

The Theosophical Society and the Esperanto language

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Inside the Theosophical Society, the Esperanto language can become a useful instrument for the realization of a universal Brotherhood without any distinction.

The Theosophical Society and the Esperanto language were born in the second half of the nineteenth century, the former in 1875 and the latter in 1887 and, during the following century, they have been opposed by all the non-democratic governments. Still nowadays, in those countries where the religious fundamentalism reigns, both of them must camouflage themselves not to incur pure persecutions. Both the Theosophical Society and Esperanto Association are spread all over the world and they work for a world to become true, where peace and brotherhood among peoples are something more actual than the usual political programmes suitable to any electoral campaign.

The very first aim of the Theosophical Society is the making of a group of mankind's universal Brotherhood, without any distinction of race, belief, sex, cast or colour. To carry out this aim, the Society particularly intends to overcome the divisions which, still nowadays such as in the past, create conflicts and suffering.

The Esperanto language is intended like an instrument to achieve universal Brotherhood, hoping that, by accepting an international "no one's" language, it will be possible to remove at the core the privileges enjoyed by native speakers of the dominating countries.

After taking note of this mutual meeting towards a less discriminating world, let's have a more detailed look at both - at the distinctive features of this language and what Esperanto groups have already done.

First, Esperanto is a living language spread all over the world. 70 countries take part in U.E.A. ("Universala Esperanta-Asocio", that is "World Esperanto Association"). The more recent adhesions have been: Benin (in 2001); Iran, Nigeria (2005); Madagascar, Nepal (2006); Tajikistan (2007); Burundi (2008); Mongolia (2009).

Esperanto was born and imposed itself mainly in Europe but now it's spreading in Asia and in developing countries, where it actually embodies those peoples' aspiration to go beyond the languages of the countries they were colonized by. The choice of Esperanto has therefore different reasons but, from a strictly linguistic point of view, it is supported by concentrating in itself a large number of positive characteristics no other national language is gifted with on the same level. Here are some:

- you read it exactly the same way you write it.

That means that each of the 28 letters the alphabet is composed of has always the same sound, apart from its position inside the word;

- it has got 16 rules, no exception is provided (for example, there is only one conjugation and no irregular verbs);

Esperanto can be used as a communication instrument, both logic-analytical and intuitive. For example, you can say the following sentence: *Li iris al hotelo per taksio* (literally: he went to the hotel by taxi) or: *Li hotelen taksiiis* (literally: he "taxied" towards the hotel). The two names, *hotelo* and *taksio*, belonging to an analytical-descriptive level, have been transformed respectively into an adverb of motion and a verb at the past, by choosing, this way, an intuitive level.

Single morphemes a word can be made of (roots, prefixes, suffixes) are always the same. All of them can be transformed into nouns, adjectives, adverbs, verbs and, starting from their different combination, can create a large number of compound words, each having the most incredible shades of meaning. These shades will always appear evident thanks to a right pronunciation, even if it is an unknown word. The analysis of the morphemes will enable the reader to find the right periphrasis, to correctly transpose the meaning into another language. For example: *Je 2006-a en la Universala Kongreso de Florenco Francoj plejmultis* (literally: At the world congress in Florence in 2006, the French were the largest group). The Esperanto expression "*plejmultis*" is literally untranslatable into English because it is a word including three morphemes: *plej* = the most/the ... est, expressing the relative superlative, *mult* = root expressing a large quantity, *is* = verb ending at the past tense.

Simplicity, uprightness and flexibility are the characteristics of Esperanto and thanks to these qualities it is particularly appreciated by the Chinese and the Japanese, who support the choice of this language in international communications.

Sceptics say that history is made by money and armies; idealists confute this can be true on a short-medium term but, on a long term, history has always been made by ideas.

As theosophists, we can make a good use of both positions.

In actual fact, for example, we know we can count on the possibility that in those countries where the Theosophical Society operates there are Esperantists available to give free courses of Esperanto. Moreover, Internet offers further possibilities. This would allow to dream about the prospect to talk together in our international meetings and congresses using this language.

On a subtler and more refined level, we can convey our energies to strengthen more and more a thought-form. Thanks to this we shall be able to let "that" possible world stand out, where every human being will be able to know and speak the homely dialect to feel the belonging to his/her tribe; where every human being will speak and write the national language with mastery in order to feel part of the history and of the culture where his/her roots come from; last but not least, in this world every human being will be able to rely on Esperanto to recognize him/herself, starting from language, equal in dignity, rights and possibilities to all the other human beings.

Believing, like Pythagoras and Plato, that the world expresses Logos also means deciding to feel oneself part of this project. Our Theosophical Society operates in 54 different countries, with 42 national magazines. Why not aiming, in a hopefully short time, at starting publishing the translation into Esperanto of one of the articles on some of our magazines, and then, later on, sharing it with the other ones? It should also be a good way to reinforce contacts with the other groups, bringing in an actual contribution to the cooperation and the common aims of our whole organization.

I take the liberty of saying goodbye to you using the Esperantist expression: ***Mi salutas vin kore samideane***. The word "*samideane*" is composed of four morphemes: the final "-e" makes it an adverb; "-an" expresses the belonging to a group; "*ide*" is the root of idea; "*sam*" is the root of 'same'. Therefore, this sentence would be expressed into English by: **"I heartily say goodbye to you with the mood of a person who, like you, believes in the same project"**.

