

ESOTERICA

PHILOSOPHY • SCIENCE • SPIRITUALITY

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ART OF THE ABSOLUTE

INTRODUCTION

This is the first of two editions of Esoterica that will revolve around the Art of the Absolute. The next issue will look at the esoteric aspect of the Absolute focusing on the interpretation of the macrocosm and microcosm in art. In this issue we will examine the art of the sacred and the philosophical as portrayed in the some of the major faiths of the world.

The aim and aspiration of certain artists is to try and create the ideal and the perfect. They attempt to visualise the nature of divinity, and sometimes God, and in doing so they sometimes create a vision of the sacred, the beautiful and the perfect.

Before we look at the images we must try and define what is being represented. What is the God or Absolute being visualised? For some the word 'God' represents the highest concept and principle that can possibly be conceived by the human mind. It can take on a human form because the human being may be the most complete expression of the Universe. To others God or the Absolute is Supreme Spiritual Force or Creative Energy that is either in everything, or, is in everything and also transcendental to everything in the cosmos. The first description is sometimes called Pantheism, and the second, Panentheism.

Scientists, cosmologists and some contemporary philosophers are searching for what is called the God Particle or a Theory of Everything in an attempt to find a definition of an objective cause of creation and, perhaps, the beginning of a rational description of the Absolute. These scientists, as they see it, are trying to replace the mythology of a God as Creator with an objective truth.

Today we sometimes separate the terms 'religion' and 'spiritual'. The term spiritual has come to be associated with the private realm of thought and experience while the words religion and religious are connected with the public realm of membership to a religious institution and belief system

The 'spiritual' is where we aim to achieve in our lifetimes the experience of the perfect. It is above the normal intellectual activity of thought and reason in that there is the aspiration to discover higher truth and knowledge and the highest, refined knowledge and experience.

Throughout time the human race has attempted to give expression to their highest perception of the meaning of their existence. Whether we define this as spiritual or religious is irrelevant to the essential quality of the work of art. Each culture brings something unique and different to the mix of sacred and spiritual insights and visions that they attempt to express through their art.

Barry Seabourne
Arts Editor

*Front cover: Bodhisattva with a thousand hands
Courtesy of Illuminati Books and Sacred Antiques
Please refer to section on Buddhism*

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FROM THE EDITOR'S DESK

Dear Friends,

As the light begins its gradual return to our skies and the days lengthen, we move on into another year of human, animal, vegetable, mineral, elemental, devic, and cosmic evolution; Another year for the whole of life to progress towards individual and collective perfection. The Foundation for Theosophical Studies (the theosophical charity that produces *Esoterica*) wishes to encourage everyone to recognise the fundamental unity of all people through knowledge of the Theosophical Principles of unity, evolution, and perfectibility. Theosophy teaches that all life is gradually moving towards perfection, first at group and then relative, individual levels and ultimately as a whole.

What will we do with our new year? It is central to theosophical thinking that every person is responsible for their own evolution, and through that, ultimately for everything else. Missed opportunities are not lost in the great scheme of things but progress slows when we have to back-track to revisit issues that we could have learned from when we were presented with them in the first place.

Some remarks have been made to me regarding the difficulties of running a society; such as the Foundation or the Theosophical Society. It seems that all societies and organisations experience the same problems from time to time. These are mostly born of differences of opinion, which is to be expected with any group of individuals. Be that as it may, in the higher, spiritual view of life service is a privilege; both for those who serve and also for those who are served. Theosophy teaches that brotherhood is what matters in the final analysis and to serve is the most meaningful expression of that highest of ideals. It is pleasing to know that so many people are grateful for the work of volunteers in every walk of life.

In this issue we have more examples of spiritually inspired art accompanied by **Barry Seabourne's** excellent observations. Barry has also written the article '**Illuminism and the Illuminati**', bringing us some insight into the fascinating subject of illumination. **Chris Kasparis** writes about the Mayan Short-Count and Long-Count calendars and their implications in his article '**2012 - The Great Shift**'. Teresa **Alice King** gives us a personal insight of her '**Journey to Theosophy**' and her study of the English Theosophical Society **Diploma Course**. **Finian Heavey** compares '**Hinduism and Christianity**' in a short paper inspired by his reading of *Esoterica* and the art and symbolism in the last edition. **Shaun Johnson** has given us an excellent article on '**Karma and Suffering**'.

The **Bournemouth Society** has a special discussion evening for members where they discuss issues, articles and the art appearing in each issue of *Esoterica* - what a good idea! I would imagine that other groups may be interested in doing something similar. Discussion brings vitality and inspiration to groups and *Esoterica* is ideal for that. The first Member's Only meeting was held in January 2012 and created a very interesting discussion. **Phillip Cuckson** has been the President since December 2010 and has initiated the idea. Phillip said "The magazine is free and very well produced and provides us with some great material to help focus our discussion evenings. In the past we have bought books and used other information handouts but using the magazine has been the most effective and interesting method so far."

My thanks to all contributors: to Chris Lowe for her proof reading; and to my sub-editors Barry Seabourne and Colyn Boyce.

Eric McGough

ILLUMINISM AND THE ILLUMINATI

BARRY SEABOURNE

INTRODUCTION

The word **ILLUMINISM** comes from the Latin 'illuminare' meaning 'to give light' and this provides the basis for other related words such as illumination, illuminati, illuminist and illuminate.

Illuminism has been called the *philosophia sacra*. It is a utopian system of thought that relates to religion, science, philosophy and politics. It is concerned with the history, knowledge and experience of intellectual and spiritual enlightenment and illumination. The aim of Illuminism is the quest for perfection and the experience of self realisation. The process of awakening Intellectual and spiritual illumination takes many forms. This process is influenced by an individual's essential nature, their life experience, level of awareness and their psychological type.

Illuminism focuses on the experience of solar, cosmic and telluric energy that affect the growth and development of the human body, mind and soul. Over the last four millennia there have been those who have experienced forms of higher awareness and spiritual energy that have been interpreted and expressed in a myriad of ways.

The use of words such as illumination, gnosis, cosmic consciousness and enlightenment refer to an experiential truth that lies at the core of the human search for ultimate meaning. There are similar words in other cultures and languages that attempt to describe similar states such as **Nirvana** in the Indian Hindu and Buddhist traditions and **Satori** in the Japanese Zen tradition. All these terms relate to the human transcendental experience, mystical consciousness and the epiphany of Western religions and certain esoteric groups.

THE ILLUMINATI

Those who claim to be aspiring towards, or have attained a high degree of spiritual or intellectual enlightenment can be called the illuminated, illuminists or the illuminati. These words have been used to describe those who were focussed on the pathway of mystical and intellectual illumination throughout history.

In the early Christian Church people were called the **illuminati** when they received baptism as they were handed a lighted candle symbolising the spiritual enlightenment being received at the time of initiation. Related terms such as **illumination** are often used throughout the history of Christianity for those who receive the Holy Spirit into their soul.

During the late 15th, 16th and 17th centuries in Spain and France there were different groups who believed that there was a divine illumination that could be experienced from the celestial realms that did not need the offices of the established Church. In Spain they were called the **Alumbrados** and in France the **Illuminées**. Many of these groups believed that it was possible for the human mind to become divine. They followed spiritual practices that would help them receive a direct experience of God. Gradually they came under the scrutiny of the Inquisition and were tortured and imprisoned.

In Germany a different form of Illuminism was formed that has become known as the Bavarian Illuminati. This group had nothing to do with other Illuminati groups in a direct

way, Christian or non-Christian. The Christian groups included the Spanish and French groups as above. The non-Christian groups include the Illuminationists of Persia and the new and different Order of the Illuminati established in 1880 by Leopold Engels.

The **Order of the Illuminati**, established in 1776, was a product of the rational philosophy of the Age of Enlightenment in France. It became part of European Freemasonry that was separate from the earlier 'infiltration' by Rosicrucians. In Europe the educated classes were more focussed on the importance of reason, utopian socialism and natural philosophy. Liberty of the individual, freedom of thought and belief became important for various Enlightenment philosophers and 'revolutionaries' such as Voltaire and Diderot. This spirit of sweeping away the *Ancien Régime* was the new energising force that eventually led to American independence and the French Revolution of the late 1700's and the revolutions in Europe following the defeat of Napoleon.

It was in this milieu that Adam Weishaupt started his new Order on 1 May 1776. They were going to be called The Order of the Perfectibilists but this was later changed to the Order of the Illuminati. Weishaupt had been educated in a Jesuit school and within a few years of leaving obtained a position as Chair and Professor of Canon Law at the University of Ingolstadt in Bavaria. He was well educated, intelligent and an excellent orator as well as a skilful organiser.

The purpose and aims of the Order were to create a 'luminous centre for the promotion of national and religious enlightenment'. Their primary aims were 'to help humanity achieve happiness and for their own members to achieve intellectual illumination and perfection'. Other aims include:

- Abolition of the inherited monarchy and leaders of the ruling regional and local government
- Freeing people from the control and domination of the institution of the Church
- Replace the Church with freedom of the individual and with a belief centred on Pantheism
- Equality for women
- Education of men and woman towards an enlightened state
- Freedom of all under a hierarchy of enlightened 'Illuminates'

THE ILLUMINATI AND THE FREEMASONS

Weishaupt was in some ways the product of the period and his ideas were seen as a threat to the powerful organisations of the time - the Catholic Church, the European monarchies and the ruling class elite. To fulfil his utopian dream a major part of his strategy was to infiltrate the best organised secret group of its time – the Freemasons.

The Grand Lodge of England was established in 1717. The lodge system had grown from the guilds of stonemasons working in the Middle Ages. These were called **operative masons**. During the 17th century **speculative masons** started to join lodges. Freemasonry developed differently on mainland Europe than it did in England. In continental lodges masons debated theological and political issues whereas the English Grand Lodge did not permit this type of discussion. The three primary Craft Grades of English masonry were considered to be too low class for the European intelligentsia and the serious debate of meaningful issues in the areas of politics and religion.

Some German masons also believed that there were unseen forces operating at higher and unseen levels overlooking the progress of Lodges all over the world. German Lodges were places where the Illuminati members could meet others and debate and plan the future of progress towards a utopian state along the lines of Weishaupt's ideas.

The link between the Bavaria Illuminati and the Freemasons was vital to Weishaupt in his plan to spread the principles of his Order throughout Europe and beyond. Weishaupt adopted the hierarchical structure of Freemasonry and planned to use the first three Masonic Craft Degrees in his initiatory grading system.

Those wishing to join the Illuminati would have to pass through various initiatory levels. As they progressed the Initiates would discover more of Weishaupt's secret and revolutionary plans to change society.

Weishaupt's aim was to 'fit man by Illumination for active virtue'. The reality was that he was human and not perfect and for a while he suffered various personal agonies until his Order of the Illuminati was closed by the civilian authorities in 1785.

Weishaupt, who died in 1830, maintained that the Illuminati was less an Order but more of a *Current*. In Kenneth Grant's book *The Magical Revival* he quotes Weishaupt as he describes how this vital 'Current of Illuminism' comes at different times and in different places to various individuals and groups to bring the life force of truth, vitality and energy.

Certain people contain this energy that emanates from them in different ways – sometimes it can be felt or sensed but it is subtle and unseen, except by a few. At other times the emanation of *current* could be dynamic and transforming. Weishaupt called this force or spirit the **Illuminising Current**. It is similar to **Chi, Akasha, Holy Spirit** or **Cosmic Electricity**.

Another Order of the Illuminati was started around 1880 by Leopold Engel in Dresden. This Order had no links to the 18th century original, but was a lodge of the Theosophical Society claiming to follow the Illuminati tradition. This Order was carried on by Carl Kellner. Engels and Kellner disliked each intensely. When Engels died control of the Order was passed to Kellner who then persuaded Theodor Reuss to join. The Order was renamed Ordo Templi Orientis (Oriental Templar Order) where it became a 'freemasonry lodge' offering various initiatory degrees.

In the early 1900's Reuss took over the Order and in 1910 he met Aleister Crowley and admitted him into the first three degrees of the OTO. Reuss died in 1923 and the OTO was taken over by Crowley. From here it moves into the darker and controversial worlds of Crowleyn *Magick*. Crowley creates his own religion with the *Law of Thelema* as its central religious principle. He claimed that this offered a rational basis for universal brotherhood and a universal religion. Crowley believed his new version of OTO offered esoteric instruction through dramatic ritual and guidance in a system he called *illuminated ethics*.

His unique occult system drew from his experiences and associations with the Hermetic Order of the Golden Dawn and the earlier connections with Engels, Reuss and the later OTO with references to the Illuminati and Freemasonry. He devises a complicated organisational structures and series of rituals identifying an imaginary connection with the 'illuminati'. When he publishes the OTO magazine *Equinox* he again uses the term *Scientific Illuminism*, adding that this publication offered a bridge between religion and science.

DION FORTUNE AND ILLUMINISM

In 1930 Dion Fortune published *The Training and Work of an Initiate*. In this book she searches for a term that would describe and express the goal of the various esoteric and exoteric pathways towards what may be described as spiritual Truth. She says ".....it is possible to indicate by a single word that which all its (esoteric) students will recognise as being the pursuit in which they are engaged."

She then begins to question what this word may be and look at the various possibilities. This word must 'indicate the subject under consideration'. The terms occult and mystical

cannot be used as they exclude each other. She dismisses 'spiritualism' as being unsuitable. It cannot be a Sanskrit word "which has been wrenched from its original significance" by European esotericists. It cannot be the 'jargon' derived from the languages of Classical Greece, the Qabalism of Israel or the terms of medieval alchemy. She continues to say that there are two other possible sources for this word. They are the "voluminous literature of Christian Mysticism and the analytic school of psychology."

"Our choice is limited" Fortune says "for the word chosen, must convey an adequate mental picture to the outsider who looks up its meaning in a dictionary, and must not have been appropriated by any specialised school." To conclude she suggests that in essence the word that describes the extension of consciousness to planes of experience not available to the physical world should be ILLUMINISM and to further subdivide this into two main branches – MYSTICISM and OCCULTISM. Dion Fortune then goes on to describe her particular definition of Illuminism in three chapters and a detailed diagrammatic chart.

CONSPIRACY THEORY

As had been seen above terms such as illuminism, illumination, illuminati and illuminate are used by many people with different agendas and levels of intellect, spiritual understanding and wisdom. This is even more the case in the area of conspiracy theories.

Most government agencies and political parties across the world engage in various forms of 'planning' that is hidden from the public. Realistic and provable investigations into devious and illegal activities can benefit society. Conspiracies are a fact of living in the world. There are many individuals, groups and organisations who conspire to effect some change that would advance their lives, beliefs and levels of control and power in the world, or in the minds of others. Some groups are dangerous; some operate on the fringes of sanity; others plot for control, money and influence, while others are so inept that nothing is ever achieved.

The advent of the internet seems to breed a new type of conspiracy theorist. Here rumours, demonization and disinformation are disseminated by conspiracy theorists, anti-Establishment groups and those with various alternative agendas who conspire to create false and imaginary scapegoats without any thorough research or evidence other than prejudice, hearsay, and innuendo.

Many people legitimately enjoy and creatively engage in the myths, fantasies and descriptions of secret and mysterious groups. Many centre on the Knights Templar or Freemasons. Sometimes the name 'Illuminati' is identified as one of the most famous but usually the only real evidence put forward with this group relates to Weishaupt's Bavarian Illuminati.

At the more extreme end of the spectrum, and at times the lunatic fringe, some conspiracy theorists believe that our world has been infiltrated by aliens posing as high ranking humans ready to take control of us and dominate our world. Icke believes that these take the form of reptiles and are from the constellation of Draco and are living under caverns beneath the earth. The self identified 'Christian' Mark Dice, and others believe that there are sinister, evil and shady group called the Illuminati behind the scenes orchestrating the American War of Independence, the Holocaust, the attack on the Twin Towers and various other heinous crimes against innocent people all the product of Dice's mind and the elaborate fantasies of other similar misguided writers.

There are numerous sources for current day conspiracy theories including the works of the controversial Fascist historian Nesta Webster, the Jesuit Augustine Barruel, Reverend Seth

Payson and the Scottish lawyer, and enthusiastic conspiracy theorist, John Robison.

Another source of misinformation about the Illuminati comes from the psychedelic world and books of Robert Anton Wilson who, in 1975, together with Robert Shea, published the highly imaginative and influential *The Illuminatus! Trilogy*. This was then followed, in 1977, by Wilson with a second book *Cosmic Trigger: Final Secret of the Illuminati*.

Added publicity was given to the Illuminati when Dan Brown's book *Angels and Demons* was made into a commercially successful film. Here the illuminati are portrayed as an infamous secret group intent on revenge against the Catholic Church. Interestingly the twist in the film shows that Brown only uses the idea of the illuminati who are not, in fact, implicated in the plot but only used by the notorious perpetrator as a smoke screen.

In Umberto Eco's novel *Foucault's Pendulum* he cleverly mixes fact and imagination as he takes the reader on a mysterious and complex tour of various occult and esoteric figures and groups such as the Comte de Saint-Germain, the Hermeticists, the Knight's of the Temple and the Illuminati. This work is both a satire and a wry comment on some of the great occult stories, myths and conspiracies that have emerged from the secrets of the pyramids to the present time.

Although the subject of the existence of a genuine secret group of illuminates using the name illuminati cannot be discounted because some attach negative connotations or have used the term to describe their own belief system.

NEW WORLD ORDERS

More recently the existence of secret and elitist orders and groups that are engaged in plots has become a popular myth played out in various films and books. Part of the conspiracy is that these groups aim to gain control of the world, or, at least to influence everyone towards a particular agenda. This concept is often referred to as the New World Order and involves some totalitarian and elitist conspiracy attempting, secretly, to control the world for the benefit of a few very rich individuals or power cliques.

The reality is that there are numerous groups whose agenda is to create a new world order. The one that gets most of the publicity is the anti-establishment and anarchic idea of the Illuminati being a secret order within the higher echelons of the Freemasonry's system of grades and lodges.

Other organisations that have world view include international religions such the Bahai faith whose principles are essentially altruist and idealist. Commercial international companies nearly always have a world plan on how to enter and dominate markets. Terrorist groups attempt to change countries, continents and cultures through fear and violent conspiratorial atrocities.

Utopian philosophers would like to see a new world order where there is greater fairness socially and economically. Adam Weishaupt's vision was in some ways anarchic as well as being idealistic. He was one of a number of individuals throughout history who have dreamt of creating a new type of society that to them was fairer and reflected their own idea of perfection with a planned pathway for initially the 'enlightened', and ultimately for humanity.

The concept of a New World Order need not be a negative. Visionaries such as Plato, Thomas Aquinas, Thomas More, St Ignatius Loyola, Ouspensky, and others, have genuinely attempted to improve the world with a world plan for a new order in society that has at its apex a spiritual or intellectual philosophy that is utopian.

ILLUMINISM AND ILLUMINATION

Human beings live their lives at different levels and in different ways. The myth or the wish that we are all the same just isn't the reality. Social and economic conditions, genetic makeup, backward cultural belief systems all conspire to ensure that the mass of humanity are kept in various stages of ignorance, suffering and intellectual and spiritual darkness.

According to more traditional pathways, such as Zen, the experience of illumination should be sudden. In other traditions enlightenment is to be found in the gradual approach. Most people who search for some kind of enlightenment in their lives are usually content that enlightenment comes of its own accord, either after a life term of diligent spiritual practice or spontaneously.

The experience of illumination is coloured by the individual's psychological and physical makeup but can be recognised during moments when life flows effortlessly as individuals touch something deep within themselves that they may call their soul. Spiritual illumination brings with it a sense of the divine, perfection and transformation.

At the heart of Illuminism is the way of true spiritual illumination. Here there is a sense of a breaking through or rebirth in one's life into the light and fusion of inner and outer spiritual and life energies. The individual touches their core and individual soul. At this moment there may be a union with what we may call God or the Cosmic Soul.

Illumination and enlightenment are two very close experiences where the difference between them is subtle. Illumination refers to the moment of the actual transforming experience. Enlightenment refers to the transformation that takes place in the individual's life after illumination adding knowledge and understanding with an awareness of its meaning and significance.

The journey towards illumination can provide a pathway towards the attainment of peak experience or spiritual enlightenment. Lives can be transformed with the possibility that individuals can discover their higher destiny.

Richard Bucke was the first to use the term **Cosmic Consciousness**. In 1901 he described this state as a moment when an individual becomes conscious of the cosmos and "there occurs an intellectual enlightenment or illumination which alone would place the individual on a new plane of existence." More recently from a Rosicrucian source cosmic consciousness is described as "that unique moment beyond the descriptive power of language when the spirit is lifted up and out of its physical dwelling into union with the infinite."

THE REAL ILLUMINATI

There are many esoteric and exoteric groups and individuals who believe there are enlightened human beings who exist in different times and in different spaces who are controlling, guiding or directing humanity towards freedom, enlightenment and higher evolution. The form that these beings take can be varied and exist in real time and space, in a spiritual or mythical space that exists in the present moment or that have existed in the past but still exist at higher unseen level in an astral or other cosmic region.

Ouspensky says in his book *New Model of the Universe* that there are two levels of humanity. The 'Outer Circle of Humanity' where most of us have our normal lives that are, in a sense, unconscious and mechanical. The other level he calls the 'Inner Circle of Humanity'. These are enlightened and spiritual beings who he believes are watching out for those who desire to be free, perfect and immortal. Ouspensky and Gurdjieff's believed that their concept of the Fourth Way School would cater for those who wish to follow a pathway towards this 'inner' world that they called the Way of the Householder.

There are others who believe that there are unseen beings who exist in higher astral or cosmic worlds and are sometimes called 'Secret Chiefs' or 'Ascended Masters' who communicate to those who are prepared to receive their guidance and direction helping humanity towards its higher destiny and evolution.

Some look to the past higher Initiates who have existed as teachers and enlightened beings who have created schools and religions for their followers to find God or similar level of truth or pathway. These include Pythagoras, Plato, Christ, Buddha, Lao Tse. Others look to gurus who are in the world today to act as their spiritual masters and help them to grow spiritually and find their true way to enlightenment, self realisation and wisdom. These include figures such as the Shankaracharya in India, leaders of groups with esoteric or other special knowledge or other illuminated seers.

For many today on a pathway of illumination and enlightenment there is a personal search for an inner personal discovery that transcends orthodoxy, whether in the form of a church or the persuasion of a charismatic cult leader. Knowledge comes from many sources and experiences.

Science moves into its own empirical pathways trying to find answers to questions of meaning with new original and creative possibilities. Spirituality begins to replace some rigid religious belief systems that try to control and dictate to their followers. Nature and certain kinds of art provide many with a more tangible experience of the numinous and their own existential presence in this cosmos.

The **Way of Illumination** is a way that allows each individual to follow their own pathway with an experience of transcendence that relates to being alive and human. The idea that there are special people or illuminates living now or in the past that have contacted deep levels of truth and act in accordance with the Way of the Universe is an attractive and desirable concept and possibility.

These illuminates may or may not contribute to the well being and survival of our species in a way we or our society understand or appreciate. They may come from any walk of life; any culture; they may be religious or atheists – the label is not important. What is important is how we recognise the importance of illumination and allow the experience into our life to help us move nearer to the truth of who we really are.

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THEOSOPHY.NET

Theosophy.net has as a computer/radio show called World Wide Wisdom Radio.

This has been hosted by Peter J. O'Lalor (PhD) for the past seven months. He is moving on but we need a creative communicator who has the appropriate skills and aptitude to carry on his work. Whoever takes on the post will be supported by Peter in the initial stages.

Please contact Peter to find out the details involved in this exciting and important opportunity. His email address is: pjolaror@gmail.com to which all enquiries should be made

For more information visit: Theosophy.net at:
http://theosnet.ning.com/?xg_source=msg_mes_network

Facing page:

JUPITER & THETIS

Jean Dominique Ingres

1811 - French/Neo classical

Ingres's painting of the Greek God Jupiter is striking in its power and majesty and reflects the art period known as the Neo-Classical around 1780-1820 in France and the Georgian Style in England. The Neo-Classical style returns to the Greek classical ideas of beauty and symmetry. The King of the Gods in Greek mythology was the all powerful Jupiter.

Interestingly this was painted shortly after the French Revolution when Napoleon was at his prime although just ahead of him his success with his conquering of parts of Europe was coming to an end. Jupiter looks like a strong warrior and in some aspects is similar to the Christian God of the Last Judgement.

This is a large painting and Ingres was the most important painter of the French Neo-Classical period. His attention to detail and the fine skill of his technique are testament to his important contribution to Western art as it aims towards the creation of technical perfection in the manner of the Renaissance masters Leonardo and Raphael.

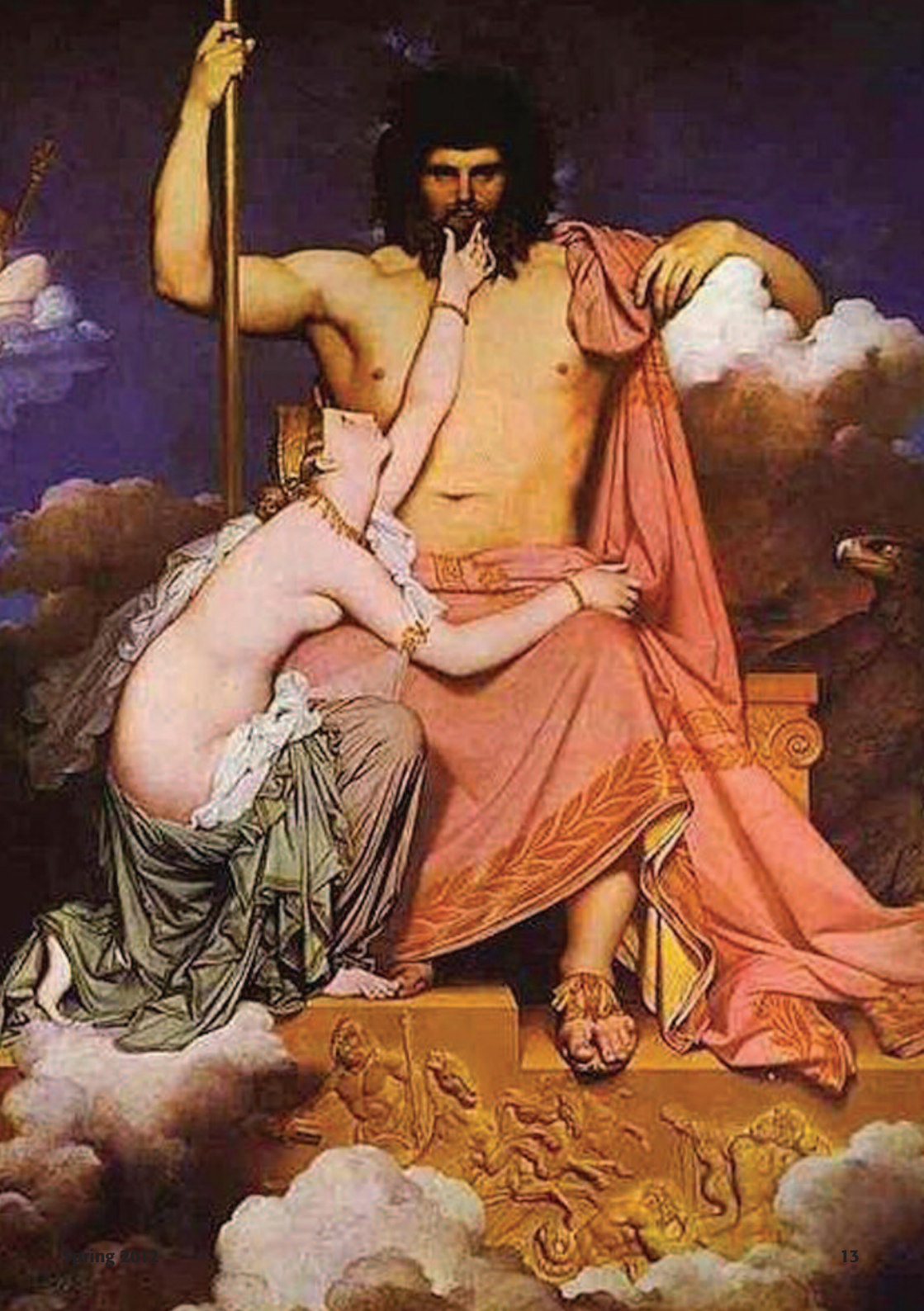
Jupiter sits astride a cloud in the heavens as Thetis petitions him to intervene in saving her son Achilles who is involved in the Trojan War. To his left we see his symbol of the eagle. To his extreme right we see the figure of his Goddess wife Juno. Jupiter is portrayed as an archetypal male. He is dominating, protective and a Saviour-type figure. Thetis is shown as a submissive, sensitive and caring woman as she pleads for help from Jupiter. Ingres has chosen to illustrate an episode from Homer's Iliad when the sea nymph, Thetis, is asking for help in a sensual way. Apart from this mention there is only one definitive piece of written evidence about Thetis and this indicates that she may have been an important female deity in some areas of Greece at the time.

Ingres has balanced a discrete erotic charge to his work while at the same time retaining an air of detachment, strength and serenity. There is a beauty and gracefulness in both figures that expresses the Greco-Romano Classical period and its revival in the Neo Classical style of both England and France.

Greek mythology is the most important element that expresses the concepts and classical focus on perfection, beauty and harmony as being the essential elements of the religious-philosophy of Plato. The nature of divinity was an important part of classical learning and philosophy. Two of the most famous Greek philosophers were Plato and Aristotle and they created two approaches to ultimate meaning that has been an important influence in Western culture for the past 2500 years.

Plato considered that Truth (Divinity) came from a source outside of ourselves. He believed that there was a 'sacred' and perfect Idea or Form that existed in a higher realm. This reality could be opened to mortals if they became more perfect. As the human being became more perfect then this higher ideal perfect world would become accessible and enter the minds and souls of humans. Aristotle looked to an empiricism that looked at the world as he found it. Truth was to be found in Nature and the life we can observe objectively. The art of the Greeks mainly reflected Plato's concept with the creation of perfect forms that were beautiful, harmonious and ideally proportioned and expressed the higher divinity and Absolute Truth.

In this painting we see the influence of Plato as it was expressed in the philosophy of Neo-Platonism that surfaced during 100 AD with the works of Plotinus; then again in the early Renaissance with the Neo-Platonic Academy of Ficino and the works of artists such as Botticelli. Ingres work reflects the later revival of Neo-Platonism, called Neo-Classical, as found in England and France of the 18th and early 19th centuries.



2012 – THE GREAT SHIFT

CHRIS KASPARIS

'Meditation and spiritual practice are good, but also action. It is very important to be clear about who you are, and also about your relation to the Earth. Develop yourself according to your own tradition and the call of your heart. But remember to respect differences and strive for unity. Eat wisely – a lot of food is corrupt in either subtle or gross ways. Pay attention to what you are taking into your body. Learn to preserve food and to conserve energy. Learn some good breathing techniques, so you have mastery of your breath. Be clear. Follow a tradition with great roots. It is not important what tradition, your heart will tell you, but it must have great roots.'

Carlos Barrios – Mayan Elder, spirit guide and ceremonial priest of The Eagle Clan

The Mayans of antiquity were master astronomers, astrologers, and time-keepers. Modern history dates their reign beyond 2300 years ago, but the Ancient Wisdom pulls back the veils of time, and links to their prehistoric Aryan 5th Root-Race ancestry. Theosophy and Esoteric Buddhist teachings state that the planet survived numerous devastations and *obscurations*, where vast continents and civilisations were almost totally annihilated. Some were destroyed by fiery and volcanic cataclysms, others by severe ice-ages, and the last by vast deluges and inundations of massive floods, tsunamis and earthquakes. The great Biblical flood forms a part of the collective memory of mankind mirroring the destruction of the Atlantean continent and civilisation in 3 distinct global cataclysms. They had supposedly reached their Kali Yuga dark cycle of greed, materialism, gluttony and selfishness, where man's inhumanity against man, the rape and plunder of natural resources, the unquenchable thirst for power and dominance over all kingdoms of nature is said to have taken the planet to the *tipping point* in its evolution. The result was that the dark Atlantean lords and their armies perished under titanic waves ending their reign of terror in an Apocalyptic End-time!

Does this sound familiar? Yes, the alarm-bells are blasting with dire warnings! Humanity seems to be losing its way. Are there clear signs and symptoms today of a sick Earth? If human and planetary salvation can be won it's in our hands! Essentially, we have already gained the right of individuality and self-determination. This imbued the human spirit with independence, self-reliance and self-consciousness. But it could be that we are straying from our path, becoming alienated and out of sync with nature's rhythms and cycles. We are becoming divorced from our mineral, plant, animal and spiritual human heritage. Our sacred stewardship of planet Earth and its kingdom is being neglected; even our privileged spiritual status in the planetary scheme could be coming under threat. It is said that Master beings had to intervene on the planet's behalf, during the devastating and dehumanising World Wars to ensure the survival of Humanity and the safety of all kingdoms of nature on our planet.

The Mayan's sacred calendars measure precise time sequences by observing the synchronic, elliptical orbits of the celestial bodies in the heavens. Their Long-Count and Short-Count calendars, comprising of the Tzolkin, Haab and Venus Round, synchronised with 13 Moon cycles operates like a finely tuned Omega watch. All their calendars commenced with the '*Birth of Venus*', setting in motion vast and small cycles of time. These are embodied in the Aztec Stone of the Sun, which most Mesoamerican cultures still use today. In my opinion rather than it being a static stone round, its components moved to synchronise with

cosmic phases, mirroring the celestial orbits of planets and star systems!

The celestial orbit of Venus (when mapped in a certain way) creates pentagonal flower patterns in the sky and marks sacred time-frames and turning points in the Mayan calendars. It's cosmic dance with Earth has far-reaching astronomical and spiritual consequences. 13 Venus cycles and 8 Earth cycles in 8 years mirror nature's Fibonacci spiral sequence and the Golden Ratio. The Mayan's great pyramids were calendars constructed with built-in sequences of the number 13. There are 13 moons in their Solar Calendar marking precise, rhythmic, equal and natural Lunar

Cycles. Their number sequences have an uncanny link to our Gregorian calendar, and even with the calendars of the 'megalomaniacal meddlers', Julius Caesar, Augustus Caesar! The late Dr. José Argüelles championed the need to re-synchronise time back to 13 Moon natural rhythms. He urged the United Nations, religious and world leaders to *change time keeping* and re-align with cosmic cycles. His warnings have gone unheeded as we head towards the critical time-shift period on 21st December 2012 and the end of the Mayan Calendar!

Astronomers, astrologers and sacred tribal teachings agree that 2012 will culminate in possibly life-changing cosmic and planetary alignments. It is thought that during the countdown to the winter solstice, the Sun, Venus and Earth will align with the centre of the galaxy, creating a line of sacred fire. This highly significant event marks the end of a 26,000 year cycle as our solar system aligns with the galactic core. It coincides with the end of the Mayan's 5th Sun, a 5,125 year period heralding the culmination of 5 Great Ages and the 26,000 year Great Astrological Cycle! There are no guarantees that human and planetary *Ascension* will take place! It will depend on our conscious, collective '*will-to-good*' and our spiritual intent.

Our planet is being rocked by a spate of escalating natural disasters. According to some, it is preparing for a change in energy frequencies and *Ascension*! Alice Bailey and Dr. Douglas Baker's esoteric sciences have postulated this phenomenon, stating planet Earth is in the process of becoming '*sacred*'. Ancient Wisdom teachings also state that Gaia is a living organism, a biosphere which is self-regulating and self-sustaining. These spiritual principles are gradually being accepted by main stream scientists, partly due to the efforts of James Lovelock and his *Gaia Theory*. There is an interconnectedness between our hearts, kingdoms of nature, the heart of our planet and the Sun and the life-giving heart of the solar system:

'As Above So Below.'

A subtle pre-physical energy matrix or *Morphogenic* field links us with all life and consciousness. It is a theory which biologist Rupert Sheldrake and NASA astrophysicist Dr. Elizabeth Rauscher have validated with clear, indisputable scientific evidence! She stated:

'Living systems and the ionosphere of Earth interact with one another.'

This is an astonishing statement, one which you would expect in a New Age book, not coming from the mouth of a NASA scientist, but the fascinating thing is that it is true! They appear to have uncovered evidence which proves that we can influence human consciousness and the energy-fields of planet Earth by collective, positive *Global Coherence Heart-waves*! All it needs is a *critical mass of people* with spiritual intentions using focussed prayers, visualisation and meditation to create positive change!

We are on the frontiers of the New Age of Aquarius, the 6th Sun of the Mayan's. A hybrid new Humanity, the '*New Kids*' are pouring in world-wide, in fountains of rainbow rays and qualities. Some are rough diamonds, still adapting to Earth's alien environment, others are already splendid, multi-dimensional gems set in place in the bejewelled crown of Humanity.

Their higher frequencies may spark and ignite the sacred, spiritualising fires in us and by correspondence – **As Above so Below** in planet Earth, Venus, our Sun, Sirius and all the celestial lights as we synchronise with *The Cosmic Plan*.

London (for some, the heart centre of the planet) will host the 2012 Olympic Games. Millions, if not billions, will tune in through the World Wide Web, T.V., and Fibre Optic technology, to this globally important event to support their Olympian idols. Elite athletes, *stars* from our 5 continents, 5 great peoples representing the remnants of 5 Root-Races, will gather under the 5 concentric circle logo of the Olympic Games.

The Games in London and the coded verses of *The Great Invocation*, the universal prayer are interconnected. It is a golden opportunity to focus and align our human energies to the **Point of Love** in us, to the **Point of Love on Earth** with the **Point of Love in the solar system**, our Sun and to the **Point of Love in the galactic centre**! This cosmic channel of human, planetary, solar and galactic vibrations can create a *Rainbow Bridge*, preparing us for a quantum leap in human consciousness and *Ascension* into the 5th kingdom and a Mayan 5th Earth.

The recent re-make of the film, *The Day the Earth Stood Still*, epitomises the challenges Humanity faces. In this film, advanced beings come to Earth to save it from the ravages of human abuse! They arrive in Arks to evacuate *the pure ones*, before they set out to destroy the human kingdom, because they were no good and a threat to Earth's survival! At the *tipping point*, they ignite a synchronised cosmic death ray to obliterate the corrupt race, but a bright, radiant light of human heart-felt love and compassion saves Humanity from total annihilation!

The message is simple; our highest human energies can make a difference. Positive change can come, but we must galvanise our mind, body and spirit for the salvation of our souls and Gaia. We can align our energies with other *light-workers* and the Hierarchy of Initiates. If we *Align* together to help create a *Rainbow Bridge* of pure spiritual intent on the highly significant spiritual dates, as we countdown towards the 21st December 2012 we can help re-awaken and transform Humanity, our planet and restore the Divine Plan on Earth.

SPECIAL PROMOTION

DOUGLAS BAKER BOOKS

To commemorate Douglas Baker's passing, Wisdom Tradition Books, the book department of the Theosophical Society, is selling a wide range of his books at heavily discounted prices.

Titles include **Diary of an Alchemist**,
Theory & Practice of Meditation & Esoteric Astrology (£8.00 each)
'The Opening of the Third Eye', 'The Seven Rays' & 'Bach Flower Remedies' (£3.00 each)

DVD's of lectures are only £5.00

Visit the bookshop at 50 Gloucester Place (2 to 8.30pm Monday to Thursday)
Or email books@theosoc.org.uk for mail order enquiries

HINDUISM & CHRISTIANITY

FINIAN HEAVEY

While reading though the autumn 2011 issue of *Esoterica*, with the illustrations and notes by Barry Seabourne, I began thinking about the ritual associations between the Catholic Christianity in which I grew up; and Vedic religious practices of Hinduism.

Looking at the fine illustration of a Monstrance with its solar imagery, I was reminded of the idea of the “Sun of Righteousness with healing in his wings” from the Old Testament book of Malachi Chapter 4. This is one of several biblical examples where God is seen as planetary. In the Christian tradition from a very early time this passage was seen as relating to Jesus, because of the reference to healing.

The Catholic core belief of the real presence of Christ in the Eucharistic wafer, led to the Monstrance as a means of display using this solar imagery. Theosophists, will immediately remember the concept of the Solar Logos. This was obviously known to the medieval Christian mind. It is likely that this custom dates from around the time of the Institution of the Feast of Corpus Christi in 1246, when processions including the Blessed Sacrament became popular.

In Catholicism the Monstrance has three main uses. It is used during the practice called ‘exposition of the Blessed Sacrament’ where a wafer placed within the Monstrance is placed on the shelf above the Altar for contemplation. In many Cathedrals and larger Churches, there is a Blessed Sacrament chapel, for this purpose. A second use is during the service called Benediction. This is an evening service during which the priest uses the Monstrance as a tool to bless the congregation. During this rite the hands of the priest are wrapped in the robes to give the impression that Christ himself is blessing his people. The third use is similar to the others, but includes a formal public procession. An example of this is the afternoon Blessed Sacrament Possession which takes place daily at the Shrine in Lourdes. Here the priest carries the Monstrance displaying the Sacrament under a canopy, among the pilgrims who line the square for the event. The whole thing is a bit like a church version of Trooping the Colour! Apart from during exposition, which is silent, there is much use of incense, chanting and singing of hymns during these ceremonies.

Moving now to India an important concept is Darshan. This is taken from a Sanskrit root literally meaning to see, and means to be in the presence of an image of a Deity, one’s guru or spiritual teacher. This is similar to the concept of having an audience with a dignitary. To be in such a presence includes the idea of receiving a blessing from the energies of such a person or spiritual being. Associated with this is the Indian idea called Aarti. This is a celebration which includes singing and chanting often with dancing and the making of Fire and Water offerings. This is linked with the traditional Vedic Fire ceremony.

I think it is here that the main similarity occurs. Both the Hindu and Catholic customs recognise the concept of transference of Spiritual Energies between Deity and devotee, and so provide opportunities for such an audience to occur. Lesser similarities include chanting and singing and the use of Frankincense and Holy Water. While there is no dancing in Catholic rites, the habit of procession could be seen as a modification of the same idea.

These similarities make me think of the idea behind the motto of the Theosophical Society “There is no Religion higher than Truth.” It is interesting that similar religious practices occur across such a wide range of Time, Cultures and geography.

Facing page:

CREATION OF MAN

Michelangelo Buonorroti

The Creation, Sistine Chapel

St Peters, Rome, Italy

1508-1512

The Creation of Adam is one of the most well-known and famous artworks of all time. It establishes in the mind of many the typical positive archetype of the Christian vision of God. When people answer the question 'Do you believe in God' this is the idea that they have in their mind as they answer yes or no. In most people's minds it is what identifies them as atheist or believer.

This fresco is in the Pope's private Sistine Chapel in St Peters and painted by the great and passionate Michelangelo. We see the artist's vision of an episode in the creation of the Universe and man. Under God's left arm there is Eve ready to come into creation after Adam has been given life.

So what is the nature of this concept we call God? Is there a Supreme Being or Cosmic Spirit controlling the world in which we live and are surrounded by in the Cosmos? If so how do we define this so that it makes sense to the reasonable and objective mind?

Most monotheistic religions usually give us an image of a human with the attributes of wisdom, omnipotence and grandeur similar to Michelangelo's image or perhaps more related to images of the wise men of a particular culture. Interestingly monotheistic cultures rarely have an image of a female as their ultimate divinity. The reasons for this are complicated and outside the remit of this brief synopsis.

Although the concept of an anthropomorphic God figure is often criticised by liberal contemporary society it makes some sense to see the ultimate manifestation of the cosmos as the human being.

In our more enlightened times there is a philosophical debate as to whether it is possible for a supernatural and transcendental entity, spirit or person to exist who operates outside the known laws of the Universe that controls our lives and fights injustice and evil.

The challenge of science has been growing in the West since the 15th century. Today the reliance of society on the progress of the scientific view dominates. The role of religion with its pursuit of the sacred, the numinous and the Divine struggles to exist except within strict fundamentalist beliefs. Currently we are moving towards a more abstract and materialistic world where concepts such as electro-magnetic and quantum force and the Matrix dominate our research and thinking.

In the Western and middle Eastern cultures it seems that humanity has to pass through a stage of strict belief in an Absolute 'God' figure that protects, creates and judges the good and the bad for now and into Eternity. The injustices of society are for awhile overlooked or ignored as we wait for the next aeon and shift in human consciousness towards a more perfect evolution.

BS

Image courtesy of Wikipedia



JOURNEY TO THEOSOPHY

TERESA ALICE KING

In November last year, I was notified that I had passed the English Theosophical Society Diploma in Theosophy, and being a relatively new member of the society, I am pleased to have got thus far! So what does this signify to me?

To explain, I first need to paint a backdrop of how I became a member of the Theosophical Society, by beginning in December 2008. This was when my late husband departed this world after a relatively short illness. Needless to say, his passing made a big impact on me, far greater than I was prepared for; and in basic human terms, I missed him hugely. As I grieved, I found myself asking one overriding question: 'Where is he now?' Efforts made to try and visualise him as 'being in the next room', brought no lasting comfort. How it seemed to me was that one minute he was there and the next minute he had vanished. Of course, I sorely missed his support and companionship but as time went on and he still was not there and I knew he was not coming back, I started to question what was it about him that I was really missing? Since his body was no longer here, is that what I was missing? As his personality was no longer here, is that what I was missing?

In quiet and reflective moments, I was aware of his essence of being, or 'beingness' as Joy Piper had put it so aptly. I could no longer reach out and speak to him or touch him physically and get a response, but I could still connect with this very fine and subtle essence which something in me had always known to be the real him. So what was the 'real him'? In the same way that it is impossible to rationalize what lies beyond the furthest star in the universe, likewise I was finding it impossible to rationalise this thought process any further. I felt like I could go crazy, and it was then that I had to admit that, being far more interested in life, I had very little knowledge or appreciation of the process of what we refer to as death, and life after death.

I then began to read books on the subject of life after death, which at this stage 'had awakened in me an enormous hunger for knowledge and the inner side of Life'. It was at this point in May 2008, that out of the blue, I was invited by my sister to join the members of the Theosophical Society for a weekend at Tekels Park in Surrey. She had recently joined herself and was persuasive, so it was very good timing and I readily accepted.

Though still feeling raw, that weekend in the good company of gentle, friendly people (who always seemed to be telling jokes), and who were also interested in this subject, was like a healing balm to me. It felt like a brotherhood; a brotherhood that I wanted to be part of. I soon heard mention of old, familiar names such as HP Blavatsky (HPB), Annie Besant, C.W. Leadbeater, Alice Bailey, Gurdjieff, Ouspensky and other authors, which rekindled memories of books read as far back as the sixties. The lectures that weekend, on the subjects of 'Life after Death' and the 'Law of karma', were illuminated with a profound knowledge that left a lasting impression and made me hungry for more.

It was not long however, before this wealth of knowledge began to become somewhat daunting and overwhelming. By now, laden with books and CDs on subjects related to the discovery of Truth, more questions started to arise such as: 'Where do I begin?' and 'What is it I really want to know?'

What had started as a quest to understand where my husband had gone became a quest for a deeper understanding of 'life, the universe and everything', through studying the inspired teachings as given in the Ancient Wisdom. In a little green book entitled '**How to**

Study Theosophy', Robert Bowen quoted HPB as having said, *'Truth lies beyond any ideas we can formulate or express'*, and that *'Esoteric interpretations are all very well but...'*

He also said *"she does not condemn them so long as they are taken as pointers for beginners"*. So here was I, a beginner, and I needed to know how to go about approaching studying this elusive thing called 'Truth'.

Fortunately, help was at hand!

It was on my first residential week with the Theosophical Society in Liverpool in August 2010, that our President, Eric McGough, first announced that he was devising a Diploma Course of Study in Theosophy. Just what the doctor ordered! He explained that this was being designed as a framework to lay down the fundamental doctrines of Theosophy, by outlining and defining its basic principles. With such a wealth of material on offer from the Theosophical Society, I recognised that this was exactly what was needed to move forward, if I was going to be of any further use to myself or anyone else on the quest for the Truth. Most fortunately, the course was designed to be so straightforward that by the time we had finished, it would have been difficult NOT to have gained an understanding of the basic principles of the theosophical doctrines without ignoring them altogether!

In approaching the coursework, I was given a choice of whether to make the subtle effort required to give time and attention to the study on a regular basis, or whether to drift along in the same old way, sometimes still feeling rather sorry for myself. What was being revealed to me through the discipline of study was the co-existence of a countless number of universes emanating from one Absolute Source, of which I was a part; a divine spark of that eternal manifestation. This made me happy and made me feel that even if I could not understand it all at once, that this was an exciting place to be, full of potential, In this Absolute.

This more refined, mental activity of mind, once engaged in, was experienced as being wonderfully nourishing, light and blissful. But I recognised that no matter how brilliant and illuminating it might be to engage in theosophical study, there was that aspect of the lower self which insisted on resisting; in drawing me back down to base levels, preferring to stay within its comfort zone, sometimes for longer than needs be. After our final seminar, our group was left to reflect on the choice we each would make. Whether we would continue to spend our leisure time in our habitual ways, or whether we would choose to spend some of this time pursuing further study of a theosophical nature.

S. Lancri in his book on **'The Secret Doctrine'** (HPB) says:

'According to Theosophy, the ordinary man, no matter what scientific knowledge he may have accumulated, lives in a state of demi-lethargy, profoundly ignorant of his own potentialities and of his inner reality. The true aim of Theosophy is to help him raise himself out of the state - symbolised, it seems, by the nigredo of the medieval alchemists - to the luminous life of the Spirit. Theosophy seeks to liberate man, imprisoned in the trammels of matter, by giving him the knowledge and the stimulus that can mobilise invisible forces within him.'

As a beginner theosophist, I am now already discovering a distinct advantage in having undertaken the diploma course. Now, when reading and studying theosophical articles or books, there is less confusion and a better appreciation based on having a secure foundation

from which to reflect. But if I asked 'where do I go from here?' The answer would be for my appetite for the study of Theosophy to continue, and have a practical application in everyday life, not just for me but for the sake of all.

How? - By allowing myself to be guided by the promptings of my higher self, and those of seen and unseen higher selves who go before me.

Editor's note: Around 100 students completed the diploma course and passed the exam. About 6 failed. 16 decided to take the course again. About 30 dropped out for one reason or another. 13 completed the course but did not want to take the exam. And 14 or so simply dropped off the radar. The questions were not easy, by any standard, so this first run of the course has been a resounding success. The course has now started its second run, which will be completed in October 2012.

INTERESTED IN FREEMASONRY?

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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

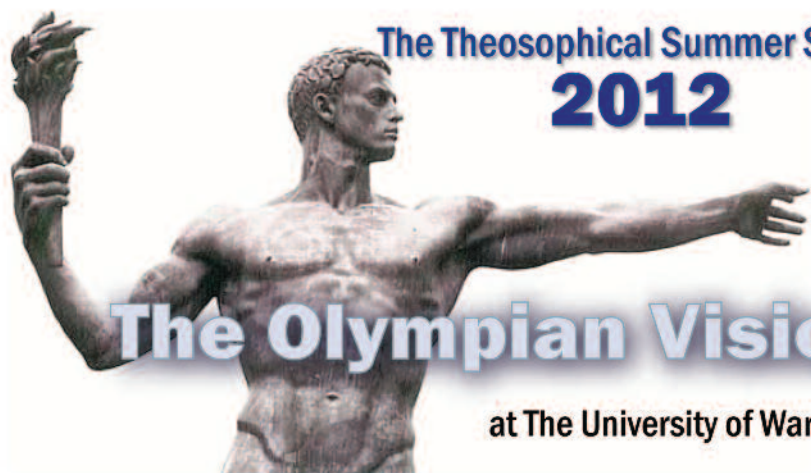


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TAOISM AND HINDUISM

Opposite: Shiva as Lord of the Dance

The Hindu God of Destruction and Transformation

TAOISM

When considering the art of the Absolute in the East there is a difficulty as Eastern Religions and spiritual philosophies often move away from the human form and generally focus on the more abstract aspects of a 'sacred divinity'.

In Taoism there is the balancing of the eternal 'Way' of the Universe. Here the three forces of the Universe are recognised as the Creative – Yang and Male Force: the Negative – Yin and Feminine Force and the balancing and flow of life between these two polarities which is called the Tao.

This is probably the nearest philosophical concept in the major religions of the world to equate to the developments in modern science. Modern science observes that there is a balance between the creative force of radiation, electricity and the magnetic force holding the atomic worlds together in a dynamic matrix so that existence, and thus life, can be manifest.



The symbol of the Tao in Taoist philosophy represents the Way of the Universe

HINDUISM

The Hindu concept of God is complex and depends upon each individual and the tradition of philosophy being followed. For the Hindu the substance of the cosmos was Brahman which is the Supreme Cosmic Spirit, is genderless and Absolute (unlike Brahma – see below).

Transcending Brahman is Para Brahman. This is beyond Brahman. It is the eternal cause of all causes; the essence of everything in the cosmos. In other definitions Para Brahman means the Supreme Brahman, Supreme Cosmic Spirit or Godhead as that which contains and pervades the universe. Para Brahman encompasses the transcendent and immanent ultimate reality which echoes similarities with Panentheism.

The manifestation of humankind into the world from Brahman and Para Brahman is expressed in the Trimurti. This is the main focus of the concept of a God in three aspects for the Hindu. The Trimurti revolves around the Supreme God Brahma – the Creator God and his two aspects expressed as Shiva (The Destroyer and Transformer) and Vishnu (The Preserver and Protector). From this the Hindu culture creates a multitude of minor gods and devas that represent various cosmic and human qualities and aspects.

The essential true Self in the individual is called the Atman. The religious practices of the Hindu were to try and release themselves from the envelope of delusion that separated the individual Self from the Cosmic Brahman and become the Brahman-Atman, the Divine Soul.

BS

Image courtesy of Wikipedia



KARMA AND SUFFERING

SHAUN JOHNSON

If Karma “gives to every man the *actual consequences* of his own actions,”¹ are we right to look upon the suffering and despair of others as of their own making and leave them to their fate? Indeed, is helping others interfering with their Karma and to be avoided and discouraged?

It is one of the great misunderstandings of the law of Karma, the “Ultimate Law of the Universe,” that we somehow do those in need a disfavoured by helping them, that to do so would prevent them from working through their accumulated bad Karma and moving on in their lives. We are here acting as judge and jury over others less fortunate, simplistically assuming their suffering to be deserved whilst also presuming that leaving others to suffer will have no repercussions on ourselves. It is important to remember the words of the Christ here: “Judge not, that ye be not judged.” If we judge those we know nothing about according to narrow-minded assumptions, we should not be surprised or protest if we in turn are judged in the same way.

To further understand this, it is important to be aware of the complexity of Karma. It is the “source, origin, and fount of all other laws which exist throughout Nature.” It is the law of cause and effect, of action and reaction, of periodicity, of evolution, of innate intelligence, of retribution, of essential unity, and of Balance and Harmony. If we think it is merely punishment and reward, of each getting his just desserts, then not only are we looking at Karma simplistically, we are also missing the point of our own responsibility towards others and ignoring the fact that Karma incorporates the law of ethical causation. If we are using Karma to make excuses for avoiding our responsibilities, we not only accumulate negative personal Karma and act against the law of ethical causation, we also have little right to call ourselves Theosophists since, “This Society was organized on this one principle, the essential Brotherhood of Man.” The truth is that, since we are all interconnected, when others suffer, we suffer too. When we turn away from our brothers or sisters in their time of need, we experience the consequences. We make the world a darker place, a more judgmental, intolerant, unpleasant place to live. We also become lesser, meaner, more unpleasant people to be around, to know, to live with.

Mme Blavatsky has written: “Good and Harmony and Evil and Dis-Harmony are synonymous...all pain and suffering are results of want of Harmony.” She has also said: “Compassion is the Law of Laws — eternal harmony” If doing good, if being compassionate, creates Harmony, then in doing so we are surely acting within the Law of Karma, the law of Balance and Harmony. And that should be our aim. The whys and wherefores of the Karma of others, what may or may not be the cause of their suffering within their own lives or past lives, should not be our concern. It is theirs. It is for us to create good Karma beyond ourselves, since when we are good to others, when we help those in need, we are adding to the collective Karma of mankind in a positive way.

Of course, helping others affects our individual Karma in a positive way too, but this is not something that should concern us or enter into our motives. As W.Q. Judge has written: “The Masters once wrote that we should not be thinking on our good or bad Karma, but should do our duty on every hand and at every opportunity, unmindful of what may result to us.” We should do good for the sake of doing good, not for selfish or avaricious reasons.

The Law of Karma is changeless, but this does not mean it cannot be worked with to effect positive change in the lives of others. Annie Besant wrote that “Karma is no more

'sacred' than any other natural law." Karma, as with any natural law, can be countered or acted upon by using other forces with it. Karma is not deterministic - it "predestines nothing and no one." If we wish to build an aeroplane, we will have no success if we ignore the law of gravity. This doesn't mean gravity is compulsory and should never be messed with, just that we can work with it in order to counter or lessen its effects. Karma is the same, since "it is not a power that crushes, but a statement of conditions out of which invariable results accrue."

Easing the suffering of others does not act against the Law of Karma, since cause and effect will still be in operation. The outcome, however, would be modified, since we would be adding or taking away causes and that would without doubt alter the effect. This is no bad thing. Indeed, as Annie Besant has pointed out, it's something we should do when the original outcome is, or is likely to be, objectionable.ⁱⁱ

There are many who, for lack of help in their times of distress and need, become embittered, misanthropic and uncharitable. Conversely, there are those with the opposite experience, treated with kindness and compassion, and invariably this makes them more caring, more positive, and much more likely to help others. Turning away from those we are in a position to help breeds negativity, and the more we do it the more likely we are to continue doing it. The opposite is also true. If through good deeds we create happiness, positivity and a better world, we will reap "in joy and gladness the fruits of all the happiness and harmony [we have] helped to produce." But of course, as mentioned before, this should never be our motive. We need to free ourselves from the desire of reward, the lust for recognition, because such cravings are not for us and need to be cast aside. They will only tie us more and more to this world and this incarnation, diverting us from the path on our journey towards perfection.

NOTICE

Theosophical Society in England



Urgently Seeking A National Treasurer

From April 2012

If you are interested in giving this service to the Society please apply to:

National President at: president@theosoc.org.uk office@theosoc.org.uk
Or please telephone 020 7563 9817.

Suitable candidates must be a member of the Theosophical Society in England, experienced in high level strategic finance and accounts, be able to produce monthly management accounts and written reports, as well as overseeing the day to day bookkeeping and bank accounts. A detailed brief will be provided.

This position will demand a serious commitment of several days each week and an ability to attend regular monthly finance and board meetings. Although much of the work can be managed from home, each month some time will be needed in the London office.

We need someone who is available to take up this post from 14th April 2012 and be able to give a minimum commitment of one year. Candidates will need to provide references and attend an interview.

This is not a salaried position though National Officers receive all expenses and an honorarium of £3,500 per annum.

BUDDHISM

Opposite: Mandala

Buddhism is a religion and philosophy encompassing a variety of traditions, beliefs and practices, largely based on teachings attributed to Siddhartha Gautama usually known as Buddha. He is considered by his followers to be an enlightened teacher whose philosophy and practices should be followed in order to achieve 'liberation and enlightenment.

Buddhism is extremely complicated in terms of both its belief system and its art. In many Buddhism temples and shrines there is an image of Buddha meditating. The exquisite carved wooden image illustrated on the front cover is a Far Eastern Bodhisattva 'with a thousand hands' in deep meditation. Here the symbolism relates to a Bodhisattva who has achieved enlightenment and has then returned to the world to help others achieve the same state. In the Bodhisattva's hands are many symbols representing various crafts and skills that can then be handed to different people according to their aptitude and needs. Thus enabling many different types of people achieve fulfilment in their lives and spiritual liberation.

Bodhisattva means "enlightened being", and generally refers to one who is on the path to Buddhahood becoming a fully enlightened Buddha. The Bodhisattva is a popular subject in Buddhist art. In early Indian Buddhism it referred to a particular Buddha and his representation has evolved over time. In the two main systems of Indian Buddhism, Theravada and Mahayana the term has come to mean respectively someone on the path towards enlightenment or a Buddha who has achieved this state. Within these two traditions there are variations and differences in interpretation and meaning.

Another important image for both Hindu and Buddhist religions is the **mandala** shown opposite. The word is Sanskrit for (*cosmic*) *circle* and symbolises the flow of energies from the core of the Universe and the focus into a contained space. Some believe that the mandala actually contains these focussed energies. Followers sit and focus into the circular image to help them focus their spiritual and mental energies as they move towards stillness deep within their psyche.

The 'Noble Truths' of Buddhism are about the cessation of suffering. This is mainly achieved by a withdrawal from the normal human expression of emotion and desire. The practices are concerned with awareness meditation where an individual will attempt to move into a state of a silent, aware, mindfulness. This discipline requires a detachment either in the short or long term where the affairs of the world become unimportant.

This is sometimes called the middle way involving purifying the mind, attaining spiritual insight, behaving in a non violent and non harmful way to all creation and to always speak the truth. Essential is the observation that life is transitory with an inherent lack of meaning to existence. This philosophy attempts to posit itself between all action and non action, between permanence and nihilism and existence and nothingness. The reality is that it centres on the space in the centre of existence where there is no movement or action. Although in one of the purest forms this has created Zen Buddhism where non action leads to precise and focused action.

In Buddhism there is no concept of God or Supreme Ultimate Spirit. It is essentially the way of the monk who aims to find a central place within his psyche where there is no thinking, no form and no existence. This then, paradoxically, should lead to awareness that nothing is permanent. The disciple aims to be like Buddha himself achieving an experience of Nirvana or perfect enlightenment.

BS



SYMPOSIUM ON
JOHN DEE

31 MARCH 2012

THIS IS A ONE DAY EVENT 10.30am – 5.30pm

Pagan Federation of Mid-West and Wales in conjunction with Gary Nottingham

John Dee was a famous Renaissance magician/astrologer/occultist/alchemist whose search for the 'Philosophers' Stone' is the stuff of legend. Astrologer to Queen Elizabeth 1, he cast the horoscope for her coronation day.

Speakers include - Charles Topham. David Cypher. Tracy Thursfield. Chad Henshaw. Gary Nottingham.

Full details from Pat 01782 863532 or Dee 07716848471

OBITUARY

HELEN PERCIVAL (1923 – 2011)

Isle of Man

I first 'met' Helen after becoming N.W. Federation Secretary of the Theosophical Society in England in 1982 but then only by corresponding with her, first on business then as a friend. We finally met when she and her husband came across to England and we arranged to meet in Liverpool. She was Lodge Secretary/Librarian at that time, posts she held for many years. With Enid McQuaid she founded the Isle Of Man Centre of the TS in 1939 which became the Lodge in 1941. Her involvement with theosophical work continued until her passing in August 2011.

Her many interests included gardening, teaching Hatha Yoga, and rush work. She was an accomplished water colour painter and some of us were delighted to receive prints in the way of cards. A lovely lady who practiced 'Theosophy' in her life, her dealings with people, her love of plants and the countryside, and with over 60 years membership of the Society she will be missed by so many who knew and loved her.

At the Service to celebrate her life the hymn "All things Bright and Beautiful" was sung and the "23rd Psalm" used as a reading. The farewell and exit was to "The Manx Fishermen's Evening Hymn.

Maureen Atkinson

DECEASED

Peter Bayly. Camberley. Died January 2012. Joined 1956

Clare Mangus. Unattached (NorthWestern Federation). Died November 2011. Joined 1951

Helen Percival. Isle of Man Lodge. Died September 2011. Joined 1947

Lorna Thomas. Annie Besant Lodge, Birmingham. Died June 2011. Joined 1957

Ursula Wilson. Camberley. Died December 2011. Joined 1960

OBITUARY

DR DOUGLAS BAKER B.A., M.R.C.S., L.R.C.P.

31.12.1922 – 3.11.2011

Douglas Baker, English born and raised in South Africa was a major figure in esoteric science, astrology and the wider theosophical movement. His transformative experiences during the Second World War, when twice severely wounded, set the pattern for his life long investigations into the **Powers Latent in Man**.

He graduated in the Arts & Humanities in South Africa and qualified in medicine at Sheffield University (UK) in 1964. Having taught in the East End schools of London for 10 years, he began his tour of the Western world giving lectures and seminars in Esoteric Healing, Esoteric Anatomy, Esoteric Astrology, Esoteric Psychology, Esoteric Science and Metaphysics. Through the years he has given more than 10,000 lectures and attracted people from all over the world to his Esoteric Science Festivals and International Summer Schools staged in America, Canada, England, Switzerland, Italy, South Africa, Australia and New Zealand.

As medical advisor to the De la Warr laboratories in Oxford, he undertook research into *Biomagnetism* and its effects on the human aura and dark matter, producing the book by the same name in conjunction with George de la Warr. His personal research and experimentation in Alchemy drew forth his book *The Diary of an Alchemist*. Other research concerns the Akashic Records and Occult Chemistry.

He established *Claregate College*, first in America in 1972 and later in England in 1977 and encouraged many hundreds of people to systematise their esoteric studies by attending, courses, seminars, and through the Claregate Correspondence Course. He has led the field in esoteric astrology, producing with a team, his magnum opus, a *Dictionary of Astrology for the 21st Century* in three volumes. This is in addition to the already existing 11 volume set of books on the same subject. In the late 1990's he and his team produced a comprehensive video course on Esoteric Astrology which explores the impact of astrology on all aspects of life and consciousness.

At Little Elephant, Hertfordshire, he established a base for the publication of his books, for seminars and courses, and for his deeper students to use as an ashram. In later years he turned his attention to the connections between the tenets of Esoteric Science and quantum mechanics and dark matter. He also completed two volumes of autobiography, "War, Wine and Valour" and "Cannon Fodder".

During the summer 2010 Dr. Baker noted that the 28th October Full Moon coincided with the Full Moon in October 1942 when the main barrage began at El Alamein. The battle made more than a lasting visual impression on Dr. Baker and he notified the group at Little Elephant that he was going to initiate an experiment in syzygy to commemorate it. He saw the October 1942 Full Moon as a turning point and the beginning of peace that was eventually achieved. He hoped that the October 2010 Full Moon might mark a similar change. For 3 days after the weekend, Dr Baker suffered extreme exhaustion and began to experience symptoms of Post Traumatic Stress Disorder. He continued writing his 3rd autobiography and to oversee research projects. He was further weakened by aggravation of his extensive war injuries. On the 3rd November 2011, 12:31am, he passed away peacefully surrounded by friends. The funeral was at Harwood Crematorium in Stevenage on 11/11/11, Armistice Day.

TRIBUTE BY ROBERT WOOLLEY

It must have been in the late '80s that I spotted an advert in the local paper for a lecture at Northampton Guildhall by the famous Dr Douglas Baker and decided to go along. I heard an excellent lecture, from a powerful and inspiring speaker, beautifully illustrated with his characteristic pastel drawings, created on huge board as he talked. The material was the basic esoteric teaching, complete with references to sources including Blavatsky, such as you might hear in Theosophical Lodges up and down the country.

He was a solid man with huge presence, yet I found him quite dejected that evening on account of the typically small Northampton audience. He rallied somewhat when I reminded him that we may never know what effect our words might have, and esoterically at least, we must act without worrying about results. I suggested we might work together in Northampton, and for several years he presented stimulating lectures at the Lodge and we had the privilege of supporting his presentations at the Guildhall, and in both cases to much larger audiences.

In recent years I have had the pleasure of contributing to his international Summer Schools at Little Elephant. On one occasion I asked if he had any particular topic in mind, and was promptly told "something on Blavatsky – we don't hear enough about Blavatsky these days".

Dr Baker was one of those rare individuals whose enormous intellect allowed him to be well informed on a multitude of disciplines. He was also a truly creative person, who would throw original ideas from nowhere into a conversation. By the time you'd thought through a fraction of the implications, he'd moved on to another idea. This ceaseless quest for understanding meant that he was never afraid to change his mind if he found new evidence or a better way of looking at something. Maybe historians will accuse him of inconsistency, but he would not care, for he was always true to the quest for truth.

A lion of a man, independent and Self-directed, he was not everyone's favourite. To his students he was a unique source of inspiration and guidance, for he knew what he was talking about from his own experience. More than anything else he was a teacher – not just presenting interesting ideas, but leading, guiding, goading and supporting his students in applying the esoteric teachings, treading the Path and working for a transformation of consciousness.

It was truly a privilege to have known Douglas Baker and his passing is a loss to the whole theosophical movement.

TRIBUTE BY RONALD HYDE

President: Northampton Lodge

I feel very fortunate to have met Dr. Baker many years ago. I have learnt so much from his powerful lectures, and from his many books which presented the Ancient Wisdom in such a clear way. His Claregate Method, and his three volume, *Baker's Dictionary of Astrology For The Twenty-First Century*, are a great contribution to Esoteric Astrology. I particularly thank him for suggesting I contact the Northampton Lodge of the T.S. all those years ago.

OBITUARY

PETER BAYLY 1919-2012



Peter Bayly who has died aged 92 was a life-long Theosophist and a leading figure in the vibrant community and spiritual centre that was once Tekels Park.

Peter was a deeply caring man with a strong sense of moral duty and throughout his life a supporter of numerous causes, charities and campaigns.

He was a third generation Theosophist, part of a dynasty, which continues, today with his son Richard.

Born in Hackney, within the sound of Bow Bells, as a child he would enjoy a rural Victoria Park where there was a farm and deer roaming on the parkland.

His father was a local doctor who also practiced in Harley Street and worked at Guys Hospital.

As with many Theosophical families at the time, Peter went to St Christopher's School at Letchworth, a vegetarian Quaker boarding school.

It was there he developed the principles that would guide him through life, even in the most difficult of times.

In 1936 he left St Christopher's and enrolled in the Norwich Flying School where he won his pilots licence.

At the outbreak of war and aged 19 he declared himself a conscientious objector because of his deeply held pacifist views. It was a brave step considering the fiercely antagonist attitudes held at the time by a large part of the population. He spent the war working on the land in Northampton, East Anglia and Slough helping produce much needed food for the war effort.

After the war his flying experience enabled him to move to BOAC in the navigation department but he was never allowed to take up a post as pilot because of his war history.

Peter met his wife to be Alys on a train to Camberley while visiting his parents who were living in the town.

Three years later in 1950 they married and went to live in Tekels Park. It was there that both took leading roles in the practical and spiritual life of Tekels.

Peter became the chairman of Tekels Park Board and Alys the estate secretary and company director. Both had leading roles in the Camberley Lodge, Peter taking up many appointments including president a number of times and he was finally made a life vice president, only the second ever appointed. He was lodge treasurer for 11 years.

Among his other activities was a keen interest in the Round Table and the Liberal Catholic Church. He took part and helped with the annual camps of both. Peter became a Server in the church and even when he moved from the Park continued as treasurer of both the church and lodge.

He was much appreciated as a speaker and lecturer.

In his late 80s he decided that his weekly trips to the Lodge from Kingston Upon Thames where he lived were no longer possible.

Family and friends celebrated his 90th birthday with lunch at Tekels guesthouse.

Throughout his life Peter gave and supported a huge range of charities and welfare groups, including Greenpeace, Friends of the Earth, Anti Vivisection Anti Hunt, CND as well as many others including children, homeless and overseas charities.

The funeral took place at the Liberal Catholic Church in Tekels Park on 24 January and his son Richard, a priest, took part in the service.

He leaves a daughter, Annabel, son Richard who continues the Theosophical tradition and his partner of 30 years, Christina Warner.

Barbara Macdonald

LONDON PROGRAMME OF EVENTS

MARCH - MAY 2012

SUNDAYS (courses, lectures & workshops)
50 GLOUCESTER PLACE, LONDON W1U 8EA

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

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

Sunday 4 March, 2 pm

THE HEALING POWER OF VOCAL SOUND

James D'Angelo

We are composed of vibrations that go out of tune due to stress, negative emotions and a dispersed mind. The greatest instrument for re-tuning ourselves towards harmony and contentment is our own voice. James will lead you in a variety of ways of toning and thus healing the energy centres known as the chakras, shifting them towards alignment with our true Self. He will also engage you in natural sound rituals such as laughter. No previous experience is necessary, only the deep intent for transformation. James, a musician and composer, is a leading international figure in the field of sound healing and is the author of *The Healing Power of the Human Voice* and *The Sacred Alphabet*.
£15, £10 concessions

Sunday 4 March, 6 pm

ANNIE BESANT AND THE SPREAD OF INTERNATIONAL CO-FREEMASONRY

Brian Roberts

Annie Besant brought the International Order of Co-Freemasonry to Britain in 1902 and then spread it throughout the British Empire. She set the pace for global development and now the Order is in more than sixty different countries. Co-Freemasonry has always admitted women on an equal footing with men. It is a myth that Freemasonry is for men only. But there are many other myths about it, such as secrecy and social preferment. Come along and hear all these myths exploded. Brian Roberts is the Grand Commander of the British Federation of the International Order of Co-Freemasonry. He has lectured on Co-Freemasonry in several countries of the world.
£7, £5 concessions

Sunday 11 March, 6 pm

ILLUMINATI, ILLUMINISM AND ILLUMINATION

Barry Seabourne

The term *illuminati* has become associated with fiction, conspiracy theories and, alleged, Freemasonry groups

and similar types of organisations. Dan Brown created the 'Illuminati' as an infamous secret group intent on revenge against the Catholic Church. Internet sites and many novels and non-fiction books have been written on the Illuminati that have influenced the growth of conspiracy theories and much false information. These books revolve around the theory that there are sinister and powerful groups intent on world domination. In truth there have been groups and people called the illuminati for many years. The term **illumination** goes back many centuries and is associated with spiritual and intellectual illumination. For many it is the ultimate spiritual search for individuals in many major world religions and esoteric groups. **Barry Seabourne** examines the history, myth and reality that lay behind what may be one of the more vital spiritual journeys available to humanity - the quest for true illumination. Barry Seabourne was Head of Art and Design at Salisbury College. More recently he was the President of the Bournemouth theosophical branch and last year he opened an esoteric bookshop that also sells sacred antiques called *Illuminati Books*. He has also established a group to study **Illuminism** and illumination.
£7, £5 concessions

Sunday 18 March, 6 pm

THE GREAT WHITE BROTHERHOOD.

John Gordon

Much of a fanciful nature has been written about the Adept Brotherhood by those ignorantly wishing merely to denigrate it or foolishly to put the Adepts themselves on a worshipful pedestal. This talk will instead take a considered look at both the hierarchical and historical basis of Adeptship, plus the actual work of the Elder Brothers of humanity, insofar as it has already been made somewhat known to us. John Gordon is former President of Blavatsky Lodge, London and written a number of books on esoteric themes, in particular on ancient Egypt.
£7, £5 concessions

Sunday 25 March, 2 pm

REVEALING THE SOUL IN ASTROLOGY

Judy Hall

The charge is sometimes levelled at astrology that it is materialistic, orientated to everyday ego rather than soul. But astrology is, and always has been, a deeply spiritual practice. The birthchart reveals the story of your soul's journey past, present and future. It is essentially a map for your spiritual development: detailing how you planned to expand your awareness and grow your soul. In this workshop we will look at your birthchart, so you need to be able to read a chart and know where the planetary placements are, but we will also be asking your soul to reveal itself through a guided journey into the centre of the chart, the point where your spirit resides. Bring your chart and be prepared to be surprised! A natural psychic, Judy Hall has been a past life therapist, crystal worker and karmic astrologer for 40 years. She is author of the million selling *Crystal Bible* (volumes 1 and 2).

£15, £10 concessions

Sunday 25 March, 6 pm

THE TEMPLARS, THE GODDESS AND MONEY

Joseph MacDermott

In March 1312, exactly 700 years ago, the Templars, a 200 year old religious Order dedicated to the Virgin, were finally suppressed after a five year enquiry into the Orders reported infamies. In the same year most of its considerable estates throughout Europe became the property of its sister Military Order, the Knights of St. John of Jerusalem. Mystery still surrounds this Mother of all conspiracies named Avarice, whose aftershock rumbles on in European Monetary Politics ever since. Joseph MacDermott spent 6 years in a Religious community in the 60s where he first became interested in Religious Hermeneutics, Mystery schools and all things Esoteric.

£7, £5 concessions

Sunday 13 May, 6 pm

THE WINGED BIRD OF 3 DIVINE – PATHWAY TO THE SHINING SELF

Susan Bayliss

We will explore how to unfold our wings and soar into the Light of Life on the 'bird of Love Divine'. "Feathered birds and fishes finned, and clouds and rain and calm and wind, and sun and moon and stars, declare all life is one life, everywhere" (*C Dalmon*). In the sanctuary of the soul we experience Wisdom and "the pure heart is filled by the truth" (*H P Blavatsky*). Explores our journey into spiritual awakening, joy and abundance.

Susan Bayliss is a Director of the Foundation for Theosophical Studies and National Secretary of the Theosophical Society in England. She has been actively involved in the esoteric movement for over twenty seven years.

£7, £5 concessions

Sunday 20 May, 6 pm

CLEAR AWARENESS: HOW LIFE WORKS

Tom Nehrer

Tom Nehrer's introspective presentations illustrate the innate Oneness of Consciousness with Reality – how we invariably create patterns in life and how to change them. He may regard core meaning in the teachings of Jesus and Gautama or modern mystics, the roots of western philosophy, life/death issues, techniques for delving inward to accomplish real change – or expose widespread fallacy in standard religion and science. Tom's talks are unique, spontaneous, iconoclastic, very personal – and always beneficial. A mystic experience steered Tom through a long inner journey to "Clear Awareness" – seeing reality without distorting beliefs. Tom's books, website (www.nehrer.net), TV appearances and many talks internationally reveal timeless consciousness – showing precisely How Life Works.

£7, £5 concessions

Sunday 27 May, 2 pm

ENERGY WISE - HEALING THE ENERGY BODY

Caroline Shola Arewa

One of the major health issues affecting people today is lack of energy. Our energy resources get drained through overwork, exhaustion, insufficient exercise, poor diet, constant worrying, plus not enough me-time to re-fuel. No one would expect their vehicle to run on empty and I am sure you always give your car the best fuel you can afford. So how about your body? Surely you deserve the best. So what do we actually need to prevent illness, restore health and create optimum functioning of body, mind and spirit? Caroline Shola Arewa has devoted 25 years to the study of energy, holistic healthcare, healthy eating, psychology, spirituality and new paradigm medicine and as a result developed a powerful and effective energy-based approach to conscious living called **Energy 4 Life**. Her programme offers tools for creating a healthy, happy and successful life in the midst of our fast changing world. During this workshop she will cover the four main modalities – namely Energy Exercises, Energy Psychology, Energy Foods and Energy Balance. A great opportunity to re-vitalise and re-energise your mind, body and spirit.

£15, £10 concessions

Sunday 27 May, 6 pm

A MIND TO EMBRACE THE UNIVERSE

Janet Hoult

An investigation into mankind's divine nature based on the 1960 booklet of the same name by E.L. Gardner.

The Secret Doctrine tells us that several Angelic Hierarchies build our physical and mental bodies with which to clothe our divine spark, the Monad. How do these bodies give us the means by which we may be able to 'embrace the Universe'?

Janet Hoults is a graphic designer living and working in the midlands. She has been a member of the Theosophical Society for fourteen years, ten of those as President of the Nottingham Lodge
£7, £5 concessions

INTRODUCTORY COURSE ON THE AGELESS WISDOM

Edward Archer

Sunday afternoons 4.45 – 5.45 pm

THEOSOPHY: HIGHWAY TO SPIRITUAL DEVELOPMENT
Until 25 March and 13 May – 15 July (not 3 June)

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 Foundation for Theosophical Studies

WEEKNIGHT COURSES

THE SECRET DOCTRINE

TUESDAYS 7.00 – 8.30 pm

until 6 March and 24 April – 26 June (not 5 June)

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 Foundation for Theosophical Studies

WEEKNIGHT THEOSOPHICAL SOCIETY MEETINGS

50 GLOUCESTER PLACE, LONDON W1U 8EA

CARL JUNG - THE RED BOOK

Study Group

MONDAYS 7.00 – 9.00 pm

5, 19 March, 2 April

Carl Jung considered *The Red Book* to be his most important work. However, only a handful of people had

ever seen it before its first publication in 2009. This study group systematically read and discusses *The Red Book* – a truly numinous spiritual magnum opus of gnostic wisdom.

Leader: **George Wood** is a former teacher of Religious Education who has regularly led courses on Gnostic Christianity
Admission: £5, £4 concessions

ISIS UNVEILED

Study & Discussion Group

PLEASE NOTE: Cancelled until further notice because of illness

DHYANA CENTRE OF THE THEOSOPHICAL SOCIETY

THE JOY OF MEDITATION

Tuesdays 7 – 9 pm:

28 February – 10 April; 17 April – 29 May

Sundays 11 am – 4 pm

18 March, 6 May

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

GNOSTIC CENTRE OF THE THEOSOPHICAL SOCIETY

Wednesdays 7.00 pm

14 March

GNOSTICISM AND BUDDHISM – REALISM OR ANTI-REALISM

Basil Youdell

28 March

ALL THAT GLISTERS IS NOT GOLD – THE CONFLICT BETWEEN APPEARANCE AND TRUE BEING

Peter Van Breda

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

BLAVATSKY LODGE OF THE THEOSOPHICAL SOCIETY

7.00 pm Thursdays

1 March.

THE PLEIADES IN THE TEACHINGS OF ALICE BAILEY

Alistair Coombs

From ancient times the Pleiades star cluster has held a profound esoteric significance for many different cultures worldwide. The Pleiades and their brightest member, Alcyone, also feature intrinsically within the cosmology of Alice Bailey's channeled teachings.
Admission: £5, £4 concessions, £3 TS members

29 March.

REMOTE VIEWING:

VERIFIED RESULTS FROM THE CIA, AND FROM BESANT & LEADBEATER'S VIEWING OF ATOMS
Professor M. G. Hocking

The speaker has published 150 papers in physical chemistry, and became a Professor of Materials Chemistry in 2001 (University of London).

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

THEOSOPHICAL GALLERY TOURS

Tuesdays at 2 pm

Many of London's Galleries & Museums have meaning from a theosophical perspective

13th March - Tate Britain, Millbank

BLAKE AND TURNER – COLOUR AND FORM

17th April - Victoria & Albert Museum

WORLD RELIGIONS

Visits will start from relevant main entrances.

Details from George on **078 8181 3242** or
george@whatever-will.be

DIARY OF FOUNDATION SPEAKERS

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

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

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

BOURNEMOUTH

YOGA PHILOSOPHY AND PSYCHOLOGY

Jenny Baker

Saturday 3 March, 2.15 pm

Yoga is an ancient spiritual tradition originating in Northern India more than 5,000 years ago. Its philosophy and psychology have stood the test of time and spread worldwide so that now there are possibly more people practising yoga than ever before. This talk will compare the dualistic Classical Yoga Philosophy with the Non-dualistic Vedantic Philosophy. The speaker will explain the meaning of the mantra Om, the three Gunas and the five Koshas and outline how mental practices can help us attain Self-Realisation.

Cobham Lecture Theatre, Talbot Campus, University of Bournemouth

**Contact: Tel: 0800 612 7282 or visit:
www.bournemouthsociety.org.uk**

EDINBURGH

ASTROLOGY FROM WITHIN

Gary Kidgell

Thursday 8 March, 7.30 pm

Esoteric or Soul-Centred Astrology offers one purpose and direction as they seek to express the purpose of the Soul. This talk explains how Soul-Centred Astrology represents a 'key to the mysteries' for the 21st Century

and looks at its various techniques and its underlying metaphysics.

28 Great King Street, Edinburgh

**Contact: Christine Gear - 0131 333 3406 or
email christinebrian@totalise.co.uk**

MERSEYSIDE (LIVERPOOL)

THE HEART OF THE MATTER

Cynthia Trasi

Saturday 10 March, 2.00 p.m.

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?

**Friends' Meeting House, 22 School Lane,
Liverpool L1 3BT**

Contact: Tel: Hugh, 0151 3273872.

BOLTON

ASTROLOGY FROM WITHIN

Gary Kidgell

Sunday 11 March, 2.30 pm.

Esoteric or Soul-Centred Astrology offers one purpose and direction as they seek to express the purpose of the Soul. This talk explains how Soul-Centred Astrology represents a 'key to the mysteries' for the 21st Century

and looks at its various techniques and its underlying metaphysics.

Bank Street Chapel (Crown Street entrance), Bolton

Contact: Tel: Chris - 01257 401 152 or email

lchrislowe@yahoo.co.uk or gawayne7@yahoo.co.uk

BANGOR, (NORTH WALES)

PSYCHOSYNTHESIS AND THE SPIRITUAL PATH

Gary Kidgell

Tuesday 13 March, 7.30pm,

When treading the spiritual path the individual seeks to integrate the various aspects of their personality so that it may become Soul-infused. This talk considers both the challenges and the rewards associated with this and offers methods to assist one in effecting psychosynthesis in accordance with classical esoteric teachings.

Quaker Meeting house, Dean Street, Bangor

Contact: 01248 352975

CHESTER

MAYA – THE VEIL OF THE GODDESS

Gary Kidgell

Wednesday 14 March, 7.30pm

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

Friends Meeting House, Frodsham St, Chester

Contact: Romey Barnes 01244 370461

CONWY (NORTH WALES)

PRINCIPLES OF ANCIENT WISDOM

Gary Kidgell

Thursday 15 March, 7.30pm

This talk outlines key principles of the wisdom teachings with a particular emphasis upon the spiritual path and ways which can assist here as we seek to develop and express our spirituality whilst journeying to the source of our being

The Civic Hall, Conwy, Wales

Contact: Tel: 01248 450010

BOURNEMOUTH

THE NATURE OF THE TRUE PATH

Colin Price

Saturday 17 March, 2.15 pm

One of the most frequently used analogies for progressing in the spiritual life is that of travelling along a path. In time one comes to recognise that the journey is a path of self discovery at two levels concurrently. At the level of personality and our everyday consciousness and at the higher spiritual level and of our individuality which reincarnates life after life and progresses eventually to the goal of realization of our Selves within the all-embracing absolute Truth

Cobham Lecture Theatre, Talbot Campus,

University of Bournemouth

Contact: Tel: 0800 612 7282. Or visit:

www.bournemouthsociety.org.uk

NEWCASTLE

JNANA YOGA: THE WAY OF WISDOM

Atma Trasi

Sunday 25 March, 2.00 p.m.

Linking Jnana Yoga with theosophical principles.

City Library, Charles Avison Building,

33 New Bridge Street West, NE1 8AX.

Contact: Tel: Jim - 0191 386 0492 or email

josephgmcbakey@btinternet.com

BOLTON

ASPECTS OF DISCIPLESHIP (Interactive session)

Donald Atkinson

Sunday 25 March, 2.30 pm.

Adeptship is the result of thousands of years of dedicated effort. This inter-active session considers the path from enquirer through to aspirant and finally Discipleship

Bank Street Chapel (Crown Street entrance), Bolton.

Contact: Tel: Chris - 01257 401 152 or email

lchrislowe@yahoo.co.uk or gawayne7@yahoo.co.uk

BRADFORD

MANY-SIDED WISDOM

Dr Aidan Rankin

Saturday 31 March, 2.30 p.m.

Many-Sided Wisdom recognises that there are an infinite variety of paths towards the same truth and so the search for truth must be undertaken with humility. All beings - including humans - are on the same journey. Those who are certain that they have grasped the truth are likely to be furthest from it.

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

Contact: Tel: Atma - 01274 598455.

WINCHESTER

MAN OR MACHINE – HOW ALIVE ARE WE?

Jennie Dix

Tuesday 3 April - 7:45 pm

Quaker Meeting House, 16 Colebrook Street, Winchester

Contact: Laura - 01962 772 361 or email

angi_ovenden@hotmail.com

NOTTINGHAM

THEOSOPHY THROUGH SERVICE

Cynthia & Atma Trasi

Saturday 21 April, 2.00 p.m.

An illustrated talk on the Theosophical Order of Service with examples of how members of the Theosophical Society put theosophy into practice through service

Theosophical Hall, 73 Maid Marion Way, Nottingham NG1 6AJ

Tel: Finian, 0115 9745752

NEWCASTLE

PATHWAYS TO SPIRITUAL AWARENESS

Susan Bayliss

Sunday 22 April, 2.00 p.m.

Spiritual seekers are faced with an abundance of would-be teachers and approaches to self-development, from ancient traditions to modern gurus. This talk explores some approaches to spiritual awareness in the light of the esoteric teachings. This Living Wisdom - Theosophy - opens a window on the mysteries of existence through which we can learn to fulfil our spiritual potential. It helps us to understand our future goals, to discriminate between the real and the unreal, and embrace our ultimate transformation into Enlightenment and Truth.

**City Library, Charles Avison Building,
33 New Bridge Street West, NE1 8AX.**

**Tel: Jim - 0191 386 0492 or email
josephgmcblakey@btinternet.com**

WINCHESTER

RAJA YOGA: A PATH TO TRUTH

Jenny Baker

Tuesday 1 May, 7:45 pm

Raja (Royal) yoga is the system of Classical yoga as defined by the sage Patanjali. This talk explains his dualistic philosophy and outlines his Eight Limbs of Yoga which lead the practitioner from avidya (ignorance) to the knowledge of the true Self

**Quaker Meeting House,
16 Colebrook Street, Winchester**

**Contact: Laura - 01962 772 361 or email
angi_ovenden@hotmail.com**

BIRMINGHAM

RAMANA MAHARSHI: A 20TH CENTURY MASTER OF WISDOM

Atma Trasi,

Sunday 6 May, 4.00 p.m.

"Ramanā's life and his teachings are the purest of India; they are a message to humanity that threatens to lose itself in the chaos of its unconsciousness and lack of self-control" - *Dr Carl Jung* Very little is known of *Ramanā* in the West. The aim of this talk is an attempt to rectify this as far as is possible in a short period of time

THE TREE OF LIFE: A PRACTICAL GUIDE TO LIVING

Cynthia Trasi,

Sunday 6 May, 6.00 p.m.

The Tree of Life is a plan of manifestation; it demonstrates both involution and evolution, the macrocosm and the microcosm. The Qabalistic Tree has a systematic layout that can be used as a practical living wisdom

52 Tamar Drive, Birmingham B36 0ST.

Tel: Carmel, 01221 240 5912.

BANGOR, (NORTH WALES)

A THEOSOPHICAL SEARCH FOR TRUTH

Peter Barton

Tuesday 8 May, 7.30pm,

Consideration of the Motto of the Theosophical Society, 'There is no Religion Higher than Truth' in order to come to an understanding of the nature of Truth. Exploring how the Three Objects of the Society can then be used as a means of realising Truth

Quaker Meeting house, Dean Street, Bangor

Contact: 01248 352975

LEICESTER

THEOSOPHY THROUGH SERVICE

Cynthia & Atma Trasi

Saturday 12 May, 2.30 p.m.

An illustrated talk on the Theosophical Order of Service with examples of how members of the Theosophical Society put theosophy into practice through service

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

Tel: John - 0116 270 7293

NOTTINGHAM

THE DHYANI BUDDHAS: DRAGONS OF WISDOM

Saturday 19 May, 2.00pm

Janet Hoult

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

**Theosophical Hall, 73 Maid Marian Way,
Nottingham NG1 6AJ**

Website: www.theancientwisdom.co.uk

BIRMINGHAM

THE LION, THE WITCH AND THE WISDOM

Robert Woolley

Sunday 26 February, 4.00 pm

Are you old enough for Fairy Tales? The wisdom and knowledge common to the great religions and ancient philosophies have always been hidden in fairy tales and myths. Even adults eventually grow up to appreciate them

52 Tamar Drive, Birmingham B36 0ST.

Details: TSoffice3@aol.com

BIRMINGHAM

AKASHA AND THE ASTRAL LIGHT

Colin Price **Sunday 18th March 4.00 pm**

Akasha in esoteric teaching refers to the Spirit which interpenetrates all 3-dimensional space through the physical Universe. This idea is developed to show that this is also true for the six subjective realms and the occult space which is associated with them. The study leads us deep into the fundamental teachings of Theosophy.

52 Tamar Drive, Birmingham B36 0ST.

Details: TSoffice3@aol.com

NORTH WESTERN FEDERATION WEEKEND AT ALSTON HALL

Sponsored by the Foundation for Theosophical Studies
LONGRIDGE, PRESTON

REINCARNATION, KARMA AND THE SEVEN RAYS
Ted Capstick - also including Eric McGough and
Teresa McDermott
25 – 27 May.

This is a new venue for the Federation in a beautiful and peaceful part of Lancashire. The accommodation is mostly en-suite and there are a number of twin en-suite rooms available.

Please state if you are willing to share. If so, the cost is reduced by £10 per person

Bed & Breakfast is available for people wishing to stay an extra night. This concession depends on at least six people wishing to do so.

Please contact **Maureen Atkinson** for further details.

A few bursaries may be available. Please apply to:
The Bursar, Foundation for Theosophical Studies,
50 Gloucester Place, London
Or email bursar@theosophy.org.uk.

Contact and Registration Forms are available from:
Registrar, Mrs Sandra Kelly, 28 Torrington Road,
Wallasey, Wirral CH44 3BU. Tel: 0151 638 5591

Any other information is available from our
Conference Secretary, Mrs Maureen Atkinson,
Tel: 01282 422278

FREEDOM OF THOUGHT WITHIN THE THEOSOPHICAL SOCIETY

The editors of *Esoterica* would like to bring to the attention of readers to two resolutions of our sister organisation; **The Theosophical Society**. These resolutions are not always understood by both members of that society and by others seeking to influence it.

The first resolution established 'freedom of thought' within the society, which is something that perhaps we should all adopt in this New Age. The second, whilst acknowledging a willingness to co-operate with other groups, nevertheless establishes its integrity and independence from any outside influence that may seek to distract it from its true purpose.

Resolution passed by the General Council of The Theosophical Society, 1924

As **The Theosophical Society** has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its **three Objects** is the sole condition of membership.

No teacher, or writer, from **H. P. Blavatsky** onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held, or because of membership in any school of thought. Opinions or beliefs neither bestow privileges nor inflict penalties.

The Members of the **General Council** earnestly request every member of **The Theosophical Society** to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Resolution passed by the General Council of The Theosophical Society, 1949

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organisation entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title, '-'.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organisation.

SUMMER SCHOOL REPORTS 2011

WILLS HALL, BRISTOL UNIVERSITY

Margaret Idoux

Last year's Summer School was held at Wills hall in the University of Bristol. When we arrived at Wills Hall on the Saturday afternoon, I was immediately struck by the impressive and lovely old buildings and thought: "What a great place to come and study here!" The hall was built around a nineteenth century house, on the edge of the Downs - where we often went for walks during our free time - and has lovely views towards the Severn estuary and Wales.

The sensitives among us soon noticed the gentle and pleasing atmosphere in the old Quad, which is built of Cotswold stone around an enclosed lawn in the traditional "Oxbridge" style. The dining hall upstairs was great fun to eat in as it is just like Harry Potter's Hogwarts own school hall. The food was excellent of course as the Chef is himself a vegetarian and knew how to tempt us with some gorgeous food and naughty puddings.

One of the best things about Summer School is the meeting and mixing with others of like mind. What a relief not to have to be careful when you want to say something "alternative". It was so nice to see spontaneous discussion groups springing up over the lunch table, or walking slowly through the Quad after a lecture. Subjects under discussion ranged from the comparison of different healing methods to astrology and the health benefits to be derived from Chi Gung versus Yoga.

When Eric McGough gave us his welcoming speech, he prepared us for the good times we were about to have but also advised us to allow ourselves time for rest and relaxation. We soon realized that we were in fact dealing with different kinds of energies - and how right he was. He also suggested that we get an overview from the course leaders, which proved to be invaluable. A few words of appreciation must be mentioned for our study group lecturers; especially the generosity of Eda Hutchinson's healing sessions; the inspirational Chi Gung with Mike Hall and the impressive lectures on the Qabbalah given by Finian Heavey. Finally, the main lecturers beautifully maintained the standards we were all looking forward to: Thank you amongst others, to Eric McGough, Bhupendra Vora and Colin Price, whose lectures I managed to attend.

As a new delegate, I found the whole experience really special and I shall definitely be attending next year's Summer School to experience it all over again and meet the new friends I made there. Thank you all.

John Clark (Sidmouth Lodge)

I have not been in the Theosophical Society very long as I joined it together with my lodge at Sidmouth last Autumn, so the thought of going to summer school at Bristol this summer was exciting yet a little bit daunting as I would know only a few others who would be going.

My bedroom was very good and the dining hall was very impressive. Parts of Wills Hall reminded me of being at Harry Potter's Hogwarts and the grounds were lovely.

I found the vegetarian meals served for breakfast, lunch and supper to be very good and to have a reasonable amount of choices and that with coffee and tea breaks in the morning and afternoon, supplemented with biscuits and cakes meant that I was never going to starve. There were various bookstalls containing a large amount of interesting books together various CD's and tapes etc to buy. We were continuously being photographed by Colyn Boyce in our groups and elsewhere and these were displayed for purchase, so taking along a little extra bit of money was very useful. I found my fellow students, tutors, administrators and all of the university staff to be very friendly and helpful. Each morning before the talks commenced we were updated on where we had to go for our various study groups and free time choices and throughout the day Jenny Baker and her colleagues were always around to help with any problems. I also found it very easy to change the study groups and free time choices that I had made prior to coming.

There was a full programme of various activities each day which included lectures, study groups, free time choices together with yoga and meditation in the early mornings and of a longer meditation in the evenings as well as various relaxing entertainments after supper. I went to most of the lectures and study group meetings and found them all to be very stimulating. There was a theme running through some of the lectures of following our spiritual path and of service work. The lecture by Tim Wyatt on what happens after we died and of Ruby Tovey's study group which covered our various bodies, together with David Harvey's study group which looked into the historical classification of the planes and the principles in tremendous detail and contained an enormous amount of handouts, were all very complementary to the TS Diploma Course which I am undertaking. The meeting up of a group of us with Eric McGough who heads our Diploma Course eased any feelings of worry that I had about the looming exam. The evening outing to attend the public lecture at the Bristol Lodge given by Bhupendra Vora on, "The Search for Truth", was most enlightening and we were made to feel most welcome by their members. I also enjoyed the evening entertainment that was put on by Damon Scothern which featured various visual cross-genre live performances from some of today's outstanding artists and the final concert where tutors, administrators and fellow students performed for us. I also went along to three evening meditations which helped to calm me down after the day's activities. Also, the healing that I received at Eda Hutchinson's group healing was just what I needed as she helped to relax and balance me. A few of us got together one afternoon in the walled garden and practised some Dru Yoga and Tai Qigong and these were found to be quite similar.

Overall, I must say that I had a very stimulating Summer School week and have many fond memories of my time there and would recommend it to anyone who has not been before. Next year it will be held at the University of Warwick.

NORTH WEST FEDERATION WEEKEND

ALSTON HALL, LONGRIDGE, PRESTON PR3 3BP

REINCARNATION, KARMA AND THE SEVEN RAYS

(Sponsored by the Foundation for Theosophical Studies)

25 – 27 MAY 2012

GUEST SPEAKER - TED CAPSTICK

Other speakers include - Eric McGough, Teresa McDermott

Alston Hall is in a beautiful and peaceful part of Lancashire and offers the following:

Single En-suite Room - £210.00

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Standard Single Room - £190.00 (only one available)

ALL MEALS ARE VEGETARIAN - PLEASE BOOK EARLY

Day Visitors: £35 per person (9am – 5pm with tea/coffee on arrival and mid- morning, 2-course buffet lunch and afternoon tea)

Or All Day Rate £65 (includes all of above plus 5pm – 9pm and dinner)

There is a **non-refundable** deposit fee of **£30** for Residents and
a **non-refundable** deposit fee of **£20** for Day Visitors

A few bursaries may be available. Please apply to the

Bursar, Foundation for Theosophical Studies, 50 Gloucester Place, London

or email bursar@theosophy.org.uk.

Please complete the appropriate registration form and send it, together with your payment and an
A5 stamped self addressed envelope for your programme to the Registrar:

Mrs S Kelly, 28 Torrington Road, Wallasey, Wirral CH44 3BU (Tel: 0151 638 5591).

Cheques payable to 'The Theosophical Society (NW)'

The CLOSING DATE for BOOKING for RESIDENTS - Saturday 18th February 2012

The CLOSING DATE for BOOKING for DAY VISITORS - Saturday 25TH March 2012

PLEASE COMPLETE YOUR PAYMENTS IN FULL BY 31 March 2012.

Receipts only issued with an extra S.A.E.

BOOKING TERMS

Any cancellations (verbal and non-verbal) during the last ten working days before the weekend event begins will incur the full charge
Any cancellations (verbal and non verbal) from 30.3.2012 until the last ten working days before the weekend begins will incur a 50% charge

For further information please contact the Conference Secretary - Mrs M Atkinson Tel: 01282 422278

THE THEOSOPHICAL SOCIETY

International Headquarters: Adyar, Chennai 600 020, India

President: Dr Radha Burnier Vice-President: Linda Oliveira

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

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

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



FOUNDATION FOR THEOSOPHICAL STUDIES

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Chairman: Eric McGough

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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.

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EDITOR, ESOTERICA 50 GLOUCESTER PLACE, LONDON W1U 8EA

OR emailed to office@theosoc.org.uk

No later than MONDAY 2 APRIL 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 try to 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

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**To Advance Recognition of the Fundamental
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