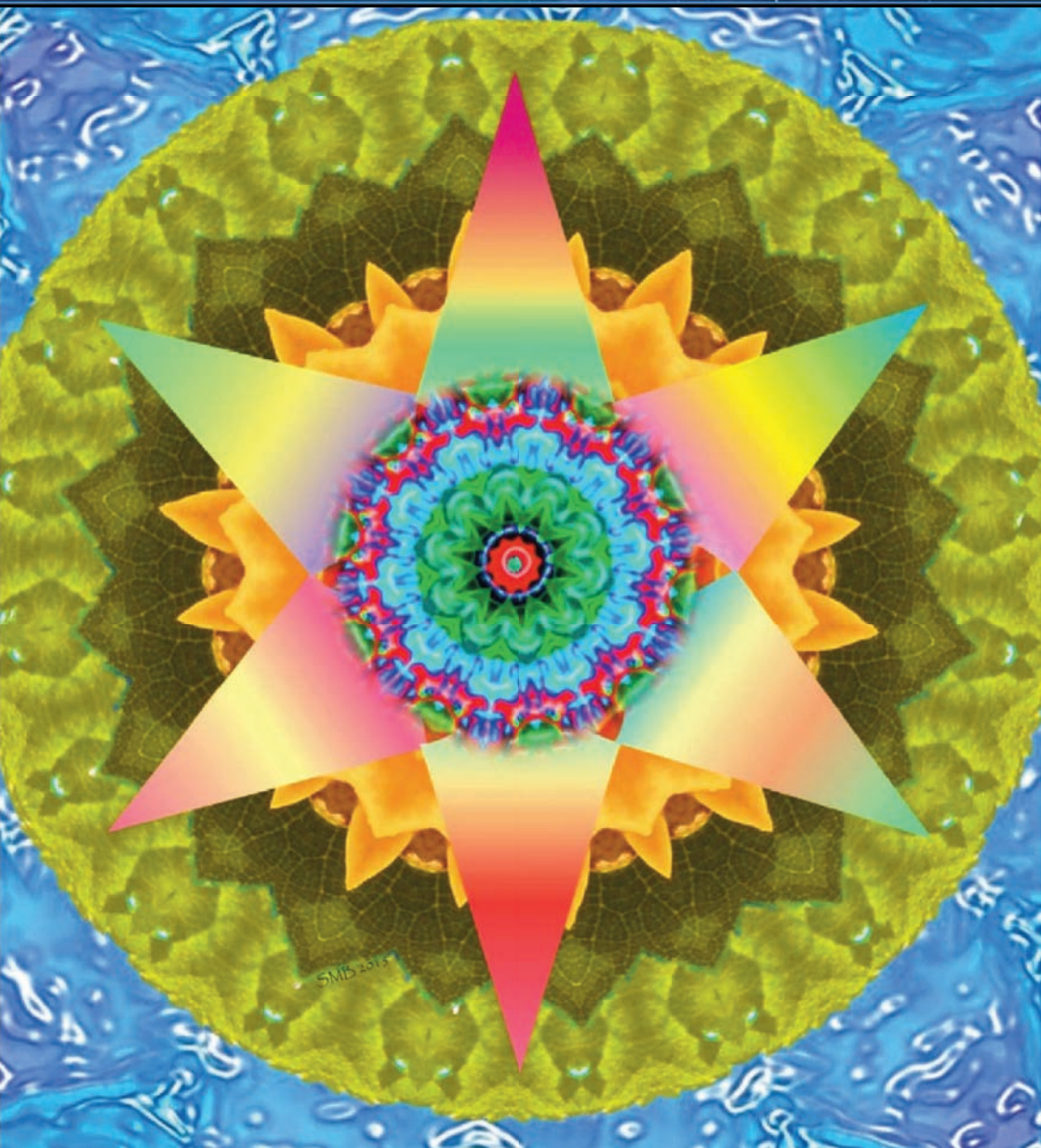


ESOTERICA

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The Journal of the Foundation for Theosophical Studies

FROM THE EDITOR'S DESK

When we stand and gaze at an ancient oak, we marvel at its magnificent size, strength and beauty; wondering at its life over hundreds of years. Such a tree has seen many generations of humanity come and go. The oak symbolises strength, wisdom, endurance, loyalty and sacred knowledge. It is in its full glory in the summertime and when sheltering under its vast branches, from sun or rain, it reminds me of both the transience and endurance of life; and especially these words by Chief Seattle: *"Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect"*.¹

Seek out the way, says 'Light on the Path': *"by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you... Seek it by study of the laws of being, the laws of Nature, the laws of the supernatural, and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily... its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end its light will suddenly become infinite light. Look for the flower to bloom in the silence that follows the storm, not till then. But not till the whole personality of the man is dissolved and melted – not until it is held by the divine fragment which created it... Not until the whole nature has yielded and become subject to its higher Self, can the bloom open. The... in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by whatever name you will... it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened."*²

Just as the moon signifies the life of the average person, experiencing the light of the sun indirectly as a reflection, rather than standing in the full light of its glory; so the sun signifies the spiritual. For as the physical sun lights our way during the daytime, so the Inner Light or Spiritual Sun guides the path of the aspirant out of darkness or ignorance into Light. This is the Path of the Sun. Lord Tennyson describes his mystical experience:

"All at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seems to dissolve and fade away into boundless being; and this is not a confused state, but the clearest, the surest of the surest, where death is an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life... Have I not said the state is utterly beyond words? This is the most emphatic declaration that the spirit of the writer is capable of transferring itself to another state of existence, is not only real, clear, simple, but it is also infinite in vision and eternal in duration".³

Summer solstice celebrations serve to remind us of the human journey and the Sacred Fire and Spiritual Light at the heart of the Inner Man. As Chief Seattle puts it: *When you know who you are; when your mission is clear and you burn with the inner fire of unbreakable will; no cold can touch your heart; no deluge can dampen your purpose. You know that you are alive.*¹ Several articles in this issue discuss different aspects of the path and practical guidance for the spiritual aspirant.

Susan Bayliss
Editor

¹ Chief Seattle (1786-1866), Duwamish Chief.

² Light on the Path, written down by Mabel Collins, Theosophical Publishing House 1972, p 7-9. First published in 1885, said to be derived from a Sanskrit palm leaf manuscript of ancient origin.

³ Letter by Alfred Lord Tennyson to America mystic and writer Benjamin Paul Flood, 1874. Tennyson: The Major Works, p.520. Edited by Adam C. Roberts, Oxford University Press.

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Front Cover: "Summer Solstice", S. Bayliss.

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CONSCIOUSNESS – COSMIC AND HUMAN

Petra Meyer

Some aspects from the “Book of Golden Precepts”, which shares a common origin with H. P. Blavatsky’s (HPB), the “Secret Doctrine” (SD) and the “Voice of the Silence”, were translated and published in 1931 from a collection of lectures given by Dr. Gottfried de Purucker. In 1935 he published a revised edition in a narrative form, which starts with a description of the ‘Path to the Heart of the Universe’, where it says:

“... that there is a hunger in every human heart – a hunger for the Real and the Sublime – a kind of homesickness brought about by the soul-memory of our spiritual abode, whence we came and towards which we are now on our return journey, it is the saving power in men.

The pathway of wisdom and illumination begins in any incarnation right here on earth in our present life, the pathway of conscious and spiritual realization, leading ever inwards to the mystic east. Although the path is one, it is different for every human being, because every human being is himself that path, its core, built of thought and consciousness.

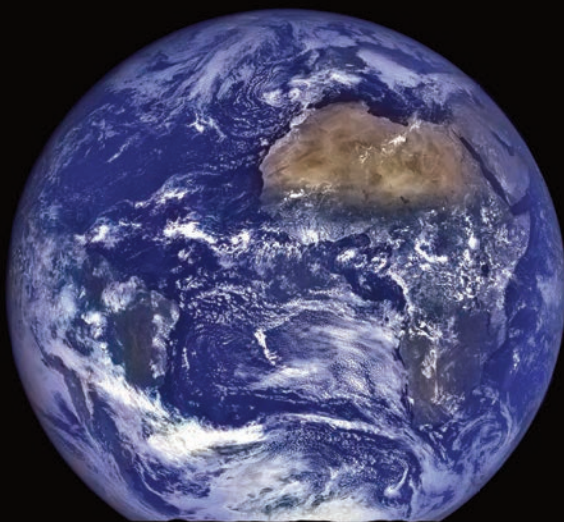
The stream of consciousness that flows through the mighty Whole flows also through man, an inseparable portion of the Universe. It is that inner path of Self, of pure consciousness and pure love for all that is.”

In her Collected Writings (CW) HPB says, that to give the merest outline of the States of Consciousness is the most difficult thing in the world; since the Universe is embodied Consciousness and a knowledge of the States of Consciousness means knowledge of the different planes of the Universe and of all correspondences in the Kosmos, the Solar System and Man. When Kosmos is spelt with a “K”, manvantaric* manifestation as a whole is meant, when spelt with “C”, the phenomena of our Solar System and the Universe is described. She further says, that an attempt to figure Consciousness in Kosmos would deceive the student by inducing him to believe that Kosmic Consciousness could be explained, whereas the whole of even the lowest plane of Kosmos transcends the highest Adept on Earth... its explanation in material words would be to try to confine infinitude in a nutshell... Kosmic Consciousness is absolutely outside all terms of Earth consciousness. The SD states that *“The Initial Existence in the first twilight of the Maha-Manvantara... is a Conscious Spiritual Quality... like a film from a divine Breath to the gaze of the entranced seer... a colourless spiritual Fluid, existing everywhere, forming the first Upadhi (foundation or vehicle) on which our Solar system is built”*.

In her Article “Psychic and Noetic Action” in the CW, HPB says that Occultism regards every atom as an “independent” entity, and every cell as a “conscious” unit. As soon as atoms group to form cells, the latter will become endowed with consciousness of its own kind, and that memory has its seat in every organ of the body. Self-consciousness, belongs to Man alone and proceeds from the Self or Higher Manas. Only the psychic element (psych: desire body and lower mind or Kama-Manas in Sanskrit), is common to both animal and human beings, although in a far higher degree in man, due to the greater perfection and development of the cerebral cells. Between the psychic and the noetic – or the Personality and the Individuality – there exists an abyss which could be compared to “Jack the Ripper” and the Holy Buddha says HPB.

* Manvantara is a period manifestation, many millions of years of divine activity.

Image p4: “The ‘Living Ones’”, S. Bayliss, 2015. [The ‘Living Ones’: “the immortal sparks reflecting the universal divine flame... the streams projected onto the Kosmic Screen of illusion from the ABSOLUTE LIFE”. SD].



A human being is part of the whole,
called by us "Universe,"
a part limited in time and space.

He experiences himself, his thoughts and
feelings as something separated from
the rest - a kind of optical delusion
of his consciousness.

This delusion is a kind of prison for us,
restricting us to our personal desires and
to affection for a few persons nearest to us.

Our task must be to free ourselves from this
prison by widening our circle of
compassion to embrace all living creatures
and the whole of nature in its beauty.

Albert Einstein
1950

How suddenly a higher aspect of consciousness can be experienced was told for example by the Naval Officer and Astronaut Dr. Edgar Mitchell in his book "The Way of the Explorer". Coming back from a successful mission to the moon in 1971, he was monitoring the Spacecraft's system, and since everything functioned perfectly, he could lean back in weightlessness, watching the slow progress of the heavens through the module window. A great tranquillity started to surround him, a growing sense of wonder, feeling tuned into something much larger than himself. Although he knew, that there was much strife and discord beneath the blue and white atmosphere of the Planet Earth they were heading to, looking beyond the Earth itself to the magnificence of the larger scene, there was a startling recognition, that the nature of the Universe was not what he had been taught. There was a feeling of ubiquitous harmony, of inter-connectedness with the celestial bodies surrounding the spacecraft, a silent authority that shook him to the core. He suddenly experienced the Universe as intelligent, loving and harmonious – the view of Planet Earth was a glimpse of divinity, he says.

After such an experience nothing will ever be the same again. In 1972 Mitchell left the US Navy, turning his investigation from the outer to the "inner worlds", to the study of human consciousness, trying to prepare a common ground between science and spirit. In 1973 he founded the "Institute of Noetic Sciences" with the German Aerospace and rocket engineer Wernher von Braun. It is now a very prestigious and non-profit making Organization, sponsoring research into the nature of consciousness and related subjects.

Confronted with the strange behaviour in the sub-atomic world, many scientists have turned for inspiration to the philosophy of esoteric teachings, especially when the mystery of consciousness is involved. In the 1990s Stuart Hameroff, a Professor for Anaesthesiology at the University of Arizona, teamed up with Sir Roger Penrose, Professor of Mathematics at Oxford University, in an united effort to try, as far as possible, to solve the mystery of consciousness, how it comes about, and what its transmitters are. We all know what it is like to be conscious or have awareness, but what is this conscious "mind"? They asked themselves how can the subjective nature of our phenomenal experiences – or our inner life – be explained in scientific terms. The universe is perfectly tuned. The physical parameters or the measurable aspects of a system, determining physics, chemistry and biology (like the mass of a proton, the charge of an electron etc.); are precisely what they need to be to produce stars, light, life and consciousness. If any of these parameters were even slightly different, we would not exist.

Traditional religious systems suggest that God produced the physical parameters as they are. Some modern scientists take the view that there must be an infinite number of parallel universes (or a multiverse), and we just happen to be in one of them that supports consciousness – the so called 'Anthropic Principle' that is able to ask these questions. But meanwhile another very interesting theory has emerged. Roger Penrose suggested serial rather than parallel universes (aeons within one overall universe); that the Big Bang was preceded by a previous aeon, one preceding the other, or mutated in an evolutionary process. But then the question was, what is the universe evolving towards?

Image p 6: 'Earth Rise' the Earth straddling the limb of the Moon, as seen above Compton crater". Viewed from the lunar surface, the Earth never rises or sets. Since the Moon is tidally locked, the Earth is always in the same spot above the horizon, varying only with the slight wobble of the Moon. The Earth may not move across the "sky", but the view is not static. NASA. Public domain.

Image p8: "Humanity's Farthest Journey"(crop), from a science Update sheet on Voyager Spacecraft. NASA. Public Domain.



When Penrose teamed up with Stuart Hameroff from the University of Arizona, whose professional job as an Anaesthesiologist had been for decades, to take people's consciousness away and to restore it again after a certain time. They developed a theory which is called 'Orchestrated Objective Reduction' (Orch. O.R.), which roughly contains the following assumptions: Consciousness is a process intrinsic to the fine scale structure of physical reality, or fundamental space/time geometry at the 'Planck Scale', the smallest measurement of a length of time with any meaning. The theory is that there is still information in a subjective realm, where the physical parameters are embedded and determined. If so, the obvious conclusion would be that with each Big Bang and rebirth of the universe, the physical parameters may slightly change or mutate in an evolutionary process, suggesting the universe is evolving to optimize consciousness.

The SD expresses it like this:... *"Nature runs down [a process called entropy today] and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective, and to re-ascend once more. Our Kosmos and Nature will run down only to re-appear on a more perfect plane after every Pralaya [a period of rest].* Hameroff and Penrose's hypothesis, is that spiritual and contemplative traditions as well as some scientists and philosophers, consider consciousness to be intrinsic, woven into the fabric of the universe. That conscious precursors and Platonic forms and ethical values preceding biology, existed all along in the fine scale structure of physical reality; that it is consciousness which is driving the universe. Hameroff compares it with what Hindu Philosophy calls Brahman, the essence of an omnipresent and aware universe; that Atma would then be an individualized ripple of that consciousness: "Spirit in the fabric of space and time", coalescing in a particular region with this underlying fabric of the universe being the container of all potentialities. This suggests there is an inner connectedness among human beings and the essence of the universe. A field of quantum vibrations containing platonic values or ethics, which humans can access as a kind of divine guidance. That the quantum vibrations of consciousness are more like music than computation (or mathematical calculations).

The physical medium for consciousness to occur in the brain seem to be microtubules, the largest filaments within cell structure and the brain's neurons. Penrose and Hameroff propose, that aspects of quantum theory, like the phenomenon of wave function "self-collapse", are essential for consciousness to occur. The particular characteristics of microtubules suitable for such quantum effects include their crystal-like lattice structure. They are hollow tubes, around which their sub-units, called tubulins, or globular proteins, are symmetrically arranged. That they co-operatively interact, having the same frequencies as ultrasound, and can be assembled and dis-assembled as required by the cell. Not only can they connect with the brain as a kind of quantum computer, but also to the universe itself.

Monitoring the brain waves of dying persons by using an EEG (or electro- encephalogram), showed amazing results. About 80 – 100 megahertz is our usual scale of consciousness, 40 – 60 when under anaesthetics, lower frequencies are a sign of brain damage. When the heartbeat of a dying person stops, the brain waves drop to 0. But then something extraordinary happens. Suddenly an absolute burst of activity up to 90 megahertz appears in the neurons of the brain, again for about 90 seconds to 20 minutes, even with patients who are brain-dead and also with animals. One could say, that death seems to be the most awake moment, which the scientists interpreted as the soul leaving the body. When the person experiences all the stages of their life like in a film – as reported from near death experiences.

This led to the argument for an eternal soul. If the soul is an individualized unit of the fabric of the universe itself, it could act as a quantum container of stored information of a person's life experiences and could exist outside the body. In other words "survive it" as a kind of entangled

quantum soul with all the necessary ingredients of accumulated experiences and latent possibilities for further evolution. And since after an “out-of-body” experience consciousness is able to attach itself to the existing body once more, why should it not be able to attach itself again to a new body in the form of re-incarnation. An evolutionary process optimizing its conscious awareness for its spiritual destiny. HPB says this: “By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness and beauty....” (CW). Lead the life necessary for the acquisition of such knowledge and powers and wisdom will come to you naturally....” (SD).

Petra is a long-term member of Blavatsky Lodge, London.

References: Purucker “Book of Golden Precepts”; HPB Collected Writings II; XII; Secret Doctrine I; Mahatma Letters; Mitchell “The Way of the Explorer”; Penrose/Hameroff ‘Articles on Orchestrated Objective Reduction’ and interviews on YouTube.



The Dove, No. 12, Hilma af Klint 1915. Public domain.



SUMMER SCHOOL DIVINE WISDOM

6th TO 13th AUGUST

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

CHIEF GUEST SPEAKER: TRAN-THI-KIM-DIEU

Wills Hall is always a popular venue as it offers 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 Ms Tran-Thi-Kim-Dieu, Chairman of the European Federation of Theosophists, will be giving the prestigious Blavatsky Lecture on the Sunday afternoon and a public lecture on Tuesday evening. The outline programme is below and the day visitor application form follows.

For bookings please contact the Summer School Registrar Colin Price 07960 450316. Immediate booking recommended.

Daily: 7.30 Yoga, 8.00 Breakfast, 9.30 Meditation, 10.45 Coffee, 13.00 Lunch, 15.45 Tea, 18.00 Dinner, 21.00 Meditation.

Saturday 6th August:

Arrivals and registration from 2 pm.

19.30 Welcome by Chairman. Preview of Study Groups and Workshops.

Sunday 7th August:

9.45 The Divine Wisdom of the Upanishads. Bhupendra Vora.

11.15 Study Groups (Sunday to Tuesday):

A Practical Introduction to Esoteric Psychology and Astrology. Ted Capstick.

Theosophy for Beginners – An Introduction to the Wisdom of the Ages. Pam Evans.

The Secret Doctrine. Tony Maddock and Janet Hoult.

Truth, Beauty and Goodness as Expressions of the Soul. Teresa Keast.

14.30 Workshops:

Divine Wisdom in Music. Susan Bayliss.

Chi Kung – How to Super-Charge Your Energy Naturally. Mike Hall.

Angelic Healing. Veda Hutchinson.

Speaking Your Mind. Tim Wyatt.

16.30 Blavatsky Lecture. The Wisdom of All Ages. Tran-Thi-Kim-Dieu.

19.30 Music and Video Presentation. Damon Scothern.

Monday 8th August:

9.45 Magic and Order in the Age of Aquarius. Ted Capstick.

11.15 Study Groups as Sunday.

14.00 TOS AGM.

14.30 Workshops:

Divine Wisdom in Music. Susan Bayliss.

Meditation and Mindfulness to Support Our Lives. Kay Baxter.

Reflexology for Health and Wellbeing. Dana Eaton.

Speaking Your Mind. Tim Wyatt.

16.30 Theosophical Perspectives on the Tibetan Book of the Dead. Barry Thompson.

19.30 Theosophical Forum.

SUMMER SCHOOL

DIVINE WISDOM *(continued)*



Tuesday 9th August:

- 9.45 Concepts of God. Colin Price.
- 11.15 Study Groups as Sunday.
- 14.30 Workshops:
 - Divine Wisdom in Music. Susan Bayliss.
 - Meditation and Mindfulness to Support Our Lives. Kay Baxter.
 - Chi Kung – How to Super-Charge Your Energy Naturally. Mike Hall.
 - Secrets of Consciousness – A Guide to Practical Esotericism. Tim Wyatt.
- 16.30 An Appeal to the Higher Self. Wayne Gatfield.
- 19.30 Public Lecture. The Dharma of a Human Being. Tran-Thi-Kim-Dieu.

Wednesday 10th August:

- 9.45 Daring to Touch the Flames of Wisdom. Michael Van Buren.
- 11.15 Study Groups (Wednesday to Friday):
 - A Guide to the Bodhisattva Way of Being. Wayne Gatfield.
 - Astral Light and Elemental Energy – A Practical Approach. Elizabeth Crofts.
 - Psychology of the Seven Rays. Gary Kidgell.
 - Theosophy, Noetic Science and Consciousness. Ron Wallwork.
- 14.30 Afternoon Outing.
- 19.30 Sights and Sounds of Adyar. Jenny Baker and Janet Lee.

Thursday 11th August:

- 9.45 Maya – The Veil of Goodness. Gary Kidgell.
- 11.15 Study Groups as Wednesday.
- 14.30 Workshops:
 - Reflexology for Health and Wellbeing. Dana Eaton.
 - Angelic Healing. Veda Hutchinson.
 - Indian Head Massage. Kelly Rivett.
 - Secrets of Consciousness – A Guide to Practical Esotericism. Tim Wyatt.
- 16.30 The Importance of the First Proposition in Today's World. Ron Wallwork.
- 19.30 Myth, Magic and Mystery. A classical music presentation. Jenny Baker.

Friday 12th August:

- 9.45 The Crest Jewel of Wisdom. Jenny Baker.
- 11.15 Study Groups as Wednesday.
- 14.30 Workshops:
 - Reflexology for Health and Wellbeing. Dana Eaton.
 - Chi Kung – How to Super-Charge Your Energy Naturally. Mike Hall.
 - Angelic Healing. Veda Hutchinson.
 - Indian Head Massage. Kelly Rivett.
- 16.30 The Search for Divine Wisdom. Janet Hoult.
- 19.30 Quiz and Closing.

Saturday 13th August:

Departure after Breakfast.

Full-sized day visitor and residential application forms are available on the websites.

For bookings please contact the Registrar Colin Price 07960 450316.

For general enquiries 0207 563 9817.



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:			£

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 small stamped addressed envelope with your application.

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.
(Any refund for cancellations is dependent on notice given and our contract with the University)

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.



INTUITION – SOLAR FIRE

Eric McGough

We humans are endowed with two kinds of mind. These are commonly referred to as lower mind and higher mind, but esoteric science has other names. Two of these names are, respectively, Lunar and Solar. The Lunar mind is linked with the emotional nature, or lunar aspect, and seeks pleasure, satisfaction, and expression in the physical world. The Solar mind is linked with the Buddhi nature, and seeks perfect expression of spiritual ideals.



The True faculty of intuition is manifest through the Solar mind via its connection with the intelligence of pure spiritual beings. These beings, 'Solar Angels', who's consciousness is Solar fire, are known as Agnishwatta Pitris, a compound of two Sanskrit words: agni 'fire' and shvatta 'tasted' or 'to sweeten'; therefore one who has tasted or been sweetened by fire. As 'fire' in esoteric science is used to denote light, consciousness, wisdom, intelligence and mind; these Solar Angels are the source from which we as self-aware beings derive intelligence in its many forms.

In recent years many references have been made to our 'Guardian Angels'. The idea is that each of us has a guardian angel looking over us and therefore protecting us from all manner of ills. But this does not seem to be the case, not when we look around at all the evils that befall humanity the world over. Where is the guardian angel of a child when she is tortured by terrorists? Surely no guardian angel would fail to protect an innocent child? The fact of the matter is that the word 'guardian' is a substitute for the original description 'guiding'. The angel, that each of us possess, is our Solar Angel, which will guide us via the faculty of intuition, once we have developed it.

Intuition must be developed in us from its latent state or potential. To do this we must learn to focus our awareness in our higher (Solar) mind. This is the level of mind that is connected to Buddhi. Our Buddhic vehicle is our body of Spiritual fire or divine wisdom. We all have a thread of intuition already developed – not that we pay much attention to it most of the time. This is commonly known as our conscience, the tiny voice in the back of our heads that nibbles away at us with do's and don'ts; in other words, trying to guide us. If we want to develop our intuition, a good place to start would be to pay real attention to the voice of our conscience.

From this it can be seen that we possess divine wisdom within us, and that this has not been tainted by involvement in the lower worlds. It is this connection direct to the source of spiritual wisdom that is the attainment of the ascended Masters. The Lunar mind also has an inner connection, and this is often mistakenly referred to as intuition when in fact it is instinct. Instinct is not a spiritual power, it is psychic, and was evolved aeons ago as a survival tool. As mankind developed the power of intelligence (courtesy of the Solar Angels) there was less need for psychic abilities, and these gradually became dormant.

The Solar mind is where we deal with abstract notions. It is here, in the higher reaches of mind, where we think about philosophy, theoretical physics, experience meditation, and where we indulge in creative pursuits such as art, music and awareness of mystical states. Intuition often plays a decisive part in these pursuits. At such times we say 'it was pure inspiration', or 'I don't know where the idea came from. It just popped into my mind'. Often we will refer to a creative work as 'inspired'. Inspired is the word we use when we don't understand what has happened or where an idea came from, but it is really an example of the uncontrolled power of intuition.

Image p14: "Guardian Angel", Franceschini Marcantonio, 1716. Public domain.

Image p15: Borago officinalis, Francois Mignard. Courtesy Wikimedia Commons.

The Masters have said that the true key to their secrets is the controlled use of Intuition. Through many lifetimes of deliberate and self-directed evolution, taking full responsibility for their own spiritual growth; through the practice of high moral ethics and with disciplined study of the esoteric sciences; they have elevated themselves far above the rest of us in both wisdom and compassion. The fruit of this dedicated and prolonged work is full control of the lower mind and a high degree of intellectual capacity, the power to work in abstract principles at the creative centre of higher mind, and direct contact with the divine intelligence and the Wisdom Teaching.

Intuition reveals to the Masters the living experience of the 'One Life'. Their password is Brotherhood. Their motive is compassion for all life. Their aim is the awakening of all souls to their divine inheritance. It is because of these things that they have released Part of the Wisdom

Teaching to humanity. By giving out these teachings they hope to bring more of us into direct line with the divine plan, and encourage us to ascend by our own efforts to higher levels of consciousness and power.



We can take up this work, it is not too hard for us to make the next step. Each new step, each new challenge is a call to perfection that we can follow just as the Masters have done before us. Our own connection to spiritual intuition lies just below the surface of our everyday minds, it is covered up by our feelings of mortality, our fears, and our addiction to self-interest. By studying the Wisdom Teaching we can gradually replace the illusions generated by our lunar minds as they are supplanted by the illumination which a developing solar mind brings. In this way we can start to gain real mastery of our thought processes, truly taking charge of our minds and evicting the Squatters of self-interest and greed, most of which are the work of others whose interest is to keep us ignorant of spiritual truths.

Self-liberation is the only liberation, because no one else can do it for us. In this most worthy of tasks, the development of the latent power of intuition lying deep within us is paramount. Without it we are left with no option but to take the word of others, and there is no end of conflicting opinion out there in today's pseudo spiritual gold rush.

Eric was National President for the TS in England from 2008 to 2014 and also Chairman of the Foundation for Theosophical Studies. He has had a life-long interest in spirituality, is a deep student of Theosophy and a well-known theosophical speaker. Eric has designed numerous theosophical courses including the Diploma in Theosophy. www.ericmcgough.com





SMB 2007



SMB 2016

MEDITATION IS NOT WHAT YOU THINK

Edward C. Abdill

“Meditation is the inexpressible longing of the Inner Self for the Infinite.” In those words, H. P. Blavatsky states the essence of meditation. Yet, there are numerous other practices called “meditation” that have nothing to do with Blavatsky’s definition. Many of these practices are quite useful. Some are not; and some may actually be harmful.

Beginning: Quietening the Mind

Before choosing a practice of meditation, we might ask ourselves, “What am I trying to do?” A number of common responses to that question are these: Feel more peaceful. Get over anxiety or grief. Overcome pain, physical or psychological. Improve my health. Break negative habit patterns. Become more sensitive. Most would agree that all these goals are positive and helpful and that indeed they may be a consequence of meditation. Yet each one of them is essentially a desire for self-improvement. Now let us suppose that the ultimate goal of meditation is to merge the Inner Self with the Infinite. That sounds very abstract, but is it really?

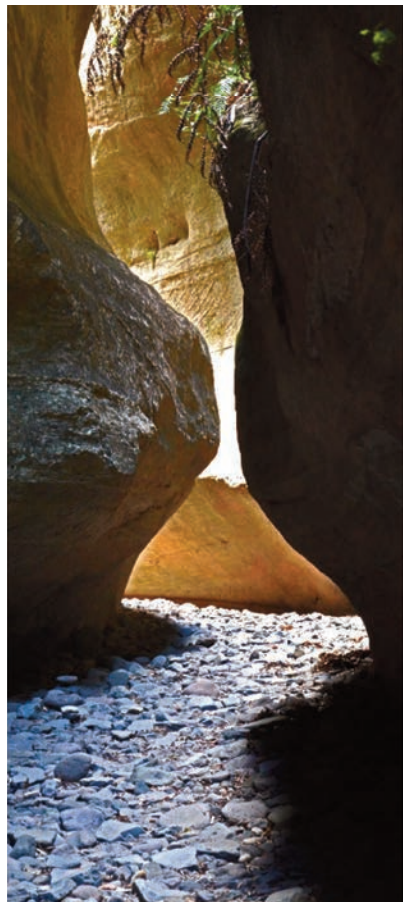
“Our hearts are ever restless till they find their rest in Thee,” says St. Augustine. In other words, the lasting peace for which we all long is to be found only in the Infinite. If we expect that meditation will provide an instant fix to our problems, we’ll be sadly disappointed. But if we practice daily meditation, we shall soon know for ourselves that we have begun the great journey home.

To begin that journey, we may first consider the terms “Inner Self” and the “Infinite.” The latter needs little definition except perhaps to say that Theosophically speaking it is the Eternal, the ground of being, “That” out of which everything finite (including ourselves) springs. The Inner Self is our own individual root in the Eternal. It is the reincarnating Self, not the transient self that we are prone to call “me.” The “me” wants to be happy, to experience pleasure, and to avoid pain. That is not wrong; it is inevitable, natural, and universal. Being so conditioned to thinking of ourselves as “me,” we are apt to approach meditation as a means to achieve personal results and spiritual pleasure. We seek it in the sensate. The “me” wants personal results.

Therein lies the great paradox of meditation. The sensate must and will be affected by meditation, but if we are motivated by a desire for sensate experience, we shall at best achieve only a transient and shallow result. “He who would lose his life for my sake shall find it,” says the Christian teacher. The phrase could well have been spoken about meditation. Applied to meditation, we might say, “He who would find the Eternal has first to lose the ‘me.’” It cannot be achieved at once, but every effort in the right direction has its consequences. In the words of The Voice of the Silence:

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E’en wasted smoke remains not traceless.... In the “Great Journey,” causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.

How then should we make the effort to merge with the Infinite? No single method will appeal to all, but whatever the method, the goal is the same. Each method is simply a practice that may help us to awaken the Divine consciousness within. To do that, it is absolutely essential that we first quiet the mind, and that is no easy task. Our initial attempts may not be very successful. Yet we can all at least quiet the mind to the extent that we reduce its roaring thoughts.



To some extent, this first essential step can be achieved by almost anyone who wishes to try. The following suggestions may be helpful:

- Sit quietly for a minute or two and take a few deep breaths.
- Become aware of any physical tension and deliberately try to release it.
- With the intent of quietening the mind, think of a tree or mountain, or some place in nature that has made you feel peaceful.
- Try to feel that peace go through you and radiate out from you right now.
- When other thoughts intrude (as they will), simply notice them.
- Bring your mind back to the peace of nature and let the intruding thoughts die.
- If you are new to meditation, keep the session down to just five minutes. Otherwise, your mind may get restless.

If you do this little exercise every day, or even several times a day, you may well find after a few weeks that it has had a definite effect on you. In time and with practice, it may become easier to quiet your mind when you most need it. It is just a beginning, but it is a very important beginning in the long journey home.

Continuing: Centering

Quieting the mind is only a preliminary stage of meditation. It can have positive consequences in our daily life even if we go no further. However, to deepen our meditation, the mind must be relatively free of rapidly moving thought and our emotions no longer reacting to ideas and to events. To say that the mind must be absolutely still and the emotions perfectly calm in order to proceed would be foolish. Meditation is a holistic practice. In one sense it is sequential; in another, all aspects are practiced simultaneously. That is, we begin by quieting the mind, then attempt the

deeper meditation when we have become as peaceful as we can for the moment. The deeper aspect of meditation, centering, will actually quiet the mind even more than we were able to do in the preliminary stage.

The first part of our meditation has been a focus on peace and sending that peace outward. We shall now attempt to turn our conscious attention inward. To do this, try to feel that you are consciously centered at the level of your heart. Instead of concentrating on sending out peace, say to yourself, "I am that peace." the source of peace rather than regarding the peace as something that is being sent out from you. Try to be absolutely still within yourself. Focus the mind on the innermost Self, the Eternal. If even slightly successful, you will discover that the mind becomes exceedingly alert, yet nonreactive.

One does not feel "other worldly" or leave the body during meditation. True meditation is integrative. It awakens the Inner Self and the whole person tends to become invigorated and harmonized. Whether we meditate in a group or on our own, the ultimate goal of meditation is the same for all, yet the path is unique to the individual. General pointers, such as I have attempted to give here, are useful, but no single set of verbal directions will speak to everyone.

For many, it is difficult to begin meditation alone. Yet even those who find it difficult to meditate alone can often meditate in a group. It is likely easier in a group because we affect one another, and those who are more proficient at meditation stimulate those who are learning by the radiating effect of their meditation. Sympathetic resonance is not only a physical phenomenon. It is also an emotional, mental, and spiritual phenomenon. Because a group is more than the sum of its parts, a group meditation can be extremely powerful. Starting the practice of meditation in a group is often the easiest way to learn. Yet long after the student has become proficient, group meditation still has its place and its usefulness.

When we meditate in a group, it does not really matter very much what words (if any) the group leader uses. However, if guiding words are used, they should be very few indeed – just simple reminders of the steps in meditation. Meditation is not what we think, and even more truly it is not what any group leader says. What is important in a group meditation is that the participants make a strong effort at the beginning of the meditation to feel united as a group. Insofar as that is accomplished, the group will work harmoniously together. Otherwise, people are meditating alone even though they are sitting together. That is not wrong, but it is not a group meditation.

One thing is certain about group meditation: Those who practice it on a regular basis often bond together at a very deep level. This is why I believe that a group meditation before members' meetings is so important. It does not matter whether or not we approve of any words used. What matters is that we intend to unite together in good will. We may ignore the words so long as we unite and work together at the deeper, spiritual level.

Proficiency in the art of meditation, alone or in a group, will increase so long as we are resolved to make the inner effort and always remember that meditation is "the inexpressible longing of the Inner Self for the Infinite."

Edward is a past Vice President of the Theosophical Society in America and a past President of the New York TS. He is a well-known theosophical author and speaker in the United States and internationally. Edward will be a guest speaker at this year's European School in Salzburg. www.edwardabdill.com

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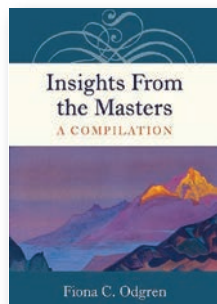
In this very breath
that we take now
lies the secret
that all great teachers
try to tell us

Peter Matthiesen

BOOK REVIEWS



Insights From the Masters – Fiona C. Odgren



As a young woman, and at a pivotal time in her life, Fiona Odgren met George and quickly realized that not only was he to become her spiritual mentor, but also her lifelong partner. During their budding relationship, George placed many interesting books in front of her, including *'The Mahatma Letters'*. Life would never be the same again.

The joyful insight and spiritual perspective which these letters brought to Fiona are shared with you through this collection of some of the most interesting and practical teachings for today's true spiritual seekers; opening the door to the cornucopia of esoteric knowledge which the Masters have presented.

The extensive number of subjects covered, provide not only answers to questions but deep insights into human development, offering an accessible and clear portrayal of many aspects of esoteric science. The letters contain answers on subjects relating to Birth and Death, truth on After-Life and Reincarnation, Occult Science and Phenomena, Karma and Dharma, and much more. They also portray the unconditional love and humour of these advanced souls. Who could believe the Masters Koot Hoomi and Morya would have such a sense of humour!

'Insight From the Masters' is a compilation of this remarkable correspondence between these Masters and two influential British men*. Refreshingly forthright, relevant and readable, these letters are hard to put down. This book brings the teachings of the Ageless Wisdom to a modern audience which is hungry for spiritual, ethical and moral direction. The letters provide clear guidance to the spiritual searcher and this book is a much needed addition to the literature concerning the Mahatma Letters. Students of Theosophy will appreciate the thematic approach which makes each subject very accessible. Far more than the sum of its parts, this is a valuable book for enquirers and for any esoteric library.

All proceeds (royalties) will go to three humanitarian organisations supported by The Theosophical Order of Service in Canada: The Tibetan Hospital in Delek, Dharamsala, India; the sponsorship of children at the Golden Link School in the Philippines, and the Animal Welfare Hospital, Adyar, Chennai, India.

The book will be available from Axis Mundi Books (an imprint of John Hunt publishers) from 26th August 2016. £15.99 paper back and £6.99 e-book (\$25.99/\$9.99). Further information is available at www.thewisets.com and www.axismundi-books.com/books/insights-masters.

*The original Letters from the Mahatmas are held in the British Library, London, UK. These letters were gifted to the British Museum in 1939 from the estate of Mr. Sinnett and were subsequently transferred to the Library.



A DIVINE LUNACY

Joy Mills

The year 1995 marked the 50th anniversary of the United Nations. It was a year not only to commemorate a dream, but also to rejoice that in spite of its failures and weaknesses, there is still an organisation in existence that seeks to achieve a world without war. Appropriately, it would seem, in view of the tasks yet to be accomplished, 1995 was also designated the United Nations Year of Tolerance. For tolerance is needed, above all virtues, if we are to live together amicably on this beautiful small planet we call our home.

As nation-states have proliferated since the founding of the UN in 1945, with an increasing number of countries having gained independent status, the ideal of tolerance has had a difficult time. The rise of a kind of ethnic nationalism, coupled with the growth of religious fundamentalism, and often incited to violence by an ever increasing disparity between the rich and the poor, has strained the concept of tolerance almost beyond the ability of the truly tolerant to act in accordance with its meaning. Waves of senseless violence in so many of the world's cities have nearly drowned out the voices that call for understanding. Age-old and bitter hatreds have been inflamed by ideological arsonists determined to set ablaze even their own lands and communities. The desecration of church, mosque, temple and synagogue in country after country reminds us that religion continues to divide human loyalties, to tear apart the fabric of our most cherished spiritual aspirations.

In such a world, looking at the UN more than fifty years on and recognizing that among its aims, implicit if not explicit in its charter, was the awakening of that spirit of tolerance which was the focus of attention during 1995, what role may the theosophical server play in furthering understanding among peoples and nations? Our question is at heart a simple one: as members of a society committed to the principle of brotherhood, what kind of action is called for today? What, indeed, are the actions supportive of brotherhood? Whether we know it or not, we live out our beliefs, sometimes in subtle and sometimes in not so subtle ways. If brotherhood has become a 'living reality' in our lives, how then do we act?

Without in any way infringing upon or compromising that magnificent freedom which permits and encourages all members of the Society to act upon their convictions in accordance with their own understanding, we may suggest that there is an action which inevitably follows upon knowledge. For as just suggested in relation to our beliefs, the nature of our knowledge will always determine the manner of our action. Whether we will or not, our behaviour reflects the quality of our knowing. We may try to act in accordance with our beliefs; we cannot help but act in accordance with our knowing.

If we really know something (and knowing may be as much visceral as cerebral), that knowledge pervades our very being in such a way that our speech is far less effective than our every action. Communication is always more than verbal interchange. However boldly we may seek to express our principles, it is finally the example of a life lived from a deeper centre than the personal, a life lived in conformity with universal principles of morality; that is more persuasive than either lectures or books. It is one thing to say, even with profound conviction, that all life is essentially unitary with its source; it is quite another to live out that truth in the midst of our daily occupations.

Image p26: Lotus flower on Nagin Lake, Russavia/McKay Savage. Courtesy Wikimedia Commons.

It is not so much a matter of determining, when we awake in the morning, that this day shall be lived in such-and-such a way. Rather it is that, when once we know, beyond all doubt or argument, that every individual – whatever a person's language, the skin pigmentation, the posture of another's worship – is a brother, we can act only in a brotherly manner, with complete tolerance and understanding of the differences we encounter. The action in which the Theosophist is called to engage is, first and foremost, the action of knowing. We are called to know! Tolerance, in fact, is an act of knowing, an act of being.

Such action may not seem to be very active, if we can speak in paradox. It is an action, however, that does not set out to combat anything. Tolerance, like knowing, does not need to combat its opposite, for where tolerance is there cannot be intolerance, just as where knowing is there cannot be 'unknowing'. When one enters a dark room, one does not fight the darkness; one switches on the light. And if there is no electric switch, one can at least light a candle! Combative action may still be necessary to eradicate racial and religious discrimination, but for such action to be truly effective, it must flow from our total being, which is to say from the totality of our knowing. Sri Krishna, in common with every Divine Teacher, did not tell Arjuna what to do; he helped him, rather, to understand, to know, the basis of right action. The decision to act, as well as the decision on how and when to act, must be the disciple's own. The Teacher reveals the multifaceted jewel of truth; from the perception of universals, the disciple is in a better position to determine her own action. When there is right understanding, there must be right action. The individual at peace within becomes inevitably a peacemaker: "Blessed are the peacemakers for they shall be called the children of God."

The Greek novelist, Nikos Kazantzakis, writing of the life of St Francis, described the "divine lunacy of freely choosing the impossible" which was the chief characteristic of the saintly monk of Assisi. It is such 'divine lunacy' that is essential for anyone who, knowing fully the far-reaching implications of life's fundamental unity, determines to act at every moment in accordance with that primary fact. To walk gently through the world requires often a greater courage than to curse the unbrotherly, to fight the intolerant. The commitment to tolerance, the commitment to brotherhood is a free choice, and indeed, in today's world it may seem to be choosing the impossible, to be a 'divine lunacy'. Even the Adept Founders of the Theosophical Society spoke of the 'forlorn hope' in describing the attempt to establish a 'universal Fraternity'.

If you have ever looked across a field on a dark night in summer, you may have seen countless small lights flickering momentarily in the grass. Neither so bright nor so constant as the stars above, the feeble lights of a tiny multitude of glow-worms may still illuminate fragmentary patches of the darkness. So in the days of humdrum existence, we may not be called upon to vanquish the darkness of bigotry and prejudice as the sun turns the shadows of night into the full light of day. But in a world in which so many corners are in need of light, even a tiny glow of neighbourliness, of loving thoughtfulness, of patience, courage, tolerance and faith, may serve to diminish the dark around us. If we cannot sustain at every moment the 'divine lunacy' of enduring compassion, we can at least participate in the glow-worm lunacy of trying.

Joy died on December 29 2015 at the age of 95. This article is reprinted here in tribute to her dedication to Theosophy and her tireless work for the TS worldwide. Joy served in many roles including President of the Theosophical Society in America, Vice President of the International Society and President of the TS in Australia. She was also Head of the Krotona Institute of Theosophy in Ojai, California, which she founded. Joy had a wonderful approach to life and was an inspiration to many here in the UK and throughout the world. Her words remain as vivid and meaningful as ever. Editor.

Image p29: "Guiding Light", S. Bayliss, 2016.



SMB 2016



THE PATTERN AND THE LAW

Christmas Humphreys

I have been invited to write on '*The Secret Doctrine*' and the contribution made by its author to world thought. As this involves an approach illustrated by personal experience rather than the usual objectivity of scholarship, I have chosen as material the twin doctrines which most appealed to me when I read the two volumes of the first edition. These interrelated themes are what I call the purpose or meaning of life, and the living and intelligent law which pervades and controls the smallest part of it. These are but two doctrines from the great store of such to be found in these volumes, yet the whole work is but an outline-drawing of the Tree of Wisdom of which all religions, large and small, are but the branches and the leaves.

How vast indeed is the "accumulated wisdom of the ages" which H. P. Blavatsky gave to the world, being as much as might be told! As she herself wrote, it would be for the twentieth century [*and beyond*] to prove the claims it sets out, and she claimed no more authority for them than is inherent in the system itself, and the intuition of the student who finds it to be true.

None of The Secret Doctrine is to be viewed as revelation, either revealed by HPB or by the Masters who taught her all she knew. This body of teaching is indeed the "accumulated wisdom of the ages," tested and verified by generations of those who have mastered it. All these truths have been checked and re-experienced, in principle and in detail, by the independent research of hundreds of self-perfected men. These Masters of the Wisdom form what HPB called a guardian wall about humanity, and they, its servants, teach such men and groups of men, as the centuries go by, those portions which they may be trusted to use in the service of humanity. We have much of the teaching in the very words of two of them, in The Mahatma Letters to A. P. Sinnett, from which we glean not only an outline of the Wisdom but the life which must be led to gain it and the sacrifice of self which this entails. For them the wisdom is the law. For them wisdom and compassion are one, to know and to teach, to experience and to apply.

What did they teach, through their chosen instrument H. P. Blavatsky? That the universe is totally a manifestation, projection, expression or, in Eastern imagery, a breathing out of That which can never be known to human faculty nor fully described. In the Proem to The Secret Doctrine the author called it "Be-ness," for Being is its child. For lack of better words she wrote of "an Omnipresent, Eternal, Boundless and Immutable Principle, on which all speculation is impossible since it transcends the power of human conception and could only be dwarfed by any human expression or similitude." Yet if we may not know it as Beness, we know it as that which it becomes, the One, the penultimate but not the ultimate goal of spiritual aspiration. As a Zen master put it, "When all is reduced to the One to what is the One reduced?" The Theosophist would answer: "the Absolute"; the Hindu, "That"; the Christian mystic, in the words of Eckhart, "Gottheit, 'Godness' beyond God"; and the Buddhist metaphysician-mystic, "Sunyata, the Void." Only then comes the first shadow of two-ness, when the "non-duality" (Not Two, Not One) of Zen Buddhism descends to be Two. It follows, of profound importance, that even "absolute, abstract space," pure subjectivity, and "absolute abstract Motion," the primordial opposites, are illusion, and when That breathes in, the universe it once breathed out will cease to be.

For one young reader this was a light blazing in the darkness, deep satisfaction for the questing mind and food for a heart that yearned, it knew not why, to serve the Masters of the Wisdom in

Image p30: June Flowers.

their service of mankind. It refused – I look back with amusement at my fierce announcement – to begin a new life without at least some understanding of what it was all about. Why make a living, have a family, be successful among men, grow old and die unless the whole round of tedious activity made sense? When I learned that this was a part, however small, in a process of infinite becoming whose end and conscious purpose was a return to That from which, with all the universe, it came, I had my answer in The Secret Doctrine, and was and am content.

For if all in manifestation is One then humanity is one, and I did not need the Stanzas of Dzyan to tell me how and why. And the smallest form of life, whether seen or unseen, of the size of an atom or a solar system, is equally and all of it alive – all me, all other-me, all no-me in its own unique, supernal purposes.

But One is static, and I saw why Two was needed. For “God” as Absolute could not know himself as “God” unless he ceased to be God, the All. To be consciously whole he had to be less than whole. Two-ness was the visible witness to the One and the proof of it; and the tension of two-ness, with all the hell of suffering which its very existence entails, is essential if the One is to begin to move consciously on the journey back to its essential non-duality.

But two is literally inconceivable; no man can conceive just two. There must be relationship, and Fohat, the aspect of the one Life-Principle which applies, as it were, life to form, is an ancient name for the third of that Trinity which is the basis of manifestation.

For me much followed from these premises. There is tension in the universe; there must therefore be tension in me. The god in the animal has its noble desires and the will to ascend; the animal prefers its animality. But here was good and evil for me to understand and the mutual need of both. That there is absolute truth unattainable as yet, and relative truth to be known here and now was also apparent; and that the universe in its unborn essence alone is Real, and that all that we know by the senses and the thinking mind, samsara, is maya, illusion.

But all this, though to me a living reality of vision, was still remote, a plan or pattern dimly perceived but not yet usable. It needed the second affirmation in the Proem of The Secret Doctrine to set the vast machinery in motion, to turn a blackboard design into dynamic use. This is “the absolute universality of the law of periodicity, of flux and reflux, ebb and flow” or, in Buddhist terms the alternation of the opposites, which move in an infinite, that is, unmeasurable round of cycles large and small, from the breathing out and in of That to the “birth, growth, decay and death” of an amoeba. Even as my own life moved in a daily and yearly rhythm within the larger cycle of youth, maturity, and decay, so empires rose and fell, worlds were made and unmade, the unmeasured units of astronomical science moved in their own brain-staggering round of evolution and involution, “world without end.”

But I was still unsatisfied. I still felt negative. I was a unit, albeit an essential part of the whole, to which things happened in the course of a process I could dimly perceive but in no way influence. I needed some other truth, some fresh proposition which the intellect would seize from the grasp of intuition and make its own. I found it in the Hindu-Buddhist doctrine, re-proclaimed by HPB at its own supernal level, of karma, the living, intelligent, all-pervading law of justice absolute.

Karma is a truth of many meanings. The word means action, in the sense of action/reaction as equal and opposite, and was already old in the Buddha’s time. In the Brhadharanyaka Upanishad it is spoken of as a mighty secret which only the initiated might safely know. But the Buddha, as

with much more of the ancient wisdom, made it available to all mankind as the law of moral responsibility, involving retribution for evil deeds and merit for good. In the Pali Canon the whole process by which the one life-force uses a succession of forms is described as karma in action; and the "self," which to the Theosophists is the unreal not-self, has been called by Pali scholars "a discrete continuum of karmic impulse."

Christmas Humphreys, 'Toby', wrote various works on Mahayana Buddhism and Theosophy. In the early 20th century he was the best-known British convert to Buddhism, founding what became the London Buddhist Society (in 1924); which was a leading influence on the growth of the Buddhist tradition in Britain. His 'day job' was as a barrister and later a famous judge at the Old Bailey. Of his autobiographical work, 'Both Sides of the Circle', he said that it '*contains more truth than I can explain, even to myself... there are two sides to everything, even a circle, for the universe is built upon duality. Yet every pair of opposites is more than the two sides of a coin. It is, and never ceases to be the One from which both came. This Oneness is the Centre which, abiding nowhere, is each point of its circumference. Here is mystery, in a world of intuitive awareness to which, one day, knowingly, we shall arrive.*'

Abridged from The American Theosophist, Special Spring Issue 1969. Reprinted here as a small tribute to Helena Petrovna Blavatsky, in commemoration of the 125th anniversary of her death on 8th May 1891. Editor.



THE THEOSOPHICAL SOCIETY OBJECTS AND THEIR RELEVANCE TO THEOSOPHICAL LIFE

John Algeo



1. *To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour.*
2. *To encourage the study of comparative religion, philosophy and science.*
3. *To investigate unexplained laws of nature and the powers latent in man.*

The Objects of the Theosophical Society, like all great statements, can be understood in more than one way. Moreover, they become the richer as we understand them more fully in various ways.

The Outer and Inner Sense of the Objects

The Objects have their literal, surface, outer meaning, which is perfectly valid. Indeed, the outer sense of the Objects is the organizational foundation of the Society, the basis of our corporate unity. However, just as H. P. Blavatsky distinguished between members of the Theosophical Society and Theosophists, without in any way disparaging or belittling either group, so we may distinguish between the outer sense of the Objects, which applies to the corporate organization, and their inner sense, which is a way Theosophists may understand them and live them.

In speaking of the Objects' inner sense, we need not (and indeed must not) suppose that there is either some secret interpretation not available to all members or a single underlying meaning to be substituted for the outer sense. In the first place, the inner sense of the Objects is an "open secret" available to all. It is simply how the objects apply to one's personal theosophical life, as distinct from the corporate functions of the Theosophical Society.

In the second place, the inner does not replace the outer sense, nor is there a single inner sense. Rather the Objects' inner sense is what we as Theosophists make of them as we live Theosophy. Consequently the inner sense will vary to some extent with each Theosophist. The exploration of inner meaning that follows is thus only one person's ruminations about how the Objects seem to apply to the theosophical life, and nothing more.

The First Object

"To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour."

This is often understood as an affirmation of "brotherly" behaviour. That is, it is seen as affirming the value of treating all human beings as members of the same family and as equals within that family. It is such an affirmation, and we are such members. However, the Object actually says something different, even on the literal, outer level. It assumes that we are by nature siblings in the same human family; but specifically, it proposes that we form a nucleus within humanity – something that does not already exist naturally.

The nucleus referred to in the first Object can be seen in several ways. In one view, it is “the cornerstone, the foundation of the future religions of humanity,” of which the Mahachohan* spoke. It is the core or centre around which other elements form. We are all members of one human family, but one aim of the Society is to bring that theoretical fact into actual practice.

Another way of seeing the first Object is in the light of the “band of servers” that second-generation Theosophists were very conscious of. Those wise elders forming the guardian wall of humanity, whom we call “the Masters,” need humble co-workers to help carry out their purposes. Such co-workers are comparable to the teaching and research assistants who do some of the grunt work for a research professor at a university. The work they do is not romantic, but it is necessary, and it frees the elders for the sort of work that only the elders can do.

Theosophists can be thought of as those who have accepted the call to become part of the band of servers. That band is the nucleus spoken of in the first Object, understood in an inner sense. It is not an exclusive body, but one whose membership is available to all who are willing to dedicate themselves to it. It has no dues. It has no membership cards. It is an inner reality. **But it is a reality.**

The Second Object

“To encourage the study of comparative religion, philosophy and science.”

The second Object speaks of studying religion, philosophy, and science. That is what many of our lectures, discussions, books, and articles are concerned with doing. But the actual wording of the Object is worth observing. It does not say that we will study those subjects, but rather that we will “encourage” study. The Society is not, after all, a college that carries on scholarship as its mission. It is, however, a body that encourages its members and others to study.

The thing studied is also worth considering. There are two possible groupings (or grammatical parsings) of the words in the second Object. They may be understood as “the study of (comparative religion), (philosophy) and (science),” “comparative religion” being a study that looks at how various religions are alike and different. Or the words may be understood as “study of [comparative (religion) (philosophy) and (science)],” in which case “comparative” goes with all three following nouns [*religion, philosophy and science*] rather than the first only [*religion*].

Grammatically, the second Object can be parsed either way. When it has been translated into languages other than the nineteenth-century British English in which the Objects were expressed in 1896, it has sometimes been rendered as “the comparative study of religion, philosophy, and science,” which is clearly the second way of understanding its literal meaning. That second understanding is strongly supported by the subtitle of H. P. Blavatsky’s *The Secret Doctrine*: **“The Synthesis of Science, Religion, and Philosophy.”**

That second understanding of the grammar of the second Object also leads to a view of the Object’s inner meaning. One of our aims as Theosophists is to encourage the comparative study or the synthesis of religion, philosophy, and science, which are the major forms of human understanding of ourselves, the universe, and our grounding in Reality. That synthesis is the Secret Doctrine or Theosophy.

Theosophy as such is not mentioned in the three Objects, doubtless for the very good reason that, if it were, the Society would have to define Theosophy. How does one define the Divine Wisdom? Better not try, because defining it outwardly and officially could only lead to the sort of narrow sectarianism that HPB and her teachers repeatedly warned us against.

* Mahachohan: the Great Lord, ‘Keeper of the Cosmic Flame’, ‘Universal Love-Wisdom’; head of the spiritual hierarchy.

On the other hand, there **IS** a Divine Wisdom or Theosophy, and it is what the Theosophical society is named for. Therefore, the study and teaching of Theosophy must be of central concern to us. Although not mentioned explicitly, Theosophy is implicit in the second Object, for it **IS** the Secret Doctrine or the synthesis of science, religion, and philosophy.

The Third Object

“To investigate unexplained laws of nature and the powers latent in man.”

The present-day third Object is a development of the 1875 statement, “The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe.” The laws which govern the universe also govern us and our latent powers, so that the first statement of objects in 1875 can be seen as equivalent to the current third Object. The third Object is then chronologically the first one the Society enunciated, although not necessarily the first in the minds of the inner founders, who always emphasized the centrality of brotherhood in the Society’s mission.

The third Object is often understood as applying to clairvoyance and psychic powers of various kinds. Such abilities are certainly not excluded by it. But what most people think of as clairvoyance and psychic powers are what The Voice of the Silence speaks of as the lower *iddhis* or *siddhis*, and warns students against as possessing dangers for the ignorant. Similarly, the Master M. warned that Sinnett should *“also try to break thro’ that great maya against which occult students, the world over, have always been warned by their teachers—the hankering after phenomena”* (Mahatma Letters, 3rd edition, p. 258). The lower *siddhis*, or psychic phenomena, cannot be the subject of the third Object.

In addition to the lower *siddhis*, however, there are also higher *siddhis*, the powers awakened by the realization of our unity with all life, that is, by enlightenment. The third Object thus calls us to find out about the laws of Nature not explained by science and the highest spiritual powers within ourselves. In an inner sense, the third Object is about understanding the great mysteries of the universe and developing ourselves accordingly. It is a call to the practice of a spiritual discipline that leads to such understanding and development. It is about yoga, the process of unitive transformation.

The Integrated Meaning of the Objects

Considered outwardly the three Objects of the society are about rather different and seemingly unrelated things: forming a nucleus of brotherhood; encouraging the study of intellectual disciplines; and investigating unexplained laws around us and the latent powers within us. Those are good things to do. They are the corporate purposes of the Society.

Considered inwardly, however, the three Objects are about something more personal, and all three are about very much the same thing. In their inner sense, the Objects are calling us to join the band of servers by seeking to assist in transmitting the Divine Wisdom of Theosophy to the world by understanding its mysteries and by transforming ourselves. In that inner sense, the Objects are not about different activities, but rather about three aspects of one activity: acting out the *bodhisattva* vow or living altruistically.

Not all members of the Theosophical Society will or should look past the outer sense of the Objects to find an inner one. The outer Objects are good and useful. But for those who hear the call of an inner reality, the inner meaning of the Objects awaits their exploration. Those who look to the inner sense will not all find the same meaning, or at least will not articulate it in the same

Image p 37: No 5, The Key to All Works to Date, Group III, Hilma af Klint, 1907. Public domain.

way. The inner sense is highly personal. Each Theosophist will perceive it in a unique way that is individually applicable. Yet, however it is perceived and however it is articulated, the inner meaning of the three Objects is a call to live the theosophical life. **The Objects are not just about forming groups, encouraging the study of human learning, and investigating the unexplained. They are about doing Theosophy. That is their enduring relevance.**

Dr John Algeo is a former International Vice-President of the Theosophical Society and Professor Emeritus at the University of Georgia, USA. Published in The Theosophist, Volume 118, November 1996, The Theosophical Society in America.





Diploma

In Theosophy

2017

About the Diploma

The Diploma is a nine month open-learning course by the Theosophical Society in England, commencing in March 2017. The end of year examination will be in November. The course is designed to assist students' understanding of the basic Principles of Theosophy and is centred on helping students achieve a reasonable level of understanding.

There are four modules which run over an eight month period, each divided into two subjects, and with one month per subject there is plenty of time to consider the reference material for each area of study. Please see page 40 and further information is available at www.theosoc.org.uk.

Since its inception, the Diploma course has been very popular and has seen over 95% of its students awarded a certificate of a Diploma in Theosophy. Members who have taken the Diploma have said this has given them a much greater understanding of Theosophy and that it has been an invaluable experience, enhancing their lives through the deeper knowledge this brings.

Communication

Students undertake the course by home study and have contact with other students through a forum. Communication will be entirely through the online modules. This will include a forum and webinars. A course tutor will monitor the forum and deal with any questions.

Awards

The Diploma will be awarded to students who have completed the course and demonstrated they have gained an understanding of basic theosophical principles. Students must also pass an end of year 'open book' examination. One month is allowed for revision and completion prior to the exam and the Diploma is awarded once all exam papers have been marked at the end of the year. Diploma certificates will be issued in January 2018.

Who Can Take the Course?

There are no entry requirements other than membership of the Theosophical Society and the course is available to any member who has a wish to gain knowledge of basic Theosophical Principles. Approval of the Society's three objects is the sole condition of membership. The Three Objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

TS Membership

Membership of the Theosophical Society in England is £40 a year (£20 concessions). TS Membership in other countries must be confirmed by the Registrar in the country of residence.

For TSE Membership Application forms please contact Colyn Boyce: office@theosoc.org.uk, 020 7563 9817, or write to: The Theosophical Society, 50 Gloucester Place, London W1U 8EA.

Overseas students should apply for membership in their country of residence. Contact details may be obtained from office@theosoc.org.uk or +44 207 563 9817.

Applications

Diploma Application Forms can be downloaded from www.theosoc.org.uk or received from TSE HQ. Application Forms and Course Fees must be received at 50 Gloucester Place, London W1U 8EA by 31st January 2017. Late applications will be held on file for 2018.

Cost

The Fee for the Diploma is £30. Please make UK online payments to: The Theosophical Society in England, HSBC Bank PLC, Baker Street, London W1U 6AX. Sort Code 40 01 06 Account No. 90799920. Be sure to include Reference: Your surname +DIP. Overseas bank charges may apply. For further information regarding payment, email the accounts office at accounts@theosoc.org.uk

This modest fee is to make the course accessible and some concessions are available.

Closing Date for Applications
31st January 2017

Course Content

All modules are provided online and other guidance is available from free or inexpensive sources of information.

Module 1

UNIVERSAL LAWS: From the within to the without, as above so below.

KARMA AND REINCARNATION: As balancer, teacher, Self-initiator, Cycle of Life, Death and Rebirth.

Module 2

HUMAN CONSTITUTION: Physical, etheric, astral, lower and higher mind, the spiritual triad or higher Self, personality or lower self.

COSMOGENESIS: The awakening of the Cosmos.

Module 3

INVOLUTION AND EVOLUTION: Principles of materialization, from the One to the Many and Principles of spiritualization, from the Many to the One.

THE SEVEN PLANES: Varieties of groupings – 2, 3, 5, 7.

Module 4

HIERARCHIES: Angels, devas, nature spirits, and elementals.

CHAINS, ROUNDS & LIFE-WAVES: General pattern only.

FOLLOWED BY TIME FOR REVISION BEFORE THE EXAM

What is the value of the Diploma in Theosophy?

The Diploma develops a fuller understanding of the constitution of man which is invaluable for many of the modern spiritual services, such as healing, spiritual counselling, yoga, and a host of therapies. Theosophical knowledge underpins the core principles and values which lie behind these activities. It is of interest to all those who have an enquiring mind and who wish to know about the esoteric teachings.

There have been many courses in Theosophy but never before a comprehensive Diploma awarded through examination. Only the Theosophical Society has the authority to offer a genuine Theosophical Diploma that carries some real value and will be respected as a true mark of achievement. The Diploma is not an academic award, yet it will nevertheless have a very meaningful and true value within spiritual circles.

The Diploma will demonstrate that you have reached a comprehensive level of understanding over a wide range of metaphysical subjects. Lecturers and course leaders on spirituality would do well to have this Diploma to their credit as it shows that they are not just speaking from a narrow field of interest but have a comprehensive knowledge of these spiritual principles to draw upon.

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.

JULY

COLWYN BAY

LIVING IN THE PRESENCE OF THE SOUL

Wayne Gatfield

Thursday 8th July, 2pm

HP Blavatsky wrote in 1889 that "man dies, without having lived for one moment in the presence of his soul – swept away as he is by the whirlwind of egotistic and mundane affairs". Is mankind any different now?

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

Enquiries: 01492 545587 or 07510 160737 theosophywales@yahoo.co.uk

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 Ichrislowe@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

LONDON

THE SECRET DOCTRINE

Tony Maddock and Janet Hoult.

Sunday 10th July, 11am to 5pm.

We invite all students of the Wisdom Tradition, new and old, to join us in this day of group study and exploration, with Madame Blavatsky's classic work as our guide.

TS HQ, 50 Gloucester Place, London W1U 8EA. Enquiries: 020 7563 9817 www.theosoc.org.uk

SWANSEA

BRAIN EVOLUTION AND ITS RELATIONSHIP TO FREQUENCY

Joan Howell

Saturday 16th July 10.30 am to 4 pm.

Awakening to the new reality that higher frequency reveals can help to dramatically improve relationships, find solutions to problems and materialize a life that contains everything you need.

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

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

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

LEEDS

LIVING IN THE PRESENCE OF THE SOUL

Wayne Gatfield

Sunday 24th July, 2.30 pm

HP Blavatsky wrote in 1889 that “man dies, without having lived for one moment in the presence of his soul – swept away as he is by the whirlwind of egotistic and mundane affairs”. Is mankind any different now?

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

COLWYN BAY

OUR INNER JOURNEY TO HEALTH AND HEALING

Lesley Wills

Thursday 28th July, 2pm

Looking at what is health and the various healing modalities which can allow balance to return to our bodies if we choose.

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

Enquiries: 01492 545587 or 07510 160737 theosophywales@yahoo.co.uk

AUGUST

LEEDS

THE SYNTHESIS OF YOGIC WISDOM

Swami Yogeshwarananda

Sunday 7th August, 2.30 pm

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

COLWYN BAY

THE PSYCHOLOGY OF THE NATIONS

Ted Capstick

Thursday 25th August, 2pm

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

Enquiries: 01492 545587 or 07510 160737 theosophywales@yahoo.co.uk

NOTTINGHAM

THE BAHAI PERSPECTIVE

Bernie Kerr

Saturday 27th August, 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

BRADFORD

THE INSPIRATION OF THE SOUL

Jenny Baker

Saturday 20th August, 2.30 pm

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

SEPTEMBER

DURHAM

DIVINE WISDOM IN MUSIC

Susan Bayliss

Saturday 3rd September, 2 pm.

Sound is Divine Wisdom in motion. Esoteric science teaches that sound and music lie at the heart of Nature and our individual creativity. Music for the body, heart and mind has long been used to awaken the Soul.

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

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

LEICESTER

TRIRATNA BUDDHISM

Alobhin

Saturday 3rd September, 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

COLWYN BAY

ESOTERIC SCIENCE – HIERARCHIES

Study and discussion.

Thursday 8th September, 2pm

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

Enquiries: 01492 545587 or 07510 160737 theosophywales@yahoo.co.uk

NOTTINGHAM

DEATH FOR BEGINNERS!

Tim Wyatt

Saturday 24th September, 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

COLWYN BAY

THERE IS LIFE AFTER DEATH

Alan Guinn

Thursday 22nd September, 2pm

This is a talk about a man's spiritual journey, after he experienced ... two ... Near Death Experiences.

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

Enquiries: 01492 545587 or 07510 160737 theosophywales@yahoo.co.uk

OCTOBER

DURHAM

THEOSOPHY AND THE MANDALA OF LIFE, DEATH & LIBERATION

Barry Thompson

Saturday 1st October, 2 pm

The theme of bondage to a wheel of life, death and rebirth is common to many spiritual traditions. Theosophy, the Ancient Wisdom Religion, takes us in the direction of some startling answers.

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

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

LEICESTER

ALEISTER CROWLEY, THELEMA AND THE OCCULT REVIVAL

Shaun Johnson

Saturday 1st October, 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

COLWYN BAY

THE HARVEST OF LIFE

Kate Fletcher

Thursday 13th October, 2pm

What is life unless one's labours under the Sun produce a Harvest.

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

Enquiries: 01492 545587 or 07510 160737 theosophywales@yahoo.co.uk

NOTTINGHAM

WHAT IS THE TAROT?

Finian Heavey

Saturday 22nd October, 2 pm. Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.

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

COLWYN BAY

WHAT IT REALLY MEANS TO TRUST THE DIVINE

Olivia Stefanino

Thursday 24th October, 2pm

Is the Law of Attraction something that we should all be learning to tap into or is it a form of black magic that is ripe with karmic implications? Is the answer clearly black and white or have we been asking the wrong question?

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

Enquiries: 01492 545587 or 07510 160737 theosophywales@yahoo.co.uk

NOVEMBER

DURHAM

MANI AND HIS UNIVERSAL RELIGION

Pamela Giese

Saturday 5th November, 2 pm.

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

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

LEICESTER

EVOLUTIONARY DEVELOPMENT – THE 7TH RAY

Ted Capstick

Saturday 5th November, 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

NOTTINGHAM

THE MAGIC OF MUSIC

Dave Manley

Saturday 26th November, 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

EDINBURGH

THE FLIGHT OF THE ALONE TO THE ALONE – THE MYSTICAL EXPERIENCE OF PLOTINUS

THE INEFFABLE ONE AND THE DIVINE INTELLECTS

THE NATURE AND FALL OF THE SOUL

THE PURIFICATION AND THE ASCENT OF THE SOUL

David Nieuwejaers

Saturday and Sunday 26th and 27th November, from 10.30 am.

At the beginning of her book *'The Key to Theosophy'* H.P. Blavatsky postulates that the origin of western theosophy and mysticism lies in the Neoplatonic school founded in Alexandria by Ammonius Saccas and his leading disciple Plotinus (A.D. 204-270). This weekend will explore what the wisdom of Plotinus can teach us today, drawing inspiration from some of the most important and beautiful selections from the Enneads. One of the functions of the Enneads is to be a guide to the transformative journey of the soul.

Edinburgh Theosophical Society, 28 Great King Street Edinburgh EH3 6QH. To book, contact Susan Steven on 07979 952123 or susan.steven1@btinternet.com Places are subject to availability.

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.

'The Ocean of Theosophy' W Q Judge: July 16th, Sept 10th, Oct 8th, Nov 12th and Dec 10th. [Chapters 6 to 10].

Esoteric Astrology course: July 23rd, Aug 20th, Sept 17th, Oct 15th, Nov 19th and Dec 17th.

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 7th July. For future dates and enquiries: 020 8429 3506.

Blavatsky Lodge, 50 Gloucester Place, London W1U 8EA. blavatskylodge.org.uk 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 based on the books by Annie Besant and Robert Ellwood.

Saturdays 2.00 – 4.00 pm, monthly. 16th July and 20th August.

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

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The History of Magic. *Eliphas Levi*

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Mysteries of the Druids. *W. Winwood Reade*

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Editor Esoterica, 50 Gloucester Place, London W1U 8EA

Next Issue: CLOSING DATE 1st September 2016

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

For matters concerning Esoterica please contact the Editor at: esoterica@theosophy.org.uk

General enquiries: office@theosoc.org.uk Telephone: 020 7563 9817 Weds to Friday 2-6.30 pm

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