

ESOTERICA

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The Journal of the Foundation for Theosophical Studies

FROM THE EDITOR'S DESK

Before long, summer will be over and for me it seems to have passed in a whirlwind of events, culminating in August with the Foundation's Summer School. As usual, the School produced a magical week of togetherness, with 'seasoned theosophists', 'friends of theosophy' and newcomers, coming together from all around the UK and often from far flung countries too. This year we were of course privileged to have the company of Tim Boyd the International President of the Theosophical Society¹. But throughout the year, at local talks, study groups, day conferences, residential weeks or weekends, we can meet up with our fellow travellers.

The European School will be held in October, and look out for upcoming events and groups in your area, details are listed on the back pages. The 'curiosity shop' provides reviews of some of this year's activities. Talks from key events across the UK are regularly recorded or filmed and are available in several formats eg CD, MP3, MP4 or DVD².

Irrespective of location, we are part of a worldwide community and *Esoterica* aims to reach out to everyone who is interested in the Ageless Wisdom Teachings. This knowledge has so much potential to enrich our lives, and the practical application of its principles assists with human problems and our understanding of the human condition. It brings to light the essential truths at the heart of all philosophy, science and spirituality, which can help to awaken our higher faculties so that through the spiritualisation of consciousness we begin to realise our true potential. In 'The Secret Doctrine', H. P. Blavatsky says that *"to become a Self-Conscious Spirit mortal man must pass through every cycle of being culminating in its highest point on earth in Man"*.

We are surrounded by cosmic waves, radio waves, nano waves, thought waves; all vibrations within the ONE LIFE. Through an understanding of universal consciousness and self-determination, we are able to improve the direction of our life and begin to really know ourselves and each other. *"In some sense man is a microcosm of the universe; therefore what man is, is a clue to the universe. We are enfolded in the universe. Similarly the body enfolds not only the mind but also in some sense the whole universe... the constituent atoms of the body are actual structures that are enfolded in principles throughout all space"* - David Bohm. The Teachings tell us that every thought and action causes a vibration in universal consciousness and as Clara Codd puts it *"The problem of the individual is the problem of the world, and in solving his own mystery man solves the mystery of the universe, which is the field of his growth and evolution"*.

In this issue we examine the role of karma, changes in consciousness; the nature of the spiritual path and the guiding hands of the "Wise Ones": teachers, gurus, Adepts and Masters of the Wisdom. In the autumn issue we will consider further aspects of the Path. From 2016 *Esoterica* will be published in March, July and November.

Susan Bayliss

Editor

¹ See Tim's London blog on the TSE's homepage at www.theosoc.org.uk

² For details and to order please email: damon@theosoc.org.uk

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Front Cover: "Indian Summer" SB.

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CAN WE CHANGE, ESCAPE OR ALTER KARMA?

VINAI VOHORA

UNIVERSAL VIEW

KARMA is a Universal Law that upholds all creation, it is the ultimate law which exists throughout nature, as science states every action will have an equal and opposite reaction, it adjusts, effect to cause on the physical, astral and causal planes. As for men and women, we are the decreer of our own reward and punishment, we are each to ourselves absolutely the way, the truth and the life. We perform these acts by our physical body, or by speech, or by thought or mind. According to the law of karma, all acts, whether physical, verbal or mental, when performed will have an equal and opposite reaction either now or in the future. What you give out, will come back to you. Karma is a balancing principle: *"Whatsoever a man soweth, that shall he also reap"*. Such karmic traces, invariably persist in the subconscious mind of every individual soul, life after life. A very large portion of these karmic traces remain dormant and inactive in the present life. But a specific portion of these traits become active and must be manifested and experienced by the person in the present life. Besides these karmic traces, everybody adds to the store of his or her karma, new karmas as a result of new actions or reactions to circumstances.

THREE TYPES OF KARMA

Thus karmas are of three kinds: Sanchit, Prarabdha and Kriyaman. **Sanchit** is the total accumulated karma from all previous lives. It is stored in the subconscious mind and the various chakras. Out of this total the Lords of Karma select a certain quantity for the new life of the soul. This stock of karma, with which the soul starts it's incarnation, is called **Prarabdha**, or "starting" karma, whose consequences we face in this present life, which as a ripe fruit is ready for reaping. This purification is actually an annulment of bad karmas of past lives which is **kriyaman**, which we perform from birth till death. This "work" of exhausting the karma we have brought with us, however, results in the making of new karma by our reaction to the circumstances. If our "pains" teach us resignation and sympathy, if our "grief" and "worries" spur us to effort, to right the wrongs we have done, if we "pay our karmic debts" with understanding, then the new karma which we generate is good and not detrimental. But if we are resentful of the debts that we are called upon to pay, our nature will harden, and as a result we cause more misery to others and the new karma we cause is unfavourable.

WHAT CAUSES KARMA

When we succumb to temptation, or are angry, or jealous, or selfish, or greedy or restless, we have accepted the impulse of our lower nature. When we are masters of ourselves: moderate, calm, understanding, unselfish, forgiving, practicing meditation, we invite our higher nature to manifest. Naturally good karma brings blessings and happiness and bad karma invites misery and unhappiness. We should not forget that all these karmas are generated either by physical, verbal and mental actions of the human being in the past and present life. All three may either be good or bad according to our actions and intentions.

Image p4: Image (*adapted*): "Spirit the Creator", water colour by a cousin of a former member of Northampton Theosophical Society (source unknown). Depicts the involution-evolution cycle, the kingdoms of nature, the Source in its triple aspect and the seven Beings before the "throne" and 7 Chains of Globes. Donated to TS HQ by Northampton Theosophical Society.

HOW KARMA PLAYS OUT IN OUR LIFE



For karma to play out its role we are placed in circumstances, family, heredity, environment, education, nation, etc where we have to reap our karma, correct weaknesses, learn new experiences and evolve spiritually through better understanding. Karma manifests in daily life as habits, inclinations, tendencies and moods. Our habits are our desires, likes and dislikes, and the emotions they engender. Our Character is the sum total of all good experiences gained in past lives, resulting in innate abilities or tendencies, which are carried into each successive life. Having individual tendencies or natural inclinations, we are moulded into a new personality where our karma is adjusted by the various associations of family, creed, education, environment, society etc. We can progress on the path chosen or we may hinder our progress if we choose the wrong environment or friends.

WE ARE A PRODUCT OF KARMA

We forget that the sum total of that, which makes us exactly what we are today, is a conglomeration of everything we have thought and done and desired over hundreds of lives, we are the effects of our past good and erroneous actions. But there is a subtler part of the law of karma, called SAMSKARAS. These are the psychological and spiritual traces left in our consciousness by past-life thoughts, actions and habits. They influence what we are and what we do, more than we can begin to conceive. This “second nature”, our samskaras, are to be controlled the instant they start to make us think or feel something contrary to what we ought to feel – every time the impulse tells you to hate and to hurt another through irritation, jealousy, anger, whatever; remember that it is not Your voice, know that it is cosmic delusion – Maya – that is guiding you. You should instantly recall an opposite good thought or spiritual quality. We have to constantly cultivate the good qualities to neutralize the effects of bad karma and the delusion of the world.

KARMA: GOOD VERSUS EVIL

We as souls are a reflection of God¹ and as such should reflect the divine forces and qualities of love, kindness, tolerance, understanding, sympathy etc. Since we are in the world of Maya, delusion is also present in every being as ignorance and qualities of hate, egotism, selfishness, greed, fear, anger, desires, habits, lust, temptations. All of this has some intelligence by which it works. Note how cleverly it insinuates itself into the mind of a person through false reasoning. We should consider the whisperings of the conscience and good within. Conversely, we should recognize and resist the promptings of unpleasant thoughts and urges. The world sets false standards and the masses obey. Remember, the world will not answer to the consequences; **you** will be held accountable for **your** actions. Pay no attention to whether others are behaving spiritually or not. You be an example, not for others but for yourself. Our habits and deeply rooted behavioural tendencies are stored in the brain as electrical patterns and all habits, inclinations, tendencies are mental. Whenever attention is placed on the grooves of mental good or bad habits, which are recorded in the brain by repeated experience or actions, they automatically manifest themselves in mental and muscular activity. We think of one thing and a trail of thoughts follow and we succumb by doing something which we did not wish to do.

¹ Editor's note: Many find the word “God” difficult because it has differing connotations and is often used to try and define what cannot be defined. Some prefer to say the Absolute, the Primordial Cause, Universal Consciousness or Divine Reality.

SENSES THE CAUSE OF OUR BONDAGE AND OUR RELEASE

The senses and the mind are the outer doors through which knowledge percolates into the consciousness. Human knowledge filters in through the sensory nerves and is interpreted by the mind and intellect as reason. These impressions of the senses, send out the messages through the motor nerves. But there is another aspect of the mind which is feeling, it is an expression of intuition, which gives us the ability to discriminate between right and wrong, to avoid the error prone mistakes of life. The surest way to escape our karma is to liberate the expression of intuition by meditation, which will lead to the harmonious balance of reason and feeling. In our normal working life intuition is the parent of common sense, it may also be perceived as a hunch.

DESIRE CAUSE OF THE RECURRING WHEEL OF REINCARNATION



That which accumulates and remains unchanged and does not perish with death is desire, or more specifically, it is latent desire, or desire seed – VASANA, or the impressions of desire on the consciousness. These desire seeds are more compelling than impulsive fresh desires, as they are deeply rooted in the subconscious, ready to spring up suddenly with demands that are most often unreasonable, frustrating and sorrow-producing, and are the cause of future lives. So long as there is no end to desire, there is no end to karma. The Scottish philosopher Carlyle said: *"Change yourself, then you will know there is at least one less rascal in the world"*.

HOW WE REAP OUR KARMA

According to the retributive aspect of karma any action that is harmful to the well-being of any other unit of life, is exactly punished in a manner proportionate to and appropriate to the original harm done. Possible examples of three kinds of resultant karma can be distinguished: a) Boomerang: A man who blinded others in the past finds himself blind in the present. b) Organic: A man who eats to excess in one life time can suffer from digestive weakness in the next. c) Symbolic: A person who "turned a deaf ear" to others plea for help in a past life is literally deaf in this life. Infidelity to ones mate in the past can result in ones experiencing infidelity from ones mate in the present. Mental phobias of animals, closed spaces, water, heights etc are sometimes due to terrifying experiences or even death associated with these phobia objects. Recurrent dreams or nightmares can also in some cases refer to past life experiences. A man who had lost a leg in an accident was told that this was not a karmic experience but one that afforded him an opportunity for fuller spiritual growth. In the realm of the body any gross defect of anybody, whether karmic or not, any deviation from harmony or proportion of health is indicative of some psychic necessity somewhere. In the long run experiences act as deterrents to the soul from committing more and more mistakes. One very beautiful woman was told that in a previous life in England she had cared for unwanted children. The caring and pouring out of self for the bodies, minds and souls of the young brought to the woman all the beauties of the body, mind and soul that it now possesses.

We can also have a downward change, rather than an improvement. We see a soul who as reward for one thing or another finds himself in a beautiful and symmetrical face and body. He finds himself looked at, admired, sought-after. The mirror reassures him of his own excellence, without any effort on his part. He becomes vain, proud, arrogant, sensual, selfish,

self-indulgent, corrupted by his own beauty and the power it gives him. Women have suffered untold and untellable indignities, physically, emotionally, mentally, and spiritually because of men's compulsion to be superior resulting in psychic imbalance and unhealthiness. The karmic law is inescapable. If the ego waxes fat, it can only mean that it must be slenderized through suffering; if the ego exploits its position and treats others with contempt, with selfishness and with tyranny, then someday it will receive the same kind of treatment itself.

IGNORANCE CAUSE OF OUR MISERY

It is doubtful that any outer worldly things could really fulfil their promise. It is doubtful because human misery is not entirely of a physical nature, and Universal plenty is therefore unlikely to solve the human problem. As long as we have vain, arrogant, lazy, irresponsible, shallow, proud, envious, malicious, gluttonous, intemperate, intolerant, ill tempered, cruel, vindictive, possessive, power hungry, stupid, domineering, short-sighted, selfish, petty, rapacious, hypocritical, imperfect human beings in this world; we are going to inflict misery upon ourselves and upon each other. Regardless of the fact we might all have two cars and a land cruiser in the garage, a town and country home, a fat bank account, all the luxuries and all the food we want to eat. The world outside can never be perfect, until we have perfected our inner world.

KNOWLEDGE OF KARMA OUR SAVING GRACE

It may be that this sad world, so aptly called by Bernard Shaw the *"lunatic asylum of the Solar system"*, will at last become what it can be: a luminous place, filled with men and women who have not only become acquainted with their misguided and befuddled past, but have learned how to transform it and transmute it into a thing of light and beauty. It is God's Divine Plan to push all creation upward to make it evolve and unfold its spiritual nature, of Divine Truth, Divine Energy and Divine Beauty: Satyam-Shivam-Sundaram.

From a short talk given at a Seminar on Karma held at Nairobi Lodge in 2013. Vinai is a Trustee of the Nairobi Lodge of the Theosophical Society in East & Central Africa.



Image: Lotus flower (adapted), Jon Sullivan. Courtesy Wikimedia Commons.

Aphorisms of the Sages

Morality serves as high birth to him
who is not of high birth, for the
excellence of the children of man
consists in wisdom, not in birth,
and he, who lacks morality,
the noblest birth will
not profit him.

The wise man said:
“I have no other merit than
that of knowing that
I do not know.”

Receive truth from any one that says it.

Know that nothing has happened to you that has not already
happened to others beside you.

Consider your property nothing else than
a trust in your hand

SEVEN ASPECTS OF REALITY

Marian Matthews



As we look and study all around us, it is becoming more and more apparent that the mainstream version of the nature of the reality in which we live is not, and cannot be, the whole story. What could be the truth of the matter? What could actually be going on in our universe? Who are we and what are we doing here?

As limited beings, all we can understand of the true big picture can be deduced from the glimpses and clues that are available to us. It is as if we are looking at the reflections from one of those old fashioned glitter balls that used to hang from ballroom ceilings. They are as they are, but as the light shines on them and they turn, all we can see are

the, seemingly random, reflections bouncing back from their multiple facets. Not only that but the reflections may look different to everyone watching, depending where they are standing and what light is shining on them at the time.

What we can see are just reflections, or aspects, of the factors making up our universe. They act and interact to give us our reality. There are many, but these are the seven main ones I have identified.

1. Our atomic structure means that we are made of nothing more than vibrating parcels of energy. Energies flood through our universe, atomic, electromagnetic, and gravitational. We are energy beings living in an energy matrix. Even our thoughts and emotions are energy not necessarily constrained by our physical bodies. Our consciousness is the only way we know we exist.
2. This consciousness can be proved to be separate from, but working in harmony with, our physical bodies. It can also be seen as our essence or soul. Near death and out of body experiences, communication with dead, past life memories and the existence of ghosts prove continuation of our soul/essence in some form after physical death. There is also more and more evidence that this consciousness actually alters and creates the reality we see around us.
3. Science states that we are just products of random evolutionary forces. It cannot yet explain why life exists, and how it first came into being and even where the energy of the big bang, which is supposed to have triggered creation, came from. Also, there is no evolutionary need for the level of consciousness that we have. Concepts like karma and good and evil also hint at a more complex and bigger picture.
4. Big science says that we live in a multidimensional universe, perhaps even a multiverse. We may even be holograms. Small science, quantum mechanics, the study of the parcels of energy that make up and all of our universe, tells an even more interesting story. Matter at quantum level only settles into its final form when someone observes it. It explains our fundamental interconnectedness. It also hints that reality may be more individual than we think.

5. We are multi layered beings. Spirit or subtle bodies seem to work alongside our physical bodies. There are layers of them ultimately connected to the Godhead or source. Energies can be pulled down, or pulled up to tune up our subtle bodies via our chakras thus enabling our physical bodies to heal or balance. There is theory that we all grow, not randomly, but to an energy blue print.
6. Many people have extraordinary psychic abilities giving them truths or insights beyond which physical man could aspire to. Also, disciplines such as numerology, astrology and I Ching seem to act as sort of guidance systems to help us through life. The very existence of these skills and disciplines hints at a complex big picture of reality, even deliberate design.
7. We do not seem to be alone. There are beings seemingly helping us. Angels, spirit guides and nature spirits, among others. Why should this be so in a random world?

What does all this mean? What is at the heart of our glitter ball we cannot know. The truth still eludes us. We can just keep looking around us for the clues available and studying the reflections. Perhaps one day the reflections will become a coherent whole. Or perhaps we are just not meant to know.

Marian has had a life-long interest in philosophy, the science of the nature of the universe and spiritual matters. Through her life experiences, she became a questioner and has always been fascinated by the real nature of the reality and the true mystery of human consciousness. Author of the book 'Aspects of Reality - a user's guide to the universe'; you can find out more about Marian on the web.



Images: aspects of Whitby Harbour.

INTERESTED IN FREEMASONRY?

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



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

THE EUROPEAN SCHOOL OF THEOSOPHY

“THE LAW OF SACRIFICE”

18th - 23rd October 2015

Speakers:

David Nieuwejaers, Pablo Sender, Michele Sender,
Joseph MacDermott, Elizabeth Crofts.

Subjects will include:

The Law of Sacrifice, Kenosis - The Self-emptying Nature of Deity, The Fall of the Angels, The Mystery of the Incarnated Logos, Angelic Existence, The Work of Nirmanakayas and Mahatmas, The Voice of the Silent Watcher, Shakespeare and the Divine World, Angelic Consciousness, The Role of Suffering in Human Evolution, Sacrificing the Personal.

To be held at Woodbrooke Quaker Study Centre, Bristol Rd, Birmingham B29 6LJ.

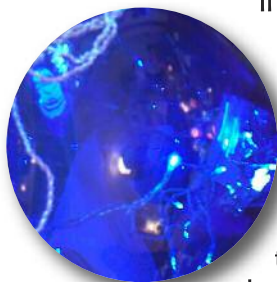
Advance Booking for both residential and day visitors is required.

Full programme and booking details are available from:

www.europeanschooloftheosophy.com

Enquiries: 020 8670 6689

THE CURIOSITY SHOP



If you have never attended any theosophical events, you may be curious to know what goes on or wonder what everyone gets up to. So here are some thoughts sent in by readers from around the country keen to share their experiences.

Trans-Pennine Weekend at WHALLEY ABBEY

Although it's only a few months ago, it seems an age since thirty two of us were enjoying a lovely weekend in April at Whalley Abbey, Lancashire; theme: *'Many Paths to Enlightenment'*. It was our first visit to this Retreat and Conference House of the Diocese of Blackburn, an English Heritage Grade I listed building, and we were not disappointed. The Staff made us very welcome and the food was excellent. Coming from as far away as Eastbourne, Kent and Yorkshire, to Wallasey, Liverpool, and Lancashire itself, we found peace and quiet in the company of like-minded people. No grumbles about the weather (Lancashire is well known for the rain), we were able to walk in the grounds and explore the ruins of the Abbey and find little areas in which to meditate.

Our Main speaker was Peter Barton who excelled in his two talks, not surprising with almost sixty years membership of the Theosophical Society. Peter lives theosophy and his talks are down to earth and understandable to all who hear him. Once more Jenny Baker joined us and it was a pleasure to welcome her as the new Chairman of the Foundation for Theosophical Studies and the English Theosophical Society's new President. The eight speakers were: Peter Barton, Jenny Baker, Cate McMahon, Cynthia Trasi, Donald Atkinson, Wayne Gatfield, Tim Wyatt and Hugh Agnew the N.W. Federation President. They all gave interesting and sometimes challenging talks and we thank them all for their hard work, sharing their studies to help us on our spiritual journey. We thank the Foundation once again for supporting the weekend by providing some of the speakers from their National Speakers list. Let's not forget the organizers and volunteers who work so hard to make the weekend the success it was, a big thank you.

Maureen Atkinson (Burnley)

The item in *'Esoterica'* about this weekend, for no apparent reason caught my attention and as I read the programme I was intrigued by the several references to Sufism in the talks. I have been particularly fortunate in coming across associates who were Sufis, enough to research the writings of the past Sufi Masters including those of Hazrat Inayat Khan. In addition I have a passion for researching the energy in ancient sites and as I had never been to Whalley Abbey I could therefore kill at least two birds with the one visit. So, never having been to a conference outside Tekels Park [Camberley], I set off with a certain amount of curiosity and excitement as to what may unfold.

When I arrived on the Friday I was greeted by the wonderful sight of the country house situated in the grounds of the Abbey. Hospitality by the staff was excellent throughout the weekend and after being shown my room, the only downside being the small shower, I

headed out to wander the ruins and garden before dinner. As a complete stranger I have to say that I was made to feel very welcome by the members and mealtimes were relaxing and sociable, complementing the very enjoyable meals and ever-helpful staff.

The weekend was opened by the secretary Maureen Atkinson and Cynthia Trasi who gave a very interesting background to the origins of the Trans-Pennine weekends. This was followed by Donald Atkinson speaking on "Enlightenment and the Spiritual Path" and how one of the seven major streams has an influence on each individual in their spiritual development. Unfortunately problems with the sound mikes marred an otherwise excellent talk.

Sat 18th. After breakfast we were treated to a talk by the recently elect National President Jenny Baker on "Irina Tweedie and her Sufi Master". The talk highlighted quite vividly that, though many of us wish a master to lead us spiritually, it is more difficult than we imagine to not only follow that master but to also understand his methods. This was followed by a talk from Cate McMahon on "Spiritual Discernment on our Journey" that was very moving and obviously based on the personal insights and emotional experiences of her own journey/path.

After morning refreshments, Peter Barton treated us to a delightful talk on "Facets of Enlightenment in a Septenary System". His talk interlaced with his own personal humour gave the body of the talk a thought provoking depth as well as a very personal viewpoint. After lunch we had a very welcome break to refresh our grey cells and take in the scenery and fresh air around Whalley Abbey. We resumed at 4.15 pm and were then treated to a heart-felt talk by Cynthia Trasi on "Portals to the Divine". Obviously based on the Seven Pathways and again her own emotional experiences coming through as she talked, bringing depth and meaning to her talk.

This was followed by Tim Wyatt who spoke about "Life on the Razors Edge – An Esoteric Adventurers Guide". Unfortunately, though a very good speaker, I did not resonate with his talk. This made me ponder as to the reason why! And after a bit of thought I began to realise that there seemed to be more emphasis on the intellect or mind as against the heart in other presentations. After dinner there was another talk by Jenny Baker followed by a social gathering in the evening but I had excused myself for a much-needed early night.

Sunday 19th. After breakfast we opened the final day with a talk by Wayne Gatfield on the "Alchemy of the Heart" ably illustrated with extracts from "The Secret Rose Garden" and "Conference of the Birds". Although I knew and had read them before I never tire of the tales or their authors. It resonated with my thoughts of the day before on the need for possibly more balance between the head and heart. I have to say that this is just my own personal thoughts and not based on others. After refreshments we were then treated to a second talk from Peter Barton "A Path to Enlightenment – The Tau to Ankh Transformation and the Dynamics of the Theosophical Seal".

This was a delightful and easy to understand reflection of the personal process Peter had gone through to aid his own understanding of the connection between the Christian Cross and the Ankh. It was during his talk that I had my own personal revelation. Halfway through, I observed that the wall and curtains behind Peter altered to take the form of three large ecclesiastical mosaic windows. This was followed by an outpouring of bright light which slowly but surely filled the whole room accompanied with a wonderful feeling of love.

Not surprisingly I lost the thread of Peters talk as I revelled in this vision that I felt was a lovely and uplifting finale to the whole weekend. But it was not to end there, as next was lunch and then followed a talk by Hugh Agnew on interestingly enough "The Immortal Guest". Very appropriate I thought to myself, even though many would not register or have felt the effects of this morning, eventually it would make itself known in some form to the attendees. I returned from the weekend having made new friends and with much to ponder.

Many thanks and much love to everyone there.

Richard F Budd (Eastbourne)

North West Federation Conference at Merseyside

It was a warm, dry and sunny day. We set off from Bradford for Liverpool to attend the conference. The M62 Gods were in a good mood as the route was devoid of any congestions or hold-ups. There was already a large audience in the room as we entered. It was lovely to meet friends from the NW and other Lodges. One member had travelled from the Isle of Man, one from Northampton and another from Durham.

The Guest Speaker, Scott Olsen, Professor of Philosophy and Religion at the College of Central Florida, gave two talks. We had heard Scott speak at the Annual Summer School in Bristol University some years ago. He had also stayed at our home when he came up to the North to give talks. So it was lovely to see him again. The first talk was on 'Yoga, Dreams and Other States of Consciousness'. Scott outlined the ideas on consciousness that have resulted from research in Transpersonal Psychology, Near Death Experiences, Out-of-Body Experiences and Dreams; spiritual practices of shamans, esoteric and yogic practices, and deep insights into quantum mechanics, and the brain (microtubules). Scott included experiences from his own spiritual practices.

The second talk was on 'Consciousness, Resonance and Self-Identity' dealt with the mystery of Consciousness, humanity's great mystery. Scott showed that like life itself, consciousness may result from the resonance between the Divine (the One, the whole) and Nature (the Many, the parts), exquisitely tuned by fractal properties of the Golden Ratio; and that Resonance with increasingly inclusive states of awareness could ultimately lead to Samadhi, or the Cosmic Conscious Identification with the awareness of the Universe itself. The talks were very comprehensive and well-illustrated with the accompanying PowerPoint slides. It was a very satisfying, enjoyable and profitable experience.

Cynthia and Atma Trasi (Bradford)

Alchemy: The Great Work of Spiritual Transformation – Bolton

In June, the Bolton Lodge of the Theosophical Society heard an interesting talk by Scott Olsen, entitled "Alchemy: The Great Work of Spiritual Transformation", which was Scott's final talk of a tour of the UK. Professor of Philosophy and Comparative Religion at the College of Central Florida, Scott Olsen first received international acclaim by successfully decoding the geometric mysteries of Plato. His book "The Golden Section: Nature's Greatest Secret" has received outstanding reviews, and in 2007 it was awarded a 1st place for design by the Bookbinders' Guild of New York.

Recently he assisted Alexey Stakhov with his new book "The Mathematics of Harmony". A life-long student of the Ancient Wisdom, Scott has studied under physicist David Bohm, world religion expert Huston Smith, sacred geometers Keith Critchlow and John Michel, and esotericist Douglas Baker. Today, as a member of the Theosophical Society of America, Scott lectures widely on the perennial philosophy (in both its ancient and modern forms), with special emphasis on the Divine proportion and transformative states of consciousness.

In his talk at the Bolton Lodge, Scott described how, in order to unite the Hermetic 'Above and Below', a third uniting factor is needed. According to Scott, this third factor is Sacred Geometry, and reconciles all opposites. The importance of Phi, or the Golden section, was discussed as being the archetype for unravelling the nature of the Absolute (the Platonic One). Whilst the information presented was much to absorb in two hours, the talk was presented in such a way as to inspire the listener to conduct further research, and was a good starting point for anyone new to the subject. It is also worth knowing that Sacred Geometry offers a more mathematical and 'left-brain' approach to spirituality, which is likely to be invaluable to logically-thinking esoteric students.

WISDOM TRADITION BOOKS

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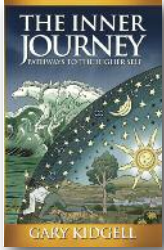
There is a good selection of books by theosophical writers such as H.P. Blavatsky, W. Q. Judge, A. Besant and G de Purucker. Also many new and second hand books on theosophy and related subjects.



BOOK REVIEWS



The Inner Journey by Gary Kidgell



Having read literally hundreds of esoteric books pertaining to the ancient wisdom over forty years, I was certain that I could never really be surprised by yet another addition to the mighty collection available. But it has been a most enlightening surprise to see how Gary has put so many of the facets of the Ancient Wisdom together. And not just this, he has related them to contemporary science, as in Chapter 12 relating the Archetypes and Sheldrake's morphic fields and in Chapter 9 explaining the role of quantum physics; beginning to objectively define the subtle states of matter described by theosophy.

Gary is brave enough to tackle the thorny human problem of the 'Dweller on the Threshold', and gone even further in relating this to appropriate labours of Hercules in Chapter 23. Gary can do this because he is able to see and understand the underlying unity of all of the topics he deals with as he has a highly organised, focused and synthetic First Ray mind.

It is the use of this First Ray that means that there is no "fluff" or "wooliness" in the entire book, Gary gets straight to the point, cross-references extensively and moves on, saving the student/reader much time if he/she were to have to research this material and put it all together themselves. And all this is in addition to the core of the work which integrates principally, but not exclusively, the classical work and teachings of Assagioli, Bailey, Baker, Blavatsky, Campbell, and Jung.

Gary has, in my opinion, produced a masterwork with "The Inner Journey" and even though many of us are seasoned seekers of truth, I am certain everyone will find their own totality of understanding taken to a much higher plateau by absorbing this fascinating book, as I have myself over the past few weeks.

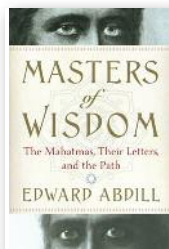
I congratulate Gary wholeheartedly on his effort, time and energy to produce such a stunning book.

Ted Capstick, esoteric astrologer, National Speaker and former director for the Foundation.

"The Inner Journey" is available from Wisdom Tradition Books: books@theosoc.org.uk or 020 7563 9816. Price £12. Published by Claregate 2015.

Image: Cat (adapted), by Trizek. Courtesy Wikimedia Commons.

Masters of Wisdom by Edward Abdill



The Mahatma Letters, received mostly from 1880-85, are possibly the most remarkable sources of Theosophical teaching. Being one half of a correspondence with A.O. Hume and A.P. Sinnett, two Englishmen in India. This new readable account by Ed Abdill, a former vice-president of the American Theosophical Society, will help readers far beyond the Society.

In the first part of the book, the author presents major themes of the letters such as God, Karma and From Death to Rebirth. One cannot but be impressed by the luminous Mahatmic language and in the chapter on Science, by their scientific prescience, and that of Madame Blavatsky. In the second part, Ed Abdill uses the Letters to eloquently outline the Theosophical path. In a valuable appendix he reprints an important lecture by Dora Kunz about the Masters.

There are a few historical slips which hopefully will be corrected. Annie Besant was indeed president of the Indian National Congress, but not the first one (p.xxi). Although the British Museum accepted the Mahatma Letters as a donation by Maud Hoffman in 1939 (p21. & p.142), they did not commit themselves to any view of their authenticity and indeed commented negatively in their published catalogue. This was before Dr Vernon Harrison, who is duly mentioned by Ed Abdill, demonstrated conclusively that they were not in the handwriting of Madame Blavatsky. Finally, there is an unfortunate reference to the Judge Case which split the T.S. in 1895, but the author has kindly corrected the Judge reference in various places online and in a forthcoming issue of Quest magazine.

For detailed study of the Mahatma Letters, the student may well turn to Joy Mills' "Reflections on an Ageless Wisdom" (2010) to which Ed Abdill wrote the foreword, but "Masters of Wisdom" could become the standard introduction. As he points out, the early editions of the Mahatma Letters were arranged roughly by theme, but the Chronological Edition, just reprinted by TPH Adyar, should be in every theosophical library. Ed Abdill is scheduled to speak at the European School of Theosophy in October 2016.

Leslie Price, associate editor of 'Theosophical History'.

"Masters of Wisdom - The Mahatmas their Letters and the Path", is available from Wisdom Tradition Books: books@theosoc.org.uk or 020 7563 9816 for the special price of £12 (usual retail price £14.99). Published by Tarcher/Penguin 2015.

ADVANCE NOTICE

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<http://nwfederation.org.uk>



PART TWO

THE PRINCIPLES OF KARMA YOGA

We can think of these as components as well as principles. To recap slightly, Karma Yoga means performing actions with meditative awareness. It is bringing the practice of meditation into our daily lives. By being mindful and by controlling our senses throughout our waking day, we increase our awareness of not only the situation but also of ourselves. First of the principles is CONCENTRATION. Working in a meditative way means that our concentration levels are higher than normal. This means that we are more efficient and our work goes more smoothly. Other matters are forgotten while the job or task is in progress and this gives satisfaction and possibly even happiness. The wise person does not seek happiness in pleasure, instead he or she finds it in service to others.

The principle of CONCENTRATION means that while we work we are able to observe ourselves. We observe our reactions, our emotions and our way of thinking. We are also able to observe other's reactions and their responses to what we are doing. We learn a lot about ourselves and other people in the process. Also, being observant of what is going on as the work progresses keeps us on track.

The next principle is EXPANSION OF AWARENESS. This gives us a bigger picture of what we are doing which allows us to make better decisions, thus improving the quality of our work which in turn gives a better outcome to the job in hand. This is followed by the principle of NON-ATTACHMENT. By being non-attached we are able to observe without becoming emotionally involved. We become a witness to our actions and this protects us from becoming entangled in the dramas that may be happening around us. When not emotionally involved we are able to make better decisions should a crisis occur. Being unemotional does not mean being that we stop caring or become hard-hearted in our actions.

We talk a lot about non-attachments but let us consider for a moment our attachments. We become attached to our desires and our dislikes. What sort of desires; what sort of dislikes? These are things like desire for money and possessions; desire for sensual pleasure, for power and boosting our ego. They also include to desire to be loved and to enjoy other's company. On the other hand we can be obsessive about our dislikes such as the loss of money and possessions, the fear of pain, the threat of shame and embarrassment. We can become averse to the loss of power, rejection of love, loneliness and boredom.

We need to ask ourselves what is wrong with these things we are attached to. The answer is nothing, as long as they are helpful for the work we have to do. The problem is that we could become addicted to our attachments thus allowing our emotions to govern our actions, whether it is the desire for power or the avoidance of personal suffering. Non-attachment is an anti-stressor and helps us to evolve because if we are not attached to something we are not afraid to lose it.

Image: Angel Praying in a Meditation Garden, by Rae K Hauck. Courtesy Wikimedia Commons.

Next we have NON-EXPECTATION which could also be called RENUNCIATION. This is closely linked to the previous principle. It means not being attached to the future results of our actions. It means undertaking actions without craving for personal rewards. But should we have no expectations at all? If we are doing a worthwhile job we will naturally expect a positive outcome. However, we need to be flexible enough in those expectations to accept the inevitable changes life throws at us along the way.

Peace of mind comes from working for the welfare of the world and other people and for the sake of the work itself. Our motto could be "Do not expect anything then if we get nothing we will not be disappointed". A true Karma Yogi does not expect anything but, in the process of giving himself in the selfless service of others something strange often happens for he beings to receive as abundantly as he has given.

Now we have APPROPRIATE LIFE DIRECTION. In Chapter 4, verse 8 of the Gita, we read: *"therefore perform your bounden duty, because action is superior to non-action". Because we have different personalities we lead different lives. There is a way of life that is most appropriate to each one of us, so the closer we can follow that direction the more satisfying our life will be".*

What do we mean by bounden duty? Each way of life contains within it certain obligations and duties that must be performed. When we act with a feeling of duty we start to experience a deeper side to our nature. We begin to believe and to trust in our higher selves so that we feel guided by a higher reality. The word duty should be understood in relation to one's individual, social, global and universal Dharma. The Sanskrit word Dharma is usually translated as meaning duty but can also mean morality and could also be called one's life work.

PART THREE

It is not easy to combine non-attachment, non-expectation, renunciation and duty to our thoughts and deeds as we go about our daily lives. Eventually doing our duty and service to our fellow humans becomes second nature to us. And this brings us, perhaps, unexpected benefits. The first of these benefits is the development of a positive attitude to life. We realise that if we allow negativity to dominate our lives our work will never achieve the right outcome.

Another benefit of karma yoga is the development of efficiency. This means that we work quickly, neatly, clearly and effectively. We learn to concentrate and observe and this results in us developing an attitude of a witness to what we are doing and how we are doing it. We are not distracted so the task in hand has a satisfactory outcome. We also develop equanimity. In our minds we are ambivalent to success or failure; to praise or criticism, to fame or disgrace. We abandon desires of attachment, reputation, money and social status.

Lastly we achieve ego-less-ness. We start to realise that we have surrendered our thoughts, speech and deeds to the higher power within us. We release any thought of ownership and offer all our actions to the Divine Grace. Our life will then become simple, sincere and serene.

GIVING AND RECEIVING

This article, so far, has been about becoming givers and the important attitude behind the acts of giving. But as givers we will naturally also become receivers. What should our attitude be then? I feel that when we receive we should do so with grace and gratitude. We should not offend the giver in any way nor, I feel, should we feel beholden to the person giving to us.

THE CHARACTERISTICS OF A KARMA YOGIN OR YOGINI:

1. Puts others needs before their own.
2. Works with a will
3. Works quietly and efficiently
4. See what needs to be done and gets on with it
5. Does not grumble
6. Is gracious
7. Is kind-hearted

Do you know anyone like this? Do you feel yourself to be a Karma Yogi or at least on the path to becoming one? Should all true Theosophists consider themselves to be Karma Yogis? Theosophy is described as being Altruism. In the dictionary altruism is defined as regard for others, as a principle of action and unselfishness and concern for other people. This is what my article has been about and I end with some quotes from The Key to Theosophy. Speaking of a true Theosophist Madame Blavatsky has this to say:

"A member has to become a thorough altruist, never to think of himself, and to forget his own vanity and pride in the thought of his fellow creatures.

Our philosophy teaches us that our object of doing our duties to all men, and to ourselves the last, is not the attainment of personal happiness, but of the happiness of others... Happiness or rather contentment, may indeed follow the performance of duty, but is not and must not be the motive for it.

Duty is what 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... Theosophy is the quintessence of duty".

This is the concluding part of the article. Jenny is a deep student of yoga philosophy, a yoga teacher and yoga therapist. Serving for many years as a Trustee she is now Chairman of the Foundation, director of the Foundation's Theosophical Summer School and National President of the Theosophical Society in England.



Image: Buddha, Namdroling Monastery, H S Sahyadri. Courtesy Wikimedia Commons



BEAUTIFUL THEORIES

Life becomes great when we look at it from this wider outlook, when we see things as they are, instead of being blinded by the outer appearance. The great life is the happy life and one whose ideals are great is himself great; for matter shapes itself to the will of the informing Spirit, and a life petty from the outer standpoint may be made great by the splendour of the ideal that ensouls it. If we cannot do great things, let us do small things perfectly: for perfection lies in the perfection of every detail and not the size of the act.

There is nothing great, nothing small, from the standpoint of the Self. The act of a King whose will shapes a nation is no more great from the standpoint of the Soul than the act of a mother who nurses a crying child. Each is necessary, each is part of the Divine activity. Because necessary, it is great in its own place, and the whole, not any one part, is the life of the Self. It is like a mighty mosaic, and any fragment that is not in its own place makes a blot on the perfection of the whole. Our lives are perfect as they fill the appointed gap in the great mosaic, and if we have our work undone while we yearn after some other, two places may be left empty, and the whole ill-done.

These are some of the lessons which underlie the life which is really Theosophical. In this way Theosophy becomes a help, a mighty power, and if thus we can live, our lives will preach Theosophy better than the tongue of any speaker, however skilful or eloquent. For there are few speakers, while the many who live, and their lives may preach more eloquently than any skill of tongue. This is the message I here would give, this is the inspiration I would desire to breathe into the life of every reader – the inspiration by which, however imperfectly, I live my own. For I find as these thoughts grow stronger and more compelling, as they become to me live realities and not only beautiful theories, all life becomes splendid, no matter what the outer circumstances may be.

Annie Besant, from *'The Theosophic Life'*.

A VALUABLE LESSON

H. P. Blavatsky



The following letter was written by HPB to a member.

For I can do you no good if you yourself fail to place yourselves in the atmosphere of Theosophy, or rather if you still fail to sense Them around you. There is an uninterrupted concatenation of causes and effects in the life of every Theosophist, if not of every member of our Society.

No one seems even to suspect the real true nature of our Society, which cannot die. The Parent Body, wherever it has its seat, is the nursery of the Societies of the twentieth century. I mention the law (of cause and effect) in the life of every Theosophist who is in dead earnest. None of you has ever thought of watching, studying and thus profiting by the lessons contained therein, the web of life woven round each of you, yet it is that intangible, yet ever plainly web (to those who would see its working) in that ever open book, sacred in the mystic light around you, that you could learn, aye, even those possessed of no clairvoyant powers.

Why have you never followed (even helped by your reasoning powers and physical, let alone spiritual, intellect) those daily records in the life of every one of you, those trifling events of which life is composed? For no better proof can you get of the ever invisible Presence among yourselves. I say that you have attained contact with the Master, and that before you can hope to go further you must realize that which you have had. I know that Master has (without interfering with karma) precipitated and in other cases retarded some events and contingencies in the lives of all of you who are earnest and true. Had you paid attention to these casualties and little events, the working of these alone might have revealed to you a guiding hand.

It is the first rule in the daily life of a student of Occultism never to take off his attention from the smallest circumstances that may happen in his own or other fellow-students' lives; to record and place them in order on those records, whether they are or are not connected with your spiritual pursuits, and then bind them together by comparing them with the records of the others and thus extract from them their inner meaning. This you ought to do at least once a week. It is from this totals that you will find out the path to pursue. It is the phenomenon of thought-transference and guessing thoughts applied to the events in life. For once compared and summed up, these events (the most trifling are often the most illuminative) would perceptibly reveal to you the course you have to follow. Working by himself no man can achieve this.

Concludes at the bottom of page 27.

Image: "The Path" stained glass window by Kayll Reed, installed at Leeds TS premises in 1919. Based on an original painting by Reginald Willoughby Machell (1854-1927).

MASTERS AND GURUS

RADHA BURNIER



Theosophical literature speaks about the unfolding of consciousness through the evolution of forms and organisms. When the form is primitive, unorganized, and crude in its response to the environment, consciousness is unable to manifest fully through it. As the form evolves, its ability to respond increases. There is greater sensitivity in the sense organs, the nervous system, and the brain. Thus better organization of form enables the consciousness to reveal itself more fully.

Humanity - as it is today - is not the end of the process of evolution. Theosophical writing declares that there is further unfoldment before us. Truth, wisdom, love, bliss, peace, and goodness are inherent in consciousness. In the Upanishads, Brahman is described as absolute universal consciousness, perfect in peace, beauty, and the other powers mentioned above. In the Liberated Adept or Master, these virtues, which are of the very nature of consciousness, have flowered into perfection as their consciousness has blossomed fully in perfect measure, revealing powers as yet latent in the average person. They are perfect in wisdom, compassion, love, and selfless purity. Purity implies the total absence of the sense of a separate self. Perfect love implies not choosing, not giving love in return for something else.

It is said that when a human being reaches perfection, he is no longer under compulsion to reincarnate, for he has transcended Karma. It is attachment and selfishness - they are the same - which draws one into birth. Because there is the desire for experience, for stimulation from outside, the ordinary person is caught in the wheel of rebirth. But those who are pure and free from attachment, because there is no self in them, are under no such necessity. Yet out of compassion they may remain in touch with the human world. We may say, "Why do not the Masters meet us? If we invite them, will they come?" In fact they may not act according to our ideas or in any way that we may imagine. However, when there are people who are ready, the Wise Ones afford opportunities for contacts, guidance, and teaching.

The word *Guru*, like many other words, can mean different things to different people. It is said to denote someone who dispels darkness. People often think the Guru is one who imparts knowledge. Knowledge that is mundane - the lesser knowledge - can be imparted; this is not possible with spiritual knowledge. No subjective, inner experience can be borrowed from another.

The '*Viveka Ch d mani*' makes it clear that one cannot have a substitute to perform the actions which will bring *bodha*, or awakening, in oneself. The awakening has to take place in each individual as a result of their own preparation and work. Very often people think that they do not have to do anything, that they have only to attach themselves to a so called Guru, touch his feet or sit in front of him and then he will take over the responsibility. This is a very convenient philosophy, for it allows people to go on with their worldly life of ambition, jealousy, money seeking, desire for power, and so on.

Because so many people find this way to their taste, there are others ready to play the complementary role. There are pretenders who call themselves Gurus, who will give a feeling of security to those who ask for it. "Turn your thoughts to me," says the self-styled Guru, and

you will be protected from all trouble. If you want to indulge in pleasure - it does not matter what kind - go ahead and enjoy yourself, but turn the beads of the rosary with my photograph on it and wear the uniform that I prescribe for you". The real Guru, on the other hand, is a true dispeller of the darkness in a person's mind and consciousness; he will not offer diversions or take away the sense of responsibility for one's own actions. One of the "Three Truths" of Theosophy is that each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

It has been made clear by the sages what conditions must be fulfilled in order to receive their instruction, help, and guidance. In *The Mahatma Letters to A. P. Sinnett*¹ we are told that only a person's evolving spirituality can draw him near to the Masters - can "force" their attention - and that wisdom comes only to those who apply themselves to the "daily conquest of the self". They must approach the Masters unconditionally, free from worldly and prudential considerations. But we do not want to go unconditionally. We want to keep our comforts, pleasures and ambitions and, at the same time, reach the world of the Holy Ones.

According to Theosophy, the Wise Ones never impose their will on a disciple. They do not tell him what he must believe, because believing has no meaning. They want the disciple's consciousness to *awaken* to the truth, which is something different. There are millions of people who believe that Jesus and the Buddha taught love, yet they themselves have no love. Indeed, belief creates rigidity and fanaticism and is productive of harm, not good. In *The Mahatma Letters*, it is pointed out that religion is too often used as a crutch; instead, we must learn to be self-reliant and free. One of the greatest of Masters, the Lord Buddha, said, "Be a lamp unto yourself". He taught: do not make an authority out of tradition, the scriptures, other people, or me; find out for yourself what is the truth.

The importance of enquiry (*vich ra*) is emphasized also in Vedanta. In '*At the Feet of the Master*' it is said that one must listen carefully to what the Master says for "He does not speak twice". Lecturers on a platform may repeat their ideas, because they want to make their audience agree with them and think as they do. An advertisement is repeated again and again in order to condition the reader's mind. But true Teachers do not try to impose their ideas; they do not want conformity or blind obedience. They give a hint or make a suggestion in order to help the person's intelligence to grow. If the student has learned to think for himself, if he has listened carefully, he finds out for himself what is the implication of a statement? If somebody else tells him what to think and believe, he does not touch the depths of the teaching.

The average Guru directs people what to do, what to think, what to wear. There are Gurus who like personal worship, who like their feet to be washed, who like being attended upon. There are some who claim to be greater even than the Buddha Himself. On the other hand, the letters of the Masters reflect the humility and the anonymity in which they prefer to remain. Real teachers indulge in no self-publicity or self-glorification because there is no self in them. So, there is a difference between those who are usually considered Gurus and the Masters as they are described in Theosophical literature. Personal worship, self-glorification, telling other people what to do, making them dependent, teaching them beliefs, imposing ideas on them, collecting money and becoming rich, having swimming-pools and private airplanes - all this is accepted as part of present day Guru-dom but it is entirely incompatible with being a true spiritual Teacher or Master.

¹ The Mahatma Letters and other books mentioned are available from Wisdom Tradition Books, see p16.

Real teachers do not even consider themselves to be teachers. True teachers see no difference between others and themselves; they do not make a division between the taught and the teacher. A Guru cannot make another see what his eyes are not capable of seeking. No true Guru will pretend to do it or want to do it. But a Wise One can be helpful if the disciple is receptive. It has been said that when the gods want to punish man, they listen to his prayers. Most people's wants are foolish.

A person may want a Guru to do something for him but it may not be to his spiritual benefit. Trouble comes to us, and we generally would like to be free from it, but everything that comes as a result of Karma brings a lesson with it. In looking back on her past, Annie Besant once said that while she would willingly let go of the pleasant things, she would not wish to forego any one of the difficulties, because she had learned so much from them. Spiritual teachers may not, therefore, give the sort of help that a person might wish for. Their way of helping might be from a completely different point of view.

J. Krishnamurti pointed to something important when he asked why we think that *only* the Guru can help. Everything in life can help - the people around us, the leaf that falls from the tree, the beauty that is everywhere - everything can help us if we are sensitive and receptive. Our receptivity must be equal to the Guru's desire to teach. Einstein's physics cannot be grasped by an individual who is totally ignorant of mathematics. Even the greatest of musicians cannot teach a person who is too lazy to learn. One who plumbs the depths of what a teacher says (which may not be conveyed verbally at all) must be receptive. And it is not possible to be insensitive to life in general and receptive to the Guru alone. Either a person has receptivity or they do not.

Again and again, those who are not receptive have abused the spiritual teacher; they do not listen to his words; they reject him because they do not recognize him. How many of us would be able to recognize a truly holy person, were he or she to appear in our midst without a label? Labels may be false. To recognize a holy person, there must be something within us that vibrates in harmony with such a holy person - there must be the capacity to respond. If this is lacking, how can we profit from a teacher? A Guru cannot help the man or woman who is not ready to be helped, and it is only when the disciple is ready that the teacher appears.

From the book 'No Other Path to Go,' Theosophical Publishing House, 1985. The Theosophical Society in America.

A VALUABLE LESSON by HPB, continued: Where you work in common it is comparatively easy. It concentrates the attention upon the laws governing the simplest events in life, those events being guided by the invisible Guru, the Master under whose guidance is the Theosophical Society. It draws attention from things that would only interfere with mental training; it sharpens and develops the intuition, and makes you gradually sensitive to the smallest changes in the spiritual influence of the Guru. Once an earnest student joins the TS, there are no more meaningless or trifling circumstances in his life, for each is a link purposely placed in the chain of events that is to lead him to the Golden Gate. Each step, each person he meets with, every word uttered may be a word purposely placed in the day's sentence with the purpose of giving certain importance to the chapter it belongs to, and such or another karmic meaning to the volume of life.

The Theosophist, September 1954. First printed under the title "An Unpublished Letter from H.P.B." in The Adyar Bulletin, August 1910. Vol. 75, No. 12, pp. 377-379.

IN REMEMBRANCE

LIZ PARKER

The Reverend Liz Parker an International Speaker for the Theosophical Society, and long term member of the TS Welsh Section, died suddenly while travelling in Dubai, UAE on June 3rd 2015. Liz was also an experienced Yoga teacher, Yoga teacher trainer, Freemason and Liberal Catholic Priest.

Liz enjoyed researching and lecturing on the Western Mystery tradition and Eastern Esoteric Schools. Spending a year in Southern India in 1996 living near to Adyar in Chennai where Liz worked with an NGO promoting Health, Yoga, Culture and Spirituality in Tamil Nadu and Sri Lanka. This was a great learning curve for her and her husband Chris but as he recalls a very exciting time in their lives.

On returning to this country Liz became a British Wheel of Yoga Diploma Course Tutor and in 1999 began training yoga teachers. She was a highly respected trainer, also being recognised by Yoga Alliance UK as a Senior Yoga teacher with accreditation to run teacher training courses on their behalf and other awarding bodies. Liz was always an advocate of finding a balance between the various schools of Yoga and would use different methodologies depending on the class in front of her, modifying and exploring individual needs within the group setting, often introducing Theosophical ideas to her students. She taught weekly classes and one to one sessions in the Gloucestershire area.

In her previous working life Liz was a school teacher and went on to receive an M.A. in English Literature from the College of Cardiff, University of Wales. Her work in education included school management, Further and Higher Education, teaching on Foundation Degrees, a range of other courses and co-co-ordinating NVQs. She was an Assessor, IQA and EQA. She had a lifelong interest in Comparative Religion and Alternative Therapies, being trained in Swedish Remedial and Ayurveda Massage, Aromatherapy, Reiki, Counselling, Regression Therapist, NLP Master Practitioner and Trainer.

Liz loved being with nature, walking, swimming, travelling and exploring interesting countries and places. She spent the Late Eighties and early nighties visiting Central Asia and the Middle East in the tracks of HPB. Recent adventures included camping in the desert of UAE and volunteering on a medical mission to Honduras. Liz was an accomplished poet and painter. Her family life was very important to her.

By Chris Parker, family and friends.





SEA MEMORIES – THE CYCLE OF LIFE

Crashing waves by the palmed ringed shore
Reminded me that I was once a strange creature
Who swam and played in the green cool depths
But I wanted more

The hot hot sand on the long curved shore
Reminded me that I had left my safe green sea
As I pushed and pulled and crawled and saw
But I wanted more

Green trees and grass which surround this shore
Reminded me that for all I saw I left the hot golden sand
Scurrying, running, climbing, crawling towards the green land
But I wanted more.

Those swaying palms around this now deserted shore
Reminded me I was once a four legged jungle creature
Who swung and swung and climbed on the green hot heights
But I wanted more.

As a man I walked and played and talked on this shore.
I worked and worried scurried crawled climbed and swang
But I longed for my cool green depths
I no longer wanted more.

Marian Matthews

Image: Ocean Waves, Jon Sullivan. Courtesy Wikimedia Commons.

**A knowledge of Theosophy:
universal unity, the planes of nature,
karma, reincarnation, life after death, the spiritual path.....
helps us to know who we are and where we are going.**



**The practical application of its principles assists in our daily lives
and with human problems. It helps develop a wholesome approach
to life. Through the practice of meditation and growth in self-
awareness, we can awaken to a knowledge of what we are.**

Image: Star detail from the mural by artist Richard Blossom Farley, Olcott Theosophical Study Center,
Theosophical Society in America, Wheaton, Illinois.

FOUNDATION APPEAL

*With your support we can continue to reach
thousands of people every year*

In the current times it is as important as ever to encourage mutual understanding and support for the higher aspirations of humanity. By helping people to realise the wisdom of the Ageless Teachings and the unity of all life, the Foundation is able to raise awareness and make a real difference. Many report the positive change this knowledge has brought to their lives.

The Foundation has a well-established educational programme which provides a week-long annual Summer School, a National Speakers Scheme, Esoterica magazine; and grants and bursaries for activities which lie within our aims and objectives.

Our speakers' scheme provides lecturers for talks, workshops, and conferences, throughout England, Wales and Scotland. Esoterica, launched in 2010, now has a wide circulation within the UK and internationally. Individual bursaries have helped many. Grants have been given to support the Golden Link College, a Theosophically-based education for underprivileged children in the Philippines, to Peace Mala which works with schools and community groups in Wales and England, promoting respect and peace between the faiths and all people in our world; and to the European School of Theosophy which holds annual week-long conferences in different European countries.

The Foundation's aim is to:

"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"



Foundation for Theosophical Studies

Charitable Gift Form

With your help and support we can continue to make a significant difference to the lives of others. Foundation events provide an oasis and we strive to advance understanding about the Oneness of all life and the unity of all people, Theosophy, the laws of nature and the underlying principles behind religion, philosophy and science. We provide talks, workshops and conferences throughout the UK and hold a six day annual Summer School. Our magazine Esoterica has a UK wide and international distribution. Bursaries are available for approved events and appropriate activities are sponsored through grant support and through the National Speakers Scheme. These activities provide a great opportunity for self-discovery and learning more about the essential truths of life. Many report the positive change this knowledge has brought to their lives.

The Foundation supports the Golden Link College for less privileged children and young people, established in Manila by the Theosophical Society in the Philippines and the Theosophical Order of Service. The College provides an evolving programme of theosophy based transformational education. This runs from preschool through to high school, extending also to families and the wider community.

Full Name: _____ *Please use block capitals*

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Postcode: _____

Email Address: _____

Telephone: _____ Mobile: _____

Signature _____ Date: _____

(You must be aged 18 or over)

How Your Gift Will Be Used

Unless otherwise requested donations will be used for the general activities mentioned above. Donations for the Golden Link College are ring-fenced and will only be used for that purpose. Because of the administration involved in managing Gift Aid from donations, reclaimed tax will be used for general activities.

My Gift

☐ I wish to make a donation of £ _____ Cash enclosed. (*Hand-delivered donations only*).

☐ I wish to make a donation of £ _____ Cheque enclosed.
Please make Payable to: *The Foundation for Theosophical Studies* and Post To:
The Foundation for Theosophical Studies, 50 Gloucester Place, London W1U 8EA.

☐ I wish to make a donation of £ _____ By Standing Order from my Bank/Building Society
Payable: Monthly ☐ Quarterly ☐ Annually ☐
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You must also complete a Standing Order Mandate for your Bank (*See attached*).

<input type="checkbox"/>	Please tick if you wish your gift to be used only for the Golden Link College.
Other activity (<i>optional</i>):	

Regular Giving and Legacies

If you would like to leave the Foundation a gift in your Will, make a gift in memory of a loved one, or for any other enquiries about donations please telephone 0207 563 9818. If you are an employee you can contribute under the Payroll Giving scheme (*minimum donation £5 per month*).

Gift Aid

Gift Aid increases the value of your donation by allowing a charity to reclaim basic rate tax on your gift, at no extra cost to you. If you pay higher rate tax you can claim extra relief on your donations. Gift Aid makes a huge difference, so if you are a UK taxpayer please tick below to allow the Foundation to claim Gift Aid on your donation.

☐ **Yes**, I agree the Foundation can reclaim the tax on all donations I make from the date of this declaration until further notice. I understand that for the tax to be reclaimed I must have paid or be due to pay an amount of income tax or capital gains tax equal to the tax reclaimed on my donations.

*For further information go to www.hmrc.gov.uk/individuals/giving/gift-aid.htm#1
If you are not paying income tax in the UK Gift Aid cannot be claimed.*

Further Information

For Information about theosophical activities go to www.theosophy.org.uk or www.theosoc.org.uk
Email: info@theosophy.org.uk or Telephone: 020 7563 9817

- ☐ Please tick if you do NOT wish to receive the Esoterica magazine or details of theosophical activities arranged by the Foundation or the Theosophical Society.
- ☐ Please tick if you do NOT wish to receive the Foundation's Annual Report.
- ☐ Please tick if you do NOT wish to be included in any publicised list of donors.



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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.

OCTOBER

LONDON

KARMA YOGA

Jenny Baker

1st OCTOBER, 7 pm

Life is action and to exist is to act - Karma Yoga is founded on this fact. The human mind is the primary source of all our actions, self-awareness and 'Right action' can improve the quality of our being and our destiny. Karma Yoga is about freedom in action and the transcendence of egoic motivations.

Blavatsky Lodge of the Theosophical Society, 50 Gloucester Place, London W1U 8EA. Enquiries: 0208 429 3506.

DURHAM

MAGIC AND MAGICIANS ON THE PATH OF LIFE

Susan Bayliss

October 3rd, 2 - 4 pm

Magic and illusion play an important part in life of the pilgrim. We will explore their role in the material world and in the spiritualisation of consciousness. Theosophy teaches us how to become our own magician and holds the key to the magic circle - the mystery of alchemy in this Great Quest.

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

Enquiries: 0191 386 0492 durhamcentr4ts@btinternet.com www.theosophicalsocietydurhamcentre.com

SIDMOUTH

SOUTHERN FEDERATION AUTUMN CONFERENCE: WE ARE NATURE

Ian Stephenson, Bob Earney, Cynthia Trasi, Bob Watson.

3rd October, 10 am – 5.30 pm Twyford Centre.

Subjects will be: The Night Side of Nature – The mind can encounter things not found in the material world, what can they be? Nature Versus Nurture – spiritual links between the mind and body. The Keys to the Kingdom – A celebration of the mineral, plant and animal kingdoms. Theosophy, Spirituality and the Big Ecology – concepts of Theosophy in relation to research-based information, what is its relevance to today's spiritual quest?

Booking Information can be obtained from 01962 882668 or angi_ovenden@hotmail.com

LEEDS

THE POWER OF MAGIC

Tim Wyatt

4th October, 2:30 pm

Magic doesn't involve the supernatural, sleight-of-hand or illusion but the inner working of as yet little understood laws of nature. Until recent centuries most people on Earth believed in the power of magic but materialistic science treats it with scorn. Theosophy offers rational explanations of how magic works.

Leeds Theosophical Society, 12 Queen Square LS2 8AJ. info@ts-leeds.org.uk www.ts-leeds.org.uk

WINCHESTER

HUMANITY IN A TRANSITION PERIOD

Christine Morgan

6th October, 7.45 - 9.30 pm

The effects of incoming energies & how people are responding to them.

Winchester Theosophical Society Study meetings held Quaker Meeting House, 16 Colebrook Street, Winchester SO23 9LH. Enquiries: 01962 772 361 or 01962 882668 or angi_ovenden@hotmail.com

BOLTON

LIVING THE K.I.S.S. PRINCIPLE - Keep It Spiritually Simple

Mike Pendragon

11th October, 2 – 4.30 pm

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

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk gawayne7@yahoo.co.uk <http://nwfederation.org.uk>

BOURNEMOUTH

THE ANGEL OF THE PRESENCE

Ted Capstick

4th October, 1.30 pm

This talk is about the steady development of the “fiery aspiration” to which Patanjali makes reference and the “clear cold light”. These two factors, when brought into living activity, bring the disciple into the center of the burning ground that separates the Angel of the Presence from the Dweller on the Threshold.

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

Enquiries: 0800 612 7282 bournemouthsociety@yahoo.com www.bournemouthsociety.org.uk

LEICESTER

ODIN AND THE SOLAR LOGOS

Sally Singer-Fraser

10th October, 2pm

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

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

BANGOR

THE NATURE OF CONSCIOUSNESS – SELF AWARENESS

Eric McGough

13th October, 7.30 pm

Bangor Theosophical Society. Hiraël Meeting Room, Ambrose St, Bangor, North Wales, LL57 1DF.

Enquiries: 01248 600267 toddyalc@gmail.com theosophywales@yahoo.co.uk www.theosophywales.com

BIRMINGHAM

EUROPEAN SCHOOL OF THEOSOPHY: THE LAW OF SACRIFICE

David Nieuwejaers, Pablo Sender, Michele Sender, Joseph MacDermott, Elizabeth Crofts.

18th - 23rd October

Subjects will include: The Law of Sacrifice, Kenosis - The Self-emptying Nature of Deity, The Fall of the Angels, The Mystery of the Incarnated Logos, Angelic Existence, The Work of Nirmanakayas and Mahatmas, The Voice of the Silent Watcher, Shakespeare and the Divine World, Angelic Consciousness, Sacrificing the Personal.

Woodbrooke Quaker Study Centre, 1046 Bristol Road, Birmingham B29 6LJ.

<http://www.europeanschooloftheosophy.com/programme.html> Enquiries: 020 8670 6689.

NOTTINGHAM

NORTHERN THEOSOPHY

Sally Singer-Fraser

24th October, 2 pm

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

Enquiries: 0116 289 5882 (evenings) info@theancientwisdom.co.uk www.theancientwisdom.co.uk

BOLTON

EMBRACING THE DRAGON OF WISDOM

Ted Capstick

11th October, 2 – 4.30 pm

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

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk gawayne7@yahoo.co.uk <http://nwfederation.org.uk>

HOLYHEAD

OCCULT AND MYSTIC THE TRUE NATURE OF THE ESOTERIC

Ted Capstick

28th October, 2pm

Holyhead Theosophical Society. Harvest Moon Shop, Newry Street, Holyhead, LL65 1HP.

Enquiries: 01407 760062 tsholyhead@gmail.com theosophywales@yahoo.co.uk www.theosophywales.com

LONDON

IMAGES OF THE DIVINE IN ISIS UNVEILED

Barry Thompson

29th OCTOBER, 7 pm

An exploration in the way that "Isis Unveiled" presents concepts such as Divinity, Man's spiritual perceptions and the path towards knowledge - or Theosophy.

Blavatsky Lodge of the Theosophical Society, 50 Gloucester Place, London W1U 8EA. Enquiries: 0208 429 3506.

BOLTON

NORTH WEST FEDERATION CONFERENCE

THE INNER JOURNEY – PATHWAY TO THE HIGHER SELF - Gary Kidgell

31st October, 2 – 4.30 pm

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

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk gawayne7@yahoo.co.uk <http://nwfederation.org.uk>

NOVEMBER

LEEDS

THE PATH OF THE KARMIC ATHLETE

Richard Lawrence

1st November, 2:30 pm

All our thoughts and actions are governed by karma and karma governs all we think and do. Healing, prayer and meditation are key practices but service is the greatest path in these days. This lecture will outline the five steps which will take us to spiritual freedom.

Leeds Theosophical Society, 12 Queen Square LS2 8AJ. info@ts-leeds.org.uk www.ts-leeds.org.uk

WINCHESTER

WHAT IS FAITH?

Heather Rainbow

3rd November, 7.45 - 9.30 pm

Winchester Theosophical Society Study meetings held Quaker Meeting House, 16 Colebrook Street, Winchester SO23 9LH. Enquiries: 01962 772 361 or 01962 882668 or angi_ovenden@hotmail.com

LEICESTER

THE MYSTIC AND THE OCCULT: THE TRUE NATURE OF THE ESOTERIC

Ted Capstick

7th November, 2pm - 4.45 pm

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

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

MANCHESTER

SPIRITUAL TRANSFORMATION AND THE SYMBOLISM OF THE MYTH

Gary Kidgell

7th November, 2 pm

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

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

BOLTON

PRINCIPLES OF THE WISDOM TEACHINGS AND THE SPIRITUAL PATH

Gary Kidgell

8th November, 2 pm

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

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk gawayne7@yahoo.co.uk <http://nwffederation.org.uk>

BANGOR

THE DEVELOPMENT OF CONSCIOUSNESS – TOWARDS COSMIC CONSCIOUSNESS

Eric McGough

10th November, 7.30 pm

Bangor Theosophical Society. Hiraal Meeting Room, Ambrose St, Bangor, North Wales, LL57 1DF.

Enquiries: 01248 600267 toddycalc@gmail.com theosophywales@yahoo.co.uk www.theosophywales.com

SOUTHPORT

ARCHETYPES OF THE INNER JOURNEY

Gary Kidgell

10th November, 7.45 pm

Southport Theosophical Society. Rainbows End, 23 Leicester St, Southport, PR9 0ER.

Enquiries: 01704 574505 noeline@live.co.uk <http://nwffederation.org.uk>

HOLYHEAD

SACRED WAVES AND THE FOUR WINDS

Susan Bayliss

11th November 2014 2pm

Within the waves of the ocean lie the Secrets of the Universe – a Dragon of Wisdom sailing on the Breath of Life. In our own sphere we are the boatman on a journey of discovery in this Great Mystery. We live and breathe in the Light of the Eternal Sea whose Great Breath reaches the four corners of the Kosmos.

Holyhead Theosophical Society. Harvest Moon Shop, Newry Street, Holyhead, LL65 1HP.

Enquiries: 01407 760062 tholyhead@gmail.com theosophywales@yahoo.co.uk www.theosophywales.com

COLWYN BAY

ANCIENT TRUTHS – MODERN SECRETS

Susan Bayliss

12th November 2 pm

There are many myths about ancient mysteries and secret societies. In exploring some of these 'myths' and 'secrets' we learn how the Esoteric Teachings can help us to unlock the meaning of life and enrich our spiritual journey. Theosophy helps us to understand the thread of truth in scriptures, symbols, myths and rituals.

Colwyn Bay Theosophical Society. Parkway Community Centre, Rhos Road, Rhos-on-Sea, LL28 4SE.

Enquiries: 01492 585348 or 01492 545587 eldersofthetribelive.co.uk

theosophywales@yahoo.co.uk

DURHAM

A GENERAL SURVEY OF SUFI LIFE AND PRINCIPLES

John Bailey

14th November, 2 - 4 pm

The early Muslim Mystics were called Sufis' although its etymology of meaning varies from one source to another. We follow the various schools of , their relation to one another and the similarities to Theosophy.

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

Enquiries: 0191 386 0492 durhamcentr4ts@btinternet.com www.theosophicalsocietydurhamcentre.com

BOLTON

EVERYDAY RITUAL AND MAGICAL PRACTISES WORKSHOP 2

David Solomon

22nd November, 2 – 4.30 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 <http://nwfederation.org.uk>

BANGOR

THE DWELLER & THE ANGEL PART II

Ted Capstick

24th November, 7.30 pm

Bangor Theosophical Society. Hiracl Meeting Room, Ambrose St, Bangor, North Wales, LL57 1DF.

Enquiries: 01248 600267 toddyalc@gmail.com theosophywales@yahoo.co.uk www.theosophywales.com

NOTTINGHAM

THE VOICE OF THE SILENCE

Finian Heavey

27th November, 2 pm

Our forgotten spiritual textbook, for the hidden powers in Man.

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

Enquiries: 0116 289 5882 (evenings) info@theancientwisdom.co.uk www.theancientwisdom.co.uk

PADIHAM

THE DWELLER ON THE THRESHOLD

Ted Capstick

29th November, 2.30 – 4.30 pm

Blackburn Theosophical Society. Unity Centre, Unitarian Chapel, Padiham BB12 8JH.

Enquiries: 01282 422278

DECEMBER

WINCHESTER

GNOSTICISM

Andy Mabey

1st December, 7.45 – 9.30 pm

Winchester Theosophical Society Study meetings held Quaker Meeting House, 16 Colebrook Street,

Winchester SO23 9LH. Enquiries: 01962 772 361 or 01962 882668 or angi_ovenden@hotmail.com

**For further information on Theosophy and self-discovery
and for details of theosophical groups around the UK go to:**

www.theosophy.co.uk www.theosoc.org.uk

www.theosophywales.com theosophical-society-scotland.org

Enquiries Telephone 020 7563 9817

THEOSOPHICAL EVENTS IN LONDON

Theosophical Society 50 Gloucester Place, London W1U 8EA

Telephone 020 7563 9817 www.theosoc.org.uk

**Public lectures and Sunday workshops at Headquarters will be suspended for autumn 2015,
for essential maintenance work and to develop a new programme of activities for 2016.**

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

ESOTERIC ASTROLOGY - Study and Discussion. Led by Pamela Giese.

Saturdays - 2 - 4 pm. 26th September, 24th October, 28th November.

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

Enquiries: on 0191 386 0492 durhamcentr4ts@btinternet.com

www.theosophicalsocietydurhamcentre.com

NORTHAMPTON

GROUP DISCUSSIONS. For meetings please see www.meetup.com/Northampton-Theosophy-Group
Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS

Enquiries: 07791 082161 northeos@hotmail.com

MANCHESTER

O LANOO – THE SECRET DOCTRINE UNVEILED - Study and Group Discussion. Led by Mark Crowshaw. Regular meetings - please ring for dates. Manchester Theosophical Society. The Quaker Meeting House. Mount St, Manchester M2 5NS. Enquiries: 01942 608368 or 07899 896887.
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

www.theancientwisdom.co.uk

SIDMOUTH

THEOSOPHICAL Study and Discussion at 2.30 pm. Led by Julie Faber

Saturday 17th October 17th - Observing the self, Saturday 14th November - Voice of the Silence,

Saturday 12th December - Voice of the Silence. Sidmouth Theosophical Society. Enquiries: 07774 268235 or 07739 469662. <http://sidmouthtslodge.jimdo.com>

SOUTHPORT

NEW ENQUIRERS GROUP – Study and Discussion. If you want to know more about the fundamentals of Theosophy, this will provide an opportunity for asking questions on all aspects of Theosophy. Led by Noeline Hart and Paula Young. Wednesdays fortnightly at 7.30 pm. Southport Theosophical Society. Enquiries: 01704 574505 noeline@live.co.uk <http://nwffederation.org.uk>

SWANSEA

SECRET DOCTRINE – Study and Discussion. Tuesday afternoons 1 – 3 pm

Swansea Theosophical Society. 122 Clydach Road, Morriston, Swansea SA6 6QB, South Wales.

Enquiries: 01792 774225 pam@peacemala.org.uk www.theosophywales.com

WINCHESTER

STUDY COURSE ON THEOSOPHY, based on "The Technique of the Spiritual Life" by Clara Codd.

Saturdays 2.00 - 4.00 pm. 12 September, 10 October, 14 November, 12 December.

Winchester Theosophical Society Study meetings held Quaker Meeting House, 16 Colebrook Street, Winchester SO23 9LH. Enquiries: 01962 772 361 or 01962 882668 or angi_ovenden@hotmail.com

Diploma in Theosophy

The Diploma is a one year open-learning course by the Theosophical Society in England, designed to assist students' understanding of the basic Principles of Theosophy. Students undertake the course by home study and have contact with Course Leaders and Course Tutors based around the country.



Who Can Take the Course?

There are no entry requirements other than membership of the Theosophical Society and the course is available to any member who wishes to gain knowledge of basic Theosophical Principles.

Cost:

The Fee for the Diploma is £20 and for those without printing facilities who require paper copies the fee is £30. This modest fee is to make the course accessible, concessions and some bursaries are available. Students will be provided with two core reference books and guidance will be provided on appropriate free or inexpensive sources of information.

TS Membership

Membership of the Society is £40 a year (£20 fulltime students/unemployed/ pensioners). For further information and an application form please contact Colyn Boyce: office@theosoc.org.uk, 020 7563 9817 or write to: The Theosophical Society in England, 50 Gloucester Place, London W1U 8EA.

Prospectus:

To receive a prospectus please contact Colyn Boyce: office@theosoc.org.uk, 020 7563 9817 or write to: Diploma in Theosophy, The Theosophical Society in England, 50 Gloucester Place, London W1U 8EA.

Applications:

Diploma Application Forms can be downloaded from www.theosoc.org.uk or may be obtained from 50 Gloucester Place - see contact details above. For the next course starting in March 2016, Application Forms and Course Fees must be received at 50 Gloucester Place, London W1U 8EA by 30th November 2015. Applications received after that date will be held on file for the course commencing in 2017.

Content:

The course is centred on basic Theosophical Principles and covers subjects such as: Karma and Reincarnation, Human Constitution, the Seven Planes, Universal Laws and Cosmogonensis. Students must pass the end of year examinations.

Awards:

The Diploma is awarded to students who have completed the course and shown that they have not simply learned the course material but have truly understood it. Diploma certificates will be awarded in 2017.

Applications for 2016 are now invited

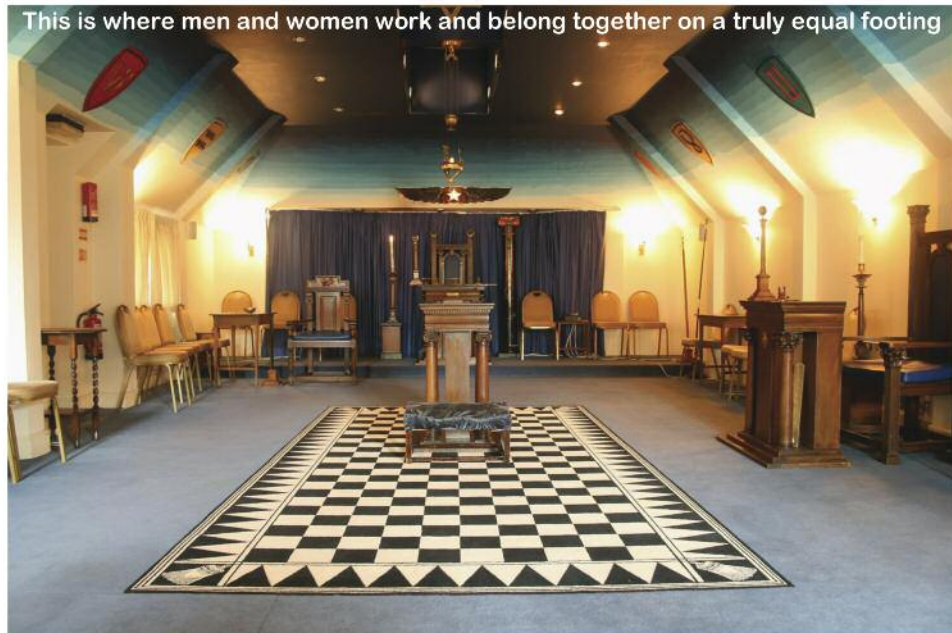
THE ORIGINAL AND FOREMOST ORDER FOR MEN AND WOMEN IN FREEMASONRY

You can lead a happier, more fulfilling life

There are spiritual riches to be earned

Learn the benefits of Co-Freemasonry

This is where men and women work and belong together on a truly equal footing



The temple at our Surbiton headquarters

Annie Besant brought our Order to England in 1902, following her initiation in France. Through her contacts with the Theosophical Society and later the Liberal Catholic Church, she formed comasonic lodges in various parts of the country and soon became the head of the British Federation of the International Order of Freemasonry for Men and Women Le Droit Humain (formerly known as International Co-Freemasonry). She led the British Federation until her death in 1933. Her traditions and legacy remain, as do her regalia and photographs which are on display at our headquarters in Surbiton.

Our Order emphasises the spiritual content of Freemasonry, which is an initiatory system containing the keys to the ancient mysteries. They are experienced through a series of mystery dramas designed to open up and deepen awareness and understanding.

If you are interested, please visit the website:

www.freemasonryformenandwomen.co.uk

Email us at

membership@freemasonryformenandwomen.co.uk



Find out more – telephone us on: 020 8339 9000

The Foundation for Theosophical Studies
Headquarters: 50 Gloucester Place, London, W1U 8EA

Esoterica is published by The Foundation for Theosophical Studies
Editor: Susan Bayliss

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

esoterica@theosophy.org.uk

or by post to:

Editor Esoterica, 50 Gloucester Place, London W1U 8EA

Next Issue: CLOSING DATE 30th October 2015

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.

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. Note: we receive occasional requests for articles to be reprinted in other theosophical magazines around the world. If you do not consent to your article being reprinted, please be sure to tell the Editor when you send it in. Remember 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 further information on self-discovery, meditation, unity of all people,
national speakers, articles, study, history, media and links go to:**

www.theosophy.org.uk

Foundation for Theosophical Studies 50 Gloucester Place, London, W1U 8EA

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FOUNDATION FOR THEOSOPHICAL STUDIES

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"

The Foundation provides theosophical speakers who are active throughout England, Wales and Scotland, giving a host of talks and workshops for afternoon events, day conferences and weekends.

The Foundation runs an annual Theosophical Summer School with talks, lectures, meditation, and many experiential workshops and discussion groups.

The School and other theosophical events provide a beautiful oasis for meeting fellow spiritual travellers, as well as being a great opportunity for learning more about the essential truths of life.

Throughout the Foundation's programme of activities you will find not only information for the mind but also inspiration for the heart.

For further information on self-discovery, meditation, unity of all people, national speakers, articles, study, history, media and links go to:

www.theosophy.org.uk