws”.

But Light also come from above. From that high point of contact, within the *Server*, that urges him to offer service for the good of humanity. I would say therefore, Light comes from the Divine, from the Self, from the Mahatmas, from the Hierarchy, etymologically *ἱερός ἄρχω*, that Sacred Command, that Old Sage that dwells within everyone of us, but I would add, is unique for all. This is the bridge built by every *server*, the goal at which they all aim, to awaken and revive that “high point” in their own consciousness and in all of Humanity. This is the precise function and the reason for the *servers* to exist: to be the bridge between the Hierarchy and Humanity. But, often enough, the word Hierarchy is an abstract idea for most people. Now we shall try to make it more concrete. Certainly the light we’re talking about does not refer just to Knowledge or to Soul, but to the transcending Light of Spirit as well, that Light in which we are more than brothers, we are One, or we are the One Life.

How was this Life symbolized? The Egyptians represented this flow of the Water or Life, with a double wave of Ankh (Life) or looped crosses that the Pharaoh, i.e. Horus the son (soul), would receive over his head from the One initiator, in order to gift the people with it. Please note that the pharaoh was represented with a flag and a stake (hem neter), literally God’s *server*. Would this be another informative or intellectual disquisition so much loved by our mind? No, in this case the contrary is true, it has a very practical purpose. It aims at strengthening the will to love and to self-sacrifice, fortify the group consciousness, prove that the Hierarchy is a reality, it aims at a better presentation of the Plan, it tries to eliminate any eventual residue of doubt and uncertainty from our own path. Some of us have chosen, on our own and from sometime now, to follow that spiraling Path, physically represented here by those upward spiraling steps, aware of the fact that we must ourselves become that Path, ever present within us, and therefore, become opportunities for our fellow seekers to grasp. The hope is that today, in everyone of us, will rise a stronger determination and confidence in our *role as server*.

Although some knowledge of esoteric psychology is helpful, we will not speak in an academic or scholarly manner, but we’ll converse with ease, as Friends at soul level, concept presented for the first time in Italy, by members of the Pythagorean society whom expressed it in their lives with their example and community sharing

This Umbrian community follows on their footsteps and becomes, in more ways than one, a modern edition, so then my Friends, let’s inaugurate these new premises by revealing and pronouncing for the first time, to this public and to the world, the true, saint names of the three theosophy masters of the first, second and third Ray: 1. Ranbir Sing, 2. Kirpa Ram, 3. Ramalinga.

The following, partial reconstruction of their lives, is the first draft of my next, well documented book on the “Reality of the Hierarchy” or the life of some Masters of Wisdom.

OXFORD, ENGLAND, 1851.

A 18 year old Indian, Kirpa Ram, whom we’ll respectfully address from now on as K.H., born in 1832 in Kashmir but from a family originally from Eminabad in the Punjab region north of Lahore, met in 1850 Lord Dalhousie, Viceroy of India, in Wazirabad. He was bestowed the khilat, a multicolored honorific attire, for cultural merits. He is admitted to attend in incognito, for political reasons relating to the cold war with Russia, a course at the University of Dublin. He is the very first Indian to be allowed such a privilege, being he the son of the prime minister of an important frontier state in India. His father is the diplomat Jawala Sahai who obtained the independence for the Kashmir state from the English in exchange for a big amount of money. All that remains of K. H. as a university student, is the mystic poem, typically anonymous, “The Dream of Ravan –

A Mystery”⁴ issued in instalments by “The Dublin University Magazine” in the years 1853 and 1854, that could be written only from an Indian who moreover has had first hand spiritual experiences.

We are at the time of what was later called “The Great Game”, or the political confrontation between England and Russia for the control of Asia, and it is to British advantage to educate and attract in their cultural and influential domain, Maharajas and government officials of India. A promising young man, well versed in native culture, who will probably follow his father’s political footsteps, is the best choice to express western civilization and culture and to play intelligent alliance politics, with an indoctrination aimed at proving the superior, military, organizational, cultural and religious politics of a nation that considers itself to be the pride of the western world.

OXFORD ENGLAND, 1855. GRADUATION AND SUBSEQUENT DECISIONS BY K. H. BIRTH OF AN IDEA, OR THE ESTABLISHMENT OF A LIGHT BEACON: THEOSOPHY.

In full Victorian age, in the midst of a totally materialistic western civilization, after studying with unusual application law, music, poetry and European literature, this young men is privileged under many aspects. He is already considered the most cultured men in India, but he certainly is much more then this. He is the only young man in the world to have gained the best of eastern and western culture and, therefore, the person best suited to be a mediator between the two civilizations.

Since his younger years, he studied and practiced meditation under the best spiritual instructors and, in an environment where deep diplomatic relations are woven, he has already mastered about ten languages, a very good English, classic Persian and Sanskrit. Therefore, even before he left for Europe, his natural inclination for psychology, philosophy, music, spirituality and languages, made him a recurring miracle, namely a new Pythagoras. While the latter built a bridge between the new “Magna Graecia” cultures: Croton, Taranto, and Rhegium and those of Egypt, Middle East and India, moving from the West to the East all the way to India, this young man moves from the orient, were he was born, to the western world, and will experience the same fate: Create a bridge between the two cultures with the intermediation of a Russian born lady, Helena Petrovna Blavatsky (H.P.B.), whom he will meet in early 1856 in Kashmir, soon after he returned from his “exile” in the western world. I remember that Olcott, when referring to K.H. in a indirect manner, used his code name Kashmir and H.P.B. herself used to say “he is not a Tibetan, but a Punjabi whose family as moved to Kashmir many years ago”.⁵

Why exile? What governs those thoughts that he learned to control since his younger years? What does he gain from his long meditative Samadhi? No soon had he inhaled the perfume of the flower which is the European culture, that he immediately perceived her inherent weakness, her dominating materialism.

Westeners feel important if they are rich, powerful or educated, the Orientals are treated condescendingly or, worse, they are not even spoken to. Much mind, little heart, few religious experiences. This is readily apparent to those who come from a culture where mind is undoubtedly superior to matter and Spirit is above both. In other words, in India the purpose of each individual is more important than the means by which he acts. Supreme hero is he who has conquered himself like Shiva, king of the yogis and meditator “par excellence”.

We are in the Europe of 150 years ago. Slavery of black people boarding ship at Bristol, had been abolished since a few decades. No one knows what meditation is. In its place, personal prayers in gloomy cathedrals. Spiritual and religious literature from the Orient, is completely unknown. If some of it comes through it’s taken in material and literal sense. The highly mystic poems of the Persian astronomer, mathematician and poet, Omar Khayam, are taken as encouragement to

⁴ The Dream of Ravan: free download from istitutocintamani.org/englishSession.php

⁵ Helena P. Blavatsky, *Collected Writings Vol. VI*, p. 277. Theos. Publ. House, Wheaton 1975.

drinking sprees or life enjoyment rather than an invitation to share the Ananda wine, the nectar of the beatitude of union with the Divine. He is acclaimed as a *carpe diem* poet full of pessimism, he who is the cantor of Joy!

Any opposite idea is rejected and refused as ridiculous and, unfortunately, such prejudice continues to be perpetuated to this very day. “A lecture in mystic key of all the quatrains from the Rubayat, very common in Persian Critique, is to be discarded”⁶. It’s the time of the arrogance of the European culture, that same culture where Max Muller, the Sanskrit translator who translated (in 1849) the Rig-Veda, in all his life never went to India, home of the Sanskrit studies.

But Sanskrit is pre-eminently the Devanagari, the language of the Gods, with precise mathematical meanings as stated by Bharati Krishna Tirtha in his “Vedic Mathematics” and, since every letter has his numeric correspondent (like in Arabic), “A simple hymn to Krishna could hide π divided by ten, to the 32nd decimal point!”⁷

In the Theosophist 10/1883, the Tiruvallam (north of Arcot) Mahatma (Narayana, BCW I p. 483, Master Jupiter or Rishi Agatsya) states that Sanskrit can only be understood through the Senzar.

K.H. (as the wise and balanced person that he is), was his Pythagorean symbol, “do not unbalance the scale”, which became in Roman “in medio stat virtus”, estimates all that is valid in Western science, technology, music, and practicality, but never undervalues the culture in which he was born and never embraces Western traditions and mentality, but swears in his heart that he will do all he can to elevate the quality of life of his Western brothers, quality that he finds unbearable.

The sight of the East-End and Whitechapel suburbs of London, arouse in him a bursting wave of compassion. He saw hell in this world and, mindful of the maxim he use to preach during his life as the divine Pythagoras: “The doctors goes where the sick is”, he swears to himself that moral and spiritual elevation of the masses in the Western world, will be his life priority. He still doesn’t know how to make this happen, being this such an arduous task to frighten even those with means and opportunity to easily make it happen but, in spite of this, the decision worthy of a Bodhisattva was taken and it will be honored.

This is the instant of a *Bodhisattva’s* vow, of someone who, coming back, saves. It is a moment of extreme simplicity and impersonality. Identification with the Whole doesn’t give any choice. Universal law shows all its power. Choices like this, made in the stillness of one’s soul, redeem the world, and another great *Server* is born. I am certain you understand me, as I am talking about choices already made by many of us, although in a smaller scale. These choices will always generate a conflict: give priority to the personal or “the good of the group above all”? To live and act for one or for the other?

H.P.B., from early childhood, was always sympathetic to people of lower classes and showed a marked indifference for the upper class in which she was born, together with a strong aversion for conventions.⁸

Roberto Assagioli once told me that since he was ten years old, he felt the urge to eliminate suffering, particularly psychological suffering, that poisoned the lives of men.

Disciples therefore, work and are active in very specific *service* areas, otherwise they would not be disciples. Actually, the initiate could say “I work, therefore I know”. The others, those whom have opted for the personal, are active (certainly not as much as the philanthropist Carnegie), but they are interested in survival, in perpetuating an ephemeral and transient power based on the exploitation of others for their own ends. The activities are similar, but the end that incites them to act is totally different. The higher activity requires harmless thoughts, words and actions. Above all, it requires coherence. Therefore, when faced with a choice it’s best to choose the “the narrow path”

⁶ *Enciclopedia Europea Garzanti VIII*, p. 267 Milan 1979.

⁷ Bharati Krishna Tirtha *Vedic Mathematics* p. 363, Motilal Banarsidass, New Delhi, 1975. About the life of this great Rishi see Paramahansa Yogananda *Autobiography of a Yogi*, Chap. XXIV.

⁸ Mary Neff, *Personal memoirs of H. P. B.* p. 24 & 32 Theos. Publ. House, Wheaton, 1971.

of the Scriptures, the path that costs more in personal terms, or rather, as the Divine used to mention in his symbolic sayings “avoid the main, crowded roads and walk along the narrow paths”⁹, and that means to also avoid exoterism.

Coming back to life choices, they must be made for the good of the whole and could be termed “monadic” from “monos” the One. It’s such a choice that will enable K.H. to become the next bodhisattva and substitute, one day, the function of the actual Maitreya.

K.H is then the real founder of Theosophy. He was aided by his good friend M. who says “It isn’t correct to assume that the experiment (of Theosophy I add) carried out in the past by my friend, has failed ... H.P.B. was grateful to the mocking drum players”¹⁰.

Christ also tried to save, not only the human reign, but all the reigns of nature as well, and made a choice akin to that of Sanat Kumara, “The Great Sacrifice”, which having First Ray Monad, chose to descend in the very deep of matter, incarnating on planet Earth. The Cintamani jewel, the gem that grants all wishes, becomes the corner stone, the center of the foundation within the solar system. Here is the greatest sacrifice of them all, one that could be carried out only by a divine rebel who consciously renounces life in the higher spheres. Undoubtedly a being of incomparable nobility is not afraid to descend into matter to redeem it. Animal manure, for instance, is used in all of Asia to make fire, so matter cannot be despised (as so many esoteric neophytes do) even the lowest, like the solar plexus or the *muladhara* (the lowest chakra in the coccyx or perineum).

Muladhara comes from *Mula*, (root) and *Adhara* (support). It is the root of all *Nadi* and the support for all the chakras, like a wire on which the chakras are strung garland-like. It must be understood that a nadi is not a closed container like a vein, but rather a channel, more like a marine current. It is closely related to the suprarenal (adrenal) glands.¹¹

We can understand the importance of the base center, from the fact that the caudal part of the embryo’s neural tube, called primal node or Hensen’s node, which gets formed during the third week of gestation, is the growth center of the embryo itself. It maintains the multi-potentiality of the stem cells (it has, therefore, the capacity to develop into any kind of a cell), even when all the others have lost it.

At a higher level, the divine, this descent to the Muladhara finds an analogy in Shamballa that reaches humanity directly, or in the exteriorization of the Hierarchy. The crown and heart centers are now seeking the seventh plane (physical, the most material). He who succeeds in helping with such a process, the highest of all spiritual processes on this planet, is very fortunate indeed, as the Great Beings support, reward and increase by tenfold the strength of every Self who has chosen the higher good. *Servers* are the bearing columns of the holographic way of proceeding by the Divine.

JAMMU, INDIA - February 20th 1856. THE EARTHLY TASK OF K. H. BEGINS.

Gulab Singh¹², The Maharaja of Kashmir, and his *Diwan* (prime minister Jawala Sahai), renounce their respective functions and designate their sons: Ranbir Singh (whom will respectfully call M. from now on), born in the month of August 1830, and Kirpa Ram (K.H.) born in 1832, as respectively, the King and Diwan of the state. For the two youngsters it’s a great responsibility, as great as their friendship. At the *Gaddy*, or installation of M. is present H.P.B. who begins her discipleship, not only at a distance, but also in the presence of the Master. “I went to India in 1856 only to see the Master... At Lahore I met Kulwein... If I should describe my visit to India for that

⁹ Giamblico, *Vita Pitagorica*, p. 251, Rizzoli, Milan, 1991.

¹⁰ *Agni Yoga*, sutra 25 Agni Yoga Society, New York, 1954.

¹¹ A. Bailey, *Esoteric Healing*, p. 45 & 181, Lucis Publishing Comp. New York 1967.

¹² H.P.B. uses the name of her Guru’s father as a cover for M., the leading character and Guru of the 700 p. book “*From the Caves and Jungles of Hindustan*”. Theos. Publ. House, Wheaton, 1993.

year, I should write a book, but how can I tell the truth now!... I went from Kashmir to Leh in Ladak.¹³

Kashmir rises to a diplomatic and military power without equal in just a few years; The British, during the uprising of the Sepoys (native soldiers of the Anglo-Indian army) and the people's revolution in March 1857 in northern India, are forced to request the help of its powerful army to prevent their total obliteration. Its northern territorial boundaries go as far as the entire Kailash area in modern Tibet.

It's the only Indian state to enjoy an effective independence. No British citizen can stay there during the winter months. K.H. was elected governor of Kashmir in 1865, position he held for eighteen months. In his hands he holds the complete administration of the state's affairs. During the combined effort of the two Mahatmas, we witness the triumph of justice, freedom and culture.

Temples, schools, new laws, universities, aqueducts, paved roads, religious tolerance, total eradication of criminality, commerce and cultural institutions flourish again. Kashmir, unlike the rest of India, is a Paradise where the British gladly spend their summer vacation.

SEPT. 11th 1876. MAHATMA K.H. PLAN TAKES SHAPE IN THE WORLD.

After 20 year service to the state, the death of K.H. is announced at 44 years of age. But it is only an apparent death caused by the Samadhi catalepsy, and later the Mahatma comes back, ever more active, to prepare the grounds for the coming of H.P.B. in India the 15th of February 1879.

M. says of him: "Revealing the name of one of us, while in the world, forced us to announce his death to protect his freedom of action. We had to change the name many times to shield us from curiosity. To safeguard a good task, we were forced to quickly hide"¹⁴

On 17/11/1875, H.P.B. and Henry Olcott founded the THEOSOPHICAL SOCIETY in New York. Its main goal was to form a body of Universal Brotherhood free of race, creed, gender, cast or color discrimination. Other objectives were to promote the study of religions, philosophies and sciences, and investigate the unexplained laws of nature and the powers latent in men. The teachings offered are of very high quality, but they pivot around a loving disposition.

In the meantime, Abdu'l Bahà, born in Teheran in 1844, eldest son of Bahà'u'llah, spreads the Bahà'i faith in Palestine, in Akka and Haifa. In his words, " Being a Bahà'i simply means to love the whole world; love humanity and aim to *serve it*; work for universal peace and brotherhood"¹⁵

In 1870, within the Sciite domain in Kerman, the Shaykh Mohammad Karim Khan, a member of the reigning imperial family, leaves an impressive work comprising of 278 titles which encompass all fields of philosophical sciences, including alchemy, medicine, optics and music. He passes away after having solidly established the Shaykhì school, which could be defined Persia's Theosophy.

1872. In the southern part of India, in Vadalur, Kérala, the *Satya Jnana Sabay* (The true Wisdom Hall) is founded by the great poet Ramalinga, *The Maha Chòhan* (great Dharma chief). This creed places at the base of its true path (Suddha Sanmarga), charity towards all human beings (Jivakarunyam) and unity of souls of all beings. In the sanctuary within the temple, there are no idols, but a mirror and an oil lamp surrounded by seven veils. These are removed once a year to worship the light. Ramalinga isn't fond of city living, he likes to spend time in meditation in forests and rural areas. As his first deed, he builds, with the help of wealthy friends, a charity house for poor people. He is convinced that poverty must be eliminated before feeding people spiritual food.

¹³ H. Blavatsky, *Letters of H.P.B. to Sinnett*, p. 151, London 1925 e Mary Neff, idem p. 59.

¹⁴ *Supermundane I*, sutra 13, Agni Yoga Society, New York, 1994.

¹⁵ John Esslemont, *Bahà'u'lláh e la Nuova Era. Introduzione alla fede Bahà'i*, Rome, 1983.

“This saint, who makes love and compassion the theme of his preaching, has a message so simple to render it understandable without any difficulty even by illiterate. He asks those who go to him to renounce eating meat”.¹⁶

And all those who receive his intense gaze into their own eyes, give up meat forever. Nobody can photograph him, even if they try for eight times. He has prophetic powers. In 1873 he says to his followers: “You are not worthy of membership in the Sanga, the real Sanga members live far away in the North. You do not follow the principles of my teachings. It seems you are determined not to be convinced by me. Soon people from Russia and America will come to this land and will preach the same universal love and brotherhood doctrine that I have been preaching for a long time. Only then you will know and appreciate the great truths I have been trying to give you.”

In the “July 1882 Theosophist”, H.P.B. states: “This prophecy proves that Ramalingam Yogi was in the Council of those who made us found the Theosophical Society. In March 1873 we were asked to go to Paris and in June we were sent to the USA where we arrived on the 6th of July. This was the exact moment that Ramalingam foresaw the events that were later to take place”. This is also confirmed by his first disciple, the theosophist Tholovur Mudaliar.

Master K.H. mentions him in 1883 in the occasion of the election for the President of the London Theosophical Lodge: “Her (Anna Kingsford) constant and not altogether unsuccessful strife in the cause of antivivisection and her staunch advocacy of vegetarianism, are alone sufficient to entitle her to the consideration by our Chohan, hence the preference for her by our Maha-chohan.”¹⁷ Today, Ramalinga or Vallalar, is considered the greatest saint of Southern India and any illiterate Tamil farmer, though he might not know Aurobindo, certainly has heard of this Maha Siddha who is considered a great *server* and great continuator after Tirumular of Siddhas or Cittars (the Accomplished Ones) lineage.

A Siddha tamil is a yogi who believes in God, but not the God of this or that religion. He is a free thinker and a revolutionary who refuses to be towed about by any religion, scripture, ritual, convention or rule, or to be limited by cults or local divinities. The Siddhas often challenge many established beliefs or practices of the Indian thought and society and denounce idols and ritualistic adoration. Like Ramalinga in *Thiru arupta* poem n° 5556, they criticize the elites that live sophisticated and cruel lives, oblivious of the needy. They reject the value of scriptures and their twilight language (sandhya-bhasa) is as unconventional as their lives and it could be interpreted in either daylight or in the dark of night. Idaikaddar refers to the light of the serpentine fire (muladhara joty) when he says:

Why do you stumble you fool
When you have the true lamp
Within your own self?
Your state is akin
To those who would get drowned in the sea
Despite their holding
A lamp in hand.¹⁸

Today, we may meet those who follow the Siddhas principles, our Friends, real *servers* in the same places where they operated. Are we westerners ready to become like babies again, to become able to finally contact the Hierarchy, just like it has always happened to simple people in India?

It would be helpful here to read again from the “Key to Theosophy” by H.P.B. the chapters “What is Karma” and the one on “Duty”.¹⁹ Namaskara and above all Shanti.

¹⁶ T. Dayanandan Francis, *The mission and Message of Ramalinga Swamy*, p. 9, Mot. Banarsidass, New Delhi, 1990.

¹⁷ *Lettere dei Mahatma a A. P. Sinnett Vol. II*, Letter 85. Downloadable from istitutocintamani.org

¹⁸ T. Dayanandan Francis, *The mission and Message of Ramalinga Swamy*, p. 24.

¹⁹ H. P. Blavatsky, *The Key of Theosophy*, p. 114 & 128. Downloadable from istitutocintamani.org