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FROM THE EDITOR'S DESK

As the month of March dawns, we have been plunged back into wintery temperatures and much of the country is swathed in a mantle of snow. But the sun, the 'fire of Nature', sustains us even in the freezing chill, and beneath the exterior of cold hard earth, energy is imperceptibly shifting. Changes on the inner planes are beginning to manifest in the physical realm. The darkness of winter will soon be over and we will be bathed once again in the full glory of light.

Sap begins to rise, branches and twigs start to thicken, and the skeletal beauty of the trees looks crisp and new. Spring is silently awakening. Though it is only when the first green shoots become visible and buds burst forth into the light that we know it has arrived. Days become longer, nights shorter. Symbolically, the house of darkness, the lower world, is replaced by the rising energies of a new sun: Light and Truth reborn. Spring is a time of transformation, cleansing, renewal and rebirth. Energies in the animal and human kingdoms also rise and the cycle of life begins once more. Just as Hercules performed his benevolent labours, his pilgrimage through the twelve houses of the zodiac, we too must play our part. We must labour for our own spiritual development, for the human race and for Nature in general. So springtime is a good time to 'spring clean' ourselves as well as our homes.

In this edition we look at several aspects of the inner journey and some of the symbolism associated with it, beginning with a glimpse of the Ageless Wisdom through the plays of William Shakespeare. In other articles we learn about the Masters who brought the Theosophical Society into being and consider some of the teachings and symbolism associated with spiritual unfoldment.

A few paintings by Swedish artist Hilma af Klint are also included. Born in 1862, she was inspired by theosophical teachings and joined the Theosophical Society in 1888. Considered a mystic, she believed in higher consciousness and the Masters and was part of a circle of women 'The Five' or 'The Friday Group', who developed their own system of mystical thought. From 1886 her paintings turned to spiritual ideas and explored various esoteric concepts. Her featured paintings relate to the dove and the swan, part of her series '*The Paintings for the Temple*'. The goose, dove and swan, kalahamsa in the East, are associated with Self-Giving Service and are ancient symbols for Divine Wisdom, Love and Eternity. Klint was the earliest pioneer in abstract and modern spiritual paintings, a woman artist who has since been celebrated. She guarded her spiritual work, requesting it not be shown until twenty years after her death (1944), she was not exhibited until 1986.

Klint was only one of a number of artists inspired by Theosophy in the late 19th and early 20th centuries. When after the birth of the theosophical movement there was a growing interest in spirituality and the Wisdom Teachings. Amongst others later influenced by the work of Madame Blavatsky and succeeding theosophists, was Mondrian (who joined the Dutch TS in 1909) and Kandinsky, who wrote: "*Colour is the keyboard, the eyes are the hammers, the soul is the piano with many strings. The artist is the hand which plays, touching one key or another, to cause vibrations in the soul*"*. Theosophy opened their eyes to what lay beyond the ordinary world.

When walking out into the warming days, we can be mindful of the inner worlds and our small part in the great cycle of nature. And to borrow from Shakespeare, we might "find tongues in trees, books in the running brooks, sermons in stones, and good in everything".

Susan Bayliss
Editor

* Wassily Kandinsky, *Concerning the Spiritual in Art*, 1911.

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Front Cover: "The Birth of Spring", S. Bayliss.

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SHAKESPEARE AND THE DIVINE REALM

Elizabeth Crofts

Introduction

You may wonder what William Shakespeare has to do with Theosophy, so let us begin with what W. Q. Judge had to say about Shakespeare in *'Echoes from the Orient'*: 'The Adepts* assert that Shakespeare was, unconsciously to himself, inspired by one of their own number', and if what Judge says is true, we would do well to heed his words.

Shakespeare has been a great inspiration to me for very many years and Judge's statement gives me confidence in what I have been seeing for myself. As with all areas of study one has to familiarize oneself with the language. In this I see no difference between trying to understand Shakespeare and trying to understand the *'Secret Doctrine'* and the *'Mahatma Letters'*. If the language used for such texts made their meaning completely obvious, we wouldn't need any teacher to help us to understand their message. Similarly, the language of Shakespeare can be very difficult to understand, so I will try to explain it a little.

I have entitled this article *'William Shakespeare and the Divine Realm'*, because I find that the study of Shakespeare can often lift me up out of ordinary life to a higher level where there is light and happiness. A couple of years ago I spent a day with a group of people reading through the whole of *Romeo and Juliet*. It was like spending a day in heaven! I would say that Shakespeare speaks **from** the divine realm, and it is implied constantly in his words. Even in situations of violence and bloodshed, the language is coming from somewhere that knows the Reality.

There will be two sections to this article. The first consists of quotations from several plays which I hope will illustrate how Shakespeare brings us to the Divine Realm. The second section will concentrate in particular on the play *'Romeo and Juliet'* in which love is the most important theme (but which does involve the deaths of Romeo and Juliet). In doing so, I have tried to translate many of the unfamiliar words into language which anyone would understand and I hope this is helpful.

Divine qualities

In this speech from *'Macbeth'*, Shakespeare speaks through Donalbain (the son of the murdered King Duncan), on the kingly qualities which are the **noble qualities of any soul**. These words have a resonance which we can all recognise: *Justice, verity, [truthfulness] temperance, [moderation] stableness, bounty [goodness], perseverance, mercy, lowliness [humility] devotion, patience, courage, fortitude.*

Sonnet 116, speaks of the immutability of true love, which is reliable in all circumstances. In ordinary type is a modern rendition, but note that love is here limited to two people in marriage. The sonnet itself, in green type, is much more expansive than that:

Let me not declare any reasons why two
True-minded people should not be married.
Love is not love which changes when it finds a
change in circumstances, or bends from its firm
stand even when a lover is unfaithful.
Oh no! it is a lighthouse that sees storms but is
never shaken; Love is the guiding north star to
every lost ship, whose value cannot be
calculated, although its altitude can be measured.

Let me not to the marriage of true minds
Admit impediments‡. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O no; it is an ever-fixed mark,
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height
be taken.

* More highly evolved beings such as Masters. ‡ Impediments, to impede or shackle the feet of; in other words it is liberating.

Image p4: William Blake "A spirit vaulting from a cloud to turn and wind a fiery Pegasus", pen, ink and watercolour (1809). Public domain. Blake says that "The Horse of Intellect is leaping from the cliffs of Memory: it is a barren Rock: it is also called the Barren Waste of Locke and Newton". The inspiration for the picture comes from The First Part of Henry IV, Act IV, Scene I, where Sir Richard Vernon at the Battle of Shrewsbury comments on the sudden transformation of Prince Hal.

Love is not at the mercy of Time, though
physical beauty comes within the compass
(space) of his sickle. Love does not alter with
Time's hours and weeks, but rather it endures
until the last day of life. If I am proved wrong
about this then I have never written, and no
man has ever loved.

Love's not Time's fool, though rosy lips and
cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom**.
If this be error and upon me proved,
I never writ, nor no man ever loved.

Henry V

This is a speech about recognising the transformation of a young man. Henry V, who had previously fraternized with very low characters, has just become King and has undergone a radical transformation. Theosophically speaking we could say that he had been operating from the level of lower Manas [*lower mind*] and been drawn downwards to the grossest level and company, but – similar to Saul on the road to Damascus – he very suddenly undergoes this transformation and then operates from the realm of Higher Manas [*higher mind*], under the influence of Buddhi [*spiritually intuitive mind*].

The Archbishop of Canterbury and the Bishop of Ely:

Archbishop of Canterbury: *The King is full
of grace and fair regard.
[Ely: And a true lover of the holy church.]*

You wouldn't have expected it, based on how
he acted as a youth, but no sooner had his
father stopped breathing than the prince's
wildness died too. At that precise moment he
gained a capacity for reflection, which appeared
like an angel to chase away the sinful part of
him, leaving his body like a paradise, fit to
house only lofty thoughts and feelings. You
never saw anyone become serious and
studious so quickly. Such a total transformation,
as though a wild river, had swept away his
faults. Such a collection of stubborn character
flaws was never banished from one place so
suddenly as with this king.

Archbishop The King is full of grace and fair
regard.
[Ely:] And a true lover of the holy church.]

The courses of his youth promised it not.
The breath no sooner left his father's body,
But that his wildness, mortified in him,
Seem'd to die too; yea at that very moment
Consideration like an angel, came
And whipp'd the offending Adam out of him,
Leaving his body as a paradise,
To envelop and contain celestial spirits.
Never was such a sudden scholar made;
Never came reformation in a flood,
With such a heady currance scouring faults;
Nor never Hydra-headed[§] wilfulness
So soon did lose his seat and all at once
As in this king.

Hamlet

In the next speech Shakespeare illustrates how Hamlet's attitude of mind turns the same situation from desirable to undesirable and vice versa, indicating that what we see is reflection of what is going on inside. Reason tells him that the creation and man are actually things of great beauty, but because of his state of mind he can't experience this – he knows that in the past he *has* seen it as being wonderful, but because of his state of mind, he cannot see it now. Note that in spite of his unhappy state Hamlet still manages to speak of the magnificence of the manifest world in beautiful language:

Recently, though I don't know why, I've lost all
sense of fun, stopped exercising, and the whole
world feels sterile and empty. This beautiful canopy
- the sky - this majestic roof decorated with golden

'I have of late - but wherefore I know not - lost
all my mirth, [sense of delight] forgone [given
up] all custom of exercises; and indeed,
It goes so heavily with my disposition that this

** Doom = judgment. § Hydra – mythological creature. Upon cutting off each of the Hydra's heads Heracles found that two grew back, an expression of the hopelessness of such a struggle for any but the hero. This would suggest that Henry has been transformed into a true hero.

sunlight, is nothing more to me than disease-filled air. What a perfect invention a human is, how noble in his capacity to reason, how unlimited in thinking, how admirable in his shape and movement, how angelic in action, how godlike in understanding! There's nothing more beautiful. We surpass all other animals. And yet to me, what are we but dust?

goodly frame [the universe, or part of it], the earth, seems to me a sterile promontory; this most excellent canopy, the air,
Look you, this brave o'erhanging firmament, this majestic roof fretted [decorated] with golden fire - why, it appeareth no other thing to me than a foul and pestilent congregation of vapours.



Then Hamlet goes on to say the following, again showing his recognition of the divinity of the human, but yet still ends in a statement spoken from darkness and unknowing – all in the same speech. It is a good example of the dual mind *[the higher – spiritual mind and lower everyday mind]*:

What a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! [man is] the beauty of the world! [and] the paragon* of animals! And yet to me what is this quintessence† of dust! Man delights not me.

Measure for Measure

In this speech the Duke is giving advice on how to use one's talents or 'virtues'. The message is that we are a medium through which the divine acts if we allow it to. The danger is that we may attribute divine qualities to the illusory personal self instead. The Parable of the talents says that one can either multiply or waste talents. Our talents should be used for divine purposes, not just for our own benefit. Note the use of the word "thy" rather than "your", which is much softer.

Thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not

Still on the subject of virtue, Shakespeare provides a good piece of advice on how to aim for the Divine:

That monster habit, who eats all sense,
Of all evil habits is an angel in this,
That in order to use fair and good actions,
He likewise gives a dress or uniform
That is suitable to wear.
Refrain from action tonight,
And that makes it easier
To abstain from it the next time, and the next
more easy, for use can almost change what is
natural, and can either curb the devil or throw
him out with wondrous effectiveness.

Assume a virtue, if you have it not.
That monster custom, who all sense doth eat,
Of habits evil is angel yet in this,
That to the use of actions fair and good
He likewise gives a frock or livery,
That aptly is put on. Refrain to-night,
And that shall lend a kind of easiness
To the next abstinence; the next more easy;
For use almost can change the stamp of nature,
And either master the devil, or throw him out
With wondrous potency.

* Something supremely excellent. †Quintessence: the 5th essence, ether, purer than fire; the essential heart of something.



As You Like It

Here, Duke Senior's speech demonstrates how a person sees the world when living simply, in a way that is more conducive to the spiritual, life free from the falseness and flattery. The Duke, who has been usurped [*taken over by force*] by his brother, is banished from the luxury of the court and forced to live outdoors in the forest. He does not bemoan his lot but has accepted it with grace and can see the virtue in the situation. The Duke has overcome the worldly needs for pomp and flattery. He expresses an appreciation of Nature and is perfectly content. He is addressing the courtiers who have accompanied him. Interestingly in the play he is not given a name, but only referred to as 'Duke Senior'.

Now, my companions in exile, hasn't experience made this simple life sweeter than a life of glittery pomp? Aren't these woods less perilous than the court, with all its jealousies and intrigues? Here we are unbothered by the changing seasons. When the icy fangs of the brutal, scolding wind bite and blow, though shivering with cold, I can appreciate the weather's honesty. I smile and say "Thank goodness the wind doesn't flatter me: it is like a counsellor who shows me what I'm really made of". Adversity has its benefits - like the ugly, poisonous toad that wears a precious jewel in its forehead. In this life, far from the civilized world, we hear the language of the trees, read books in the running streams, hear sermons in the stones, and discover the good in every single thing. Once one drops the false, everything is seen to be good.

Now, my co-mates and brothers in exile,
Hath not old custom made this life more sweet
than that of painted pomp?
Are not these woods
More free from peril than the envious court?
Here feel we not the penalty of Adam,
The seasons' difference, as the icy fang
And churlish chiding of the winter's wind,
Which, when it bites and blows upon my body,
Even till I shrink with cold, I smile and say,
"This is no flattery. These are counsellors
That feelingly persuade me what I am."
Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running
brooks, sermons in stones, and good in
everything.

The Taming of the Shrew

Here, Petruchio is in the process of changing Katherine from a shrew [*a bad-tempered aggressive woman*] into a good person, and he has this to say on getting our priorities right: If we do, the Divine can shine through as 'the sun through the darkest clouds':

Our purses shall be proud [bulging], our garments poor:
For 'tis the mind that makes the body rich;
And as the sun* breaks through the darkest clouds,
So honour peereth [appears] in the meanest habit
[*dress, clothing*].

Romeo and Juliet

This play is the story of love between two young people belonging to "warring families". Significantly, the play opens with word "two". The opening speeches and scenes in Shakespeare's work are often very significant to the play, and the tragedy that ensues in this play is the result of the conflict between the two families. Not only the families but their friends and servants also war with each other. The Chorus tells us from the start that Romeo and Juliet will die, but that through their deaths the two families will be reconciled. Shakespeare is never sentimental. You don't weep over the misfortunes or deaths of characters in his plays.



Juliet is 14 when they meet and they fall in love on the instant. You will see later how the conversations that take place between them, illustrate that they recognise the Divine in one another. They arrange to marry the next day without telling their parents, even though Juliet's father is in the process of arranging for her to marry another man. It is as if none of that is at all important, and no thought is given to the consequences.

Until this point Juliet had been seen to be an obedient and dutiful daughter, but it is as though a higher power takes them over and they come under a different set of laws because of their recognition of the Divine in one another.

An explanation is offered by John Vyvyan in his book '*Shakespeare and Platonic Beauty*': According to Plato "...love was said to be the unbegotten power that arose from the Chaos". Love being the celestial Venus, who had no mother (see Plato's *Symposium*). This being the case, it must follow that nothing is higher than LOVE. **Romeo and Juliet seem only to live in a higher realm which is unaffected by all the conflict in the everyday world.**

On the face of it, '*Romeo and Juliet*' is a very strange story which doesn't make sense when judged by normal standards, but listen to these words quoted by Beryl Pogson from '*In the East My Pleasure Lies*': **"It was said by the mediaeval philosopher, Rabbi Moses Maimonides: Every time you find in our books a tale, the reality of which seems impossible, a story which is repugnant both to reason and common sense, then be sure that tale contains a profound allegory veiling a deeply mysterious truth; and the greater the absurdity of the letter the deeper the wisdom of the spirit."**

Stephan Hoeller in '*The Fool's Pilgrimage*' says this:

"Myth is of greater authenticity than history because it deals with the timeless realities of the soul, instead of the pale reflections of these realities on the illusory screen of time and fact".

The whole subject of Myth should always be borne in mind when studying Shakespeare. Frequent reference is made to mythological characters in the plays. Mythical stories have the effect of lifting one out of the logical world of everyday life, where everything makes sense according to our normal way of experiencing and viewing the world. In Shakespeare's works there are many mythological references

* Good – Truth, the Sun, represent the spiritual soul, higher mind, heavenly world, or Goodness, Truth and Beauty. This is in contrast to the moon which represents the earthly or the lower self.

Image: 'A Study for Miss O'Neill as Juliet' by George Dawe (1781–1829). Folger Shakespeare Library, courtesy Wikimedia commons.

and various ghosts, fairies, witches etc, and strange happenings that shake up that view and the reader is taken out of this realm. My experience is that this is all part of the means by which William Shakespeare draws the mind to the Higher Realm.

There is far, far more to Romeo and Juliet than I will be able to go into here, but I hope that the following will give an indication of the profundity in this play and throughout Shakespeare. At the beginning of the play when we first meet Romeo, he is hopelessly in love with a girl called Rosaline. Not too long afterwards he falls instantly and uncontrollably in love with Juliet. It could look as if Romeo is just desperate to find some girl – almost as if any girl would do, then it all ends in tragedy owing to a long-standing feud between their two families, the cause of which we are never given. Such an interpretation, however, would be an omission of the deeper meaning contained in the story.

When we first meet Romeo he doesn't even know what time of day it is. As he says, without the love of Rosaline: *'sad hours seem long,'* and *'...I have lost myself, I am not here, 'This is not Romeo, he's some other where'.* After he has met and arranged to marry Juliet, his friend Mercutio says of him: *'Now art thou sociable, now art thou Romeo; **now art thou what thou art'**.* With Juliet – his Divine counterpart - he has become a whole person, his true self.

Right from the start Romeo is only interested in finding that divine counterpart – first with Rosaline and then with Juliet. Rosaline does not return Romeo's love because she has sworn to live a life of chastity as a nun, which Romeo always knew. She has many of the virtuous qualities of Juliet (according to Romeo's description of her), but she has vowed that her life is to be devoted to the church rather than to marriage and children.



This description of Rosaline indicates that Romeo is not just a fickle young man looking for something insubstantial, but that he desires a good person, one who - for her own good reasons and not because Romeo is unworthy - cannot be available to him. As soon as he sets eyes on Juliet, however, he is able to let go of Rosaline; he longs to find the divine, and now through Juliet he finds it.

Juliet remains constant throughout. Her presence alone instantly lifts Romeo up from his low state of mind into the Divine World for which he is longing. As we have seen, Romeo has demonstrated his readiness for this encounter to take place, as evidenced by his love for the virtuous Rosaline, and many times Romeo compares Juliet to the Sun, which symbolises constancy and spiritual unity.

The Meeting of Romeo & Juliet

The first meeting is a significant moment in the play. It indicates the quality not only of Juliet, but also of Romeo for his ability to "see" truly. Upon seeing Juliet there is a recognition between Romeo and Juliet of their soul connection. This is reflected in Romeo's sublime language, as we will now see. Note the comparative ridiculousness of the modern rendering in this first quotation. This is worldly and prosaic, whereas Romeo's words are from the Divine Realm. You cannot exactly 'explain' poetry or that would be to ruin it, and you might not know exactly what it means, but the importance is in the effect it has. **Poetry bypasses the rational mind and touches the soul.** Romeo, speaking to a serving man, but note the inadequacy of the modern rendering:

Who is the girl on the arm of that lucky knight over there?

What lady's that which doth enrich the hand
Of yonder knight!

These are such simple words and yet they speak of another world, and in the speaking of that other world you are transported there. When an audience watches a play, it might take until the second half of the production before one can enter into this world, but I have seen it happen many times. **It is as if there is a group shift to a higher level of mind.**

Image: Shakespeare's Romeo and Juliet in 1846 (the Cushman sisters). Source 'Shakespeare - The Globe & The World', author unknown. Public domain image.

Romeo's First Glimpse of Juliet:

Oh, she shows the torches how to burn bright!
She stands out against the darkness like a
jewelled earring hanging against the cheek of
an African. Her beauty is too good for this
world; she's too beautiful to die and be
buried. She outshines the other women like a
white dove in the middle of a flock of crows
when this dance is over, I'll see where she
stands, and then I'll touch her hand with my
rough and ugly one. Did my heart ever love
anyone before this moment? My eyes were
liars, then, because I never saw true beauty
before tonight.

Oh, she doth teach the torches to burn bright!
It seems she hangs upon the cheek of night
Like a rich jewel in an Ethiope's ear,
Beauty too rich for use, for earth too dear.
So shows a snowy dove trooping with crows
As yonder lady o'er her fellows shows.
The measure [archaic, a stately dance] done, I'll
watch her place of stand,
And, touching hers, make blessed my rude hand.
Did my heart love till now?
Forswear it, sight!
For I ne'er saw true beauty till this night.

In the First Conversation of Romeo and Juliet, Romeo takes Juliet's hand:

ROMEO: Your hand is like a holy place that my
hand is unworthy to visit. If you're offended by
the touch of my hand, my two lips are standing
here like blushing pilgrims, ready to make
things better with a kiss.

JULIET: Good pilgrim, you don't give your hand
enough credit. By holding my hand you show
polite devotion. After all, pilgrims touch the
hands of statues of saints. Holding one palm
against another is like a kiss.

ROMEO: Don't saints and pilgrims have lips too?

JULIET: Yes, pilgrim—they have lips that they're
supposed to pray with.

ROMEO: Well then, saint, let lips do what
hands do. I'm praying for you to kiss me. Please
grant my prayer so my faith doesn't turn to
despair.

JULIET: Saints don't move, even when they
grant prayers.

ROMEO: Then don't move while I act out my
prayer. (He kisses her). Now my sin has been
taken from my lips by yours.

JULIET: Then do my lips now have the sin they
took from yours?

ROMEO: Sin from my lips? You encourage
crime with your sweetness. Give me my sin
back. (They kiss again)

ROMEO: If I profane with my unworthiest hand
This holy shrine, the gentle sin is this:
My lips, two blushing pilgrims, ready stand
To smooth that rough touch with a tender kiss.

JULIET: Good pilgrim, you do wrong your hand
too much, which mannerly devotion shows in this,
for saints have hands that pilgrims' hands do
touch,
And palm to palm is holy palmer's kiss.

ROMEO: Have not saints lips, and holy palmers too?

JULIET: Ay, pilgrim, lips that they must use in
prayer.

ROMEO: O, then, dear saint, let lips do what
hands do. They pray; grant thou, lest faith turn to
despair.

JULIET: Saints do not move, though grant for
prayers' sake.

ROMEO: Then move not, while my prayer's effect I
take. (Kisses her).
Thus from my lips, by thine, my sin is purged.

JULIET: Then have my lips the sin that they have
took.

ROMEO: Sin from thy lips? O trespass sweetly
urged! Give me my sin again. (They kiss again)

§ Palmer: a Christian pilgrim who had visited the Holy Land, bringing back a palm leaf, considered a holy man.



Romeo and Juliet in the 'balcony scene'

Romeo scales the high wall separating him from the Capulet orchard, thus placing himself in great danger in going back to see Juliet. Perhaps by overcoming the physical obstacle of the wall Romeo is also overcoming a trial on the path. **The pilgrim must actively pursue the Divine Realm.**

Juliet Appears Aloft at a Window

Juliet appears in 'a window above' and Romeo speaks of how he sees her. The question: why is Juliet 'aloft'? Actually 'aloft' means 'in the air', but it suggests that Juliet is "higher up" than Romeo and for now he has to look up to her. Before Romeo even sees Juliet he is speaking about seeing light through the window and he compares her to the sun:

But wait, what's that light in the window over there? It is the east, and Juliet is the sun. Rise up, beautiful sun, and kill the jealous moon which is already sick and pale with grief because you (Juliet), her maid, are more beautiful than she. Don't be her maid, because she is jealous. Her livery makes her look sick and green (*like the clothes of a jester*), which only fools wear. Cast it off!

But soft!

What light through yonder window breaks?
It is the east, and Juliet is the sun.
Arise, fair sun, and kill the envious moon,
Who is already sick and pale with grief,
That thou, her maid, art far more fair than she.
Be not her maid since she is envious.
Her vestal livery is but sick and green,
And none but fools do wear it. Cast it off!

In this passage, the moon is fickle while the sun is constant. This is a representation of the nature of the love between Romeo and Juliet. It is true and constant and not subject to the alterations of the moon. Also referenced in Sonnet 116 "...Love is not love which alters when it alteration finds....". This language is raising the level up to the level of the Cosmos. It is taking something from a human level and comparing it with something on an enormous scale. This is an example of how the language lifts one out of the mundane sphere to "the heavens":

Oh, there's my lady! Oh, it is my love. Oh, I wish she knew how much I love her. She's talking, but she's not saying anything. So what? Her eye is speaking. I will answer it. I am too bold. She's not talking to me. Two of the brightest stars in the whole sky had to go away on business, and they're asking her eyes to twinkle in their places until they return. What if her eyes were in the sky and the stars were in her head? The brightness of her cheeks would outshine the star the way the sun outshines a lamp. If her eyes were in the night sky, they would shine so brightly through space that birds would start singing, thinking her light was the light of day.

It is my lady. Oh, it is my love.
Oh, that she knew she were!
She speaks, yet she says nothing.
What of that?
Her eye discourses. I will answer it.
I am too bold.
'Tis not to me she speaks.
Two of the fairest stars in all the heaven,
Having some business, do entreat her eye
To twinkle in their spheres till they return.
What if her eyes were there, they in her.
The brightness of her cheek would shame those stars
As daylight doth a lamp. Her eye in heaven
Would through the airy region stream so bright
That birds would sing and think it were not night.

Image: 'Juliet on the Balcony' by John Massey Wright, circa 1800. (Adapted). Folger Shakespeare Library, courtesy Wikimedia commons.

Romeo's honourable intentions towards Juliet are shown in these words when Juliet is called to go back inside:

ROMEO: O wilt thou leave me so unsatisfied!

JULIET: What satisfaction canst thou have tonight!

ROMEO: Th'exchange of thy love's faithful vow for mine.

Again, such a claim comes from a level that is way above the material level; after all, nothing in the material world is infinite.

JULIET: My bounty [goodness] is as boundless as the sea,
My love as deep; the more I give to thee
The more I have, for both are infinite.

When Juliet calls Romeo back as he is leaving, he says: **'It is my soul that calls upon my name.'**
Compare this with three lines from Sonnet 109:

**As easy might I from myself depart,
As from my soul which in thy breast doth lie
That is my home of love.**

Elizabeth is a deep student of theosophy and a member of the TS Blavatsky Lodge in London. Shakespeare and the Divine Realm was first presented at the European School of Theosophy, Birmingham, October 2015.

Inspiration: Sonnet 116. Hamlet, Act II ii. Measure for Measure: The Duke, Act I i. As You Like It, Duke Senior, Act II i. The Taming of the Shrew, Petruchio Act IV iii. Romeo and Juliet, Act II ii 133-5, Act II iv 80-82, Act I v. Sonnet 109.





DIVINE WISDOM

SUMMER SCHOOL 2016

6th TO 13th AUGUST

Wills Hall, Parrys Lane, University of Bristol, BS9 1AE

CHIEF GUEST SPEAKER: TRAN-THI-KIM-DIEU

For Summer School 2016 we will be returning to Wills Hall at The University of Bristol. This has always been a popular venue as it offers both en-suite and standard accommodation, a spacious conference hall, pleasant grounds as well as excellent vegetarian meals served in a refectory reminiscent of that seen in Harry Potter films.

The guest speaker is Ms Tran-Thi-Kim-Dieu an international speaker for the Theosophical Society and currently the Chairman of the European Federation of Theosophists. She will be giving the prestigious Blavatsky Lecture on the Sunday afternoon as well as a public lecture later in the week.

Speakers and Titles:

- Tran-Thi-Kim-Dieu – Wisdom of All Ages. Blavatsky Lecture.
- Tran-Thi-Kim-Dieu – The Dharma of a Human Being. Public Lecture.
- Jenny Baker – The Crest Jewel of Wisdom.
- Ted Capstick – Magic and Order in the Age of Aquarius.
- Noeline Hart – Man Know Thyself.
- Janet Hoult – The Search for Divine Wisdom.
- Gary Kidgell – Maya – The Veil of the Goddess.
- Colin Price – Concepts of God.
- Barry Thompson – A Theosophical Perspective on the Tibetan Book of the Dead.
- Cynthia Trasi – Nectar of the Gods.
- Bhupendra Vora – The Divine Wisdom of the Isha Upanishad.

Subjects covered in the study groups include: The Seven Rays, Noetic Science, The Secret Doctrine, The Kabbalah, Esoteric Psychology and Astrology, and A Guide to the Bhodhisattva Way of Life. Afternoon workshops include: Chi Kung, Meditation, Divine Wisdom in Music, Reflexology, Healing, and Public Speaking. There will be morning yoga sessions and evening entertainments.

The cost for the whole week for en-suite accommodation is £490 before the end of May and £520 after that date. Standard accommodation is £440 before the end of May and £470 after that date.

The full programme will be on the website along with full sized versions of both the Application forms. Alternatively you can request application forms from the Summer School Registrar, Mr Colin Price, 50, Gloucester Place, London. W1U 8EA.

EARLY BOOKING IS ADVISED



SUMMER SCHOOL

Theme: Divine Wisdom 6th to 13th August 2016
Wills Hall, Parrys Lane, University of Bristol, BS9 1AE.

RESIDENTIAL APPLICATION FORM

SINGLE EN-SUITE AND STANDARD ROOMS ARE AVAILABLE

All Meals Are Vegetarian

NAME/S		
ADDRESS		Postcode
Telephone:	Mobile:	Email:

A. I/we wish to book for the whole week: Please tick		YES	NO
B. I/we require: Please tick	a single room:	a double room:	
C. I/we wish to enrol for part of the week (eg Sunday lunch to Tuesday breakfast).			
Period required is From:		To:	

The whole week cost for an Ensuite Room is £490 before 31st May and £520 after 31st May.
The whole week cost for a Standard Room is £440 before 31st May and £470 after 31st May.
Please telephone Colin Price on 07960 450316 for a quotation for part-time bookings

D. Special Requirements (e.g. adjacent rooms/ground floor):
E. Dietary Requirements (e.g. Vegan, Gluten Free):
F. PAYMENT I/we enclose a cheque/postal order for a grand total of: £
<p>Please send this form with your cheque/postal order made payable to: "THE FOUNDATION FOR THEOSOPHICAL STUDIES", to Colin Price, Summer School Registrar, 50 Gloucester Place, London W1U 8EA.</p> <p>Also send an A5 self-addressed, stamped envelope for the full programme, joining instructions and travel details, which will be sent to you nearer the time. If you require a receipt include an additional small stamped addressed envelope with your application.</p> <p>If you wish to pay electronically our bank details are: HSBC, sort code; 40-08-44. Acc. No. 81086227.</p> <p>Please remember to put your initial and surname as the reference when making your payment. <i>(Any refund for cancellations is dependent on notice given and our contract with the University)</i></p>

G. A coach leaves HQ on 6th August at 10.30am. Please indicate ONE box if you wish to travel on the coach.			
Return journey of: £40		Single journey of: £25	

BURSARIES: Some bursaries are available, in confidence please contact: The Bursar, the Foundation for Theosophical Studies 50 Gloucester Place, London W1U 8EA for an application form. Or email bursar@theosophy.org.uk
Please apply early as late applications may not be accepted.

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SUMMER SCHOOL

Theme: Divine Wisdom 6th to 13th August 2016
Wills Hall, Parrys Lane, University of Bristol, BS9 1AE.

DAY DELEGATE APPLICATION FORM

NAME/S		
ADDRESS		Postcode
Telephone:	Mobile:	Email:

The Daily Rate of £30 includes lunch and morning and afternoon refreshments and all lectures and workshops. All meals are vegetarian.
An evening meal is available at £18 per person.

A. Number of Days:		Total @ £30 per person per day:	£
		Or Total for Six Days @£150 per person:	£
B. Days and dates attending: (please specify)			
C. Number of Dinners:		Total dinners @ £18 per head per day:	£
D. Days dinner/s required: (please specify)			
E. Special Dietary Requirements: (e.g. vegan/gluten free):			
F. PAYMENT		I/we enclose a cheque/postal order for:	£
<p>Please send this form with your cheque/postal order made payable to: "THE FOUNDATION FOR THEOSOPHICAL STUDIES", to Colin Price, Summer School Registrar, 50 Gloucester Place, London W1U 8EA. Also send an A5 self-addressed, stamped envelope for the full programme, joining instructions and travel details, which will be sent to you nearer the time. If you require a receipt include an additional <u>small</u> stamped addressed envelope with your application.</p> <p>If you wish to pay electronically our bank details are: HSBC, sort code; 40-08-44. Acc. No. 81086227. Please remember to put your initial and surname as the reference when making your payment. <i>(Any refund for cancellations is dependent on notice given and our contract with the University)</i></p>			

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2016 Schedule

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2nd May : 09:30 am to 02:30 pm

To book, contact Robert Woolley on 01327 842366 or robertwoolley@greenbee.net

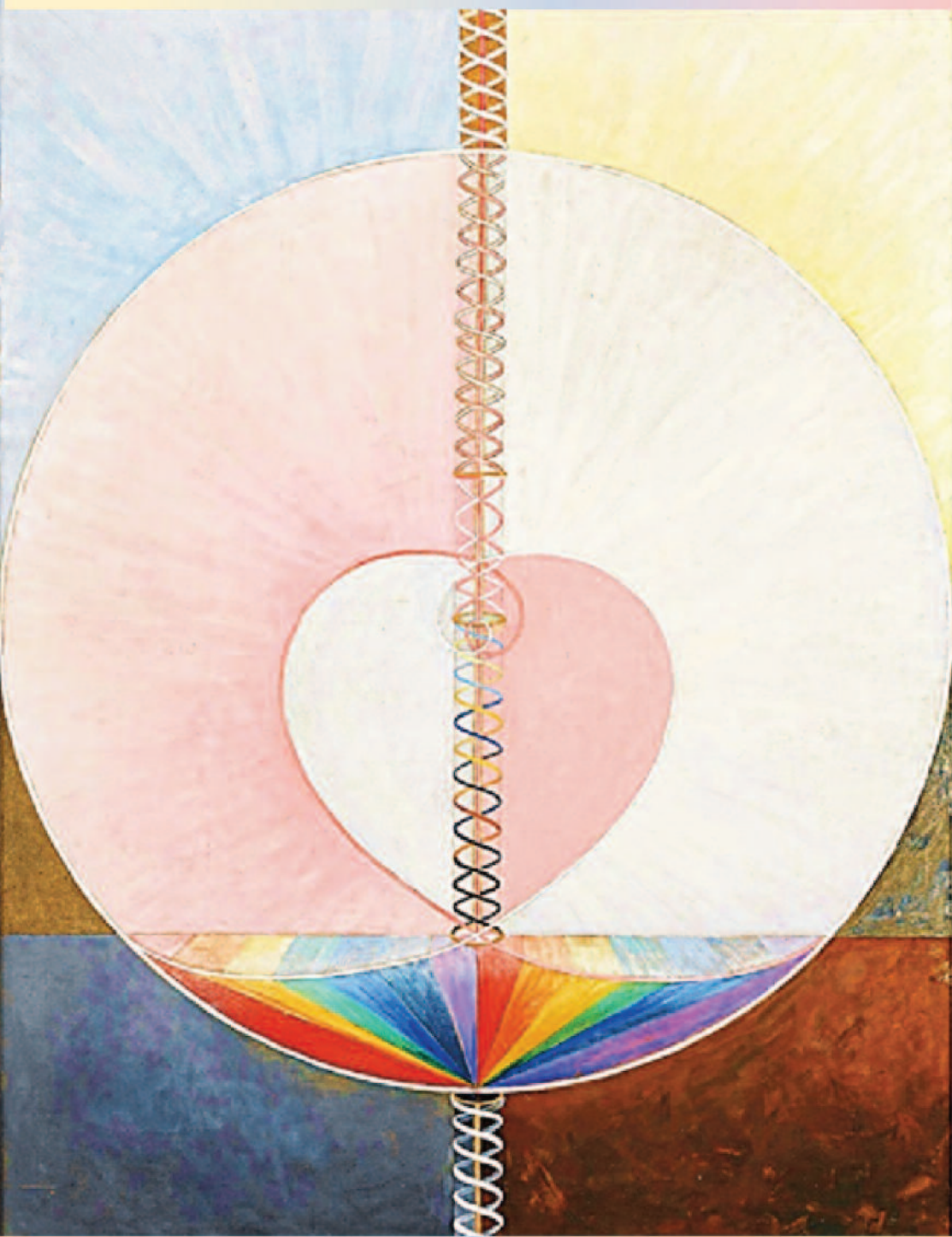
Magic of Awakening is the flagship self-realization retreat offered by Tej Gyan Foundation where participants gain access to the experience of the Self and learn to live in the present every moment. The teachings of the retreat are non-denominational (secular).

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Whilst your contribution is necessary to cover the expenses incurred by the organisers, (TGF makes no charge), it is a matter of principle that the Ageless Wisdom should be available to all genuine seekers. If the contribution is an obstacle for you, please speak in confidence to the organisers.

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THE MYSTIQUE OF THE MASTER

Fiona Odgren



Masters K. H. and M.

In the Ageless Wisdom the concept of Masters, or of a group of advanced souls watching over the spiritual evolution of humanity, is a very significant one which has captured the imagination and inspiration of aspiring seekers past and present, East and West. This idea, though, has been at times the victim of serious misconceptions, misunderstandings, and misplaced idolatry.

It was the enigmatic and intrepid Russian, Helena Petrovna Blavatsky, founder of the modern theosophical movement, who was the first to openly speak about spiritual Mahatmas, whom she called "Masters". Not only did she confirm direct communication and experience of certain Adepts, but she also affirmed that the movement she spear-headed was in essence the progeny and project of two Masters in particular: Koot Hoomi and Morya.



A. P. Sinnett

A. O. Hulme

During the years 1880 to 1885, these Masters agreed to conduct correspondence with two British theosophists living in India: Alfred Percy Sinnett, editor of *The Pioneer* an Anglo-Indian newspaper, and Allan Octavian Hume, an eminent government official. These remarkable letters, which became known as '*The Mahatma Letters*', not only provided teachings unprecedented in the West, but they also depicted intimate and fascinating glimpses into the behaviour, thoughts, and lives of these Masters.*

Who then are the Masters?

First, it is appropriate to provide more background on the two Masters involved in the correspondence. They were members of the Himalayan Brotherhood and were known as Koot Hoomi or K.H., and Morya or simply M. Their precise location was not known but there are several references to the Tibetan town of Shigatse, with its renowned monastery connected to the Panchen Lama, and also to areas in Ladakh ("Little Tibet"), which is now under the jurisdiction of India. The Himalayan Brotherhood refers to several of the Masters existing in physical bodies in a remote area of the Himalayan Mountains. However, a greater number are dwelling in different places in the various nations, unrecognized and unknown yet acting as focal points for the distribution of love and wisdom.

It needs to be emphasized they were full-bodied men in physical form and not some kind of ethereal entities dreamed up by Blavatsky. K.H. was a Kashmiri Brahmin by birth, but his family came from Northern India. At the time of the letters, both he and M. had strong ties to the esoteric Gelugpa division of Tibetan Buddhism and described themselves as "Buddhists". Koot Hoomi had been educated at several European Universities and was fluent in both English and French. On occasion, Morya would speak of him as "*my Frenchified K.H.*". Koot Hoomi was actually his Tibetan mystical name and the name that he allowed to be used by Blavatsky and his chelas (disciples), his real name never being divulged.

M. was Blavatsky's personal spiritual teacher whom she had met numerous times in her life. She recalled having visions of him when she was a child and he had saved her from fatality on more than one occasion. They met for the first time in London, in 1851, when he was part of an

* A. T. Barker, '*The Mahatma Letters*' to A. P. Sinnett, 2nd Edition, Theosophical University Press 1992. Introduction p xiii - xx
Image p18: 'Dove No 1', Hilma af Klint, 1915. Public domain.



entourage invited to have an audience with Queen Victoria. He was a Rajput prince by birth and was described by Blavatsky as being *"one of the old warrior race of the Indian desert"*. He was exceptionally tall (six feet eight inches) and splendidly built - a superb type of manly beauty. K.H. referred to him sometimes as *"his bulky brother"*. He was not highly proficient in the English language and spoke of himself as *"using words and phrases lying idly in my friend's brain"*, meaning of course the brain of K.H.

It is obvious from the Letters that both Masters worked closely together and though of differing temperaments, totally supported one another. The genuine affection and admiration for each other is poignantly displayed. There is for instance the time when the Master K.H. has to experience a long retreat of several months and requests his spiritual brother, Morya, to watch over his work and continue the correspondence with Sinnett and Hume.

M. comments: *"what is there I would not have promised him at that hour"*, and proceeds to describe the remote Himalayan area and the tower where K.H. will be enduring a period of special inner training.♦ The correspondents discover M. tends to be more strict and blunt than his spiritual brother and yet K.H. later re-assures them, though they will hardly be ever able to appreciate such characters as Morya's, he is *"a man as stern for himself, as for his own shortcomings, as he is indulgent for the defects of other people, not in words but in the innermost feelings of his heart"*. While ever ready to tell you to your face anything he may think of you, *"He yet was ever a stauncher friend to you than myself, who may often hesitate to hurt anyone's feelings, even in speaking the strictest truth."*§

The idea of Mahatmas, or Masters, reaches back into the night of time and propels one into the future. The spiritual works of both Blavatsky and Alice A. Bailey suggest that for millions of years (to be more specific - approximately 18 million years ago during the early to mid-third Root Race), highly evolved beings have existed on this planet trying to guide the consciousness of infant humanity. In the East they are called Rishis and were those who inspired some of the earliest sacred texts such as The Vedas and The Puranas, of India; the Chinese Book of Shu-King, The Stanzas of Dzyan, and the Kanjur and Tanjur texts of Tibet.

The word *"Mahatma"* is of course a Sanskrit term and means literally *"Great Soul"* (maha - great; atman - soul). The term *"Master"* which was later adopted in the West for *"Mahatma"* is in fact rather appropriate and descriptive; for a Master is one who has relatively mastered and overcome most aspects of life as a human being: the physical, emotional and (lower) mental. According to the later spiritual works of the Master Djwhal Khul in collaboration with Alice A. Bailey, a Master is one who has undergone the so-called fifth initiation which means he/she has undergone an expansion of consciousness permitting entrance into the *"fifth Kingdom of nature"*, the spiritual Kingdom, also known as the Kingdom of Souls.▣

There is a most apt description by the Master K.H. with regard to Masterhood to be found in The Mahatma Letters as follows: *"A Master is the rare efflorescence of a generation of enquirer"*, in other words, a Master represents the full flowering and blossoming of human evolution following eons of lives of earnest questing for truth. Undoubtedly those lives have involved the overcoming of tremendous odds and conflicts as well as considerable sacrifice and selfless service. The Master also adds these telling words: *"And to become one, he must obey the inward impulse of the soul, irrespective of the prudential considerations of worldly science and sagacity."*△

Such a spiritual achiever has succeeded in entering into a greater measure of the radiance of his/her inner divinity and experienced a realm of consciousness superseding the human. It then behoves the Master, unless he/she chooses to enter the bliss of Nirvana, to act as an Elder Brother

♦ A. Trevor Barker, 'The Mahatma Letters' to A. P. Sinnett, Second Edition, Theosophical University Press 1992. p219.

§ Op. cit. Mahatma Letter 30, p233.

▣ Alice A. Bailey, 'Letters on Occult Meditation', Lucis Trust 1950. p250.

△ A. Trevor Barker, 'The Mahatma Letters to A. P. Sinnett', Second Edition, TUP 1992. ML 2, p6.

Image p20: 'Swan', Hilma af Klint, 1914. Public domain.

or Sister to humanity and as a transmitter of light to those who are struggling on the lesser rungs of spiritual evolution. Having said that, it needs to be clarified that many Masters and Chohans (sixth degree initiates), after serving on this planet in various capacities, may pass out of our planetary life altogether and work elsewhere with the Law of Evolution.?

The Powers and Siddhis of the Masters

Eminent American Theosophist and author, G. de Purucker, points out *"Masters are highly evolved men (and women) controlling powers over nature's forces which they have gained through self-directed evolution during lives in the near and distant past. Now they have become Masters of life; in former lives they were men and women like you and me."*◎ G. de Purucker is saying they have the ability to control the powers of nature, as indeed Jesus demonstrated in His many miracles. Some may regard these as superhuman powers, but the Masters make it quite clear such powers are the natural unfolding of spiritual growth; furthermore, they are only used by Masters in a totally selfless way - to benefit humanity - and certainly not for any purposes of personal aggrandizement.

Further reflections and clarifications with regard to "the powers of Masters" are appropriate here. What indeed do we mean by these powers or siddhis as they are called in the East? Undoubtedly they refer to higher psychic abilities such as clairvoyance, clairaudience, precognition, as well as the ability to bring about magnetic healings, to read the Akashic Records*, and materialize objects. These have been manifested abundantly by advanced adepts, yogis, prophets, and avatars, from time immemorial.

However, much more important than the phenomenal siddhis mentioned above, is the full flowering of those "powers" which form the acme of virtues which Blavatsky referred to as paramitas in 'The Voice of the Silence'. These include all-embracing, immortal, unconditional love (dana) and true compassion, harmony in word and act (shila), patience sweet that "nought can ruffle" (kshanti), indifference to pleasure and pain (virag), courage and dauntless energy (viryā), meditation (dhyana - "the golden gate leading to the realm of Sat eternal"), and wisdom (prajna - "the key to which makes man a god").♦

In 'The Mahatma Letters', yet another all-important point is raised with regard to Masters exercising their powers. Clarifies the Master K.H.: *"as no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the inner in full function when there is no immediate necessity for it. When the inner man rests, the adept becomes an ordinary man, limited to the physical senses and the functions of his physical brain... The inner adept is ever ready, ever on the alert and that suffices for our purposes."*§

The Humanity and Humour of the Masters

It is natural to feel a sense of awe when contemplating the Masters. However, it is not correct to worship them and this becomes blatantly obvious from the vignettes depicted in the letters. One in particular, depicts Blavatsky demonstrating excessive devotion to her Master. She had not seen her Master (Morya) for some months and was overcome with enthusiasm. On seeing him come towards her mounted on his steed, she ran forward throwing herself prostrate against his riding mantle much to his surprise. He was thrown off balance by such a demonstration of human devotion and had to use his power "to plunge her into a profound sleep, otherwise she would have burst some blood-vessel including kidneys, liver and her 'interiors' ... in her delirious attempts to flatten her nose against his riding mantle besmeared with the Sikkim mud!" ☐

? Alice A. Bailey, 'The Rays and Initiations', Lucis Trust 1970. p142.

◎ G. de Purucker, 'The Masters and the Path of Occultism', Theosophical University Press 1998. p9.

* Record of events stored on the astral plane.

♦ H. P. Blavatsky, 'The Voice of the Silence', TUP 1957. p47 - 48.

§ A. Trevor Barker, 'The Mahatma Letters to A. P. Sinnett', Second Edition, TUP 1992. ML 24B, p184.

☐ Ibid, ML 54, p314.

As the Master Koot Hoomi expresses it in the Letters: "We are not gods". Compared to average mortals, they are indeed wise, but we need to remember, they too are not "perfection writ large" and still retain certain very human qualities while working toward greater inclusiveness and fuller realization of the divine.^Δ In yet another letter, the same Master comments rather humorously: "*we are far from being the heartless, morally dried up mummies some would fancy us to be. 'Mejnour' (the adept hero of Bulwer Lytton's occult novel, Zanoni) is very well where he is - as an ideal character of a thrilling - in many respects truthful story. Yet believe me, few of us would care to play the part in life of a desiccated pansy between the leaves of solemn poetry*".[?]

Then he continues in similar vein: "*We may not be quite the 'boys' - to quote Olcott's irreverent expression when speaking of us - yet none of our degree are like the stern hero of Bulwar's romance. While the facilities of observation secured to some of us by our condition certainly give a greater breadth of view, a more pronounced and impartial, as a more widely humaneness ... we might justly maintain that it is the business of 'magic' to humanize out natures with compassion for the whole mankind as all living beings, instead of concentrating and limiting our affection to one predilected race - yet few of us (except such as have attained the final negation of Moksha) can so far enfranchise ourselves from the influence of our earthly connection as to be insusceptible in various degrees to the higher pleasures, emotions, and interests of the common run of humanity*".^{*}

Blavatsky who had numerous genuine experiences of her Master not only in India and Tibet, but also in Europe and England, simply described the Masters in a letter to a friend in July 1890 as "Living men, not spirits... Their knowledge and learning are immense and their present holiness of life is still greater. Still they are mortal men...". Interestingly, Annie Besant, who later became president of The International Theosophical Society, also had direct experiences of the Masters, including one that involved the Adept Jesus. He left in her possession a locket on a gold chain with a two inch oval picture of himself in it. At the time she was rather anti-Christianity as a result of abusive treatment by the Catholic nuns of her childhood schooling. The Master advised her to wear the locket; soon after this event, around 1901, she felt compelled and inspired to write the book, Esoteric Christianity.



H. P. Blavatsky, H. S. Olcott, W. Q. Judge

Despite the misguided efforts of some academicians to try and prove otherwise, there is well-documented evidence demonstrating that a number of individuals in the pioneer days of The Theosophical Society, apart from Blavatsky, had first-hand experiences of the Masters. In his book, *The Mahatmas and Their Letters*, British theosophist, Geoffrey Barborka reports no less than 25 persons having genuine meetings. There is the bona fide story of Henry Steel Olcott, co-founder of The Theosophical Society with Blavatsky

and William Q. Judge, experiencing the real appearance of his Master, K.H., while travelling, giving talks, and meeting with potential theosophists close to the city of Lahore, now in Pakistan.[◇]

It occurred during the month of November 1883. The colonel was sleeping in his tent on the night of the 19th when he felt a hand laid on him. His first instinct was to protect himself and so he clutched "the stranger" and asked him in Hindustani who he was and what he wanted. But in the

^Δ A. Trevor Barker, 'The Mahatma Letters to A. P. Sinnett', Second Edition, Theosophical University Press 1992. ML 28, p210.

[?] Ibid, ML 8, p32.

^{*} A. Trevor Barker, 'The Mahatma Letters to A.P. Sinnett', Second Edition, TUP 1992. ML 8, p32.

[◇] Geoffrey A. Barborka, 'The Mahatmas and Their Letters', TPH, Adyar, Madras 1973, P 236 – 237.

next moment a kind voice said: "Do you not know me? Do you not remember me?" It was the voice of the Master K.H. Olcott comments that he wanted to jump out of bed to show his respect. However the hand and voice restrained him from doing so. The Master stood quietly besides his cot for a time, from which, he, Olcott, could see the divinely, benign face by the light of the lamp. Then Olcott felt some soft substance forming in his left hand and realized there was a folded paper enwrapped in a silken cloth. He found it to be a long letter of "private counsel" which referred to Olcott's affiliation with the Brotherhood in America and other matters. A question and subject that causes a great deal of confusion with regard to the Masters is: Do they really exist in the physical and can they extend the life of their physical bodies?

The Physical Presence of the Masters

When a Master chooses to stay close to humanity, he/she can employ certain powers to continue in the same physical vehicle in which he/she achieved Masterhood (the fifth initiation). In some cases this may involve prolonging the life of the physical body for a considerable period of time in order to fulfil spiritual work. Incarnating into a new body through the normal means of birth is also an option. Some however, may also choose to operate entirely in an etheric rather than a dense physical body. It is obvious, though, from all the documented experiences that both the Masters K.H. and M. were existing and functioning fully in physical bodies during the early days of the theosophical movement. Blavatsky made an interesting comment that since seeing her Teacher in visions from childhood and then meeting him later in the solid flesh in England and India, he looked the same. His appearance never changed when she saw him in her early twenties and also in her fifties.



It can be added that many students of Theosophy and the Ageless Wisdom today, cherish the idea that the Masters involved with The Mahatma Letters are still existing and assisting humanity in one way or another. In the book '*Initiation Human and Solar*', written in 1922 by Djwhal Khul with Alice A. Bailey (as his amanuensis); it is strongly affirmed these Mahatmas were still existing at that time in the same physical bodies and continuing their missions of promoting greater brotherhood and universal thought. Furthermore, Djwhal Khul mentions that the Master K.H. is concerned with vitalizing certain of the great philosophies and has a special interest in the philanthropic agencies of the world. His work with the Himalayan Brotherhood is particularly devoted to the stimulation and awakening of love-

wisdom in the consciousness of humanity. The Master M. on the other hand is involved in providing inspiration to various esoteric groups and the political climate of the world.*

It is interesting also to note that the Tibetan Master, Djwhal Khul was in fact a trusted chela of the Master Koot Hoomi at the time of The Mahatma Letters. He is sometimes referred to humorously by two nicknames: "*The Disinherited One*" and also "*Benjamin*" and there are numerous references to him and the spiritual training he was undergoing at the time. There is even more than one letter penned by him on behalf of his Teacher, K.H., notably when the latter was preparing to re-assume duties after his lengthy retreat.♦ Another question to ponder, which arises out of the last, is: Do the Masters use mostly an illusory densified etheric body when contacting and appearing to their disciples? In the East this is referred to as a mayavirupa. There are certainly a number of examples of the theosophical Masters operating in this way. A well-documented account, for instance, is to be found in the book by Geoffrey Barborka of both Blavatsky and theosophical pioneer Damodar K. Mavalankar experiencing the Master M. projecting a densified etheric form. §

* Alice A. Bailey, '*Initiation Human and Solar*', Lucis Trust 1951. p55.

♦ A. Trevor Barker, '*The Mahatma Letters to A.P. Sinnett*', Second Edition, T.U.P. ML 125, p453 – 454.

§ Geoffrey A. Barborka, '*The Mahatmas and Their Letters*', The Theosophical Publishing House, Adyar, 1973. p256 - 257.



Damodar K. Mavalankar

In a letter to Henry Steel Olcott, Damodar describes the vivid incident which occurred in Blavatsky's bedroom at Adyar, Madras, with both Damodar and another theosophist, Narasimhulu Chetty, in attendance. The exceptionally tall figure of Morya was seen coming in from the screen door of the bedroom, wearing a long white coat and with his long black hair flowing over his shoulders. He moved noiselessly and soon stood opposite Blavatsky. He bent over the bed and held out his hands twice over her head. As he did so she stretched forth her hand which passed through her Teacher's – demonstrating they were seeing his mayavirupa, even though the visual impression was of a solid physical body. In this process a letter was delivered into her hand. Following this the Master waved his hands towards them, walked a few steps inaudibly, as earlier, and then totally disappeared from the scene. The letter delivered to Blavatsky was in fact addressed to Damodar and was from his Teacher, the Master. K.H. *"through favour of M."*

The True Identity of a Master

What we really need to ask, though is: What is the true identity of the Master? Surely we are not to mistake the real Master for the outer persona, physical or otherwise? In the early days of the theosophical movement, an interesting article appeared in the magazine being produced at the theosophical headquarters in India, entitled '*Mahatmas and Chelas*'. □ Although unsigned, it is purported to be the work of the Master K.H. It seeks to set right the misconception that the Master is his appearance or persona, and clarifies the real Mahatma operates from the perspective of the higher mind and that when not operating from this elevated consciousness, he can indeed make mistakes; as intimated in some of the Mahatma Letters.

Writes the anonymous author: *"When, therefore, people express a desire to 'see a MAHATMA,' they really do not see, or understand what it is they ask for. How can they, by their physical eyes, hope to see, or understand what it is they ask for? How can they, by their physical eyes, hope to see that which transcends that sight? Is it the body - a mere shell or mask - they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? ... Higher things can be perceived only by a sense pertaining to these higher things. And whoever therefore wants to see a real MAHATMA, must use his intellectual sight. He must so elevate his Manas that its perception will be clear and all mists created by Maya must be dispelled"*. The real Mahatma or Master thus is not his physical body, but higher manas or Mind which is inseparably linked to Atma (Spirit) and Buddhi (Intuition and Divine Love-Wisdom). Neither is he the etheric, the emotions or everyday mind. To him these are like a piece of apparel that can be put on and off at will.

Finally, let us consider the question: What are the spiritual benefits of contemplating and studying the lives of the Masters? Surely the answer lies in the fact that members of this august body represent what we will become in the far future if our spiritual evolution proceeds along its intended course? Indeed, they provide us with a much-needed vision and model of our future. These are highly critical times astrologically speaking, as we make the transition from the Piscean Age (which influenced the activities and development on this planet in the past two thousand years), into the Aquarian Age with its potential for greater brotherhood and altruism. The crisis and conflict between the progressive forces of Light and the retrogressive forces of Darkness are intensifying and it is obvious the outcome is still in the balance.

However, those who are truly aspiring to the higher life and advancing in their spiritual evolution are experiencing a quickening in their growth as perhaps never experienced before in the history

□ Editor, H.P. Blavatsky, 'The Theosophist' Vol. 5, No. 3, Adyar, Madras 1883. p 81.

of the world. It is an encouraging sign more and more people are being drawn to the spiritual path and embracing the universal values and ideals espoused by the Masters, though the raging conflicts present on our globe today may indicate otherwise. The urge is on to transform and purify ourselves in order to become fitter instruments of our spiritual Souls.

By meditating on and studying the Masters and their teachings, we are opening ourselves up to and tapping into their positive, inspirational vibrations. Thus we are hastening the possibility of becoming useful mediators for helping to anchor their ideals and plans for the future evolvement of consciousness on this planet. The Masters need less advanced souls such as ourselves to act as transmitters in their great work of precipitating these ideas effectively into the public consciousness.

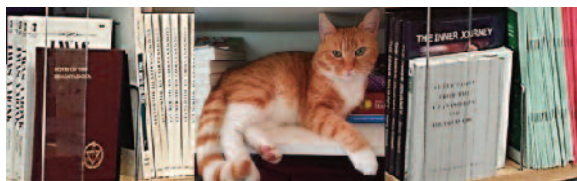
Rather than the celebrities we all like to honour, these Masters constitute for spiritual aspirants and seekers, the true spiritual heroes. Thoughts are energy as we all well know, and what we concentrate on ultimately we become. Thus by focusing and reflecting on these advanced wise beings, we are helping not only ourselves to become that reality, but we are also assisting in the elevation of human consciousness, world-wide.

Originally from England, Fiona lives in Victoria on Vancouver Island, Western Canada. She is currently president of the Theosophical Society in Victoria BC, and for some years was editor for the theosophical magazine 'Pathways'. Having been immersed in Theosophy for many years, Fiona has developed numerous programmes on Theosophy and recently produced a compilation of The Mahatma Letters to A.P. Sinnett to be released in the Summer. (wisets.com).

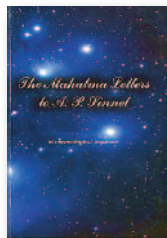


Facsimile reproduction of a precipitation made by H.P.B. in March 1874. The handwriting on the right hand side of the drawing was added by someone, and reads as follows: This unfinished pencil sketch was drawn by a lady of distinction, but utterly ignorant concerning the art hereon expressed, at Union Square, New York, in the presence of several persons and within a period of not exceeding 30 minutes. This was done on March 1874, more than a year prior to this note of it, and has meanwhile been treated as valueless paste-board. Below the precipitation H.P.B. wrote the following message: "Result of half an hour's "Trying" in the dark room. Presented to her kind friends Epes Sergeant by H.P. Blavatsky".

BOOK REVIEWS



The Mahatma Letters to A.P. Sinnett. A. T. Barker



Compiled by A.T. Barker (original compiler) and V Hao Chin. The chronological text of the famous letters, now housed in the British Library, in which two Adepts reveal openly for the first time, teachings previously hidden under veils of symbolism and allegory. Considers cosmic and planetary evolution, the spiritual realities underlying human nature, the fate of man after death, and the tests and trials of the spiritual path. Written in vivid sentences that speak out to the man and woman of today.

Theosophical Publishing House. £30.

Deity Cosmos & Man. Geoffrey A. Farthing



Esoteric Science, the Wisdom Religion, embraces all that is good and true in the great religions of mankind, yet transcends them all. As far as can be expressed in words, it reflects Truth, the unity of the cosmic process. As we are of a like nature with the Cosmos, of one Essence, we are members of one family. This outline of the Wisdom teaching consists of extracts from the original literature with an illuminating commentary. We learn of the various levels of operation in the Cosmos and humanity; the personality, when unrestrained, tends to be entirely self-concerned, whilst the Individuality is rooted in the Divine Unity. As we become increasingly responsive to this Individuality, it exercises a unifying influence in our lives. A complete course in basic theosophy.

Blavatsky Trust. £10.00

The Virtuous Key. Betty Bland



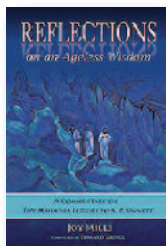
This 2006 Blavatsky Lecture fittingly celebrates the seven-fold keys of Transcendental Virtue (the Paramitas) as revealed by Madame Blavatsky in 'The Voice of the Silence.' A good introduction to the highest theosophical ethics.

Theosophical Publishing House, London. Special price £3.

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Image: incorporated cat (adapted), Trizek. Courtesy Wikimedia Commons.

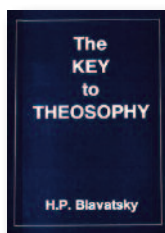
Reflections on an Ageless Wisdom by Joy Mills



This is the most comprehensive and thoughtful discussion of the Mahatma Letters which inspires seekers on the quest for spiritual truth. It comes to us from one of Theosophy's most respected and beloved veterans. Joy brilliantly sheds new and profound insight into these astounding letters and this is a beautiful gift or invaluable addition for any esoteric library.

Quest Books. £35.

The Key to Theosophy. H. P. Blavatsky



Described by the author as “A clear exposition, in the form of question and answer, of the ethics, science, and philosophy for the study of which the Theosophical Society has been founded”, and is the closest she came to writing a popular text-book of theosophy. Among the many subjects covered are: the meaning of the name; esoteric Wisdom-Religions; Theosophists and members of the TS; differences between Theosophy and Occultism, God and Prayer; Unity and Nature; After Death States; Reincarnation; and Practical Theosophy. For seekers, and researchers far and wide.

Theosophical Publishing House, London. Special price £5.

The Right Angle – From the Writings of H. P. Blavatsky Compiled by Geoffrey A. Farthing



This is a collection of extracts from the writings of H P Blavatsky, compiled by the late Geoffrey Farthing, gives an overview of the insights she had on the Masonic Tradition during her career. Topics include Hiram Abiff and Solomon, the Knights Templar, Symbolism and the opposition of the Jesuits to the movement. Historical figures covered include Cagliostro and the Count de St Germain and the occult tradition.

Theosophical Publishing House, London. Special price £3

The Monad – Yvonne K. Burgess



The Monad is one of the difficult concepts in theosophical philosophy – this is a good introduction to the topic. The human Monad is the only immortal and eternal principle in us, being an indivisible part of the integral whole -- the Universal Spirit or the One universal absolute Principle.

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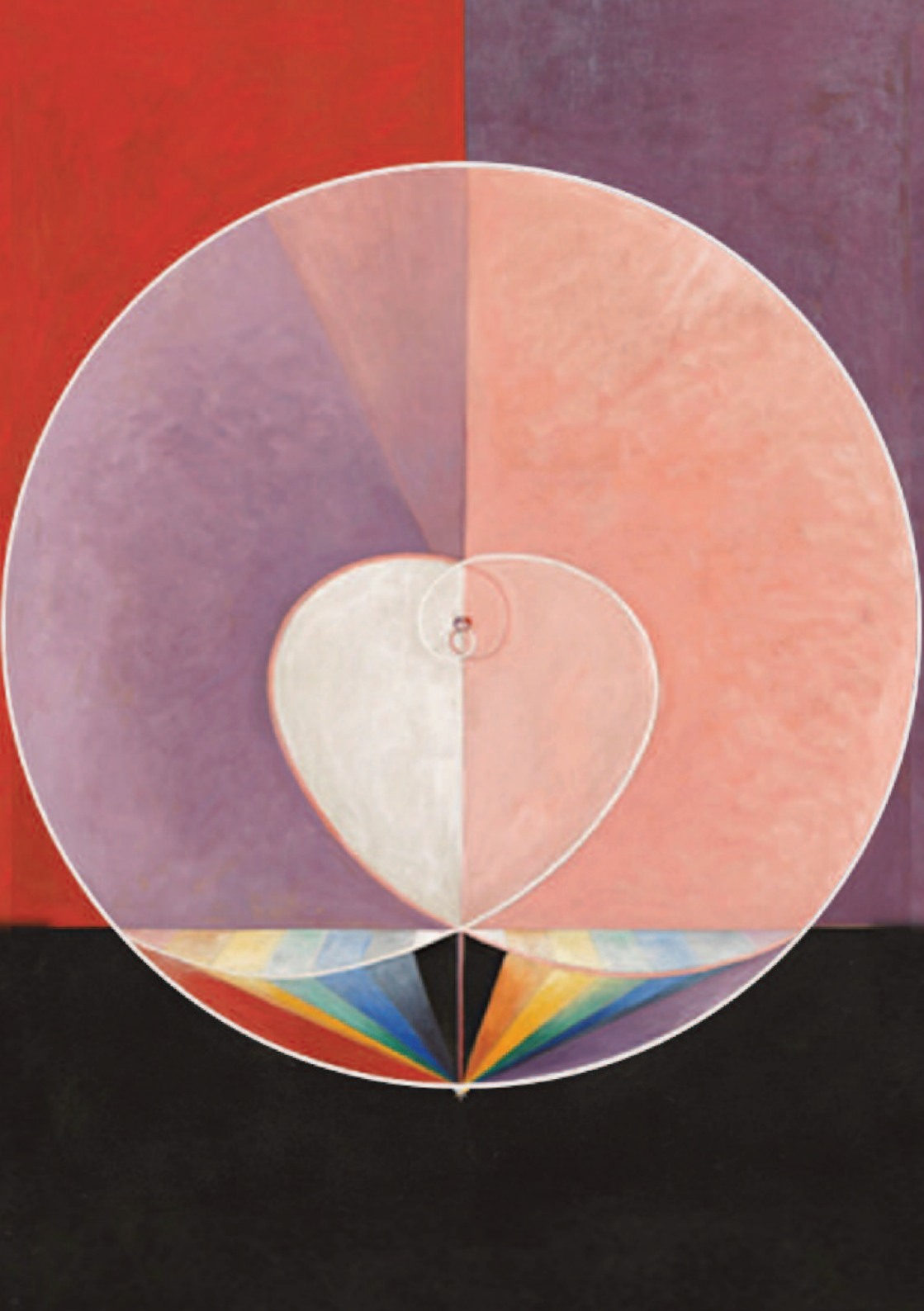
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PEACE MALA – A SYMBOLIC JOURNEY

Pam Evans



The word 'mala' is Sanskrit and means 'garland of flowers'. In the East a mala is a string of beads used in meditation or prayer and each bead or 'flower' focuses on a prayer or mantra. A 'Peace Mala' is different because it is a vision for the future and wearing the Peace Mala is a promise to help create a better world.

This symbolic bracelet is a double rainbow which promotes friendship, respect and peace between all faiths and none and between all people in our world. When creating the design for the Peace Mala bracelet I was aware that the rainbow is an important symbolic link between heaven and earth in many cultures. Rainbows are rare and magical and double rainbows even more so. I also realized that the rainbow design would appeal, especially to children and young people. Something simple but effective that would engage the minds of young people and adults; a symbolic bracelet, loaded with messages, that would be fun to make and wear.

The Peace Mala bracelet comprises fourteen coloured beads with a central white or frosted white bead strung between symbolic knots. The central white bead represents the wearer. The final single bead is used as a toggle to bring the bracelet around the wearer's wrist. This represents unity, harmony and peace. The rainbow beads focus on the Golden Rule which is universal to all compassionate philosophies: **"Treat others as you would wish them to treat you."**

Running through the peace mala is a simple thread which holds all the rainbow beads together. This may be called the Golden Thread of Spirituality which connects us all through the love in our hearts. Acknowledging the Golden Rule and our spiritual unity opens up the pathway to peace. Its intention is to educate and remind everyone that this rule is recognised by many scholars, teachers and philosophers. The Peace Mala beads also represent the human family in all its glorious diversity and Divine potential. Our compassionate wish is for people, animals and the environment to be at peace. How wonderful it would be if the world could realize that the diversity of the human race is something to be celebrated and not feared.

The Peace Mala project works to educate and empower children, young people and adults, especially those who are marginalised because of their 'perceived difference', and we run a lot of programmes with schools and community groups. Our goal is to cut through all forms of prejudice and celebrate what makes us different from each other. We also contribute to education for global citizenship, by promoting respect, understanding and peace between communities, cultures and enlightened compassionate faiths. Peace Mala supports Human Rights, confronts bullying and all forms of prejudice. Peace Mala reminds us that we all belong and that communities filled with colour and difference, make life more interesting and exciting.

The long lasting improvements to community cohesion and interaction between faith and cultural groups can clearly be seen in the schools, colleges and organisations where Peace Mala has been introduced. We have a catch phrase for Peace Mala which reads:

"Compassionate Education that Empowers and Embraces All Uniting the World in Peace"

Image p30: 'Dove No. 13', Hilma af Klint, 1915. Public domain.



Clockwise: Faith representatives at the launch of the Peace Mala Symbolic Doves of Peace initiative in the peace garden at Peace Mala HQ Morriston Swansea Wales UK. Imam Ali Elsherbini from Al-Takwa Mosque in Newport South Wales receiving the peace dove from Fr David Bennett. Interfaith Dove 13 in Jerusalem. The Interfaith Dove of Peace at the Holy Ka'aba in Makkah. Pre-Ramadan Reception in Newport Civic chambers with Pam Evans (Founder of Peace Mala), Fr David Bennett (Liberal Catholic Church) and Celia Jones (Spiritual Assembly of the Baha'i Faith Swansea). Bishop John and Chapter of Brecon Cathedral. Bon Master Lama Phuntsog Khemsar Rinpoche during a five day non-residential retreat at the Yungdrung Bon Pre-Buddhist Tibetan Centre Wales. Iesu with Peace Dove 13 in front of the CYLCH banner. At the ISKCON Temple Wales. At the Palpung Changchub Dargyeling Karma Kagyu Tibetan Buddhist Centre Brynmawr Wales. With Norma Glass MBE of the Orthodox Jewish Community of Swansea and sisters of the Society of the Sacred Cross Ty Mawr Convent near Monmouth. Peace Mala Ambassadors from St Joseph's Catholic Primary School Clydach Swansea. Dr Rowan Williams with Peace Dove 13. With children of the Baha'i Community Swansea. Next page: Interfaith Dove 13 at the Yungdrung Bon Pre-Buddhist Tibetan Centre Wales and in Swansea Orthodox Synagogue.



In the spring of 2015 Peace Mala introduced a new initiative with 14 Symbolic Doves of Peace and it has been a wonder and a joy to see how far these doves have already travelled around the world with our message of hope, friendship, respect and peace for all who live on this planet we call our home. Dove 13 is the Symbolic Interfaith Dove of Peace and has a very important job to help promote greater understanding between people of all faiths and none.

It has already made the most amazing journeys between the various faith communities across the country and abroad. Visiting Jerusalem with members of the Orthodox Jewish community of Swansea, the Holy Ka'aba in Makkah with pilgrims from the Muslim brothers and sisters of CYLCH. CYLCH (Cynghrair Y Llwybr Canol a Heddwch - Alliance for Peace and the Middle Path), which was formed by seven Muslim organisations in Wales on 21st September 2013 (International Day of Peace), to promote the balanced, moderate, middle path of Islam. Inter-faith dialogue for peace is a vital process in the

current world climate of fear, misunderstanding and terrorism.

When Peace Mala reached its 10th year in 2012 we celebrated our work with a five day walking pilgrimage for world peace across the sacred landscape of the Gower peninsular in South Wales. Dr Rowan Williams a patron of Peace Mala, who was Archbishop of Canterbury at the time, wrote a letter of encouragement for the pilgrims. At the end of the letter he said this: *"The challenge of making and keeping peace is a task far too great for any one faith community to tackle on its own, and the deeply impressive work of the Peace Mala network over the last ten years has consistently reminded us of this. It has been a privilege to be involved with this vision, and I pray every blessing on all it continues to do."*

Professor John Andrew Morrow, an Islamic scholar, had this to say: *"At a time when a small, but vocal, minority of extremists promote hatred, and a majority of people maintain silence, it is a relief, and a sign of hope, to find people like yourselves who are so passionately committed to the cause of peace."* As Peace Mala argues, *"The voices of intolerance are all around us - the voice of tolerance needs to be louder."* Let us work together and bring our voices together like a choir singing a song of friendship, respect, peace, tolerance, love, compassion, and forgiveness. Perhaps, then, we can bring more light to this dark world. "

As we move into the future we are experiencing a new dimension of exciting possibilities. There has always been darkness in this world but at this present time we are also living in a period of great spiritual awakening and remarkable planetary interconnectedness. Within this century, more than ever before, we have become exposed to the diverse and wonderful spiritual traditions of our planet. This in turn has made us aware of the rich cultural and spiritual heritage of the human family.

By embracing the universal truths that all religions and spiritual paths share, we can help build bridges of peace and dissolve the boundaries that normally divide people from each other. At the same time, we can still honour and celebrate each person's own unique ethnic, cultural and spiritual heritage. The Peace Mala story is one of continuing growth as it reaches out to all people in our global village.

Our message is simple: "Treat the next person as you wish to be treated yourself."

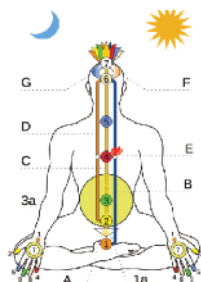
Peace Mala was founded by Pam Evans, a member of the Theosophical Society and Secretary of Swansea Lodge. For more information about Peace Mala visit: www.peacemala.org.uk Email: info@peacemala.org.uk Tel: 01792 774225. Peace Mala has many ambassadors around the country. Please contact Pam if you would like to help or become an ambassador.



THEOSOPHY AND THE MYSTERY TRADITIONS

Susan Bayliss

The East is associated with spirituality and for many this brings to mind yoga, meditation, mantra, chakras and gurus; but there are a great number of teachings and practices. East or West, countless philosophies stem from very deep schools of thought and these traditions have existed for millennia: from the very earliest of recorded history. For example in the Vedas and Upanishads, sacred manuscripts, rituals, and oral teachings handed down from 'mouth to ear'. Others are variations or corruptions of the original teachings. The one thing which all esoteric traditions have in common, is their values on human conduct and the spiritual path. They may vary in their guidance and the way in which it is presented, but they share many core values and principles. Some of these will be considered.



Yoga means 'Union' or 'to Yoke' and the Eight Limbs of Yoga philosophy are aimed at producing a conscious Union with the Divine - the One Life, the whole of creation. Yoga practices promote good conduct, meditation and mindful awareness, a balance in daily life, peace and harmony. It is a path intended to create a union of body, mind and spirit. The diagram above shows the channels of the Ida, Shushumna and Pingala in the subtle energy system, which is balanced by yoga practices.

Eight Limbs of Yoga

1. Yama: Morality, compassion, truthfulness, honesty, control, abstinence, moderation.
2. Niyama: Personal observances: purity, self-study, discipline, contentment, contemplation.
3. Asanas: Body postures and physical practices.
4. Pranayama: Breathing exercises and control of prana (chi or subtle energy).
5. Pratyahara: Control of the senses, balance, harmony and peace.
6. Dharana: Concentration and inner perceptual awareness.
7. Dhyana: Devotion, meditation and contemplation on the Divine.
8. Samadhi: Union with the Divine - enlightenment.

Historically, any number of different Teachers are associated with yoga traditions and their schools concentrate on one or more of the Eight Limbs. Practices associated with each Limb focus on a particular line of development. Whichever may initially appeal to the student, over time a true understanding of one will cultivate an understanding of the others, promoting all of them; ultimately leading to the Eighth Limb – Union. The Buddha was familiar with these practices and after years of asceticism and meditation and his enlightenment he came to the essence of his Teachings, e.g.:

Three Qualities

Panna - Wisdom. *Shila* - Morality. *Samadhi* - Meditation.

Noble Eightfold Path

Right View. Right Thought.
Right Speech. Right Action. Right Livelihood.
Right Effort. Right Mindfulness. Right Contemplation.

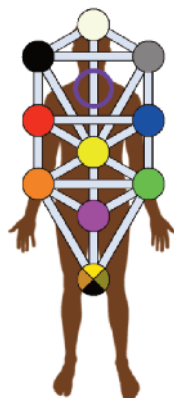
The Seven Ways to Enlightenment

Mindfulness, Enquiry, Effort, Joy, Tranquillity, Concentration, Equanimity.

Image above: The subtle system of Sahaja Yoga, Alex-engraver 2011 (adapted).
Image p34: 'Meditation', S. Bayliss.

Some say such practices appeal largely to the 'Eastern mind'. We - in the West - tend to perceive them as being directed towards devotion and meditation and overcoming the trappings of the outer world. But there is a great deal of depth to the expanded teachings of these Schools. Western traditions use different models and structures for their activities and are said to be more suited to the 'Western mind'. However, both stem from exactly the same core Teachings. There are esoteric schools which take a particular section of the Wisdom and others are very wide ranging. Either way, some understanding of the Esoteric Keys will unlock the doors to most of them – at least so far as the student is able to discern them and in as much as the Teachings have been made available. Sometimes there is confusion concerning different systems in the spiritual and philosophical traditions of the East and West, but true esoteric schools convey Universal Truth, though their methods may differ. Not all traditions are all-encompassing and some suit certain temperaments better than others.

Kabbalah, the Tree of Life and Tree of Knowledge, is known as a Western Tradition and is chosen to illustrate a very different approach. It has a much longer history, but in the modern age its methods originate in Judaism and later Christian and New Age offshoots developed. Kabbalah means 'receiving tradition' and teaches the tenets and principles of the Ancient Wisdom; albeit using very different terminology and iconography. Some Kabbalah groups are more exoteric, but Esoteric Kabbalah uses esoteric methods and disciplines. Kabbalah has a complex system of concepts and diagrams, concerning the cause and purpose of existence and the spiritual path. So only a simple overview can be given here.



There are three basic divisions in Kabbalah, which broadly speaking deal with: 1. Higher dimensions of Reality and the spiritual worlds; 2. Meditation and training to reach higher states of consciousness; and 3. Symbolic ritual and mystical exercises. The basic Tree is depicted above, showing the ten symbolic 'Sephira' (emanations), or centres of activity, arranged on three columns or pillars. Left from the top: Binah - *Understanding*, Geburah - *Justice*, Hod - *Glory*. Right from the top: Chokmah - *Wisdom*, Chesed - *Mercy*, Netzach - *Eternity*. Middle: Kether - *Divine Will*, Tiphareth - *Beauty*, Yesod - *Foundation*, Malkuth - *Kingdom*. Da'at - *Knowledge*, shown as a circle on the middle pillar, has a mystical meaning and is not counted as a Sephirah. The Tree represents the cosmos from the origins of creation, to nature and human evolution.



Sephira are active on all planes of existence, but have different applications and associations, depending upon the realm to which they are being applied and the state of consciousness they represent. The Tree may be used to assist an understanding of the human condition, as well as different dimensions and models of Reality. Each application of the Tree has associated names, numbers, sounds and colours, which carry specific meanings. Different Sephirot and paths, represent aspects or changes in condition, for example consciousness on the spiritual journey.

The 'master tree' (centre), draws together a number of Trees and students with some esoteric knowledge will notice how these integrate. Variations in terminology occurs because teachings were conveyed in different forms at different times, as most suited for their era. So we find differing metaphors, allegories, symbols and imagery. The three symbolic pillars with six pointed star and triangles, connect to various spiritual traditions, representing the 'Trinity', the 'Three Divine Attributes', 'Brahma, Vishnu and Siva', 'the Kingdom, the Power and the Glory', and aspects of the human path; amongst other things.



Images: 'Master Tree Combining Many into One', Frater Ponderator 2007, Fraterponderator@gmail.com. Background photo (crop): Pillars at Harlow Carr, formerly the entrance to the Royal Promenade Cheltenham Pump Room, D. S. Pugh.

In order to get to grips with some of the language and images in different spiritual teachings and esoteric philosophies, it is a great help to get to know about the basic principles which lie behind them. It must also be remembered that for the most part, esoteric teachings were kept secret and revealed only to proven pupils. A very limited exoteric explanation was given out to the public. Some of these concepts and portrayals can be very puzzling, but become an 'open book' once we start to understand various keys to the Inner Teachings. This is the reason why in the late 19th century Helena Petrovna Blavatsky (HPB) was asked to start a new theosophical movement: 'The Theosophical Society'.

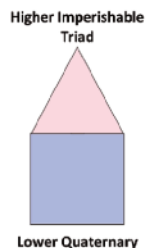
This was done to openly bring forward Theosophical Doctrines (Divine Wisdom), for the 20th century and beyond and to promote the Theosophic Life. HPB was chosen as the person with the spiritual development and faculties most suited for this work. Two of the higher Initiates, Masters Koot Hoomi and Morya, believed such an effort could help humanity's progress at this particular time, though what they were free to disclose only lifted a tiny corner of the veil. They took upon themselves any karmic repercussions which might occur as a result of making these Teachings available to all.

Knowledge of the Septenary Nature of a human being is essential to understanding the basis of some of these teachings and an outline from HPB's '*Key to Theosophy*' (the '*Key*') is given in the table below:

The Septenary Nature of Men and Women			
	Sanskrit	English	Explanation
G.	Atma	Pure Spirit	One with the Absolute, as its radiation.
F.	Buddhi	The Spiritual Soul	The vehicle of pure universal spirit (Monad). The reincarnating Ego.
E.	Manas	Mind/Intelligence	A dual principle, which light, or radiation links the Soul, for the lifetime, to the mortal man.
D.	Kama Rupa	The desire body, seat of animal desires and passions.	This is the centre of the animal man (the personality or ordinary ego), the line of demarcation which separates the mortal man from the immortal Ego.
C.	Linga Sharira	Model body	The Double or phantom body (the inert vehicle on which the physical body is moulded).
B.	Prana	Vital principle	Necessary only to a, c, d, and the functions of the lower Manas, which embrace all those limited to the (physical) brain.
A.	Rupa or Sthula-Sarira	Physical body	The vehicle of all the other "principles" during life.

The Lower Quaternary (A. B. C. and D.) relates to the everyday human being we are most familiar with – our personality, the lower self. The Upper Imperishable Triad (E. F. and G.), relates to Higher Mind, the Spiritual Soul and Pure Spirit. In Theosophical teachings "Spirit" means that which is one with Universal Consciousness. This septenary division, the lower quaternary and higher triad are often shown as a square and triangle.

It is this higher triad which is the reincarnating entity. The lower principles, the quaternary, disintegrate at death and the Ego is reborn into a new human body on the physical plane at the start of the next life. This has been part of the



esoteric teachings for millennia. And whilst there are many sceptics, there are a lot of recorded cases of people who recall past lives and remember names, details and events. Similarly, there are examples of near death and out of body experiences, which occur when consciousness leaves the physical body and full awareness is retained when it re-enters.

Lower mind (Kama-manas) is closely intertwined with desire and emotions, which fluctuate between one state and another. Higher mind (Buddha manas) is able to give expression to the Spiritual Soul or reincarnating Ego. The mental principle acts with the lower nature when more strongly associated with desires and impulses, and with the higher faculties when the mind has developed more spiritual tendencies and the Soul is awakened into action. Higher mind and Spiritual Soul are impersonal, not swayed by the emotions or moods of the personality. This fundamental knowledge is found in ancient and modern esoteric philosophies.

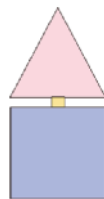
When we knowingly set foot upon the spiritual path, we are striving to achieve a deeper understanding - a higher state of consciousness. And as we progress, we start to build a bridge with our Spiritual Soul - the Antahkarana. When this link is established it becomes the 'Rainbow Bridge to Wisdom'. This happens when the mind gravitates to the spiritual rather than the material, and in time the Spiritual Soul is increasingly able to find expression in the material world. Atma-Buddhi, is a self-conscious state of being, not a conditioned state: a mystical experience of integration.

We have freewill and in the 'Key' HPB says: *"The future state and the Karmic destiny of man depend on whether Manas gravitates more downward to Kama Rupa, the seat of the animal passions, or upwards to Buddhi, the Spiritual Ego. In the latter case, the higher consciousness of the individual Spiritual aspirations of mind (Manas), assimilating Buddhi, are absorbed by it and form the Ego."*

Various symbols are associated with the Teachings. A Five Pointed Star signifies our five limbs and the five senses and our spiritual journey towards Wisdom. It is the star of Initiation and of perfected man, the integration of the upper and lower, when the Soul has full expression through the lower principles.

The six pointed star with interlaced triangles of dark and light, represents spirit and matter. The dark facing downwards – spirit falling into matter (involution) and the light facing upwards - matter seeking spiritual light (evolution). It symbolises the six planes and principles, synthesised within the seventh (the Divine Self, God or the Absolute). The six pointed star also has another name - the Blazing Star, signifying the Light, Life and Love of the World. It is the Divine Flame, the Star of Glory, divine harmony and balance. The six can also be symbolised by a cube, which has six sides, spirit manifest in the material world.

It is not by accident that we see the six pointed star in the emblem of the square and compass of Freemasonry. The compass symbolises stability of the mind and wisdom in action: the lower mind and animal-self sublimated by the Ego or Spiritual Soul, i.e. when higher mind (Buddhi Manas) is steering the course of life. At the apex of the compass is the fulcrum, the point of clear perception, reached when balance and harmony are achieved. The square is a symbol for the lower self, morality and good conduct, as well as other masonic principles. Each degree on the Masonic journey offers an opportunity to rise towards the Light. From a spiritual perspective, this is the whole basis of the masonic journey which takes the apprentice through different allegorical stages on the Path. Masonic teachings are designed to instil morality, reveal





the meaning of Strength, Beauty and Wisdom, and raise a Mason to a condition of Knowledge of Life and Death and the Perennial Wisdom. As Michelangelo puts it: ***"I saw the angel in the stone and carved until I set it free"***.

Though each Masonic Lodge and every Mason will interpret the symbolic working of the Lodge at their own level, Masonic allegories and rituals reflect the spiritual path common to all traditions. In pursuing this journey, the spiritual aspirant seeks Wisdom, and comes into closer relationship with the Spiritual Hierarchy. For those with eyes to see and ears to hear, Theosophy and truly esoteric traditions provide the keys to the Teachings and knowledge of it makes all things clear.

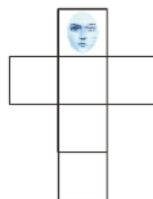
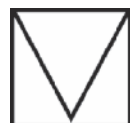
Seven is also associated with the mystery schools. When comprised of a triangle inside the square, it signifies higher mind has control of the lower. The seven pointed star symbolises the sevenfold structure of the universe e.g. the Divine Intelligences: the 'Seven Stars', 'Seven Sons of Light' or 'Seven Spirits Before the Throne'; the 'Seven Pillars', 'Seven Candlesticks'; the 'Septenary Cycle', the 'Seven Planes of Manifestation', the 'Seven States of Consciousness', the 'Seven Ways to Enlightenment', the 'Seven Ages of Man', the 'Seven Liberal Arts and Sciences'. The lowest of the seven planes is our visible universe. Seven can also be expressed as the unfolded Cube, four vertical squares (spirit into matter - male) and three across (mother nature - female). This represents deity on earth, or the cross of flesh ever 'crucifying' or 'putting to death' the Divine Logos or his Higher Self to manifest into matter. Conversely, selfless service and a search for Spiritual Wisdom. The unfolded Cube represents the ensouled living man (Ego).

Seven can also be represented by the Crux Ansata or Ankh, the key of life, which comprises a Tau cross and circle. The top arm of the Tao, represents the cross upon which human passions have been conquered. The circle on top is the triumph of spirit over matter, life over death or resurrection. It represents the upper triad in a state of completeness or Unity, unification with heaven. This can also be depicted as the Ankh-tie, a looped rope signifying a door or mouth. The straight gate which leads to the Kingdom - the Soul passing through the eye of the needle.



Symbols are at the core of the Esoteric Teachings and each has a different quality depending on the state of consciousness from which it is being observed. Theosophy provides the keys to these Ancient Mysteries and reveals the profound Wisdom at the heart of all esoteric science, religions, philosophies, fables and myths. It is a Truth we must each discover for ourselves.

Susan is a deep student of Theosophy and a well-known theosophical speaker. She is a longstanding member of the TS and for many years served as a Trustee on the Foundation's board and in numerous roles for the TS in England. Susan has had a life-long interest in spirituality and is experienced in both Eastern and Western disciplines.







SOME NOTES ON RITUAL

Millen Cooke

A mantra is a form—usually made up of sounds or words—which, when properly employed with right knowledge and intention, becomes a vehicle for one or more of the powers of Divine Life.

A ritual is a mantra in motion. Within the major pattern, minor patterns may come into being, evolve, and blend themselves with the great whole, as subordinate themes contribute to the majesty of a symphony. Objects, words, music, and movement all contribute peculiar qualities, after the manner of different instruments in an orchestra.

As each instrument has its definite and individual score, each of the factors employed in a ritual has its precise and irreplaceable part to play. In general, there are two attitudes toward the use of ritual. The first is the easy, negative attitude of admiration and sensation. One can use the objects, say the words, sing the music, go through the motions, and be happily conscious of their beauty and enjoy one's own reactions to the forces released.

The second attitude is positive, and therefore harder to maintain, but it is the only one that is productive of any considerable result. It is an uphill challenge to the will of the participant to create, not within the form of the ritual but through it and beyond it, using the ritual as he would use a building tool. Not for one second may he allow himself to be bound by the form through which he moves. That form, beautiful as it may be, exists only to conduct the power by which all things are made, as the bodies of man exist only to conduct, to convey, the Life that inhabits them.

But just as the bodies of a man must be perfected and brought under his conscious control before they can function with complete efficiency, a ritual must be made perfect, and the subtle forms it builds must be brought within the scope of the will of their creator. Then, and only then, can a rite—however perfect its form and fruitful as it may be intrinsically as a channel - only then can it achieve its full intended creative possibilities.

On the lower planes of our system, a form is required in order to produce a form. The subjective does not become the objective without a "mediator," and all three terms are relative. We cannot make something out of nothing. We have needs if we would create. We must have raw materials. We need workmen. Workmen must have tools. We need the operation of building, itself. Finally, all these are subservient to the plan of the Architect.

In the wise use of ritual, a human being who maintains the positive attitude identifies himself with and assimilates each of these requirements in turn. Each requirement, or stage, typifies a great step in the evolution of a man and of the race. It is only as the ritualist learns to work through all five of the 'steps' without being caught up and confined in them, and discovers his unity with the true Life of the Architect, that he learns (and at the same time teaches) the great lesson of ritual. For ritual, like Alchemy, teaches the truth of a great Mystical Work through an exactly parallel and practical operation upon a lower plane of consciousness.

Published in The American Theosophist, June 1945.

Image p42: 'Dove No. 2', Hilma af Klint, 1915. Public domain.

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.

APRIL

LEICESTER

THE PSYCHE AND THE SPIRITUAL PATH

Gary Kidgell – Study Day

Saturday 2nd April, 10.30 to 1 pm and 2 pm to 4.45 pm. Bring food to share.

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

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

LEEDS

ASTROLOGY FOR THE NEW HUMAN

Louise Ashcroft

Sunday 3rd April, 2.30 pm

Leeds Theosophical Society, 12 Queens Square LS2 8AJ.

Enquiries: info@ts-leeds.org.uk www.ts-leeds.org.uk

WINCHESTER

TO TOUCH THE FACES OF THE STARS – GUIDED ASTRO JOURNEY

Liz Seddon

Tuesday 5th April, 7.45 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

BOLTON

GODS SEEKING HUMANS – HUMANS SEEKING GODS

Tony McNeile

Sunday 10th April, 2.30 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>

BANGOR

THE HARVEST OF LIFE

Kate Fletcher

Tuesday 12th April, 7.30 pm

What is life unless one's labours under the Sun produces a Harvest?

Bangor Theosophical Society. Hiraël Hall, Ambrose St. Bangor, LL57 1DF.

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

CHESTER

THE DAWNING OF THE AGE OF AQUARIUS (3/3)

Ted Capstick

Wednesday 13th April, 7.30 pm

Chester Theosophical Society. Quaker Meeting House, Union Walk, Frodsham Street, Chester CH1 3LF.

Enquiries: 01244 377170 or 01244 370461 • chestertheosophy@gmail.com • <http://chestertheosophy.org>

HOLYHEAD

THE HARVEST OF LIFE

Kate Fletcher

Wednesday 13th April, 2pm

What is life unless one's labours under the Sun produces a Harvest?

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

Enquiries: 01407 760062. tsolyhead@gmail.com • theosophywales@yahoo.co.uk

COLWYN BAY

ESOTERIC SCIENCE

Study with Eric McGough

Thursday 14th April, 2 pm

Colwyn Bay Theosophical Society. Y Fron, Ford Bugail, Old Colwyn, LL29 8TN.

Enquiries: 01492 585348 or 01492 545587 • eldersofthetribelive.co.uk theosophywales@yahoo.co.uk

MERSEYSIDE

THE MYSTERY OF CONSCIOUSNESS Colin Price

16th April, 2 pm.

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

Enquiries: 0151 327 3872 hugh.agnew1@btinternet.com nwfederation.org.uk

WHALLEY ABBEY

THE ASPIRANT'S CHALLENGE AND THE SOUL'S PURPOSE - TRANSPENNINE WEEKEND

Friday Evening 22nd April – Sunday Afternoon 24th April.

GUEST SPEAKER - TED CAPSTICK. Throughout the weekend other well-known speakers will also be giving presentations. See programme at <http://nwfederation.org.uk> • Registrar Sandra Kelly:

sandrakelly343@gmail.com or email: mla.gold@yahoo.co.uk or telephone 01282 422278. Onsite

accommodation is fully booked, day visitors welcome. Whalley Abbey, Nr Clitheroe, Lancashire BB7 9SS.

NOTTINGHAM

THE INNER JOURNEY: PATHWAYS TO THE HIGHER SELF

Gary Kidgell

Saturday 23rd April, 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

LEEDS

REINCARNATION: WORLD WITHOUT END

Tara Bagchi

Sunday 24th April, 2.30 pm

Leeds Theosophical Society, 12 Queens Square LS2 8AJ.

Enquiries: info@ts-leeds.org.uk www.ts-leeds.org.uk

BANGOR

BEING A THEOSOPHIST ON PRINCIPLE

Cyntia Trasi

Tuesday 26th April, 7.30 pm

Bangor Theosophical Society. Hiraal Hall, Ambrose St. Bangor, LL57 1DF.

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

HOLYHEAD

TIMELESS MOMENTS - GLIMPSES OF THE DIVINE

Cyntia Trasi

Tuesday 27th April, 2pm

A 'Timeless Moment' is a moment of epiphany when we gasp in wonder at the immensity and power of the Divine.

This talk will look at the common characteristics, who might experience a glimpse into the Divine and different interpretations; also how we should prepare to attract what may be a life-changing happening.

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

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

COLWYN BAY

SYNCHRONICITY - UNLOCKING INNER POTENTIAL

Cyntia Trasi

Thursday 28th April, 2pm

Colwyn Bay Theosophical Society. Y Fron, Ford Bugail, Old Colwyn, LL29 8TN OR Parkway Community Centre, Rhos Rd, Rhos on Sea, LL28 4SE. Please ring for confirmation. Enquiries: 01492 585348 or

01492 545587 • eldersofthetribelive.co.uk theosophywales@yahoo.co.uk

SWANSEA

AN EXPLORATION INTO ESOTERIC CHRISTIANITY, MYSTICISM AND THE SPIRITUAL REVELATIONS OF THEOSOPHY

Michael van Buren

Saturday 30th April, 10.30 am to 4 pm

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

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

MAY

LONDON

WHITE LOTUS DAY

Readings from: Bhagavad Gita Light of Asia Voice of the Silence. Isis Unveiled II, ten fundamental propositions of Oriental Philosophy. •

Thursday 5th May, 7 pm

Blavatsky Lodge, 50 Gloucester Place, London W1U 8EA. Enquiries: 020 8429 3506. www.theosoc.org.uk

LEICESTER

STONEWATER ZEN

Alasdair Gordon-Finlayson

Saturday 7th May, 2 pm

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

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

BOLTON

WHITE LOTUS DAY

Music Meditation and Readings

Sunday 8th May, 2.30 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://nwffederation.org.uk

LEEDS

THE DWELLER ON THE THRESHOLD

Ted Capstick

Sunday 8th May, 2.30 pm

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

HOLYHEAD

THE MYSTERY OF CONSCIOUSNESS

Robert Woolley

Tuesday 11th May, 2pm

Consciousness is a fashionable research topic at present, but is the subject of deep knowledge in the ancient wisdom tradition. There are ways of approaching it analytically, but the ultimate discoveries are experiential.

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

Enquiries: 01407 760062. • ts-holyhead@gmail.com • theosophywales@yahoo.co.uk

MERSEYSIDE

THE DWELLER ON THE THRESHOLD

Ted Capstick

14th May, 2 pm.

Merseyside Theosophical Society. Friends Meeting House, 22 School Lane, Liverpool L1 3BT.

Enquiries: 0151 327 3872 • hugh.agnew1@btinternet.com • nwffederation.org.uk

LONDON

CONSCIOUSNESS - COSMIC AND HUMAN

Petra Meyer

Consciousness in all its different forms and manifestations is one of the great mysteries in Nature. How can the

subjective nature of our experiences – or our inner life – be described in physical terms? Explanations are given from HPB's Collected Writings, the "Book of Golden Precepts", experiences from Astronauts, and current trends of modern science.

Thursday 19th May, 7 pm. Blavatsky Lodge, 50 Gloucester Place, London W1U 8EA.

Enquiries: 020 8429 3506. Further information under events at www.theosoc.org.uk

NOTTINGHAM

PORTALS TO THE DIVINE –LAYA CENTRES, CHAKRAS & KUNDALINI

Cynthia Trasi

Saturday 28th May, 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

JUNE

LEICESTER

MAGIC AND MAGICIANS ON THE PATH OF LIFE

Saturday 4th June, 2pm

Magic and illusion play and important part in the 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.

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

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

BRADFORD

SACRED SCIENCE AND THE HALLS OF WISDOM

Susan Bayliss

Saturday 11th June, 2.30 pm

Sacred Science is that radiant ocean of knowledge reached through the metaphysical dimensions of the human mind. The Lords of Light provide such Halls of Wisdom as are needed to assist our spiritual progress. We will explore how poetic verses from The Voice of the Silence might assist our journey.

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

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

BOLTON

WISDOM TEACHINGS IN THE HARRY POTTER BOOKS

Kathleen Mughan

Sunday 12th June, 2.30 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://nwffederation.org.uk>

MERSEYSIDE

MEDITATION – LOVE - WILL

Mark Quesnel

18th June, 2 pm.

Merseyside Theosophical Society. Friends Meeting House, 22 School Lane, Liverpool L1 3BT.

Enquiries: 0151 327 3872 • hugh.agnew1@btinternet.com • nwffederation.org.uk

LONDON

THE OCCULT NATURE OF FRIENDSHIP

Ariadne Pascalidi

For Plato the ultimate principle of Friendship is the Good which is congenial to everyone. Disciples, transcending their personalities, can access Friendship as souls evolving with the Ideas beyond the illusions of the senses. They find in their friends the only Friend and help each other to discover it through the discourses of the Divine Wisdom.

Thursday 16th June, 7 pm

Blavatsky Lodge, 50 Gloucester Place, London W1U 8EA. Enquiries: 020 8429 3506.

Further information under events at www.theosoc.org.uk

MERSEYSIDE

1. TIMELESS MOMENTS • 2. SYNCHRONICITY – UNLOCKING THE DOORS TO INNER POTENTIAL

Cynthia Trasi

25th June, 2 pm. North West Federation Conference

Merseyside Theosophical Society. Friends Meeting House, 22 School Lane, Liverpool L1 3BT.

Enquiries: 0151 327 3872 • hugh.agnew1@btinternet.com • nwfederation.org.uk

NOTTINGHAM

EVOLUTIONARY DEVELOPMENTS OF THE 7TH RAY

Ted Capstick

Saturday 25th June, 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

LAW OF SYNTHESIS – KEYNOTE OF THE AQUARIAN AGE

Cate McMahon

Sunday 26th June, 2.30 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>

LEEDS

MYSTICAL EXPERIENCE & ADEPTHOOD IN NEOPLATONISM, EARLY KABBALAH & INDIAN PHILOSOPHY

Susan Leybourne

Sunday 26th June, 2.30 pm

Leeds Theosophical Society, 12 Queens Square LS2 8AJ.

Enquiries: info@ts-leeds.org.uk www.ts-leeds.org.uk

BANGOR

THE PATH OF TRANSFORMATION

Susan Bayliss

Tuesday 28th June, 7.30 pm

Galaxies are a living 'cosmic world' which physicists now know more about than ever before. From the science of the cosmos to human consciousness, this talk explores how WE are each a small part of the universal process of Transformation. From "the circle of heaven" to Mother Earth, we can awaken to a 'new world'.

Bangor Theosophical Society. Hiraal Hall, Ambrose St. Bangor, LL57 1DF.

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

LONDON

ATLANTIS FROM AN ESOTERIC POINT OF VIEW

Study with Christel Selden

The mystery of Atlantis, did it really exist and why did it disappear without a trace?

The Secret Doctrine has some fascinating details about this civilization which are unknown to historians, but esoteric methods can throw light on this.

Thursday 30th June, 7 pm

Blavatsky Lodge, 50 Gloucester Place, London W1U 8EA.

Enquiries: 020 8429 3506. Further information under events at www.theosoc.org.uk

JULY

LEICESTER

THE VISIONARY WILLIAM BLAKE

John Holden •

Saturday 2nd July, 2 pm

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

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

SWANSEA

DRAGONS, MEGALITHS AND PYRAMIDS - GOWER, THE SECRET DOCTRINE AND THE EGYPTIAN LINK

Janet Hoult

Saturday 2nd July, 10.30 am to 4 pm

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

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

BOLTON

THE DWELLER ON THE THRESHOLD

Ted Capstick

Sunday 10th July, 2.30 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://nwffederation.org.uk

LEEDS

IS THERE HOPE FOR HUMANITY?

George Wood

Sunday 10th July, 2.30 pm

The all-embracing unity of the soul may be the key that offers the human being access to this other consciousness.

Can we attain Realisation in the Here and Now? Is there still hope?

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

NOTTINGHAM

40 YEARS OF THEOSOPHY

Peter Barron

Saturday 23rd July, 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

LONDON

Theosophical Society, 50 Gloucester Place, London W1U 8EA

Telephone 020 7563 9817

There is an extensive programme of lectures, courses and study groups.

For details go to: www.theosoc.org.uk

INTERNATIONAL CONFERENCE ON THEOSOPHICAL HISTORY

At the Theosophical Society, 50 Gloucester Place, London W1U 8EA

17th – 18th September 2016

If you wish to submit a paper to the Committee, on any aspect, please send a summary to associate editor Lesley Price by 8th May (max 200 words).

leslie.price@blueyonder.co.uk www.theohistory.org

THE EUROPEAN SCHOOL OF THEOSOPHY

SALZBURG

6th – 12th October 2016

For further information email: ingeborg3@icloud.com

Price for the week 575 Euros. Speakers will include Ed Abdill.

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

THEOSOPHICAL STUDY AND DISCUSSION. Saturdays - 2 - 4 pm, monthly.

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 Details 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

LONDON

THE KEY TO THEOSOPHY

Study and Discussion. 7 pm Thursdays: 2nd June and 7th July.

Blavatsky Lodge, 50 Gloucester Place, London W1U 8EA. Enquiries: 020 8429 3506. Further information under events at www.theosoc.org.uk

MANCHESTER

O LANOO – THE SECRET DOCTRINE UNVEILED - Study and Group Discussion. Led by Mark Crowshaw.

Saturday 30th April and 9th July. Manchester Theosophical Society. The Quaker Meeting House. Mount St,

Manchester M2 5NS. Enquiries: 01942 608368 or 07899 896887 • www.nwfederation.org.uk

NOTTINGHAM

What can we learn from Theosophy and 'The Secret Doctrine' for 21st Century Life?

Study and Discussion. Monthly Every Fourth 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, 2.30 pm, monthly.

Sidmouth Theosophical Society. Enquiries: 07774 268235 or 07739 469662.

For details see: • <http://sidmouthtslodge.jimdo.com/programme/>

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://nwfederation.org.uk>

SWANSEA

Study and Discussion

Wednesday afternoons 2 – 4 pm, fortnightly

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 THE ANCIENT WISDOM BY ANNIE BESANT

Saturdays 2.00 - 4.00 pm, monthly.

16 April - Session • 4.

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

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

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

or by post to:

Editor Esoterica, 50 Gloucester Place, London W1U 8EA

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esoterica@theosophy.org.uk

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