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THE NEW AGE

The term New Age has come to mean different things to different people ranging from heralding the beginning or a new spiritual transformation for humanity to the end of the world as we know it. Academically scholars seek to fix the moment when this 'phenomena' may have started. Many accept that the arrival of **Helena Petrovna Blavatsky's** Theosophical Society in 1875 marked the most significant moment when there was a global shift towards integration between the East and the West and the start of a new attitude towards religious and sacred philosophical attitudes. The term **New Age** was used as early as 1809 by visionary artist **William Blake** who described a coming era of spiritual and artistic advancement in his epic poem **Milton**. The term was again used in Alice Bailey's book *Discipleship in the New Age* (1944) referring to the transition from the astrological Age of Pisces moving into the Age of Aquarius.

The original beginning of this 'new approach' is probably to be found in some individuals at the very early stages in human history. More recently it is marked collectively by the ideas and philosophical attitudes originating during the Enlightenment of the 18th century where there was a intellectual and transitional movement away from organised religion. Retrospectively the twentieth century can be seen as a watershed period between the previous 2000 years or so and the beginning of the new Millennium (the Age of Aquarius). From 1900 many human activities and studies saw a fresh impetus to a different way to look at life. **Max Planck's Quantum Theory** and **Einstein's Theory of Relativity** moved us from the Newtonian physics of a gravity centred world and cosmos to modern physics and what we now see as a quantum universe where energy and matter are the same. Newton wasn't 'wrong' as he was responding with insights that reflected a certain level of knowledge and development at a given time. Scientific and religious opinions and viewpoints are not necessarily 'wrong' or 'right' but reflect the best ideas supported by objective measurement, insight and intuition.

Around this time artists also began to dissolve the barriers between the vision of the past with the spiritual and cultural developments of the age. Among the pioneers of this new vision were the abstract artists **Mondrian** and **Kandinsky** – inspired by the theosophical ideas of HPB. They were among the many groups and artists who were trying to move art towards the more abstract world of the mind and spirit. They wanted to take art in another direction - away from the imitation of the visual world, portraits, landscape and historical recording into the vision of the inner soul.

In this issue we look at a few of the examples of art that have marked the evolution of the language of contemporary art in the twentieth century with its early influences of the esoteric and occult and geometric and figurative abstraction.

Other important New Age influences during the past 100 years include: **Jung** who introduced terms such as archetype-extravert-introvert-individuation (self-realisation) and gave psychology an integrated and holistic context; **Assagioli** whose aspirational approach provided modern psychology a link with spiritual traditions; **Maslow's** Humanism added the idea of peak experiences and self actualisation which carried on the earlier work of Maurice Bucke contained in his important book *Cosmic Consciousness* (1901); and the Fourth Way 'schools' of **Gurdjieff** and **Ouspensky** who were said to lead their followers to higher states of consciousness through the 'Work' with its regime of discipline and self observation. Many of these pathways were later influenced by Indian mysticism, Yoga and Zen, and for some the introduction of Maharishi Mahesh Yogi's Transcendental Meditation technique.

From around the 1950's and 60's art changed and reflected the effects of meditation techniques and mind-altering chemicals to change perception. The psychedelic experiments of **Leary** and **Huxley** created terms such as 'tuning in' and 'trip' to describe the experience of drug induced cosmic consciousness that put in reach a type of 'Self realisation' achieved through the use of psychotropic chemicals. It seemed an easier way to Illumination and Nirvana than the long journey required by spiritual exercises and religious ritual.

The New Age encompassed many of these ideas and influences and related them to a world that was, and is, in change. Today many New Age thinkers and practitioners believe in a modern approach to spirituality that has no borders or dogmas. At its best the New Age aims to provide, and wherever possible realise, a vision that integrates world and personal spiritual philosophies to the benefit of all humankind.

Barry Seabourne
Arts Editor

Front cover: Madam Helena Blavatsky

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FROM THE EDITOR'S DESK

This issue is focussed on the 'New Age' and its surge of spiritual energy. I look back over the past fifty years with a mixture of feelings, some positive ones of emerging ideologies with images of hope for a better world. There are some feelings of sadness also because of things that seemed all too easily to have climbed onto the back of genuine spiritual movements and stifled them into inconsequential and unfulfilled dreams. There seems to have been too many beautiful dreams trampled on by commercialism and the effects of meaningless rhetoric over this time.

Nevertheless, there is still a force in the world that is of that same spiritual nature; the spiritual energy that helped a whole generation turn towards a new way of seeing things. It is still with us, but like all things – all movements – it has changed. In some ways this is a good thing, a growing up and a process of diversification. From 'Peace and Love' it has grown to embrace many areas of our lives such as ecology and a greater awareness of human responsibility but in others it seems that too many great opportunities were missed. However, more recently our world is fast become a global village wherein communication of ideas, of inspiration to higher thinking has become as accessible as talking to our next door neighbour. This, in my view, holds the key to a more spiritual future and to a fulfilling of the promise of The New Age.

The New Age is only a way of labelling what has been the introduction of spiritual knowledge into the general population. From that work, undertaken by the early theosophists and their contemporaries from the late eighteen hundreds onwards, a gradual awakening started to surface within much of the western collective mind, eventually breaking the surface in the nineteen sixties. Like a wave it broke onto the shore of western consciousness running into the hearts and minds of the flower power generation and the generations that followed. Little did they know in those early days that the 'new ideas' were in fact so old that recorded history does not reach back far enough to encompass them. Esoteric, perennial, ageless and so on are the names used for thousands of years by students and teachers of these universal truths. It is because the modern Theosophical Society was chosen to bring these teachings from their oriental repository to the West that its co-founder H P Blavatsky has been referred to as 'The grandmother (or the herald) of the New Age'. Her incredible legacy is still as potent today as it ever was and will only perhaps be fully appreciated by a generation yet to be born.

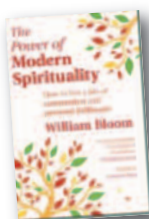
William Bloom, a well known writer and teacher, and well regarded as an authority on the 'New Age' has penned an article that has wit, perception and insight. We have other articles that also support recent publications of books. **Gary Lachman** writes on Madam Blavatsky and is also visiting the Theosophical Headquarters to give a talk on the same subject. **Tim Freke** has provided an excellent extract from his book *The Mystery Experience* entitled 'Enlivenment'. We have other very interesting pieces from **Robert Woolley** on the theosophical view of *Masters, Mystics and the Illuminati* and **Paul Newman's** article on *Cosmic Astrology*. Astrology has for many millennia been one of the most important methods of finding out about the Universe and its relationship with us. Paul articulates in a clear and penetrating way the continued value of this science-art as an important part of New Age thought.

As usual we have a superb range of images and insightful observations from **Barry Seabourne** tracing the development of New Age art; including some of the earlier influences as well as more recent works that show an art form that attempts to do more than just record appearances.

Eric McGough
National President

NOT ANOTHER NEW AGE!

William Bloom



William Bloom works full time as an author and spiritual teacher. His most recent book 'The Power of Modern Spirituality' contains concepts and strategies relevant to this essay. For information about his courses and workshops visit www.williambloom.com

It was embarrassing when I read Norman Cohn's book *The Pursuit of the Millennium* and discovered that, decade by decade for centuries, there had been many groups of crackpots claiming that a new age or an apocalypse was imminent.

My embarrassment deepened when, as a mature student, I took a degree at the London School of Economics, studied social anthropology and learned that it was normal for excited groups of people, including scholars and intellectuals, to make extravagant claims some of which become religious cults. In particular, I squirmed when I read about *cargo cults* a phenomenon that occurs when previously isolated tribal peoples met European explorers for the first time and thought they were Gods sent from heaven.

Before learning about these common social and cultural movements, influenced by altered states of consciousness and reading many books, I had been naively confident about fact that we were living at the beginning of a New Age. I had experienced the 1960s and Flower Power with its anthem about the dawning of the Age of Aquarius. Then I took a two-year retreat beginning in 1972, disappearing into the High Atlas Mountains of southern Morocco to perform the six-month ritual of Abramelin the Mage, where I also read a weighty trunk full of esoteric books including the major works of Madam Blavatsky, C.W. Leadbeater, Annie Besant and Alice Bailey.

In all of these substantial texts, there was a recurring and underlying message that humanity was in the process of a cosmic growth spurt and all was about to change. I felt that they explained and described my own personal experience of the *zeitgeist*. It was obvious, wasn't it? Everything *was* changing.

I wrote about the New Age. I started a New Age community. I edited the first anthology of the New Age for the Channel Four television series on the New Age. I became part of the faculty at Europe's leading New Age centre, the Findhorn Foundation. I helped start the major New Age programme in London at St James's Church, Piccadilly. I befriended leading new age thinkers such as David Spangler and Eileen Caddy. I became a speaker at academic conferences on the New Age.

Yet in reflective moments I could not ignore the psychological, historical and anthropological insights. Perhaps this New Age was just another myth, another cargo cult, layered on top of irrational human arousal.

There were also realistic questions to be asked such as: Is our age more significant than the Stone Age, Iron Age, Ice Age, the settling of hunter-gatherers, the Reformation, the Renaissance and the Industrial Revolution? Certainly there are some profound social and cultural shifts:

1. The dismantling of ageism, sexism, patriarchy and racism.
 2. The information technology revolution creating the global village.
- These are important signifiers, but do they constitute a New Age? The Theosophical approach, however, presents us with a really grand cosmic claim that humanity is experiencing the most significant shift in the whole of its history. But what is the nature of this shift?

At the core of this claim is a cosmic map and humanity's crucial role within it. To state the obvious first, this map contains the basic premise that we human beings are souls in incarnation.

We have personalities but these are just temporary vehicles for identities that are far more enduring and meaningful, our souls.

More than this, our souls — sparks emerging from a divine and cosmic breath — are not only individual but are also part of a collective endeavour. The purpose of this collective endeavour is to anchor Spirit — compassion, benevolence and unconditional love — into the dense matter of Earth. We are all souls, incarnate in flesh and blood vehicles, and we are, so to speak, on a collective mission sent by deity.

This process is a long journey of experience, learning and development for all of us. Beginning as innocent and unrealised waves or sparks of love, through cycles of incarnation, we develop and manifest consciousness, compassion and wisdom — until finally it is our individual destiny to manifest an incarnation so radiant with consciousness and love that we are freed from the cycle of reincarnation, freed from *samsara*, and join the community of liberated Adepts, Bodhisattvas and realised Masters of the Wisdom.

To repeat, at the very core of this process is a cosmic intention. We, as souls, are agents of spirit, bringing the resonance of love and new consciousness down into dense matter. This story is told not only in Theosophy but also in Tibetan Buddhism, the Vedas, Gnostic Christianity, Kabala, Sufism, the Western and Middle Eastern Mysteries, and other esoteric traditions. It is told too in the symbolism of myths about fallen angels and slain solar deities. Our purpose as souls is to bring love into matter and re-vibrate it. And this is happening within a greater context and set of relationships in which Earth is connected to the other planets in our solar system, and our solar system is linked with other stars and constellations. Within this context, we human souls are playing out a role that is significant not just for each of us personally but also for our solar system and beyond.

This long process begins with a cycle that lasts millions of years as our souls seek to land and anchor fully into earthly matter. In Theosophy this long first stage is called the Involutionary Cycle. The crucial claim made by Bailey and Blavatsky is that the Involutionary Cycle is finally today beginning to achieve its purpose: the vibration of our souls — the resonance of compassion and unconditional love — is now landing deep into matter. Over millions of years our souls have been slowly descending through the mental and emotional/astral planes down into the etheric planes. Finally we are beginning to fully touch down into the densest etheric, gaseous, liquid and material planes.

This *involutionary* achievement was, it is suggested, enabled by the collaborative endeavour of the Buddha and Christ, the Buddha preparing the mental energy body of humanity as a whole for such a deep incarnation and Christ penetrating deep through the emotional and physical realms. These two great Beings were leaders of our flock.

According to this map, now that our souls have fully descended into matter through the involutionary process, our souls can now begin to ascend, as a whole, into a more graceful *evolutionary* cycle. This collective shift is a pivotal time for our planetary chain, the Solar Logos and beyond to further Heavenly Beings.

Now — just to play devil's advocate for a moment — this is a really fabulous piece of anthropocentricity, isn't it? Just in case we humans are not pompous enough, this viewpoint asserts that humanity is pivotal in the evolutionary process of our solar and galactic system and beyond! Hm. Such delusion. Such pomp.

So why do I believe it? For two reasons.

The first is that this model explains to me the extraordinary experience of being human. Without exception every spiritual traveller that I know, myself included, endures (and enjoys) the most *wild* and paradoxical rollercoaster of a journey. Inside our minds, emotions and psyches, we are all mood-swinging dramatists, one moment cosmic, divine, genius and wise, and the next moment irritable, driven by uncontrollable mammalian instincts, defensive-aggressive, neurotic and incredibly petty. (Speak for yourself, I hear you say. No, I reply, I speak for all of us!)

We are all of us strung out between cosmic consciousness and neurotic pettiness. What explains this extreme polarity? Our drama — our sacred drama — is I believe explained by our location in the scheme of things, as we are central agents of transformation as spirit meets,

marries and re-vibrates matter, as involution turns to evolution. That is our essential esoteric function and purpose. We are the pivot where spirit meets and transforms matter. That is bound to create esoteric friction and 'electric fire' playing out in and through us.

Then there is a second reason why I believe it, something more easy, enjoyable and graceful. Let me pose it first as an enquiry: How might you personally experience the full involuntary incarnation of your soul? What would it feel like when your spirit successfully incarnates into your matter? How would you recognise it?

The answer seems obvious to me and it behoves us here to be kinaesthetically and clair-sciently wise. As our souls ground fully into our bodies, down into our cellular and atomic matter, we would *sense* and *feel* the sensations of spirit, compassion and unconditional love anchoring down into our vehicles. We would feel the incarnation of love in our bodies.

In my case, this is precisely the experience I have when I am in a state of graceful meditation. Perhaps for you too. This is also precisely the experience I have when I am centred, compassionate and present. My mind and psyche are calm and watchful, whilst my body feels subtle sensations of wellbeing and goodwill.

I hear from my friends, colleagues and students that they too have many similar experiences, some within meditation or other spiritual practices, but also in many other circumstances such as landscape, caring, healing, reading, making love, the arts, dance, sport and so on.

This is supremely and gracefully simple, isn't it? When spirit incarnates fully into matter — when love earths — of course we feel it as a deep and contented sensation in our physical bodies. Why should it not be that simple? The major cosmic narrative is that spirit is incarnating into matter. As it is above, so it is below. Our microcosms reflect the macrocosmic process. In this case, you and I are the space of encounter for both 'above' and 'below', and when it happens 'below' we have love descending into the matter of our bodies, the soul fully entering its temple.

We can see therefore that a crucial part of our work as esotericists and travellers on the spiritual path is to land love into our bodies. It is no idle coincidence that at precisely the same time that meditation practices and theosophical ideas began to emerge in western culture, so also did the body-based strategies of yoga, martial arts, sacred dance, tantra, breath-work and healing bodywork. In my own life, for example, I was very lucky when in my early thirties my oldest friend brought me over to California to experience deep tissue massage and healing hot springs. Initially my esoteric intellectuality was resistant, but my body opened up to receive my incarnation. I felt love and healing in my cells.

This was true incarnation for me: Healthy body, healthy mind. The altered states of consciousness and transcendent energies of my meditations were landing in my flesh and blood temple. I began *experientially* to understand incarnation and the Involuntary Cycle.

This embodiment must, I suggest, be a core part of the mature practice of a modern esotericist. Using whatever method and circumstances work best for you, come down into your body, sink into your flesh, relax and allow your soul to find accommodation fully within you. Do this mindfully and with waking, expanding consciousness. You probably already do this very successfully when you are relaxed after a good meal or have walked and paused to enjoy a view. Your body is relaxed. You are naturally meditative. In those moments, you can just become more mindful and allow love and goodwill and compassion to sink into you. There is a wonderful simplicity here. The more we do it, the easier it becomes. But this requires self-management, discipline and focus.

In all spiritual practices there is the consistent call to ground, earth, centre and embody. This is not just for stability and integration. It is also to allow the soul fully to inhabit its temple, your body.

Imagine a society filled with people who have love anchored and radiating from their bodies — and are conscious and awake. That would be a new age.

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ANGELS AND THE NEW AGE

The Lament of Icarus – Herbert James Draper 1898 (Opposite)



1. *Winged Victory of Samothrace* c.2000 BC



2. *Cupid and Psyche*
Francois Gerard 1780



3. *Love of Souls*
Jean Delville 1900

Angels have for many years symbolised the higher realms of the transcendental. Angels represent spiritual forces or beings that exist in a place above or around where we have our 'normal' lives. They usually have wings to denote their ability to fly and move quickly through the ether and space. The Greeks and Romans used the 'wing' device before it was adopted by the Christians. The word originally meant 'messenger' – perhaps a prophet or a priest could be included in this definition. In later Hebrew it took on the meaning of supernatural messenger acting between God and humanity.

These definitions later changed again to include spiritual beings who protected and guided human beings and became known as Guardian Angels. In New Age art the angel as archetype Ideal was the all-knowing, alter-ego or spiritual entity that hovered near or close to the person they were assigned to protect. Angels and Archangels have become companions and spirit guides to those who believe in such things. Angels can even carry out God's Will through the execution of specific tasks.

Theologically, there are three spheres of angels. Angels occupy the lowest of the Three Spheres where they are placed immediately beneath Archangels who are below Principalities. Angels occupy a special position between the higher echelons of the Kingdom of Heaven but are the nearest to humanity. In contemporary New Age art angels are usually depicted in the form of extraordinarily beautiful or radiant human beings, or as beings of light. Sometimes there is a suggestion of eroticism mixed in with bodily perfection – either in an androgynous, male or female form.

Icarus' famous father Daedalus constructed both the Labyrinth of Crete that housed the Minotaur and the wings that were tied to his son's back to help him escape the island. His father warned him not to fly too close to the Sun – but he did. His wings (that were made of wax) melted and he fell into the sea and drowned.

The three most relevant interpretations are that this work is an example of hubris (arrogant and extreme pride); losing contact with reality; and overestimating one's competence and knowledge. *The Lament of Icarus* is a classic and beautiful late Victorian painting that has come to symbolize pathos, love and mourning. The painting was very popular at the time and in 1900 he won the Gold Medal from the Expositional Universal. BS



MASTERS, MYSTICS AND ILLUMINATI

Robert Woolley

The concept of Enlightenment or Illumination and of Enlightened Ones or Illuminati (who are described persons with special powers and influence) goes back in time beyond recorded history (as shown by Barry Seabourne in the Spring 2012 Edition of this journal). Such beings are said to form some sort hierarchical structure which acts as an unseen but deliberate inner government of the world. These concepts have inspired various people and organisations over the last century or two, and are at the root of the modern esoteric movement. In this article I intend to unwrap these ideas in the context of modern esotericism and distinguish the reality from the myth.

Taking as an example the Masters (or “Mahatmas”) behind the founding of the Theosophical Society, we have a good deal of clear written evidence for their nature and purposes, including letters written by them as well as firsthand accounts. It is clear that in the 1870’s and 80’s they were real living men, definitely human, active in the physical world, though apparently living in a remote monastic community, away from the western city life which even then was perceived as something of a “rat race”.

The Master Koot Hoomi was said to be Oxford educated. His letters suggest broad western education. They also show a very human personality and sense of humour. Blavatsky reports that she first met the Master Morya in the flesh at the Great Exhibition in Hyde Park. Both of these Masters were “adepts in occult science” as recounted in AP Sinnett’s book “The Occult World”. Both wrote numerous letters to Sinnett amongst others, and many of these were “precipitated”, i.e. created and delivered by paranormal means. Olcott in “Old Diary Leaves” gives an account of one of these Masters visiting him in New York, arriving and leaving paranormally. They functioned as teachers, partly through the correspondence referred to above, much of which is published as “The Mahatma Letters to AP Sinnett”, and partly on a personal and inner basis. Blavatsky states that much of the material in both “Isis Unveiled” and “The Secret Doctrine” was given her directly and psychically by her Master, and that she had known Morya as her teacher long before meeting him in Hyde Park, but only in dreams.

This knowledge of occult science and use of paranormal faculties marks them as adepts, as being further advanced, or “more evolved” than the bulk of humanity. This “evolution” is not meant physically, but in terms of the expansion of consciousness, so that they are said to operate on “planes of consciousness” beyond the usual physical world. This inner knowledge and awareness marks them as “illuminated” and further advanced on the path to “enlightenment” than regular humanity. They acquire or master this knowledge and awareness as part of an inner and therefore hidden “Brotherhood”, and they use it for the guidance and assistance of the evolution of humanity.

Each of these assertions requires some explanation: “Planes of consciousness” is a good place to start.

These can be thought of as domains of action in which we experience life. One of the simplest examples is the three part analysis used by St Paul, of Body, Soul and Spirit, or the world of physical things, the world of thoughts and feelings, and the world of the spirit. The descriptions are made more complicated by the inclusion of the energies and objects said to exist in each of these worlds or domains. These are often given as ‘principles’ and ‘bodies’ or ‘sheaths’. Further complications come from dividing the whole into 7 levels instead of 3

As human beings we exist and function on each of these three levels of being, though our awareness of that functioning may be limited. Indeed the entire universe exists and functions on the same levels of being. Esoteric tradition insists that the microcosm (us) mirrors the

macrocosm (the universe). It also asserts that the universe works from the inside outwards - that everything starts from the spiritual level and expresses itself in the mental/emotional level, and the physical is in its turn a manifestation of the mental/emotional level. Many systems of healing are based on this principle.

Esoteric tradition also asserts that everything arises or exists *within* consciousness, or is essentially consciousness; indeed is essentially *the same* consciousness. Timothy Freke in his book "Lucid Living" says that whilst we wake up from a dream and recognise it as having been created within our consciousness, we can similarly wake up from the normal physical world, because it too exists only in consciousness. And when we wake up we find that we *are* consciousness - there is only one consciousness and we are it.

The whole idea is summed up in the Mandukya Upanishad. The following extract comes from the 1977 Penguin edition translated by Juan Mascaro. "*The Atman, the Self, has four conditions.*

The first condition is the waking consciousness of outward-moving consciousness,...
The second condition is the dreaming life of inner-moving consciousness,
The third condition is the sleeping life of silent consciousness, when a person has no desires and beholds no dreams. That condition of deep sleep is one of oneness, a mass of silent consciousness made of peace and enjoying peace. This silent consciousness is all powerful, all-knowing, the inner ruler, the source of all, the beginning and ending of all beings.
The fourth condition is Atman in his own pure state: the awakened life of supreme consciousness."

The evolution of consciousness, mentioned earlier, proceeds in terms of the range of consciousness and what I will call reflexivity. Range of consciousness, or how much you are aware of is limited by sensory equipment and by where you choose to focus your attention. Humans do not see the same markings on flowers as bees because they do not have the same sensitivity to UV light as bees do.

Most people are not aware of the residual emotional energies in a room, but many people can be aware of them if they give their attention to it. Most people's attention and awareness is principally focused in the physical world, and/or that part of the mental and emotional world dealing with it. (The latter includes daydreams of past or future possible physical world scenarios.) They are therefore unaware of and disconnected from their "real" self, i.e. The Self, the One. By reflexivity of consciousness, I meant the extent to which you are aware of being aware. All of us can be aware of an insult and get angry. Some can be aware of the insult, be aware of the anger and do something about it. Few can be aware simultaneously of the insult and the anger and the consciousness within which they arise. Fewer still can be aware of the awareness alone.

Individually and collectively our consciousness expands (evolves) both in range and in reflexivity until we "reach" the unitive state described by mystics of every culture (see Stace "The Teachings of the Mystics") in which there is only one-ness. This is one description of Enlightenment, a state of profound spiritual understanding, insight, a fundamentally changed consciousness (or "shift of consciousness" whereby everything is perceived as a unity. It is also described as "awakening" and a state of freedom from the ignorance that causes suffering. One of the Sanskrit words is Vidya, seeing, having light; contrasted with Avidya, not seeing/ignorance, being in darkness, hence the use of terms like illumination.

This being the result of a process of evolution, it is a state which we shall all eventually reach; being in large part the evolution of individual consciousness, it is a state which some will reach

earlier than others, and which a few have already reached. Evolutionary progress towards enlightenment is, left to itself, incredibly slow. It can be hastened either by deliberate and painstaking effort at expanding the range of consciousness at successive levels (the path of esotericism) or by intensity of devotion and surrender to "God" (the path of the mystic). The latter can occur spontaneously – see Eckhart Tolle *The Power of Now* or Timothy Freke *Lucid living*.

The Masters or Mahatmas, with whom this article is concerned, are in the esoteric tradition. Purucker in his "Occult Glossary" defines a Master as "one who has his higher principles awakened and lives in them; and ordinary men do not. A Master has developed an individual consciousness or recognition of his oneness with the Boundless". Elsewhere he describes them as "men, not spirits – men who have evolved through self-devised efforts ... farther advanced along the path of evolution than the majority of men are. ... They possess knowledge of Nature's secret processes"

They are Masters first in the sense that they have mastery over themselves. They know themselves emotionally, mentally and spiritually far more clearly and fully than ordinary men, and have developed superb self control at all these levels

They are Masters secondly in the sense that they have knowledge and mastery of non-physical natural processes. The expansion of awareness into domains not normally available to ordinary people opens up an "occult or esoteric science" which is said to require as much training as modern exoteric science, but to have a far longer history. The early literature is full of paranormal phenomena; indeed AP Sinnett's book "The Occult World", based on his correspondence with one of the Masters, devotes over half its content to the section entitled "Recent Occult Phenomena". This covers the range of paranormal phenomena including telepathy, clairvoyance, "the projection of

the soul from the body", materialisation, and so on.

Phenomena were important in the early days of the theosophical movement in showing that there is something demonstrably real beyond the physical – i.e. in countering materialism. Whilst phenomena attract attention, it is not always the most useful attention, and the first letter Sinnett received from the Master KH is an eloquent analysis of the reasons for avoiding phenomena. This is the first of the letters in the volume "Mahatma Letters to AP Sinnett" and repays close study.

The Masters are masters also in the sense that they instruct and teach. Whilst the written material put out in the late 19th century constituted teaching, and often quite personal teaching for Sinnett and others, it is a largely intellectual teaching. When any one commits to devote themselves to study under a Master, to the self development on the esoteric path, and to the inner work of those Masters, then the relationship is rather more akin to that of an apprentice to his master. In the Mahatma letters the term Chela is used to describe a pupil of a Master, and the testing, the commitment, the discipline and the confidentiality of the relationship are described.

So why is there such insistence on secrecy? Indeed why is "Occult Science" occult? The first answer to that is simply that it is not possible for untrained minds to grasp it. Steven Hawking's book "A Brief History of Time" is reckoned to be the least read of any popular book. It sold millions of copies, but was quite unintelligible to most of its buyers. Its content remains, in effect, hidden, secret. To grasp the "secrets" of "occult science" requires development of the student at levels beyond the intellect. The second answer to the secrecy question lies in the potential for misuse. It is repeatedly emphasised that only those who are totally unselfish and dedicated to the benefit of humanity as a whole can be trusted with such material. This is counter to the current expectation of openness in scientific work, but it is noteworthy that there is discussion in the scientific community going on now about ways of deciding what research

in biology, especially in virology, can safely be made public. The third answer to the secrecy question relates to the first Mahatma Letter described above. Public disclosure of facts that don't fit with current theory risks being misunderstood, and of closing minds rather than opening them. It also presents risks to the people who disclose them – modern society is not that far from that in which Galileo's facts were denied.

There is a further aspect of the Masters which requires explanation – their insistence on unselfishness, on altruism, and on Brotherhood. For example, in Letter No 38, M says “A man who places not the good of mankind above his own good is not worthy of becoming our chela....” In fact this begs the question, why anyone would bother to incur all the hassle and danger of sharing the knowledge and wisdom the Masters have, yet it goes to the heart of what they are about. They are on the path of esotericism leading to what we call enlightenment, and at the heart of enlightenment is *knowing* the unity of all people and all things as a fact. It is this knowing that transforms – illuminates – the conduct of the personality. Such knowing of the Self as not separate from other selves changes the way other people are perceived. The brotherhood of humanity becomes a known fact and altruism and unselfishness an inevitable consequence. Compassion is another consequence, hence the motivation to protect, and to teach humanity and to guide its evolution. Of course the Masters discussed here are not the only masters involved in this work. They are part of a considerable body of adepts, most of whom have and have had no public profile. They are part of a tradition said to date from the dawn of humanity and to be in effect the guardians of a secret and sacred wisdom, which is the origin of all the major religions.

In my view it is highly likely that some of the Orders and Societies established in the last few centuries have had an impetus from this ancient tradition behind them. I am just as convinced that many of them do not, or have lost sight of it as they grow. Whenever enlightenment is understood only from the personality point of view, and seen as the acquisition *by the personality/mind* of powers or knowledge, the unitive state, the defining characteristic of true enlightenment is lost, and selfishness supervenes. The misunderstanding (and misrepresentation) of enlightenment and illumination as being a mental phenomenon rather than spiritual and beyond thinking, destroys the possibility of the real thing, invites fraud and creates suspicion. A group of people with a bright idea (or what *they think* is a bright idea) forming a secret society to change the world (the way *they think* it “should” be) has nothing to do with the Masters and illumination even if it makes good fiction. True ‘Illuminati’ work “on the inner planes” and do not have political programmes.

Whilst the Masters discussed here, and their correspondence dating from the 1880s, gives us a unique insight into their work and the nature of enlightenment, we have to deal with the present. It is clear that altruism and unselfishness are the key characteristics of any teachers or groups claiming connection with hidden illuminated persons. If the true nature of enlightenment and illumination is inspiring and attractive, then the key characteristics to be cultivated are sensitivity and unselfishness, for it is these that make a person of interest to a Master. Anyone with these qualities may attract the attention and assistance needed in their esoteric work. They are unlikely to deal with paranormal phenomena, and unlikely to meet a Master (physically at least), though they may meet one of their direct pupils (chelas). As to detail; those who know don't talk, those who talk don't know.

So there is truth and reality behind the notion of the Illuminati or Enlightened ones, and their influence on the evolution of consciousness. But any physical-world analysis or purely mental understanding of it will miss the point and be misleading. If you aspire to the inner work of the true Illuminati, it is possible to distinguish the genuine from the false, and to find the help and guidance you may need. An unselfish, impersonal approach is the key to that search.

BEGINNINGS

THE MUSIC OF GOUNOD –

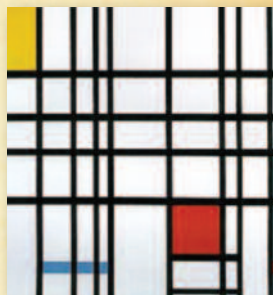
From *Thought Forms* by Annie Besant & C.W. Leadbeater (1901)



KANDINSKY –
Composition VII (1913)



HILDA AF KLINT – Altar
Paintings Series/1 (1915)



MONDRIAN - Composition
in Yellow, Blue, Red (1942)

From the early 1900's avant-garde artists became interested in the ideas of Helena Blavatsky. Especially important were the Russian **WASSILY KANDINSKY** (1866-1944); Dutchman **PIET MONDRIAN** (1872-1944) and the Swedish artist **HILDA AF KLINT** (1862-1944). These painters, with other contemporary architects, sculptors, writers, philosophers and scientists, were in the vanguard of advanced thinking and research into the new models of the universe being proposed by theosophists and others at this time. Kandinsky is credited with painting the first abstract painting in 1910 in the west. While working in Munich he used to attend Theosophical Society meeting regularly and was influenced by Leadbeater and Besant's book *Thought Forms* which investigated the auras and vibrations in colour from people and buildings. A thought form is a manifestation of mental energy, also known as a *tulpa* in Tibetan mysticism. Kandinsky created similar flowing coloured lines and forms but he used a personal colour theory with the technique of drawing the rhythms while listened to music. His main theories were contained in his important book *Concerning the Spiritual in Art*. Kandinsky always maintained that music was the ultimate and primary art form and that his aim was to try and bring something of the abstract beauty and spirituality of music into his paintings.

Hilda af Klint became immersed in the worlds of spiritualism and theosophy after her sister died when Hilda was 17. She became a practicing medium and took messages from her spirit guides who directed her works of art during her life. She created a highly original and personal form of abstract art that attempted to capture the essence of the deeper meaning of the Universal world.

Her aim was similar to the artist Piet Mondrian who, from around 1917 to his death in New York in 1944 was always searching for the perfect expression of the Universe with its three main elements. These were the vertical line symbolising the positive energy (Yang); the horizontal line symbolising the passive receptive power in the Universe (Yin); the three primary colours symbolised the life force of life. He painstakingly worked for days moving lines and carefully placing primary blocks of colour until he felt they perfectly expressed an aesthetic truth that for him was all. *BS*



ENLIVENMENT

Tim Freke

Engaging with the transformational drama of life can be difficult. Yet it's not all struggle. Far from it. Sometimes life is effortless and magical. It's easy to experience the WOW of being 'deep awake'... and we delight in our love affair with life.

In any love affair there are special times when we're deeply in love and life becomes a seamless flow of miraculous moments. We're dancing together as separate and not-separate. We intuitively feel what our lover needs from us and give unconditionally. We spontaneously know what to do without thinking. It's simply natural to be together. We're completely at ease being ourselves.

In my experience it's the same with my love affair with life. When I'm deep awake and engaged with my life, I can enter a state of 'enlivenment' in which there's a spontaneous flow to the story. I'm in love with the moment and intuitively know what it's asking from me.

When I'm enlivened I find myself living lucidly, conscious of the dreamlike nature of life, so that the events and my response to them unfold as effortlessly as a dream. My life seems replete with meaning, like a dream. I feel one with my life, like a dreamer is one with a dream.

With the flow

In the enlivened state it feels as if I'm being carried by a river flowing to the sea and all I need to do is navigate around the rocks. Insights about what to do next float up into consciousness, like messages emerging from the depths. I'm responsive to the changing currents, not caught up in eddies of endless repetition.

The Chinese sages call this going with the Tao ... the flow of life ... the way things naturally come into being. But it's not like being a dead fish floating down a river. When I'm enlivened I see that everything is happening as a natural flow of events, but I'm not just a passive witness. I'm also an engaged actor in the drama, spontaneously playing my part in the present moment, whatever that needs to be. I'm in and out of time. Both an active participant and a passive appreciator.

When I *unconsciously* go with the flow of life, I'm habitual and repetitive. But when I *consciously* go with the flow of life I'm creative and resourceful. I'm more conscious of what is happening, so I can respond more consciously. I'm entering and presencing the flow of experience, then responding to what happens from the deep self.

In the zone

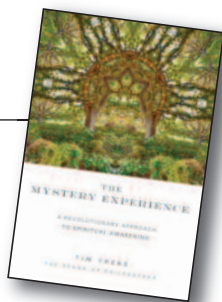
Enlivenment is a high performance state of spacious engagement. When I'm enlivened I am in the zone and at my best. I allow appropriate action to naturally emerge, without the internal monologue of thoughts slowing things down. I go with the creative inspiration that naturally swells up into consciousness from the depths.

This state can arise at any time, but I regularly experience it when I'm leading my mystery experience retreats. When I talk at my retreats I have no idea what I will say next, but the right words come. If no words arise I'm silent until I spontaneously start to speak. I'm intensely conscious of what I'm doing, but I'm not thinking about what I'm doing. Talking happens of itself. It feels as if life is talking through me.

Unconscious competence

Learning is a process whereby we bring conscious attention to something we've previously not been conscious of. But this is the beginning not the end of the learning process. Once we've become conscious of how to do something we can allow it to happen without conscious volition. Conscious learning leads to unconscious competence.

We learn to play a musical instrument by painstakingly becoming conscious of the technique



involved. But once we have mastered the technique we can express ourselves freely without thinking about it. We consciously practise so we can spontaneously flow.

In my experience it's the same with awakening. My spiritual practise can bring me to an enlivened state in which I'm awake without consciously practising being awake. Then I find my actions are spontaneously happening in harmony with the flow of events. I'm extremely conscious of what I am doing, but I'm not thinking about it. I can improvise with unconscious ease to the music of life.

Life is living you

Normally I feel that I'm living my life. But when I'm enlivened I also see things from the other 'paralogical' perspective, so I feel that life is living me. I'm conscious that the separate self is animated by the deep self. I see that the mystery of being is 'doing' everything, because everything is one.

A lovely lady called Colleen wrote to me after attending a mystery experience retreat to say what a joy it was to experience this change of perspective. She'd seen herself as trying to wake up to 'God', which felt like an impossible challenge. Now she felt that 'God' was trying to wake up through her. So there really was nothing to worry about! She explained

'I love this magnificent flip-flop: Consciousness or presence or love is trying to come up through the vehicle of this body/mind/spirit to know itself more fully and directly. It may feel like this little "Colleen" is trying to reach God, but really it is God wanting to know itself through all life forms, including the life form called "Colleen". This flip-flop is a burden lifted off. "Colleen" doesn't have some humongous task to accomplish; rather, consciousness is an enormous up welling that is moving through these human forms. What joy! What a gift to be alive.'

SHOWING UP FOR LIFE

The state of enlivenment naturally arises when we really commit to our love affair with life. Most of us hold back from life because it's so challenging. If we keep our heads down we hope we won't get hurt. Yet we pay a high price for this reticence to really live, because we only feel partly alive. We get on with our lives, like we get on with a lover in a stale relationship.

To make our love affair with life vibrant and exiting we need to give ourselves to life ... to show up for life ... to bring ourselves to life. The Goddess of life is reluctant to be wooed by a reticent lover. She wants to be WOWED. And each one of us can WOW her in our own unique way by bringing her our own special gifts. And this means daring to be ourselves. It means courageously following our dreams.

The Sufi poet Rumi writes:

*'Don't be a glass full of water with a dry brim.
Start a huge crazy project like Noah!
Live a life you believe in.'*

The deep self has a huge crazy project for all of us. It may be grand or it may be humble, that makes no difference. What's important is that we hear the call and dare to respond, so that we bring out the potential within us and make it an offering at the altar of life.

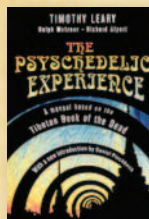
Joseph Campbell famously advised 'follow your bliss'. To become a lover of life you need to find that which moves you deeply and become dedicated to it. Not in the naïve hope that this will be easy, but with the heroic recognition that this will be intensely demanding. Campbell once quipped that he should have said 'follow your blisters'!

To become a lover of life means contributing to life. It means expressing the deep love within us in our own unique way. It means finding ourselves, so we can give ourselves away. Wise old Joe tells us

'The ultimate aim of the quest must be neither release nor ecstasy for oneself, but the wisdom and the power to serve others.'

THE PSYCHEDELIC EXPERIENCE

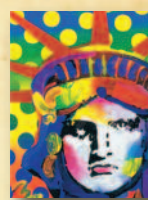
Different Drummer – Peter Max 1968 (Opposite)



The Psychedelic Experience (1964) and
Politics of Ecstasy (1967) Timothy Leary



All Things Are Part of One Thing – detail (1966) Isaac Abrahams



Liberty Head – detail (1996) Peter Max

In 1938 LSD 25 was synthesized by **Albert Hofmann** from a chemical derived from a grain fungus that grows on rye. It was found to have special mind altering properties that would enhance both awareness and certain kinds of hallucinatory effects. On the positive side its adherents believed it transformed their life experience of being. It provided a sense of psychological enlightenment and a religious or mystical experience. Its negative effects were that it would, depending on the amount taken and the state of mind of the recipient, lead to psychotic and delusional states where an individual would lose contact with the 'real' and objective world and descend into strange worlds of the fantastical.

LSD and similar psychoactive drugs caused much heated and acrimonious debate and most of these drugs were eventually banned throughout the world. The pro-argument was taken up by many professionals, educators and artists and in particular **Timothy Leary** and **Aldous Huxley**. The most influential books on the subject were: *The Psychedelic Experience* (1964), *Politics of Ecstasy* (1967) both by Timothy Leary and Aldous Huxley's *Doors of Perception* (1954).

The art of this movement has become known as **Psychedelic Visionary Art** and affected the work of some artists and graphic designers. It is characterized by bright, strident and optical colour effects and is either geometrically patterned or shows people with colours and lines of energy flowing from their heads and bodies sometimes surrounded by images of flowers, organic shapes and images of cosmos.

Two of the more important artists-designers were the American **Peter Max** and the Englishman **Roger Dean**. On this page we can see a detail of Peter Max' prints from the set **LIBERTY HEAD**. The whole set is a stunning colour version of the Statue of Liberty painted shortly after its renovation in 1986. He was inspired by the reflections on the giant figure of Liberty from the accompanying firework display!

On the opposite page there is an early Max poster designed for a clothes shop in New York - *The Different Drummer*. The central figure appears to be experiencing a form of cosmic Self-realisation and is 'in tune' with another level of consciousness. Roger Dean's famous exotic dream-fantasy record covers include designs for **OSIBISA** and **YES**.

Important painters from this period include mainly Americans artists - **Isaacs Abrahams** (see detail: *All Things Are Part of One Thing*/1966), **Ernest Fuchs** (see via internet: *Moses and the Burning Bush*/1956), and **Paul Ortloff** (see via internet his two related paintings - *INHALATION* and *EXHALATION*/1965)

In 1965 Abrahams founded the CODA Gallery, the first gallery of Psychedelic Visionary Art in the world, and in 1968 apprenticed with Ernst Fuchs in Vienna. In the same year his work was featured on the cover of Masters and Houston's famous book *Psychedelic Art*. Abrams is an original member of the psychedelic visionary art group first shown at the Dworken Gallery, in New York in 1974. He is considered a pioneer of America's psychedelic visionary movement.

Other artists, such as **Francis Lee** and **Jud Yalkut**, experimented with multi-media presentations and the work of these artists sometimes integrated with the work of music groups such as **Pink Floyd**, and the New York discotheque, **The Electric Circus**. The group and discotheque each using contemporary electronic music and dance to create spectacular moving, synchronized light shows. The images sometimes resembled the smaller static paintings, called *IMPROVISATIONS*, painted by Kandinsky between 1910 and 1915. BS



WHO WAS MADAME BLAVATSKY?

Gary Lachman



The following is a slightly edited version of the opening section of my book *Madame Blavatsky: The Mother of Modern Spirituality*, due to be published by Penguin Books in October 2012. In it, I pose a question that runs throughout the book: why is that, although she was enormously influential, both in the esoteric worlds and in mainstream culture, to the wider public Madame Blavatsky still remains relatively unknown? One answer is that even within the spiritual and esoteric community she is not really well-known, by which I mean ‘accurately’ known. If anything, what most people know of her is the ‘Blavatsky legend’, a collection of myths and misconceptions that she herself contributed to greatly. Others, such as her relatives, and many journalists, biographers, critics and devotees, have also made their contribution to it. While researching my book, this is what I came across time and again. It took some effort to get past this, but as I say in the book, it was well worth it, because underneath the stories and stereotypes, what I discovered was a remarkable, vital, and powerful figure, who deserves to stand beside the other titans of the nineteenth century. Perhaps this small taste conveys that sense, and will interest readers in finding out more.

Of all the names associated with modern spirituality, that of Madame Helena Petrovna Blavatsky—or HPB, as she preferred to be called—is surely one of the most controversial. Although she died more than a century ago, Blavatsky’s name still turns up in serious discussions about “ancient wisdom,” “secret teachings,” and “inner knowledge,” and it is generally agreed that her Theosophical Society, which she founded in New York in 1875, with her colleagues Henry Steel Olcott and William Quan Judge, was more or less the official starting point of the modern spiritual revival. By “modern spiritual revival,” I mean our contemporary widespread interest in a direct, immediate knowledge and experience of spiritual reality, and in a more profound relationship to the cosmos than traditional religions and mainstream science can provide. Represented by a heterogeneous collection of different occult, esoteric, or spiritual pursuits, today this revival is popularly, if often mistakenly, associated with the “new age.” This grassroots hunger for a sense of meaning and purpose that the official organs can no longer supply can be traced to the nineteenth century and can be said, I believe, to have been inspired by Blavatsky. In fact, as early as 1970, in an article for *McCall’s* magazine, the novelist Kurt Vonnegut dubbed Blavatsky “the Founding Mother of the Occult in America.”

But one doesn’t need to be a Theosophist to have felt Blavatsky’s considerable presence. Her contribution to modern spiritual thought, and to modern culture in general, is so great that it can easily be overlooked, in the way that some prominent feature of the landscape can be overlooked—that is to say, taken for granted. Yet if Blavatsky’s offering to our modern spiritual consciousness was to be suddenly removed, it would drag along with it practically everything we associate with the very notion of modern spirituality. And those of us who had taken Blavatsky’s contribution for granted would certainly notice the loss.

To press my point: Anyone who meditates, or considers himself a Buddhist, or is interested in reincarnation, or has thought about karma, or pursues “higher consciousness,” or has wondered about Atlantis, or thinks the ancients might have known a few things that we don’t, or reads about esotericism, or who frequents an “alternative” health center or food shop, would be aware of it if modern spirituality somehow became “HPB free.” And this, of course, would

include quite a few people who never heard of Blavatsky, or who have only the vaguest idea of what Theosophy is or of its place in the history of western consciousness. Which is to say most people. If nothing else, our endless fascination with the “wisdom of the East” would not have arrived, or would have taken much longer to get here, if it were not for her efforts and those of her early followers. It’s been said that all of modern Russian literature emerged from Nikolai Gogol’s short story “The Overcoat.” It can equally be said that practically all modern occultism and esotericism emerged from the ample bosom of his younger countrywoman and contemporary, HPB.

Yet, although she was one of the most remarkable women of the nineteenth century, to the general public, Blavatsky is virtually unknown. When I’ve mentioned her in recent times more often than not the response was a shaking head and a baffled look, although a few acquaintances mustered some questions like “Wasn’t she a psychic?” or a “fraud?” or a “charlatan?” Yet, those who are aware of her, and of her contribution to western thought, have a different view. Like the historian of esotericism Christopher Bamford, they wonder why she is not, as Bamford believes she should be, counted with Marx, Nietzsche, and Freud as one of the “creators of the twentieth century”?

We may think Bamford pitches Blavatsky’s claims too high, but he does so for good reason. By the time of Blavatsky’s death in London in 1891, the Theosophical movement had spread from New York to India, Europe, and beyond, and included among its devotees some important names, such as Thomas Edison and Mohandas Gandhi. And by the early years of the twentieth century, it was a force, as the saying goes, to be reckoned with, informing major developments, not only in spirituality and esotericism, but in politics, art, religion, and much more. Some of the individuals who were influenced, positively or negatively, by the Madame include the poet T. S. Eliot, who lampooned her in *The Waste Land*, a seminal work in modern poetry; the artist Wassily Kandinsky, whose abstract paintings are informed by Theosophical ideas; L. Frank Baum, the creator of *The Wizard of Oz*, who became a member of the Theosophical Society in 1892; Abner Doubleday, Civil War hero and purported inventor of baseball, who became president of the American branch of the Theosophical Society in 1878; the composer Alexander Scriabin, whose lush, ecstatic work is rife with Theosophical motifs; and Jawaharlal Nehru, India’s first prime minister, who was initiated into the Theosophical Society by Annie Besant, the socialist and freethinker who converted to Theosophy after meeting Blavatsky, and who, as president of the society, helped India win its independence. Even Einstein is said to have kept a well-thumbed copy of Blavatsky’s *magnum opus*, *The Secret Doctrine*, on his desk, and some Theosophists have gone as far as to infer that the inspiration for Einstein’s famous formula, $E = mc^2$, came from that dense and weighty tome, a claim many perhaps will find too hard to swallow.

We may not want to follow Blavatsky’s supporters this far, yet one has to ask why, having had such a huge effect on modern culture, outside of the “esoteric community” Blavatsky’s name is not more well known? Feminists alone, one would think, would have caught on to her long ago. Yet even to use the phrase “well known” at all in the context of HPB is something of a misnomer, even within the esoteric community, if by “well known” we mean “accurately known,” and not merely famous—or infamous.

As anyone who has tried to write seriously about HPB discovers, the question “Who was Madame Blavatsky?” isn’t easy to answer, not the least because of the considerable difficulties Blavatsky herself puts in its way. To say that HPB is a bundle of contradictions is not only an understatement, it is to repeat what practically everyone who has written about Blavatsky has said. Blavatsky spoke about herself and her life frequently, with great panache and at great length. But as her biographer Peter Washington points out, she “rarely said exactly the same

thing twice." Rudolf Steiner, who borrowed more from Blavatsky than his followers would care to admit, tactfully remarked that she exhibited a "lack of consistency in her external behaviour," a trait which Steiner accounted for by her Russian soul. It would be relatively easy for a resolute researcher to tally up the many discrepancies in her accounts of herself and declare that HPB had, at best, a flexible grasp of the idea of truth—withstanding the Theosophical motto that there was "no religion higher than truth." Yet, after a time, one begins to wonder—at least I did—whether there was some conscious purpose behind the Marx Brothers mayhem and double talk, and one understands how one HPB scholar, K. Paul Johnson, came to feel that she made "a deliberate effort . . . to appear untrustworthy and suspicious and to render the biographer's task impossible."

Some, confronting this problem, have collapsed in exasperation. The historian of religion Maria Carlson, whose study of Theosophy in Russia repeats many of the myths and misconceptions about HPB, concludes that "an accurate and completely factual biography of this remarkable woman will never be written." For James Santucci, a historian more amenable to HPB and Theosophy, Blavatsky "remains an enigma to any fair-minded investigator of her life and writings." Johnson, perhaps the most controversial HPB scholar of recent times, remarks that in Blavatsky's case, "the scholar's efforts to unravel the truth are frustrated by the deliberate occultation of history." Sylvia Cranston, whose enormous but not quite exhaustive account presents the most complete "pro-HPB" view, cautions: "After her departure from Russia, HPB's life is not easy to document." The historian of esotericism, Nicholas Goodrick-Clarke, confirms that it is only after her appearance in New York in 1873, at the age of forty-two, that "her career admits of continuous documentation," and that Blavatsky's references to her "Masters" during what K. Paul Johnson calls her "veiled years" are "almost all retrospective from the later, Indian phase of her life."

Even Blavatsky's first biographer, the Theosophist and journalist A. P. Sinnett, ran into quite a few walls when attempting to rehabilitate HPB's reputation following the initial accusations of fraud that followed her for the rest of her life, and continue to haunt her to this day. "From seventeen to forty," she told him, "I took care during my travels to sweep away all traces of myself wherever I went . . . I never allowed people to know where I was or what I was doing." She restated this approach to her past life some years later in a letter to some followers: "To even my best friends," she told her correspondents, "I have never given but fragmentary and superficial accounts of [my] travels, nor do I propose to gratify anyone's curiosity, least of all that of my enemies."

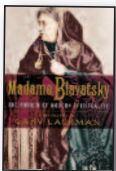
Blavatsky's deconstructive attitude to her past may have been informed by a sentiment she expressed in one of her last pieces of writing. In *The Voice of the Silence*, a translation of selections from *The Book of the Golden Precepts*—a work of "esoteric Tibetan Buddhism" that, like the "Stanzas of Dzyan" of her most famous book, *The Secret Doctrine*, more than one Tibetan scholar has argued never existed—she writes: "One single thought about the past that thou hast left behind will drag thee down and thou wilt have to start the climb anew. Kill in thyself all memory of past experiences. Look not behind or thou art lost."

A critic might remark that this was a convenient philosophy for someone who had a past worth forgetting, and HPB's detractors all agree she certainly had. But it is also an approach to one's past life that other questionable gurus adopted. The Greek-Armenian-Russian G. I. Gurdjieff—aptly, his real nationality remains debatable—had much in common with HPB, and he also went out of his way to obscure his past and to create a legend. More recently, Carlos Castaneda took pains to eliminate all traces of his life prior to his emergence as a best-selling guru in the 1970s, and did his best to stay incognito until his death in 1998. He also instructed

his followers to do the same, with debatable results. Staying out of the limelight and rejecting one's past are not uncommon practices on the mystic path. The Neo-Platonic philosopher Plotinus, with whom Blavatsky felt much accord, famously refused to be painted or to disclose any information about his life, arguing that this "public" side of himself was unimportant, as his "true self" was his immaterial spirit, striving after the absolute. We can admire Plotinus's dedication, and too many centuries have passed between his time and ours for us to wonder if there was something he didn't want his contemporaries to know. But we generally don't give the same benefit of the doubt to more recent adherents of this belief, and when they go out of their way to let us know they've made things purposefully difficult for anyone wanting to trace their careers, eyebrows and alarms are raised.

But the problem isn't with Blavatsky alone. If Blavatsky's life becomes subject to independent corroboration only after her arrival in New York in 1873, accounts of her life prior to this time by others are also equally suspect. Her sister, Vera Zhelikhovsky, whose relationship with HPB was rocky at best, provided accounts of Blavatsky's early years but changed her tune almost as often as Blavatsky did herself. It may be germane that Vera was a successful author of children's stories. At one point, having turned against her sister, she supplied damaging ammunition to the Russian Vsevolod Solovyov, a writer of historical fiction and the author of a sensational, slandering, and highly doubtful tabloid "memoir" of his brief time with HPB in Paris in 1884. Vera then wrote a scathing criticism of Solovyov and his book. Other early accounts—by Blavatsky's Aunt Nadya Fadeyev, for example—are equally suspect, and along with several other equally doubtful reports, her "reminiscences" contribute to what the esoteric historian Joscelyn Godwin calls "the host of unreliable witnesses without whom there could be no Theosophical history at all."

Yet family and friends are not the only sources for the difficulty in pinning the Blavatsky story down. Practically from the beginning of her public career, HPB was the recipient of some pretty bad press, both from hostile journalists and from those eager to spice up an already *recherché* story. And with Blavatsky's eccentric character, practically anything they said about her seemed plausible. So a journalist for the *Commercial Gazette* of Cincinnati, visiting HPB in London in 1889, informed his readers that "One is told she is five hundred years old and renews her age in the far east as often as it is necessary," and repeats a story that "crisp new bills are improvised by a moment's thought," while comparing an afternoon at Blavatsky's home in Holland Park to an audience with the pope, the ascent of Mount Blanc, and a pilgrimage to Mecca. By this time, Blavatsky was no doubt tired of correcting these exaggerations and falsehoods, and in any case, on many occasions she did not bother, seeming to agree with the showbiz adage that there is no such thing as bad publicity, as long as they spell your name correctly. Yet such reports, and ones only slightly less fanciful, became the source material for more lasting accounts of her life and career, and form the basis of the Blavatsky legend. Colin Wilson once remarked about Rasputin, Blavatsky's countryman, that he seemed "to possess the peculiar quality of inducing shameless inaccuracy in everyone who writes about him." The same could be said for Madame Blavatsky.



The above article has been reprinted from:

MADAME BLAVATSKY: The Mother of Modern Spirituality by Gary Lachman

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COSMIC ASTROLOGY

PAUL NEWMAN

How knowledge of your birthchart can help you fulfil your highest destiny

While Astronomy is the study of the stars and planets; *Astrology* is the study of how the stars and planets affect the Earth and everything on it (including us). The first is a science; the second is both an art and a science. Astrology must encompass the mathematical precision of its sister to set up its charts and horoscopes before it can bring any personal interpretation into play.

This fundamental difference, this sensitive gap between the two sisters of Astronomy and Astrology, began to widen after the general rise in science in the last three hundred years. Although the fact is often suppressed that Galileo invented his telescope with the express purpose of being able to draw up a horoscope more accurately, and although Britain's first Astronomer Royal, John Flamsteed, produced an astrological birth chart for the opening of the Greenwich Observatory in 1675, the best minds gradually moved towards the scientific discovery and measurement of the cosmos rather than its meaning. Any idea that the moving tides of the heavens might relate in some way to the individual lives and destinies of the inhabitants of our planet degenerated into superstition, and in some cases ridicule, and in some cases fear.

Modern Astrology may baulk at simply wearing a prediction/fortune-telling name tag, yet of all the methods of seeing into the future, from Tarot reading to general mediumship, Astrology is probably the only one that can be specific about *timing*. There is no question as to where certain planets will be in relation to other planets or the backdrop of stars, at any future date. This is scientific. There's no mist, no argument, no 'works one day better than another' about it. And if those planetary positions coincide with those you came in with, that is to say the planets in the sky line up with the ones you were born with, Astrology decrees that you will be affected in the manner of those planets and angles at that time and for as long as they coincide. In that sense the future is already mapped out at birth because an individual can read ahead to see where the planets in the sky would be and therefore how they would affect that person's birthchart for the following hundred years, if they so wished.

In this way, amongst others, moments of destiny are continually being triggered in greater or lesser degrees by the sky to our individual birthcharts. Sometimes we don't take them up. We are not obliged to; our freewill to some extent remains. In a slightly different form though the opportunity for growth or change in the outside world may repeat several times until it appears that circumstances force the changes on us whether we want them to or not. All of these will be timed according to planetary positions.

So the knowledge of the *timing* of change or opportunity for change is undeniably a great help in the fulfilling of destiny. But how do you identify your particular destiny in the first place? We are talking here about your destiny in this lifetime. Although Astrology does have methods for investigating the karma from previous lives, a horoscope is essentially a guide to the present lifetime, beginning at the moment of birth, the entry into the physical world, and ending at the moment of death. It describes the present incarnation.

Some would say character *is* destiny; that if you don't fully understand your character and what makes you tick you cannot truly be yourself – and to be yourself is all that is required to achieve peace of mind and fulfil your destiny. It's hard to deny that this is true but there must be more to it than that on a practical level. We react with other people; we're not just here on our own, and we live on a material plane that requires us to achieve certain aims and ambitions in a practical down-to-earth way.

Our particular character, our essential nature, and the understanding of this, is what Astrology in the 21st century is most popularly about. It is no longer officially used in the West for choosing

the dates of political elections etc. Through an understanding that we are supposed to be gregarious, maternal, scholarly, gushing, reserved, open, secretive... whatever it is that we are, the confirmation of the birthchart allows us to be ourselves with greater confidence. And equally as important it allows us to be tolerant of others. Students of astrology always mention this. For some it might be the first time the realisation dawns that others cannot help but be what they are and do what they do because they were born with the chart that they have.

This does not excuse bad behaviour. There is no chart in the world that forces anyone to be an evildoer. The chart of every mass murderer will have several near identical astrological twins that have used the same energies on virtually the same birthchart constructively. The chart is after all like a suit of clothes put on at birth. Different souls don the clothes and some make a better job of wearing them than others.

There is no doubt that some people's life paths seem easier than others. Some birth charts are far easier than others. For some may consider that we may have deliberately chosen a difficult or an easy incarnation this time round, but no birth chart is 'perfect'. We all have something to learn.

Individually the birth chart shows that there are only a certain number of options available to you in one lifetime - that your destiny is specific. There are only a certain number of things that you *can* do or that life will allow you to do. I have noticed this when examining the career area of people's horoscopes (the Midheaven). No matter how much you might think you could do anything, given the right training, the right money and so on, the truth is that your options are limited to certain fields.

Some people may look back on a chequered vocation history and see no common thread between their various involvements, but from an astrological point of view there *is* a common thread, there is a common planetary wavelength. And though the choice is pretty vast within this wavelength it means that there are other wavelengths that you cannot be connected to, thus, the opportunities to take them up would never arise because your destiny was never oriented that way.

Finding the best use of that specific wavelength energy, the highest use, the 'right' use, is one of the biggest tasks in the quest for understanding the individual destiny. It is true that the entire birth chart must be owned and lived and its lessons grappled with to successfully complete an incarnation but your lifetime destination or destiny is heavily clued from the horoscope's tenth house or Midheaven.

Astrological 'wavelengths' also mean that certain things are ruled by certain planets. Everything on Earth has a rulership in the sky and seemingly unrelated items can be connected to each other through a common rulership. It is the essence of 'As Above, so Below'.

Astrology suggests that there is a lost way of understanding as to how everything is connected; that is connected in patterns related to the cosmos. As every plant, flower, tree and place has an energy that relates to a specific planet, some are going to be more personally beneficial to you than others. Some are going to advance your destiny better than others. Character, timing and moments of destiny do not necessarily belong to individuals alone. Businesses have birth charts, schools have birth charts, as do countries (if you can find the date).

The Theosophical Society's birth data is well known – 17 November 1875 at 8pm in New York. The Midheaven is in Pisces, with its ruler Neptune in the tenth house, the aim of the Society is most certainly based on spirituality. The Sun is fortuitously conjunct with Jupiter, and the Moon is the chart ruler - but this is not the place to attempt a full horoscope interpretation!

Anything that has a beginning at a particular place and time has a tenable horoscope. And so our individual destinies are tied into greater collective destinies and, conversely, human evolution is dependent on individual evolution. And from an evolutionary point of view Astrology's value may be: that the greater the number of individual people who understand who they really are, what they are linked to and what they came here to do, the faster the destiny of the entire human race can successfully roll forward.

CONTEMPORARY 'VISIONARIES'

I Think I Saw a Fairy – Josephine Wall (c. 2010)

Fine Art from the 1980's to the present time has mixed contemporary Western cultural philosophical trends with the needs of business and fashion. New Age art also follows similar lines but looks to the *Mind Body Soul* world for its popularity and sales.

Business giants, such as Robert McAlpine (1960s) and Charles Saatchi (1990s), bring their considerable business acumen to the promotion of the arts with each pursuing their own taste and beliefs. Saatchi created the movement known as Brit Art by collecting and buying young artists who were still in the final years at Goldsmiths College. Brit Art and other modern art movements such as Conceptualism, Post Modernism and Neo-Expressionism caused alienation from most of the public. The high point of public confusion, and at times outrage, has probably been the Turner Prize Awards and works by the Chapman Brothers and Marcus Harvey. Other controversial artists include Damien Hirst and Tracey Emin. Beauty, aesthetics, meaning and creativity were replaced by gimmicks, shock and art-less images.

Every summer we see the start of the London *Social Season* heralded with the *Summer Exhibition* held at the Royal Academy galleries in Piccadilly. Near Oxford there is another well established summer event - The School of Economic Science's *Art in Action* art fest designed to be a showcase for their particular brand of 'spirituality' and 'practical' philosophy. These art events, Tate Britain and Tate Modern, the Saatchi Gallery in Chelsea and the many galleries in Bond Street and around cater for what may be called the commercial and current fad in the 'art world' as to what is in fashion and whose name is 'in' and who's 'out'. The art on show can be visually fascinating, clever, decorative and of a certain quality showing varying levels of skill, accomplishment and creativity. Most truly spiritual and visionary art is nowhere to be seen.

Most spiritual, esoteric and so called 'mystical' art is labelled under the slightly derogative term New Age alongside the more usual fantasy and angel art of all kinds. New Age shops proliferate throughout the country. Glastonbury, the so-called heart chakra of the world, probably has more New Age-type shops for its size than most places in the UK. In Bournemouth, housed in an attractive Victorian arcade, there are a number of such shops which mix local New Age 'folk' art from artists and craftspeople in the area with commercial suppliers for National and International companies. 'New Age' is big business.

One shop, Peter Birnie's *Ascension* has been there for a number of years next to a Tibetan Buddhist shop and an esoteric bookshop called *Illuminati*. He supplies his local aficionado's with charm and wit selling books on the paganism, magic and the occult, reproduction sculptures of Buddha's, angels, fairies, witches, pyramids and different types of obelisk's. In his selection of cards he offers images by some of the most famous contemporary New Age artists in the world. Perhaps one of the best is the American Marcus Michael-George. A card of MMG's popular *Archangel Uriel* is available for a few pounds – or for the real thing you can go online and pay thousands for an original oil or acrylic version.

Local artist Josephine Wall (shown opposite) has many cards for sale with even more on her prolific website. Her speciality is highly decorated fairies, angels and mythical fantasy figures which allow us to enter her private dream world of fantasy. Other artists, among many others, include the American landscape artists Charles Pabst and the angelic images of Christophe Vacher. But there are more specialist items and services available. You can access, via Peter's contacts, readings on a variety of 'spiritual' and New Age areas. These include Channelling by psychics, Tarot, Astrological and Colour Readings, Angel Guidance and Reiki healing. Also for sale are various Shamanic objects such as '*Dreamcatchers*' and an amazing complicated, and expensive, structure the *Shambala Ascension Pyramid* that will balance your energy fields!

As art, artists and society evolves the need to use art as a commercial, egoistic and fashionable 'object' may recede as art brings back a vision of truth, beauty and inspiration to its public!

BS

Opposite 'I Think I Saw a Fairy' is reproduced by kind permission of Josephine Wall



THEOSOPHICAL SOCIETY NORTHERN WEEKEND

26 -27 May 2012



WEEKEND REFLECTIONS by ALEXANDER HAY


I was drawn to the event because although I was not familiar with the basic tenets of Theosophy my worldview included reincarnation and karma and I was looking for a grounded framework within which to further understand these and their importance in my life.

I was a day visitor to the above event arriving at about 9am on the Saturday and leaving after the final talk at around 6pm, then arriving at 9am on the Sunday and again leaving after the final talk at around 4pm.

I gained some insight into the key messages of those channels upon whose writing the teachings of Theosophy is broadly based i.e. Madam Blavatsky and Alice Bailey sufficient at least to understand the teachings of theosophy as being broadly about the true nature of man and the purpose and path of his separation from, and subsequent return to, unity with the divine through incarnation and karma. The content of the talks in the programme fell into three groups: elaborations upon the theoretical framework underlying theosophical teaching; the exploration of tools with which to better understand one's own situation within that framework, and; exhortations to change our behaviours in order to best fulfil the purpose of the framework.

Of these I found the first two most useful especially the talks by Ted Capstick who whilst very well versed in the theoretical framework and the Theosophical texts from which they are derived used these to support pragmatic talks rather than as end in themselves and described concrete methods to analyse one's own situation using astrology and the seven rays. I also found Teresa Keast's talk a comprehensive and practical grounding in the energetic make up of the body and the seven rays and have worked with material from both the above speakers since. Another element of the program which worked very well was the panel discussion which being well chaired stimulated a very interesting discussion of a diverse range of questions from a range of different but complementary perspectives represented on the panel.

I can imagine that other elements of the programme would have appealed more to others who were engaging primarily with the energy of speakers rather than the content of their presentations, but I was specifically interested in the content at a mental level. The venue was ideal, secluded and set in a beautiful manor house. The food was exceptionally good and the service efficient and friendly.



* 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.

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LONDON PROGRAMME OF EVENTS

50 GLOUCESTER PLACE, LONDON W1U 8EA

SEPTEMBER - DECEMBER 2012

SUNDAYS (courses, lectures & workshops)

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

*All of the 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*

UNVEILING THE SECRET COSMOS

Sunday 23 September, 2 pm FREEING YOUR WILD VOICE

Susan Hale

Frog in your throat? Cat got your tongue? Feeling blocked? Empower yourself by freeing your voice. When you free your voice you free yourself. Now more than ever we need to come to our senses, to take our place in the chorus of life, to re-animate our bodies and the Earth, to express our inner wilderness for personal and collective healing. The workshop will include vocal toning, movement, improvisation, chanting and singing. Vocal toning helps reduce stress, express emotions, clear the mind and access inner wisdom. Susan Elizabeth Hale, M.A., has circled the earth with song and written about her experiences singing at sacred sites throughout the world. She is an internationally renowned expert on the voice and its healing potential. Her latest is book *Sacred Space-Space Sound: The Acoustic Mysteries of Holy Places* (Quest Books, 2007). Susan has recently moved from America to the Malvern Hills.

£15, £10 concessions. Arranged by the Foundation for Theosophical Studies

Sunday 23 September, 6 pm SOUND TRAVELS: ADVENTURES WITH SACRED SPACE AND MUSIC

Susan Hale

We live in a world of sound. Hearing is the first sense to develop and the last to leave at death. The ear never sleeps. Ancient people recognized the importance of sound and sought out resonant caves to perform rituals. Later temples and churches were built to enhance sound and music for the purpose of expanding consciousness. We need this knowledge today as we face the transition from one age to the next. In this presentation, music therapist, singer and author Susan Elizabeth Hale explores the acoustic mysteries associated with Chartres Cathedral, the prehistoric cave of Lascaux, Native American rock art, the Michael and Mary lines, ancient trees and stone circles.

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 30 September, 6 pm MADAME BLAVATSKY: THE MOTHER OF MODERN SPIRITUALITY

Gary Lachman

Helena Petrovna Blavatsky was arguably the most remarkable woman of the 19th century, who travelled where many men feared to go, and blazed trails that later esoteric adventurers would follow. More than anyone else, Blavatsky was responsible for the modern occult revival and for practically everything associated with the 'New Age' today, from chakras and reincarnation, to karma and the astral plane. Gary's talk will be based on his forthcoming book *Madame Blavatsky: The Mother of Modern Spirituality*, due for publication in October 2012. Gary Lachman has written a number of biographies on well known esotericists. He is a former member of the pop musical group, Blondie. *£7, £5 concessions. Arranged by The Foundation for Theosophical Studies*

Sunday 7 October, 2 pm CELESTIAL SECRETS OF SPIRITUAL EVOLUTION

Laura Boomer-Trent

Prepare for the upcoming December 2012 global meditation – and beyond. By aligning one's heart-mind with outer, inner, and secret cosmology, we can more easily access our spiritual centre, so that we evolve naturally to become wiser and kinder, towards ourselves as well others. Drawing from Buddhist philosophy, esoteric astrology, advanced chakra-work & breathing techniques, Laura reveals in this workshop little-known but necessary cosmic tools for our currently all-important paradigm shift. Please bring your horoscope with you, as Laura will illustrate this influential celestial mechanism of the psycho-anatomical-spiritual pathway, and how it correlates to personal as well as collective energies. Writer, astrologer and teacher, Laura Boomer-Trent has an arts background with an earlier career in film, television and video. She has been involved with the holistic world for nearly 30 years. Laura synthesises Western astrology with Eastern philosophy and associated healing arts (Chinese, Vedic and Tibetan).

£15, £10 concessions. Arranged by the Foundation for Theosophical Studies

Sunday 7 October, 6 pm
PARALLEL WORLDS AND MULTIPLE REALITIES

David Harvey

There is much talk about probabilities & parallel worlds, Universe, Antiverse and Multiverse. Regardless of Quantum physicists views, evidence is building up from the investigators of Lucid dreaming, Out-of-Body states and Remote viewing, that parallel realities do exist - mainly astral and mental, but there seems to be at least one duplicate of our physical world or 'real-time zone' and the possibility of at least one alternate physical existence remains. David Harvey is a longstanding member of the Theosophical Society and has lectured on a myriad of metaphysical subjects over many years throughout Britain.

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 14 October, 6 pm
INITIATION BY FIRE: THE CATHAR WAY TO HEAVEN

Colum Hayward

Many regard the massacre at Montségur in 1244 as one of the greatest horrors of the Middle Ages, but the story is that 225 men and women chose death willingly, and went to the flames singing. Colum Hayward, a leading contributor to *The Cathar View*, published this autumn, has a different story to tell from the conventional one, and believes the Cathars teach us a new way of living, dying and being joyful. Colum Hayward is the grandson of Grace Cooke, founder of the White Eagle Lodge; his books include *Eyes of the Spirit* and *The Meditation Lifestyle*. *£7, £5 concessions. Arranged by The Foundation for Theosophical Studies*

Sunday 21 October, 6 pm
UNDERSTANDING THE NATURE & FUNCTIONS OF YOUR SUBTLE BODIES

John Gordon

Whilst many people now understand that they have at least one subtle body, few actually understand its nature or how it controls the objective physical organism. This talk will endeavour to explain the nature of the (actually several) subtle bodies and their constitution, relative to the spiritual Ego which provides us with our sense of self-consciousness. Suggested techniques of both recognising and controlling them so that they can be more effectively (and harmlessly) used, will also be discussed. John Gordon is a household name in the Theosophical Society, having written a number of books on metaphysical themes – notably on ancient Egypt and Atlantis.

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 28 October, 2 pm
BUDDHIST MEDITATION, MINDFULNESS AND THE NEW SCIENCE

Paula Chitty

2,500 years ago the Buddha's great insight into the causes of human suffering arose out of his extensive investigations with many different teachers until he experienced as 'The Enlightenment'. In the following years he focussed his teaching around how the human mind works and how we can achieve a state of peace, wisdom and compassion. Today we have many scientists working in the same field as the Buddha with research into consciousness and the neuro-plasticity of the brain itself. This means that we can actually change the functioning of physical brain by the way we think. Contemporary scientists can link these studies to different states of consciousness from the mundane to the sublime and underpin their discoveries with new knowledge about the diverse biochemistry of the brain and body. This workshop will present some of these new findings and conduct interpersonal exercises for you to get some idea of how this works so that you can try it out at home. Paula Chitty has been a teacher at the Buddhist Society since the mid-1970s and has studied transpersonal psychology, working as a counsellor for 15 years.

£15, £10 concessions. Arranged by The Theosophical Society.

Sunday 28 October, 6 pm
ANGELS, SPIRITS OF THE DEAD AND THE END OF TIME

Joseph MacDermott

This intriguing subject (an appropriate study for Halloween) was among the last instructions given to Christian novices before their initiation into religious Orders. For the Esoteric student however, the concept of "Angels as Spirit entities and time dependency" forms part of an under examined issue in Theogony, a science which attempts to explain the influence of spiritual powers on the human condition for good or ill. Joseph spent 6 years in a religious Order in the mid 1960s where he first took an interest in all things Esoteric.

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 4 November, 6 pm
THE DYNAMICS OF MEDITATION

Swami Yogeshwarananda

What is meditation as distinct from meditative exercises? On what should we meditate? How should we meditate? How do we establish ourselves in a meditative lifestyle? In this lecture Swamiji will outline - in depth – the difference between meditation and merely meditative exercises and provide guidance on how to make meditation practice a regular feature of daily life.

Swami Yogeshwarananda has been living the contemplative life of a hermit monk for nearly 50 years, often in caves in the Himalayan mountains. He shares the ancient teachings transmitted in the successive line of teachers in the mystic tradition of India.

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 11 November, 6 pm
THE SECRETS OF THEOSOPHY

Colin Price - Christian Bodhi - Barry Seabourne

In this panel discussion, the speakers will explore a more hidden and controversial sides of the modern theosophical movement. Some of the questions and sessions to be covered during this meeting will include: How did Blavatsky start the Theosophical Society? Was Krishnamurti the Second Coming of Christ? What are the 'Ascended Masters' doing now? Does theosophy need a fresh interpretation for this new millennia and what lies ahead for it? The speakers are well known theosophical lecturers and writers who have devoted many years of research to these subjects. There will be three introductory presentations and then the speakers will address questions from the audience. You are very welcome to what promises to be a most interesting discussion.

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 18 November, 2 pm
GURDJIEFF, META-PSYCHOLOGY AND THE MASTERS OF WISDOM

Joseph McKeane

This presentation offers an opportunity to engage with high level esoteric teachings and increase your cognitive level. Going beyond culture-bound reasoning and narrow educational modalities, we will explore a wisdom which comes to us from pre-pharonic Egypt. This esoteric teaching brought to us by Gurdjieff has the potential to rapidly expand our cognitive range! There is no theoretical limit to what one can achieve with esoteric wisdom, you will enter a new paradigm of higher learning and, a new World you never thought possible. The afternoon explores the key concepts and principles of Gurdjieff's teachings, with a special focus on the practical applications in everyday life!

The event is hosted by Joseph Mc Keane who is a life-long student of Gurdjieff and a qualified holistic therapist & counsellor.

£15, £10 concessions. Arranged by The Theosophical Society

Sunday 18 November, 6 pm
AN ESOTERIC UNDERSTANDING OF THE UNIVERSE

Ron Wallwork

In the ancient world before the advent of Christianity mankind had a very different understanding of the nature of the universe. Modern science is beginning to take the first tentative steps towards rediscovering this perennial wisdom. H. P. Blavatsky in the *Secret Doctrine* reintroduced the world to this great insight. Tonight we shall dust off these great ancient esoteric secrets to present the true nature of our cosmos. Ron Wallwork is an Architect, Gnostic lecturer, Member of the Theosophical Society and President of the Blavatsky Lodge.

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 25 November, 6 pm
PSYCHIC OR PSYCHO?

John Holden

Psychic readings have become a national hobby. Two TV channels have regular psychic programmes. They may claim to put you in touch with a deceased person but that person gives very earthy reassurances and never answers the big question about where they are now, if they know themselves and assuming it is really them at all. Psychic insights are as old as man. Shamanism has given them an accepted place in animistic societies. H P Blavatsky herself was very psychic but she seemed to have little time for these abilities compared with her greater mission. What are we to consider about our own psychic abilities? Are they mere steps on a greater ladder? Could we be just plain nuts?

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 2 December, 6 pm
KABBALAH AND PSYCHOLOGY

Warren Kenton

This lecture brings together an ancient mystical system and the modern view of psychology. By applying the metaphysics and symbolism of Kabbalah, not only to the mind but to the soul and spirit, a very precise picture emerges. This is of particular interest to those who are seeking to discover the I AM of the Self deep within. The interaction between the body, psyche and spirit is seen within the kabbalistic scheme of the Sefirotic Tree and Jacob's ladder. Z'ev ben Shimon Halevi is the Hebrew name of Warren Kenton. Born in London into a Sefardi Jewish Levite family he has studied the Teaching since his twenties, written seventeen books on esoterica and lectured on all the continents. He is the Principal Tutor of the Kabbalah Society.

£7, £5 concessions. Arranged by The Foundation for Theosophical Studies

Sunday 9 December, 6 pm
THE ACTIVATION PRINCIPLE

The Way of Illumination and Cosmic Consciousness
Barry Seabourne

Illumination and cosmic consciousness are part of the spiritual journey towards truth and higher states of consciousness. One way comes to us from the cosmic forces of the universe and the other affects our evolution from deep within our human psyche and nature. Throughout life there are events and moments that can transform what we do and how we evolve. These moments and experiences activate our lives in different ways and at different levels. This talk examines the ideas and practices of the Activation Principle and its relationship to cosmic and human portals into higher dimensions.

Barry Seabourne is a writer, President of the International Society and an Editor of *Esoterica*.

£7, £5 concession. Arranged by The Foundation for Theosophical Studies

INTRODUCTORY COURSE ON THE AGELESS WISDOM

Edward Archer: Sundays 4.45 – 5.45 pm

THEOSOPHY: HIGHWAY TO SPIRITUAL DEVELOPMENT 23 September – 9 December

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. Arranged by The Foundation for Theosophical Studies.

Weekdays (Meetings, Courses, Lectures & Workshops)

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

ISIS UNVEILED: Study & Discussion Group MONDAYS 7.00 – 9.00 pm

3 September – 17 December

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. Leader:

Leader: **George Wood** is a former teacher of Religious Education who has regularly led courses on Gnostic Christianity. Admission: No charge – donations welcomed

THE SECRET DOCTRINE TUESDAYS 7.00 – 8.30 pm

2 October – 18 December

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. Arranged by The Foundation for Theosophical Studies

DHYANA CENTRE OF THE THEOSOPHICAL SOCIETY

THE JOY OF MEDITATION

Tuesdays 7 – 9 pm:

25 September – 30 October;

6 November – 18 December

Sundays 11 am – 4 pm

14 October, 25 November

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 or info@dhyanacentre.org.

THEOSOPHICAL GALLERY TOURS

London's Galleries and Museums are a storehouse of the world's culture, much of which has meaning from a spiritual perspective. Though I am not an expert in any of these topics, I hope that a small group can pool our understanding and sensitivity to art and history (and have a nice cup of coffee too)

I am leading another short series of visits to galleries for members of the TS, enquirers or friends (or indeed anyone interested in "cultural studies") to investigate the following ideas:-

Tuesday 14 August -

Victoria + Albert Museum – "World Religions"

Tuesday 18 September - British Museum –

"Gods and Goddesses of many cultures"

Tuesday 9 October - Natural History Museum –

"Theosophy, Fossil Record and Early Man"

Tuesday 13 November - Tate Britain, Millbank –

"Blake and Turner – colour and form"

Tuesday 11 December - Victoria + Albert Museum –

"World Religions"

We will meet at 2pm at the relevant main entrance - phone George McNamara on 078 8181 3242 to catch up if you are delayed. (For our meeting on 14 August we may visit the Proms after so please contact George for more information). You can also email George on george@whatever-will.be for more information.

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

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.

LIVERPOOL

LET YOUR INNER LIGHT SHINE FORTH

Atma Trasi

Saturday 8 September 2 pm

When the whole of our outer nature becomes a manifestation of the inner, spiritual man, the truth as well as the beauty that is latent in us will shine out through every action, every movement of thought and feeling and every relationship in our life.

The Friends Meeting House, 22 School Lane, Liverpool L1 3BT.

Details: Joyce, 0151 327 387 or hugh.agnew1@btinternet.com

BOLTON

THE HEART OF THE MATTER

Cynthia Trasi

Sunday 9 September 2.30 pm

This talk looks at the way in which various systems, texts, philosophies etc. use the image of the heart. Is there a common thread that runs throughout; what can we learn about ourselves and the way towards greater wisdom and service?

School Room, Bank St. Chapel, (Crown St entrance), Bank St, Bolton BL1 1TS. Details: Chris, 01257 401152 or Ichrislowe@yahoo.co.uk

TORBAY

THE CYCLE OF LIFE

Colin Price

Sunday 9 September 3pm

The cycle of life, death and resurrection is part of the hierarchy of cycles which range from the smallest life to the universe itself. An understanding of our part in this vast process enables us to see more deeply into the inner spiritual meaning of our lives with their many underlying subtleties.

26 Parkhill Rd, Torquay TQ12AL. Details : Robert, 01803 294 300 or www.robertkitto.co.uk

TORBAY

Seminar with Janet Houlst & Tony Maddock

Sunday 23 September 11 am – 4 pm

A MIND TO EMBRACE THE UNIVERSE - Janet Houlst

An investigation into mankind's divine nature and spiritual make-up based on the booklet by E. L. Gardner, published in 1960. This presentation will also look at the context with regard to the section in the Secret Doctrine from which it is taken.

REFLECTIONS ON THE MAHATMA LETTERS - Tony Maddock

26 Parkhill Rd, Torquay TQ12AL. Details: Robert, 01803 294300 or www.robertkitto.co.uk

BLACKBURN

ESOTERIC ASTROLOGY: THE SOULS PURPOSE

Ted Capstick

Sunday 30 September, 2 pm

The Age of Aquarius exhorts us to "Know Ourselves" and the Keys to the Ancient Wisdom of Esoteric Astrology are presented as a practical system of spiritual self development enabling an understanding of a soul infused life purpose for each one of us. Esoteric Astrology provides the "missing link" so lacking in the orthodox astrology that is practised widely in the West today.

Unity Rooms, Unitarian Chapel, Knight Hill, Padiham BB12 8JH. Details: Maureen, 01282 422 278

Admission: £4/£3 concessions - includes refreshments

SHIPLEY

THE ELECTRIC UNIVERSE AND THE NATURE OF THE COSMOS

Ron Wallwork

Saturday 13 October, 2.30 pm

There is a real crisis in Cosmology Today. Most of the universe is missing! Established scientific theories are losing their credibility. Is there a better explanation? Exciting new discoveries and recent scientific data are beginning to point towards a very different and radical alternative. This alternative aligns with the occult and esoteric teachings of H P Blavatsky, and reinforces the Hermetic axiom "As above so below". In this audio/visual lecture we will examine the evidence and present this radical new view.

Room 2, Shipley Library, 2 Wellcroft, Shipley BD18 3QH.

Details: Atma, 01274 598455 or atmatrasi@btinternet.com

LEEDS

THE MATRIX

Ron Wallwork

Sunday 14 October. 2.30 pm

A Theosophical/Gnostic Perspective. An Illustrated Lecture.

12 Queens Square, Leeds. Details: Walter, 0776 849 5726 or ad.valorem@btinternet.com.

BIRMINGHAM

THE ORDINARINESS OF THE EXTRAORDINARY

Robert Woolley

Sunday 21 October, 4 pm

How common are paranormal experiences and powers? What do they tell us, and what lies behind and beyond them? Psychic faculties are often thought of as extensions to the normal powers, but are better viewed as signposts to something far more important.

Robert Woolley is Vice-President of the Northampton branch of the Theosophical Society
52 Tamar Drive, Castle Bromwich,
Birmingham B36 0ST.
Details: Carmel, 0121 240 5912 or tsoffice3@aol.com

NW FEDERATION CONFERENCE LIVERPOOL

CONSIDER THE IMPLICATIONS OF BEING HUMAN

1. In Exploring the Paranormal, Marian Barton
2. In Exploring Traditional (mainly theosophical) Writings - Peter Barton

Saturday 27 October, 2 pm
Quaker Meeting House, 22 School Lane,
Liverpool L1 3BT.

Details: Joyce, 0151 327 387 or
hugh.agnew1@btinternet.com

BOLTON

CONSIDER THE IMPLICATIONS OF BEING HUMAN

An Exploration through Mystical Poetry

Peter Barton

Sunday 28 October, 2.30 pm

This lecture is presented against the background of Heisenberg's comment, 'What we observe is not Nature herself – but Nature exposed to our mode of questioning.

Bank Street Unitarian Chapel School Room,

Crown Street, Bolton, BL1 1TS

Details: Chris, 01257 401 152 or
Ichrislowe@yahoo.co.uk

MANCHESTER

DEVELOPING INTUITION: THEOSOPHY IN ACTION

Teresa Keast

Saturday 3 November, 2pm

An exploration into how meditation and yoga enable you to truly live a spiritual life rather than just believing in it. By connecting with and living by the intuitive wisdom from your Buddhist nature, the expansion of your conscious awareness allows you as the intuitive knower to develop a clear sighted view of your particular path of love and service.

Quaker Meeting House, 6 Mount Street,

Manchester M2 5NS

Details: Sarah, 01942 608 368 or sj.lucas@uwclub.net

WINCHESTER

GLIMPSES OF DIVINITY

John Holden

Tuesday 6 November, 7:45pm

An appraisal of thirteen years as a clergyman and how a series of philosophical, psychic and spiritual insights led me to become an atheist existentialist, a devoted Zen and martial arts student and finally a Theosophist.

Quaker Meeting House, Colebrook Street, Winchester

Details: Laura, 01962 772 361 or
angi_ovenden@hotmail.com

LEICESTER

GLIMPSES OF THE FUTURE

Ted Capstick

Saturday 10 November, 2 pm

Friends Meeting House, 16 Queens Road,
Clarendon Park, Leicester. LE2 1WP

Details: John, 0116 2707293 or
jrholden9@hotmail.com

TORBAY

THE MYSTICISM OF GURDJIEFF

Jennie Dix

Sunday 11 November

26 Parkhill Rd, Torquay TQ12AL

Details: Robert, 01803 294 300 or
www.robertkitto.co.uk

CHESTER

THEOSOPHY, CORNERSTONE OF WORLD RELIGIONS

Colin Price

Wednesday 14 November, 7.30 pm

Theosophy is the shoreless ocean of truth with radically different teachings derived directly from a study of Nature. It thereby avoids the many pitfalls of conventional religions while providing a framework for a deeper interpretation of them. True religion must provide a fundamental basis for peace and brotherhood between all men and this is where Theosophy is the Cornerstone

Quaker Meeting House, Frodsham Street, Chester

Details: Olivia, 01244 372 256 or
sue_bayley_3@msn.com

EDINBURGH

THE OLYMPIAN GODS AND THE SPIRITUAL PATH

Gary Kidgell

Thursday 15 November, 7.30 pm

The Greeks used the lofty heights of Mount Olympus to portray the realm of their Gods who represent archetypal forces which guide and direct humanity towards fulfilling its evolutionary purpose. This talk considers how an understanding of the symbolism of the Olympian gods can assist us towards understanding the archetypal forces at play as we tread the spiritual path.

28 Great King Street, Edinburgh. Details: Mike,
surgeofchi@yahoo.com

SPECIAL CELEBRATION DAY 120 YEARS OF THEOSOPHY AT BOURNEMOUTH

Cobham Lecture Theatre, Bournemouth University,
Wallisdown, Bournemouth

Saturday 1 December 10.45 – 5.00

Advanced tickets may be purchased

Tel: 0800 612 7282. Email:

bournemouthsociety@yahoo.com Web:

www.bournemouthsociety.org.uk

*Members £6. Non members £10. Concessions £7.
Lunch/ light refreshments and film included*

Bournemouth Society presents a Special Celebration Day in honour of 120 years since the founding of the Bournemouth Lodge. The Lodge certificate was signed by Colonel Olcott and G.R.S Mead on 17 December 1892. We present the two most recent National Presidents – the current National President Eric McGough and the former National President Colin Price.

1. BLAVATSKY AND THE APOCALYPSE

Colin Price - 11 am

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

Lunch and film - 12.30 – 2.00 pm

2. Film: LIFE OF HELENA PETRONA BLAVATSKY

(65 mins)

3. VISIONS AND PROPHECIES

Eric McGough - 2.15 pm

The 'End Times', 2012, Armageddon, Return of the Christ, the New Jerusalem. Can the future be predicted accurately? What can we make of the Book of Revelation or prophecies of Nostradamus and others? Some would have it that there is only 'now' - no past or future - but HPB tells us that 'now' is an illusion and that "all is memory"!

Discussion and reflection.

END 4.30 – 5.00

TORBAY

EXPLORING INNER WORLDS

Eric McGough

Sunday 2 December, 3 pm

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

26 Parkhill Rd, Torquay TQ12AL. Details: Robert, 01803 294 300 or www.robertkitto.co.uk

BIRMINGHAM

ONCE YOU'RE DEAD, YOU'RE MADE FOR LIFE

Timothy J Wyatt

Sunday 2 December, 4 pm

You just can't get away from Karma. It lurks in every nook and cranny of the Universe - sometimes it seems

to ambush and sometimes acts as advice, but always to harmonise. We accumulate and burn off Karma through many life times, incarnating as soldiers and saints or princes and paupers. However our eternal journey is a tough one involving agonies and ecstasies - as well as a very steep learning curve. Running time and time again to Earth School on the physical plane, we finally realise where we're going.

52 Tamar Drive, Castle Bromwich,

Birmingham B36 0ST.

Details: Carmel, 0121 240 5912 or tsoffice3@aol.com

WINCHESTER

SPIRITUAL DEVELOPMENT & THE BATTLEGROUND OF THE EMOTIONS

Ted Capstick

Tuesday 4 December, 7:45 pm

Quaker Meeting House, Colebrook St, Winchester

Details: Laura, 01962 772 361 or email:

angi_ovenden@hotmail.com

SHIPLEY

THE END OF THE WORLD AS WE KNOW IT:

ARMAGEDDON AND AFTERWARDS

Timothy J Wyatt

Saturday 8 December. 2.30 pm

The talk will look at the major changes we are experiencing spiritually, politically, socially, economically, environmentally and financially and look at the esoteric reasons behind these upheavals. Although we are in a period of accelerating consciousness, times are likely to get even more turbulent in the short-term as humanity goes through a major spiritual adjustment. Religion and science have largely failed because they have severely limited human capabilities and denied their infinite potential. This has had disastrous consequences. Soon things will change dramatically - both for better and for worse, depending on how you look at it.

Room 2, Shipley Library, 2 Wellcroft,

Shipley BD18 3QH.

Details: Atma, 01274 598455 or

atmatrasi@btinternet.com

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.**



AN APPRECIATION Louie Lowe (1922 – 2012)

A member of the Theosophical Society for almost 60 years Louie believed in putting into practice her knowledge and acquired wisdom of the teachings. From 1967 she was an active member of the Bolton Lodge, holding the positions of Treasurer, President and Secretary. Later she transferred to the Blackpool Centre where her experience as a secretary was very useful. Louie was the Federation's Registrar for a number of years and attended all the North Western Federation activities. We shall miss her presence but know she will be remembered with love for her kindness and generosity of spirit and we all wish her well as she continues her journey.

Maureen Atkinson

OBITUARY – JOHN CLARKE

John Clarke, who has died at the age of 86, grew up in Northern Ireland, and read English at Trinity College, Dublin. He had worked as a schoolmaster, amongst other things, and became involved with the Theosophical Society and associated movements from the 1970s. He was the Assistant Editor of *The Theosophist* and later returned to London where he was a volunteer at Gloucester Place. His Irish wit and mastery of language was witness to a deep engagement with the timeless wisdom in both eastern and western traditions. He spent the final years of his life resident at The Charterhouse in the City of London. He had been suffering from cancer for the past three years. After a period of remission after treatment the condition re-emerged and he opted to have only palliative care for the past few months. He passed away peacefully in the Charterhouse Infirmary on July 2 2012. He has been a friend for 40 years. I shall miss his humour and wisdom but rejoice that he has been liberated from the constraints of the physical plane.

Kevin Tingay

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 or jheaslewood@tiscali.co.uk or see our website at: www.grandlodge.org.uk

FOUNDATION FOR THEOSOPHICAL STUDIES

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Barry Thompson – Librarian: Telephone 020 7563 9816

Library and Bookshop opening times: Monday – Thursday 2-6.30 pm
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CONTRIBUTIONS: Articles, letters, obituaries and other material on the Ageless Wisdom, spirituality, philosophy, science, obituaries on students of theosophy who have passed on 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.

Please note there is no guarantee that an article, information, obituaries or other material will be included.

Please ensure that any material you may submit is subject to the above conditions

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ARTICLES, ADVERTS AND OTHER MATERIAL FOR THE NEXT ISSUE OF ESOTERICA SHOULD BE SUBMITTED TO:

EDITOR, ESOTERICA 50 GLOUCESTER PLACE, LONDON W1U 8EA

OR emailed to office@theosoc.org.uk

No later than MONDAY 1 OCTOBER 2012

Editor's note: Some articles are received that have no author's name on them. When they are brought up from the files at a later time for consideration we sometimes can't trace who sent it in. Contributors should ensure that their articles have been proof read by a competent person prior to submitting and that every attempt has been made to ensure reasoned argument, correct grammar/spelling and clarity of style etc. Consideration should be given to the use of definitive statements to avoid stating as fact that which is actually speculation.

Thank you.

Please note: that images contained in this edition are by courtesy of Wikipedia unless otherwise stated. Some images we would like to include were unavailable due to copyright restrictions

The material and ideas contained in this magazine do not necessarily represent the views or opinions of the Foundation for Theosophical Studies or the Theosophical Society

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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

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