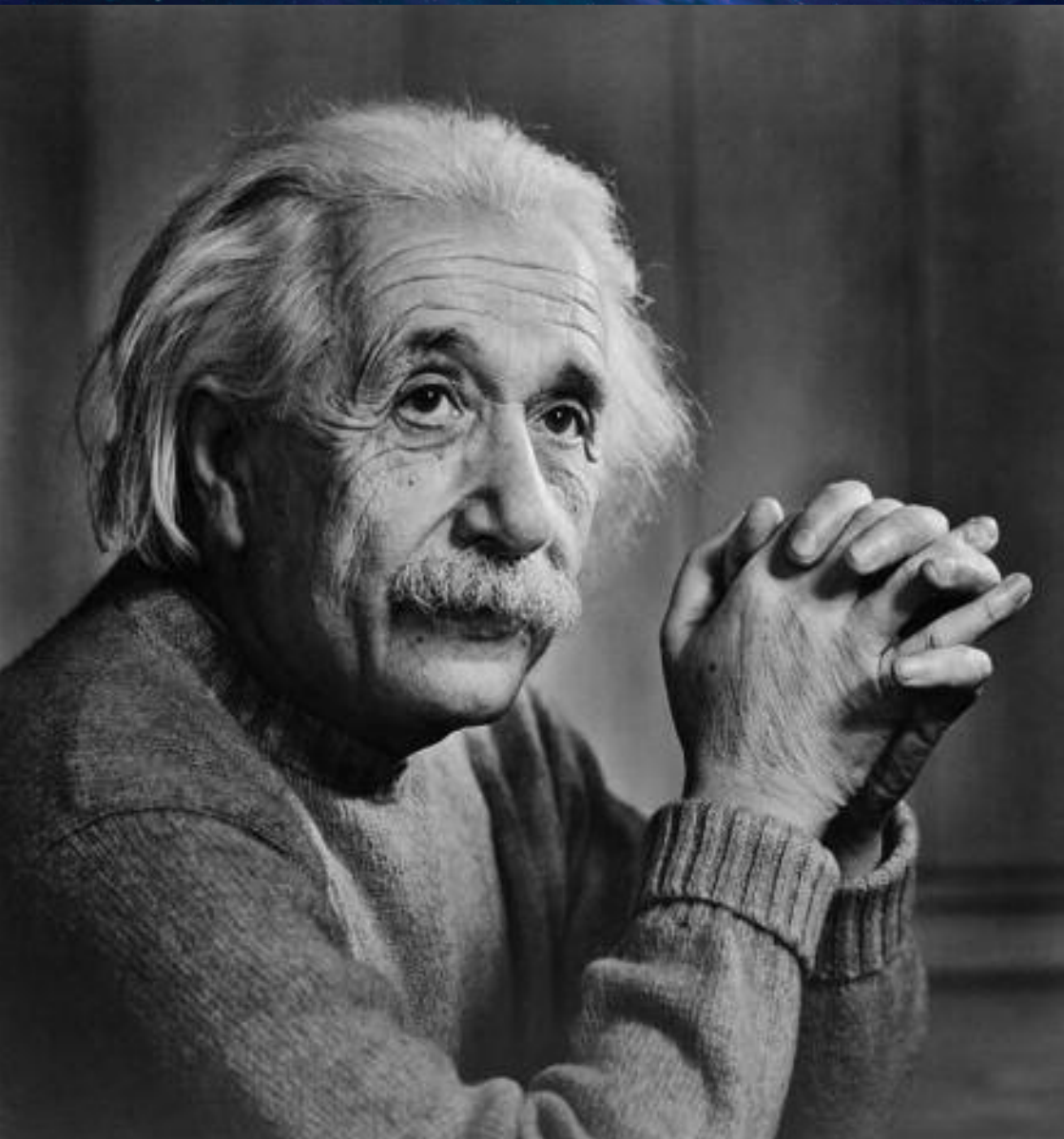


ESOTERICA

PHILOSOPHY • SCIENCE • SPIRITUALITY

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SPIRITUAL AND ESOTERIC PHILOSOPHERS AND THEIR PHILOSOPHIES

Philosophy has many definitions from the Greek origin of the term 'philo – sophy' meaning 'lover of wisdom'. It is the search for knowledge, causes and principles that underlie manifestation. It also indicates the creation of systems of rational or metaphysical thought that can be applied to various areas. Esoterically and spiritually we apply the term to systems that help humanity understand intellectually and spiritually the deeper and true meaning of life and how this can be put into some practical and meaningful life style underlying behaviour, morality and justice, fulfilment, destiny, evolution, consciousness, and sacred practices and rituals for some.

Throughout history there have been those who have searched for a deeper meaning in life than those traditionally handed out by organisations, authorities and generally held truths about science, biology, religion, philosophy and art. In the last few hundred years there has been a new awakening to new possibilities for humanity so that today there is the possibility that we could witness a seismic shift in higher consciousness. The spiritual and sacred is no longer the sole property of the priest and the 'holy' man and 'holy' books. During the 20th century scientists, psychologists, philosophers and various other individuals have attempted to bring a fresh objectivity to philosophies of the spiritual mind, life and Soul.

We give these approaches epithets such as 'esoteric', 'spiritual', 'visionary', 'enlightened', 'geniuses' and many others as we try to distinguish the genuine and higher mind of humankind and the charlatans who attempt to misguide and take advantage of the uninformed, gullible and more desperate humankind searching for some kind of answers to the rapidly changing needs and dilemmas of modern life.

Why are spiritual and esoteric philosophies important in a practical and ever changing modern world? What people believe influences how people behave? In the past many millions of innocent human being have been murdered and killed by fanatical leaders with a particular ideology and belief system that they wanted to inflict on others. This unnecessary carnage continues today in some regions of the world. The perpetrators can be religious zealots, fanatical politicians bent on power and control over others, cruel and evil individuals and the plain ignorant who have no idea of what they are doing to their fellow human beings.

In the pages of this magazine we identify a number of individuals who have in their own way tried, or are still trying, to make a difference towards enhancing human evolution. Each presents their own solution to humanities problems and deeper needs. There are many others trying to do the same as best they can who are often unrecognised and unknown by the media or are not in the public eye. They quietly and diligently do their best to help their fellow human beings survive and find fulfilment within the context of the competing demands for human survival and justice for all.

We include in the following pages spiritual leaders, scientists, gurus and avatars, esoteric philosophers and psychologists.

Barry Seabourne
Managing Editor

Front cover: Albert Einstein: Photograph by Yousuf Karsh (1948). Image courtesy of Wikipedia

**"The most beautiful thing we can experience is the mystical.
It is the source of all true art and science."**
Albert Einstein

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FROM THE EDITOR'S DESK

In this issue we look at some of the spiritual philosophers who have contributed to the growth of esoteric, sacred, and psychological knowledge on the nature of existence, consciousness, and what can be called the Spirit or Higher Self.

We have articles on Helena Blavatsky and Alice Bailey and Barry Seabourne has contributed an article on Cosmic Religion plus various synopses on the philosophies of Einstein, Jung, Ouspensky and Osho, as well as the art vignettes on Neo-Classicism and Romanticism.

Summer is fast approaching and in August we have the opportunity to meet friends and fellow students of Theosophy from the many Theosophical Society Lodges throughout the English Section and beyond at our Annual Summer School, as well as members of the general public who are enquiring into Theosophy and the Foundation for Theosophical Studies. This year the school is being held at the University of Chester. If you are amongst the growing number of people looking forward to this marvellous event I would advise you to book as early as possible to ensure that you have your place reserved.

It is with some regret that I must let Barry Seabourne leave us for the coming year to carry on with personal projects, projects that he has put on hold while helping me edit *Esoterica* for the past three years. I will miss his enthusiasm, knowledge and wisdom in drawing together the magazine over that time. Hopefully, he will return at a later date to bring his special touch to all our activities once again. Our heart felt thanks to Barry for his wonderful contribution to *Esoterica*. We wish him success and inspiration for his three books: a novel, *The Secret Order* and two non-fiction titles *The Art and Philosophy of Illuminism* and *Cosmic Religion*.

Let us spend the coming year working together in harmony and try to bring a greater awareness to solving the many issues that demand the attention and focus of myself and those who have chosen, and have been elected, to serve both the Foundation and the Theosophical Society. Let us renew our efforts to bring to our society at large the higher values and understanding of theosophy in all its wisdom and richness.

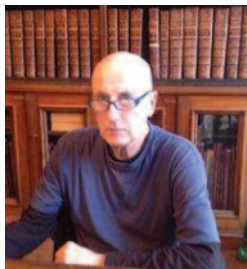
I would also like to thank the membership of the National Council for their overwhelming support in returning me as the National President of the Theosophical Society and Chair of the Foundation for another year.

In our next issue of *Esoterica* we will be looking at the life and work of the great theosophical artist and spiritual seeker Nicholas Roerich.

Eric McGough

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THE COSMIC RELIGION OF COSMOSISM

THE UNION OF THE COSMOS WITH THE HUMAN SOUL

Barry Seabourne

**"God is the Cosmos and the Energy and Force that exist before and after the Creation.
We are but a reflection and expression of this God"**

Christus

Our Universe was created by the unseen energies that existed in the Cosmic Void before the Creation. Our human origin is linked to the deep and long history of Cosmic Evolution. Cosmosism and Illuminist Cosmology relate the cosmos to the evolution of humanity in many aspects and accepts that our lives have originated from the beginning of the Creation, and also, in a transcendental sense from the mysterious period before the beginning of our Universe.

Cosmic Religion defines a belief system that relates humanity to the wider parameters of the whole Universe. Cosmosism evolves from the esoteric and enlightenment philosophy and cosmology of Illuminism. These two related philosophies believe that there are many forms of energy that we cannot see that affect our lives, behaviour and thinking. Particle Physicists have proved that cosmic rays of varying frequencies and powers are continually penetrating the earth's protective atmosphere and influencing our lives here on this planet.

In the past worship of the Sun and the starry heavens were early forms of Cosmic Religion with stone temples, standing stones and pyramids celebrating various cosmic and solar events and alignments. The Gothic cathedrals of Europe were also important monuments celebrating the existence of a force and power that transcends the human situation. Salisbury Cathedral with its spire reaching heavenwards provides both a powerful visual symbol and a stone attractor of cosmic and planetary energy.

Cosmosism evolved from the cultural and historical development of Europe. It emerged during the Greco-Roman civilisations, and was further influenced by early Christian and Gnostic belief systems. It continued to evolve absorbing and reacting against many other influences and developments throughout history. During the twentieth century European culture was influenced by the global population movements, scientific innovation, transpersonal

psychology, technical developments in communication and cosmological discoveries and numerous esoteric and New Age ideas.

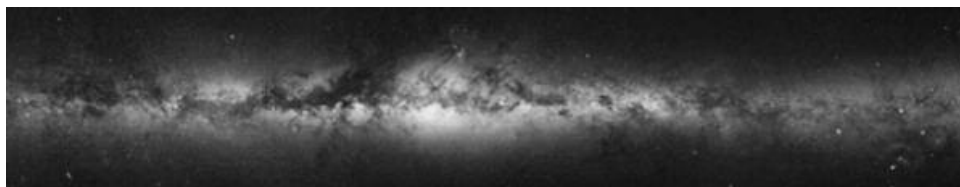
As individuals we contain elements of the life journey of both the Universe and the whole of humanity. We are the result of cosmic and life forces that have gradually transformed and evolved into galaxies, solar systems, planets, moons and the human species. How cultures and societies express their essential human nature is reflected in the religious beliefs and practices of that society. The way a culture represents and worships their deity and treats others in their society reflects the levels and stages they have reached in terms of human evolution.

COSMIC EVOLUTION

The latest scientific thinking about the original Creation points to a 'Big Bang'. Here cosmic energies were contained in a single point of tremendous density. The forces of gravity and were believed to have created an explosion of immense force. From this moment the cosmic energy divided into the radiating cosmic force and magnetic cosmic gravitation.

Recent cosmological theories suggest that at the moment of Creation many Universes were created. Other theories suggest that only our Universe was created. The cause and origin of this miraculous beginning of one or a number of Universes is currently a cosmic, spiritual and scientific mystery. The nature of this mystery is transcendental, immanent and existential.

The Milky Way is the galaxy the planet Earth orbits around as part of the Sun's solar system. At the centre of this Galaxy is a Supermassive **Black Hole** with four million times the mass of our Sun. Its gravitational pull holds all the solar systems and stars in the galaxy in orbit. Cosmologists call this Black Hole *Sagittarius A**.



Milky Way Galaxy: Courtesy Wikipedia

Our Solar System orbits around the centre of the Milky Way in **225 million years**. This is called the **Galactic Year** (or Cosmic Year). Our Solar System orbits the Milky Way at a speed of **514,000 mph**.

The **Solar Year** is **365 days** which is the time it takes for the Earth to orbit the Sun. The Earth travels at **67,000 mph** around the Sun.

Cosmologists estimate that our Universe has been in existence for around fourteen billion years. They estimate that the Universe has about another six billion years before it dies, which gives a total life span of around twenty billion years. The human organism has a possible life span of around one hundred years. Everything has its birth, life and death before returning to the Cosmic Matrix or Cosmic Void from where a new cycle waits for its rebirth

COSMOSISM AND ILLUMINIST COSMOLOGY

COSMIC EVOLUTION	COSMIC FORCES	SPIRITUAL INVOLUTION	RELIGION
0. VOID	SPACE ANTIMATTER		
1. CREATION	SUBATOMIC		
2. ALL UNIVERSES	COSMIC ENERGIES	TRANSCENDENTAL	
3. OUR UNIVERSE	COSMIC ENERGIES	COSMIC	COSMIC
4. ALL GALAXIES	COSMIC ENERGIES	ENLIGHTENED	ENLIGHTENMENT
5. STARS	STELLAR ENERGIES	ILLUMINATION	
6. SOLAR SYSTEMS	SOLAR ENERGIES	SOUL	
7. THE SUN	SOLAR ENERGIES	INTUITION	
8. PLANETS	PLANETARY ENERGIES	SPIRITUAL	ESOTERIC
9. NATURE	ORGANIC ENERGIES	MIND	WISDOM
10. SPECIES	LIFE ENERGIES	EMOTION	FAITH
11. HUMANITY	HUMAN ENERGIES	PHYSICAL	NATURE
12. COSMIC HUMANITY	COSMIC CONSCIOUSNESS	INSTINCTIVE	PRIMITIVE

into a different manifestation at some very distant point in the future. The generally misunderstood human cultural concepts of immortality, re-incarnation and resurrection fade into relative insignificance when confronted by cosmic time.

Each level of cosmic creation is dependent on the interaction of complex sub-atomic, nuclear and quantum reactions where gravity and extremes of temperature create what we call 'matter'. These cosmic energies and forces continue to move mysteriously and subtly through the Universe and ourselves influencing our thinking and behaviour.

HUMAN CONSCIOUSNESS

The higher forms of cosmic and life energies are interpreted through the human 'mind-prism' of particular individuals. These energies and how they are expressed are coloured by many factors including culture and upbringing, personal genetic codes and psychological profile.

Throughout history there have been many prophets and visionaries who have claimed to have been inspired by a being or force that is outside of this world as we generally perceive it. Sometimes the message is said to have come from some kind of anthropomorphic God or Deity via a prophet, Messiah, Maitreya or Ascended Master. These higher experiences, and how they have been interpreted, together with many other similar visions, both positive and negative, true and false, have had a profound effect on the evolution of humanity. Humanity progresses through the normal processes of gradual evolution and refinement but can be seriously impeded, slowed or stopped by factors such as disease, natural and cosmic forces. More insidious is the impact of the combination of human ignorance, selfish and destructive behaviour, and what we can call 'evil' forces and their manifestation.

Cosmicists and Illuminists throughout history have achieved various levels of cosmic consciousness, awareness and enlightenment. They include individuals such as: Plato; Christ; Lao Tzu; Buddha; Plotinus; Ficino; Copernicus; Galileo; Kepler; Newton; Boehme; Fludd; Weishaupt; Eckarthaussen; St Martin; Darwin; Blavatsky; Kingsford; Planck; Einstein; Ouspensky; Jung; Osho; Christus.

There are also many other relatively known and unknown individuals from a wide spectrum of spheres of activity and creativity including some artists; (Botticelli, Leonardo da Vinci, Jean Delville); composers (Monteverdi, Allegri, Beethoven); statesmen (Pericles, George Washington); psychologists (Assagioli, Maslow); architects and sculptors (Wren, Michelangelo, Bernini).

In Cosmosism there are five **Primary Types** centred on the following human functions and processes of Instinct; Physical; Emotion; Mind; and Spiritual seen in the chart below. Each type has a further three levels of development – lower, middle and higher. To these **Secondary Types**, there are three energies relating to the flow of energy towards inside processes, called INTROVERSION. An outer flow of energy directed towards the world, EX-TROVERSION. Between these two energies there is the state of BALANCE in the flow of energies allowing a state of consciousness to respond to the demands and changes to internal and external events and situations.

There are three higher levels listed below 6, 7 and 8. The Soul Level is discovered through the integration of types and levels 1 to 5. This leads to the experiences of Rebirth and Illu-

mination and then to the states of ENLIGHTENMENT, SELF-REALISATION and COSMIC CONSCIOUSNESS.

SPIRITUAL INVOLUTION

1. **INSTINCTIVE:** The Survival Centre: Molecular – DNA – basic life structure of the human species. Genetic imprinting: cosmic – life – nature - planetary - human ancestral history
Living Processes: breathing – digestion – immune - healing systems – procreation
Nurturing and environmental factors and influences
 2. **PHYSICAL:** The Moving Centre: physical creation and activity, sensory awareness, procreation
 3. **EMOTION:** The Feeling Centre: love; affection, loyalty, courage, empathy, aesthetic response, sensitivity to others, the inner and outer worlds.
 4. **MIND:** The Thinking and Control Centre: rational, organising, categorising, planning, designing, idea generation, logical processing, general thinking processes.
 5. **SPIRITUAL:** The Higher Processing and Discrimination Centre: for levels and types 1, 2, 3, 4. Including: intuition, mind, feelings, sensory responses, higher impressions, higher creativity, higher imagination, insight, inspiration, and other energies such as subtle and electrical force field energies.
 6. **INTUITION:** This centre balances and integrates the centres for thinking, feeling, sensory sensing, higher thinking and spiritual awareness.
 7. **SOUL:** The Higher Intuitive Process is the core human identity that also contains the total genetic and ancestral history, life memories and experiences of the individual. This can be called the Soul or Higher Self, and fuses the five levels of consciousness listed into a living union or cohesive whole to create the unique human identity.
 8. **ILLUMINATION:** This is when the Soul goes through the process of spiritual transformation and Re-Birth to reach a higher level of experience, gnosis and knowledge that can be called Illumination or Cosmic Consciousness.
 9. **ENLIGHTENED:** It marks a psychic and spiritual shift into a higher state of being that is the beginning of the path towards Union with the Cosmos (God).
 10. **COSMIC:** This follows experiences of Illumination and Cosmic Consciousness where the state of enlightenment becomes permanently crystallised into the Core Soul. Here an individual has the potential to fulfil their true Cosmic Purpose and Higher Destiny.
 11. **TRANSCENDENTAL:** Union with the God of Cosmosism as described by Christus
-

There is another level that is not included above. This is a lower class of human beings who through a variety of reasons and causes become violent, destructive and hostile to other innocent human beings. Their behaviour echoes a level of ignorance that leads to extreme levels of aggression that can lead to innocent people being killed or abused in such a way that can destroy their lives.

RELIGION

The growth of esoteric groups, fundamentalist cults and world faith religions, and the plethora of New Age groups and ideas offer a bewildering choice for the 'spiritually' minded individual. At this time there is a genuine need for a new philosophy that incorporates science, religion, spirituality, idealistic philosophy, transpersonal psychology and humanism into a synthesis that fulfils the needs of this current time.

Throughout history it has been possible for some individuals to ascend to higher levels of consciousness than the more gradual and slower evolution of the world's social and spiritual groups. This is brought about by a number of factors including inherited traits, education, culturalisation, spiritual experiences and psychological exercises and practices.

The religious evolution of humankind is reflected in seven periods that are both chronological and vertical in structure and to some extent reflect Levels of Consciousness as listed above. There are influences and practices crossing over and mixing between the different cultural groupings and belief systems. In today's world it is possible to see the whole history of religions and religious practices in evidence in various parts of the world.

1. PRIMITIVE RELIGIONS

Initially, humanity was only involved with survival and employed various methods to achieve success. As tribes were established, some individuals wanted to control others. Tribes also held superstitious beliefs that by creating images and carrying out barbaric human and animal sacrifice they would have a good harvest or hunt for food. Human sacrifices would also be an instrument of fear and control leading to social control by the chieftains and leaders of the group.

2. NATURE RELIGIONS

Gradually, human groups began to be inspired by nature and the natural worlds of the stars, sun, trees, water, wind and mountains. These natural forces and manifestations were often transformed into deities that sometimes took on human form and today they are usually described as pagan or nature religions.

3. WISDOM RELIGIONS

Nature Religions and the next developments overlap and influence each other. As societies evolved there was a greater need for organisation and sophistication in all forms of human life. Wisdom Religions were usually based on intellectual reason, debate and philosophical tracts. These led to the flowering of philosophies that form the underlying basis for past civilisations, such as the Egyptian, Greek and Roman and some of the Chinese dynasties.

4. FAITH RELIGIONS

The next development can be called faith religions. These include civilisations that are based on religious revelation, such as Christianity, Judaism, Islam, Hinduism and Buddhism. Most world religions require their followers to have blind faith, worship a revered founder, and accept particular creeds and beliefs. With hindsight we can see many of the failings and inconsistencies with faith based religions, but it is important to acknowledge that for many centuries, some major religions have been the genuine guardians of the highest aspirations

of humankind, even though at times some were the perpetrators of barbarous acts against those of a different belief.

5. ESOTERIC RELIGIONS

Underlying most wisdom and faith religions there are always those who look to other ways to understand the Universe. They may be called by various names including free thinkers or esotericists. The adherents of these esoteric religions and philosophies usually worked in secret and often alone or in small to medium sized groups. They were searching for personal and spiritual enlightenment and 'truth' that suited their own thinking and nature. They include individual hermeticists and alchemists and groups such as the Freemasons, Rosicrucians, Theosophists and Quakers. Although the term may not be appropriate for some of these groups their belief systems and religious practices were based on differing esoteric ideas that were connected to spiritual and religious values and ideas from a variety of complex sources. More recently the International Order of Illuminism has existed to further the aims of Cosmosism and human enlightenment.

6. ILLUMINISM: THE RELIGION AND PHILOSOPHY OF ENLIGHTENMENT

Around the 18th century many esoteric movements, together with various individuals, gradually became part of what has become known as the European Enlightenment. The core values were reason and the evolution and gradual acceptance and use of the 'scientific method'. The Enlightenment created a new political awareness and led to the creation of the two new republican nations of the USA and France. The importance of reason and science as the great arbiters of what is true and what is imagination or fantasy has for some gradually replaced many faith and esoteric belief systems throughout the world and can be called Enlightenment Religions or Utopian Philosophies. These include the spiritual and political philosophy of Illuminism, and a variety of other belief systems that replace the idea of a God or an Absolute with esoteric, cosmic, scientific, spiritual and humanistic ideals and aims. More recently the International Order of Illuminism, based in London, was formed to further the aims of Cosmosism and some aspects of human enlightenment.

7. COSMOSISM: THE COSMIC RELIGION

During the past hundred-plus years, scientific revelations, globalisation, transpersonal psychologies and the search for individual spiritual enlightenment and cosmic consciousness have created a new life focus for many intelligent, mystically inclined, spiritually aware individuals who are also aware of the recent life changing developments and revelations in the world of science and technology.

The purpose and aim of Cosmosism and Illuminism is to help individuals achieve self-realisation and discover their higher destiny. The broader aims are to help humanity and individuals experience the state and revelation of cosmic consciousness and thus help to bring about a transformation in human cosmic consciousness towards a more perfect human, world society.

**"Perhaps there is a pattern set up in the heavens for one who desires to see it,
and having seen it, to find the same in one's self."**

Plato



ROMANTICISM and WU WEI

Opposite: The Bard 1817 - John Martin (1789-1859)

The term *Wu Wei* literally means non-action or non-doing. Its practitioners aim to live in harmony with the Tao in a completely natural and uncontrived way. Lao Tzu describes this "As the planets revolve around the sun, they 'do' this revolving, but without 'doing' it. He continues "As trees grow, they simply grow without trying to grow. Thus knowing how and when to act is not knowledge in the sense that one would think, 'now I should do this' but rather just doing it, doing the natural thing. The goal of spiritual practice for the human being is the attainment of this natural way of behaving."

In the West there is a philosophy and psychology of 'flow' and naturalness and living in tune with the natural way and laws of life and the energies of Universe. This can be seen in both the ideas of Taoism and Wu Wei and in some aspects of Romanticism. Here there is movement with the flow of life, the emotions and the 'spiritual'. This involves giving importance to the imagination, personal feelings and creativity of the individual rather than the needs of the larger social groupings or orthodox and accepted standard ways of thinking and creative activity.

This following the way of nature and one's inner 'voice and calling' cultivates harmony with the Tao and eventually leads to the state of 'Ming', or 'clear seeing'. This is where the practitioners of Wu Wei are in full harmony with Tao. Here there is total freedom and the Sage lives life in perfect 'Wu Wei' - 'Action without Action'. Here nothing else needs to be done and this state can be seen as a near equivalent to 'enlightenment', and the Sage will be able to "work in harmony with Tao to accomplish what is needed, and, working in perfect harmony with the Tao, leave no trace of having done it"

This system proposes an entirely different method to educate, teach and train its followers, students/pupils and aspirants. In most systems the esoteric and exoteric method is to have a master, someone who knows, and a pupil, someone who is either young or inexperienced or a person who is an aspirant/ seeker who needs knowledge and training to progress their lives and understanding.

Teaching and education in this way of life does not provide examples of what must be done as from Teacher/Master/Guru to pupil. In the way of Wu Wei an individual would be taught in such a way that no course of action is dictated to a student. They are told the raw facts and elements of objective knowledge and left to their own creative devices to absorb and utilise them into their own life. In this way learning and knowledge is transmitted and then integrated into the persons core life experience and thus allows them to grow and evolve naturally in the way of the Universe rather than pass on facts methods and techniques obtained by previous generations.

In the painting opposite we see one of the works by the English mid-nineteenth century artist John Martin entitled *The Bard*. The term 'bard' originally meant 'a professional poet employed by rich patrons'. In English romantic literature it became synonymous with the idea of a minstrel poet with the qualities of a priest, magician or seer. The story illustrated in Martin's painting is drawn from the ode '*The Bard*' by Thomas Gray written in 1757. Edward 1 (1239-1307) set out to kill all the bards of Wales to weaken the Welsh spirit. Here we see the last bard of Wales cursing Edward symbolised by Castle Conway that was built by Edward to control the unruly and rebellious Welsh in the 13th century. Martin's painting captures the mythological event with a majesty and mystery that many romantic artists attempted to achieve in their paintings around this time.

Notes on Wu Wei, Romanticism and John Martin by Barry Seabourne and images courtesy Wikipedia Commons



H. P. BLAVATSKY (1831-1891)

CO-FOUNDER OF THE THEOSOPHICAL SOCIETY

By Eric McGough

National President of the Theosophical Society in England



H. P. Blavatsky was one of the most extraordinary and controversial figures of the 19th century. The influence of her life, writings and teachings on world thought has been significant. The following quotations may help to indicate the extent of Madame Blavatsky's influence:

"Theosophy occupies a central place in the history of new spiritual movements, for the writings of Blavatsky and some of her followers have had a great influence outside of her organisation. ... The importance of Theosophy in modern history should not be underestimated. Not only have the writings of Blavatsky and others inspired several generations of occultists, but the movement had a

remarkable role in the restoration to the colonial peoples of nineteenth century Asia their own spiritual heritage."

Robert S. Ellwood and Harry B. Partin, *Religious and Spiritual Groups in Modern America*, Englewood Cliffs, New Jersey, Prentice Hall, 1988, pp. 63, 79-80.

"...Helena Petrovna Blavatsky... is surely among the most original and perceptive minds of her time ... Buried in the sprawling bulk of her two major books ... there lies, in rudimentary form, the first philosophy of psychic and spiritual evolution to appear in the modern West ... With all criticisms weighed up against her, HPB stands forth as a seminal talent of our time ... Above all, she is among the modern world's trailblazing psychologists of the visionary mind. At the same historical moment that Freud, Pavlov, and James had begun to formulate the secularized and materialist theory of mind that has so far dominated modern Western thought, HPB and her fellow Theosophists were rescuing from occult tradition and exotic religion a forgotten psychology of the superconscious and the extrasensory."

Theodore Roszak, *The Unfinished Animal: The Aquarian Frontier and the Evolution of Consciousness*, New York, Harper and Row, 1975, pp. 118, 124-125.

Helena Petrovna von Hahn (H.P.B.) was born at Ekaterinoslav, a town on the river Dnieper, in Southern Russia, on the 12th of August, 1831. She was the daughter of Colonel Peter von Hahn, and Helena de Fadeyev, a renowned novelist. On her mother's side, she was the granddaughter of the gifted Princess Helena Dolgorukov, a noted botanist and writer. After the early death of her mother in 1842, Helena was brought up in her maternal grandparents' house at Saratov, where her grandfather was Civil Governor.

Helena was an exceptional child, and at an early age was aware of being different from those around her. Her possession of certain psychic powers puzzled her family and friends. At once impatient of all authority, yet deeply sensitive, she was gifted in many ways. A clever linguist, a talented pianist and a fine artist, she was yet a fearless rider of half-broken horses, and always in close touch with nature. At a very early age she sensed that she was in some way dedicated to a life of service, and was aware of a special guidance and protection.

When almost eighteen, she married the middle-aged Nikifor V. Blavatsky, Vice-Governor of the Province of Yerivan, in a mood of rebellious independence and possibly with a plan to become free of her surroundings. The marriage, as such, meant nothing to her and was never consummated. In a few months she escaped and travelled widely in Turkey, Egypt, and Greece, on money supplied by her father.



On her twentieth birthday, in 1851, being then in London, she met the individual whom she had known in her psycho-spiritual visions from childhood — an Eastern Initiate of Rajput birth, the Mahatma Morya or M. as he became known in later years among Theosophists. He told her something of the work that was in store for her, and from that moment she accepted fully his guidance.

Later the same year, Helena embarked for Canada, and after adventurous travels in various parts of the U.S.A., Mexico, South America and the West Indies, went via the Cape and Ceylon to India in 1852. Her first attempt to enter Tibet failed. She returned to England via Java in 1853. In the Summer of 1854, she went to America again, crossing the Rockies with a caravan of emigrants, probably in a covered wagon.

In late 1855, she left for India via Japan and the Straits. On this trip she succeeded in entering Tibet through Kashmir and Ladakh, undergoing part of her occult training with her Master. In 1858 she was in France and Germany, and returned to Russia in the late Fall of the same year, staying a short time with her sister Vera at Pskov. From 1860 to 1865, she lived and travelled through the Caucasus, experiencing a severe physical and psychic crisis which placed her in complete control over her occult powers. She left Russia again in the Fall of 1865, and travelled extensively through the Balkans, Greece, Egypt, Syria and Italy and various other places.



In 1868 she went via India to Tibet. On this trip H.P.B. met the Master Koot Hoomi (K.H.) for the first time and stayed in his house in Little Tibet. In late 1870 she was back in Cyprus and Greece. Embarking for Egypt, she was shipwrecked near the island of Spetsai on July 4, 1871; saved from drowning, she went to Cairo where she tried to form a *Societe Spirite* which soon failed. After further travels through the Middle East, she returned for a short time to her relatives at Odessa, Russia in July, 1872. In the Spring of 1873, Helena was instructed by her Teacher to go to Paris, and on further direct orders from him, left for New York City where she landed July 7, 1873.

H.P. Blavatsky was then forty-two years old and in controlled possession of her many and most unusual spiritual and occult powers. In the opinion of the Mahatmas, she was the best available instrument for the work they had in mind, namely to offer to the world a new presentation, though only in brief outline of the age-old *Theosophia*, "The accumulated Wisdom of the ages, tested and verified by generations of Seers..." that body of Truth of which religions, great and small, are but as branches of the parent tree. Her task was to challenge on the one hand the entrenched beliefs and dogmas of Christian Theology and on the other the equally dogmatic materialistic view of the science of her day. A crack, however, had recently appeared in the twofold set of mental fortifications. It was caused by Spiritualism, then sweeping America. To quote Helena's own words: "I was sent to prove the phenomena and their reality, and to show the fallacy of the spiritualistic theory of spirits."



In October, 1874, H.P.B. was put in touch by her Teachers with Colonel Henry Steel Olcott, 'a man of sterling worth', who had acquired considerable renown during the Civil War, had served the U.S. Government with distinction, and was at the time practicing law in New York. She also met William Quan Judge, a young Irish Lawyer, who was to play a unique role in the future Theosophical work.



On September 7, 1875, these three leading figures, together with several others, founded a society which they chose to call The Theosophical Society, as promulgating the ancient teachings of Theosophy, or the Wisdom concerning the Divine which had been the spiritual basis of other great movements of the past, such as Neo-Platonism, Gnosticism, and the Mystery-Schools of the Classical world. The Inaugural Address by the President-Founder, Colonel Olcott, was delivered November 17, 1875, a date which is considered to be the official date of the founding of the Society. Starting from a generalized statement of objectives, namely, "to collect and diffuse a knowledge of the laws which govern the Universe," the Founders soon expressed them more specifically. After several minor changes in wording, the Objects stand today as follows:

1. **to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.**
2. **to encourage the study of Comparative Religion, Philosophy and Science.**
3. **to investigate unexplained laws of Nature, and the powers latent in man.**

In September 1877, a powerful impact was made upon the reading and thinking public by the publication of H.P. Blavatsky's first monumental work, *Isis Unveiled*, which was issued by J.W. Bouton in New York City, the one thousand copies of the first printing being sold within ten days. The *New York Herald-Tribune* considered the work as one of the "remarkable productions of the century," many other papers and journals speaking in similar terms.

Isis Unveiled outlines the history, scope and development of the Occult Sciences, the nature and origin of Magic, the roots of Christianity, the errors of Christian Theology and the fallacies of established orthodox **science**, against the backdrop of the secret teachings which run as a golden thread through bygone centuries, coming up to the surface every now and then in the various mystical movements of the last two thousand years or so.

In 1885 at Wurzburg, Germany, H.P.B. worked on *The Secret Doctrine*, her great work, which was finally completed and published in two large volumes in October-December, 1888. Her indefatigable helpers in the transcription and editing of the manuscript were Bertram Keightley and Archibald Keightley, whose financial backing was also of immense assistance.

The Secret Doctrine was the crowning achievement of H.P. Blavatsky's literary career. Volume I is concerned mainly with the evolution of the Universe. The skeleton of this volume is formed by seven Stanzas, translated from the *Book of Dzyan*, with commentary and explanations by H.P.B. Also in this volume is an extended elucidation of the fundamental symbols contained in the great religions and mythologies of the world. The second Volume contains a further series of Stanzas from the *Book of Dzyan*, which describe the evolution of humanity.

“The whole cosmos is guided, controlled, and animated by an almost endless series of hierarchies of sentient beings, each having a mission to perform. They vary infinitely in their respective degrees of consciousness and intelligence.” (S.D.1:274)

Theosophy has been derived from three sources: It is the fruit of previous evolutions (Hierarchies): the work of those who have gone before us (Masters): and it is wisdom brought down from higher planes. This knowledge existed before the introduction of written records, including the most basic Senzar and hieroglyphs. Originally handed down from teacher to student in verbal form, it eventually gave rise to pictorial and written forms such as the Stanzas of Dzyan, the Vedas, the Upanishads, the Kabala, the Hermetic Gnosis, and many myths. Also known as The Ageless Wisdom, it can be found at the heart of all religions. Modern science and Astronomy also came from that same source.

Theosophy tells us how creation began. It gives us a clear understanding of the purpose of life. This is an understanding, which we can apply to all aspects of life, from the greater life of nature and the cosmos, to the life of our individual selves as we strive to make sense of our lives.

Theosophy uncovers so much that has remained hidden for countless centuries. It answers questions that have remained mysteries to all but a few enlightened beings. The fact that we now have almost unbridled access to just some of its teaching at this time is largely due to the presence of the Theosophical Society. During the twentieth century the society gradually introduced the western world to such things as yoga, meditation, auras, chakras, higher planes and other levels of consciousness, Karma, reincarnation, and a host of terms and concepts that are now taken for granted by today's spiritual seekers.

As we grow, through countless lifetimes, we search for truth. We journey from darkness to light, from ignorance to wisdom, and from a very real sense of separateness and isolation to an awareness of the oneness of all life. At some point in that great journey we start to take responsibility for our own evolution. We make a concerted effort to better our understanding of the meaning of life. We want to know the purpose of life and what our own individual life's purpose could be. It is at such times that we come into contact, in one form or another, with the Ageless Wisdom. Once that happens we will return to it life after life until we eventually reach a truly enlightened state of conscious awareness, wherein All is One.

Theosophy gives us a sense of that purpose. Through its study, we learn to see beyond the surface of everyday things and events, to tune into our inner higher self, and to contact our own source of inner tuition. Perhaps even more important though, is the real sense of brotherhood, which grows with the sharing of these life-enhancing teachings. We owe a great debt of gratitude to Helena Blavatsky.

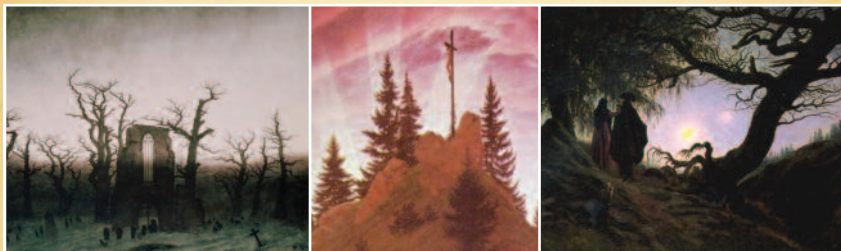
Ye shall know them by their fruits

Matthew 7:16

*With thanks to the 'Blavatsky Archives' for the use of extracts and images used throughout this article
Image of Madam Blavatsky courtesy of Wikipedia*

ROMANTICISM

Casper David Friedrich - Wanderer above the Sea of Fog 1818 (Opposite)



Romanticism looks towards a creativity that allows for freedom and natural evolution and interest in the sublime, mystical, fleeting, majesty, awe and powerful emotions. In the context of art and human expression we see the Classical measured music of Bach and Mozart or the emotional flow of composers such as Beethoven and Wagner and the contemporary ambient, cosmic and New Age music of our own times.

In painting we can see the same polarisation in Neoclassicism and Romanticism in art and architecture that emerged between 1780 and 1850 and continued in various forms for another hundred years of so. Romantic artists include the Swedish/German artist Caspar David Friedrich and English visionary artist William Blake, and the landscapes of Philip de Loutherbourg, Constable, Turner and Friedrich, sought to depict nature as a divine creation, sublime and awesome, to be set against the "artifice of human civilization".

Casper David Friedrich (1774 – 1840) is considered to be the most important German artists of his period. His work is most associated with haunting, visually poetic and mysterious imagery suggesting allegorical links to contemplative and spiritual mysticism. He loved to set his figures, often small in comparison, with nature using night skies, morning mists, trees or Gothic monasteries and ruins as backdrops. His work hints at other worlds creating an emotional response in the viewer suggesting moods of ambiguous memories and experiences. It has been said that Friedrich's work, "directs the viewer's gaze towards the metaphysical dimension."

Friedrich himself said that artists should close their bodily eye "so that they may see their picture first with the spiritual eye." His work is sometimes said to express the new religious trend of pantheism, that saw God as a spiritual energy and life-force that was in all creation and not a single transcendental male figure. He often used his landscape paintings to express this and similar religious themes. During his lifetime his work was considered to be expressions of religious mysticism.

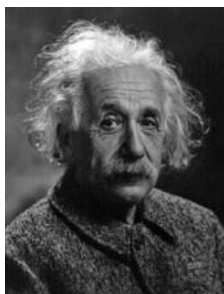
In the three insets above, to the left we see Friedrich's *The Abbey in the Oakwood* (1810). He depicts monks carrying a coffin past an open grave, through the portal of a church in ruins and toward a cross. He creates a strange and haunting winter scene where one can almost feel the silence. In the centre we see *The Cross in the Mountains* (1807) and to the right a late work by Friedrich *Man and Woman Contemplating the Moon* (1835).

Notes on Romanticism and Friedrich by Barry Seabourne and images courtesy of Wikipedia



ALBERT EINSTEIN

(1879 – 1955)



Einstein has been a towering influence over the thinking and ideas that have initiated and dominated much of scientific thinking during most of the 20th century. The innovative mind of Einstein has inspired those who have looked for a way of thinking that opens up new avenues in the worlds of science, philosophy as well as spiritual vision. He wrote a number of articles and books during his lifetime and others wrote many more commenting on his concepts and his life. Perhaps his most important books were *Relativity: The Special and General Theory* (First published in German 1916/First English publication 1920); *The World As I See It* (1949) and *Cosmic Religion* (1931).

It is in the latter two books we find his philosophy of life. In *The World as I see It* he starts the book with a paragraph entitled 'The Meaning of Life': "What is the meaning of human life, or of organic life altogether? To answer this question at all implies a religion. Is there any sense then, you ask, in putting it? I answer, the man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life." He continues "Each of us is here for a brief sojourn, for what purpose we do not know..... we exist for our fellow human beings ... to whom our destiny is bound to." In the first few pages of this book he reveals himself as an ardent humanist but in his 1931 book he begins to contemplate the meaning of life at the religious and spiritual level.

In this book he wrote that "everything the human race has done and thought is concerned with the satisfaction of deeply felt needs and the assuagement of pain. This must be kept constantly in mind if one wishes to understand spiritual movements and their development. Feeling and longing are among the motive forces behind all human endeavour and human creation." He went on to describe his vision of religion as fulfilling three kinds of human needs: freedom from fear and pain; social acceptance; and psychological transcendence. "The first religion is based on fear as mankind attempts to call on a God that will help prevent sickness, hunger and death. With primitive man it is above all fear that evokes religious notions. These fears are based on the survival instinct. The second religion is based on the human need for social acceptance and the desire to be loved, supported and guided by someone or something that is in some way superior and can protect. Thus individuals create a social and moral conception of God."

To Einstein the most important religion includes these two approaches, but also transcends them. This is "the third stage of religious experience and can be called the cosmic religious feeling. The religious geniuses of all ages have been distinguished by this kind of religious feeling, which knows no dogma and no God conceived in man's image."

"Science without religion is lame, religion without science is blind."

Albert Einstein

Notes by Barry Seabourne and photograph courtesy Wikipedia

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AUGUST 3RD-10TH

SUMMER SCHOOL PROGRAMME

SATURDAY 3RD AUGUST

2.30pm ARRIVAL AND REGISTRATION.
7.30pm WELCOME BY THE CHAIRMAN
PREVIEW OF STUDY GROUPS AND WORKSHOPS.

SUNDAY 4TH AUGUST

7.00am - 8.00am YOGA (Sunday - Friday)
9.30am - 9.40 am MEDITATION (daily)
9.45am - 10.40am **LECTURE – PROEM – Eric McGough**
10.40am - NOTICES (daily)
11.15am – 12.30pm STUDY GROUPS “A”.
(Sunday to Tuesday)
1. Fascinating Facts of the Paranormal – Marian Barton
2. Soul Wisdom – Heart of Life – Susan Bayliss
3. The Hero's Journey; Principles of the Spiritual Path and the Symbolism of Myth – Gary Kidgell
4. Studies in Consciousness: Absolute and Relative – David Roef
2.30pm - 3.30pm Free time or choice of the following:
1. Understanding Energy through Yoga with Teresa Keast
2. Chi Kung with Mike Hall
3. Healing with Veda Hutchinson
4. Adventures in Consciousness with Ruby Tovet
4.15pm-5.30pm THE BLAVATSKY LECTURE
THE EVOLUTIONARY TASK OF HUMANITY – Peter Barton
7.30pm - 8.30pm SIGHT AND SOUND IN CONCERT – Damon Scothern
9.00pm - 9.30pm Meditation (daily)

MONDAY 5TH AUGUST

9.45am - 10.40am LECTURE –
THE CONSCIOUS UNIVERSE – Janet Houlst
11.15am-12.30pm – STUDY GROUPS “A”
2.30pm - 3.30pm – Free time or choice of the following:
1, Reflexology for Health and Well-being with Dana Eaton
2, Learn how to be a 'karmic Alchemist' with Olivia Stefanino
3. Understanding energy through yoga with Teresa Keast
4. Adventures in Consciousness with Ruby Tovet
2.00pm T.O.S Annual General Meeting
4.15pm - 5.15pm – LECTURE – EVER BECOMING THE
ETERNAL PILGRIM – Hugh Agnew
7.30pm - 8.30pm – THEOSOPIHICAL FORUM – A panel of
experts will answer your questions

TUESDAY 6TH AUGUST

9.45am-10.40am – LECTURE – THE POWER & ENERGY OF
GROUP CONSCIOUSNESS – Teresa Keast
11.15am-12.30pm STUDY GROUPS “A”
2.30 pm GUIDED WALKS THROUGH HISTORIC CHESTER
7.30pm - 8.30pm – EVENING ENTERTAINMENT

WEDNESDAY 7TH AUGUST

9.45am - 10.40am – LECTURE – THE CONCEPT OF GOD –
COLIN PRICE
11.15am – 12.30pm
STUDY GROUPS “B” (Wednesday to Friday)
An Introduction to the Third Eye and its opening in Spiritual Development - Ted Capstick
The Jewel in the Lotus - Wayne Gatfield
The Mahatma Letters - David Harvey
The Secret Doctrine - Tony Maddock
2.30pm-3.30pm Free time or choice of the following;
1. The Way of Psychic Tarot with Clemens Brenan
2. Chi Kung with Mike Hall
3. Understanding energy through yoga with Teresa Keast
4. Adventures in Consciousness with Ruby Tovet
4.15pm-5.15pm LECTURE – SACRED WAVES AND THE FOUR
WINDS – Susan Bayliss
7.30pm-8.30pm PUBLIC LECTURE AT THE UNIVERSITY –
ESSENCE OF THEOSOPHY – Peter Barton

THURSDAY 8TH AUGUST

9.45am-10.40am LECTURE - UNITY: ONE FUNDAMENTAL LAW
OF OCCULT SCIENCE - Ron Wallwork
11.15am – 12.30pm STUDY GROUPS “B”
1, The way of Psychic Tarot with Clemens Brenan;.
2, Reflexology for Health and Well-being with Dana Eaton;
3, Healing for Health with Veda Hutchinson;
4, The Sound of Your Voice with Desiree Ickerodt.
4.15pm - 5.15pm LECTURE - THE UPNISHADS: ESOTERIC
WISDOM OF THE SAGES – Atma Trasi
7.30pm - 8.30pm – THE SPIRIT OF THE DANCE - CLASSICAL
MUSIC PRESENTATION – Jenny Baker

FRIDAY 9TH AUGUST

9.45am - 10.40am LECTURE – THE ULTIMATE REALITY OF
CONSCIOUSNESS – DAVID ROEF
11.15am – 12.30pm STUDY GROUPS “B”
2.30pm - 3.30pm Free time or choice of the following;
1. The Way of Psychic Tarot with Clemens Brenan;
2. Chi Kung with Mike Hall;
3. The Sound Of your Voice with Desiree Ickerodt;
4. Learn how to be a 'Karmic Alchemist' with Olivia Stefanino.
4.30-5.30pm LECTURE - PRACTICAL IMPLICATIONS OF
ESOTERIC PHILOSOPHY - Barry Thompson
7.30pm CONCERT

SATURDAY 10TH AUGUST

9.30am THE FOUNDATIONS OF ESOTERIC PHILOSOPHY -
COLIN PRICE
10.30am CLOSING REMARKS BY THE CHAIRMAN

Departure after coffee

NEOCLASSICISM

JEAN-AUGUSTE-DOMINIQUE INGRES



Roger Freeing Angelica, 1819 – Ingres



Valhalla, 1842, Leo von Klenze,
– Regensburg, Germany

Towards the end of the 18th century and the first half of the 19th century European society began to polarise into two doctrinal bases for art, culture and philosophy. They became known around 1850, as Neoclassicism and Romanticism. Artists that exemplified the various aspects of these movements were the Neoclassical artist Ingres, and the romantic artists Delacroix in France, Goya in Spain, Blake in the UK and Friedrich in Germany.

Definitions are not always a rigid rule and in the work of Ingres we see aspects of both approaches although his stated aim was that he saw himself as the guardian of academic orthodoxy. His work in one sense echoed the prevailing mood of the Enlightenment with its clarity of vision, return to the Greek and Roman classical values of perfection, beauty and a search for idealistic 'truth'. Neoclassicism was also a reaction to the excesses and superficiality of the highly decorative previous style of the Baroque and Rococo.

Neoclassicism is a revival of the styles and spirit of classic antiquity inspired directly from the classical period, which coincided and reflected the developments in philosophy and other areas of the Age of Enlightenment. Jean Dominique Ingres (29 August 1780 – 14 January 1867) was perhaps the greatest Neoclassical painter of all time. He stated that his inspiration was the classicism of the Renaissance when "the great masters flourished in that century of glorious memory when Raphael set the eternal and incontestable bounds of the sublime in art ... I am thus a conservator of good doctrine, and not an innovator."

In the painting opposite we see Ingres's idealised portrait of Napoleon as a benign Greek God with the attributes of a King. The technical style is a highly refined classical application of paint to achieve a photographic finish. The interesting element in his work can be seen when he takes his photographic painting technique to a work of art that is from his imagination such as can be seen in the inset painting entitled Roger freeing Angelica. Roger (symbol of the hero) is saving Angelica (symbol of purity and innocence) from the dragon (symbol of evil).

Philosophically the Age of the Enlightenment split into a number of divisions that included the Rationalism of Rene Descartes – where knowledge was innate and was thought to come from within the mind. In England the empirical approach of John Locke disagreed with this concept and considered all knowledge was experiential and was obtained exclusively from our senses.

Neoclassicism is the name given to Western art movements in the decorative and visual arts, literature, theatre, music, and architecture that draw inspiration from the "classical" art and culture of Ancient Greece and Rome (see inset above). The main Neoclassical movement (1780-1820) coincided with the 18th century Age of Enlightenment, and continued into the early 19th century, latterly competing with Romanticism. In architecture the style continued throughout the 19th and 20th centuries and into the 21st.

Notes by Barry Seabourne – Images courtesy Wikipedia



CARL GUSTAV JUNG (26 July 1875 – 6 June 1961)



One of the earliest psychologists was William James who published *Principles of Psychology* in 1890. He was soon followed by various other psychologists and 'philosophers of the psyche', including Sigmund Freud who wrote on the importance and effects on the everyday world of a whole body of mental experience that he called the UNCONSCIOUS MIND. Before this time the function of understanding the 'mind' and 'soul' of humankind had been the domain of philosophers, esotericists and religion.

Freud came to represent an approach to scientific psychology that is now considered to be materialistic, and narrowly centred on empiricism, and experiential and sexual problems. In the early part of the 1900's Carl Gustav Jung met Freud and was very impressed by the man and his ideas. He became closely allied to Freudian Psychoanalysis and became the first President of the International Psychoanalytic Association. The professional link between Freud and Jung lasted from 1907 to 1913 when Jung separated himself intellectually and theoretically from Freud. Jung had grown more uneasy about what he saw as a negative view of humanity. He started to seriously question the direction Freud was committed to as being too limiting and too focussed on sexual and gender issues. The break with Freud had its own personal consequences and Jung suffered a nervous breakdown in 1913. From 1914 until 1919 he withdrew from the world and embarked on a journey into his own unconscious in an effort to heal himself and discover what he really believed was true in the developing new area of psychology.

Jung became one of the most important and respected figures in psychology and psychotherapy. He proposed and developed various psychological concepts that many people use as part of their normal language when describing themselves and others. Terms such as extroverted (Jung's spelling: extraverted), introverted, archetype, collective unconscious, the complex and synchronicity were all originally Jungian terms.

His psychological philosophy differed from that of his 'teacher', Freud, in offering a more positive and constructive view of the human psyche and its character. Jung's work on himself and his patients convinced him that life had a spiritual purpose beyond material goals. "Our main task" he said "was to fulfil our deep innate potential."

His interest in philosophy and the occult and his recently published RED BOOK have led many to view him as a mystic and visionary. Because of his wide ranging interests in many paranormal and spiritual areas Jung is also called the father of Transpersonal Psychology. During the 1960's there was an evolution in psychology where there was a shift in psychotherapeutic practice that aligned itself to a psychic and spiritual development towards higher states of consciousness and not the role of solely helping the mentally ill recover. Important thinkers in this area were Roberto Assagioli who published his ground breaking book in 1965. Transpersonal psychology emerged from the three main other school: Psychoanalysis (Freud); Behaviourism (Skinner) and Humanistic (Rogers and Maslow). Abraham Maslow went on to make his very significant contribution identifying his Hierarchy of Needs where, after the more basic human needs had been fulfilled, the main higher

psychological aim was to achieve Self Actualisation. This was related to spiritual Self Realisation in combination with material wellbeing and personal fulfilment.

Much of Jung's work was based on his study of Christianity, Hinduism, Buddhism, Gnosticism, Taoism, and other traditions, Jung believed that this journey of transformation, which he called individuation, is at the mystical heart of all religions. It was a journey to meet the self and at the same time to meet the Divine. Jung's central concept was 'individuation' which is the psychological process of integrating opposites. These include the conscious with the unconscious; the male and female within each individual while each still maintains their relative autonomy. This was achieved through the practice of Analytic Psychology.

Jung's study of alchemy, symbolism and esotericism led him to utilise the original Greek idea of the four elements of earth, water, air and fire into the four psychological types of sensation, feeling, thinking and intuition. To these he added the psychic energy flows of extrovert (Jung's spelling 'extravert') and introvert to create a total of eight types. Through analysis the aim was to identify the prime type and become aware of the weaker types within the individual's psyche. The process of INDIVIDUATION was to help the patient strengthen the weaker type aspects so that balance and integration could be achieved towards the state of wholeness and the union and realisation of the Self.

For Jung the concept of the Self was synonymous with the Soul. He understood the Self as being the whole person that he further equated to the Archetype of the Christ. For Jung all religions confirmed the existence of something whole that transcended the individual self. He elevated the process of Individuation as the psychic pathway to "inner divinity".

Notes by Barry Seabourne and photograph courtesy Wikipedia

INTERESTED IN FREEMASONRY?

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



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

Barry Seabourne



When Osho died in 1990 he had only taken this name the year before to acknowledge his adoption of Zen Buddhism as the ultimate philosophy that he had come to believe encapsulated his life's work. From the 1960s onwards he was known as Bhagwan Shree Rajneesh.

Osho was one of the most inspiring, influential and controversial of the phenomena known as the 'Indian Guru'. One of his 'rivals' was Maharishi Mahesh Yogi who brought with him from India the technique of Transcendental Meditation based on the teachings of the Shankaracharya of Northern India.

Both were spiritual teachers and at the heart of their systems were two different approaches to the exercise of meditation. Osho's was dynamic and was about the development of pure awareness leading to a life of higher consciousness and freedom. Maharishi's was connected to the focusing technique of the sounding of a mantra for a certain period of time twice a day. The practitioner would spend time away from the usual commitments to life and thought in a form of self-hypnosis. This latter technique changed the brain frequencies towards a more relaxed state of calm.

Osho was a Professor of Philosophy in India and during this time he became very knowledgeable on many aspects of Eastern and Western philosophies, philosophers and the psychology of the Human Potential Movement. This core knowledge was to serve him well when he left India and moved to the USA in 1981 and began delivering lectures on many aspects of life that offered freedom to believe according to the inner dictates of the individual Inner and Higher Self rather than take directions from external sources of religious, spiritual, political and other authorities.

His rejection of authority, and his rejection of socially acceptable attitudes, created a backlash in both India and the USA. Osho moved in his own space and gave public talks and lectures that touched on every aspect of life. To some he was charismatic and inspiring while to others he was extremely dangerous threatening to overturn the basis of normal societal norms of acceptable behaviour and belief.

People who attended his talks or met with him express the sense that he was seeing into the depths of their soul and communicating with them at levels that had never been reached by others. Some of his disciples have said they "fell in love with him". Those who were not enamoured describe meeting and listening to him that he "seemed to radiate energy".

Many professionals considered Osho to be an excellent and hypnotic speaker. The result of being present at one of his presentations was a profound effect on the audience which at times gave some of those present a sense of enlightenment. The Key to the whole of Osho's teaching were various types of meditation practice that helped individuals live in the present moment and gradually relinquish mechanical mental responses and mechanical behaviour that had been instilled and absorbed by various types of conditioning, including that of parents, education, religious beliefs and society in general. He encouraged his disciples and followers to be free and express who and what they felt and wanted to express. This included the fields of sexual expression.

Osho presented meditation not just as a static and stationary practice but as a state of

awareness to be maintained in every moment, a total awareness that awakens the individual from the sleep of mechanical responses conditioned by beliefs and expectations. He employed Western psychotherapy in the preparatory stages of meditation to create awareness of mental and emotional patterns. He tried to move students of the mediation practices towards what he described as a CATHARTIC experience where someone can be re-born as their true self.

His philosophy combined aspects of the non-duality of Advaita, Gurdjieff's concept that humankind behaved as a machine and needed to 'wake up', the Jungian idea of the union of opposites, liberation from conventional ideas of behaviour in sexual relationships and orthodox religious ideas, and nationalism. Although he was adamant that sexual relations should be between male and female only!

Osho was once asked if he could list his Ten Commandments. At first he said that he did not believe ever giving commandments to people as they should always allow their inner soul to guide how they live their life. Later he relented and said that he would do it "Just for fun!" Here are his ten 'commandments'.

1. Never obey anyone's command unless it is coming from within you also.
2. There is no God other than life itself.
3. Truth is within you; do not search for it elsewhere.
4. Love is prayer.
5. To become 'a nothingness' is the door to truth. Nothingness itself is the means and the goal.
6. Life is now and here.
7. Live wakefully.
8. Do not swim—float.
9. Die each moment so that you can be new each moment.
10. Do not search. That which is, is. Stop and see.

Another important element in Osho's teaching is to aim to hear and feel the 'Stillness of the Universe'.

"Do you want to save humanity?" Osho asks and then goes on to say "to begin with you must transform your own consciousness. "To transform human consciousness you have just to go on rising higher and higher in your own consciousness, you don't have to go anywhere."

Osho believed that one of the great ways to discover yourself was the process of intuition. "Intuition is the highest rung of the ladder, the ladder of consciousness. It can be divided into three divisions: the lowest and the first is instinct; the second, the middle one, is intellect; and the third, the highest one, is intuition. The word "in" is used in all three. It is significant. It means these are qualities inborn."

He considered that the greatest art came from what he called the 'objective' part of the human psyche. For him "Subjective art means you are pouring down your subjectivity on the canvas, your imaginations, your fantasies, your dreams. It is a projection of your psychology in the same way it will be in poetry, in music, in all dimensions of creativity. Objective art is just the opposite. The man has nothing to throw, he is utterly empty, absolutely clean. Out of this silence, out of this emptiness, arises love, compassion, and out of this silence a possibility for creativity arises. This silence, this love, this compassion, these are the qualities of meditation."

Osho continues and says that "The Kingdom of God is within you; responsibility and duty

are synonymous, or so we are made to believe. On closer look however, we will find, that actually nothing else but taking full responsibility for your own actions sets us free. And people unconsciously think that it is far easier to believe in someone and to be delivered from misery, from this dark night of the soul, rather than to take the responsibility in their own hands. But they are not aware: the moment you give the responsibility to somebody else, without your knowing you have also given your freedom. Responsibility and freedom are two aspects of the same coin."

Living Your Life without a Fixed Concept!

A scary concept indeed – living without a concept, without a plan! Yet Osho insists that this is the way to live your life to the fullest. – "The best way to miss life is to have a certain attitude towards it. The attitudes originate in the mind, and life is beyond mind. The attitudes are our fabrications, our prejudices, our inventions. Life is not our fabrication; on the contrary, we are just ripples in the lake of life." – OSHO International Foundation:

Osho believed that thought should not be static but always was in a state of change and transformation. He would suddenly say something that was the opposite of something he had said earlier; he used humour to wake up his audience: he deliberately behaved in a manner that most people 'thought' an enlightened person should adopt; he lived a life that was both paradox and a contradiction to ensure the 'mind' couldn't easily 'pigeon hole' him into a neat box and dismiss. He attempted to live his life as a kind of dance to the music of cosmic spheres so that he would exemplify a life led in 'Cosmic Consciousness'.

THE FINTRY TRUST



The Trust is dedicated to the teaching of ideal philosophy, science, art and religion.

The Trust runs a programme of study days and retreats on philosophy and mysticism, and produces Shrine of Wisdom publications, integrating presentations of wisdom through the ages.

Fintory has a beautiful retreat house in Surrey, available for hire by other similar organisations.

The house is situated in an idyllic situation surrounded by peaceful countryside.

The Trust organises a programme of lectures, retreats and meetings throughout the year.

Retreats in 2013 include one led by Andrew Harvey on Divine Love in Action.

Also hear Andrew at a public talk: 8 pm on Saturday 31st August 2013 at Borough Hall,
Godalming, Surrey. Tickets £10

For further details please visit www.thefintorytrust.org.uk and Fintory Trust Events Facebook page or contact:

The Administrator, Fintory, Brook, Godalming, Surrey GU8 5UQ

Telephone: 01428 682621 Email: fintory.administrator@btconnect.com

The Fintory Trust is a charity Registration No.313286

OUSPENSKY AND THE FOURTH WAY



The Fourth Way states that there are four ways to the psychological and spiritual development of higher consciousness. The first three align to Way of the Body (Fakir), Way of the Emotions (Monk) and the Way of the Mind (Yogi). These equate to the ways of Indian yogic philosophy – Hatha, Bhakti and Raja. Jung also uses the same structure in his first three types – sensation, feeling and thinking. The enlightenment philosophy of Illuminism also identifies these three basic levels and types of person -Physical, Emotional, Intellectual. Where they begin to differ is how they describe the fourth state which can be called the Integrative Level.

Gurdjieff called this Fourth Way The Way of the Householder. People living in the world attempt to bring the three disparate Ways into union while they live in the world. The followers of the Fourth Way School use their life encounters and experiences as the method for self-improvement and spiritual development.

Jung calls his fourth type and integrative level Intuition. In Yoga this is more complex and could relate to various types of Yoga but Gnani Yoga may be appropriate in this comparison. In Illuminism the fourth level and type is Spiritual but then there are three further levels; the integrative fifth level is Intuition, and the sixth is Illumination and the seventh is the Cosmic level.

Ouspensky was a well-respected writer and mystic living in Moscow. He was for a while a member of the Theosophical Society and was seen as being someone who was potentially a leader of the group. He left the group to pursue his own researches which included visiting the Middle and Far East. On his return he wrote *Tertium Organum* and gave popular lectures on both his travels and his philosophical outlook. In 1915, eventually, Gurdjieff made contact with Ouspensky who he considered to spread his teaching in Moscow. The two had very different characters. At the beginning the reserved and intellectual, Ouspensky, was fascinated by the loud, aggressive and outrageous antics of this 'miracle' who he thought had brought back from his searches in the East the esoteric teaching that he himself had been looking for.

The relationship between Gurdjieff and Ouspensky was complex and difficult. During the period after 1924 Ouspensky adopted the term "Fourth Way" and made it central to his own teaching. He drew on many concepts he had taken from the ideas of Gurdjieff. Ouspensky was vital to the whole Fourth Way movement, as he was able to put down in written form the essential nature and philosophy of this esoteric pathway that Gurdjieff had initiated, but was never able to communicate in English in a clear and effective way.

The Fourth Way system of thought and psychological training grew in prominence and influence during the early 20th century. It was promoted by Ouspensky in London with the help of such figures as G.R.S. Mead, who had been the Secretary of the Theosophical movement in London in the 1890's. Other influential figures included Lady Rothermere, Aldous Huxley,

Kenneth Walker and many other members of the intellectual and social elite in London during the 1920's and 30's.

Ouspensky collected money from his London group to help Gurdjieff start his own group in the Prieuré, Fontainebleau, south of Paris. It was here that Gurdjieff founded his infamous Institute for the Harmonious Development of Man. Ouspensky came to the conclusion that he was no longer able to understand his former teacher and made a decision to discontinue any association with him, setting up his own organisation The Society for the Study of Normal Psychology, which is now known as The Study Society, where The Fourth Way is still taught and practised.

The teaching that Gurdjieff introduced to the West was in part original and in part re-interpreted by Gurdjieff himself. His sources were never really known as Gurdjieff used subterfuge and fantasy to ensure his sources could never be discovered. Somehow he managed to distil much original and profound knowledge into a cosmology and method of "waking up" people that had a strong influence on those who came across his 'teaching'.

He considered most people live their lives in a mechanical and automatic "waking sleep". Only reacting to the life they have. He believed that people rarely can 'do' anything – things just happen to them. Gurdjieff devised a series of exercises and used his own dramatic, and controversial, methods to shock people away from their habitual response, sometimes employing menial labour and humiliation as acceptable if they could help 'transform' the individual.

Central to the teaching was the idea of Self-Remembering. This was where during life you attempt to be aware of both what is going on outside of yourself at the same time observing what is happening inside yourself. A form of awareness and self-consciousness that he believed led to the higher state of objective consciousness. The Fourth Way employed a variety of spiritual and Self-observation techniques and practices to which, in London groups during the late 1950's, was added Transcendental Meditation, to help people achieve higher levels of consciousness.

Notes by Barry Seabourne and photograph of P.D. Ouspensky courtesy Wikipedia

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.**



THE PHILOSOPHY OF ALICE A. BAILEY

Christine Morgan



Alice Bailey (1880-1949), the well-known esoteric writer and teacher, was born into a wealthy aristocratic British family. Despite extremely comfortable circumstances she describes a lonely and unhappy childhood, made worse by the fact that both her parents had died before she was nine years old. When she was fifteen, she had a momentous experience which set the course for the rest of her life. Alone in the family drawing room one morning she was visited by a stranger, "...a tall man, dressed in European clothes and wearing a turban" who spoke directly to her, telling her that she needed to change and develop self-control in order to prepare for certain work which had been planned for her. With her very

orthodox Christian background she supposed this person must have been Jesus. But as she developed spiritually she later recognised that it had been the Master Koot Humi. She made the necessary changes in preparation for her life of world service.

By the time she was twenty-two Alice Bailey had become deeply involved in evangelical work in the British Army. This took her to India where in 1907 she met her future husband, Walter Evans, with whom she had three children. Together they moved to America where Evans became an Episcopalian priest and she settled into the role of a minister's wife. However, she was mistreated by her husband and he eventually abandoned her.

Divorced, destitute and holding sole custody of her children, she found herself having to work in a sardine canning factory in southern California. At the same time, however, she began her journey of transformation from, in her words, 'a rabid, orthodox Christian worker [to] a well-known occult teacher.' During this period she was befriended by former personal pupils of Helena Blavatsky and she received much helpful instruction from them. She soon found herself living and working at the Krotona branch of the Theosophical Society, and it was during this period that she met and subsequently married Foster Bailey.

In 1919 while still living at Krotona, she was contacted by the Tibetan, also known as the Master Djwhal Khul, who requested her help in writing a series of books. After her initial refusal, she was eventually persuaded to cooperate with him, and their thirty year collaboration resulted in the writing of twenty-four books of esoteric philosophy, four of which she wrote entirely herself. These books are prefaced with a statement saying that they are sent out with "no claim for their acceptance. They may, or may not, be correct, true and useful. It is for you to ascertain their truth by right practice and by the exercise of the intuition.... If the teaching conveyed calls forth a response from the illumined mind of the worker in the world, and brings a flashing forth of his intuition, then let that teacher be accepted. But not otherwise."

The Plan and the Underlying Purpose

A principle feature of the books is the assertion that humanity is not following an uncharted course. There is a Plan and an unfolding purpose for the life of every person, for humanity as a unit within the planetary life and indeed for the planet as a whole. Although the breadth

and scope of this Plan is beyond our finite understanding, we can perhaps gain a glimpse of it when we read that one of its goals "is the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time." (A Treatise on White Magic, pp. 403-04.) The deep purpose of the Plan is to transform, transmute and transfigure our planet, the Earth. In other words humanity's role is one of planetary redemption in conscious cooperation with the Divine Will.

New Truths

The Tibetan said that he was responsible to the Hierarchy for bringing two major ideas to the attention of humanity, and that this was by far the most important aspect of his work with Alice Bailey. The first is the fact of the existence of the new group of world servers, a group of spiritual workers who step down divine energies and direct them into the mind of humanity, for example by using the energy of soul inspired ideas to stimulate human progress. The second major idea is about the reappearance or emergence of the World Teacher and the immediate work of preparation that needs to be undertaken for this. The world prayer, the Great Invocation, is our most potent tool in preparing human consciousness for this event.

Others of these new truths are:

- Information about Shamballa, the centre where the Will of God is known. This includes teaching on the nature of the will and the underlying purposes of our planetary Logos, Sanat Kumara. The scientific construction of the antahkarana (the inner bridge in consciousness) is the way that the individual and the group can approach the higher will, and this is dealt with in detail in the books.
- A new understanding about Discipleship. The two books of Discipleship in the New Age provide a fascinating insight into the personal and group relationship between a Master and his disciples. Detailed personal instructions as well as general information on meditation techniques and individual ray analysis make these books unique. The work is intended to develop a sense of planetary relationships, lifting the attention away from the lower self toward the soul and, beyond that, to synthesis, wholeness and sacrificial service.
- The teaching on the Seven Rays. The various bodies or vehicles of the human being – physical, emotional, mental and soul – are conditioned by one or other of the rays. The science of the Rays not only gives an energy picture of their interrelation but also provides a means of explaining the intricate interrelationship of all things – spiritual and material – and proclaims their oneness.
- A presentation of the new astrology. As increasing numbers of people are manifesting the soul in a life of love and service a deeper astrology is needed. Orthodox mundane astrology is beginning to be superseded by one focusing around the creativity of the soul facilitated by the energy of the rising sign.
- The teaching on the new world religion establishes a relation between the work of the Christ and the Buddha, marrying the approach of East and West and leading to a sharing of the great festivals and a broadening of human aspiration. The future emphasis will be on the three major spiritual festivals at the time of the Aries (Easter), Taurus (Wesak) and Gemini (Goodwill) full moon periods and the nine lesser festivals. The full moon meditation work is thus of first importance.

The Bailey family moved to New York in 1922 where they founded the Lucis Trust and developed the activities for which it is so well known – the Arcane School, World Goodwill, Triangles, Lucis Publishing and The Beacon magazine. All the work and activities of the Lucis Trust are dedicated to establishing right human relations. A primary goal is to educate humanity to recognise and put into practice the spiritual principles and values which are vital in enabling us to build a stable world of love, justice and interdependence – still a major need! As a contribution to this Alice Bailey started the Arcane School. This is a correspondence course which offers training in meditation, study and service. No fees are ever charged, though donations are gratefully accepted. Since its founding, thousands of students around the world have made use of the training it offers and have developed lives of service to help humanity negotiate a way through the extraordinary transition period in which we now live.

The Mystery Schools of the Future

The Arcane School can be seen as an experiment to help prepare the ground for the new Mystery Schools of the future which will appear in various countries throughout the world to meet the needs of the different ray types of disciples emerging from an advancing humanity. The Science of Meditation and the conscious building of the antahkarana will be embodied in the preliminary stages of the esoteric curriculum of all true esoteric Schools. This develops the sense of wholeness and synthesis, which are essential faculties for those who will be “the builders of the new world and the trainers of future public opinion.” In fact this is the purpose of all true esoteric teaching – correct interpretation and complete dedication to the reconstruction of the world along new age lines.



Lucis Trust

The Lucis Trust was founded by Alice Bailey in the 1920s to promote the education of the human mind towards recognition of the spiritual principles upon which a stable and interdependent world society may be based. Over a thirty year period Alice Bailey wrote in co-operation with a Tibetan teacher 24 books of esoteric philosophy and psychology. Its work includes:

- **Discipleship training** and meditation as a form of service
- **Triangles** – a planetary network of light and goodwill
- **World Goodwill** – an educational movement to foster goodwill
- **The Beacon** – a journal of esoteric articles on spiritual principles

For further details, please contact:

Lucis Trust, Suite 54, 3 Whitehall Court, London, SW1A 2EF UK

T: 020 7839 4512

E: london@lucistrust.org

W: www.lucistrust.org

PEACE MALA

This year the award winning Peace Mala project for world peace is celebrating its tenth year. In celebration of this, a ground breaking five day walking pilgrimage for world peace took place around the sacred sites of Gower in South Wales during late July. The pilgrimage, which was led by Ruth Davies, visited holy wells and springs, pre-Christian sacred sites and ancient churches.

Many schools who are currently engaged with the Peace Mala project were involved with plans for the pilgrimage in a variety of different ways. On the first day, school pupils, faith representatives and members of the public walked in procession through the Gower village of Bishopston with the World Peace Flame, The Flame of Saint Brigid of Kildare Ireland and a blessed light from the Shrine of Saint David, Pembrokeshire.

The Archbishop of Canterbury, Dr Rowan Williams, sent a powerful message of support for the pilgrimage including the following words:

“The challenge of making and keeping peace is a task far too great for any one faith community to tackle on its own, and the deeply impressive work of the Peace Mala network over the last ten years has consistently reminded us of this. It has been a privilege to be involved with this vision, and I pray every blessing on all it continues to do and on all who are joining together to celebrate today.”



Votive candles for world peace were lit across Gower throughout the five day pilgrimage.

The last day of the pilgrimage was a wonderful example of what can be achieved when people of different faiths come together in friendship and peace. For the final service of

thanksgiving with prayers for world peace, Christian clergy and members of St Rhidian & St Illtyd's congregation welcomed the following faiths to share in peace with songs, hymns, mantras and readings from their Holy Books: **Judaism, Islam, Buddhism, Hinduism, Earth Religions (Ancient Order of Irish Druids), Tribal and Native, ISKCON.**

The most wonderful group of devotees from the International Society for Krishna Consciousness arrived to share 'Kirtan' with the pilgrims and others as they arrived at the church. This was a beautiful welcome and joyful blessing for everyone. The whole area resounded with their bells, drums and chanting of the Maha Mantra. ISKCON also shared Kirtan within the church as they entered along with clergy, faith representatives and pilgrims. They had never been invited to do this before.

In late October there will be another celebration for Peace Mala's tenth year when faith representatives and school pupils will be taking part in a Tree of Peace ceremony in Carmarthenshire. This will take place on the high ground at Coed Bwlardd which has stunning views of the distant mountains and Careg Cenin Castle. A young Oak, sacred to the ancient Druids of our land, will be planted to form the focal point of a circle of peace. The area will have an entrance arch and fourteen stones representing the beads of the Peace Mala bracelet. These will be collected and put in place to form the outer edges of the peace circle.

All of these activities are in support of the Peace Mala ethos which works for world peace through total compassion for all beings without exception.

Peace Mala is a registered British charity which works to advance the education of the public in global citizenship through the promotion of understanding, respect, friendship, tolerance and peace between all communities, cultures and different faiths. The charity promotes human rights as set out in the Universal Declaration of Human Rights.

A Peace Mala is a symbolic double rainbow bracelet that focuses on the Golden Rule of all philosophies, faiths and cultures, "Treat the next person as you wish to be treated yourself." It is a vision for the future. Wearing the Peace Mala is a promise to help create a more compassionate world



Peace Mala was founded by Pam Evans, Secretary of the Swansea Theosophical Lodge. 'Sharing the Light' was written to accompany the Peace Mala Gower Pilgrimage for World Peace and copies of this leaflet can be obtained from the Peace Mala Registered Office in Swansea South Wales.

For more information:

www.peacemala.org.uk • info@peacemala.org.uk • Tel 01792 774225

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The International Order of Freemasonry for Men and Women Le Droit Humain (formerly International Co-Freemasonry) promotes spiritual and moral growth through the study and practice of ritual and symbolism and the application of masonic values in all aspects of life.

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If you are interested, please visit the website:

www.freemasonryformenandwomen.co.uk

Email us at info@freemasonryformenandwomen.co.uk



Find out more – telephone us on: 020 8339 9000

FOUNDATION FOR THEOSOPHICAL STUDIES

The Foundation for Theosophical Studies is a registered educational charity. Formed in 1992 it was set up to work alongside the Theosophical Society to the mutual benefit of both. The Foundation has, since its inception, been based at the Society's H.Q. in London.

The Aims of the Foundation are stated at the back of this magazine as:

- To advance education in and promote or further the study of or research into religion philosophy and science and to disseminate the results of such study and research to the public and
- To advance the recognition of the fundamental unity of all people through knowledge of the theosophical principles of unity evolution and perfectibility.
- To help people understand and discover the essential truths at the heart of all philosophy, science and spirituality, especially the fundamental unity of all people.

What does the Foundation do?

The Foundation publishes the quarterly magazine, "**Esoterica**". Around 6000 copies are printed and distributed every quarter through a variety of channels including specialist esoteric booksellers and many other kinds of shops, businesses, organisations throughout England. It is also circulated to the many members of the Theosophical Society and their guests in Lodges and Centres throughout the country.

The Foundation runs a yearly Theosophical **Summer School**. During this week there are talks, lectures, discussions and workshops. There are also experiential and meditation sessions plus organised visits to places of interest and social activities.

Each Summer School is organised around a specific theme, with topics presented at both introductory level and at more advanced levels. In order to make the School accessible to as many people as possible the residential week is held in different Universities across the country each year.

The Foundation organises a **National Speakers Scheme** which provides and pays the expenses of speakers on theosophical topics at meetings all over the U.K. Anyone organising an event at which a speaker on esoteric/theosophical topics is required, can use a speaker from this scheme free of charge. Of course, a donation is always welcome when the economics of the meeting make this possible. Details of the scheme including a list of speakers and topics are available on request from the Administration Officer whose contact details can be found on the inside back page of this magazine.

The Foundation is able to provide some **Bursaries** for approved activities. These give financial assistance to individuals who would otherwise not be able to benefit from some events which fall within the Foundation's Aim. For further information or an application form please apply in confidence to: bursar@theosophy.org.uk or write to "The Bursar", 50 Gloucester Place London W1U 8EA

The Foundation sponsors a number of joint events and provides some external grants for activities which are in keeping with its Aims/Objects. It maintains the website www.theosophy.org.uk where you can find more details on the Foundation's activities and various articles by Foundation speakers.

Who runs and manages the Foundation?

There is a Board of Directors/Trustees, all volunteers, who attend its business meetings and organise its activities. Its Chairman is Eric McGough, who is also the National President of the Theosophical Society in England and Editor of *Esoterica*. The Directors/Trustees of the Foundation are elected by its Members at the Annual General Meeting in April. As an incorporated charity, the Foundation is subject to stringent regulation, and its Directors/Trustees attend regular seminars on charity law and charity finance to ensure full compliance. The Foundation depends on volunteers to help run events like Summer School and to raise awareness of its activities.

Getting involved

If you feel in tune with the Aim of the Foundation, and would like to assist with its work, either as a volunteer or by arranging a local event, please get in touch by email to info@theosophy.org.uk or 0207 563 9817.

If you would like to support the work of the Foundation financially, please consider a one-off gift, a legacy, or regular giving through monthly or annual Gift Aid. In either case your help will be much appreciated.

SPEAKER'S DIARY

June/July/August 2013

Supported by The Foundation for Theosophical Studies

LEICESTER

HOW TO BUILD A UNIVERSE

A DIY Guide to Just About Everything

Eric McGough

Saturday 1st June 2 pm to 4.45 pm

If you were to set about building a universe how would you go about it?

What ingredients would you need and how would you tackle the making of a human being?

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BIRMINGHAM

HOW TO DEVELOP INTUITION

Christian Bodhi

Sunday 2 June, 4 pm

What is intuition? Finding what is obstructing the intuition we already have and learning how to develop it even further.

52 Tamar Drive, Castle Bromwich
Birmingham B36 0ST
Details: Carmel, 0121 240 5912 or
tsoffice3@aol.com

CHESTER

An Audience with Eric McGough

National President, Theosophical Society, England.

Wednesday 12 June 7.30 to 9.0 pm

Eric will be sharing his views on Theosophy and answering your questions from the perspective of his life as a Theosophist.

**The Quaker Meeting House,
Frodahm street, Chester CH1 3LF**

LEEDS

INITIATION AND THE PATH

John Gordon

Sunday 23 June 2.30 p.m

The talk is based on John's latest book of the same name.
12 Queens Square, Leeds LS2 8AJ. Details: Walter,
0776 849 5726 or info@ts-leeds.org.uk

COLWYN BAY

IT'S ALL IN THE ETHERIC

Teresa Keast

Thursday 27 June 2.30pm

An in depth exploration into the nature of our Etheric energy body. Allowing insight into the chakra energy dynamics of personality, and reflect our soul expression

PARKWAY COMMUNITY CENTER

Rhos -on- Sea LL28 4SE

Details: Julie Cunningham,
theosophywales@yahoo.co.uk

N.W. FEDERATION WEEKEND

MANCHESTER

Janet Hoult

Saturday 29th June 2 – 5pm

1. A MIND TO EMBRACE THE UNIVERSE

An investigation of mankind's divine nature and spiritual makeup, based on the booklet by E. L. Gardner, published in 1960.

2. 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.

Venue: The Quaker Meeting House.

Mount Street, Manchester

Admission £5, Concessions £3. (Bring and Share Vegetarian Refreshments)

PADIHAM

Sunday 30th June 2 – 4.30pm

Janet Hoult

DRAGONS AND INITIATES

Venue: The UNITY ROOMS, Unitarian Chapel,
Knights Hill, Padiham

Admission £4, Concessions £3. Includes refreshments

For more Information please contact:

Maureen Atkinson: mla.gold@yahoo.co.uk

BIRMINGHAM

RECOVERY OF INNOCENCE

Wayne Gatfield

Sunday 30 June, 4 pm

This talk will help us move closer to nature and the spiritual life and find a way to recover the innocence of our True Nature and live in its Light and take a step towards living as Spiritual Beings.

52 Tamar Drive, Castle Bromwich

Birmingham B36 0ST

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

CHESTER

RIGHT RELATIONS

Teresa Keast

Wednesday, 7.30 pm, 10 July

Right relations within establish right relations with others, our community, our world. Through inner observation we harmonise and unify our intellect with our intuition, our yin and yang energies, and our personality with our soul.

Quaker Meeting House, Frodsham St, Chester

Details: Romey 01244 370461 or email
romey@romeys.co.uk

LONDON PROGRAMME OF EVENTS

June - July - August 2013

SUNDAYS (courses, lectures & workshops)

50 GLOUCESTER PLACE, LONDON W1U 8EA

Theme: SPIRITUAL ALCHEMY

Please note: the opinions of the speakers do not necessarily represent the views of the Foundation for Theosophical Studies or the Theosophical Society

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

Unless otherwise stated all talks have been arranged by the Foundation for Theosophical Studies

SUNDAY AFTERNOON MEETINGS 2 pm + SUNDAY EVENING LECTURES 6 pm

Sunday 2 June, 6 pm

HOW TO BUILD A UNIVERSE

A do it yourself guide to just about everything.

Eric McGough

If you were to set about building a universe how would you go about it? What ingredients would you need and how would you tackle the making of a human being? Eric McGough is National President of the Theosophical Society in England and author of a popular audio-course on the Ageless Wisdom.

*Arranged by Foundation for Theosophical Studies
£7, E5 concessions*

Sunday 9 June, 2 pm

THE ESOTERIC WISDOM OF THE MAHATMA LETTERS

Tony Maddock

These letters received by A. P. Sinnett and others contain a vast amount of occult and ancient knowledge. The Mahatmas are the inner founders of the Theosophical Society and their teachings those of Theosophy and the Universal Wisdom. We will look at the letters' method of production by the occult powers of precipitation and impression and then focus on one of the Letters in depth: covering such topics as the Self and the "self"; supreme knowledge; a purified heart, and a love of collective humanity. In this interactive session, we will consider how theosophical knowledge affects us and thus the whole of humanity. An exponent of 'core' Theosophy, Tony Maddock led weekly Secret Doctrine classes in London for more than a dozen years. He is a trustee of the Mahatma Letters Trust.

£7, E4 concessions/Theosophical Society members.

Sunday 9 June, 6 pm

ANGELS AND DEVAS

Janet Hoult

A look at what H. P. Blavatsky and the Masters of the Wisdom tell us about angels and the hierarchies, taken from their own words. The subject ranges from the top Architects of the Universe, through aspects such as builders and guardian angels, down to nature spirits and elementals. Janet Hoult has been a member of the Theosophical Society for sixteen years, ten of those as president of Nottingham Lodge. Now a member of HPB lodge, she also helps to organise the European School of Theosophy. Janet is a graphic artist, by profession.

£7, E4 concessions/Theosophical Society members.

Sunday 16 June, 6 pm

THE HONEY BEE: NATURE'S ALCHEMIST IN CRISIS

Patrick Dixon

This talk looks at social insects as a phenomena in Nature, revealing the workings of Devas behind what is outwardly perceptible. Going up the Jacob's ladder through the termites, ants and wasps, evolution climaxes in that insect community that is an image of the Love forces of the Sun, namely the Honey Bee. In its alchemical workings within its body and the hive, is a picture of the way humanity, in the future will consciously connect outer Nature with its inner Being, and begin the magical process of creating a New Nature. Colony collapse and its implications for eco-systems will be discussed. Patrick Dixon is a professional actor and writer who views theatre as a vehicle for nurturing new perspectives on the quest for self-knowledge.

£7, E4 concessions/Theosophical Society members.

Sunday 23 June, 6 pm

THE DRUIDS: ANCIENT AND MODERN

Kenneth Rees

The mystique of the Druids has captured many hearts and minds over the centuries - from classicists to antiquarians, from archaeologists to historians of religion. This talk explores the Druids as a priesthood having its roots in shamanic, pre-Celtic culture and highlights their arts of seership, and astronomical/astrological knowledge. The romantic revival of Druidry will also be examined from its alleged origins in a now demolished West End pub to arcane rites on Glastonbury Tor. Kenneth Rees has lectured on aspects of mythology, magic and the esoteric generally for over three decades in both university and college settings.

£7, £4 concessions/Theosophical Society members.

Sunday 30 June, 2 pm

HEAL YOUR PAST AND IMPROVE HEALTH AND RELATIONSHIPS

Olivia Stefanino

While all of us have "emotional baggage" from the past, until now it's taken a lot of time, money – and well, navel gazing, to bring about a resolution - but when you discover the "Personal Enlightenment And Release (PEAR) Process", you'll have all the practical tools you need to stop your past from affecting your future. If you feel that you're living on an emotional roller coaster – especially where your relationships are concerned . . . or you're suffering from health problems that your doctors can't quite explain, then you'll be relieved to know that the "PEAR Process" has been developed especially with you in mind.

During this special introductory workshop, you'll discover the key to setting yourself free from toxic emotions – and you'll learn how to release yourself from the negative thinking that can play havoc with your health, wealth and happiness! Already used by thousands of people around the world, the "PEAR Process" was created by author, emotional healer and spiritual teacher, Olivia Stefanino, who is author of "Be Your Own Guru - personal and business enlightenment in just 3 days!".

£15, £10 concessions, £7 members of the Theosophical Society.

Sunday 30 June, 6 pm

USE YOUR MIND TO HEAL YOUR BODY

Olivia Stefanino

Despite the wonder of modern drugs and cutting edge surgical techniques, research has long shown that a patient's mindset plays a powerful role in healing. Fear and negative thinking have been proven to result in delayed healing – while a positive focus and guided visualization techniques can help speed up the healing process. This evening you'll discover how author, coach and hypnotherapist Olivia Stefanino has helped clients

to reduce their blood pressure, and relieve pain. The audience will be able to experience her powerful techniques for themselves.

£7, £4 concessions/Theosophical Society members.

Sunday 7 July, 6 pm

HYPNAGOGIA: THE MIND-BOGGLING STATE BETWEEN WAKEFULNESS AND SLEEP

Andreas Mavromatis

A look into the strange and wonderful experiences of hypnagogia and the underlying conditions that connect these experiences to those of meditation, psi, mysticism, creativity, schizophrenia and dreams. Is there a method in this madness? And how does consciousness fit into this? Time permitting, the talk will be followed by outlining procedures for experimental investigation into objective/communal mental space. Dr Mavromatis has written articles and books on psychology and 'altered states of consciousness', and pioneered classes in parapsychology and the 'paranormal' at London colleges and institutes.

£7, £4 concessions/Theosophical Society members.

Sunday 14 July, 6 pm

MEDICAL ASTROLOGY IN THE 21ST CENTURY

Wanda Sellar

Do the planets play a causative role in health, or do they only mirror the genetic code? Astrology was once able to steer patient and physician towards a course of remedies. Anatomy and physiology were almost uncharted territory, and astrology provided a map, (as indeed it seems did the palm for Arab physicians.) Now in the modern era with acute methods of diagnosis, and health awareness, is medical astrology unnecessary and what can we derive from an overview of our horoscope from a medical perspective? This talk endeavours to look at the ways astrologers, who may not be medically qualified, might still be able to help their clients in health matters. Wanda Sellar is the editor of the Astrological Association's 'Astrology & Medicine Newsletter', and a past president of the Astrological Lodge of London. She has written four books, two on astrology: 'The Consultation Chart' and 'Introduction to Medical Astrology'.

£7, £4 Concessions/Theosophical Society members.

Sunday 15 September, 6 pm

THE PATH OF INITIATION

Spiritual Evolution and the Restoration of the Western Mystery Tradition

John Gordon

The process of spiritual initiation from aspirant to the highest Adept is presented in this talk, which outlines the essence of John Gordon's latest book. He explains the characteristics of each stage of initiation, including the associated psychological issues that need to be faced to move to the next stage. The book explores the

long history of the Mystery traditions from ancient Egypt, Babylonia, and India to the modern Theosophy of Blavatsky and Bailey. It reveals how the Brotherhood of Spiritual Adepts is increasing global tensions to prepare humanity for the Age of Aquarius and spiritual revelation.

Signed copies of this book can be purchased on the evening. John Gordon holds an MA. Western Esotericism, University of Exeter; and is a former President of Blavatsky Lodge, London. He is the author of several books, including *Egypt: Child of Atlantis*.
£7, £4 concessions/Theosophical Society members

SPECIAL SEMINAR – WHOLE DAY

Tekels Park, Camberley

Sat. 28th September

UNDERSTANDING CONSCIOUSNESS

An Esoteric Approach to Music and Art

Speakers: John 'the Harp' Dalton (Music);

Janet Hoult (Art);

John Gordon (Clairvoyant Perceptions of Music)

VENUE Tekels Park

Details from Tekels Park Guest House

Tel: 01276-23159

BLAVATSKY LODGE

**Meets take place at 50 Gloucester Place
Thursdays 7 - 9 pm; £5 : £3 TS members.**

Thursday 6 June 7:00pm

CHOOSING A LIFE, AND A LIFE OF CHOICE – A LOOK AT THE TENTH BOOK OF PLATO'S REPUBLIC

Fundamental to the Platonic view of the human soul was the theory of self-chosen lives - that we move from life to life according to the possibilities offered to, and accepted by, the soul before its repeated descent into the Earthly plane. What does Plato have to say about the wisdom we need to make the right choices both between and within our Earthly lives? And how does the pursuit of the good and just life affect the soul?

Tim Addey

Venue: The Theosophical Society in England

50 Gloucester Place London W1U 8EA

Details : Karen 0208 472 2963 or

ronaldwallwork@gmail.com

Thursday 4 July 7:00pm.

"UNITY" IS THE ONE FUNDAMENTAL LAW OF OCCULT SCIENCE

What evidence do we have for this scientifically and philosophically? "This fundamental Unity is the hallmark of the Theosophical system". Using as the backdrop the book "Foundations of Esoteric

Philosophy" from the writings of HPB, we will explore this concept and it's far reaching implications.

Ron Wallwork

Venue: The Theosophical Society in England

50 Gloucester Place London W1U 8EA

Details : Karen 0208 472 2963 or

ronaldwallwork@gmail.com

INTRODUCTORY COURSE ON THE AGELESS WISDOM

Sunday afternoons at 4.45 – 5.45 pm

THEOSOPHY: HIGHWAY TO SPIRITUAL DEVELOPMENT

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.

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

Free admission

WEEKNIGHT THEOSOPHICAL SOCIETY MEETINGS

**HELD AT 50 GLOUCESTER PLACE,
LONDON W1U 8EA**

ISIS UNVEILED Study & Discussion Group

Mondays 7.00 – 9.00 pm

8 April - 22 July

Isis Unveiled, published in 1877, is H.P. Blavatsky's first major work on Theosophy, examining religion and science in the light of Western and Oriental ancient wisdom and occult and spiritualistic phenomena. This study group will systematically read and discuss *Isis Unveiled* - a key text for all those who are seeking spiritual knowledge.

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

THE SECRET DOCTRINE

Tuesdays 7.00 – 9.00 pm

23 April - 26 June

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 Secret Doctrine 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

Wednesdays 7.00 – 8.30 pm

THE KEY TO THEOSOPHY

22 May, 19 June, 3 July

Is there a God? What happens when we die? Have we lived before? What is soul? Can we speak to the dead – or they to us? Is immortality attainable? Does life punish us for forgotten crimes? Is Theosophy a new religion? Does it endorse or contradict the teachings of Jesus? How can we know the Truth for ourselves? In the Key to Theosophy, Madame Blavatsky, founder of the Theosophical Society, answers these and many related questions in the light of the timeless Divine wisdom – Theosophy.

Leader: Colin Price is former National President of the Theosophical Society in England.

Free admission

THE WISDOM GODDESS, MEDIEVAL HERESY AND THE ANDROGYNOUS MESSIAH

Wednesdays 7.00 – 9.00 pm

15, 29 May; 12, 26 June

Within spirituality and religion there have always existed power dynamics, which dictate what surfaces as the orthodoxy and what eventually gets submerged and consequently labelled 'heresy'. A consistent undercurrent has existed throughout the centuries and found expression in a variety of contexts. This lecture will illustrate a few of these historical periods which reveal such emergent impulses, and their subsequent repression. Special attention will be given to the Sophia of Gnostic cosmology, the post-exilic figure of Wisdom for the Jews, and the Cathar esoteric form of Christianity in medieval Europe.

Leader: Kenneth Rees has lectured extensively in the field of esoteric traditions for a variety of academic institutions over the last 30 years.

£7, £4 Concessions/Members of the Theosophical Society

"All matter originates and exists only by virtue of a Force. We must assume behind this Force the existence of a conscious and intelligent Mind. This Mind is the matrix of all matter."

Max Planck - Nobel Prize-winning
Father of Quantum Theory

DHYANA CENTRE OF THE THEOSOPHICAL SOCIETY

THE JOY OF MEDITATION

Tuesdays 7 - 9 pm:

16th April - 28th May, 4 June - 16 July,

23 July - 3 September

Sundays 11 am - 4 pm:

28th April, 23rd June, 11 August

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 email info@dhyanacentre.org.

THEOSOPHICAL GALLERY TOURS

With George McNamara

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

George McNamara is leading another short series of visits to galleries for members of the TS, enquirers or friends to investigate the following ideas:-

**Tuesday 18th June - Natural History Museum –
Theosophy, Fossil Record and Early Man**

**Tuesday 16th July – Tate Britain, Millbank (Pimlico) –
The Light in Britain – Turner and Blake**

**Tuesday 13th August – Victoria + Albert Museum –
World Religions**

(Some of us may go on to the Proms afterwards – bring a cushion !)

We will meet at 2 pm at the relevant main entrance - phone George McNamara on 078 8181 3242 to catch up if you are delayed.

You can also email George on george@whatever-will.be for more information

FOUNDATION FOR THEOSOPHICAL STUDIES

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or email: office@theosoc.org.uk

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

EDITOR, ESOTERICA 50 GLOUCESTER PLACE, LONDON W1U 8EA

OR emailed to office@theosoc.org.uk

No later than 19th July 2013

CONTRIBUTIONS: Articles, letters, spirituality, philosophy, science, obituaries on long standing theosophists who have passed on can be sent to the Editor. All material submitted is on condition that this material can be accepted or rejected in part or in full, or it can be amended or sections deleted on grounds of content, space and suitability without any reason given. Any manuscript sent by post cannot be returned. Material can be emailed. Please note there is no guarantee that an article, information, obituaries or other material will be included.

Editor's note: Contributors should ensure that their articles have been proof read by a competent person prior to submitting and that every attempt has been made to ensure reasoned argument, correct grammar/spelling and clarity of style etc. Consideration should be given to the use of definitive statements to avoid stating as fact that which is actually speculation. Thank you.

Please note: that images contained in this edition are by courtesy of Wikipedia unless otherwise stated

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FOUNDATION FOR THEOSOPHICAL STUDIES

The aims of the Foundation are:

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

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

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

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

For more information telephone 0207 563 9817

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