

# ESOTERICA

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The Journal of the Foundation for Theosophical Studies

## SACRED SERVICE

As we move into the spring and begin a new journey into the unknown it may be a good time to reflect. We do not need the modern day equivalent of dressing in sackcloth and ashes when we contemplate our own and the world's failures, because there is much we can do from within the very centre of our being just by awakening our conscious awareness of Life. As the leaves and flower buds burst open into new life, we can too. As Martin Luther King Jr. so aptly stated, "Every man must decide whether he will walk in the light of creative altruism or in the darkness of destructive selfishness".

We hardly need reminding that this world is full of the trouble and strife which speaks to the human condition. Many are experiencing the horror of war and exile, homeless without food and shelter. In every country of the world, including our own, there is poverty and need. This is very worrying and many would like to understand how things will ever be changed sufficiently to make a brighter future for the human race. The Master Morya was very direct:

"...he who is desirous to learn how to benefit humanity, and believes himself able to read the characters of other people, must begin first of all, to *learn to know himself*, to appreciate his own character at its true value." "The situation is this: men who join the Society with the one selfish object of reaching power, making occult science their only or even chief aim may as well not join it — they are doomed to disappointment as much as those who commit the mistake of letting them believe that the Society is nothing else." "It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets."<sup>1</sup>

Theosophy is a body of knowledge which is both an Ancient Wisdom and a Sacred Science. A science because its doctrines and knowledge have been investigated, tried and tested by the Wise over millennia, and a wisdom because of the answers it provides to the mysteries of life and the unveiling of spiritual teachings and beliefs.

Theosophy teaches that the door to the mysteries of life lies beyond our ordinary mind. The secrets of the 'inner worlds' are opened through attunement with our Higher Self and it is through this process that we find strength and Wisdom to more fully understand the One Life. The principle Aim of the Foundation is: "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".

Service is the outward expression of the Soul. It is through Service we begin our path of spiritual unfoldment: selflessness, compassion, forgiveness, love, will, humility, joy, harmony and beauty. Service is not limited to those who might consider themselves to be spiritual people, nor to the human kingdom. John Holden's article on Crystal Therapy illustrates how at a subtle level even seemingly inert forms of life interact with each other and with all other kingdoms of life.

In July last year I was very moved to be with dedicated workers of the International Theosophical Order of Service, at the TOS conference in Wheaton America, women and men from all parts of the world many of whom I had never met in person before. Some set a very high bar for self-less service, bravery and compassion, and there will be more about the TOS philosophy and work in future issues.

Here is a 'starter for ten' from Birendra L. Bhattacharyya: "We give freely because it is the right thing to do. When it is given without thinking, when it is given from our heart, it is given with love, affection and benevolence. It becomes sacred because it is given purely with the intention of relieving another's suffering. It is truly altruistic. It is a sacred labour."<sup>2</sup>

Susan Bayliss

**Editor**

<sup>1</sup> Letters No 29 and 33, Mahatma Letters to AP Sinnett.

<sup>2</sup> B. L. Bhattacharyya "Service as Sacred Labour", Wheaton 2013.

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## FROM THE EDITOR'S DESK

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This issue of *Esoterica* marks a change in editorship following the retirement of Eric McGough from this role due to health problems. Eric was responsible in no small measure for the birth of *Esoterica* in 2010 and since its inception he has been the Editor; establishing a bright and vibrant theosophical magazine, addressing many contemporary issues and esoteric subjects. Eric we congratulate you and give you our heart-felt thanks for the very fine job you have done and wish you every success with your future work in the world of esotericism.

As an introduction, my own background is that I am a deep student of Theosophy and related esoteric teachings and this has greatly inspired my life. Having been a member of the Theosophical Society since 1982 and a Trustee and director of the Foundation for Theosophical Studies since 1994, I have been very active in the work of both organisations serving in many roles, including as a national lecturer and six years as National Secretary for the TS. It is a privilege to take over as the editor of *Esoterica* and I am keen to take forward what has been achieved by Eric and all those who have contributed so far in widening the boundaries of human understanding.

*Esoterica* is published by the Foundation for Theosophical Studies and has a place at the heart of the Theosophical community. So, whilst 2014 marks a change in Editorship, it will continue to be a unique and inclusive theosophical magazine. The next few issues will look at the practical application of the Esoteric Wisdom – Service, and the work of the worldwide theosophical community. Alongside articles on various other topics of interest, we will consider the role of Sacred Service in the light and life of the world.

It is not fully appreciated that since the Theosophical Society was founded in 1875, Theosophists around the world have been ‘movers and shakers’ in various fields and have endeavoured to work for the good of humanity. It is abhorrent to the tenets of Theosophy to value any human being differently on the basis of their social or economic position, or any other kind of status which may be considered high or low in the prevailing culture of the day. From the start Theosophists challenged the mind set of those with entrenched values and because of that many have encountered controversy, misrepresentation and worse. This work continues and has been achieved without the dogma, constraints and impositions often associated with religious, philosophical and social ideology.

An essential tenet of the Theosophical movement is a firm belief in Freedom of Thought, but this does not mean that Theosophy has no values, only that Theosophists do not wish to force their beliefs on others. Theosophists differ in their individual outlooks and acceptance of different aspects of the esoteric teachings and Theosophical writings. Everyone, Theosophist or not, is encouraged to find their own answers in their Quest for Truth.

Theosophists are amongst millions of people who are servants of the world as this message, attributed to one of the Great Ones<sup>1</sup>, epitomizes: “You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is – there must we find the earnest members of Our Society.”<sup>2</sup> As Carolyn Harrod expresses it: “This is a call to the service of all life but it is service of a particular quality. It is action that flows naturally from a nature in which wisdom-compassion is awakened.”<sup>3</sup>

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**Susan Bayliss**

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<sup>1</sup> The Masters of the Wisdom, Mahatmas or Great Ones, are those spiritually evolved human beings behind the worldwide Theosophical movement.

<sup>2</sup> Theosophical Jubilee Address 1925.

<sup>3</sup> There is Wisdom in Action, Wheaton 2013.

Image facing page: The boy Buddha rising up from lotus. Crimson and gilded wood, Trần-Hồ dynasty, 14th-15th century. Statue for worship. National Museum of Vietnamese History, Hanoi. Courtesy Wikipedia.





# SERVICE AS A SACRED LABOUR

Dorothy Bell

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*"Service as 'Sacred Labour' is the work of the sacred from within us to the sacred within another."*

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Before we look at service, it would be helpful to consider some fundamental propositions from the Ancient Wisdom that give it a context. For example, we are part of the One Life – the living but hidden Reality that underlies our existence on earth. We are divine seeds, never been born, never will die, but experiencing a temporary time zone in which to grow. We are each a unit of divine consciousness energy – but we are individualised and localised. We are spiritual entities in human vehicles and souls on a great pilgrimage. We are soul-actors on the temporary world stage playing new roles in different personalities, in order to learn and to grow. I see four issues relating to seeing service as 'Sacred Labour':

1. Acknowledging the divinity and sacredness of our inner nature
2. Recognising difficulties we encounter in its expression
3. Choosing the path of self-transformation and purification of action
4. Identifying the distinctive characteristics of a theosophical new world server – a way of being.

We are indeed wondrous and powerful beings, waiting to express fully through a beautiful and powerful gift, manas – the mind, which can control and limit us to a personality ego, or it can be the centre of divine operation, the instrument of our inner true selves. These are our real selves. We don't have to become spiritual: we are already spiritual. We each have a right to be on this planet and to achieve our spiritual potential here. As H. P. Blavatsky expresses: "the essence of Theosophy is the perfect harmonising of the divine with the human in man." We can learn about and grow in our spirituality, but we don't become spiritual. We are IT.

In the context of the theme – Service as Sacred Labour is seeing service action as the spontaneous outward expression of our inner sacred spiritual nature – coming from the heart-mind, the centre of spiritual consciousness, and not from the conditioned mind of the personality and its emotional projections on external situations and those who suffer.

In this sense, Service as Sacred Labour is entirely selfless; it is from the Sacred within, operating from true compassion – a detached, unemotional, but not unfeeling state of being, where the artificial personality Ego is subjugated to a higher end, a higher desire of the Soul to be who it truly is. And, expressing through a human vehicle, to see and serve the divine in everything. Love is a form of seeing, as Annie Besant proposed, and is the action of seeing through outer appearances to the hidden Reality within, the Oneness that encompasses all.

In this context, Sacred Labour is when the wholeness and perfection of who we already are within, is expressing outwards to the whole. In this there is union and unity; there is harmony in being one with the Oneness. It is the expression of true and detached Love-compassion. This is the power of practical theosophy – the liberated expression of our inner divine nature. It also reflects Annie Besant's Motto for the TOS – to form a union of those who Love in the service of all that suffers – the highest level of service.

That brings me to the second point. If we feel this to be our truth, why can't we just be it, just do it? There are several possible reasons. We may not really believe it and as Annie Besant suggested, the strength of our belief determines if we act on it; or we are happy to leave it as an intellectual idea. Or we don't know how to get from where we are now to that state of being. Or we are not convinced that the mind is really the "Slayer of the Real", working to a programmed set of beliefs. Whatever our position, it is accurate – not right or wrong; good or bad. It just is.

So we have choice – the third point – whether or not to pursue the notion that our personality has been programmed into us; that our minds have been hardwired by beliefs, values, attitudes and emotions that are alien to our true nature; that from the moment we are born we are programmed away from being who we truly are and that we go on to live to the expectations of others. We may not like the view of Krishnamurti that ‘we are second-hand people’ nor that we are blinded by form; nor that we are hobbled, attached emotionally to accumulated beliefs which dominate our thoughts and actions. But perhaps we have a responsibility to our true inner selves to examine these views with an open mind.

There is another obstacle to recognise. We have been programmed in our perceptions of, and attitudes to service, as children growing up in the family, schools and church. For example, we may have learned that social service is the right thing to do and that it is important to our emotional needs to be seen to be doing the right thing – to care for and help others, to share – and we also may have learnt how this is rewarded with approval, acceptance, recognition and status.

We may have learnt that it was wrong to have abundance; to feel guilt in our good fortune in the face of those starving to death, diseased without medical help, being victims of injustice and so on. In this way of thinking, pity arises and we help from an unconscious position of superiority and compensation, of feeling sorrow for others. This childhood training usually produces a mixed bag of motives – self-serving as well as genuine caring for those who suffer.

Annie Besant recognised these mixed motives on the path of service, which she called “the path of purification of action.” She identified three phases – self-gratification and meeting the needs of the personality-ego; then service action as duty; and finally action as joyful sacrifice to align with the sacred within, and subjugating the personal ego in so doing. Should we take it, the path of transformation through service action – karma yoga – may be seen as the journey from egoism to altruism.

Service as Sacred Labour is service action that begins with an unveiled spiritual perception of the bigger picture of our Reality. It comes from our understanding of universal laws and who we are; the evolutionary journey of the soul – where we have come from, where we are going and the purpose of our sojourn on this planet – the great Schoolhouse of learning that involves pain and suffering.

In this context of the Divine Plan of evolution, we can learn to see with the eyes of Divine Wisdom, to change our perceptions of service and in particular, we can learn to see those in need of a helping hand in a new light.

My fourth point is that it is not that we change anything that we do as service, but maybe we see it differently – as living theosophy and expressing our inner divinity. To try to exemplify this, how might two new world servers – Theo and Sophie – work towards seeing service through theosophical eyes; through the eyes of spirit?

They would work daily towards seeing the divine in everything and everyone; to see through outer appearances into the hidden, sacred Reality of the interconnected whole – which they serve. They would come to see everything as consciousness energy, conditioned by the form in which it resides; and to see others as spiritual entities being limited in their true expression by their programmed minds filled with others’ beliefs and attitudes.

Theo and Sophie would work towards understanding their own programming from the illusions of separateness and working to look at themselves in a new light of non-judgment, self-acceptance and compassionate understanding as they come to understand the impact of social programming of the human mind – and how they have been blinded and hoodwinked. They would be working to see others as themselves without judgment, accepting everyone as how they are; knowing that they are the result of numerous lifetimes of programming, like themselves, on the great pilgrimage of the soul.

They would recognise that everyone on this planet suffers in one way or another – obvious and hidden – and that it is an integral part of growth and the purpose of Earth experience. Sophie and Theo would also work to understand that each person on this planet is in the right place at the right time for the right reasons, according to the educational agenda of the soul and the operation of the great universal law of Karma – perfect divine justice. And this would in no way affect the offering of their helping hands to those in need.

They would come to see that so-called ‘injustice’ in the world did NOT take into account the whole life of the Soul, and all its former lives, and the soul’s agenda for this lifetime; that in natural or divine law, everything is accurate, not right or wrong, good or bad, just or unjust. It just is – with the Law of Karma being the most magnificent and perfect educational tool.

They would come to see that there are no victims or favourites, no one greater or lesser, in the bigger picture. There are only causes and consequences to experience and understand and from which to move on with insight. They would acknowledge that we have all created our world from actions of the past – and that we experience the consequences for our learning.

Whatever social service action Theo or Sophie take, they would work towards NOT being invested in the outcome of their action. This would be right action, harmonious action. They would become selfless and passively active in service – the mark of altruism – working with detachment and true compassion; moving towards feeling one with the Oneness of all that exists, including all those suffering – animal, mineral, vegetable or human. “We cannot really help in the service of all that suffers until we are free of fear.”<sup>1</sup>

Above all, they would come to see suffering in a new light – as serving the needs of the soul to learn and grow – a sacred process involving the suffering and pain of the personality. This opens the way for a deeper respect for the Soul entity in its choice of experience on the planet, and unveils the awesomeness of the Divine Plan in operation before their eyes, and seeing how it is an honour to serve in this context; this sacred context of human evolution. “We have to earn the right to be a world server.”<sup>2</sup>

This is how I see Service as Sacred Labour – as moving away from service as pity, being sorry for, or having compensatory guilt; away from these emotional projections of the personality, to learning to see and understand with distinctive theosophical eyes the role of suffering in the bigger picture, in the interests of the soul’s growth. And to anyone who crosses our path in need of a hand on that journey, it is simply given. This opens the way for true compassion. It is Service from the Sacred within, to the Sacred in another. Service to the whole: to the One Life.<sup>3</sup>

*Dorothy lives in New Zealand and joined the Theosophical Society in 1999. Her education career includes a Master’s degree in Education, research, school consultancy and a Fulbright Scholarship to the US. She is also a trained counsellor and community mediator. Dorothy has presented Theosophical programmes and published articles internationally. Her special interest is Theosophical education and the psychology of spirituality.*



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<sup>1</sup> Robert Sardello, Freeing the Soul from Fear

<sup>2</sup> Annie Besant, Initiation

<sup>3</sup> Dorothy Bell, International Theosophical Order of Service Conference 2013, Wheaton, USA.



North West Federation

# **TRANS-PENNINE WEEKEND**

## **16TH – 18TH MAY 2014**

# **THEOSOPHY IN ACTION: STUDY, MEDITATION AND SERVICE**

**Supported by the Foundation for Theosophical Studies**  
**Venue: The Glendower Hotel, North Promenade, St Annes, Lytham St Annes,**  
**Lancashire, FY8 2NQ.**



The towns of Lytham and St-Annes-on-the-Sea (abbreviated to St Annes) are situated on the Fylde coast, where the coastline turns east to form the estuary of the River Ribble. St Annes is situated on the northern side of the turning and overlooks the Irish Sea, whereas Lytham is on the eastern side overlooking the Ribble Estuary.

The North West Federation weekend is a residential event that takes place in the North West and is organised by the North Western Federation. It is held to encourage togetherness in the study of Theosophy. The week-end is supported by The Foundation for Theosophical Studies, an educational charity, whose aims are 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.

All donations and funds raised are channelled towards humanitarian work of *The Theosophical Order of Service* (TOS) and the promotion of harmony and understanding. The TOS was founded by Dr Annie Besant in February 1908 and celebrated a hundred years of service in 2008.

The full cost for the weekend is £165.00 (upgrades to a room with sea views £20 per person per night). The Day Delegate rate is £20.00, including lunch and refreshments, with optional dinner £15.

**Enquiries:** 01282 422278 0151 638 5390 mla.gold@yahoo.co.uk hcarroll1@ntlworld.com

## **PROGRAMME - GUEST SPEAKER ROBERT WOOLLEY:**

### **FRIDAY**

- 4.00pm REGISTRATION – See Registrar Sandra Kelly
- 6.30pm Dinner
- 8.00pm WELCOME AND FORMAL OPENING: Federation Vice President Maureen Atkinson
- 8.15pm "THE PAIN AND THE PATH" - Donald Atkinson
- 9.15pm Refreshments

### **SATURDAY**

- 7.00am Stroll or Swim
- 8.00am MEDITATION
- 8.15am Breakfast
- 9.15am 1. "HOW TO LIVE TO BENEFIT MANKIND" - Maureen Ford
- 2. "PRACTICAL IDEAS FOR SERVICE" - David Solomon.

10.45am	Refreshments
11.15am	"INACTION TO INNER-ACTION" Part 1. - Guest Speaker: Robert Woolley.
1pm Lunch	Free period to enjoy communion with nature or new and old friends.
4pm	Refreshments
4.15pm	1. "KARMA YOGA" - Jenny Baker
	2. "THEOSOPHY THROUGH SERVICE" - Cynthia and Atma Trasi
6.30pm	Dinner
8.30pm	Theosophical Evening followed by refreshments.

## SUNDAY

7.00am	Stroll or Swim
8.00am	MEDITATION
8.15am	Breakfast
9.15am	"THE ESSENCE OF SPIRITUAL MEDITATION" - Wayne Gatfield
10.30am	Refreshments
11.00am	"INNERACTION TO INTERACTION" Part 2. - Guest Speaker: Robert Woolley
12.30pm	Lunch
1.45pm	"NO BEING CAN CEASE TO BE, THE ETERNAL LIVES IN ALL" - Hugh Agnew

Closing by the Chairman: Maureen Atkinson

**An application form and programme can be downloaded from:**  
<http://www.theosophy.org.uk/index.php/nw-conferences>



*"Duty is that which is due to humanity, to our fellow men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of Duty"*

Images: Common Tern and Seagull.  
 Courtesy Wikipedia

## INTERNATIONAL CONFERENCE ON THEOSOPHICAL HISTORY CALL FOR PAPERS

An international conference on Theosophical history will be held at 50 Gloucester Place, London W1U 8EA on Saturday and Sunday, 20-21 September 2014. The chair of the conference is Professor James Santucci, editor of the quarterly journal "Theosophical History" [www.theohistory.org](http://www.theohistory.org).

Any person may submit a paper to the Programme Committee on any aspect of the subject, including the relationship between Theosophy and the arts. Summaries of not more than 200 words should be sent by 8 May 2014 to the associate editor, Mr Leslie Price at [leslie.price@blueyonder.co.uk](mailto:leslie.price@blueyonder.co.uk).

Conference participants will be responsible for their own travel, meals and accommodation but those presenting papers will be exempt from registration fees.

# CRYSTAL THERAPY - A JOURNEY

**JOHN HOLDEN**

I am aware that there are many believers in Crystal Therapy out there already. But there are also those who regard it with suspicion. I find myself in the unenviable position of being in both camps. I have a foot on each side of the fence. Fortunately my legs are long enough to make the position relatively painless. Permit me to explain how I happen to find myself in this state.

My engineering background predisposed me to materialism and pragmatism. An excursion into theology and the career of clergyman was an interesting interruption but a subsequent philosophy degree helped hasten my apostasy, a liberating shift of ideology to atheism and the dedicated pursuit of Zazen as an exploration of consciousness. This went hand in hand with a long term involvement in Japanese martial arts and eventual qualification in Shiatsu as a way of putting people back together again. This has been my career for 20 years.

Shiatsu is a bodywork therapy that mixes Eastern acupressure techniques with Western physiotherapy and biomechanics. Practitioners' sense of touch becomes greatly enhanced, sometimes to the degree that one can feel the energy flow and state in acupuncture channels and even in the energy fields around the body. This is of course well outside the mechanistic materialism of much medical theory but thankfully many doctors are changing their perspectives. Some have even been my clients.

Around the year 2000CE my wife, who went for regular Crystal Therapy, bought me a treatment for my birthday. I went with an open mind but definitely not a believer's mind. During the treatment I could see a cloudy energy field between a crystal on my body and one in the therapist's hand. I also sensed correctly that one crystal was really wood and I encountered a strange smell when another was being charged. I went into a deep reverie, which was already familiar from Shiatsu training, which was more a stimulation of the parasympathetic (rest and digest) function of the autonomic nervous system than a sleep. This and other empirical experiences intrigued me sufficiently to do a two year Diploma and I eventually found myself teaching on the course. But I was still unhappy with the conventional theoretical assumptions and procedures, especially with the dogmatic assertions made in many text books on the therapy.

I suspect that many of my reservations were not dissimilar from H. P. Blavatsky's about Spiritualism viz. that some of the phenomena may be genuine but there is much more going on behind the scenes than the conventional theories allow. Certainly my Theosophy suggests a far more cosmic perspective about the constitution and purpose of mankind.

Many receivers of Crystal Therapy find great relief from their interaction with the mineral kingdom. Emotional release is common. Sometimes physical pain is alleviated. I do not believe that such benefits are delusional or auto-suggestive. Something beyond simple definition is going on in the interaction between hopefully compassionate therapist, patient and a pile of rocks, absurd though this may seem to the materialistic world view that only matter is real. But one thing I am not prepared to do is invent a simple dogma to put it in a tidy box.

I am naturally averse to what I perceive as a narcissistic new age optimism that has a candy floss view of a reality where your angel will find you a parking space if only you have the faith to ask. If Crystal Therapy were monopolized by this then I would leave now. As it is, I have always enjoyed being in a heretical minority. And many Crystal Therapists are lovely caring people. True, some like to play at being gurus and some clients enjoy being dependants, but neither will grow up by staying so. I am grateful to the mineral kingdom for helping me to see some reality in the theory that consciousness in a variety of forms permeates the universe.



Of course I cannot anthropomorphise and project my own view of consciousness beyond myself. My dog is very different but it would take an odd person to posit that she was not conscious. My sense of touch tells me something is alive about a crystal when I hold it, or sometimes just see it. And I know it interacts with me even if it may not be what I imagine to be a sentient being.

If a client expresses gratitude for a treatment and claims to feel better or more balanced that is fine. However if they ask me what I did to facilitate this I delight in saying that I put some rocks on them, held another over them and waved another about (a dowsing pendulum), knowing full well that that is not what they want to hear. Of course a magical mystery story is always more appealing. I then tell them that something beyond my ken is going on but I don't know what it is. When told that I must know what's going on in order to do it I ask whether a spanner needs to know what a mechanic is thinking. On a need to know basis I do not need to know. This is where the Zen training helps. No theory is ever good enough. Intuition frequently bypasses reason and operates on higher levels.

Rationally I continue following standard procedures, diagnosing chakras, wafting dowsers and giving the reassuring impression I know what I'm doing. That's something I learned in the church. Always nod sagely and look as though you know the score. Actually I'm like the person who answers 'fish' when asked how many surrealists it takes to change a light bulb. But my intuitive mind does know the score. It just doesn't know how to reduce it to words. It lives in a world of allegory and metaphor. Perhaps that's why I'm a Theosophist. Somewhere in the interaction of practitioner, client and minerals the dividing lines get blurred and we all become a unified blob in a drama with no audience. Heisenberg might know what I mean.

During my practice I have evolved some techniques to broaden the emphasis on chakra balancing. It's good that clients feel benefit but I prefer to lift the treatment's potential to other planes than the etheric and astral. Chakras spin perpendicular to a central channel that has no limit to its length and extends far beyond the human being it flows through. I will call it Chong Mai. You may be more familiar with Yoga terminology. It extends in a Daoist sense from heaven to earth or yang to yin. Through this channel moves a Great Breath that is the breath of the universe; a flux or pulse that cranio-sacral therapists may feel pulsing through the spine. As above so below.

It is from this that the chakras emerge, to the front and the back. If it is not open they cannot be healthy. Working within the confines of chakras one to seven only could remove the attention from the greater flow. So it is common for some Crystal Therapists to place crystals beyond these limits to extend the field. The potential of a treatment to reach into Mental, Buddhist and Atmic<sup>1</sup> dimensions is theoretically huge and transformative but I suspect can best be approached by a therapist who has a dedicated spiritual life and a knowledge of esoteric teaching on more than a merely theoretical level.

You may have detected that my reservations about Crystal Therapy focus on a popular image that places it on a menu in a beauty therapy salon, next to Corn Plasters and Colonic Irrigation. It is not a Feel-good therapy. Sometimes it can be deeply disturbing and reveal karmic complexities.

Hopefully the treatment will evolve as we will and will blossom as medical science discovers the importance of work in our energy fields. Then it will break free from the dreadful term 'Alternative' but don't hold your breath. Like the New Age movement it may be on the first rung on a ladder that helps people rise from the old restrictions of culture and religion. It is certainly a long ladder with many rungs to climb. Meanwhile dare to be a player, not a mere spectator, and find out for yourself. No amount of rational appraisal is worth a hill of beans. Jump in.

*John Holden is President of the Leicester Lodge of the TS. He has been a research and development engineer, a clergyman, a college lecturer and a Jiu Jitsu instructor. He is currently a Shiatsu practitioner and is Course Team Leader for the Diploma in Theosophy in the Midlands region.*

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<sup>1</sup> Buddhist and Atmic are the Sanskrit terms for the dimensions of intuition and pure spirit.  
Image: Amethyst Magaliesburg, South Africa (adapted). Courtesy Wikipedia.





## **The Search for Truth**

*The Rising of the Spiritual Phoenix*

**Theosophical  
Summer School  
2 – 9 August 2014**

**Wills Hall  
University of Bristol**

This year we are returning to the University of Bristol and to Wills Hall situated in Stoke Bishop on the outskirts of the city. This is a very popular venue with a good sized meeting hall and a refectory that could have been used for “Hogwarts” in Harry Potter. The site is compact with only short walks between rooms. One of the nice things about Wills Hall is that we have the venue to ourselves. The rooms, both standard and en-suite are spacious and comfortable. I am afraid that there are no double rooms available but there are easy access rooms for the less able.

The theme for the School “The Search for Truth-The Rising of the Spiritual Phoenix” reflects man’s quest for better knowledge of spiritual matters. On the Sunday afternoon The Blavatsky Lecture will be given by the well-known Theosophist Susan Bayliss who has chosen the title “The Path of Transformation - Voyage to the Silent Self”. Other speakers include Colin Price, Peter Barton, Wayne Gatfield, Cynthia Trasi, Ron Wallwork, Ted Capstick, Gary Kidgell, Tim Wyatt and Christian Bodhi.

As well as lectures, each day there will be a choice of a Study Group to attend. These groups are interactive and include basic Theosophical concepts (suitable for those delegates new to Theosophy), the Kabbalah, the paranormal and an in-depth study of Madam Blavatsky’s Secret Doctrine. In the afternoon people have free time or they can join one of the workshops on offer which include yoga, Chi Kung and healing. The evenings are quite relaxed with musical presentations and a concert on the last evening. Following the success of last year we are repeating the Theosophical Forum on the Monday evening.

If you have never been to Summer School before I can recommend it as everyone is very friendly and there is a terrific atmosphere when like-minded seekers of Truth get together. I would encourage you to apply for the Early Bird discount which finishes on May 31st. The full programme, joining instructions and travel details will be sent to you nearer the time.

Jenny Baker  
*Director of Summer School  
Foundation for Theosophical Studies*



*Clifton Suspension Bridge. Wills Hall Quadrangle. ‘The Nail’s’ Bristol. Images courtesy Wikipedia.*



## **The Search for Truth**

*The Rising of the Spiritual Phoenix*

**Theosophical  
Summer School  
2 – 9 August 2014**

**Wills Hall  
University of Bristol**

## **PROGRAMME**

### **SATURDAY 2nd AUGUST**

14.30 ONWARDS, ARRIVALS AND REGISTRATION.

19.30 WELCOME BY THE CHAIRMAN  
FOLLOWED BY A PREVIEW OF THE STUDY GROUPS AND WORKSHOPS.

### **SUNDAY 3rd AUGUST**

Daily until Friday: 07.00-08.00 YOGA. 09.30-09.40 MEDITATION. 10.40 NOTICES.

09.45 LECTURE "CONVERGENCE AND CONSENSUS OF A NEW CONSCIOUSNESS."  
TIM WYATT

11.15-12.30 STUDY GROUPS A (SUNDAY TO TUESDAY)

1. THE EMERGING UNCONSCIOUSNESS IN SPIRITUAL DEVELOPMENT.  
TED CAPSTICK
2. THEOSOPHY FOR BEGINNERS - AN INTRODUCTION TO THE WISDOM OF THE AGES.  
PAM EVANS
3. HOW FAR SHOULD WE STUDY OTHER TRADITIONS IN OUR SEARCH FOR TRUTH?  
DAVID HARVEY
4. THE CONSCIOUS UNIVERSE. JANET HOULT

14.30-15.30 FREE TIME OR VARIOUS WORKSHOPS SUCH AS CHI KUNG, HEALING, YOGA AND HOW  
TO IMPROVE YOUR PUBLIC SPEAKING. (Daily apart from Wednesday)

16.15-17.30 THE BLAVATSKY LECTURE. "THE PATH OF TRANSFORMATION - VOYAGE TO THE SILENT  
SELF". SUSAN BAYLISS

19.30-20.30 MUSICAL ENTERTAINMENT

21.00-21.30 MEDITATION (Daily until Thursday)

### **MONDAY 4th AUGUST**

09.45-10.40 LECTURE "THE SEARCH FOR TRUTH". RON WALLWORK

11.15-12.30 STUDY GROUPS A

14.00 THEOSOPHICAL ORDER OF SERVICE AGM

14.30-15.30 FREE TIME OR WORKSHOPS

16.15-17.15 LECTURE "THE NARROW GATE". COLIN PRICE

19.30-20.30 THEOSOPHICAL FORUM - VARIOUS SPEAKERS

## **TUESDAY 5th AUGUST**

- 09.45-10.40 LECTURE "IDENTIFICATION, INITIATION, IMMORTALITY". TED CAPSTICK
- 11.15-12.30 STUDY GROUPS – A (SUNDAY TO TUESDAY)
- 14.30-15.30 FREE TIME OR WORKSHOPS
- 16.15 17.15 LECTURE "THE REBIRTH OF THE SOUL". CHRISTIAN BODHI
- 19.30-20.30 PUBLIC LECTURE AT BRISTOL LODGE: "SACRED SCIENCE AND THE HALLS OF WISDOM". SUSAN BAYLISS

## **WEDNESDAY 6th AUGUST**

- 09.45-10.40 LECTURE "THE SPIRITUAL PATH". GARY KIDGELL
- 11.15-12.30 STUDY GROUPS - B (WEDNESDAY TO FRIDAY)
1. FASCINATING FACETS OF THE PARANORMAL. MARIAN BARTON
  2. CLIMBING JACOB'S LADDER. NOELINE HART
  3. THE ARCHETYPAL PROCESS OF SPIRITUAL DEVELOPMENT. GARY KIDGELL
  4. THE SECRET DOCTRINE. TONY MADDOCK
- 14.00 AFTERNOON OUTING TO A LOCAL PLACE OF INTEREST
- 19.30-20.30 MUSICAL ENTERTAINMENT

## **THURSDAY 7th AUGUST**

- 09.45-10.40 LECTURE "WEAVING ENERGY PATTERNS". PETER BARTON
- 11.15-12.30 STUDY GROUPS B
- 14.30-15.30 FREE TIME OR WORKSHOPS
- 16.15-17.15 LECTURE "SPIRITUAL REGENERATION - THE WAY OF LIGHT". WAYNE GATFIELD
- 19.30-20.30 ENTERTAINMENT

## **FRIDAY 8th AUGUST**

- 09.45-10.40 LECTURE "THE SPIRAL PATH AND THE ROCK FACE". CYNTHIA TRASI
- 11.15-12.30 STUDY GROUPS B
- 14.30-15.30 FREE TIME OR WORKSHOPS
- 16.30-17.30 LECTURE AND CLOSING REMARKS. COLIN PRICE
- 17.30 CONCERT

## **SATURDAY 9th AUGUST** DEPARTURE AFTER BREAKFAST

**LARGER SIZED APPLICATION FORMS AND PROGRAMME CAN BE DOWNLOADED FROM:**  
[www.theosophy.org.uk](http://www.theosophy.org.uk)

**OR SEND A LARGE STAMPED ADDRESSED ENVELOPE TO:**  
**Summer School Applications, The Foundation for Theosophical Studies,**  
**50 Gloucester Place, London W1U 8EA.**



Theosophical  
Summer School  
2 – 9 August 2014

Wills Hall  
University of Bristol

## The Search for Truth

*The Rising of the Spiritual Phoenix*

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## The Search for Truth

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Theosophical  
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2 – 9 August 2014

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# PLOTINUS ON BEAUTY - STAIRWAY TO THE DIVINE

## WAYNE GATFIELD

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Beauty is something most of us appreciate to varying degrees. The Poet, artist or musician is said to have a deeper affinity to beauty and to be more sensitive to its manifestation in the world around us and within us. It is also said that 'beauty is in the eye of the beholder' so that things that some may find grotesque and repulsive, others see as beautiful. The fact is that Beauty is an abstraction and there are not a multitude of beauties, but just one. We need to learn to see through the seeming diversities of Beauty to reach the source, which is a doorway to even Higher experiences. Plotinus, the Neo Platonic philosopher, in his treatise on Beauty states that:

*"Beauty addresses itself chiefly to sight; but there is a beauty for the hearing too, as in certain combinations of words and in all kinds of music, for melodies and cadences are beautiful; and minds that lift themselves above the realm of sense to a higher order are aware of beauty in the conduct of life, in actions, in character, in the pursuits of the intellect; and there is the beauty of the virtues....."*

It is realising the fact that there is a Beauty that is related to the Soul that we can understand that there are also beauties appreciated by the lower aspects of our nature, but these do not lead us on to higher realms. Plotinus deals with the beauty that is found in physical form and which lifts our soul and inspires us. This beauty can be found in nature and reaches its perfection in the ideal human form. There is also the beauty of music, of poetry and the arts, of a spiritually endowed mind and a moral beauty. Yet these are stairways to the source of all Beauty. As Plotinus says in poetic language:

*This is the spirit that Beauty must ever induce, wonderment and a delicious trouble, longing and love and a trembling that is all delight. For the unseen all this may be felt as for the seen; and this the Souls feel for it, every soul in some degree, but those the more deeply that are the more truly apt to this higher love- just as all take delight in the beauty of the body but all are not stung as sharply, and those only that feel the keener wound are known as Lovers.*

*These Lovers, then, lovers of the beauty outside of sense, must be made to declare themselves.*

*What do you feel in presence of the grace you discern in actions, in manners, in sound morality, in all the works and fruits of virtue, in the beauty of souls? When you see that you yourselves are beautiful within, what do you feel? What is this Dionysiac exultation that thrills through your being, this straining upwards of all your Soul, this longing to break away from the body and live sunken within the veritable self?*

The Master KH once stated that the true seer is always a poet because it is only a nature enriched by the poetic spirit that have the sensitivity to appreciate true Beauty. To quote Plotinus again:

*"Let us, then, go back to the source, and indicate at once the Principle that bestows beauty on material things. Undoubtedly this Principle exists; it is something that is perceived at the first glance, something which the soul names as from an ancient knowledge and, recognising, welcomes it, enters into unison with it. But let the soul fall in with the Ugly and at once it shrinks within itself, denies the thing, turns away from it, not accordant, resenting it."*

This opens up a fascinating line of thought. We are filled with Beauty inwardly but we see 'through a glass darkly.' Yet there is something within us that recognises this one Principle from which all beauty arises. Plato has said that all learning is merely recollection and this may explain our recognition of True Beauty and the longing that this realisation awakens in us. Why do we feel such awe gazing at the night sky, why does certain music lift us, why are we moved to tears by poetry, why does nature in general enchant us? We accept such occurrences without question as they are so common to most of us. But if we start to ponder, we are curious as to the *why*. Plotinus suggests that this is due to the fact that in external beauty we see a reflection of the Beauty we have within us. This manifests in our hearts as a



longing to return to the genuine feelings that have been covered over by the illusions of the world so that we often live our lives almost as automatons, unable to stretch our minds towards that which infuses our whole being with Beauty's Light.

*Therefore we must ascend again towards the Good, the desired of every Soul. Anyone who has seen This, knows what I intend when I say that it is beautiful. Even the desire of it is to be desired as a Good. To attain it is for those that will take the upward path, who will set all their forces towards it, who will divest themselves of all that we have put on in our descent:- so, to those that approach the Holy Celebrations of the Mysteries, there are appointed purifications and the laying aside of the garments worn before, and the entry in nakedness- until, passing, on the upward way, all that is other than the God, each in the solitude of himself shall behold that solitary-dwelling Existence, the Apart, the Unmingled, the Pure, that from Which all things depend, for Which all look and live and act and know, the Source of Life and of Intellection and of Being.*

*And one that shall know this vision- with what passion of love shall he not be seized, with what pang of desire, what longing to be molten into one with This, what wondering delight! If he that has never seen this Being must hunger for It as for all his welfare, he that has known must love and reverence It as the very Beauty; he will be flooded with awe and gladness, stricken by a salutary terror; he loves with a veritable love, with sharp desire; all other loves than this he must despise, and disdain all that once seemed fair.*

Once we become aware of this Beauty all those substitutes that we imagined to be the pinnacle of beauty pale into insignificance before the vision of the Good, the True and the Beautiful that we now experience. Yet paradoxically we become aware of the loveliness of all things and we learn to love the Beauty that is in everything and everyone. We become aware of the 'descent' of Beauty into countless form and see that all our strivings to find beauty in transience were never wholly successful. It is like looking at one's face in a broken mirror, or the moon in turbulent waters, the image is distorted, although the many images have some beauty.

*But how are you to see into a virtuous soul and know its loveliness?*

*Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty and never cease chiselling your statue, until there shall shine out on you from it the godlike splendour of virtue, until you shall see the perfect goodness surely established in the stainless shrine.*

*When you know that you have become this perfect work, when you are self-gathered in the purity of your being, nothing now remaining that can shatter that inner unity, nothing from without clinging to the authentic man, when you find yourself wholly true to your essential nature, wholly that only veritable Light which is not measured by space, not narrowed to any circumscribed form nor again diffused as a thing void of term, but ever unmeasurable as something greater than all measure and more than all quantity- when you perceive that you have grown to this, you are now become very vision: now call up all your confidence, strike forward yet a step- you need a guide no longer- strain, and see.*

We are all part and parcel of the Beauty and Love that pervades the universe and it is only a misunderstanding of our true nature, due to mis-education, that makes us believe that we are less than that. For centuries organised religion told us that we were 'weak miserable sinners' and even though consciously most of us no longer accept that, the subconscious stain still remains with us and permeates society. Materialistic science would have us believe that we are automatons destined to live a few short years and then disappear for ever. Sadly this is the prevalent belief of most people in the West nowadays and it is slowly infecting the East. Plotinus urges us to dive deep into our very Beings and find our Beauty and to mould ourselves into its image. This is of course not just on the physical level, but on the mental, emotional and moral too. We must be guided by our True Self which manifests in us in a



seeming variety of ways, Love and Beauty being two. Plotinus's advice as regards the statue gives us a practice that all of us can attempt. We need to be aware of what in us needs improving, what needs to be eliminated or altered. As we progress onwards more of Beauty's Light shines in us and through us. It is this increase in the illumination of our whole nature that is the real guiding star in our quest. If the Light increases in us we are moving in the right direction, if we feel a darkening of our nature, as if clouds were obscuring our inner vision, then we need to work on ourselves to remove these obstacles.

We must strive to 'call up' confidence in our Higher Selves and befriend our Spiritual Nature and it will surely respond. We do not at this stage need any outer guides, we are our own Guru. Once that nature is awakened it is impossible for us to go astray, but until then we need signposts and guidance from whatever source we as individuals feel that we require. We are all different and approach the same goals in a variety of ways. One person's meat (or soya) is another person's poison, what suits one may be disastrous to another. Therefore we must find our own inspiration on the thorny road to enlightenment. As we progress onwards we discover that Love and Beauty are at our very core and that in Truth they are one, as they are the manifested aspects of something beyond them both. What this 'something'; is cannot be formulated in words or images, so we ascend the stairway of Beauty step by step until we disappear into the formless and become that which can never be named. The Journey starts right where we stand and in the appreciation of the Beauty that the soul recognises in physical forms, in purity of mind and emotions and in the loveliness of a nature infused with genuine Spiritual aspiration.

*Wayne is President of the Bolton Lodge of the Theosophical Society, Vice President of the North West Federation and Editor of the N.W. Federation Journal. He is a poet, philosopher and deep Theosophical student and speaker.*

Image: Helical staircase, Melk Abbey, Austria. Courtesy Wikipedia.



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1. To ensure we keep Theosophy alive for future generations, i.e., not back to Blavatsky, but forward with Blavatsky.
2. To bring together representatives of Theosophical organizations and students of Theosophy who are committed to spread Theosophy as presented by H.P.B and the Masters.
3. To intensify ties by fostering meaningful intercommunication among all Theosophical organizations as well as independent Theosophists.
4. To exchange ideas and best practices on how to present Theosophy in an accessible and inspiring way.

To avoid disappointment it is highly recommended that you register and book your accommodation as early as possible. Further information and booking details are available from:  
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# THE FLAME DIVINE

Jeanine Miller

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## Introduction

This washing of the feet is the subtle work of the fire in us, of the burning away of all that dross which clutters up our vehicles; the work of Agni the Creator, the Preserver, the Destroyer; Agni the mysterious flame worshipped throughout Antiquity as the very expression of Deity, the mighty force at work within all things, the very life-blood of the cosmos, of which Fohat, in *The Secret Doctrine*, by H. P. Blavatsky (hereafter S.D. and H.P.B.), is the alpha and the omega.

Why has fire, and fire alone out of the elements, been chosen as the best capable of representing the dynamic aspect of Deity by all the Ancients, at whatever epoch and to whatever race or creed they belonged? It was even equated with Deity. Thus in Deuteronomy “the Lord is a consuming fire”; thus the Parsis’ sacred fire which Zoroaster is said to have brought down from heaven by the sheer power of his invocation; thus the chariot of fire and the horses of fire that took up Elijah into heaven; thus the “glory of the Lord” that appeared like a devouring fire on the top of Mount Sinai where Moses received the tablets of the law; thus the “cloven tongues as of fire” that descended upon each of the apostles as they sat in prayer and were filled each and all with the Holy Spirit; and thus above and beyond all these various expressions of a unique, divine visitation, the Flame Divine, AGNI of the VEDAS, the High-Priest of the Cosmic Order, the messenger of heaven and earth, of gods and men, the “All-knower” that “raises mortal man to highest immortality”, head of heaven, earth’s very centre. All these amply show that there is behind this particular identification of fire with Deity’s essence, a deep spiritual truth, a great inner experience of the fire and a profound knowledge of divine action traceable to the very dawn of our human race.

The ancient Aryan knowledge of the inner meaning of the fire can be glimpsed through the symbolic and veiled presentation of Agni the Fire in the *Rig Veda*, a collection of hymns which is the occult Vedic counterpart of the Stanzas of Dzyan, which H.P.B. describes as “the very source of historical information”, as “the oldest of all the known ancient records”, whose “hymns which are the records written by the earliest Initiates of the Fifth (our) Race concerning the primordial teachings” may be “shown to corroborate the occult teachings in almost every respect” (S.D. IV p. 176, 177). The *Vedas* occasionally throw some light on obscure statements in *The Secret Doctrine*, but mostly The S.D. illuminates the enigmatic verses of the *Vedas*.

AGNI is dynamic life; that dynamic life that throws off form after form but to build form after form; flame of creation that builds up the cosmos— that force that whirls the electrons, atoms, molecules and in this whirling moulds the substances and shapes the forms life assumes in its eternal activities; flame of destruction that shatters all worn out forms, that ruthless power that destroys, not life, but its habitations, that new more perfected ones may find expression; flame of purification, the sacrificial priest, high-priest of the sacrifice indeed, “immortal guest” in “mortal houses” who burns up man’s fuel and drives man on to the pinnacle of perfection; flame of love, the foundation of the world, love the first “seed of consciousness” without which nothing could be! This is AGNI, the “friend” and “knower” of all births, common to all men, whom “men seek as a father with their prayers”, who sits “in the cave of the heart where they find him through the power of their invocations”. Many-sided power, benevolent and dangerous, creative and destructive, mysterious in his workings, far-reaching in his activities, sublime in his lofty sweeps, exalting in his uplifting, such is the most concrete and most abstract of Vedic deities, the divine Will made manifest throughout the cosmos, and through man the microcosm.

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Image: Fire. Courtesy Wikipedia.

The *Rig Veda* is perhaps the only one among the world scriptures that clearly ascribes the primordial act of creation to the all-blazing contemplation of the Supreme. The word for this is *tapas* from the root *tap* to burn. The transition from the Absolute beyond being and non-being, to the Manifested Deity, described in the hymn of creation as the Overseer, occurs through the inherent creative drive of *tapas*, the inner incandescence that blazed forth from the heart of the Eternal in one mighty contemplation projecting the universe. Through *tapas* the Unmanifest becomes manifest: "Darkness there was; at first, hidden in darkness this all was undifferentiated depth. Enwrapped in voidness, that One emerged which Flame power kindled to existence." (Rgv. X, 129.3). Ontologically, the flame-power aroused as a result of the divine contemplation represents the cosmic energy, Fohat of *The Secret Doctrine*, which propels and differentiates all things, from the beginning to the end of the cycle. This we find fully explained in *The Secret Doctrine*, Psychologically, *tapas* refers to a specific kind of inner, spiritual exertion, an intense focussing which takes place in deep meditation, a contraction to an innermost point of contemplation, and a subsequent expansion whereby the creative flame is aroused at the highest possible level of awareness, the only physiological effect of which is heat.

The Rig Vedic poets in the creation hymns are using the analogy of yogic meditation to describe the divine creative act. This contraction-expansion arouses the supreme energy locked within the One personified in the Vedas in AGNI, called in *The Secret Doctrine* FOHAT. Not content with the word *tapas* which already means burning contemplation, the poet of one creation hymn qualifies the word with the participial adjective of the verb to "inflamm" so that we have the superb picture of the divine contemplation blazing to incandescent manifestation: "Universal order and truth were born of blazing *tapas*, " (Rgv. X. 190.1)

## Part One: The Esoteric Tradition

Our first endeavour will be to try to understand the significance and origin of fire according to the esoteric tradition. Occultists and scientists have attempted to define fire. H.P.B., with her tongue in her cheek as often happens, gives the scientific explanation thus:

It is the effect of combustion, we are gravely answered. It is heat and light and motion, and a correlation of physical and chemical forces in general. And this scientific definition is philosophically supplemented by a theological one in Webster's dictionary, which explains fire as 'the instrument of punishment, or the punishment of the impenitent in another state' — the 'state' by the bye, being supposed to be spiritual ... (S.D. I p.179-80).

The Esoteric teachings, however, according to her, declare: "Fire is the most perfect and unadulterated reflection, in Heaven and on Earth, of the ONE FLAME.

It is Life and Death, the origin and the end of every material thing. It is divine 'Substance'" (S.D. I p.180) "The essence of fire is the life and light of the universe". (S.D. I p.73) That One Flame at which all other fires have subsequently been ignited will ever remain a mystery to us until we can penetrate the enigma of the sacred Word in its threefold unfoldment and know the full meaning of the second letter where lies hid the secret of the Flame. We are told in *The Secret Doctrine* that "The Spirit beyond Manifested Nature is the Fiery Breath in its absolute Unity. In the Manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial God. And in, on, and around the Earth, the fiery spirit thereof - Air, fluidic Fire; Water, liquid Fire; Earth, solid Fire. All is Fire - Ignis, in its ultimate constitution, or I, the root of which is 0 (nought) ..." (S.D.II p.122).

This "fiery breath" we are further told, is the *radiation* of the "Primordial Seven", those Highest Lords of Contemplation which *The Secret Doctrine* describes as the "first seven breaths of the Dragon of Wisdom" (I p.166) that manifested from the threefold Logos at the very dawn of the manvantara. A genealogical descent indeed! These "produce from their holy circum-gyrating breaths the fiery whirlwind" (p.166). They make of him the messenger of their will. This is FOHAT, the divine Energy, "the swift son of the divine Sons"

the potential Creative Power issued from the Primordial Wisdom which becomes the propelling, active force causing the ONE to become the two and the three and so on. This is AGNI of the Vedas, also called APAM NAPAT, "Son of the Waters" both in the *Rig Veda* and in the *Avesta*, the swiftly speeding son of the waters of space: "Apam Napat, O Spitama Zarathustra, divides the waters amongst the countries in the material world in company with the mighty wind, the Glory seated in the Waters . " (*Zend Avesta*. Tir Yast. 6.34. S.B.E. Vol. 23, p.102).

In the *Vedas* Agni is born of the waters, i.e., of the original all pervasive substance out of which the universe is moulded, later to be called *Akasha* which H.P.B. explains as the noumenon of ether (S.D.II p. 258), which in its purest form is fire (S.D. I p. 151).

*The Secret Doctrine* further states that Fohat becomes in the manifested cosmos: "that occult electric vital power which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which in time becomes law." (S.D. I p.169); hence FOHAT is "the transcendental binding unity of all cosmic energies . . . the action of which resembles — on an immense scale — that of a living Force created by WILL in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action ... In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid and the preserving Fourth Principle, the animal soul of Nature, so to say, or Electricity." (S.D. I p.171).

In this far reaching definition we should observe three specific manifestations of the Fire, and one peculiar characteristic: the WILL-TO-BE which is inherent to creation and every creature, a will which attracts, coheres, sustains, hence LOVE which brings together in harmony and holds all as a whole, which is the cause of LAW, i.e. the Cosmic Order; hence *Will, love, law, or will, wisdom, activity*, the first three Rays. The world order is the mirror of the harmony that exists between the essence of being and its outer expression; thus a thing will grow only in accordance with what is in its seed; the acorn can produce but an oak tree, the human embryo can develop but into a human being; all natural activities are effects of an inner harmony which is the touchstone of the Supreme Order. So the *Rig Veda* says: "Firmly fixed are the foundations of the Cosmic Order, shining in beauty, manifold are its beauteous forms". (Rgv. IV 23.9).

WILL, LOVE, LAW, are the three manifestations of that ultimate Creative-destructive "FIERY BREATH" — three in One, issued of the Primordial Wisdom (DZYU).

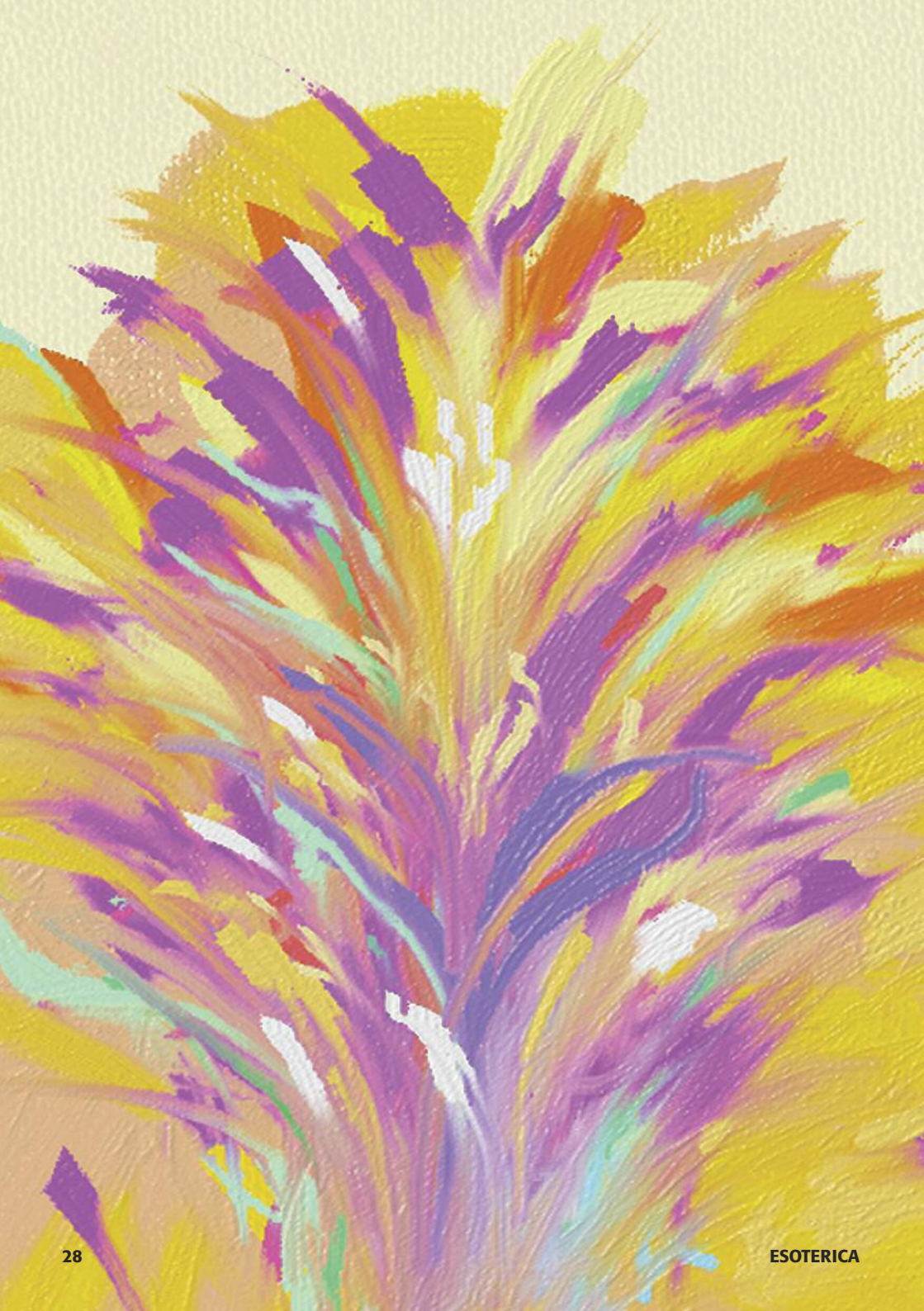
H.P.B. explicitly refers to FOHAT "in his capacity of divine LOVE (Eros), the electric power of affinity and sympathy" (S.D. I p.178) which power brings the Ray of the Absolute, or spirit, into union with the soul, thus constituting the monad in man.

The peculiar characteristic of Fohat, noticed by H.P.B., is that he seems to exercise the powers and functions of a personal god and like a human being has seven principles.

He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., and is the 'spirit' of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we will call it the One Life; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as omnipresent Mind and Life, immanent in every atom of matter. (S.D. I p.195-6).

We observe that the great Cosmic Powers, in the *Vedas* as indeed in all the ancient scriptures, are portrayed as both personal and impersonal. Power always has an element of intelligence which, in human thinking, endows it with a certain amount of personality. Thus the great Devas are both personal and impersonal, thus even the Cosmic Order, which to us is highly abstract and impersonal, is addressed as though an entity. Thus Agni, the Flame divine, is father, and friend and guest in houses. Yet, says *The Secret Doctrine* of Fohat "He is no personal God at all, but the emanation of those other powers behind him whom the Christians call the messengers of their God . . . and we the 'Messenger of the primordial Sons of Life and Light'" (S.D. I p.196)







To understand Fohat, as Sri Krishna Prem wisely says, "we should as usual seek first within ourselves till we find that power which brings forth, holds in being, and again withdraws, the multiform contents of our psyches. Only then shall we be able to understand the real nature of that Brahma-power which moulds the universe, and of which the Stanzas say that Fohat is the steed and thought the rider". (*Man the Measure of All Things*, 1966, p.287)

But what is Spiritual Fire? H.P.B. answers only by analogy, by giving its correspondence in alchemy, namely *hydrogen*, which is not water, though it generates it; not fire, though it manifests it; nor air, though air "may be regarded as a product of the union of water and fire": "that which hydrogen is to the elements and gases on the objective plane, its Noumenon is in the world of mental or subjective phenomena". (S.D. III p. 120)

Spiritual fire is the Atmic breath. This accounts for the fact that ultimately everything has to be burned up for only the pure can stand the pure, hence the Vedic notion that man is Agni's fuel! H.P.B. differentiates between fire in its ultimate unmanifest origin and fire in the manifested cosmos: "... there are two 'Fires', and a distinction is made between them in the Occult teachings. The first, or the purely formless and invisible Fire, concealed in the Central spiritual Sun, is spoken of as triple (metaphysically); while the Fire of the Manifested Cosmos is septenary, throughout both the Universe and our Solar system". (S.D. I p.151)

The Flame divine is thus dual, triple, sevenfold, according to whether we view it from one standpoint or another. Obviously the subject is complex in the extreme and can only be summarized here. Everything is reflected and unfolded from the highest plane of cosmos to the lowest. So our earth and man are the product of three aspects of fire: electric Fire, solar Fire, and Fire produced by friction (S.D. III p.249-50)

- (1) At the *macrocosmic level*: the fire of matter or fire by friction manifests as the electric charge at the core of the atom, this being either constructive or destructive according to the use made of it. This fire represents the energy of the Third aspect of the Logos (Brahma) the Ray of activity, embodying the basic vibration of our solar system. It is the cause of rotary motion and, analogically, of the basic circular pattern underlying all forms.
- (2) *Solar Fire*, or the fire of universal mind or Mahat, Cosmic Intelligence, the basis of consciousness, is the very substance of the devas. They are universal consciousness in activity. This is symbolized in the Vedas by the Sun, Surya-Savitar, the great light and life-giver, the illuminator, the Law-maintainer. It represents the law of attraction and repulsion and constitutes the second aspect of the Logos, Love-wisdom (Vishnu) and the Second Ray. It relates life to form, spirit to matter. Both in the *Vedas* and the *Avesta*, both in the Egyptian and the Babylonian and Japanese tradition, man is descended from the Sun. He is the child of Cosmic intelligence, of the union of Heaven and Earth, Spirit and Matter, Fire and Water.
- (3) The *Supreme Fire*, the Logoic Flame divine, the Cosmic Ray of WILL (Shiva) which is the destroyer but to regenerate, hence the Purifier; it is symbolized in the Vedas by the *Lightning* which flashes forth through the darkness, which sunders the unconsciousness and makes it fruitful, illumines, destroys, releases and creates. This, as The S.D. states, is the First Logos, or *Vajradhara*, the thunderbolt-holder. (S.D. II p.295) This doctrine must have been known to all those initiated into the Greater Mysteries. We find Heraclitus making the cryptic statement: "The thunderbolt steers all things;" and also: "This Cosmic order which is the same for all, was not made by any of the gods or of mankind, but was ever and is and shall be, ever-living fire, kindled in measure and quenched in measure".

At the *microcosmic level*, we find the corresponding threefold division, the same unique manifestation at three different levels of differentiation:

- (1) At the physical, we have several manifestations of fire: the internal vitalizing fire, manifesting as latent heat, the basis of life, as active heat or prana, the energy that animates the whole being, and as *kundalini*, the serpent fire, dormant in average humanity, but which, when aroused, burns the confining etheric sheath, permeates the various psychic centres and makes of man a seer, a wise one, an illumined sage. It also relates, "to the creative spark, or germ, which fructifies and generates the human being". (S.D. III p.250)
- (2) At the emotional-mental or *kama-manasic* level, we also have several manifestations of fire: the fire of inspiration, enthusiasm, exaltation that drives man to great achievement; and its lower aspect, passion, that drives man to the lowest dregs of mankind. "Give a man an idea", said G.B. Shaw "and he will set the world ablaze". The Christian and Islamic surges over the world are two outstanding historical examples of its religious manifestation. But why the analogy of the *kama-manasic* level with the sun? It is said that the impact of the spiritual or cosmic electric Fire upon the fire of matter gave that original spark that produced the light of consciousness, the solar blaze, *Mahat*, the Universal Soul; and thus, at the human level, *manas*, which manifests at individualization. *Manas* in the human being, is a sun unto all the lower vehicles. And *manas* here means not only the conscious, thinking principle, but also the feeling, aspiring aspect of it. On this our physical plane it is the illuminating principle. Without *manas* man is an idiot.
- (3) Thirdly we have atmic or pure spiritual fire, the Monadic Flame divine which brings about the eventual destruction of the form; of which flame only the mystic has an inkling, of which H.P.B. says: "The Atman alone warms the inner man" (S.D. III p.119) "Water could regenerate the body of matter; fire alone that of the inner Spiritual man". (S.D. IV p.137) When these three essential fires or aspects of the One Fire blend completely to become but one Flame here on earth, then has the human being accomplished his pilgrimage on earth and passed through the gates of the 5<sup>th</sup> Initiation to liberation from the thrall of matter.

We have thus a gradually forming picture of the fire, life-sap of all things, hidden in the "waters" as the *Vedas* sing, hidden in the rock, in the trees, in the plants, in animals and humans; this fire can only be brought to manifestation through friction; this, at the human level, means conflict, strife, the interaction of opposites; of male and female, matter and spirit, of light and darkness, of conscious and unconscious, of Heaven and Earth; through the eternal law of becoming which underlies the core of conflict, of constant adjustment, movement, unfoldment, transformation, is hidden the perpetual sacrifice of the divine life, transcendent and immanent, perpetually immolating itself, becoming other than itself in the myriad faceted mirror of Itself, which is the universe, that the universe, in its infinite variety, may be.

*The Flame Divine, Blavatsky Lecture delivered at the Annual Convention of the Theosophical Society in England at the College of Ripon and York, St. John, Ripon, Yorkshire on August 4th 1984. Part Two will follow in a future issue.*

### **THE FLAME DIVINE**

*"Before the soul can stand in the presence of the Masters,  
its feet must be washed in the blood of the heart."*

*(Light on the Path)*

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Painting: "Solar Blaze" (detail). S Bayliss.

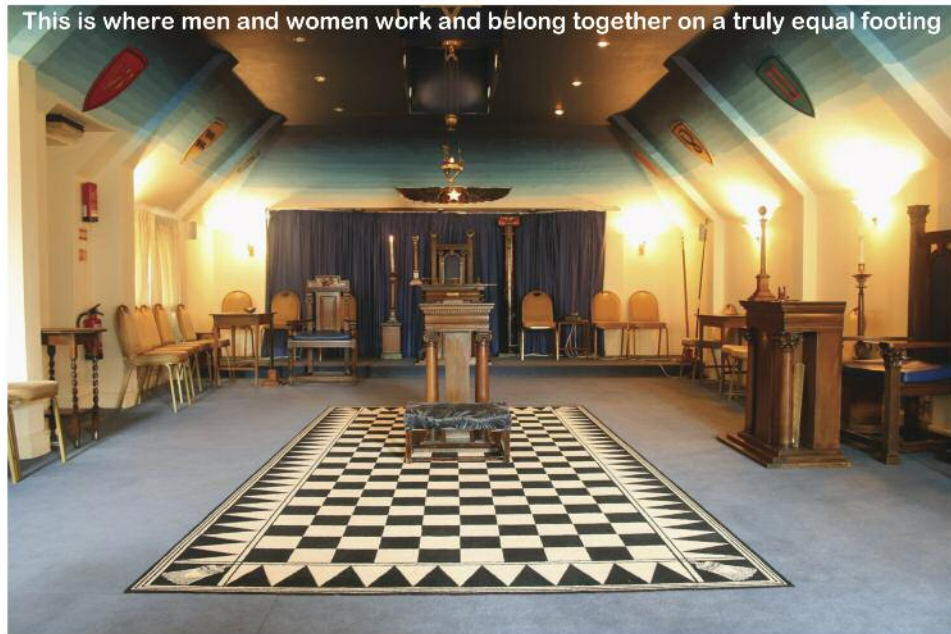
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# OBITUARIES

## Radha Burnier

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Dr (Mrs) Radha Burnier died on 31<sup>st</sup> October 2013 age 90. Dr Burnier was in her fifth term as the 7<sup>th</sup> International President of the Theosophical Society, having taken office in 1980. As the daughter of N. Sri Ram the 5<sup>th</sup> International President of the TS, she was born into a Theosophical family on the Society's estate at Adyar, Chennai, on November 15, 1923. Radha was educated in Theosophical Schools and was recognised as an exquisite dancer having been trained by her aunt Rukmini Devi Arundale at her school of Indian classical dance (Kalakshetra). She had a pivotal role in Jean Renoir's film *The*

*River (Le Fleuve)*. Radha gained a BA from Benares University with distinction and an MA in Sanskrit. She served as Director of the Adyar Library and Research Centre from 1959-79.

Mrs Burnier was the longest serving President of the Society, occupying this office even longer than the Founding President, Colonel Olcott. She exemplified a dedication to the Society and its work until the end. Radha demonstrated repeatedly in her talks and her writings a relatively rare fusion of heart and mind. On many occasions this was reflected in a superior kind of Wisdom, which made itself known in different ways. She also kept alive the spirit of serious reflection and open-minded enquiry in the TS.

When a person is elected to the office of International President of the TS, there are no guidelines to tell the person what their particular message should be. The message or theme of their administration rises to the surface gradually as they conduct the necessary duties of the office. Throughout Radha's time as President, one of her main focuses was humanitarian work and she cared enormously about the widespread distress in the world, the enormous suffering of people and animals and she believed that the more fortunate among us must do whatever little we can to relieve such suffering. She worked forcefully and effectively to improve the standard of education for boys and girls, and was always very active in promoting a greater understanding of Theosophical principles in every area of life. Radha was not inspired to take on these endeavours because of her office, but because of who she was as a person. She was extremely generous with her own time and resources in this regard, something perhaps few realise.

Radha lectured all over the world on Theosophical and cultural topics and was able to converse fluently on the latest ethical problems posed by science, economic issues, the internal politics of other countries, the effects of corporate greed on the environment, the exploitation of the masses by international conglomerate. She spoke out openly on these matters in *The Theosophist*. In many of her writings, she stressed the need for humanity to understand our relationship to nature; that we are not separate but a part of a system that must be kept in balance. She believed that by being around nature we can become sensitive to the oneness of life. In her 1997 address she writes:

"The feeling for life in any form is the foundation for the acquirement of spiritual knowledge. To every creature its life is precious; every creature seeks freedom. The ant as much as the elephant or the human being wants to avoid being trapped, injured or destroyed. In the depth of their consciousness, which is the one all-pervading consciousness, there is awareness that life in every form, great or small, is part of a cosmic scheme, by which Divine Will moves all beings towards the unfoldment of their own latent and hidden divinity and perfection."

As the world continued to change around her, Radha continued to keep abreast of the needs of society and ways to approach the world in the most theosophical manner. Radha showed us how to put theosophy into action. In her 33 years in office, she never once expected a thank you or recognition. She worked selflessly for the betterment of humanity and, for many of us, became an example to follow. Our gratitude is profound.

*Around the world many lengthy tributes have been paid to Mrs Burnier and the above gives an overview from those appreciations. Thanks are given to those who have contributed. Editor*

# John Gordon

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It was with great sadness that our Theosophical brother John Gordon passed into transition so unexpectedly on the 16 May 2013. He was a scholar and a gentleman and worked tirelessly for the TSE over the last thirty five years. The primary reason I joined the Blavatsky Lodge was that I realised that his depth of esoteric knowledge was profound, and in my opinion he was the last of the genuinely great esoteric minds our society has been blessed with.

He was always very keen to promote the teachings of HPB and Theosophy within a scholarly context and realised that this was essential in this modern world. Academic status has advantages, however impoverished it might seem. It could help to prevent Theosophy, in a worldly sense, become just a footnote in history, as a curiosity of 19C occultism that spurred the new age.

He completed in 2007 his MA degree at Exeter University in Western Esotericism and where he was or had embarked on his PhD. Among his great achievements he had published six books in the UK and the USA:

Self-Consistent Kosmos (1995)

Land of the Fallen Star Gods (1997)

Astrology of the Path of the Return (2000)

Khemmea – The Sacred Wisdom Tradition of Ancient Egypt (2002)

The rise and fall of Atlantis (2008)

The path of Initiation (published posthumously in 2013)

In celebration of John's life a One day Conference was organised for the 17<sup>th</sup> November 2013 at TS HQ with his friends, the renowned authors, Robert Bauval, Ahmed Osman, Yuri Stoyanov and Alistair Coombe from Blavatsky Lodge. This important event was videoed and is available on DVD from HQ.

John was born in 1946, he graduated from the Royal Military Academy, Sandhurst in 1967, became a regular army officer in the Brigade of Gurkhas and served in the Far East until 1970. He joined the Theosophical Society in 1975 and was married to Helena a valued member of the TS and Blavatsky Lodge, he also had three grown up sons and a step daughter. He was a Fellow of the RICS by profession and ran his own practice in Greater London and the Home Counties since 1979.

His self-imposed workload was tremendous, from research, academic study, serving on many Bodies and Committees, being on the EC and Chairman of Tekels Park Estate Ltd, writing books and articles, lecturing nationwide and abroad. He was an active member of the Scientific and Medical network and had close relations with the Lucis trust. He was also working on another book before his latest book was published, a workload that two people would be proud of.

He still had time to religiously turn up to the Blavatsky Lodge on a Thursday evening for the intimate Theosophical study group. Together with his sense of fun and his guitar playing at the Blavatsky Lodge Christmas party each year he will be fondly remembered.

So what can we say about such a life, I can only answer from my personal view point many others of course will have strong and loving memories of John. For me, you are privileged if you meet a few great souls in your life.

He was a profound teacher, a role model and a good friend. A real gentleman of the old school, always composed, scrupulous and fair, a man of character and bearing, a very rare commodity these days. Theosophically, we know that John will be back to pick up where he left off, which is a wonderful legacy to inherit and a promise of an ever advancing soul.

*Ron Wallwork*



## Jeanine Miller



Jeanine was born of French parents in Shanghai on 25 September 1929. Her father was Maurice Meunier who was manager of the Franco Chinese Bank, and much of their family life was spent in China. Jeanine had periods of schooling in France and Switzerland as well as Shanghai. Due to changes in the governing authorities during the Second World War, the family had to urgently leave Shanghai in 1941. The British authorities gave the family British passports and their surname was translated into English - hence Miller. They left China on the last cargo boat out of Shanghai and travelled on to Australia.

Jeanine attended school at the Loreto Convent in Sydney before graduating with a BA from Sydney University. After this she got a very good job in the Mitchell Library, the main library in Sydney. Following her father's death in 1961 she came to London with her mother and brother and undertook an MLitt degree from Durham University. Jeanine then found a wonderful position in research in the British Museum. For a period she nursed her mother until she died in 1972. Upon her retirement from life as a researcher and speaker, she retreated to the village of Feuille in the south of France where she spent 23 happy years with her companion and husband, artist Ron Wildego.

Jeanine devoted many years to the study of Sanskrit and of the Vedas. With Georg Feuerstein, a specialist in the classical Sanskrit literature of Yoga, she published *A Reappraisal of Yoga: Essays in Indian Philosophy* (Rider & Company, London, 1971) – a book that introduced a new approach to Vedic wisdom and the art and science of Yoga. Fully competent in Sanskrit, she published two major works recognized by scholars: *The Vedas: Harmony, Meditation and Fulfilment* (London: Rider, 1974) and *The Vision of Cosmic Order in the Vedas* (with foreword by Raimundo Panikkar), (Routledge & Kegan Paul, 1985). Jeanine was able to convey the sheer scope and depth of some of these teachings through a brilliant synthesis of scholarship, spiritual insight and poetic vision that, combined with an understanding of myths and symbols, gave her writing a visionary dimension all of its own.

In 1988, Jeanine and Ron published an inspiring collection of poetry, *Reflection on the quest "Master, tell me"* (Vintage Press, New York, illustrated by Ginger Gilmour). A study of the hidden significance of the waters of space in the Vedas entitled *"The Cosmic Waters" appeared in 2011 (Bangalore: Prism Books)*. *The Blazing Dragon of Wisdom - The Esoteric Tradition as enshrined in the Vedas and beyond*, a 500 page text was written toward the end of Jeanine's life. More about her life and work is available on the website<sup>1</sup> set up to host her collected writings, poetry and reflections.

Two Russian mystics were to have a great influence on Jeanine's life, the first being HP (Helena) Blavatsky, founder of the Theosophical Society. In the 1960s Jeanine met the Russian Sufi teacher Irina Tweedie and became one of her first disciples, practising dhyana, the silent meditation of the heart, gaining direct experience of the spiritual dimension of the ancient texts she was translating. Jeanine helped Tweedie with the editing of her journal, *The Chasm of Fire*. Jeanine put what she had learned into practice and helped others through the workshops and lectures she gave at many Theosophical Summer Schools, conferences, and at the London HQ.

Jeanine lectured in a great number of countries on a wide range of subjects including classic spiritual texts, mythology, wisdom of ancient Egypt, symbolism and the perennial philosophy. She was greatly appreciated by her audiences for her ability to bring scholarly subjects alive and to demonstrate their relevance for the universal human quest. She was loving and faithful to the many who sought her friendship. She passed away in her sleep on August 8, 2013, six weeks short of her 84<sup>th</sup> birthday.

Jeanine was well known throughout the worldwide Theosophical community and will be fondly remembered for her beautiful and gentle nature, her spirituality and depth of esoteric wisdom.

Main contributors: Jacques Miller and Maria Lancaster.

<sup>1</sup> <http://jeaninemiller.org>

# Denise Taggart



Denise joined the Theosophical Society on the 27<sup>th</sup> July 1973 and after attending a speakers' training workshop in London in 1974, and then continuing at the North West speakers' training Centre she wasted no time in getting started. From this point onwards Denise never looked backwards on her journey and she quickly became a leading light in the Society.

Denise was a gallant warrior for the cause of Theosophy which was at the very heart of her life. After her sons and family life Theosophy came a close second and like her family it was the very reason for her living and breathing. She was an able teacher of Theosophical Wisdom and she welcomed many a young spiritual searcher into the Theosophical Society and not only introduced them to the teachings but helped them to spread their own wings and learn to teach others in their turn.

Denise's Theosophical achievements are many. At local level she was a stalwart worker for the Manchester Lodge until her later years, taking on most roles including Secretary and President. At regional level Denise undertook several significant positions, from being the first editor of the North West Federation journal to becoming President of the Federation in 1988. For many years she was on the Society's National Council and in the 1990s she also served on the Executive Committee. For numerous years from the 1970s onwards Denise was an organiser for the annual Theosophical Summer School, biannual Trans Pennine Weekends, and many other conferences and events. Often holding several posts simultaneously her work and support continued into the 'noughties'.

Denise was also very active in the Theosophical Order of Service whose motto is: "A Union of those who Love in the Service of All that Suffers". She lived by this maxim. Most of all Denise was a very able Theosophical speaker. For over thirty years she was a sought after speaker and study leader for many conferences and events across the UK, including for the Federation's Secret Doctrine Weekends. Similarly she was an international speaker, in particular at the European School of Theosophy, and when called upon to make a speaking tour of Pakistan she rose to the challenge and was very well received, making firm friends with Theosophists in Karachi and Lahore.

Her vibrancy and constancy to the cause of Theosophy saw her through with flying colours and it is very hard to do justice to Denise who gave so much of her life and energy to Theosophy. Giving details of everything she did from her public roles to more private kindnesses is frankly impossible. Denise gave deeply of herself and it was only age which prevented her from continuing to work in the wider Theosophical Community, but she never lost her love of these teachings which ever remained at the centre of her life.

Denise was one of those Theosophist whom no one who knew her well will ever forget. With love and affection she will always be remembered in our hearts and minds and we give thanks for her life which she devoted to the benefit of all of us. Denise passed into the Light on 4<sup>th</sup> March 2014 aged 92.

Susan Bayliss

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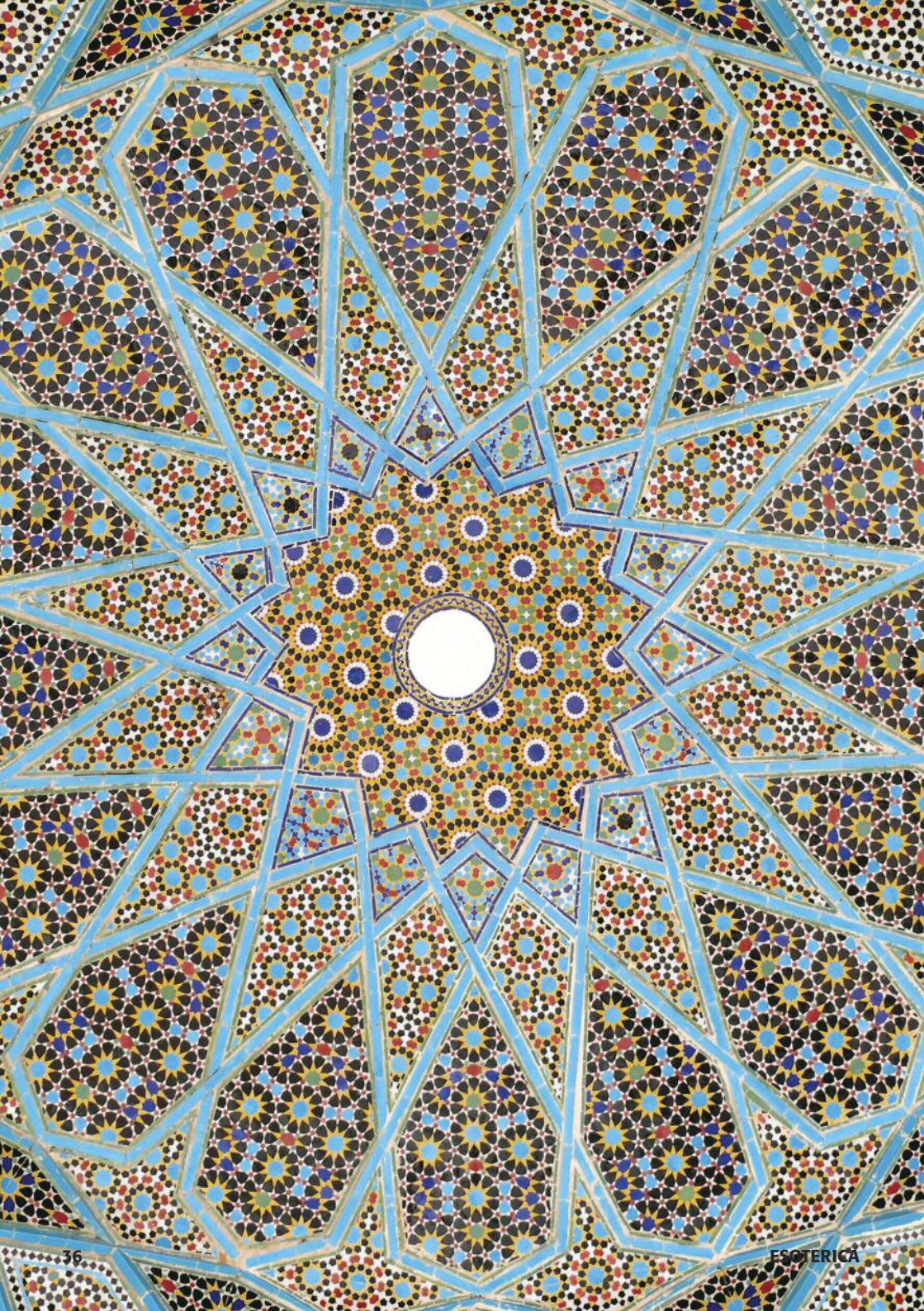
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# **The Lute Will Beg**

**You need to become a pen  
In the Sun's hand.**

**We need for the earth to sing  
Through our pores and eyes.**

**The body will again become restless  
Until your soul paints all its beauty  
Upon the sky.**

**Don't tell me, dear ones,  
That what Hefez says is not true,  
For when the heart tastes its glorious destiny  
And you awake to our constant need  
for your love**

**God's lute will beg  
For your hands.**

**Hefez**

# THEOSOPHICAL TALKS AND WORKSHOPS AROUND THE UK

*Please Note: the opinion of speakers or group leaders, and any views expressed at these meetings do not necessarily represent the views of the Foundation for Theosophical Studies or The Theosophical Society.*

## May

### **DUNDEE**

#### **BUILDING BRIDGES - JOURNEY TO THE HEART OF YOUR VOICE**

**Vivienne Crichton**

**Friday 2<sup>nd</sup> May 7.30 - 9.30 pm**

**Dundee Theosophical Society. Room T8, 2nd Floor, Tower Building, University of Dundee, Perth Rd, Dundee.**

**Enquiries: 01382 643056 email [bfrjames@gmail.com](mailto:bfrjames@gmail.com) • [macoinneach@yahoo.co.uk](mailto:macoinneach@yahoo.co.uk)  
[theosophical-society-scotland.org](http://theosophical-society-scotland.org)**

### **BOURNEMOUTH**

#### **HOW TO ACHIEVE SPIRITUAL TRANSFORMATION AND INITIATION**

**Christian Bodhi**

**Saturday 3<sup>rd</sup> May 1.30 pm**

For many the spiritual path is a path of aspiration and applied esoteric science. We will explore what principles and methods one should be aware of in order to maintain a sustained progress and achieve spiritual transformation. Though everyone has intuition, in a materialistic world that intuition often is not fully used. One can learn how to unlock one's own intuition and raise the energy levels, for with the energy and intuition together in harmony, great progress will follow.

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### **DURHAM**

#### **VISIONS OF THE FUTURE**

**Ted Capstick**

**Saturday 3<sup>rd</sup> May 2 pm**

A talk, which is intuitive and partly astrological and looks at the future in the short, medium and long term, including the crucial transformative phase of Pluto in Capricorn from 2008 until 2024. This is a must for all serious students of Theosophy, Esoteric Astrology and Esoteric Psychology.

**Durham Centre for Theosophical Studies. Shakespeare Hall, North Rd, Durham DH1 4SQ.**

**Enquiries: on 0191 386 0492 [durhamcentr4ts@btinternet.com](mailto:durhamcentr4ts@btinternet.com) • [www.theosophicalsocietydurhamcentre.com](http://www.theosophicalsocietydurhamcentre.com)**

### **LEEDS**

#### **THE MYSTERY OF CREATION**

**Swami Yogeshwarananda**

**Sunday 4<sup>th</sup> May 2:30 pm**

**Leeds Theosophical Society, 12 Queen Square, Leeds LS2 8AJ.**

**Enquiries: [info@ts-leeds.org.uk](mailto:info@ts-leeds.org.uk) [www.ts-leeds.org.uk](http://www.ts-leeds.org.uk)**

### **NORTHAMPTON**

#### **REINCARNATION - THE SPIRAL PATH.**

**What do we take with us and what gets left behind?**

**Group Discussion**

**Wednesday 7<sup>th</sup> May 7.30 – 9 pm**

**Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS**

**Enquiries: 07791 082161 • [northeos@hotmail.com](mailto:northeos@hotmail.com) • [www.meetup.com/Northampton-Theosophy-Group](http://www.meetup.com/Northampton-Theosophy-Group)**



## **MANCHESTER**

### **HOW TO ACHIEVE SPIRITUAL TRANSFORMATION AND INITIATION**

**Christian Bodhi**

**Saturday 10<sup>th</sup> May 2 pm**

For many the spiritual path is a path of aspiration and applied esoteric science. We will explore what principles and methods one should be aware of in order to maintain a sustained progress and achieve spiritual transformation. Though everyone has intuition, in a materialistic world that intuition often is not fully used. One can learn how to unlock one's own intuition and raise the energy levels, for with the energy and intuition together in harmony, great progress will follow.

**Manchester Theosophical Society. The Quaker Meeting House. Mount Street, Manchester M2 5NS.**

**Enquiries: 01942 608368 or 07899 896887. [nwfederation.org.uk](http://nwfederation.org.uk)**

## **LEICESTER**

### **EVERYTHING YOU ALWAYS WANTED TO KNOW ABOUT DECISION MAKING BUT WERE TOO IRRATIONAL TO ASK. Ed O'Grady**

**Saturday 10<sup>th</sup> May 2 pm to 4.45 pm**

**Theosophical Society. Quaker Meeting House, 16 Queens Road, Clarendon Park, Leicester LE2 1WP.**

**Enquiries: 0116 270 7293 [jrholden9@hotmail.com](mailto:jrholden9@hotmail.com) • [www.theancientwisdom.co.uk](http://www.theancientwisdom.co.uk)**

## **LIVERPOOL**

### **ZEN AND THE ART OF MEDITATION**

**Hugh Agnew**

**Saturday 10<sup>th</sup> May 2.30 pm**

**Merseyside Theosophical Society. Friends Meeting House, 2 School Lane, Liverpool L1 3BT.**

**Enquiries: 0151 327 3872 [hugh.agnew1@btinternet.com](mailto:hugh.agnew1@btinternet.com) • [nwfederation.org.uk](http://nwfederation.org.uk)**

## **BOLTON**

### **WHITE LOTUS DAY CELEBRATION - Music, Meditation and Readings**

**Sunday 11<sup>th</sup> May 2 pm**

**Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.**

**Enquiries: 01257 401152 [Ichrislowe@yahoo.co.uk](mailto:Ichrislowe@yahoo.co.uk) • [gawayne7@yahoo.co.uk](mailto:gawayne7@yahoo.co.uk) • [nwfederation.org.uk](http://nwfederation.org.uk)**

## **DUNDEE**

### **INTRODUCTION TO PAGANISM**

**Ffiona McLeish**

**Friday 16<sup>th</sup> May 7.30 - 9.30 pm**

**Dundee Theosophical Society. Room T8, 2nd Floor, Tower Building, University of Dundee, Perth Rd, Dundee.**

**Enquiries: 01382 643056 [bfrjames@gmail.com](mailto:bfrjames@gmail.com) • [macoinneach@yahoo.co.uk](mailto:macoinneach@yahoo.co.uk)  
[theosophical-society-scotland.org](http://theosophical-society-scotland.org)**

## **ST ANNES ON SEA**

### **THEOSOPHY IN ACTION: STUDY, SERVICE AND MEDITATION**

#### **TRANS PENNINE WEEKEND - GUEST SPEAKER - ROBERT WOOLLEY**

**Friday 16<sup>th</sup> May to Sunday 18<sup>th</sup> May. *For full details see main advert.***

**Enquiries: 01282 422278 or 0151 638 5390, [mla.gold@yahoo.co.uk](mailto:mla.gold@yahoo.co.uk) or [hcarroll1@ntlworld.com](mailto:hcarroll1@ntlworld.com)**

## **NOTTINGHAM**

### **THE SPIRITUAL LIFE**

**Bhupendra Vora**

**Saturday 17<sup>th</sup> May 2 pm**

**Nottingham Theosophical Society, Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.**

**Enquiries: 0116 2785856 (evenings) • [info@theancientwisdom.co.uk](mailto:info@theancientwisdom.co.uk) • [www.theancientwisdom.co.uk](http://www.theancientwisdom.co.uk)**

## **LEEDS**

### **HOW TO MANIFEST THE DIVINE WITHIN**

**Swami Yogeshwarananda**

**Sunday 18<sup>th</sup> May 2:30 pm**

**Leeds Theosophical Society, 12 Queen Square, Leeds LS2 8AJ.**

**Enquiries: [info@ts-leeds.org.uk](mailto:info@ts-leeds.org.uk) • [www.ts-leeds.org.uk](http://www.ts-leeds.org.uk)**

## **NORTHAMPTON**

### **THE THREE PRINCIPLES – AN INTRODUCTION**

**Randomir Bajic**

**Wednesday 21<sup>st</sup> May 7.30 – 9 pm**

Exploring the three principles of Mind, Consciousness and Thought.

**Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS**

**Enquiries: 07791 082161 • [northeos@hotmail.com](mailto:northeos@hotmail.com) • [www.meetup.com/Northampton-Theosophy-Group](http://www.meetup.com/Northampton-Theosophy-Group)**

## **BOLTON**

### **EVOLUTION: MAN AND ATLANTIS**

**Darren Duffy**

**Sunday 25<sup>th</sup> May 2 pm**

**Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.**

**Enquiries: 01257 401152 • [Ichrislowe@yahoo.co.uk](mailto:Ichrislowe@yahoo.co.uk) • [gawayne7@yahoo.co.uk](mailto:gawayne7@yahoo.co.uk) • [nwffederation.org.uk](http://nwffederation.org.uk)**

## **DUNDEE**

### **HOW TO READ ROSSLYN CHAPEL**

**Ian Robertson**

**Friday 30<sup>th</sup> May 7.30 - 9.30 pm**

**Dundee Theosophical Society. Room T8, 2nd Floor, Tower Building, University of Dundee, Perth Rd, Dundee.**

**Enquiries: 01382 643056 • [bfrjames@gmail.com](mailto:bfrjames@gmail.com) • [theosophical-society-scotland.org](http://theosophical-society-scotland.org)**

## **June**

## **BOURNEMOUTH**

### **ART AND TRANSFORMATION - A THEOSOPHICAL PERSPECTIVE**

**Janet Houlit**

**Saturday 7<sup>th</sup> June 1.30 pm**

Theosophy and the Wisdom teachings greatly influenced modern art and design during the first third of the 20th century via Kandinsky, Mondrian and the Bauhaus art school. Have there been any artists exploring a similar dynamic in their work in this, the 21st century, guided by broad Theosophical principles, and seeking to encourage greater spiritual awareness through their art?

**Bournemouth Society of Art, Philosophy and Theosophy. The Meeting Room Bournemouth Central library.**

**Enquiries: 0800 612 7282 • [bournemouthsociety@yahoo.com](mailto:bournemouthsociety@yahoo.com) • [www.bournemouthsociety.org.uk](http://www.bournemouthsociety.org.uk)**

## **DURHAM**

### **ARCHETYPES AND THE INNER JOURNEY**

**Gary Kidgell**

**Saturday 7<sup>th</sup> June 2 pm**

Carl Jung described archetypes as 'divine ideas' whilst also stating that these 'organs of the Soul' manifest within the human psyche as symbols. The talk considers the instrumental role which the archetypes play in the process of evolution with particular reference to what the wisdom teachings refer to as the 'spiritual path'. The speaker shall suggest ways in which we may access and express the energies of the archetypes as a means of assisting us in our own 'inner journey'.

**Durham Centre for Theosophical Studies. Shakespeare Hall, North Rd, Durham DH1 4SQ.**

**Enquiries: 0191 386 0492 [durhamcentr4ts@btinternet.com](mailto:durhamcentr4ts@btinternet.com) • [www.theosophicalsocietydurhamcentre.com](http://www.theosophicalsocietydurhamcentre.com)**

## **MANCHESTER**

### **THE BLOSSOM OF THE ROOT OF LIFE – EXPLORING COSMIC CREATION**

**Susan Bayliss**

**Saturday 7<sup>th</sup> June 2 pm**

The lotus flower of the world unfolds from the unfathomable depth of the spiritual realms into the phenomenon of nature. This talk provides insights into cosmic creation, drawing on spiritual texts handed down through the ages. Inspirational poetry and verses will be included. The poetry of mystics and atomic science, both help us to gain insights into this process. We are all One with our beautiful earth and the cosmos if we did but know. "The root of life was in every drop of the ocean of immortality" Secret Book of Dzyan.

**Manchester Theosophical Society. The Quaker Meeting House, Mount Street, Manchester M2 5NS.**

**Enquiries: 01942 608368 or 07899 896887 • [nwffederation.org.uk](http://nwffederation.org.uk)**

## **BOLTON**

### **SEERSHIP FROM ANCIENT TO MODERN TIMES**

Susan Leybourne

Sunday 8<sup>th</sup> June 2 pm

Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.

Enquiries: 01257 401152 • lchrislowe@yahoo.co.uk • gawayne7@yahoo.co.uk • nwfederation.org.uk

## **NORTHAMPTON**

### **INTUITIVE SPIRITUAL TEACHINGS**

Ron Chapman

Wednesday 11<sup>th</sup> June 7.30 – 9 pm

Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS

Enquiries: 07791 082161 • northeos@hotmail.com • www.meetup.com/Northampton-Theosophy-Group

## **DUNDEE**

### **THE MYSTERY OF HUMAN CONSCIOUSNESS**

Colin Price

Friday 13<sup>th</sup> June 7.30 - 9.30 pm

The *Vedas* is the oldest of all known ancient records and corroborates the occult teachings in almost every respect.

H. P. Blavatsky's commentaries provide a mine of deep esoteric insight into the fundamental teachings of theosophy.

In fact the key to the *Vedas* is in the *Secret Doctrine* and many of her other writings.

Dundee Theosophical Society. Room T8, 2nd Floor, Tower Building, University of Dundee, Perth Rd, Dundee.

Enquiries: 01382 643056 email bfrjames@gmail.com • macoinneach@yahoo.co.uk

theosophical-society-scotland.org

## **BRADFORD**

### **THE CONSCIOUSNESS BIG BANG**

Tim Wyatt

Saturday 14<sup>th</sup> June 2.30 pm

Despite its sophistication and spectacular break-throughs, science has yet to come up with an accurate definition of what consciousness actually is. Mainstream scientists still insist that it is purely an electro-chemical function of the brain.

However, a growing number of dissidents now draw the distinction between "mind" and "brain" as do Theosophists and others investigating esotericism. This talk will look at different aspects of consciousness and the growing belief that the human race underwent a huge expansion of its mental and other faculties during the 20th Century. It will explore other states of consciousness and how humanity is slowly gravitating towards a more "spiritual" interpretation of itself and the universe.

Bradford Theosophical Society. Room 2, Shipley Library, 2 Wellcroft, Shipley BD18 3QH.

Enquiries: 01274 598455 • info@ts-bradford.org.uk • www.ts-bradford.org.uk

## **NORTHAMPTON**

### **WELCOMING THE SUMMER SOLSTICE**

Meditation

Wednesday 18<sup>th</sup> June 7.30 - 9 pm

A chance to reflect on the rhythms of Nature and the unity of all Life.

Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS

Enquiries: 07791 082161 • northeos@hotmail.com • www.meetup.com/Northampton-Theosophy-Group

## **MANCHESTER**

### **A WORKSHOP ON NON-RELIGIOUS PRAYER**

MARK CROWSHAW AND SARAH LUCAS

Saturday 21<sup>st</sup> June 2 pm

Manchester Theosophical Society. The Quaker Meeting House. Mount Street, Manchester M2 5NS.

Enquiries: 01942 608368 or 07899 896887 • nwfederation.org.uk

## **NOTTINGHAM**

### **CHINESE QIGONG (CHI KUNG) MEDITATION EXERCISES**

John Holden

Saturday 21<sup>st</sup> June 2 pm

An interactive session (not too demanding) in which some moving and some static (zhan zhuang or jan jong) exercises will be practised. Emphasis will be placed on tuning in to the Great Breath and opening the Golden Flower. Tai Chi

teachers often teach Qigong but few explore its spiritual Daoist dimension. Hopefully you will have some fun too.

**Nottingham Theosophical Society, Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.**

**Enquiries: 0116 2785856 (evenings) • [info@theancientwisdom.co.uk](mailto:info@theancientwisdom.co.uk) • [www.theancientwisdom.co.uk](http://www.theancientwisdom.co.uk)**

## **BOLTON**

### **TWO PATHS ONE JOURNEY**

**Maureen Ford**

**Sunday 22<sup>nd</sup> June 2 pm**

**Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.**

**Enquiries: 01257 401152 • [Ichrislowe@yahoo.co.uk](mailto:Ichrislowe@yahoo.co.uk) • [gawayne7@yahoo.co.uk](mailto:gawayne7@yahoo.co.uk) • [nwfederation.org.uk](http://nwfederation.org.uk)**

## **DUNDEE**

### **APPRECIATE YOUR LOVELINESS**

**Margaret McCathie**

**Friday 27<sup>th</sup> June 7.30 - 9.30 pm**

**Dundee Theosophical Society. Room T8, 2nd Floor, Tower Building, University of Dundee, Perth Road, Dundee**

**Enquiries: 01382 643056 • [bfrjames@gmail.com](mailto:bfrjames@gmail.com) • [macoinneach@yahoo.co.uk](mailto:macoinneach@yahoo.co.uk)**

**[theosophical-society-scotland.org](http://theosophical-society-scotland.org)**

## **LEICESTER**

### **A PRACTICAL VIEW OF SPIRITUAL DEVELOPMENT**

**Ted Capstick**

**Saturday 28<sup>th</sup> June 10.0 am to 1.0 pm and 2.0 to 4.45 pm - Day Course**

**Inspiring Excerpts from Alice Bailey's Teachings.**

**Leicester Theosophical Society. Quaker Meeting House, 16 Queens Road, Clarendon Park, Leicester LE2 1WP.**

**Enquiries: 0116 270 7293 • [jrholden9@hotmail.com](mailto:jrholden9@hotmail.com) • [www.theancientwisdom.co.uk/](http://www.theancientwisdom.co.uk/)**

## **SOUTHPORT**

### **SPIRITUAL SOUND, TRANSFORMATION AND EMPOWERMENT**

**Susan Bayliss**

**Sunday 28<sup>th</sup> June 11 am – 4.30 pm with lunch and tea break.**

For millennia sound has been used as a means of increasing spiritual awareness. The chords and trills of sound, whether of mantra or music, can strengthen the connection between our inner being and the cosmos. This is an opportunity to explore the inner landscape of sound and vibration which we can harness to awaken a further dimension to our practice of awareness and meditation. In learning to live through the heart we can transform our energy and experience a greater sense of harmony with the One Life.

**Liverpool Road Methodist Church, Liverpool Road, Southport, PR8 4PD.**

**Enquiries: 01282 422278 • 0151 638 5390 • [mla.gold@yahoo.co.uk](mailto:mla.gold@yahoo.co.uk) • [hcarroll1@ntlworld.com](mailto:hcarroll1@ntlworld.com)**

## **July**

## **NORTHAMPTON**

**Swami Yogeshwarananda**

### **THE MYSTICAL SIGNIFICANCE OF THE OM MANTRA**

**Wednesday 2<sup>nd</sup> July 7.30 pm**

**Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS**

**Enquiries: 07791 082161 • [northeos@hotmail.com](mailto:northeos@hotmail.com) • [www.meetup.com/Northampton-Theosophy-Group/](http://www.meetup.com/Northampton-Theosophy-Group/)**

## **DURHAM**

### **THE UPANISHADS – ESOTERIC WISDOM OF THE SAGES**

**Atma Trasi**

**Saturday 5<sup>th</sup> July 2 pm**

The Ancient Indian Scriptures 'The Upanishads' pose questions such as 'What is that by knowing which we know all things?' 'What makes the mind think, eyes see, tongue speak, body live?' 'What happens when this body dies?' They are testimonies of Sages, marked by personal experience, that there is a Divine Spark in every creature and realising this is our highest goal. **Durham Centre for Theosophical Studies. Shakespeare Hall, North Rd, Durham DH1 4SQ.**

**Enquiries: on 0191 386 0492 [durhamcentr4ts@btinternet.com](mailto:durhamcentr4ts@btinternet.com) [www.theosophicalsocietydurhamcentre.com](http://www.theosophicalsocietydurhamcentre.com)**

## BOLTON

### MY JOURNEY FROM DOGMATIC SILENCE TO OPEN FAITH

Graham Greenhall

Sunday 13<sup>th</sup> July 2 pm

Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.

Enquiries: 01257 401152 • lchrislowe@yahoo.co.uk • gawayne7@yahoo.co.uk • nwfederation.org.uk

## NOTTINGHAM

### IDENTIFICATION, INITIATION & IMMORTALITY

Ted Capstick

Saturday 19<sup>th</sup> July 2 pm

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

Enquiries: 0116 2785856 (evenings) • info@theancientwisdom.co.uk

## LEICESTER

### SOUL WISDOM - THE HEART OF LIFE

Susan Bayliss

Saturday 26<sup>th</sup> July 2 pm - 4.45 pm - Workshop

Through our journey into Heart Centred Awareness we will discover how to open the door to this Great Teacher and awaken the Secret Path of True Knowledge and Wisdom. We can dissolve the veil and reveal the essential truths at the heart of our being. We will explore this Path in three parts: **Love** - Heart Centred Awareness, **Service** - Gateway to True Knowledge, **Wisdom** - Transmutation of the Soul. Includes music and passages from H. P. Blavatsky's theosophical classic *"The Voice of the Silence"*.

Leicester Theosophical Society. Quaker Meeting House, 16 Queens Road, Clarendon Park, Leicester LE2 1WP.

Enquiries: 0116 270 7293 • jrholden9@hotmail.com • www.theancientwisdom.co.uk

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Meditation



# THEOSOPHICAL STUDY AND DISCUSSION GROUPS AROUND THE UK

*Please Note: the opinion of study leaders and any views expressed by the group do not necessarily represent those of the Foundation for Theosophical Studies or the Theosophical Society.*

## DURHAM

**THE HEART OF MEDITATION - Study and Discussion**

Led by Jim Blakey and Irene Anderson

Saturday 24<sup>th</sup> May, 28<sup>th</sup> June, 26<sup>th</sup> July, at 2 - 4 pm

Durham Centre for Theosophical Studies. Shakespeare Hall, North Rd, Durham DH1 4SQ.

Enquiries: on 0191 386 0492 [durhamcentr4ts@btinternet.com](mailto:durhamcentr4ts@btinternet.com) • [www.theosophicalsocietydurhamcentre.com](http://www.theosophicalsocietydurhamcentre.com)

## MANCHESTER

**O LANOO – THE SECRET DOCTRINE UNVEILED - Study and Discussion**

Led by Mark Crowshaw

Saturday 19<sup>th</sup> July, at 2 pm

Manchester Theosophical Society. The Quaker Meeting House. Mount Street, Manchester M2 5NS.

Enquiries: 01942 608368 or 07899 896887 • [www.nwfederation.org.uk](http://www.nwfederation.org.uk)

## NOTTINGHAM

**HP Blavatsky's THE SECRET DOCTRINE – Study and Discussion**

Monthly Every Third Saturday at 11 am

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

Enquiries: 0116 2785856 (evenings) • [info@theancientwisdom.co.uk](mailto:info@theancientwisdom.co.uk) • [www.theancientwisdom.co.uk](http://www.theancientwisdom.co.uk)

## SIDMOUTH

**BUDDHISM AND THEOSOPHY – Study and Discussion**

Led by Edgar Mihas

Saturday June 21<sup>st</sup> at 2.30 pm

Sidmouth Theosophical Society. Enquiries: 07967 167984 • 01395 488627

## SOUTHPORT

**FOUNDATIONS OF THEOSOPHY – Study and Discussion for Enquirers**

Led by Noeline Hart and Paula Young

Wednesdays fortnightly at 7.30 pm.

Southport Theosophical Society. Enquiries: 01704 574505 • [noeline@live.co.uk](mailto:noeline@live.co.uk) • [nwfederation.org.uk](http://nwfederation.org.uk)

## The Theosophical Society

**Warmly welcomes anyone who is in sympathy with its Three Objects:**

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.

Joining the Theosophical Society is more than just becoming a member of an organization. It is an opportunity to help bring spiritual light into the world, through self-growth and group work. Being part of the theosophical community that has been established throughout the world brings a commitment to brotherhood, which is the mark of a truly spiritual person.

**Contact Us:**

Telephone: 020 7563 9817 • Email: [info@theosoc.org.uk](mailto:info@theosoc.org.uk)

Or write to: Membership, 50 Gloucester Place, London W1U 8EA.

[www.theosoc.org.uk](http://www.theosoc.org.uk) • [theosophywales.com](http://theosophywales.com) • [theosophical-society-scotland.org](http://theosophical-society-scotland.org)

# THEOSOPHICAL EVENTS IN LONDON

## SUNDAY TALKS, WORKSHOPS AND COURSES

Theosophical Society 50 Gloucester Place, London W1U 8EA

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

MAY – JULY 2014

**Theme: THE JOURNEY WITHIN**

*Please Note: opinions expressed at these groups does not necessarily represent the views of The Theosophical Society or the Foundation for Theosophical Studies*

All of the 6 pm lectures can be ordered after the event on CD or audio cassette from

Barry Thompson: [books@theosoc.org.uk](mailto:books@theosoc.org.uk) or 020 7563 9816

**Sunday 11 May, 6-7.30 pm**

**H. P. BLAVATSKY: PRIESTESS OF ISIS**

**Colyn Boyce**

Even if she had not written a single word, herself, the life of Helen Petrovna Blavatsky is a story worth telling.

Fighting alongside Garibaldi in the 'liberation' of Italy in the 1860s, 'HPB' was a renowned concert pianist, sharp entrepreneur and an acclaimed clairvoyant. But it is her literary contribution for which Blavatsky is best remembered – notably two monumental works: Isis Unveiled and The Secret Doctrine.

£7, £5 concessions.

**Sunday 18 May, 2-4.30 pm**

**COMMUNICATING WITH ANIMALS –**

**INTERSPECIES TELEPATHIC COMMUNICATION**

**Jane Summers**

Animal Communication is mind to mind (telepathic) communication with other species. Frequently acknowledged worldwide as being complementary to understanding behavioural and emotional issues with animals, it is a field of practise fast leaving behind any old school connotation with anthropomorphism. The nature of telepathic animal communication - as with love, may continue to evade and even surpass, predominantly 'left brain' analytical testing empirically. This presentation introduces us to how we may enhance telepathic ability, and explores whether telepathy may be practised in this way to assist people too.

£15, £10 concessions.

**Sunday 18 May, 6-7.30 pm**

**THE YIN AND YANG OF EASTERN AND WESTERN PHILOSOPHY**

**Tuey Mac**

This talk considers how the West is leaning more to the East to inject health back into its ways of living and how the 'fire' yang of the West is driving the East to individualize. Both processes are necessary for each region to rise and self-actualize. The speaker will also touch on such subjects as Reincarnation, Karma, Illumination and esoteric ethics. £7, £5 concessions.

**Sunday 1 June, 6-7.30 pm**

**UNLOCKING THE MYSTERY OF NUMBER 7**

**Finian Heavey**

The number Seven has been used since time immemorial to describe the patterns within mankind and the natural world. This talk looks at expression of the number 7 in the Constitution of Man, Ancient Egyptian and Indian Concepts, Music and Mathematics, The Bible, Christianity, Science and our everyday world. £7, £5 concessions.

**Sunday 8 June, 2-4.30 pm**

**A NEW PERSPECTIVE ON THE THEORY OF RELATIVITY!**

**Olivia Stefanino**

While Einstein is famous for his "Theory of Relativity", what does it mean for those of us on the spiritual path? Olivia will be sharing her thoughts on how our connection with everything in our world dictates not only our experience in life but also determines our long term spiritual progress. During this interactive workshop, you'll not only be learning about fractals and choice points, but you'll also get practical tips for making the leap from duality to unity! £15, £10 concessions.

**Sunday 8 June, 6-7.30 pm**

**AN ENLIGHTENED APPROACH TO MONEY!**

**Simon Yates**

Money is neither good nor bad – so why is it that so many spiritual people have such a difficult relationship with money? You'll discover why money is actually a medium for life and how your thoughts dictate how much money you have flowing into your life! Simon Yates will be sharing his thoughts on what money has to teach us about emotional and spiritual intelligence and he'll be revealing how we can use money to help us reach a more enlightened state. £7, £5 concessions

**Sunday 15 June, 6-7.30 pm**

**HEAVEN OR HELL – SHIFTING DEFINITIONS OF THE UNCONSCIOUS AND ITS IMPACT ON PSYCHIC LIFE**

**Carol North**

Historically the unconscious mind has been viewed as both heaven and hell, destroyer and redeemer. Examines the role played by the unconscious mind to effect change and transformation from the nature animism of the Neolithic era, through the power and spirituality of ancient shamanism to the rise of organised religion. It also observes the reinstatement by science of the unconscious, through the models of Freud and Jung, and the ensuing implications for personal development. £7, £5 concessions.

**Sunday 22 June, 2-4.30 pm**

**THE ESOTERIC WISDOM OF THE MAHATMA LETTERS, PART 4**

**Tony Maddock**

This interactive session explores what Mahatmas, chelas and lay-chelas are and then focuses on one of the Letters in depth, covering topics such as: will power and psychic purity, mesmeric cures and healing; atma-buddhi-manas, the real Christ, the “mystical Voice,” and Avalokitesvara. The Mahatma Letters emphasise that the Mahatma becomes, he is not made, and the proper aspiration and endeavour of a chela is to become like the Mahatma morally, the purpose being to raise the consciousness of humanity by the spread of Truth. Free admission.

**Sunday 22 June, 6-7.30 pm**

**DRAGONS AND INITIATES**

**Janet Hoult**

‘Sons of the Dragon’ is a name used for initiates of the mysteries in H. P. Blavatsky’s writings. Where did this use of the symbol come from, and how does it compare with other meanings of the dragon to be found in ancient symbolism and legend; the many accounts of dragon-killing in folklore and by Christian saints; Eastern tradition, Arthurian legend and alchemy? £7, £5 concessions.

**Sunday 29 June, 6-7.30 pm**

**IN THE BEGINNING: THE STORY OF CREATION IN HINDU ART LOUISE**

**Alistair Shearer**

The Hindu psyche is perhaps unparalleled in its imaginative richness. Over the millennia it has created countless stories, myths and images to explain the fundamental forces that guide and shape the process of Cosmic evolution. This lecture, by the eminent art historian and author Alistair Shearer, will examine and discuss some of these images, drawn from various media and historical periods. £7, £5 concessions.

**Sunday 6 July, 2-4.30 pm**

**SECRETS OF TAROT FOR DIVINATION AND PROPHECY**

**Clemens Brenan**

Many books teach how to read the Tarot but perhaps the No.1 secret of this mysterious art is to throw away the rulebook and utilize the cards as psychically as possible, as a tool of clairvoyance. This afternoon will be a hands-on lesson in how to master this dazzling tool. Like a sorcerer’s apprentice you will learn to use the cards as living symbols that can throw light on any question or situation. We will work with the legendary Tarot de Marseille or bring your own favourite deck. £15, £10 concessions.

**Sunday 6 July, 6-7.30 pm**

**THE MESSAGE OF THE BHAGAVAD GITA: WISDOM IN ACTION.**

**Swami Yogeshwarananda**

The Gita is a 700-verse scripture that is part of the Hindu epic Mahabharata. It presents a synthesis of the Brahmanical concept of Dharma, bhakti, (devotion), the yogic ideal of liberation through jnana (knowledge) and Samkhya philosophy. In this talk Swami translates the essence of the ancient teachings in these sacred texts in a way that is easy to understand and to apply in our daily lives.

£7, £5 concessions.

**Sunday 13 July, 6-7.30 pm**

**WASSILY KANDINSKY, ALICE BAILEY, AND THE ASTROLOGICAL PSYCHOLOGY OF BRUNO AND LOUISE HUBER**

**Sue Lewis**

This illustrated talk will focus on the contributions of Theosophy, with reference to its interpretation by Alice Bailey, with whose Arcane School Louise studied and worked, and by abstract artists Kandinsky and Klee, whose techniques for making visible the inner self through colour, form, and movement were translated into the Huber method of chart presentation.

£7, £5 concessions.

## SPECIAL LECTURE

Tuesday 27<sup>th</sup> MAY, 7 pm – 9 pm

### THE UNIVERSAL THEOLOGY - A PHOENIX RISING FROM THE ASHES OF RELIGION

William Meader

Many of humanity's institutions are experiencing crisis and transition, and in some cases decline. It is perhaps most evident within the religious institutions that have been foundational to human society. Yet, simultaneously, there is an emerging religious perspective arising - sometimes called the Universal Theology, which postulates that no religion has found the Truth, but every religion has found a piece of it. Tonight, William Meader explores the emergence of this new theological perspective and the practical and esoteric principles it offers in support of humanity's spiritual yearning. £7, £5 concessions.

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## INTRODUCTORY COURSE ON THE AGELESS WISDOM

Sundays 11<sup>th</sup> May – 13<sup>th</sup> July (not 25<sup>th</sup> May), 4.45 pm – 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. Leader: Edward Archer, who has been a member of the Theosophical Society in England for 35 years. *Free admission.*

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## WEEKNIGHT THEOSOPHICAL SOCIETY MEETINGS

At 50 Gloucester Place London W1U 8EA

Mondays 12<sup>th</sup> May – 21<sup>st</sup> July (not 26<sup>th</sup> May), 7.00 pm – 9.00 pm

### THE PERFECT WAY by Anna Kingsford and Edward Maitland - Study & Discussion Group

This is a key work of Theosophy and is widely acknowledged as "Pure Gnosis". Anna Kingsford was interested in Buddhism and Gnosticism, and became active in the Theosophical movement in England, becoming President of the London Lodge of the Theosophical Society in 1883. This is an on-going group and newcomers are welcome at any time - copies of the text to be studied will be available to all. *Leader:* George Wood is a former teacher of Religious Education who has regularly led courses on Gnostic Christianity. *Free admission* – donations welcomed.

Wednesdays May 14<sup>th</sup> and 28<sup>th</sup>, June 11<sup>th</sup> and 25<sup>th</sup>, 7.00 pm – 8.30 pm

### THE KEY TO THEOSOPHY

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 National President of the Theosophical Society in England. *Free admission.*

### THE SECRET DOCTRINE - Study & Discussion Group

This weekly course runs at different intervals usually on Tuesdays from 7.00 – 9.00 pm

Please check TS website for dates.

In the midst of today's materialism and the ruins of old religions join us in our 'mining' of the perennial wisdom. Our sourcebook is the Secret Doctrine, which claims 'logical coherence and consistency' and should be treated as a 'working hypothesis'. The SD sheds light on some of life's greatest mysteries. *Leader:* Victor Hangya has been exploring the Ageless Wisdom for more than 20 years. *Free admission.*

## DHYANA CENTRE OF THE THEOSOPHICAL SOCIETY

At 50 Gloucester Place London W1U 8EA

### THE JOY OF MEDITATION

Courses for beginners teach the theory and practice of meditation as a spiritual discipline. Each course consists of seven weeks on Tuesday evenings, dovetailing with additional Sunday workshops that cover the content of the first three weeks of the course in one intensive session. Newcomers must join a course in its first week. Sunday workshops are open to all and may be attended either as an optional extra for existing students or as a stand-alone session for newcomers, after which participants can join the Tuesday course in its fourth week if they so wish. *Leader:* Alan Perry. Admission free, donations welcome.

**Courses: Tuesdays 7 pm – 9 pm:** 29th April - 10th June, 17th June - 29th July

**Weekend intensives: Sundays 11 am – 4 pm:** 18th May, 6th July & 24th August

**OM Healing chant sessions** are held weekly on either Thursday or Friday (open to all without booking) plus meditation retreats and other activities: full details can be seen on the website at [www.dhyanacentre.org](http://www.dhyanacentre.org), otherwise email the Centre at [info@dhyanacentre.org](mailto:info@dhyanacentre.org)

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## BLAVATSKY LODGE OF THE THEOSOPHICAL SOCIETY

At 50 Gloucester Place London W1U 8EA

**Thursday 15<sup>th</sup> May, 7 pm – 9 pm**

### WHITE LOTUS DAY COMMEMORATION OF MADAME BLAVATSKY. Barry Thompson

The early days of the Theosophical Society were played out against a background of spiritualism, with H. P. Blavatsky defending the reality of certain phenomena against charges of fraud. But it soon became apparent that there was more to the question of 'spirits' than met the eye. Tonight's talk assesses the enduring relevance of the mystery of the after-life to our understanding of the spiritual nature of man.

**Thursday 5<sup>th</sup> June, 7 pm – 9 pm**

### THE FORGOTTEN VEGETARIAN BEGINNINGS OF CHRISTIANITY AND ITS THEOSOPHICAL SIGNIFICANCE. Christel Selden

The Himalayan Adepts, who stood behind the modern theosophical movement, made very definite comments about the preconditions necessary for the acquisition of the highest knowledge, including the body. That the student has to live in surroundings free of all 'mephitic' influences, the atmosphere and human magnetism have to be absolutely pure and – no animal blood is spilt. Did the Adept of Christianity, ignore the purity of the body and vegetarianism as the only suitable diet for a student on his path to enlightenment? If read in the right context, the Bible can give us many clues and so do other sources of world literature and Theosophy.

Admission: £5 for non-members, TSE members £4, Blavatsky Lodge members £3

Details: 020 8429 3506.

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## THEOSOPHICAL GALLERY TOURS

GEORGE MCNAMARA *Tuesdays at 2 pm*

London's Galleries and Museums are a storehouse of the world's culture, much of which has meaning from a spiritual perspective. George hopes that a small group can pool our understanding and sensitivity to art and history (and have a nice cup of coffee too). He is leading another short series of visits to galleries for members of the TS, enquirers or friends or indeed anyone interested in cultural studies to investigate the following ideas:

**8<sup>th</sup> April**

- Victoria and Albert Museum.

**6<sup>th</sup> May**

- British Museum.

**3<sup>rd</sup> June**

- Tate Britain, Millbank.

**8<sup>th</sup> July**

- Natural History Museum.

**12<sup>th</sup> August**

- Victoria and Albert Museum.

**World Religions**

**Gods and Goddesses of many cultures**

**The Light in Britain – Turner and Blake**

**Theosophy, Fossil Record and Early Man**

**World Religions**

**Please meet at the relevant main entrance at 2 pm.** Phone George on 078 8181 3242 to catch up if you are delayed. You can also email George on: [george@whatever-will.be](mailto:george@whatever-will.be) for more information.

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# The Foundation's Emblem

The emblem contains several ancient symbols. Throughout antiquity the Swan has represented the Universal Principle - the One Life. In the Secret Doctrine H. P. Blavatsky says that the Swan of Eternity, also known as Kalahansa in the East, is an important symbol representing Divine Wisdom. In the emblem the swan is shown in reflection and represents spirit and matter.

The Foundation was founded by the Theosophical Society in England and its emblem contains the seal of the Society which likewise reflects the Wisdom of the Ages. The Foundation's work is based on Theosophical Principles and all these symbols have been used from ancient times to express profound spiritual and philosophical concepts about man and the universe.

Partly because of their antiquity and partly because of the difficulty of establishing their origin, the symbols cannot be interpreted with narrow precision. So this interpretation is suggestive of the truths they seek to convey rather than an exact statement of the great range and depth of meaning they contain.

**The Ankh** or Crux Ansata, in the centre of the emblem is the Egyptian symbol of resurrection. It is made up of the Tau or T-shaped cross surmounted by a small circle. It may be seen, often held in the hand, in Egyptian statues and in wall and tomb paintings. The Tau cross symbolizes matter in the world of form and the small circle here symbolizes spirit or life. The Ankh therefore expresses the triumph of spirit over matter, of life over death, of good over evil. It is the cross of Life, the symbol of Resurrection and Immortality.

**The Serpent** has various meanings. It has been associated with Wisdom, more especially with that arcane knowledge which is the highest spiritual wisdom. When, as here, the serpent is represented as swallowing its own tail, it becomes the symbol of Eternity, without beginning or end.

**The Interlaced Triangles** a lighter one pointing upwards and a darker one pointing downwards, symbolizes the descent of spirit into matter and its emergence from the confining limits of form. At the same time they suggest the constant interplay between spirit and matter in nature and man.

When the double triangle is depicted within the circle of the Serpent, the whole of manifested nature is represented, the universe bounded by the limitations of time and space. This symbol is known in Judaism as the Seal of Solomon, or Star of David, and in Hinduism as the Seal of Vishnu.

**The Fiery Cross** with its arms of whirling flames represent the tremendous energies of nature, incessantly creating and dissolving the forms through which the evolutionary process takes place. In religions which recognize three aspects of Deity, the fiery cross is associated with the Third Person of the Trinity, who is at once the Creator and the Destroyer – Shiva in Hinduism and the Holy Ghost in Christianity.

**The Aum or Om** is a word of profound significance which may be said to stand for the creative Word or Logos, the ineffable Reality which is the source of all existence. It is a sacred Word in Hinduism and Buddhism.



# ABOUT THE FOUNDATION FOR THEOSOPHICAL STUDIES

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**It has often been asked “What is the Foundation for Theosophical Studies, and what does it do?”  
So here is an outline of the organisation behind the magazine you are reading right now.**

**The Foundation is a registered educational charity in 1992.** It is a non-sectarian organisation which is part of a worldwide theosophical community, set up to work alongside the Theosophical Society in providing Theosophical teachings to the public. Because of its close association with the Theosophical Society in England, the Foundation has, since its inception, been based at the Society's HQ in London.

## **The Aim of the Foundation is:**

“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”.

## **Activities**

Theosophical Speakers from the Foundation's National Speakers Scheme are active throughout the UK, providing talks and workshops on both introductory and esoteric subjects for many activities. Event organisers may invite a speaker from this Scheme and speaker's approved costs will be covered free of charge. Of course, when the economics of the meeting make this possible, a donation is always welcome as this helps to further the invaluable work of the Foundation. Details of speakers and their topics are available from the Foundation's website at [www.theosophy.org.uk](http://www.theosophy.org.uk), where you can also find out more about Theosophy and enjoy further articles, videos and links, or please contact us at [info@theosophy.org.uk](mailto:info@theosophy.org.uk).

Each August, the Foundation runs a Theosophical Summer School. It is a residential week with talks, lectures, discussion groups and many practical and experiential workshops, including meditation. There are also social activities and organised visits to places of interest. Day visitors are welcome. Each School has a specific theme, with a variety of topics presented at both introductory and more advanced levels. Many students find the School an inspiring and a beautiful oasis for meeting fellow spiritual travellers, as well being a great opportunity for learning more about the essential truths of life. It is held at different Universities around the country to make it as accessible to as many people as possible.

Throughout these activities you will find not only information for the mind but also inspiration for the heart. Theosophical events aim to draw together those of goodwill whatever their nationality or opinions.

The Foundation publishes the quarterly magazine, “**Esoterica**”. 5000 copies are printed and widely distributed through a variety of channels such as specialist esoteric booksellers and many other kinds of shops, businesses and organisations. **Esoterica** is also circulated to the many members of the Theosophical Society and their guests at branches around the UK.

## **What You Can Do**

The Foundation depends on volunteers to help run events like Summer School and to raise awareness of its activities. It is the generosity of individuals like you which enables the Foundation to make a real difference to the lives of others, and if you can give your time, we welcome volunteer help for our events and perhaps you could arrange a local activity in your area. You can also support the Foundation through regular Gift Aid, a one-off gift or legacy, a donation form can be downloaded from [www.theosophy.org.uk](http://www.theosophy.org.uk).

## **Bursaries and Grants**

The Foundation is able to provide a few Bursaries for approved activities. Bursaries provide 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](mailto:bursar@theosophy.org.uk) or write to “The Bursar”, Foundation for Theosophical Studies, 50 Gloucester Place, London W1U 8EA. The Foundation also sponsors a number of joint events and provides small external grants for activities which are in keeping with its Aims and Object

## **Who runs and manages the Foundation?**

There is a Board of Directors/Trustees, all volunteers, who attend its business meetings and organise its activities. Trustees are elected by Foundation Members at its Annual General Meeting. Many members of the Theosophical Society volunteer their time and energy to running Foundation activities and also serve on the Foundation's Board of Trustees. As an incorporated charity, the Foundation is subject to stringent regulation, and its Directors/Trustees attend regular seminars on charity law, and charity finance, etc. to ensure compliance.

## **The Objects 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 a knowledge of Theosophical Principles of unity evolution and perfectibility.

Charity No: 1014648

**The Foundation for Theosophical Studies**  
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**esoterica@theosophy.org.uk**

**or by post to:**

**Editor Esoterica, 50 Gloucester Place, London W1U 8EA**

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### **ADVERTISING**

To advertise in Esoterica please contact us for rates, space and availability:

**esoterica@theosophy.org.uk**

Adverts should be in sympathy with the aims and aspirations of the Foundation for Theosophical Studies.

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**CONTRIBUTIONS:** Articles on the Ageless Wisdom, spirituality, philosophy, science, letters, obituaries on long standing theosophists, 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. Please note there is no guarantee that an article, information, obituaries or other material will be included. Any manuscript sent by post cannot be returned. Please be sure to include your name and contact details with your submission.

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

**For TS membership enquiries  
or Room Hire at 50 Gloucester Place, London, W1U 8EA  
Please contact the Theosophical Society in England:**

**Telephone: 020 7563 9817 Tuesday to Friday 2 – 6.30 pm**

**Email: office@theosoc.org.uk**

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For further information, articles, media and links go to:

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