

# ESOTERICA

PHILOSOPHY • SCIENCE • SPIRITUALITY

FREE COPY

AUTUMN 2011 VOL 2 NO 4



The Journal Of The Foundation For Theosophical Studies

## THE SACRED SYMBOL

In this issue of Esoteric the art pages will focus on the sacred symbol in art and architecture. The sacred symbol in art is an image, building or form that aims to uplift the mind towards the divine, spiritual perfection and the Universal. Sacred symbols help an individual sense and perhaps even touch the sacred within their lives and being.

It can reach someone via a number of pathways of expression. Art, music, love, architecture, spiritual experience, other people or a book can all help us contact that special part within our centre or soul that responds to the divine, beauty, the perfect, the exquisite in life, nature and the universe.

On the front cover there is a silver chalice lit by candlelight. For most of us in the West this chalice symbolises the Holy Grail and along with this come various associations that suggest aspects of the search for that which is sacred. The form of expression this takes could be a chalice associated with Christ's Last Supper or it could be special substance or precious stone that brings with it ultimate power, immortality or knowledge of the secret life. Colloquially the term is used to suggest any search for the ultimate perfection – whether real or desired.

The possibility that there is an actual physical Holy Grail has been at the centre of the *King Arthur*, *Parzival and his Knight's* works by Chretien de Troyes, Wolfram von Eschenbach and their derivations by writers such as Mallory (*Le Morte d'Arthur* - 19<sup>th</sup> C). These stories represent some of the great mythological and quest stories in Western literature.

In the recent Dan Brown book and film *The Da Vinci Code* he suggests and supports the mythical fiction that the Grail is actually the womb of Mary Magdalene and the continuing bloodline of Jesus Christ through the child they had, sometimes called Sarah. The story eventually focuses on the Rosslyn Chapel as the site of the papers (deposited during the 14<sup>th</sup>-15<sup>th</sup> centuries by the Knights Templar) that will reveal this truth.

The miracle of human conception and the birth of life is unquestionably one of the most sacred of all life events on this planet. The fact that a genetic lineage can be linked to one particular spiritual being – Jesus Christ - is debatable. Maybe the Catholic Church's method of usurping the chalice story as the cup of the last Supper helps the Roman Church, it's religion and belief system to form a vital part of its communion ritual and liturgy.

What gives an idea, a building, a work of art, a person, a church or a group of stones a sense of the sacred is very subtle. Words are usually inadequate and perhaps in the end unnecessary, as the sacred object, person or building will communicate the sense of the sacred in its own right.

The abstract concept of a Grail as connected to the immortal and eternal and at the centre of the purity of the human soul is complex. Its portrayal in art as something sacred and symbolic can take many forms with possible levels of 'sacredness'.

What is sacred in one culture may be totally mundane in another indicating that what an individual considers as sacred in their life may be, in part, cultural conditioning. Ralph trine attempts to define the possibility of an overarching and idealistic concept of God for all faiths and beliefs in his little book *The Greatest Thing Ever Known* (1898). Here he says that this 'thing' must be "absolutely universal, both in its nature and in the possibilities of its application. It must be accepted wholly and unreservedly, not only by one individual but by all - it must be equally true for all time - for yesterday, today and forever".

*Notes and photography – Barry Seabourne*

*Front cover image: Silver Chalice*

*Courtesy of Illuminati Books and Antiques, Bournemouth*

## CONTENTS

---

EDITORIAL	4
THE SEARCH FOR FAITH – <i>Kevin Tingay</i>	5
THE SACRED PLACE – <i>Salisbury Cathedral</i>	8
THE AQUARIAN CODE – <i>Ruby Tovet</i>	10
SYMBOLS OF ILLUMINATION – <i>The Monstrance</i>	12
THE PSYCHOLOGY OF PRAYER – <i>Michael van Buren</i>	14
THE SACRED RELIC – <i>Turin Shroud</i>	18
OBITUARY	20
RIGHT RELATIONS – <i>Teresa McDermot</i>	21
LIGHT OF THE WORLD - <i>William Holman Hunt</i>	24
WHO DO YOU THINK YOU ARE? - <i>Mark D. Wright</i>	26
IN MEMORIAM	31
LONDON PROGRAMME OF EVENTS	32
DIARY OF FOUNDATION SPEAKERS	37
GENERAL INFORMATION	39

# FROM THE EDITOR'S DESK

---

Dear Friends,

Summer is over and another winter is drawing closer on the Autumnal winds. Meanwhile, in the world of human affairs, there is a bitter wind blowing across the globe as the world's economic systems are threatening to collapse into financial chaos. Naturally, some are claiming this to be a sign of the Mayan calendar end date of 21st December 2012. Others say it will be the start of a new world order; a new chance to wipe away the institutions that have held the world in a grip of inequality, world poverty, and exploitation of the poor and disenfranchised. Riots and protests outside stock exchanges are spreading from Wall Street in New York to cities across the globe.

This appears to be part of a global movement for 'real democracy', and following on from the Arab Spring of the last few months, seems to indicate that the old order must change radically if it is not to be the fuel for a meltdown of truly devastating proportions.

2012 or not, the fact is that materialism and extreme greed could finally be seen for the evil it truly is. Whether real change for the better will result from this turmoil or not, spirituality, in whatever form, should now be taking the lead in the ever growing debate on our world affairs. All occultists, theosophists, and truly religious persons should see this as a chance to speak up for a society that would make spiritual law its heart; that would see brotherhood, and thereby equality of living standards, education etc, as its imperative duty. If the Mayans really did have the power of prophesy and if their vision was for a world that is raised in vibration starting next year, theosophists everywhere will want to be bringing the Wisdom Teachings to as far and wide an audience as possible as a vital part of that process.

The Foundation for Theosophical Studies produces *Esoterica* in line with that vision. We publish 7,000 copies every three months, which we give away free. Please pass your copy on after you have read it, or if you really want to keep it then phone our office 0207563 8917 or email [office@theosoc.org.uk](mailto:office@theosoc.org.uk) for more copies to give to friends.

In this issue you will find articles by Mark Wright '*Who Do You Think You Are?*' Teresa McDermott '*Right Relations*', Ruby Tovet '*The Aquarian Code*', Michael van Buren '*The Psychology of Prayer*', and Kevin Tingay '*The Search for Faith*'. So you have plenty of thought to ponder as you listen to the wind of change blowing the old, dying leaves off the trees. Barry Seabourne has again chosen the images for this issue on the theme SACRED SYMBOLISM. He has also written the accompanying summaries.

I wish you forbearance in these troubled times and theosophical wisdom to bring the light of higher understanding into these darkening days.

Eric McGough

# THE SEARCH FOR FAITH – RELIGION VERSUS SPIRITUALITY?

**KEVIN TINGAY**

---

Earlier this year, all of us were required to fill in the UK census form, and requested to fill in the section on our religious allegiance. Many could tick the box that corresponded to one of the mainstream world faiths represented in the UK. Others will have had recourse to the box where they could record what the authorities regard as a religious minority. One could record 'no religion' if that was applicable. But some readers of this journal, in common with many other people, might want to describe themselves as being 'spiritual' but not 'religious'.

Members of the Theosophical Society might have thought of describing themselves as 'a Theosophist', though of course, the Society has always eschewed the designation of a religion. The writer knows of people who have described themselves as 'Universalist' or 'Pluralist'. Others have responded to a suggestion that they use the term 'Holistic' in this exercise. We will have to wait a while for the first results of the census to be made public.

The term 'Spirituality', has emerged over the past few decades in two senses. Within the Christian tradition, for example, it is used to describe particular patterns of praxis within the wider church. Franciscan, Benedictine, Ignatian, for example. It is also applied by those who may not have a commitment to a traditional religious institution, but follow a pattern of life based on metaphysical principles. They may have had a childhood background within a religious tradition and have moved away from it, or increasingly, have had little exposure to religion having grown up in a strong secular environment. The thought arises, whether the complementary term to 'organised religion' is 'unorganised religion' or 'disorganised religion'!

At the time of the foundation of the Theosophical Society in the 19<sup>th</sup> Century, 'Spiritualities' was a term used in contrast to 'Temporalities'. The latter referring to the rights and responsibilities of Christian clergy, under Church Law relating to property and employment, the former to worship and pastoral care.

The emergence of the Theosophical Society and other movements through the 20<sup>th</sup> Century, can perhaps be seen as an aspect of the growth of the exploration and expression of spirituality outside the traditional structures of religion. In some cases, the patterns of old have been repeated in the founding of what are generally termed 'New Religious Movements', but the era of information technology has revolutionised the field in which questions of faith may be explored and expressed today. A further development has taken place in the academic study of religion. What used to be called 'Comparative Religion' grew slowly from the late 19<sup>th</sup> Century, and was regarded as a minority interest by those in the older establishments of Divinity.

In the UK, the pioneering work of Ninian Smart at the then new University of Lancaster, stimulated the emergence of Religious Studies as an academic discipline worthy of respect. The University of Chicago and other U.S. institutions were also building important scholastic foundations. The discipline took up the tools that had been developed by a century of growth in the fields of sociology, psychology, and anthropology, and applied them to the

religious and spiritual experiences of humanity, free from the doctrinal restraints that had been in place in an earlier age.

A second factor in the field of religion and spirituality, which continues to develop in importance, is the growth in interfaith dialogue. Members of the Theosophical Society were of course, amongst the pioneers of this work in the century following its foundation in 1875. But in terms of numbers this was a minority interest, and from the British point of view was set in the context of our status as an imperial power. But in the second half of the 20<sup>th</sup> century our contact with adherents of the major non-Christian faiths became commonplace in our own land, and not restricted to those working in, or having links with, India or other parts of the Empire. At the same time, in part triggered by responses to the horrors of the Nazi Holocaust, Christians of many denominations began to question a number of traditional attitudes towards people of other faiths.

The Second Vatican Council in the 1960s produced the document *Nostra Aetate*, which made the revolutionary statement that God worked in and through the lives of people of non-Christian faiths. This declaration was followed by similar ones from other Christian Churches, including the Anglican Communion through successive Lambeth Conferences. At local levels, particularly in the great cities of Britain, members of Christian Churches engaged in creative dialogue with their neighbours in synagogue, mosque, temple, and gurdwara. This has led to a greater appreciation of the different traditions, a common view on many issues of social and moral concern, and the development of personal friendships.

At the same time, generations of schoolchildren have learnt about the beliefs of other faiths, as well as encountering them amongst their fellow pupils. This commitment to a wider and deeper understanding of religious diversity has been made not only by government, but also by the Church of England and other religious groups who sponsor faith-based schools. There are now few areas in the United Kingdom where interfaith groups and faith forums do not exist. After the 1997 General Election, the Government has made efforts to support projects aimed at Community Cohesion and increased understanding of the place of religious faith in what is in some respects a very secular society.

The experience of the writer, who has been actively involved in interfaith work for many years, is that the understanding of public administrators in general, still sees the expression of spiritually based world views in terms of membership of traditional religious bodies. Hence, the restricted pattern of the question on religion in the Census. At the individual level, the categorisation of allegiances to particular bodies does not necessarily reflect an accurate picture of what we might refer to as the spirituality of the individual. Very many people will declare when asked, that they are members of the Church of England, but rarely attend church or become actively involved in the life of a particular congregation.

The Church, wisely in my view, does not make such demands upon people in this respect. Smaller religious bodies, Christian and others, may demand a high level of personal and financial commitment. I suspect that there are a considerable number of people, who remain members of a mainstream religious body whilst following additional patterns of spirituality, such as yoga and meditation. In the fields of social and environmental concerns and in the arts, there seems to be a growing pattern of encounter and engagement between individuals and groups, some of whom would describe themselves, as being religious in a conventional sense, and those who might prefer to describe their world-view as being

outside traditional institutional structures.

Though the latter half of the last century was one in which this flowering of dialogue and understanding was remarkable in terms of previous centuries of conflict and dispute, it is also important to note that in recent decades, we have seen the rise of what has been termed fundamentalism. This term, borrowed from a particular Christian manifestation in the early 1900s, has been applied to conservative and sometimes aggressive movements in many of the mainstream world faiths, and some new religious movements. Similar patterns have emerged from time to time throughout human history, and it remains to be seen how the events of recent times will be played out, both worldwide and in our own country. Attempts to separate matters of religious belief from political, social, and economic factors are fraught with difficulty.

We should also note that there is a small but vociferous movement of neo-atheism, which would seem to invite people of intelligence to marginalise both traditional religious belief and most aspects of contemporary spirituality. The attacks of Messrs Dawkins and Hitchens, have however, been stimulus to the examination and defence of spiritually based beliefs, and thus to be welcomed. They have highlighted the importance of a continued engagement between science and spirituality. This was an important aspect of the objects of the Theosophical Society, which has continued in a low key manner throughout its history. Other bodies such as the Templeton Foundation and the Scientific & Medical Network continue to take this work forward.

One of the most important technological developments has been of course, the growth of information technology and the internet. The pace of change of all of the issues raised in this article has been at a speed which was unthinkable until comparatively recent years. More and more people have access to spiritual texts, organisations, and individuals, than has ever happened in human history. Propaganda, error and misinformation are also part of the pattern. This has ever been so, given the propensity of human beings to apply the advances of science and technology to selfish and destructive ends. Given that current and future generations have to cope with the situations we have, those who hold spiritually based world-views may hope and trust, that as in past ages, the powers unseen at the physical level may sustain all efforts for the greater good that science and technology may be in process. Research into mystery is surely a call to scientist and mystic alike.

Institutions, whether religious, social, political, or scientific, need to be alert to contemporary developments. There will always be tensions between the maintenance of traditions, the stewardship of all that has been handed down to us; and being open to the challenges and opportunities that present themselves to both individuals and institutions. This applies whether or not we see the ultimate source and goal of existence in theistic or non-theistic terms.

Academic research continues to provide us with insights into both the emergence of new patterns of faith and spiritual exploration. Both 'holistic' and 'fundamentalist' world views are in evidence throughout the world. The 2011 Census will give us a snapshot of the situation in the United Kingdom, but its categorical narrowness may limit its value both to the academic and the spiritual seeker.

*Kevin Tingay retired in 2010 as Interfaith Adviser in the Church of England*

Facing page:

## THE SACRED PLACE

The divine spirit in the form of God or Universal energy in human terms needs to reside in a place and space that can be accessed by us in the physical realm. These sacred places aim to attract and be the receptacles for this higher form of energy. They can work to attract telluric currents from the earth and the celestial energies from the cosmos.

The act of devotion and worship and the experience of transcendence require special types of space structures. These sacred places will also contain and express the deeper mythology, vision and belief system of people within a culture.

For many it is the experience of nature that gives the most exquisite vision of Universal 'divinity' but the temple, cathedral or other sacred building exists in its own time and place within various cultures to add to humanities experience of the sacred, the pure and the spiritual.

The type of structure that actually helps a believer or non-believer to have a sacred and transcendental experience varies from culture to culture, group to group, individual to individual.

To select one piece of sacred architecture from many others is a difficult task. There are many profoundly important and resonant buildings and places of worship and pilgrimage across the world each with its own beauty and sacredness that could have been chosen.

For any person who is sensitive and engaged in some kind of search for 'truth' and meaning many of the gothic cathedrals of northern Europe are among some of the more important visualisation of the sacred in the history of humanity. One of the most spiritually uplifting buildings in terms of its visual design and its halo-like setting of the Cathedral close is Salisbury Cathedral.

This Early English Gothic Cathedral was started in 1220 and consecrated in 1258. The spire was added around 1330 in a later Gothic style called 'decorated'. This interior of this Cathedral was completed in one unified design unlike many other cathedrals that are a mix of different periods and styles.

The interior is slightly 'cool' when compared with the rich interiors of other cathedrals such as Winchester, Chartres and the temples of the Orient. The cause of this is various but in part caused by the destruction of the coloured stained glass during two periods in English history – the Reformation of Henry Eighth and the Civil War of the 1640's.

It may lack the essential simplicity and profundity of some European stone circles and Shinto shrines. For beautiful and awe inspiring symmetry and proportion we may need to visit some of the temples in Greece and Italy. For richness of design and for a stunning cultural shift we may prefer some of the designs in some of the magnificent Islamic mosques.

But when you remove the insipid modern stained glass in Salisbury Cathedral and the unnecessary touristic additions there is a purity and inspirational quality about this cathedral and its unique, graceful spire that is unmatched by any other sacred building in the world – whatever your cultural belief system.

*Image: Salisbury Cathedral 1220 - 1335*

*Notes by Barry Seabourne*

*Image courtesy of Wikipedia*



# THE AQUARIAN CODE

## RUBY TOVET

---

This is not a ready written tablet provided by our Overseers to guide us through the Aquarian Age, but one which we have to write ourselves. I invite everyone to take part.

The cult of INDIVIDUALISM has gone long beyond its benefits, far and away past its redemption of the voiceless, its inclusion of the disempowered and its creation of a confident electorate. Now it is a rabble of dissenting cries of "Me! Me! Me!", each convinced that their own opinion is not only one of importance, but the solution the Universe has been eagerly awaiting, and is so vital as to be worth coming to blows over.

It is quite a step we have taken from "Don't speak like that to your father", to TV programmes about families ruled by children. What we have lost on the way is the ancient moral codes provided by religions, beliefs, philosophies and sources we looked on as higher in some way than us.

Well now, for the vast majority of people, there is only us, so we have to reach for the Higher Mind/Intuition and DEVISE OUR OWN CODE. Of course in the TS, we are of the opinion that such guidance comes from the Divine as manifest in us, but for those for whom it simply comes from Human rationality, this does not stop them and us, from creating a stabilising set of principles to work by. Something which the youth poised with his hammer inches away from someone else's plate glass window could stop and refer to, and hopefully think better of his actions. (Yes, I hear the cynical laughter! But right now he has NOTHING to go on and no-one urging him to think about it.)

We all, including him, have to do it, not because Jesus, Buddha, Muhammad, Jehovah, Krishna or Bertrand Russell said so, but because it is SENSIBLE to do so. This is the most pleasant and fairest way for the greatest number of citizens to live, and because ultimately, it will be better for HIM as well as YOU. Enlightened self-interest can provide a starting point towards a benign society.

When we achieve this, we will have replaced the old Piscean external authority with an internal force - A huge step to take Humanity forward, on the next part of the JOURNEY.

I am not talking about RULES. Those arise from Piscean values, and consist of an external prohibition. I am referring to a code of behaviour arrived at by the group concerned, and put into practice voluntarily, because this is what the members aim for. Thus there will be many versions of such a code, but that is vastly preferable to having NONE. They will be discussed and taught ad infinitum, and gradually become as much a part of what we tell our children to do as any previous religious tenet has been in the past. Then, when it is once again part of the mental furniture of the Race it will change our ways of living.

### STARTING AT HOME

It would be appropriate to start in our own Society. We certainly need it. The vast amount of squabbling and disagreement which goes on is killing us. Outsiders try us out and withdraw, sensing that the centre is crumbling, dissolving in affray and indecision. Some of the Lodges and committees are locked in conflict and stalemate, which increase exponentially the thought-form that will destroy us. If it is only the Piscean part that fades, that may be appropriate. However, Aquarian ways are as yet little-established, and have to be defined and experimented with before they can constitute a new form of global theosophical movement, broad and inclusive, free of power-posts and apprentice dictators, and full of individuals who exercise their

RESPONSIBILITIES towards each other and let their RIGHTS take a place a little further down the queue.

Each Lodge is free to devise their own version of the code, to act as a point of reference when members behave badly or out of synchronicity with the majority. I would welcome your suggestions. Here are some of mine.

*Find a substitute for CRITICISM*

This is a declaration of war, even so-called positive criticism. It still says the other person is wrong. I challenge you to find a way of expressing yourself without it. The psychotherapeutic movement has done so; therefore it shouldn't be beyond the average theo-person.

*Drop CENSURE altogether*

Replace with appreciation and non-judgemental assessment.

*Do NOT verbally attack*

It's no good apologising for what you're saying: the damage is done by saying it. DON'T do it - to members, visitors, anyone. And do not think that lighting a candle gives you leave to launch into censorious attack in its wake. It is not the poor candle's fault, it is you thinking you've somehow given yourself dispensation by a pious action. If the candle ceremony truly reaches you, then you will not attack. Using it must be the sign and reminder that this meeting carries no aggression.

*Sometimes, in discussion, KEEP QUIET*

(If your view is preventing harmonious action, it might be better to keep it to yourself.) Democracy requires sacrifice at times and is not to be confused with

*Use CONSENSUS in discussion*

(This is very useful for garnering everyone's input but can only very rarely be used for decision making. For that, some have to surrender ....and do it with grace.)

*Let EVERYBODY BE RESPONSIBLE for putting these reminders into action*

Having leaders absolves us of responsibility. Doing it ourselves requires constant vigilance from us all. Do you remember the days when we all took a part in looking after the community? Ah well, we could bring them back!

In the 80's I went about London and HQ practising HARMLESSNESS.

It is the hardest thing I've ever done. What it taught me was to hold back comments ..... till the time when there didn't seem much point in making them anyway! Our INSTANT culture escalates blame and aggression, and encourages back-answers to keep the ego well massaged. In general, it promotes CONFLICT and one-upmanship, so I guess at the head of my code would be:

THINK BEFORE YOU SPEAK and LET WHAT YOU SAY BE HARMLESS.

Several lifetimes of work there, then! These improvements do not just happen. We have to decide on them, work with them and try them out in practice.

Let us make it simple for those who have temporarily abandoned such ways to pick them up again. Most people have always struggled towards such objectives and still do, creating their own little patch of green, regardless of difficulties around them. These are, old and new, the living seeds of the future.

Facing page:

## **SYMBOLS OF ILLUMINATION**

Illumination is one of the most important concepts for those who wish to move along a pathway that is free from the common need for a faith or figure of devotion or spiritual aspiration. Although the use of the halo, radiating circle or 'flame' shape over the head of a Christian saint or Buddhist bodhisattva performs a similar indication of illumination, high spiritual energy and enlightenment radiating from the higher centres from the 'mind soul' or Crown Chakra.

The circle is the most important of all sacred symbols. It is found in many forms and designs and across all cultures. The circle is a perfect, static and symmetrical shape. In its dynamic form it becomes the oval representing change, movement, energy and birth. The circle can symbolise the cosmos, perfection, truth, eternity, immortality, love and the Divine. When the star or cross are added the circle-star or circle-cross symbolises both cosmic and human-cosmic qualities.

In sacred art these circles and their associated shapes and designs can be called a mandala, monstrance, sun-cross, halo or an aura. This association with cosmic light and warmth is usually linked with certain colours such as yellow, orange and red. Gold is often used to symbolise radiant energy and the light of the sun.

The monstrance is used ritually and symbolically in the Catholic Church liturgy. It is an attempt to create a symbol of the energies of the Universe through its cosmic elements. Although difficult to be certain when this liturgical object was first used it always represented the cosmic image of images of the sun in symbolic form. The word monstrance comes from the Latin meaning to 'show' or display.

It has an outer star shape the two aspects of the sun its heat and its light. The heat and energy of the sun is represented by a subtle curved radiating lines that are separated by alternating long narrow, triangles pointed at the end that represent emanating photons of light. At the centre is the Lunette where either a sacred relic, such as a fragment of the true cross, would be displayed or the sacred body of Christ in the form of a Eucharistic wafer.

Images and symbols of spiritual illumination have been used for thousands of years as an indicator of the vibrations of energy that are emitted during an experience of enlightenment or similar spiritual ecstasy.

These symbols reflect the culture, experiences and advances made by various civilisations over the centuries. Today with the exploration of the cosmos with land based and satellite telescopes the astounding images that we see of radiation and light throughout the Universe are breathtaking in their beauty and significance.

But still the monstrance and the halo remain powerful symbols of the human experience of cosmic consciousness that we see in the symbolic images of humanities most sublime moments.

*Notes and photograph: Barry Seabourne  
Courtesy: Illuminati Books & Antiques*



# THE PSYCHOLOGY OF PRAYER

MICHAEL VAN BUREN

---

*(The following is a transcription of a talk given to the public at the Theosophical Society, London, 2011)*

Many of you I expect will have thought about prayer at least a little, and may even pray at times. You will have your own experiences of what seems useful and effective, if we know what that means! For many, it may mean asking for things or occurrences from a God, (by whatever name), but it is much more than that.

Some of the questions that arise are: What is prayer? Who prays and to what? Why pray? (the benefits), the different types of prayer, and what makes prayer more effective? A common theme about prayer is the power of thought and transpersonality.

A definition of prayer is: any activity undertaken with awareness, in the presence of, or in the light of, a spiritual ideal. In short, it is making a connection between the limited world of matter and the unlimited world of life.

To explain more we need to ask: Who prays? Me you may say! But who are you? A simple little side question! Am I the physical body? No, for I can lose parts of my body and still be me. What about the etheric energy field body? It interpenetrates the physical body, in fact provides the blue print for it, organises it. It can be photographed with Kirlian photography, seen with various colour filters and measured in microvolts. It is often affected by various forms of energy healing, mostly called complementary medicine, thoughts and emotions, yet is still part of the physical plane.

Perhaps I am the emotions? However an actor is able to change emotions convincingly at will, and our emotions change depending on our perception of a situation. If we are pushed in the street we may feel angry, until we turn around to find someone has tripped and fallen into us, hurting themselves badly. Anger turns to concern - hopefully! So, I must be the mind. But anyone who has tried to meditate or study for an exam will know that when you sat down to focus, almost immediately the mind was somewhere else. What are my friends doing tonight? Wouldn't a cup of coffee be nice? Yet you decided to focus. So who are you? When the mind is focused and quietened it is possible to experience a sense of peace, love and oneness with others. It may occur frequently, but perhaps only for a split second once in a lifetime. You are experiencing something beyond the personality, more like your "True self".

The constitution of Man may be described as a Personality (from the Greek "Persona" meaning mask), of the four lower bodies just described, a Soul comprising a "higher mind" or Manas in Sanskrit, from which we derive "Mankind", and the "intuitional body", often called Buddhi, and finally a still higher "Spirit" called Atma in Sanskrit, which is said to be One in God. Therefore the "soul" is the Real, individual, Self. We are a soul and have a personality, as C.W. Leadbeater clearly stated, and if you wish to accept it, the Soul re-incarnates into a new personality at each birth so as to experience a variety of growth opportunities. However our consciousness is usually focussed in our personality, our needs, desires and suffering. So, who prays? Initially, it is our personality

This Constitution of Man template from the Ancient Wisdom, of Spirit, Soul and personality, is extra-ordinarily useful in understanding most things of the spiritual life. It is

mirrored by Abraham Maslow's, (the founder of Humanist psychology), pyramidal hierarchy of needs. Starting at the base of the pyramid, our most basic physiological needs are for air, water, food and sleep. The next layer is for safety and security, then for love and belonging, next self esteem and at the apex Self actualization, creativity, meaningfulness and self sufficiency. We can see these steps building up within our own lives as we grow, although for many it may stall at self esteem and certainly at Self Actualization.

The same steps are visible in the human growth cycle. A baby takes food and support from its mother, then, adolescence brings the discovery of love, self esteem and identity. When fully developed there is self sufficiency, creativity and a giving to others.

The spiritual life is about climbing this ladder of growth and aspiration. We start from our basic needs, later we begin to understand our emotions so as not to be swayed by them, then we notice the powerful effect of our thoughts and realise they are not our true selves, and thus can let go their power over us, and bring them all into our core Being, our soul, which has the qualities of love, peace and wisdom. If you look at the motives in yourself and others it can be said that all people have somewhere a core that loves. When fear of not being loved, of not being good enough, is stronger than our ability to give love, then we demand love, often in unhelpful ways such as anxiety, anger, or control of others (see Louise Hay "You can heal your life").

That inner core is often called Christ consciousness, or Krishna consciousness, or Buddhahood, the Higher Self. "Christ in you, the hope of glory"- "The light that lighteth everyman, coming into the world". The people we often admire the most, are those who appear mature, who are able to pause to think, to see both sides of a situation and to act lovingly yet decisively. They have a higher, broader view, and they act from a point of unity into the world of duality, of opposites.

There are many great people who embody these God like qualities, who live them in their lives. When fully expressed we may call them a Christ, a Buddha, an Avatar. The qualities of love, wisdom, peace are not separable. Love in me is the same love in you, in Christ, in God. This starts to answer the question, to whom do you pray? To which we will return.

A key theme in prayer is energy and power of thought. Albert Einstein put in scientific terms what the ancients had always said, "All in the Universe, including matter, is energy". The difference between colours, sounds and states of matter is the vibratory rate of the energy waves -  $E=mc^2$ . The slower, heavier ones are lower, denser.

The spiritual life is about raising our vibratory rate upwards to higher rates. In our bodies this is focussing on increasingly higher chakras, from the base to the heart, to the forehead and ultimately the crown at the top of the head. You can tell the difference by noticing the effect of sound; base drums get you marching or stamping your feet, yet high notes on violins affect the heart and head, and in films accompany finer emotions as in scenes of affection. The caduceus with the intertwining snakes rising to a winged orb is a symbol of the rising energy until freedom is reached, symbolised by the wings. Therefore, everything has power and can influence other energy fields, including thoughts and emotions.

## **Evidence**

Many of you will have heard of the work of Masuro Emoto, (a Japanese scientist) who takes photographs of water ice crystals. Each crystal is different, but the beauty and symmetry depend on the source of the water, or whether fine words and prayers have been directed into it. He could change the crystal shapes that formed, by getting people to pray round a

reservoir, or by sending thoughts to a water sample thousands of miles away.

In studies on prayer, benefits were found, e.g. with 393 coronary care patients in 1983. One group was prayed for, the other group formed the "Control group". All participants were blind to who was in which group. The prayed for group, had less need for resuscitation, diuretics, or antibiotics and had fewer deaths. Prayer, through water, produced faster and better germination of seeds, and could inhibit bacterial growth, even at different distances. The effects were greater if prayer was made by those with a stronger belief and intention. Various studies also demonstrated that people who live a spiritual life, (not just those who attend churches as an outward religion), tend to be less stressed, have lower blood pressure etc. The Maharishi movement focussed thousands in meditation on a town, and demonstrated reduced crime rates for those particular periods, as did the "fountain group" in the U.K.

The question "to what do you pray?" is important, and links to the types of prayer. As already indicated, thought has power. It does not need the influence of a Deity or person, (although ultimately all is of a Supreme Source.) However, if you link mentally to a person you are connecting to them. If that person embodies or embodied Divine qualities you start to resonate or vibrate in thought with their rate. On the inner worlds "pockets" or centres of energy build up around an ideal person or place that can be tapped into and used. Many genuine Indian gurus discourage too much speech. The inner training consists of silently being "tuned up" by being in their presence.

One can pick up the atmosphere in sacred spaces. Thus by praying to a Divine Incarnation and asking for Angelic help, you are linking to their vibratory rate and qualities. Those qualities are strengthened then in oneself, till eventually there is no difference between your Higher Self and the Self as God. The outer and the inner merge, as mystics have always tried to tell us. Prayer then becomes what we are. But the first step is always to reach out to the "other", the higher in love, reverence and helpfulness. This opens us up.

### **Different types of prayer**

Theophan, the recluse, a nineteenth century Russian mystic, expressed the process thus:

- 1) Oral prayer-"the prayer of the lips."
- 2) The focussed prayer-"the mind focussed upon the words".
- 3) The prayer of the heart itself-"when prayer is no longer something you do but something you are".

In the earlier stages we may use:

**Intercessory prayers** – interceding on behalf of others. St. James said, "The effectual, fervent prayer of a righteous man availeth much".

**Supplication** - asking, "Ask and you shall receive, knock and the door shall be opened to you". An amazing promise!

**Worship or puja** - Giving thanks opens oneself to positive influence and affirms what is good in your life.

**Centring** prayer uses a chosen word or sentence as an anchor or focus, such as the Jesus prayer, and links to mantras and repetition as a way of silencing the mind, being of enough interest to the mind to focus it, but insufficient to be distracted, (quite apart from the intrinsic value of the mantra itself).

**Meditation prayer** uses a text or thought for reflection, linking to listening and silence.

**Meditation** has 3 main phases: 1) purification, 2) contemplation, 3) illumination, which are mirrored in the steps of the spiritual life.

**Purification** reduces the mental and emotional turmoil we usually live in. This involves an unselfish and moral life as this reduces confusion and conflict. We are then freer to concentrate our minds and then contemplate an uplifting subject or quality, building it into our character. We may use visualisation and imagination and **affirmation** that certain qualities are so. Always use a positive statement in the first person-“I am”... and in the present, now, not the future, so that it may manifest in your life. What you think, you become! You can remove negative qualities in your character not by fighting them but by focussing on their opposite virtues. Look towards the light and the shadow is behind you. As the mind is quiet, we touch the depth of silence, we listen to God, the Higher self, the voice of the silence. We become watchful, aware, alert, fully conscious, and suddenly - illumination and union. This is the goal of our current spiritual evolution, (when maintained). “I and my Father are One”.

### **Aids to prayer**

Prayer is only useful by intention and focus, for energy follows thought. The greater the meaning and depth of understanding you can bring to bear the better. Praying at a regular time, in a special place (sacred space) set aside for the purpose helps, with aids such as candles, pictures (icons) and the use of incense. Icons help to focus and contact the reality depicted, candles to focus and bring the qualities of fire and light, incense affects different chakras and draws out devotion.

A particular form of prayer is ritual. It can be immensely powerful. It combines all elements of prayer: intention, meaning, symbolism, words of power, silence, colour, incense, music, angelic cooperation, all woven into a logical and rhythmical action. Ritual is one of the most ancient and useful methods which humanity uses to contact and cooperate with a Higher Power, and send blessing out into the world. It finds expression in all religions including Buddhism and Hinduism, (and Freemasonry).

In the Christian Eucharist, we become one with the entire spiritual evolution of this cycle, the descent into matter of Divinity, and the gradual process of ascent through the Initiations of consciousness, until in conscious unity with the Christ Life- communion- Life Eternal- beyond time and space, we return to the “Father”, the Beginning, where all life is One.

### **In summary**

The whole of the Spiritual life can be summarised by the words spoken by Jesus on being asked what the first commandment is: “The Lord thy God is One Lord, and thy shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and all thy strength,” and the second is “Thou shalt love thy neighbour as thyself”.

Prayer is any expression of consciously contacting a Spiritual ideal. We work through our emotions and minds, our psyche, but as we silence the mind we transcend it. We “let go and let God”. In prayer we focus on the transpersonal, the “other” than our personality, until the inner and the outer qualities merge into One, until we become the prayer, we become Masters of the Wisdom.

Facing page:

## THE SACRED RELIC – TURIN SHROUD

The worship of items of saints and other holy people, and, in the case of the Shroud evidence of the actual body of Christ illustrates the value of relics to those who believe in such possibilities. The elaborate ritual of death can be seen in the last rites sacrament and in the sarcophagus, tomb or gravestone of those who pass on.

In contrast are the rituals and belief systems that surround religions such as Buddhism and Hinduism where death is considered a transition between stages where most individuals will be reincarnated into another 'vehicle' body to resume their 'life'.

With an emphasis on the unimportance of the current life individuals can relegate their current existence as being less important as they will be given another chance to move in ever increasing level of refinement in subsequent lives to higher forms of expression.

Catholics hold in high esteem pieces of hair, blood and parts of the body of their saints in order to feel closer to the Divine. Buddhists build their stupors around the physical remains of Buddha. People everywhere often treasure jewellery, photographs, strands of hair of those they love most as a memento mori.

Reliquaries and relics have been a sacred part of many spiritual people across the world. The love, skill and devotion employed in the creation and the worship of these objects is profound and long lasting.

The sophisticated, urbane individual may not feel these practices so important but may enjoy visiting art galleries to see the creative works of the greatest artists across time. The experience of a solid gold, beautifully crafted reliquary can hold a similar experience of wonder and respect as Leonardo's Mona Lisa. In both instances physical objects transcend time to communicate to those still in the world.

The Turin Shroud fascinates the scientist, artist and believer alike. In reality it is only a strip of linen containing the visual negative imprint of a man who appears to have been crucified. Science and artists find it difficult or impossible to give an explanation that explains fully how it was created, if not by a natural process.

In 1988 samples of the Shroud were tested by the radiocarbon dating process by three separate scientific bodies. Fundamentalists and sentimentalists then forged a concerted campaign to prove that the Shroud was in fact created by the body and blood of Christ.

The only scientific testing so far carried out asserts that the Shroud was created around 1260 to 1390. The history of the Turin Shroud starts around the 1300's although there are stories and rumours of an earlier burial shroud in Constantinople and various paintings of St Veronica and Christ on shroud-like linen.

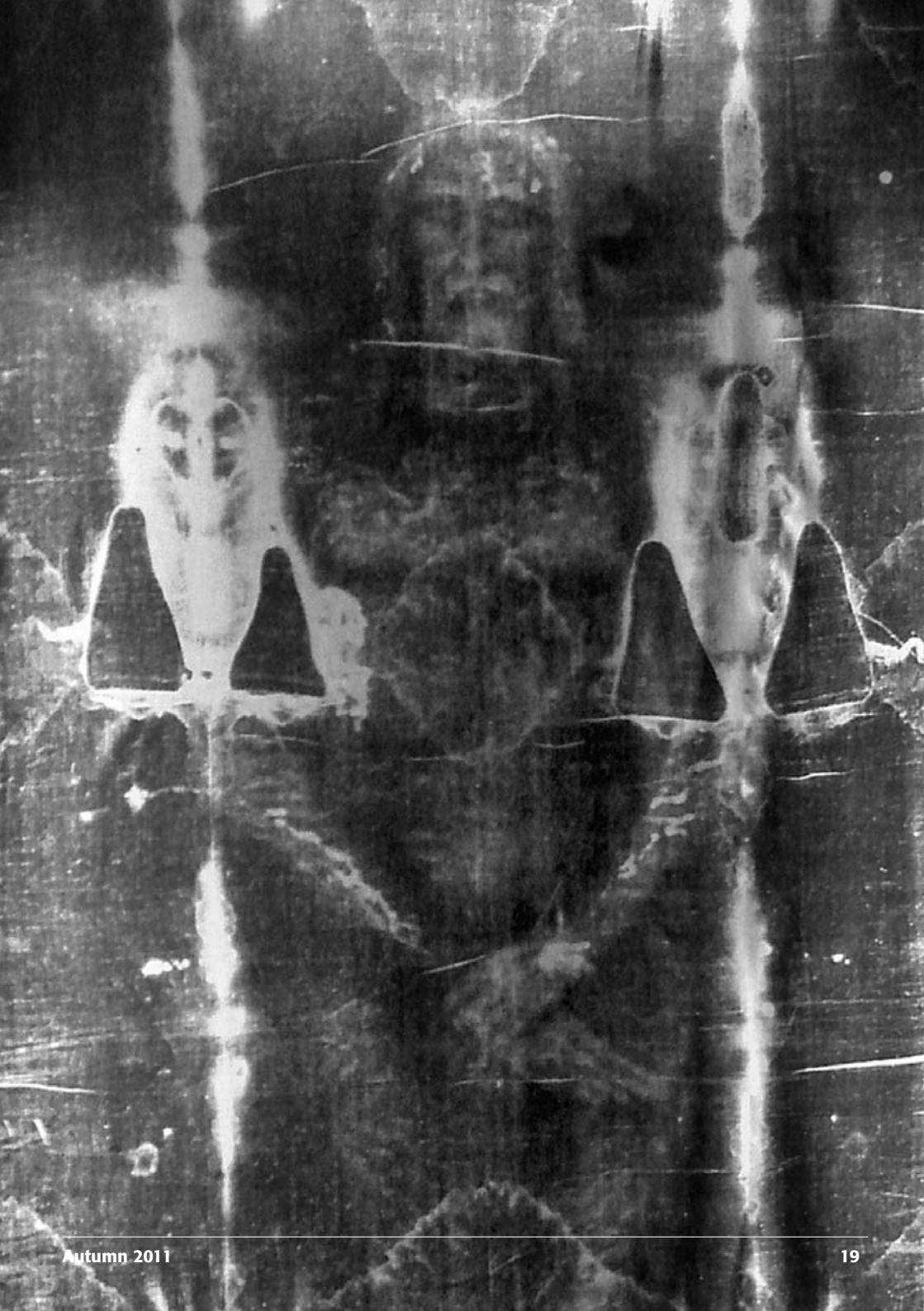
The Turin Shroud was first discovered in 1453 and its existence made public by a member of an important member of a Knights Templar family. There is no evidence that the Turin Shroud did exist before the 1300's.

It is possible, given the Shroud's Templar origins, that the Turin Shroud could be the burial shroud of Jacques de Molay (see The Second Messiah – Knight/Lomax). He was the Grand Master of the Knights Templar when the Order was virtually wiped out by King Philip IV of France. Molay was tortured and crucified between 1307 and 1313 before being burnt to death in 1314. There is a possibility that his body was wrapped in a shroud prior to his demise by fire.

What is true is that the Shroud remains an enigmatic mystery that defies objective analysis – as this time!

*Notes by Barry Seabourne*

*Image by courtesy of Wikipedia*



# OBITUARY

## FRANK ARKWRIGHT: AN APPRECIATION

Wednesday 10 August, half way through the Foundation Summer School, our dear friend and fellow Theosophist decided it was time to 'Walk On', after spending many months in hospital. What better tribute could there have been when on the Friday evening, the social was dedicated to Frank as a Celebration of his life. Frank had always been a popular M.C. and singer entertainer at these events.

Frank was President of Blackburn Lodge of the Theosophical Society, where he had been a member for many years. He was a very keen student, always questioning and wanting to know more, but willing to share his understanding. He attended 'The Pillars of Theosophy Group' (Merseyside), 'The Esoteric Group (Bolton)', all N.W. Federation meetings at Tekels Park and Trans-Pennine Weekends at Chorley. Summer Schools were always a must.

He was a very popular person, and used his many talents helping others - Chi Kung, Meditation, Help the Aged and best of all, there was his singing. He will be missed by so many people and organisations, which showed with the number of people who attended "The Celebration of his Life" at Pleasington Crematorium, Blackburn on Thursday 18 August.

People were there from the different church's he attended, Age Concern with whom he had given Tai Chi classes in Retirement and Nursing Homes, A Singing Group with whom Frank played major roles, giving concerts to people everywhere and representatives of theosophy. The Minister of the local Church and a close friend, John Webb, gave addresses about Frank. Afterwards we held a two minute silence to recollect our own memories about him. We in the Theosophical Society Federation were delighted that Eric McGough, President of the English Section, and his wife Julie, Organising Secretary of the Welsh Region, were present.

Thank you Frank, for all the years spent travelling and sharing together on this particular life's journey. There will be other 'work' in the future.

Frank wanted his funeral to be a celebration of his life rather than mourn his passing. Those present were given a laminated picture of Frank as a memento, with the following words.....

"Do not grieve, for now I'm free, I'm following the path laid out for me.

Tasks left undone must stay that way, I've found that peace at the end of the day.

If my parting has left a void, then fill it with remembered joy,

A friendship shared, a kiss, Ah yes! These things too I will miss.

Be not burdened with times of Sorrow, I wish you the sunshine of tomorrow.

My life's been full, I've savoured much, good friends, good times, a loved one's touch.

Lift up your hearts and rejoice my life, as once again I am with my wife."

*Maureen Atkinson (Blackburn) and Christine Lowe (Bolton)*

# RIGHT RELATIONS

TERESA McDERMOTT

---

Right relations are a culmination of right intention, thought and action. They come about when we see past the faults, desires and imperfections of the personality and see instead the light of the soul of another human being. In Buddhist terms, we are centred in harmlessness to all living beings, centred in our own buddhic nature, heart centred where love, compassion, forgiveness and gratitude abide. We see things as they truly are. We accept imperfection as perfect for growth and further understanding. We come to see our part in conflict, misunderstanding, miscommunication and we see a way of doing things differently. In that transforming moment of seeing clearly, of knowing intuitively and accepting completely a truth about a situation, in that moment we transform. In that moment we transform others through our own growth. Our relationship with others is there to teach us, to help us to grow, to learn by the discomfort of disharmony how to come back to a place of harmony, a return to love.

But before we can develop right relations with others we need to establish right relations within ourselves. We need to bring our dual nature, masculine and feminine, intuitive and intellectual, personality and soul into wholeness, a oneness, at-one-ment. This is the key to contentment, joy and living with vitality and energy. This coming back into wholeness, or rather realising your wholeness is the key to all healing and inner growth.

We start with listening - listening with right intention, listening from the heart. Listening brings us into the moment. It is 'mindful' living, the ultimate connection to what is. Listening to our own inner guidance, the message of our soul, our higher self that speaks to us through intuition, through how we feel about something in the quietness of going within. This is checking in with your inner most gut and heartfelt feelings on any given situation and being honest about what you find there. Is this truly right for me? Or is it something I want to be right for me? Honesty requires courage and a deep commitment to your soul's path.

By regularly quietening the mind and going deeper into the silence, we come to recognise thoughts and feelings that stem from our lower desire nature. These fulfil our ego and look after 'me' as separate from 'others'. These thoughts often centre around protecting our position as right, or affirming a belief we hold. As we start to see the thoughts and beliefs we have accepted from others, from our conditioning, from our life experience we have a choice as to whether to listen to them or not. Do they resonate with truth from a deep place within? Do they serve us well? Or are they the same old thoughts and feelings that have run in our minds over and over again and keep on creating disharmony in our lives. We can choose. Truth has a different quality, because we are at our deepest level, truth, beauty and goodness, we can recognise these qualities and their particular vibration. We come to know that "The voice of god speaks in the silence of the heart" (Mother Theresa). We come to see truth.

As we develop, through going into silence and meditative practices, to be the silent watcher, we can observe these thoughts and feelings and see them honestly. Then we can make changes using our will, our highest desire to manifest right action in our lives and positive changes start to happen. The miracle of listening to our inner tuition is that we

develop the ability to truly listen to others, to hear the intention behind the words, even if the words are clumsy or said in anger. Truly listening to others is one of the keys to right relations with others. It is listening from the place of the silent observer, without preconceptions or judgement. You give of your heart when you truly listen. You say "I hear you", you connect and miracles happen. You see their soul, who they truly are. You see them.

Truth always looks beyond the ego's needs and desires, to that which is for the highest good of all concerned. Truth brings us back to connection with others. It often involves forgiveness and correcting a misperception with a true perception, and thus allowing wisdom into any given situation. These are the 'oh my god moments' when you see things as they are. Be grateful for these, they are a gift from your soul, from god/spirit. We are here to experience connection - Connection within ourselves, connection with others, connection with spirit, god, the universe. Connection is always present when love is felt. The feeling we associate with being 'in love', is a deep connection with another person.

We are here to experience being in love with our self, others, god/spirit. We can experience divine love through loving others. If love is absent there is a lack of connection. Fear and doubt fill our mind, and this is an opportunity for healing and allowing the light of the soul to shine on the darker aspects of our personality, thus bringing them into the light and back to wholeness. Back to peace and rightness and an inner right relation within ourself that is joyous beyond measure. We come back to at-one-ment within, and this leads us to at-one-ment with all.

To experience right relations between men and women, we need to develop right relations between the masculine and the feminine within ourselves. The feminine is naturally attuned to spirit, to the soul, the masculine is naturally attuned to the needs of the world. When these aspects come into balance within us, we bring our soul, spiritual energy into matter, our physical world, our everyday life and we live soul centred lives of service to humanity. To go within, retreat into the silence, to reflect like the moon, to be, is feminine. To go out into the world, to create and express who we are, to shine like the sun, to do, is masculine. We need a balance of both of these.

When inspiration and guidance from within, are balanced by attending to the needs of the world, we find equilibrium and balance. To receive is feminine, to give is masculine. We need to receive to be able to give. To receive we need to open our hearts, to be vulnerable. Allow your cup to be filled with the treasures of heaven and earth, and as you continue to pass on these treasures, your cup will continue to be constantly filled. For all love given, love returns. In our minds we shine the conscious light of the masculine on the feminine unconscious and bring it into the light of day. We see that which needs to be healed. Relationships with others show us our limiting beliefs, our conditioning and our past way of being. It is in relating to others that we truly come to right relationship with our Self. In uniting the feminine and the masculine, the yin and the yang within ourselves, we are able to attract partners in our lives who help to bring us into balance.

As women we find a man with whom we can connect, allowing the divine feminine, the soul energy to flow out into the world, nurturing and nourishing. He grounds us in the physical world, we feel connected. As men, we find a woman who enables us to be all that we are, to create, powerfully through a connection with our souls, with spirit and give great

service to the world by providing just what is needed, what we are here to do. We learn how to have right relations on a deep level with another human being. We find balance and harmony through the give and take, through truly listening and speaking our truth from our heart. By being true to who we are and opening up to let another person connect with all that we are.

By establishing right relations within ourselves and with those closest to us, we help to establish right relations in our wider world and our community. And as more and more people vibrate in tune with their souls and learn to have right relations, we can look forward to a time when we have right relations between different races, different nations. This shines as a vision of peace on earth for humanity. The greatest service you can give to humanity is to go within and start by asking, Am I True to My Self? Do I listen to my inner guidance?

Follow the guidance "Man Know Thy Self", then, take right intention, right thought and right action out into your world. This is the return of the Christ consciousness into the hearts of men. This is the way we transform the world by transforming our own world. In the words of the great invocation, "it is the shining of the light from the mind of god into the minds of men and the love from the heart of god into the hearts of men".

## INTERESTED IN FREEMASONRY?

Why not consider what the Grand Lodge of Freemasonry for Men and Women has to offer. Masonry is a fraternal tradition based on Brotherly Love, Relief and Truth; and on the Perfectability of humankind. The Grand Lodge has and upholds the equality of both men and women as practicing Masons, without distinction of race, creed, colour, gender or social conditions. Masonry recognises all those sincere seekers of truth, who work for humanity and wish to become better examples to others in the conduct of their lives. Freemasonry offers a rich and ancient cultural heritage in allegory and symbol for our spiritual education and progress along the path of unfoldment. The Grand Lodge has made the study of the Masonic heritage and its spiritual insights a keystone of our work, preserving the tradition inaugurated by the Great Theosophist Annie Besant in 1902.



We are a forward-looking Order established in Britain and Europe with Lodges in London and around the country. If you wish to know more contact the Grand Secretary at: [glf4m-w@tiscali.co.uk](mailto:glf4m-w@tiscali.co.uk) or [jheaslewood@tiscali.co.uk](mailto:jheaslewood@tiscali.co.uk) or see our website at: [www.grandlodge.org.uk](http://www.grandlodge.org.uk)

## DOUGLAS BAKER

It is with sadness that we note the passing on of Dr. Douglas Baker, B.A., M.R.C.S., L.R.C.P. Dr. Baker died 0.30 am 3 November at Little Elephant, Hertfordshire.

His outstanding contribution to the theosophical schools of thought has been an inspiration to thousands of people world wide. Full obituaries will be posted in the February issue of Esoterica. [Ed.]

Facing page:

## LIGHT OF THE WORLD

WILLIAM HOLMAN HUNT – 1854

The Christian religion believes that a human being, Jesus Christ, can actually be in reality the absolute totality of the Universe. Although it is accepted that there are many differences within the main body of this faith to how this may be true philosophically this creates a unique belief when compared to other faiths.

The orthodox icon creates a symbol that represents the fusion of God with Christ. As such the icon is venerated in a way that other symbols are not. It becomes the actual face of God. In the myriad of images in Western culture we see so many variations of this divine being. Usually these images are created from the forms of expression that exists in cultural differences of place and nuances of belief within the overall scheme.

William Holman Hunt painted this painting the *Light of the World* in 1853/54 shortly after a young group of three artists had launched themselves as the Pre-Raphaelite Brotherhood in 1848. Holman Hunt's work was especially centred on the spiritual, moral and religious aspects of Victorian England.

Hunt painted this picture with the understanding that he had been divinely commanded and inspired. His aim was to create a figure of Christ as if he was a real person and not just a spirit. He wanted to create the idea that Christ could actually knock on a real door and ask to come in. The door in the painting has no handle and must be opened from the inside. Hunt described his thoughts "In England you know spiritual figures are painted as if in vapour. I had a further reason for making the figure more solid than I should have otherwise done in the fact that it is the Christ that is alive for ever more. He was to be firmly and substantially there waiting for the stirring of the sleeping soul."

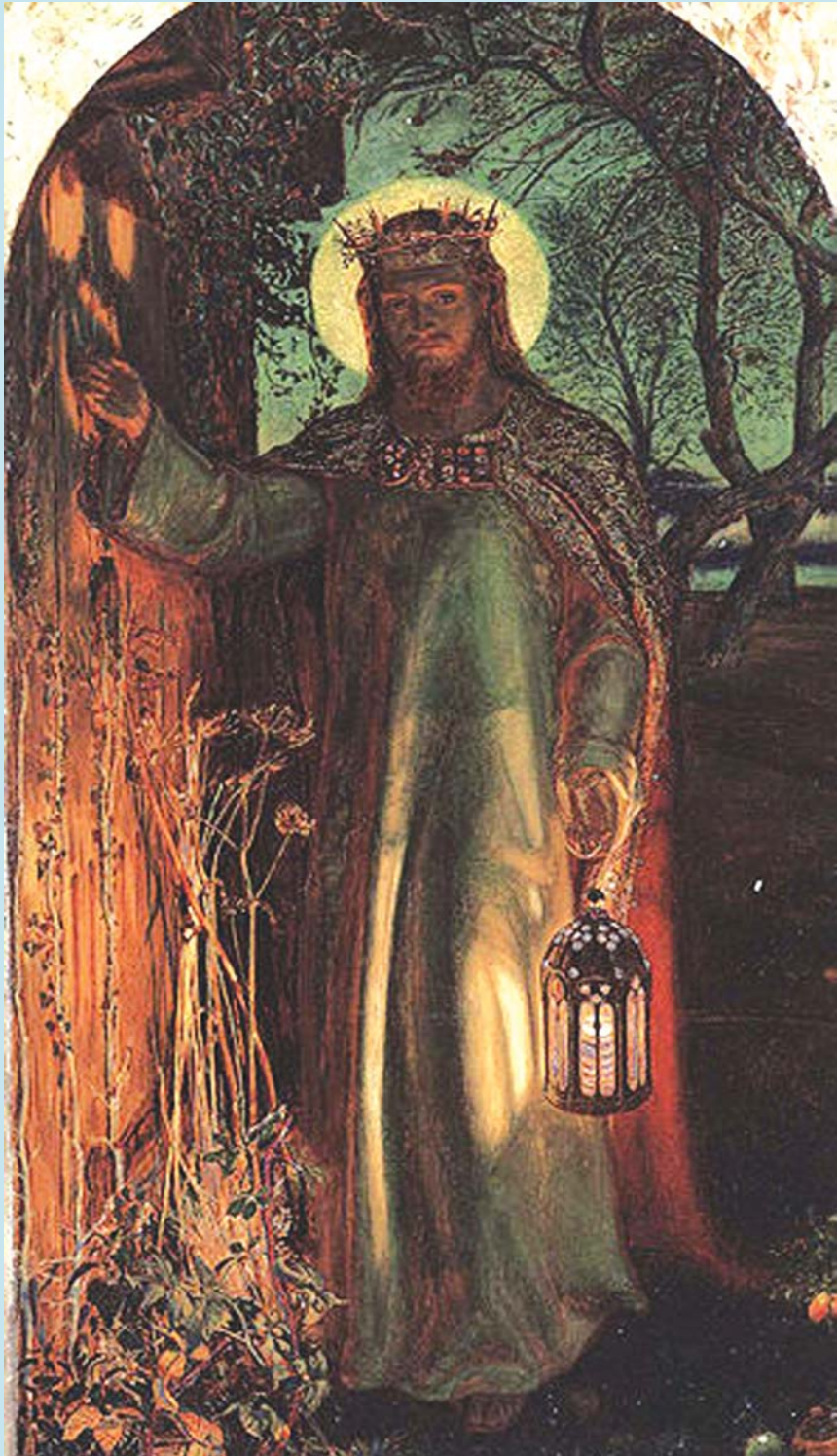
The time set by the painting is late at night. It is mysterious and ominous time and suggests that the human soul is asleep and needs to be 'awakened'. The question rings out as to whether we will be ready to receive the 'light of the world'?

Hunt imbues his painting with various religious symbols mixed with symbols drawn from the natural world. Christ's halo seems to echo the image of the full moon. The lamp is the main source of illumination and suggests that the painting is lit from within. The strange wood silhouetted by the sky just as nightfall is about to descend gives the image a gravitas. The bat hovering in the trees symbolises ignorance. The door covered in ivy seems to suggest that it is rarely opened and there is a suggestion that this Christ maybe the bringer of a re-birth.

At the core of this painting is that Christ looks like a real person and not an idealised figure who comes from a distant place and time. The bigger question is whether the historical Christ actually exists and whether one human being can be or represent the totality of the Universal divinity?

No other major religion makes such a claim. Is the Catholic-Protestant faith true in their dogma that Jesus Christ transcends and, at the same time, represents absolute humanity? Or is the Christ 'Soul' a symbol of a greater reality?

*Notes by Barry Seabourne  
Image courtesy Wikipedia*



# WHO DO YOU THINK YOU ARE?

MARK D. WRIGHT

---

Just who do you think you are? We all carry with us an idea about what constitutes our identity and play out the role this carves for us in response to our interactions with daily life. So our sense of identity is something that tends to generate great personal interest. The popularity of the 'Who do you think you are?' genetics based TV programme, is just one outpouring of such interest, along with the growing interest in mapping out ones family tree. There is a fascination in our personal origins and a sense that our identity will be further established through a greater understanding of our genetic lineage.

While this may satiate some, for many, being able to trace five or six generations back is not sufficient to provide a greater sense of self in relation to the world. Given more thought, there comes a point where it is realised that 'spiritual genetics' may have more answers which physical genetics alone fails to deliver.

Whereas genealogy is a tracing back in time exercise, (which usually is not very far), what might be called spiritual genetics takes a different focus altogether. It first considers our source and traces forward until we recognise how our notion of identity relates to the wider matrix of life. It can therefore be said to be a shift from deductive thought, (from the particular to the general), to inductive reasoning, (from first general principles to the particular). Western science and philosophy is largely based upon the former and would dismiss the inductive approach as requiring guess work or a leap of faith. However, rather than this being a bad thing, it is precisely what is required to advance our understanding of self; a leap of faith that rings true in the heart but yet which also stands the test of the rational thought side of our nature.

Looking to first principles the search begins with a consideration of the deeper definition of the 'you' and 'think' terms of the question, 'who do you think you are?' Many people maintain and are reasonably content with a surface response to this, so when asked who they think they are, will list a series of what they consider to be personal attributes e.g. personality traits, status, racial grouping, genetic lineage. This reflects their view of themselves as distinct and in contrast to everyone and everything else. It roots their identity in the apparently separate forms of life, and is akin to what Taoist philosophy would call being 'lost in the 10,000 things'. Although they may not have given it much in the way of deeper thought, this perspective is a belief in materialism and the random apportioning of life.

A spiritual genetics view instead starts with the whole, the One Life, the Tao, the causeless cause, Theosophy / Divine Wisdom, (the label we use is down to personal choice but ultimately irrelevant), and looks to a greater awareness of how our apparently separate life relates to the wider reality - which means allowing ourselves to experience this for real. And just as our beliefs are the software operating systems of our mind, we need to select a holistic belief system in order to experience this, rather than one which closes off any prospect of deeper experiencing. We need to explore that which unites us, rather than that which distinguishes a sense of separation from 'other', and any empowering belief will do

in this respect, be this a basic model of body, mind /soul, and spirit or something more elaborate. The main thing is that we select a framework of understanding which directly connects our current sense of self to the One Life.

This more holistic approach puts us 'in touch' with the terrain of Divine Wisdom, which would otherwise be denied us if a more restricted belief system were to be maintained. There is a good reason for the biblical injunction 'knock and the door shall be opened unto you', i.e. there is a point where evolution requires conscious proactive engagement. This article will illustrate using the system offered by Theosophy, a tried and tested seven-fold view of the nature of mankind through which we can see ourselves mirrored. Having a well established map to help reflect where we are is no bad thing!

## The Seven Aspects of Mankind

Description	Aspect of Man		Focus
1. Universal Self	Atma	Spark of the One Life	Selfless ^ — Selfish
2. Understanding self - (vehicle of Atma)	Buddhi	Human soul	^
3. Higher - Will, ideation Lower - concrete thoughts	Manas	Psyche	
4. Desire body	Kama rupa		
5. Psycho-electrical field	Pranic	Lower Triad	
6. The template for the physical body	Linga sharira	Triad	V
7. The apparently physical body	Sthula sharira		Selfish

If this table is viewed as a mirror then it becomes clear that most people, almost by default, seem to identify their sense of self, their 'me', with the kama rupa (desire) body, using concrete thoughts about the forms they view as themselves in contrast to everything else. These feelings become the glue which hold together the various concrete thought forms of identity, i.e. age, body shape, personality traits etc. However, it creates an identity crisis - a case of misplaced identity, resulting in a sense of not feeling quite connected and at the mercy of 'outer events'. This is the source of the spiritual thirst that many people exhibit - they know there is something missing but they don't know precisely what that is. What is missing is the bigger picture of who they really are. The book of proverbs in the Old testament says 'as a man thinketh in his heart, so he is', which pretty much sums up how our thinking nature needs to be used wisely, for as Helena P Blavatsky so rightly said, 'the mind is the slayer of the real.'

One of the best ways of slaying the mind is to become aware of it. Meditation is ultimately a technique to allow us to grow in awareness. Stilling the mind and just watching its machinations, helps us slowly loosen the attachments we have to the forms closest to our sense of awareness, i.e. the sense of having a body, which looks a particular way, along with a host of hang ups and opinions etc... We begin to shift our perspective to one where we are aware of a body, of emotions and of thoughts, but they are no longer 'ours' - this sense of personal do-er-ship, (i.e. separate authority from the One Life), is shown to be one of the minds more insidious illusions.

By taking a step back from our usual identity, we begin to gain a growing awareness of each of our seven aspects. This is testable in an esoteric science sense as these aspects can be experienced and better understood. However, the word science is derived from the Latin 'scier', to separate, and in this respect it is a tool that must ultimately be relinquished if we are to cross the Antakarana bridge, if we are to transcend our identification with the mind. Travelling further inward is a journey toward unity and requires very different aspects of Self to come into play. A common mistake is to suppose that approaches relevant and necessary for one aspect, (e.g. science is useful for the level of Manas), are equally applicable in another; science is not suitable for the Buddhic plane as it assumes an observer - the scientist - and the observed; a duality that is fast receding at this level of awareness.

To really know who we are, it is essential to have experience of each aspect of self, including the Atma and Buddhic levels. The experiences of these levels are often classified as 'spiritual experiences' by the personality, and a false wall can be all too easily erected, 'thinking' that this realm is 'abnormal' or somehow unobtainable without years of practice. And if we 'think' this is the case, then it will be so. There is thus first a need to select an enabling belief system in order to align the mind with what it is you wish to experience. Part of what the biblical injunction: 'If thine eye be single' means is to withdraw from the usual habit of perceiving the universe as dualistic and instead behold the awareness of singularity - or non duality. If we have the Will to do this, then the world and our place within it changes. It is an automatic process - the Will is merely required to challenge all of the baggage and artificial barriers that tell us we are not able to experience this aspect of self. Who is to stop us? Only part of ourselves invested in the status quo of habitual conditioned living.

The sense of self goes through a re-education or reformation based on new experiences, as the awareness is focused in turn on each of the seven aspects. It means that all judgments are noted and released and a lightness of being ensues. Just watching, without identifying with each aspect of self, seems to clean the filters and enable light to go through each body more readily.

The universe - i.e. literally the 'one song' - is made up of vibrations which are not separate, are all part of the ONE LIFE. Awareness of the whole subsumes within it the awareness of an apparently separate 'you' as a functioning individual personality. This can seem like two perspectives depending on where the focus of awareness is placed - but it is simply a matter of different chords in the same song. Focusing on the whole, the song, unites the apparent dualities of separate chords, the separate colours of experience.

So, who are you? Well, Thou art That! You are the ONE LIFE experiencing reflection in all forms. The forms flowing though 'you' at this moment are just like the flowing of a river - it

is nonsensical to point to a particular flow and say it is 'you'. Stay aware and non-attached to those forms, and you will not fall into the illusion that they signify a separate identity as distinct from everything else. This is the divine madness to avoid! It requires only the simple effortless effort of Will to behold the truth of who you are in reality, to recognise the complete identity between the ONE LIFE, the Universe and man, i.e. the third fundamental principle laid out in the proem to the Secret Doctrine. The alternative is to continue letting the mind run the show. Perception is entirely dependent on our belief based programming, which is individually different to each of us, but growing awareness will highlight how the programming has been set by external factors, such as parents, teachers, culture, religion, taboos, TV etc. However, the patterns generated through the mind in this fashion will not result in a life of joy and contentment, and the level of ensuing divine discontent will determine how much the WILL is fortified to have to reconsider our place in the world - something the personality resists, invested as it does in its familiar patterns.

Certainly, a good reason for undertaking spiritual practice is to cultivate our awareness of self at the Atma and Buddhi levels, not only because this is beneficial in its own right, but because it helps break our habitual identification with the lower aspects of self which have been responsible for the myopic view of our place in the world. And in the spirit of what the Buddhists call 'right company', it is worthwhile considering who is supportive of your approach and who may be contrary to it. For example there are many well meaning people on 'the path' who appear stuck with an aspirational karmic view point. They are like fans revering the ONE LIFE, ever modest and humble but in doing so preclude any thought that they themselves may indeed already have this as their essential nature. Heaven forbid that they may already be what they are seeking! This unwitting duality can be infectious and - as the thoughts create reality - self fulfilling as the hope of connecting with latent power is seen as something for the future, not now. Nelson Mandela had a lot of time to reflect on the nature of life, and recognised this problem of fearing the unknown aspect of ourselves, when he said in his inaugural speech as South African president: 'Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that most frightens us.'

Through Will and awareness, once the light is no longer impeded by distortions of unreality cast by the mind, there is a sense of deep peace and trust. A 180 degree turnabout occurs whereby it is no longer a case of the personality meditating on God / The One Life - now it is apparent that the One Life is meditating the forms 'you' are experiencing - including what you 'think' you are! The physical body is seen as the foundation and expression of Atma - and the physical nature experiences a sense of regeneration where previously there was friction. The One Life appears as dual only in the mind-manifested conditional universe, and what remains is an awareness of being in the world but not of the world.

Although I have indicated throughout this article the kind of mindset required to heal the 'wound of duality' which prevents you from knowing who you are, I would heartedly recommend the following meditation as one technique among many others available to bring you to your senses and heal the only apparent division, i.e. The 'idea' that you are separate from the rest of life. Close your eyes and consider the fact that:

- You are not the body - It is, after all, a river of cells that changes completely every 7 years or so.
- You are not the emotions, however powerful they may feel - this is the energy, the fuel that drives your actions.
- You are not the thoughts that pass through the mind - these are the images that flow through you to enable you to communicate within yourself and to others.

None of these are who you are. Who do you think you are? Thou art That. Who you are stands prior to the arising of any forms of who you think you are; who you are is the totality of everything and you distil to nothing. Pure awareness teaches this.

Certainly, experiencing the Atma and Buddhic nature, by definition, is a connecting experience and brings with it feelings of love and compassion. The usual divisions of the separated mind are blown away, and a more selfless approach to life manifests from within and flows to the rest of the bodies. You will care more for the needs of each of the bodies, whether that of your own or others, (a distinction which no longer makes the same sense it once did), and by 'extension' to all other forms in nature. Now there is a world with no such thing as a stranger, or indeed any real sense of separation. Those who have not taken this path will often misunderstand the actions taken by one who is to all intents and purposes no different from 'the One', but that is either their problem, or *hopefully, a clarion-like wake-up call for them to open to the truth at long, long last where the dream of dual existence ceases and the reality of the One Life awakes.*

## World Religion & History back to 70,000 BC

### Discovered by Remote Viewing

by M. G. Hocking

Professor of Materials Chemistry, University of London



*World Religion & History  
back to 70,000 BC*

*Discovered by Remote Viewing  
Including Missing Information of the Life of Christ*



M.G. Hocking



"Remote Viewing" is used by the CIA and others to obtain covert intelligence information. It is the same method which Besant & Leadbeater and others used to magnify atoms, and their observations are now reconciled in this book with particle physics observations.

Rapid unconventional methods are described to attain such an ability, moving seamlessly from the waking state into a lucid dreamstate, without losing consciousness: depriving the normal 5 senses of all input allows subliminal "6th sense" information to then be perceived: flotation tanks, and, lucid dreaming methods.

FULL CONTENTS LIST is on website below

Books can be ordered at low prices from the publisher's website: [www.4-D.org.uk/Books](http://www.4-D.org.uk/Books)  
When ordering, please quote "Esoterica" to qualify for a discount price of £6 + p&p  
**396 pages, 58 illustrations** ISBN 978 0 9521099 1 4

# TRIBUTE

RAJNI PATEL (1921 – 2011)

---

Rajni passed away quietly after a long illness, one month before his 90th birthday. He will be remembered as a quiet, generous and wise person who lived and breathed theosophy, having studied theosophy deeply, particularly the teachings of Jiddu Krishnamurti.

He originally joined the Theosophical Society in Mombasa, Kenya in 1937 almost 75 years ago, later moving to India, London, and after his wife's death, Birmingham.

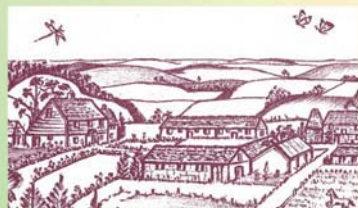
He was a Chartered Accountant by profession and hence his dearest wish was to work at Adyar after he retired. However his failing eyesight prevented the fulfilment of his greatest desire, which he accepted with grace. This was due to poor light when he was studying in the early days.

Therefore, he became both a National and International lecturer despite his failing health.

He preferred to work behind the scenes, helping people quietly – sometimes so deeply that the person was unaware of the depth of help – such was his skill. He also wrote beautiful, encouraging letters to people he met who then became his lifetime friends, never forgetting their birthdays or Christmas.

At Summer School when he led the early meditation, his compositions for contemplation were breathtakingly inspiring; such was his depth of knowledge of theosophy.

He loved Nature and encouraged all to do the same as this 'was the first step....' It was a privilege to have met him and been his friend.....till we meet again.



## \* HOURNE FARM \*

Set in the beautiful and picturesque Sussex countryside, Hourne Farm offers a programme of weekend workshops, courses, open weekends and summer schools. These aim to promote a deeper understanding of life and consciousness and a greater awareness of our true spiritual potential.

*For full details send a stamped addressed envelope to **Vin Rendel,**  
**Hourne Farm, Steel Cross, Crowborough, Sussex TN6 2SQ. Tel: 01892 661093**  
*N. B. - reductions are available by arrangement for unwaged or O. A. P.'s**

# LONDON PROGRAMME OF EVENTS

Arranged by The Theosophical Society and The Foundation for Theosophical Studies

SUNDAY COURSES, LECTURES & WORKSHOPS

AT 50 GLOUCESTER PLACE, LONDON W1U 8EA

## NOVEMBER 2011 – FEBRUARY 2012

All 6 pm lectures can be ordered after the event on CD or audio cassette from Barry Thompson –  
books@theosoc.org.uk or 020 7563 9816

*Please note: The opinions of the speakers do not necessarily represent the views of the  
Foundation for Theosophical Studies nor the Theosophical Society*

**6 November, 6 pm**

### **ASTROLOGICAL REFLECTIONS ON 2012 AND BEYOND**

**Paul Barker**

The world is experiencing turbulent political and geological times, and we are witnessing unusual planetary alignments. The talk will briefly review Vedic, Greek and Mayan cycles of time that have affected humanity. Conjunctions and oppositions of the chronocrator planets Saturn and Jupiter will be discussed with implications for possible developments in 2012 and 2013. Dr Paul Barker is the President of the Leeds Theosophical Society. He has been studying spiritual numerology and Vedic astrology for over ten years. He is a student on the Jaimini Scholar Programme, which is a five centuries old lineage of esoteric Vedic knowledge.

*£7, £5 concessions*

**Sunday 13 November, 2 pm**

### **MEDITATION & THE ENERGY BODY**

**Kay Baxter**

In this workshop we will explore meditation and the movement of energy that surrounds the physical body. These practices enable us to slow down and connect to ourselves in a deeper and more meaningful way. They are helpful for all those who are interested in working on personal growth and development. Over time these practices encourage an unfolding of greater awareness, sensitivity and self-knowledge. Kay has been involved in meditation and energy work for many years, especially, with the healer and teacher Hilmar Schohauer. She works with both individuals and groups, teaching and sharing her understanding of yoga, meditation, awareness and life management.

*£15, £10 concessions*

**Sunday 13 November, 6 pm**

### **TOWARDS A SUPER PARADIGM**

**Patrick Dixon**

This talk explores the future living relationship between

the deepest dissecting outer approach to knowledge and the highest inner, integrating method - the one being more associated with the West, the other with the East. Only out of these and other influences can the germination of the Super-Paradigm begin. The material world's concept of the present has the same relationship to the Super-Paradigm, as an acorn has to a fully grown oak tree. Patrick Dixon is a highly talented writer and actor – who has recently given a one man performance of Milton's Paradise Lost. A free-thinking soul, he sees theatre as a vehicle for nurturing new perspectives on the human quest for self-knowledge.

*£7, £5 concessions*

**Sunday 20 November, 6 pm**

### **BROTHERHOOD AS A LIVING REALITY IN DAILY LIFE**

**Wayne Gatfield**

There is much talk nowadays about 'Brotherhood'; but it is mainly of a political or social nature. True Brotherhood arises from Soul Solidarity and the dissolving of the sense of Separateness that keeps us apart from our fellow human beings. Spiritual ideas of Brotherhood are based upon the essential Oneness of ALL living things and the fact that not a thought or action can be done without affecting others. This talk looks at ways we can try to activate True Brotherhood in our day to day lives. Wayne Gatfield is President of Bolton Lodge and the editor of the North Western Federation Journal of the Theosophical Society in England. He is a national lecturer for the Foundation for Theosophical Studies and contributes articles and poetry for the Theosophist and other publications.

*£7, £5 concessions*

**Sunday 27 November, 6 pm**

### **MUSIC & CONSCIOUSNESS: 'WINGS TO THE MIND'**

**Karen Ralls**

What is the connection between music and sound and the ancient belief that sound can serve as a

powerful catalyst for the alteration of human consciousness? Why did many early civilisations value certain musical intervals, specific rhythms, places, and acoustic properties? What have modern scientists and medical experts discovered about the effects of sound and music? This talk explores the history of sound in the ancient world, the healing powers of music, geometry and proportion and the connection with historical places like early megalithic sites and temples, and Rosslyn Chapel. It also examines current scientific and medical research into the power and effects of music and sound. Dr Karen Ralls is an Oxford-based historian and musicologist, and author of *Music and the Celtic Otherworld* and *The Templars and the Grail*.

*£7, £5 concessions*

**Sunday 4 December, 6 pm**

### **THE PRESENCE OF THE PAST: MORPHIC RESONANCE & MEMORY BEYOND THE BRAIN**

**Rupert Sheldrake**

According to the hypothesis of morphic resonance, there is an inherent memory in nature, and the 'laws of nature' are more like habits. All human beings draw upon a collective human memory, and in turn contribute to it. Even individual memory depends on morphic resonance rather than on physical memory traces. Rupert Sheldrake will discuss some of the many implications of this hypothesis. Rupert Sheldrake, Ph.D. is a biologist and author of more than 80 scientific papers and several books, including *The Presence of the Past*. He was a Fellow of Clare College, Cambridge and Research Fellow of the Royal Society. Additionally, he is a Fellow of the Institute of Noetic Sciences in California.

*£7, £5 concessions*

**Sunday 22 January 2012, 2 pm**

### **CHINESE ENERGY PATHWAYS**

**John Holden**

An introduction by an experienced Shiatsu practitioner and martial artist to the meridian system and a few acupuncture points. Emphasis will be placed on the major internal channels and we will experiment with some Qigong and Zhan Zhuang (jan jong) standing still exercises and with feeling the chi in our bodies. This will be applied to our working in pairs to assist the flow of chi through the points Gall Bladder 21 to the major channels Yin and Yang Mai. There will also be work on the major channel Chong Mai with emphasis on the Great Breath following the cycle heaven-man- earth-man-heaven and the opening of the Golden Flower which relates to the seventh chakra (the thousand petalled lotus) and above. Hopefully we will have some fun too. John Holden is President of Leicester theosophical branch.

*£15, £10 concessions*

**Sunday 22 January, 6 pm**

### **GLIMPSES OF DIVINITY (PILGRIM'S DIGRESS) or PILGRIMAGE OF THE SOUL**

**John Holden**

This talk provides an appraisal of thirteen years as a clergyman and how a series of philosophical, psychic and spiritual insights led the speaker to become an atheist existentialist, a devoted Zen and martial arts student and finally a Theosophist. Every human life is a pilgrimage, an exploration of experiential possibilities that add to a chain of pathways, each of which leads to growth, even those which seem to be turning in the wrong direction. Nothing is wasted; everything adds to the whole and each life is only one of many. The pilgrimage continues for eons. Our Monad travels through time, space and many planes. It makes Dr Who look tame.

*£7, £5 concessions*

**Sunday 29 January, 6 pm**

### **ONCE YOU'RE DEAD YOU'RE MADE FOR LIFE: KARMA & RE-BIRTH UNRAVELLED**

**Tim Wyatt**

Every moment of every day we live with the consequences of our thoughts, words and deeds - from this life and previous ones. Equally, we're building up karma and shaping our forthcoming incarnations by everything we're doing right now. When we learn that we're in control of our eternal existence it unleashes enormous power and a heightened sense of responsibility. We are no longer mere victims of circumstance but co-creators of our world.

A member of Bradford theosophical branch, Tim Wyatt is a freelance journalist and who writes for Nosegay Books, which publishes booklets on esoteric topics.

*£7, £5 concessions*

**Sunday 5 February 2 pm**

### **LANGUAGE, PHILOSOPHY & SPIRITUALITY**

**Basil Youdell**

This lecture and discussion will explore the relationships between these three areas of human discourse and life. Are we Theosophists just as prone as the average Evangelical or Catholic of using a special 'religio-speak' or private language which we imagine refers to discreet ontological entities, objects or subjects which exist in a self-evident "out there"? What, if anything, can modern philosophy do to help us challenge our own comfortable assumptions. We shall be paying particular attention to the insights of the philosopher Ludwig Wittgenstein and his assault on the language of descriptive realism.

Basil Youdell is a priest in The Liberal Catholic Church Grail Community and former manager of the SPCK bookshop in London. He now works in a national museum.

*£7, £5 concessions*

**Sunday 5 February 2011, 6 pm**

## **CHRISTIAN ROSENKREUTZ & THE PATH OF UNFOLDMENT**

**Philip Martyn**

Christian Rosenkreutz is a highly enigmatic figure in esoteric history who came to wider notice in the 17th Century with the publication in Germany of the Chemical Wedding. He is one of the Masters and incarnates every century. One of his most famous incarnations was as the Count St Germain. In this lecture we will look at him and the Rosicrucian stream he started and some of its influences.

Philip Martyn has for many years lectured on the teachings of Rudolf Steiner. He is co-General Secretary of the Anthroposophical Society of Great Britain.

*£7, £5 concessions*

**Sunday 12 February, 6 pm.**

## **ORIGIN AND DEVELOPMENT OF EASTERN MYSTICISM**

**Jenny Baker**

Mysticism is the doctrine of the mystics who seek direct communion with the Divine. It is the contemplation of the essential mysteries of life and the study of spiritual experiences. Although mysticism is not a religion it has strong connections with faiths. This talk will explore mysticism from its Shamanic origins through Hinduism, Taoism, Buddhism and Zen and show how these religions have produced some amazing mystics through the ages. Jenny Baker has been a teacher of yoga for more than 20 years and is Director of the Foundation for Theosophical Studies Summer School.

*£7, £5 concessions*

**Sunday 19 February, 6 pm**

## **H. P. BLAVATSKY AND THE APOCALYPSE**

**Colin Price**

The book of the Revelation of St John the Divine which concludes the bible is written in a powerful apocalyptic style so that the reader is virtually lost without a key. Many guesses have been made as to its true meaning down the centuries. H P Blavatsky reveals the esoteric meaning and origin of many analogies in her various commentaries. Colin Price is former National President of the Theosophical Society in England and is great exponent of the core teachings of Helena Petrovna Blavatsky.

*£7, £5 concessions*

**Sunday 26 February 2011, 6 pm**

## **MASTERY OF THE BINDING LIFE**

**Christine Morgan/Laurence Newey**

On the path of discipleship, the light of the soul begins to suffuse the vital life of the lower nature - the binding life that integrates the personality as a functioning unit. When the personality is brought under the control of the soul, through the life currents that bind them together, the personality is endowed with a radiant new force,

described as the "vesture of the colour of the sun". And so, as one of the yoga sutras of Patanjali tells us, "By mastery of the binding life comes radiance". This talk explores how we can bring about this mastery including a consideration of carbon as an integral part of the philosophers Stone, and the nature of the breath as an alchemical force. Christine Morgan and Laurence Newey regularly give lectures based on the Alice Bailey teachings and work at the Lucis Trust London headquarters

*£7, £5 concessions*

**Sunday 4 March, 2 pm**

## **THE HEALING POWER OF VOCAL SOUND**

**James D'Angelo**

We are composed of vibrations that go out of tune due to stress, negative emotions and a dispersed mind. The greatest instrument for re-tuning ourselves towards harmony and contentment is our own voice. James will lead us in a variety of ways of toning and thus healing the energy centres known as the chakras, shifting them towards alignment with our true Self. He will also engage us in natural sound rituals such as laughter. No previous experience is necessary, only the deep intent for transformation. James D'Angelo, a musician and composer, is a leading international figure in the field of sound healing and is the author of The Healing Power of the Human Voice and The Sacred Alphabet.

*£15, £10 concessions*

**Sunday 4 March, 6 pm**

## **THE GREAT WHITE BROTHERHOOD**

**John Gordon**

Much of a fanciful nature has been written about the Adept Brotherhood by those ignorantly wishing merely to denigrate it or foolishly to put the Adepts themselves on a worshipful pedestal. This talk will instead take a considered look at both the hierarchical and historical basis of Adeptship, plus the actual work of the Elder Brothers of humanity, insofar as it has already been made somewhat known to us. John Gordon is former President of Blavatsky Lodge, London and has written a number of books on esoteric themes, in particular on ancient Egypt.

*£7, £5 concessions*

---

## **INTRODUCTORY COURSE ON THE AGELESS WISDOM**

**Edward Archer**

**Sunday afternoons 4.45 – 5.45 pm**

**THEOSOPHY: HIGHWAY TO SPIRITUAL DEVELOPMENT**  
**Until 4 December 2011 & 22 January – 25 March 2012**

An informal session in which the basic teachings of the Divine Wisdom are explored and discussed. Everybody on this planet is in the Great School of Life - of spiritual

development. Over the weeks we shall look at the great hidden truths which make sense of our lives and which gives them purpose. This is a basic grounding in The Eternal Mysteries, and it has absolutely no strings attached! The book *The Key To Theosophy* is recommended for newcomers.

Leader: **Edward Archer**, who has been a member of the Theosophical Society in England for 35 years.

Free admission

## WEEKNIGHT COURSES

---

**THE SECRET DOCTRINE**  
**TUESDAYS 7.00 – 8.30 pm**  
Until 13 December 2011 and  
10 January – 6 March 2012

Leader: **Victor Hangya**.

In the midst of today's materialism and the ruins of old religions join us in our 'mining' of the perennial wisdom. Our sourcebook is the Secret Doctrine, which claims 'logical coherence and consistency' and should be treated as a 'working hypothesis'. The SD sheds light on some of life's greatest mysteries.

Leader: **Victor Hangya** has been exploring the Ageless Wisdom for more than 20 years.

Free admission.

**WEEKNIGHT THEOSOPHICAL  
SOCIETY MEETINGS**  
50 GLOUCESTER PLACE, LONDON W1U 8EA

---

**CARL JUNG - THE RED BOOK**  
**Study Group**

**MONDAYS 7.00 – 9.00 pm**  
14, 28 November 2011; 12 December 2011; 9,  
23 January 2012; 6, 20 February; 5 March

Leader: **George Wood** is a former teacher of Religious Education who has regularly led courses on Gnostic Christianity.

Carl Jung considered *The Red Book* to be his most important work. However only a handful of people had ever seen it before its first publication in 2009. This study group systematically read and discusses *The Red Book* – a truly numinous spiritual magnum opus of gnostic wisdom.  
*£5, £4 concessions*

**ISIS UNVEILED**  
**Study & Discussion Group**  
**MONDAYS 7.00 – 9.00 pm**  
7, 21 November 2011; 5, 19 December 2011; 16,  
30 January; 13, 27 February 2012  
Leader: **George Wood**

(Co-director of Gnostic Centre of TS)  
*Isis Unveiled*, published in 1877, is H.P.Blavatsky's first major work on theosophy, examining religion and science in the light of Western and Oriental ancient wisdom and occult and spiritualistic phenomena. This study group will systematically read and discuss *Isis Unveiled* – a key text for all those who are seeking spiritual knowledge.  
*Admission: No charge – donations welcomed*

---

**DHYANA CENTRE OF THE THEOSOPHICAL  
SOCIETY**

**THE JOY OF MEDITATION**

**Tuesdays 7 – 9 pm:**

1 November – 13 December 2011; 10 January – 21  
February 2012; 20 November 2011 - 29 January 2012;  
28 February – 10 April

The Dhyana Centre holds regular introductory courses for beginners on weekdays, dovetailing with weekend intensives that cover the same ground in a truncated form. Courses teach the theory and practice of meditation as a spiritual discipline.

Leader: **Alan Perry**.

*Admission free, donations welcome.*

For details of retreats and other events, go to  
[www.dhyanacentre.org](http://www.dhyanacentre.org) or [info@dhyanacentre.org](mailto:info@dhyanacentre.org).

---

**GNOSTIC CENTRE OF THE THEOSOPHICAL  
SOCIETY**  
**Wednesdays 7.00 pm**

**2011**  
**2 November**  
**ROSYCROSS AND GNOSIS: PHILOSOPHY AND  
REALITY OF LIFE**  
*David Cole*

**16 November**  
**SEEING IN THE DARK (Stage Performance)**  
*Patrick Dixon*

**30 November**  
**GNOSIS OF THE MATURITY OF THE SOUL**  
*Joseph MacDermott*

**14 December**  
**CHARACTERS OF LIGHT AND DARKNESS FROM 19TH  
CENTURY BALLET**  
*Margaret Fleming*

**2012**  
**18 January**  
**THE MATRIX – A GNOSTIC PERSPECTIVE**  
*Ron Wallwork*

**1 February**  
**COSMIC ADULTERY – LOVE, KARMA, INITIATION &**

## THE MYSTERY OF THE CALENDAR

Kelly Connor

15 February

### THE SPIRITUAL TEACHING OF THE BULGARIAN

MASTER PETER DEUNOV

Elizabeth Crofts

29 February

### EMMANUEL SWEDENBORG – THE SWEDISH MYSTIC & SCIENTIST

Mike Hill

## BLAVATSKY LODGE OF THE THEOSOPHICAL SOCIETY

7.00 pm Thursdays

Admission: £5, £4 concessions, £3 TS members

2011

3 November

### THE DUALITY IN MAN AND THE CALL TO THE HIGHER LIFE

David Cole

The eternal fullness is inviolate, manifesting forth in veritable fulfilment of all creation and creatures. Contemporary man however does not share in this, for he has cut himself off and thus experiences a great nostalgia. It is man's task to repair this breach and return to the unity of the all, which requires an inner revolution - the renewal of consciousness and life, which we would like to approach this evening.

2012

2 February

### THE FORBIDDEN UNIVERSE: THE OCCULT ORIGINS OF SCIENCE AND THE SEARCH FOR THE MIND OF GOD

Lynn Picknett and Clive Prince

Based on their latest book, Lynn and Clive will reveal that science originated with the occult, although scientists are keen to deny this. But distaste for their own roots has actually prevented them from fully comprehending their own cutting-edge discoveries. Literally every one of the famous names in the Scientific Revolution – from Copernicus to Sir Isaac Newton – were directly inspired by the Hermetica, esoteric books derived from ancient Egyptian occultism. However, oddly, religion and science joined forces to remove all traces of mysticism from the annals of their histories. Although rarely acknowledged, the most modern science, particularly quantum physics, has comprehensively shown that the universe was designed - echoing the ancient cosmology of the Hermetica to an astonishing degree.

Lynn Picknett and Clive Prince have co-authored eight books in the past two decades. They are best known for *The Templar Revelation* (1997), which Dan Brown acknowledged as the primary inspiration for 'The Da Vinci Code'.

1 March

### THE PLEIADES MYSTERY

Alistair Coombs

---

## THEOSOPHICAL TEA PARTY

Wednesday 3.00 to 5.30 pm 22 February 2012.

Theme: Oracles and Therapies

See our elegant Georgian building, including the lending library . . . meet fellow members, guests and friends . . . share your interests and have tea or coffee and cake

There is no entry charge but we would appreciate a donation to the Theosophical Order of Service.

Further information from George McNamara at the above address or by e-mail: [george@whatever-will.be](mailto:george@whatever-will.be)

---

## THEOSOPHICAL GALLERY TOURS:

Tuesdays at 2 pm

No charge

Many of London's galleries and museums have meaning from a theosophical perspective. Join us for this informal and informative journey with George McNamara. Visits will start from relevant main entrances.

15<sup>th</sup> November –

Tate Britain, Millbank.

**BLAKE AND TURNER – COLOUR AND FORM**

6<sup>th</sup> December –

Victoria & Albert Museum.

**WORLD RELIGIONS**

Details from George on **078 8181 3242** or [george@whatever-will.be](mailto:george@whatever-will.be)

# DIARY OF FOUNDATION SPEAKERS

The Foundation for Theosophical Studies runs a National Speakers Scheme providing experienced speakers for seminars events study groups and lectures throughout the UK.

If you would like a speaker to for an event please write to 'Foundation for Theosophical Studies, 50 Gloucester Place London W1U 8EA or email: [office@theosoc.org.uk](mailto:office@theosoc.org.uk)

Some bursaries are available to attend various events, courses and weekend conferences. Please apply to The Bursar, Foundation for Theosophical Studies at the above address for further information.

## BOURNEMOUTH

### AKASHA, MEMORY AND SELF-AWARENESS

Colin Price

Saturday 5 November, 2.15 pm

Akasha in esoteric teaching refers to the Spirit which interpenetrates all 3-dimensional space through the physical Universe. Colin will be investigating the function of memory in our Self awareness with reference to the Akashic Records.

This public lecture is part of the Autumn Conference of the Southern Federation of the Theosophical Society in England and will held at the Wessex Hotel, 11-13 West Cliff Road, Bournemouth.

Wessex Hotel, West Cliff Road, Bournemouth.

Details: 01803 665 599 or 0800 612 7282

[www.bournemouthsociety.org.uk](http://www.bournemouthsociety.org.uk)

## LEEDS

### THE STORY OF THE TS: A STAR IS BORN

Atma Trasi

Sunday 13 November, 2.30 pm

A PowerPoint presentation on the formation and the early years of the Theosophical Society presented in an anecdotal manner.

12 Queens Square, Leeds. Details from Walter on 0776 849 5726

## BIRMINGHAM

### THE MAHATMA LETTERS STUDY GROUP

Tony Maddock

Sunday 20 November, 4 pm

### THE THEOSOPHICAL INFLUENCE ON THE WORK OF KANDINSKY (1866-1944)

Janet Hoult

Sunday 20 November, 6 pm

A look at the work of Wassily Kandinsky who was heavily influenced by theosophy, and to whom painting was a spiritual, intuitive act. Through his art he explored spirituality, and in the leap from the figurative to the abstract ventured across the bridge between lower manas and higher manas. The talk also looks briefly at the theosophical influence of Mondrian and the pioneering design work of the Bauhaus art school.

Both meetings will be at:

52 Tamar Drive, Birmingham B36 0ST

Details from Carmel, 0121 240 5912

## NEWCASTLE UPON TYNE

### SACRED SPACES AND SECRET PLACES

Tim Wyatt

Sunday 20 November, 2 pm

Places resonate with their own vibrations and energies but over the past few centuries man's intimate and sacred connection to his environment has been increasingly severed. Some locations have always been seen as special and these are where we find our sacred spaces and buildings. This wide-ranging talk explores how energy fields, sacred geometry and architecture can help us connect to the divine.

Room 7, 6th Floor, Newcastle Library, 33 New Bridge Street, Newcastle upon Tyne, NE1 8AX Details from

Jim, 01913860492 or

[josephgmclakey@btinternet.com](mailto:josephgmclakey@btinternet.com)

## HERNE BAY

### THE NATURE OF THE TRUE PATH

Colin Price

Saturday 26 November, 2.30 pm

The path to truth about life and its meaning and destiny is difficult to find. Theosophy offers a unique way to an understanding of the way forward. This talk will be followed by a question and answer session.

The Lighthouse, Herne Bay. Details: 01323 502 962

## LEEDS

### THE DHYANI BUDDHAS

Janet Hoult

Sunday 27 November, 2.30 pm

Dragons of Wisdom, angels, arupa devas - they have many names and in this talk we will be looking at some aspects of this hierarchy of celestial beings. What is their nature, and do they affect us directly? The talk will also include Bodhisattvas and the 'Sons of the Dragon'.

12 Queens Square, Leeds. Details from Walter, 0776 849 5726

## **BOURNEMOUTH**

### **VISIONS AND PROPHECIES**

**Eric McGough**

**Saturday 3 December, 2.15 pm**

The 'End Times', 2012, Armageddon, The New Race, resurrection, Shamballa, Return of the Christ, The New Jerusalem, Horseman of the Apocalypse. Can the future be predicted accurately? What can we make of the Book of Revelation or prophecies of Nostradamus and others?

**Cobham Theatre, University of Bournemouth.**

**Details: 0800 612 7282 Visit:**

**[www.bournemouthsociety.org.uk](http://www.bournemouthsociety.org.uk)**

## **TORQUAY**

### **EXPLORING INNER WORLDS**

**Eric McGough**

**Sunday 24 December, 3.00 pm**

Occult exploration and mystical experience; an incredible journey with personal accounts of hidden and mystical practices and amazing experiences.

**Parkhill Road, TORQUAY TQ1 2AL Telephone:**

**01803 203195**

## **BRADFORD**

### **THE HEART OF THE MATTER**

**Cynthia Trasi**

**Saturday 10 December, 2.30 pm**

A look at the Heart Chakra, the Doctrine of the Heart, etc. and a look at the imagery and the symbolism of the Spiritual Heart Centre.

**Room 1, 2nd Floor, Central Library, Bradford. Details from Atma, 0124 598455**

## **BRADFORD**

### **THE LOTUS OF THE SOUL**

**Gary Kidgell**

**Saturday 11 February 2012, 2.30 p.m**

The Soul or Higher Self is commonly symbolised as a Lotus-like structure. This talk outlines ways in which we may unfold the petals of the Lotus of the Soul and of the various challenges which confront us here as we awaken to the intents and purposes of our spiritual essence and tread the spiritual path. The talk utilizes the classical teachings of Ancient Wisdom, Advaita Vedanta and the symbolism found within various Classical Myths as a means of illustration.

**Room 1, 2nd Floor, Central Library, Bradford. Details from Atma, 0124 598455**

## **LEEDS**

### **MAYA: THE GREAT ILLUSION**

**Gary Kidgell**

**Sunday 12 February, 2.30 pm**

This talk considers the factor of maya at both cosmological and personal levels. The underlying nature of maya and its associated effects are outlined as a means of offering insight into what Madame Blavatsky described as a 'magic lantern show'.

**12 Queens Square, Leeds. Details from Walter, 0776 849 5726**

## **HERNE BAY**

### **THE INSPIRATION OF THE SOUL**

**Jenny Baker**

**Saturday 18 February, 2.30 pm**

What do we mean by inspiration and who or what inspires us? What do we mean by the soul and who are we? In this talk I try to answer these questions by considering man's dual nature and how we can gain Self knowledge through self-analysis, self-study and self-control. We also look at how we can use our minds to awaken our spirituality and examine the role of Theosophy in our Spiritual journey.

**The Lighthouse, Herne Bay. Details: 01323 502 962**

## **NEWCASTLE UPON TYNE**

### **PRINCIPLES OF AGELESS WISDOM**

**Gary Kidgell**

**Sunday 26 February, 2 pm**

This talk outlines key principles of the wisdom teachings answering questions such as Who Are We? Where Do We Come From? Why Are We Here? Where Do We Go To From Here? There is a particular emphasis upon the spiritual path and ways which can assist here as we seek to develop and express our spirituality whilst journeying to the source of our being'.

**Room 7, 6th Floor, Newcastle Library, 33 New Bridge Street, Newcastle upon Tyne NE1 8AX**

**Details from telephone Jim: 01913860492 or email: [josephgmclakey@btinternet.com](mailto:josephgmclakey@btinternet.com)**

# FOUNDATION FOR THEOSOPHICAL STUDIES/THEOSOPHICAL SOCIETY

## HEADQUARTERS

50 GLOUCESTER PLACE, LONDON W1U 8EA

Telephone: 020 7563 9817 Website: [www.theosoc.org.uk](http://www.theosoc.org.uk) Email: [office@theosoc.org.uk](mailto:office@theosoc.org.uk)

Eric McGough – Chair (FTS) and National President (TS) e: [president@theosoc.org.uk](mailto:president@theosoc.org.uk) t: 020 7563 9811  
Susan Bayliss – Director (FTS) and National Secretary (TS) e: [office@theosoc.org.uk](mailto:office@theosoc.org.uk) t: 020 7563 9817  
David Harvey – Director (FTS) and National Treasurer (TS) e: [treasurer@theosoc.org.uk](mailto:treasurer@theosoc.org.uk) t: 020 7563 9811

## GENERAL ADMINISTRATION

Colyn Boyce – Administration Officer

For lettings, membership, administration enquiries please telephone Tuesday – Friday; 2-6.30 pm  
or email: [office@theosoc.org.uk](mailto:office@theosoc.org.uk)

## LIBRARY

Barry Thompson – Librarian

Library and Bookshop opening times: Monday – Thursday 2-6.30 pm  
Special appointments may be arranged – please phone the Librarian for further information

---

## ESOTERICA IS PUBLISHED BY THE FOUNDATION FOR THEOSOPHICAL STUDIES

Editor: Eric McGough Sub Editor: Colyn Boyce Arts Editor: Barry Seabourne

## CONTRIBUTIONS

Articles, letters and other material on the Ageless Wisdom and spirituality, philosophy and science can be sent to the Editor. All material submitted is on condition that this material can be accepted or rejected in part or in full, or it can be amended or sections deleted on grounds of content, space and suitability without any reason given. Any manuscript sent by post cannot be returned. Material can be emailed (see below).

## ADVERTISING

To advertise in Esoterica telephone 020 7563 9817 for rates and space availability.  
Adverts should be in sympathy with the aims and aspirations of the Foundation for Theosophical Studies.

## DEADLINES

Contributions to the February 2012 issue of Esoteric should reach the Editor by **6 January 2012**  
Copy should be typewritten and sent to ESOTERICA, 50 Gloucester Place, London W1U 8EA or  
emailed to [office@theosoc.org.uk](mailto:office@theosoc.org.uk)

## THE THEOSOPHICAL SOCIETY

**International Headquarters: Adyar, Chennai 600 020, India**

**President: Dr Radha Burnier Vice-President: Linda Oliveira**

The Theosophical Society was formed in New York, 17th November 1875,  
and incorporated at Chennai, 3 April 1905. Its three declared Objects are:

- \* to form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour.
- \* to encourage the study of comparative religion, philosophy and science.
- \* to investigate unexplained laws of nature and the powers latent in man.

The annual subscription in the English Section of the Society is £40 (£20 concessions). **Financial hardship shall not be a barrier to membership.**



# **FOUNDATION FOR THEOSOPHICAL STUDIES**

**The aims of the Foundation are:**

**To Advance Education, Promote Study and  
Research into Religion, Philosophy and Science and to  
Disseminate the Results to the Public**

**To Promote Study and Research into the  
Laws of Nature and the Powers Latent in Man**

**To Advance Recognition of the Fundamental  
Unity of all People through Knowledge  
Of Theosophical Principles of Unity,  
Evolution and Perfectibility**

**The Foundation holds lectures, seminars, workshops  
and conferences and organises regular residential courses  
and an annual Summer School**

**For more information telephone 0207 563 9817**

**Charity No: 1014648**