
THE DEEP THINKING PROPOSED BY THEOSOPHY

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Abstract: *IN THIS ARTICLE I PRESENT SOME GENERAL ASPECTS ABOUT THEOSOPHY. THE PHENOMENON IS NOT VERY KNOWN IN OUR COUNTRY SO THE GENERAL ASPECTS PRESENTED IN THIS ARTICLE HAVE THE ROLE TO MAKE THE READERS CURIOUS TO DEEPEN THE SUBJECT. ALTHOUGH IT DATES FROM THE 19TH CENTURY AND HAS FOLLOWERS IN OUR COUNTRY, STILL THIS GROUP WITH A RELIGIOUS CHARACTER IS NOT KNOWN AMONG THE POPULATION. THIS CURRENT PENETRATED MAINLY INTO THE CULTURAL WORLD.*

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INTRODUCTION

The whole of society is confronted with negative phenomena that are reflected on its members. Crises such as health, political, economic and religious crises are felt today more acutely than ever. All these crises have an impact on individuals in society, having not only a material but also a spiritual effect. We can say that the current humanity is in an acute soul crisis. Because of these factors, the world is individualizing itself, opposing universalism. From social being, man becomes an individual being, preoccupied only with himself. By individualizing himself, although he is free, man becomes more and more isolated. This paradox in which man finds himself today – although free is increasingly isolated from others – is becoming more acute every day, thanks to globalization. Globalization is a complex phenomenon that has an impact on every nation in various ways.

N. Berdiaev states that "individualism may be the symptom of the universal crisis, but it still remains in the pre-Christian period of the world and the will that manifests itself in it is a non-freedom" (Cristescu, 2008, p.202). This form of human existence underlies the fragmentation of modern society, our fragmentation into isolated groups, and the maintenance of artificial boundaries in which only self-affirmation is sought.

In order to feel fulfilled, man has always sought means of satisfaction. Thus, in the nineteenth century a spiritualist movement was born – Theosophy. These re-religious movements/currents that have arisen and continue to appear influence the whole of society, but also the individual. Through the teachings and norms that society proposes, it is influenced either positively or negatively.

RUSSIAN ELENA PETROVNA BLAVATSKAIA (1831-1896) – FOUNDER OF THEOSOPIHY

Elena Petrovna Blavatskaya was born on August 12, 1831 in Ekaterinoslav, Russia, and was related to the imperial family. Her father was a colonel in the Tsarist army, and her mother, a short story writer. Her origin from a noble family has a chosen education, having come to speak French, English and German since childhood – her father was of German origin. The chosen education he receives gives him an inclination towards reading in which he is described francmasonism, the occult, but also other secret societies.

At the age of 17 he begins to travel to different places to perfect his knowledge, coming into contact with various religious currents. In his ten-year travels he meets Egyptian sages, Mormon pastors, Native American witches, Indian ascetics, but he also goes to the holy places. After completing these trips, he retires for a while to Russia, where he begins to recount the experience he had after traveling. It is worth noting that she tells about the Mahatmas of Tibet who formed the Great White Fraternity. After a period of 5 years spent in Russia, he travels again to various countries with a high level of spirituality – Egypt, Syria, Italy, Israel (Jerusalem), France (Paris), Ukraine (Odessa).

After these trips he returned to Egypt, where he founded a spiritualist society with the theories of the French pedagogue Allan Kardec as principles. This ephemeral society isco-founded with Emma Cutting.

THEOSOPHICAL SOCIETY – A SOCIETY BASED ON DEEP THINKING

Arriving in New York, together with Henry Steel Olcott, she founded the Theosophical society with Henry Steel Olcott – an American officer, journalist, lawyer and William Quan Judge. The name of this society comes from the Greek language from the terms Theos = God and Sophia = Wisdom. According to these terms the followers claim to penetrate and learn about the wisdom of God. At its core theosophy is a syncretist doctrine in which different religious currents from the East unite – Taoism, Buddhism, Hinduism (Achimescu, 2002, pp.59-68). Theosophy considers itself the true religion of the future being devoid of dogmas and ceremonies.

The organization of this company had three purposes:

- tolerance between peoples with ecumenical races and religions (what today we call ecumenism);
- study of philosophy, religion and ancient sciences;
- research on latent powers and the higher nature of man.

The grounds of Theosophical teaching are set forth in the book "Secret Doctrine". The main teachings in it are as follows:

-"thegeneral aegis of nature is the law of karma, on the basis of which each deed has consequences, which are then causes of other facts or activities, and these in turn become again causes of other deeds and so on, until complete silence follows, in which any activity ceases;

-sthe uflet after death is reincarnated (reincarnated) several times to cleanse itself, until it becomes perfect and equal with God. This state of perfection is Nirvana, or the supreme happiness, and consists in the bringing together of souls in a unitary whole, in the Godhead. Reincarnation is necessary for all, for the purposeof purification and improvement;



-moartea is nothing but the passage of the soul from one body to the other, or from one life to another;

-tot what exists, necessarily exists, because it evolves for the better;

-in there is hell or work;

-in Nirvana we will all be one;

-God is not transcendent, but immanent, in nature;

-nu there are evil angels or devils. Anger, envy, wickedness, futility, vengeance, etc., behold the devils within us; others no longer exist;

-Jesus Christ was not the Son of God and Redeemer of the world, because men redeem themselves, pure being fictionalized by reincarnations. So was Buda in his time, then in another era Jesus Christ, and now, in the modern era, when the doctrines of Buda and Christ have remained unyielding, and now, when a new savior with a doctrine more appropriate to the high intellectual level of the time is required, it is Krishnamurti;

-the dogmas and church authorities are removed;

-arice religion, to some relatively small extent, is the expression of God's will and reveals some part of the truth. And Theosophy is pure and whole truth. This world will go through a cosmic transformation, turning into a new, regenerated continent;

-mai there is an astral world, in which we will also reach, which includes inhabitants, animals and other beings; the souls of men go there as spirits;

-in only men, but all living things have an immortal soul, and therefore it is not fitting to be slain; the eating of animal flesh is forbidden;

-the ultimate cop of life is <<the universal brotherhood>>, which is not a dream, a poetic conception, but an essential condition and therefore must exist" (H.P. Blavatsky, 2017).

Theosophists believe that their society is aimed at a noble ideal, a homogenized religion where all mankind will accept the doctrines they propose. Theosophical teaching is the basis of the religions of the new evil. The goal of Theosophy is pursued today by globalization. The removal of cultural, religious, racial barriers is one of the negative consequences of globalization. Every nation must retain the elements that have consecrated it in history and that are characteristic of it. Renunciation of tradition, culture and religion is the denial of history.

CONCLUSION

In 1924, the first Theosophical Congress was held in Bucharest. Among the participants were Bucura Dumbravă, Maria Sachelarie, Zoe Palade along with other writers and people of culture, but the success was not the one expected. After 1989 theosophy reappeared in Romania through various publishing houses and museums, but this time it attracted the youth. At the moment, at the level of Romania, followers can be found in Bucharest, Timisoara, Craiova.

Internationally the Theosophical society is international (Germany, France, Italy, England, Finland). It is headed by an executive committee. The most representative community is in Germany where there are close clubs in each city.

In the first decades since its establishment the Theosophical society was numerous, but currently the total number of known followers is about 10,000. This is due to the aging of its members, but also due to the perception as outdated.

Although the founders of Theosophy wanted this to be the universal religion, in my opinion this is a grouping with a religious character that tries to explain the world through rational arguments. It was especially addressed to people of culture who had various existential questions. The use of past and not present time is due to the low number of followers of the group. From this point of view, and due to the fact that it is known only in small circles, the Theosophical grouping will remain in history.



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Very few Romanian works speak about this movement, being studied especially by the history of religions. What is certain is that the New Age religious movement – which is current and increasingly sought after, with a large number of followers including in Europe – has Theosophical reminiscences.



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