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ESOTERICA

CONTEMPORARY INSIGHTS INTO THE AGELESS WISDOM

REGENERATION SPECIAL EDITION

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Dr Dean Radin | Nicholas F Benton | Graham Pemberton | Antti Savinainen
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Editorial

Alternatives for a Troubled World

Welcome to a rejuvenated *Esoterica* which in this issue focuses on the theme of renewal and regeneration.

Outwardly the world is engulfed by myriad interlocking crises politically, economically, culturally, environmentally and in numerous other spheres. Institutions are collapsing. Dark forces threaten. Authoritarianism is on the rise. Freedom of expression faces unprecedented threats. Fear and chaos predominate as old structures and mind-sets crumble. Problems seem insoluble. The rampant rise of technology is re-shaping everything.

On the inner planes of reality, however, something else is happening. A new world is being formulated which bears little resemblance to the one we think we know. Paradoxically, humanity is experiencing a spiritual revolution as many reject the rigid dogma of religion and begin to question the supremacy of mainly materialistic science.

The esoteric ideas enshrined in the Ageless Wisdom teachings and embraced by spiritual traditions such as theosophy offer

radically alternative explanations for such convulsive events. This perennial philosophy asserts that all life proceeds in evolutionary cycles of birth, growth, decline and death whether an atom, a galaxy, a plant, a civilization or a human being. Everything is in a permanent state of flux. Nothing remains the same for a moment.

The world is always re-making itself and every human being is part of that process of regeneration whether conscious of it or not. Nations, ideas and beliefs all rise and fall. We are currently experiencing a period of accelerated and probably unprecedented change and change produces its own fall-out.

Our current crises are part of a major reconfiguration coinciding with the transition from the outgoing Age of Pisces into the next 2,000-year cycle, the Age of Aquarius. Times of transition such as this are always beset by conflict and turmoil. The old has to be destroyed to make way for the new whether physically or in the subtle realms.

What we see happening around us are purely external effects. The true causes lie in the hidden dimensions – the occult world. This is our area of exploration. ✱

Tim Wyatt Editor



Prana: The Elixir of Life

By **Teresa Keast**



Prana is the vitality or life-force energy running through all living beings. It determines our physical health and our zest for life. It is a channel for the energy of the soul itself.

This vital essence interpenetrates and interrelates all living systems from cosmic galaxies to the atoms in the cells of our bodies, giving rise to our experience as separate entities as well as our knowledge of the universal connection we share with all life. Through an exploration and deeper understanding of the nature of prana we realise that the way we live our lives can

make a profound difference to the quality of our etheric energy, the health of our physical body and our capacity to be a vehicle of soul emanation.

Prana is the Sanskrit word for 'vital life', derived from *pra* (forth) and *an* (to breathe, move and live). It translates as 'to breathe forth', 'the life breath' or 'life-force energy'. Prana is absorbed by all living organisms and is necessary for their very existence. Mankind receives prana in three forms: solar, planetary and that emitted from the animal, plant and mineral kingdoms.

The sun receives cosmic prana, from outside our solar system. Recent scientific discoveries corroborate the ancient wisdom teachings that the star system Sirius is the source of prana for the sun and planets. All things absorb the maximum amount of prana they need to survive radiating any excess imbued with their own particular quality, which feeds the next kingdom evolving in nature, creating one vast interdependent system of energy transmission.

Solar prana is transmitted to the earth's etheric body where it is absorbed by the spleen centre and any excess is given off as surface radiation. This is the heat the earth gives off after nightfall and the energy we connect to when we ground our energy through a direct communion with nature.

Prana is abundant in areas of unspoilt natural beauty, especially near water. We are drawn to the seaside, rivers or lakes because they are full of negative ions. Congested cities with high population densities and an absence of trees or parks have low levels of prana. This is why we appreciate the

restorative effects of being close to nature and intuitively seek wide open spaces such as woods and mountains. By destroying our natural world and interfering with our planet's etheric body we are disturbing our own potential life-force energy as well as that of the animal, plant and mineral kingdoms.

It is no coincidence that we find in cultures past and present a common and intuitive worship of the sun as the giver of love and life. From solstice rituals, to sun gazing there is an intuitive recognition of the power of its rays to lift our vibration and our mood.

Solar prana is transmitted to our etheric bodies filtered through certain high level deva (angelic) entities to ensure its intensity is not harmful. In brilliant sunshine this vitality is abundant but diminished in cloudy weather and totally absent at night.

The main centre for the reception of prana is found between the shoulder blades, together with a secondary solar plexus centre forming a triangle of reception with the spleen. It is necessary for the exposure of these two centres to the rays of the sun for our physical vitality and health.

Perhaps we go too far avoiding exposure to sunshine. Scientific research highlights the vital importance in our body of Vitamin D, produced by exposure to sunlight. This plays a key role in the health of our bones, teeth, muscles, immunity, cellular growth, repair and metabolism. Recent studies suggest that up to half of the UK population are deficient in Vitamin D.

The etheric body which distributes prana in our physical bodies has been

described as a network of fine energy strands permeated with fire or golden light. These strands attract, interpenetrate and bind together physical matter.

'It is the life-breath within the organism, the portion of the Universal Life-Breath, appropriated by a given organism during the period of bodily existence that we speak of as "a life"', writes Arthur E.

Powell in *The Etheric Double*.

Without prana the body would be nothing more than a collection of independent cells. Prana is a flow of energy or information, an inherent intelligence in the universe that unites all of life into its myriad forms. When this flow is interrupted it creates an imbalance that results in physical or psychological dis-ease.

With vigorous good health there is an abundance of this vital essence circulating, and we radiate the excess (imbued with our own particular vibrational essence) out into our auras. This shedding of healthy vitality becomes a source of health and strength to all who come in contact with us, and more intensely so if we consciously work to heal others.

Poor physical health, especially due to diet and living conditions, misalignment of the upper spine or congestion in the solar plexus chakra all contribute to an inability to absorb and circulate prana. This causes the



Victor Freitas

individual to become an unconscious sponge, drawing vitality from any sensitive person nearby and accounts for those feelings of weariness and drained vitality we experience near people who lack good physical, emotional or mental health.

It is interesting to note that past unhealed or unresolved emotional issues or attachments can block the solar plexus

chakra and this has a detrimental effect on the flow of life-force energy. It is the root cause of depression, anxiety, debilitating fatigue and disorders associated with overwhelming fear and doubt.

Many people are consciously able to release and heal these blockages in their lower chakras.

By transmuting these blocked energies to the heart chakra especially we

develop a greater capacity to cope with increased levels of prana in our etheric bodies. This increases the vibrational frequency we emit, increasing the energy we have available.

With increasingly sedentary lifestyles people are becoming more aware of their posture and the need to improve the alignment of their spines through such practices as yoga, tai chi and qi gong. These techniques can gently release any blocks to the flow of prana enhancing physical health and vitality.

The health aura projected by these particles of prana ejected from the body serves to protect us from invading disease germs and microbes, strengthening our immune system. Physical weakness, over-fatigue, wounds, addictive behaviours, stress, depression or a life that lacks regularity and balance cause a diminution in the quality of this prana emitted and a decline in the protection it offers.

When we are ill or injured considerable prana is required for self-repair and yet we lack vitality. However, with proper rest and convalescence our health aura strengthens and our flow of life-force energy is restored. Esoterically, sun or heat stroke is a condition where there is an excess of prana absorbed into our bodies because of a poor relationship between the physical and etheric bodies.

Both prana and etheric matter are very responsive to the human will. So, it is possible to mentally influence both our uptake, assimilation, distribution and protective uses of prana through creative visualisation and the use of powerful intention. We are coming to understand the function of prana and how our breathing can enhance its flow by creating powerful mind-body interactions for conscious balancing and healing.

Progressive modern science is starting to recognise, study and understand its effects on our physical health. Traditional Chinese health techniques recognise that dis-ease in the body occurs when the flow of prana or chi energy is disrupted. This is also the fundamental basis of Ayurvedic medicine as well as many emerging health practices which balance the body's energy vibrations

Jared Rice



such as homeopathic cures, nautopathic, sound and light healing, crystal therapy and flower remedies. These facilitate the body's natural self-healing capacity through balancing the energies of the etheric body. In time there will be a complete change in our current paradigm of physical health by understanding the importance of the free flow of life-force energy.

We may assume that tiredness, exhaustion and fatigue and the desire for sleep are caused by a lack of prana. However, it is just the opposite. We all vary in our ability to assimilate the constant influx of prana while we are awake.

'Sleep is a sign that the waking life has become too strong for the physical organism and the force of the life current must be broken by changing the waking for the sleeping state,' commented H.P. Blavatsky.

While awake this life-force energy rushes into our bodies with greater energy every hour. When this gets too much for us, we wish to sleep. During sleep we relax and these life-waves are assimilated and adjust themselves to the molecules of the body until our equilibrium is restored. This is why a short nap or regular deep relaxation is so restorative and a life of chronic stress interrupts and impedes this natural waking/sleeping restorative process.

The elemental entities involved in this process are most active in the hours before midnight and least active in the small hours of the morning. This explains why sleep earlier in the night is more regenerative and most people die in the wee small hours.

We also absorb prana from the animal,

plant and mineral kingdoms especially through the food we eat. Food that is organic, unprocessed, eaten straight from its source has more prana than processed, microwaved, genetically modified or synthetic food produced in factories or food from animals living in poor conditions. It is no surprise that food grown and prepared with love has an abundance of life-force energy.

To ensure the free flow of prana we need a healthy physical, mental and emotional diet and lifestyle. Too often we sacrifice this aspect of our spiritual growth for the attainment of more knowledge, focusing on the development of our mental body and forgetting the importance of our physical and etheric bodies in creating an effective vehicle for our souls. By maintaining a high conscious vibrational energy, we are creating a clear channel for the energies emanating from our souls enabling us to work effectively and uniquely. Then we can become an effective channel for these higher spiritual energies not only to change the world but also to enhance our ability to live with joy and vitality on a daily basis. ✨

Teresa Keast is a writer, lecturer, therapist and yoga and meditation teacher who lives in Chester. A review of her new book on yoga can be found on page 58.

Selvan B



Extraordinary Awakenings – The Miracle of Transformation Through Turmoil

By *Dr Steve Taylor*



Although we are often afraid that crises will break us down, there is a good chance that they will wake us up.

Spiritual awakening – or ‘enlightenment’ – is usually seen as a rare experience which is cultivated through years of following spiritual paths or practices, only attainable by mystics, monks and other spiritual adepts. However, this is not the case. In my research as a psychologist, I have found that spiritual awakening is much more common than is generally believed. It can happen to people who know nothing about spiritual paths and practices, and who would not even consider themselves ‘enlightened.’

Awakening can happen spontaneously, in the form of what I call ‘transformation through turmoil’ (in short, I often refer to it as TTT). My recent book *Extraordinary Awakenings* describes how intense suffering and trauma – such as severe addiction, depression, bereavement, a diagnosis of cancer, incarceration and even military combat – may generate a sudden shift into a

higher state of being.

People feel completely reborn, as if they are different people living in the same body. They shift into a much more intense and expansive awareness. They feel a powerful sense of inner well-being. The world seems more real and beautiful. They feel more connected to other people, with greater empathy and compassion. They also feel a strong sense of connection to nature. Their relationships become more authentic and intimate. They feel as if they have woken up, as if a veil has fallen away and they're living in a much fuller and more intense way. Let me share a couple of examples from my research.

Cancer and Addiction

At the age of 42, Irene was diagnosed with breast cancer and told that she might only have a few months left to live. She was an IT manager for a medical company, and had always been a workaholic, with no real interests outside her job. Over the past few years, she had been feeling increasingly unhappy, with a sense of rootlessness.

Irene reacted to her diagnosis in an unusual way. Rather than being devastated and depressed, she felt liberated. As she described it, *'It was the first time I'd seen death as a reality, and realised that life is just temporary. The following day I woke up and thought "I'm just so lucky to be alive, the fact that I'm still here." The air was so clean and fresh and everything I looked at seemed so vibrant and vivid. The trees were so green and everything was so alive. I became aware of this energy radiating from the trees. I had a*

tremendous feeling of connectedness.'

Irene expected the feeling to fade away, but it didn't. As she put it, *'It was really intense for the first few weeks, and it's remained ever since. It just blew me away, it really did. I used to just sit and think, "This is amazing, that things could just fall into place so quickly."*

Fortunately, Irene's cancer went into remission, but her sense of appreciation and wellbeing remained. She gave up her IT career to retrain as a counsellor and therapist. More than anything, she felt a new sense of connection to other people and to nature, and a new enjoyment of solitude and doing nothing. After spending her previous life in a mode of doing, she shifted into a mode of being.

A woman called Eve had a similar experience, after reaching 'rock bottom' as an alcoholic. After 29 years of addiction, she felt physically and emotionally broken, and attempted suicide by walking in front of a coach. Somehow, this encounter with death brought up a shift inside her. When the police took her to her parents' house, her mother assumed she needed a drink to ease her withdrawal symptoms, and gave her a glass of wine. But Eve couldn't drink it. As she told me, *'I picked up the glass, lifted it, then put it down. I kept picking it up and putting it down. It wasn't me that was putting it down. It was such a strange phenomenon. The doctor knocked me out for a few days, and when I came to, I didn't want to drink... Mum sat me*



Thom Masat

down in front of a mirror, and said, “Look at yourself, you’re an alcoholic.” I looked at myself, and it was one of the most surreal experiences I’ve ever had. I had no idea who I was. I didn’t connect with my reflection. I felt like a completely different person.’

Eve was slightly confused by her transformation at first, but soon it settled down, and she began to feel liberated, with a heightened awareness and an intense sense of connection to the world. She has never felt the urge to drink again. When she first went to AA meetings, people would tell her that she was on a ‘pink cloud’ and it would only last for a short time. But it became a permanent state.

Awakening through Bereavement

The most common type of severe trauma that humans experience is bereavement. When we go through bereavement, everything

changes. It’s like an earthquake, disrupting our whole lives. Everything which seemed secure and stable is thrown into disarray. And when the ground settles again, the world seems like a completely different place. Because of this, bereavement is a major trigger of transformation through turmoil.

This is particularly the case when a person’s death is tragic and unexpected. For example, I spoke to an American woman called LeeAnn who experienced TTT after a close friend was murdered. A few weeks after her friend’s death, she had an ecstatic experience in which *‘the room filled with this golden light. There was a sense of peace that was overwhelming. I didn’t even know anything so peaceful and beautiful could exist.’* LeeAnn had a life review experience in which *‘I was taken on the journey of my whole life in milliseconds.’* Then she saw her deceased friend in human form, who told her, *‘You keep asking for me to come back. Don’t ask that — this is where I’m supposed to be.’*

After this experience, LeeAnn felt permanently changed in the same way as Adrian and Eve. As she told me, *‘I have a sense of peace that’s telling me there’s a bigger purpose, a bigger mission, and we’re all part of the same mission...I feel a tremendous amount of love and a tremendous amount of support. I have a tremendous amount of gratitude.’*

Explaining Extraordinary Awakenings

TTT may seem miraculous and mysterious, but I believe that it can be explained to a degree. It occurs when the psychological



Mary Oakey

attachments that support our normal sense of identity break down. By psychological attachments, I mean things like roles, ambitions, hopes, beliefs, achievements, status, possessions, and even other people. These attachments are the building blocks of the ego. They make us feel that we are someone. But in times of intense suffering, these attachments dissolve away, and we lose our sense of identity. The ego breaks down, like a house when enough bricks are taken away. This is usually a devastating experience, but it can also be a liberating one.

In some people, there seems to be a latent higher self, waiting to be born. And when the normal ego breaks down, this higher self emerges and establishes itself as the person's new identity. I mentioned earlier that many people who undergo extraordinary awakenings describe feeling as if they are different people inhabiting the same body, and in a sense this is literally true. That's why addicts often become free of their addictions, why people who have been through intense suffering become free of traumatic after-effects, and also why people sometimes become free of psychosomatic illnesses that have plagued them for years. The identity which carried the addiction, the trauma or the illnesses simply no longer exists.

I found that acceptance was an extremely important aspect of TTT. Many people undergo transformation when they shift into a mode of acceptance. Rather than struggling against their predicament (or refusing to acknowledge it), they let go, or surrender. This attitude of acceptance is the final trigger that allows their latent higher

self to emerge and take over their identity.

Transformation through turmoil makes us aware of the deep resilience inside all of us, which we are usually unaware of until we face challenges and crises. We are all stronger and deeper than we realise. We may well find that, rather than breaking us down, challenges and crises can wake us up. They can shift us into a higher state of being, in which we live to our fullest potential. The deep darkness of depression and turmoil may transport us to a permanent state of spiritual radiance. ✱

Steve Taylor PhD is the author of many best-selling books on psychology and spirituality, including *The Clear Light*, *Waking From Sleep*, *The Leap* and *Spiritual Science*. He is senior lecturer in psychology at Leeds Beckett University. His new book is *Extraordinary Awakenings: When Trauma Leads to Transformation*. Eckhart Tolle has referred to his work as 'an important contribution to the shift in consciousness that is happening on our planet at present.' Find out more at www.stevenmtaylor.com

Reincarnation – Life After Life

By **Colyn Boyce**

Do we have just one earthly life – or do we return to this ‘material’ plane time and again? Even in the last twenty-five years an increasing number of people in the Western world have come around to the view that this is not our only life – a viewpoint shared by the majority of the population in the East, in particular South Asia. For millennia, an impressive array of mystics, artists, scientists and some of the planet’s greatest thinkers have embraced reincarnation as a central tenet of human existence.

If, as some suggest, justice rules the universe, then rebirth is the only logical explanation for dealing with apparent inequalities – squaring why some are wealthy and others are poor, and why some people enjoy good health while others are dealt a rotten set of ‘health’ cards.

Those who now have financial wealth may not always have had it. Earlier in this life – or in previous lives – they may have occupied the ‘poor’ house. And through their efforts and possible ingenuity, they may have improved their lot materially, beyond all recognition. And as we have seen with those



who win vast sums on the lottery, sudden wealth is no guarantee of happiness and in fact can tear apart families and friendships.

Also, material success carries with it no assurance of good health. And in fact, too much ‘good’ living – rich food, excessive



alcohol etc – can actually lead to poor health if not watched and balanced by an appropriate amount of exercise and discretion.

Rebirth makes little sense if it's not linked to karma – the law of cause and effect. The concept is wonderfully expressed in the

book *Galatians 6* in the Bible (King James Version) – *'Be not deceived. God is not mocked: for whatsoever a man soweth, that shall he also reap'*. In England, they say *'What goes around, comes around'*.

Whereas some religious thinkers look on rebirth as punishment, others see it as a reward. Terms like good and bad, however, are relative and don't really tell us much of value. The return of the reincarnating ego into flesh happens when the time is right. Highly evolved souls, like adepts, have no need to return for thousands of years. Conversely, those who hold a purely material outlook and don't really contribute any selfless acts in this life may return in just a few hundred years. And those who die in childbirth or as a young person – whether in an accident or theatre of war etc. – may return in just a few years.

There was a member of South Essex theosophical branch who was convinced he was a Luftwaffe bomber in World War II and died in combat as a man in his early twenties, only to be reincarnated in 1944 – with the war still raging. He had visions of his plane crashing, regularly repeated, and as a result suffered severe depression. A word of warning: those who wish to know of their previous lives should think very carefully what they ask for.

We are impelled back into flesh after going through two main after-death states:



Christian Bowen

kama-loka and *devachan*. These episodes – which are purely subjective – give us a chance to review the previous life and then ‘enjoy’ the fruits of our efforts in a bliss-like state: a sort of heaven, if you wish.

Only the selfless bits of our nature are assimilated into the upper triad – *atma* (spirit), *buddhi* (wisdom-intuition), *manas* (higher mind) – which form our individuality, the permanent part of us, as compared to the lower quaternary: our physical senses and lower mind.

It is the qualities of the upper triad that carry on from life to life and are often described as the reincarnating ego, as distinct from the lower four aspects which are what

we know as the day-to-day personality. The personality known as Mr Jones lives but once but what lies behind the face – often called the soul – is immortal.

There are countless lessons for each of us to learn on the road to self-realisation. Rome was not built in a day, and perfection will take many lives, possibly thousands, before we attain the peak of our spiritual Mount Everest.

Mozart worked at his profession over many lifetimes to achieve his musical mastery. The same is true for others at the top of their game – whether it be in sports, the arts, science or philosophy.

There is the view that we return in ‘waves’ with others we have known in previous lives. When visiting certain places or meeting persons for the first time in this life, many have a ‘deja-vu’ experience: an uncanny recognition of a town where one once lived or a person one once knew in a previous life or lives. The experience you have with some will be pleasant – with others it will be more ‘challenging’. But on the path of unfoldment, you find your adversary a better ‘teacher’ of the lessons required in this life, than your so-called ‘friends’.

What most irritates you in others, may well be something in your own character that still needs resolving. The whole world is based on relationships of one sort or another – whether in the workplace, at home, or in the community at large. While in a previous life, you had just a passing acquaintance with the postman, for example, others may well have been a far closer link – such as a spouse or sibling. And if there was ‘unfinished’ business, karma will bring you back to ‘balance the books’.

Reincarnation, or rebirth, is part of the Samsara doctrine of cyclic existence in the Orient. It is a central tenet of Indian religions – namely Jainism, Buddhism, Sikhism and Hinduism. Well known ancient Greek philosophers Pythagoras, Socrates and Plato all believed in reincarnation. It’s a common belief in many streams of Judaism – i.e.

Samuel Clara





Henry Ford

Kabbalah – and appears in the philosophy of some First Nation and indigenous peoples in North America.

While no longer part of ‘official’ Christianity or Islam, nonetheless reincarnation is held to be true by followers of esoteric ‘subsets’ of these monotheistic religions – such as Cathars, Alawites, the Druze and Rosicrucians – the latter of whom were theosophists in the Middle Ages.

A number of high-profile personalities that were warm to the concept of reincarnation included Henry Ford, who built the first mass produced automobile in 1896. As a young man, he found himself asking the question ‘What are we here for?’ He said that ‘without an answer, life seemed useless’. Once coming into possession of a book on reincarnation, his outlook changed dramatically. He said ‘It changed my life to

have purpose and meaning’ and he realised that he – or rather his soul – was immortal.

Poets have always been regarded as sages and been divinely inspired. A few of those with the reincarnation belief were Goethe, Whitman, Tennyson, Wordsworth and Masfield.

Other famous people who believe or believed in reincarnation include Napoleon Bonaparte; General George Patton – America’s great military commander of World War II; the actor Sylvester Stallone; Phil Collins of the rock band Genesis and Shirley MacLaine – the film, television and theatre actress. MacLaine firmly accepts rebirth and past lives and, allegedly, can even trace an earlier existence in Lemuria. She has written a number of books on metaphysics, spirituality and reincarnation, including a best-selling memoir *Out on a Limb* in 1983.



As to the possibility of remembering past lives, H. P. Blavatsky, says the following in the *Key to Theosophy*: ‘Since those principles which we call physical are disintegrated after death with their constituent elements, the vanished memory of a vanished personality can neither remember nor record anything in the subsequent reincarnation of the Ego. The reincarnating body is furnished with a new body, new brain and new memory. The Ego alone is permanent throughout the cycle of lives’.

She adds, however, that amongst those who have developed their *siddhis* (advanced powers of the self evolved naturally or through discipline), some attain the ability to recall past lives. But this will be a minority of the general population.

Gautama the Buddha relates how, after reaching enlightenment he was able to see the 'line of all his lives in all the worlds'

For the adept, therefore, reincarnation is not a matter of belief but of knowledge.

While there is no absolute proof of reincarnation, a considerable body of 'evidence' has been assembled in anthologies that show the antiquity and universality of the doctrine of the plurality of lives.



And the scientific research of Professor Ian Stevenson covering some forty years – investigating 3000 cases of children around the world who claimed to remember previous lives – certainly adds ammunition to the contention that this is not our only physical life on planet Earth.

In certain Buddhist writings there is the statement that we shall eventually escape the wheel of rebirth, presumably on reaching enlightenment. However, in theosophical literature there is mention of *nirmanakayas* – those who have attained nirvana but who return to incarnation to help 'poor orphan humanity'. So, it might well be a case of 'escaping' one wheel just to jump on another wheel and join another 'merry-go-round'. We'll just have to wait and see. ✱

Colyn Boyce is a former radio journalist from Canada and has lived in the UK for the past forty-five years. Between 1981 and 2018 he was publicist for the Theosophical Society in England. He is a national lecturer for the TS in England and has addressed audiences in many countries.

Anita Jankovic

Jason Cooper



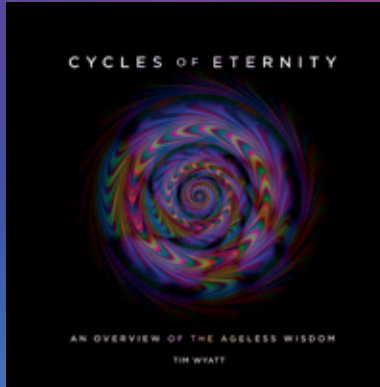
BOOKS BY TIM WYATT

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The Regenerating Factor of Love

By *Ifigeneia Kastamoniti*



'Of all the Qualities, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient.'

J. Krishnamurti, *At the Feet of the Master*.

The materialistic and narrow intellectual world of the present era is mainly governed by conflict, division, and antagonism. Most humans live and exist psychologically and mentally isolated from their fellow humans, whom they see under the influence of separateness and so are easily driven into collision with them. Conflict is usually caused by the wish to prove to others which idea and opinion is better and more justified and should prevail. In truth, the hidden wish behind all conflict is the wish to control others. It takes various forms each time and hides under a different mask using several excuses.

In one way or another, various religions speak and teach love, but human intellect interprets this idea in so many ways that

serious differences arise. These, unfortunately, lead to major disputes, quite often to schisms, dogmatism, fanaticism and even to actual war between followers and peoples; wars resulting in so many dreadful situations and unnecessary death or torture, not only like those witnessed during the Mediaeval period but also like the ones taking place right now.

However, when the human mind achieves a certain degree of spiritual development rejecting every selfish emotion, then the first sign of another type of energy will appear in a clear and absolute way. It is an energy which comes down from the soul, from the *buddhi* (wisdom-intuition), and not from the intellect alone. It is the energy of the Second Logos which manifests as Love and is also known as Ananda. This is a term used by the Brahmanas of old for that person who has united himself with the ONE through this Love, which is considered as an energy deriving from Vishnu.

In the Hindu tradition it is said that Krishna, an avatar of Vishnu, incarnated to manifest the life of an Ananda or the life of Love. In the Christian teachings, this stage of Love corresponds to Christ, the Son – a notion which makes us think that the central idea of the Gospels is the ascending of the human soul to a higher spiritual stage by the power of Love.

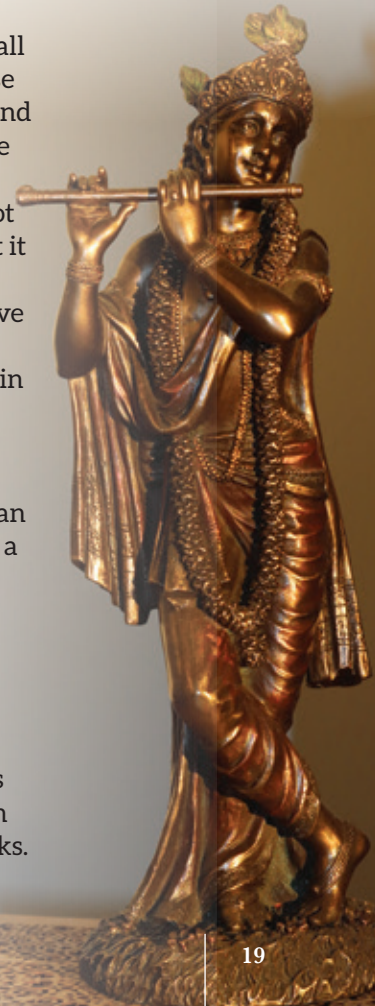
'Love thy neighbour as thyself', we read in the Gospel of Matthew (22:39).

It is exceedingly difficult to understand what this Gospel means by asking one to act through love. As humans, we tend to form false ideas about how love can be expressed, and this causes great pain to most of us. We

interpret it as attachment to persons, objects, and situations; we try to limit it to individuals or even ideas, but the possessive character of this type of love usually results in raising actual walls in front of true love. These walls work non-stop, turning love into a disastrous illusion by restraining it within the limits of a stereotypical cycle. This makes humans self-centered, wears them down psychologically, and gradually drives them to emotional annihilation. Unfortunately, they often refuse to abandon this cycle within which they have 'imprisoned' what they call love, since they believe that everything else beyond it, is nothing but *maya* or illusion and utopia. Still, this 'maya and utopia' might be the only true love embracing all.

Therefore, perhaps this Gospel does not speak of love as is usually known to us, but it refers to something entirely different. If humans could really love others as they love themselves, we would not suppress, we would not control or lie, or harm etc. Certain laws would not be necessary, nor the attachment to different aspects of truth found in various cultures and peoples. Generosity is the virtue which opens human nature. It expands it and permeates it with a powerful energy of affection and devotion derived from the one and only knowledge, the Knowledge of Love, of Supreme Goodness, of the Logos.

Plato, in his work *Definitions*, refers to love as '*agapissis*'. He interprets it as unconditional acceptance and separates its meaning from the word '*Eros*', about which he writes in his *Symposium* and other works. In them *Eros*, as an idea, seems initially to





have an educational and philosophical character; but at a higher level the meaning becomes more mystical and devotional, as Eros turns his attention to faceless and formless Beauty. Instructed by the wise Seeress Diotima of Mantinea on the subject, Plato writes that love for sentient beings is a lower but nevertheless necessary step for the ascent of the soul towards the beauty of Goodness. He assigns to Eros the notion that sentimentalism for the sentient and the material gradually transforms into a clear metaphysical and religious emotion for the faceless and formless Ideal; that it transforms into divine madness.

In the first volume of *The Secret Doctrine* (p. 119), H.P. Blavatsky speaks of Eros as *Fohat*, stating that with '*its ability of Divine Love or Eros and its electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the One Absolute, into union with the Soul, the two constituting in Man the Monad.*'

Religious and philosophical tenets are sometimes related to a type of romantic love, a claim based on the so-called *Song of Songs*, or *Song of Solomon*, which forms part of the Hebrew Bible. The Jewish tradition regards it as an allegory of the relationship between God and Israel, while the Christians view it as between Christ and Church. Similar notions are found in Mesopotamian and ancient Egyptian poetry and also in the pastoral idylls of Theocritus, a Greek poet of the third century BC.

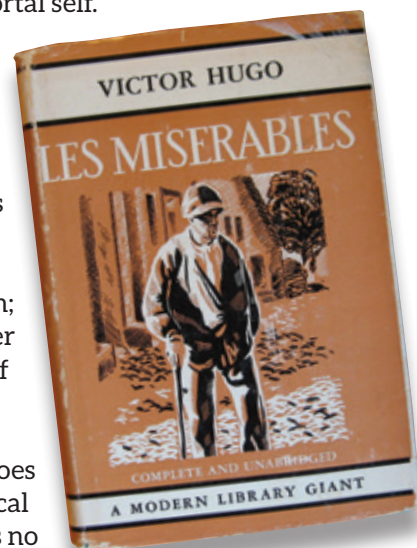
Again, true love can be seen in Sufi poems, as in the *Temple of Love* by Jalaluddin Rumi: '*The temple of love is not love itself. True love is the treasure; not the walls about it. Do not admire the decoration but involve yourself in the essence, the perfume that invades and touches you*'

Love deriving from our buddhic nature rejects egotism and embraces selflessness. It is trustworthy and becomes a regenerating factor on every level of life, whether it is applied to one, to many or to all. It is harmony and tolerance which cure conflict and disharmony because, as Victor Hugo writes (*Les Misérables*):

'Love is a portion of Soul itself and it is of the same nature as the celestial breathing of the atmosphere of Paradise.... Love! that is the only thing that can occupy and fill eternity.'

Our need for love is quite deep but we do not realise that it exists in our soul, our inner and immortal self.

So, we are trying hard to find it in the exoteric world. True love, however, shows its face only to those who can receive it within; those who prefer more the light of truth than the vanity of the personality. It does not reject physical beauty but pays no



attention to it. When applied to the physical world, it has nothing to do with persons, objects, or ideas, but only with the energy of the affection and its effect on the receiver. It turns its glance to all, just as the sun sends its invigorating rays to all on Earth.

In our physical universe, gravity or attraction is the energy that coheres, coordinates harmoniously, and holds everything together. By analogy, in the realm of the soul, true love connects, binds, and coheres everything. Spiritual law unifies those who relate to true love and sooner rather than later brings them together again on this planet, to love one another and work for the good of humanity and all nature. Love beyond the grave is not 'maya and utopia'; it has an inherent magical power which affects humans and is not limited by space and time.

Liberating oneself from selfish love, means a heart broken into pieces, because this liberation truly requires a very painful effort. Obviously, one cannot achieve it right away as it does not happen via the usual intellectual methods nor by special rituals, religious or otherwise. It requires an inner realisation, and acceptance.

At this stage of human evolution few



The Parable of the Sower

serve the *Tree of Life*. Few are anxious for more love amongst peoples, more unselfishness, and service originating from the heart which holds the seed of universal brotherhood. It awaits a reviving breeze to turn the spark into flame and a fire – the fire

of creativity and liberation from the turmoil of egotism and blinding materialism. But as love grows and transcends human limits, it demonstrates a respect for all beings and a service to humanity and the spiritual world. It can uplift and regenerate us and our planet. The most powerful and unconditional love is the one of the master for his disciple, as there is no personal or subjective emotion in it. A master will not love his disciple to satisfy or enhance the student's ego. But as is shown by the parable of the sower, the lost seeds were those that fell on hard ground, while the ones which fell in a heart full of love, sprouted, grew, and produced the fruit of the Logos.

When disciples are receptive, they can feel the love that the master is bestowing upon them even if the master is thousands of miles away. They can even feel his presence at any minute in everyday life. And when this love takes its dominion in their heart, they become connected with the source of all energies which unite one with the eternal.



Head of the Disciple Ananda,
Freer Gallery of Art, Washington DC,
USA

They become Ananda, those who rise above all separateness and discrimination, those who feel all as brothers and sisters. Thus, they radiate love and compassion to the surrounding world, adding another stone to the wall of knowledge which protects humanity from darkness and ignorance. Because, as Master Serapis Bay wrote to Colonel Henry Olcott (one of the founders of the Theosophical Society): 'Let love radiate around you expressed by its higher spiritual form.

Take the emanations of this divine feeling and try to find the best way to serve humanity by applying love, compassion, justice, mercy, and self-abnegation. Applying these to microcosm will allow you to know better the mysterious laws of Love in its macrocosmic aspect. No mortal can imagine Divine Beauty in a way other than the one which is most familiar. Therefore, true love on earth purifies and prepares humans to understand the Divine Love, because those who want to understand the Infinite, should first understand the finite.

The essence of the Infinite has nothing to do with its volume that is known as expansion, but with the mystery of Unity. The more we realize the unity within, the deeper we understand the mystical bliss of Existence.... God's blessing on thee, Brother." ✨

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The Objectives of World Goodwill

To stimulate and encourage men and women of goodwill everywhere to establish right human relations between races, nations and classes.

To assist men and women of goodwill in their studies of world problems, and in the effective application to these problems of goodwill, cooperation and sharing for the common good.

To cooperate with other organisations in constructive activities contributing to world unity, stability and right human relations.

To make available up-to-date information on constructive current action in the main areas of human life through the publication of a regular newsletter.

To aid in establishing goodwill as the keynote of the new civilisation.

To support the work of the United Nations and the Specialised Agencies as the best hope for a united and peaceful world.

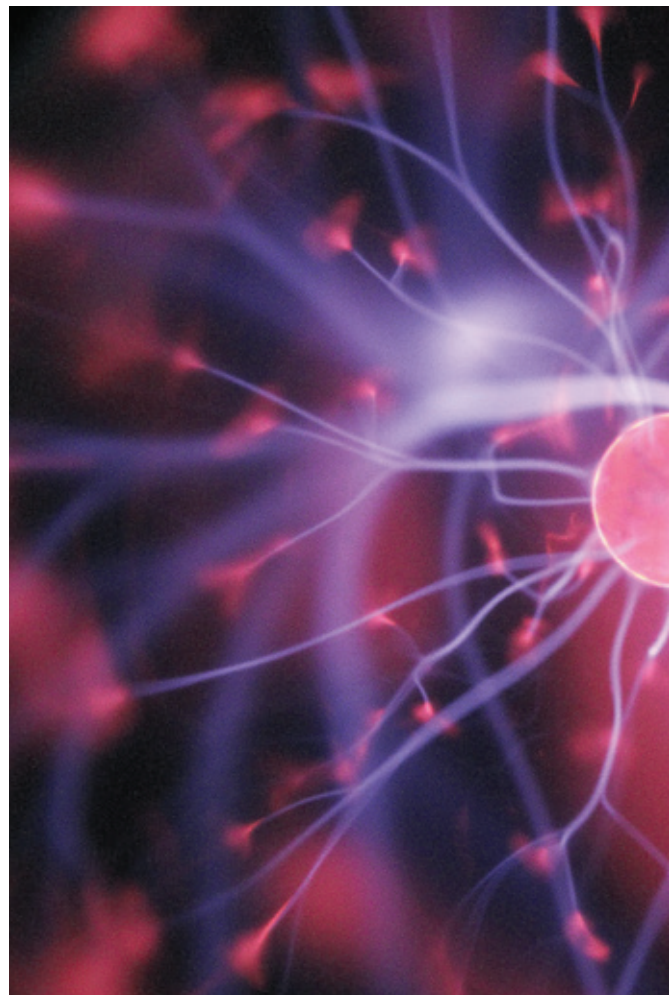
The Entanglement of Mind and Matter

By **Dr Dean Radin MS PhD DSc (hc)**

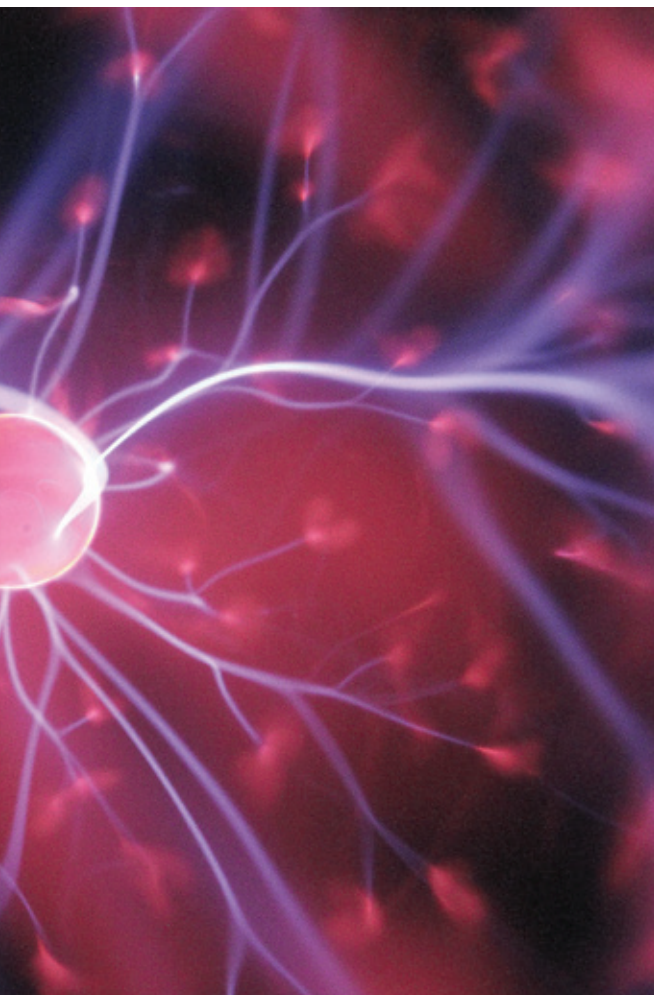
On July 20, 2022, in *Science* – one of the top scientific journals in the world – a physics experiment was described with this intriguing title: *‘Reality doesn’t exist until you measure it, quantum parlor trick confirms: Two players leverage quantum rules to achieve a seemingly telepathic connection.’*

That experiment used quantum entanglement to demonstrate a connection between particles that has no classical physical analogue. The connection allows players in a game (in this case the players were represented by entangled photons) to cooperate in ways that is strongly reminiscent of mental telepathy, because the players are completely isolated from each other, but they can still share information and win the game every time. If they were truly isolated, as one would assume from a classical physics perspective, then they might win occasionally, but certainly not every time.

This ‘spooky action at a distance’ phenomenon, to use Einstein’s famous quip, is just one aspect of quantum mechanics that seems to be remarkably similar to certain psychic phenomena, which is why even mainstream journals like *Science* used the



term ‘telepathy’. A second similarity is expressed by the ‘quantum measurement problem’ (QMP), which is referred to in the title of the aforesaid article. This refers to the fact that certain properties of quantum objects depend on how we observe them. This is reminiscent of psychokinesis, the idea that mind and matter interact in more intimate ways than is commonly supposed.



Hal Gatewood

further and enthusiastically reject any suggestion of a quantum-psychic relationship because from the perspective of philosophical materialism – the prevailing ideology in science today – there are no known mechanisms that could conceivably connect mind and matter, and thus it is easier to imagine that literally everything having to do with ‘mind’ is identical with ‘brain activity’.

In my opinion, the naysayers are mistaken. As I discussed in my book *Entangled Minds* (2006) and brought up to date in *Real Magic* (2018), there is already overwhelming experimental evidence for the reality of several classes of psychic phenomena (e.g., telepathy, clairvoyance, precognition, and psychokinesis^[1]), as well as ample independent evidence for quantum effects in a host of biological systems^[2], including increasingly plausible arguments for quantum effects in the human brain^[3]. Points 2 and 3 suggest that eventually methods will be developed that definitively reveal quantum effects in the brain, and point 1 provides empirical data that already demonstrate analogs of ‘experiential entanglement’ in humans.

If the brain does operate as a quantum system, even to a small degree, then we can make three predictions about what kinds of experiences humans ought to occasionally report:

1. Perception that transcends the ordinary boundaries of space and time (i.e., clairvoyance and precognition);
2. Minds that interact directly with other minds (i.e., telepathy), and;
3. Minds that interact with distant physical systems (i.e., psychokinesis).

Many physicists today insist that any similarities proposed between quantum effects and psychic phenomena are just coincidences, at best illusory and at worse a flagrant misunderstanding of modern physics. This is based on their belief that the human brain cannot sustain quantum effects long enough to play a meaningful role in human experience. Other scientists go



John von Neumann, 1903-1957

Regarding the third prediction, consider again the QMP, which presents a puzzle about why quantum systems are so sensitive to being observed. Many explanations have been offered, but there is still no consensus on which explanation is correct. One suggestion is that the way the physical world manifests requires a nonphysical factor: consciousness (meaning, subjective awareness) ^[4].

For example, John von Neumann, the polymath genius who developed a firm

mathematical basis for quantum theory, pondered what happens at the quantum scale when one observes an ordinary

thermometer: ‘... no matter how far we calculate – to the mercury vessel, to the scale of the thermometer, to the retina, or into the brain, at some time we must say: and this is perceived by the observer. That is, we must always divide the world into two parts, the one being the observed system, the other the observer. In the former, we can follow up all physical processes (in principle at least) arbitrarily precisely. In the latter, this is meaningless ... That this boundary can be pushed arbitrarily deeply into the interior of the body of the

actual observer is the content of the principle of the psycho-physical parallelism.’ ^[5]

In other words, von Neumann proposed that reality, at least in the way that we experience it, involves both mind and matter. This idea was echoed by another pioneer of quantum theory, Pascual Jordan. In an article reviewing the ‘mystical’ origins of quantum mechanics, the author wrote: ‘*Pascual Jordan ... interpreted his formalism as confirming that “[o]bservations not only disturb what has to be measured, they produce it ... We compel [the electron] to assume a definite position ... We ourselves produce the results of measurements”*’ Jordan was explicitly referring to a mind-matter relationship, as evidenced by his interest in parapsychological phenomena. In 1951, he published an article in the *Journal of Parapsychology* entitled ‘Reflections on parapsychology, psychoanalysis, and atomic physics,’ ^[6]. Later, in 1960, he published ‘Parapsychological implications in atomic physics’ in the *International Journal of Parapsychology* ^[7].

Another pioneer of quantum theory, Erwin Schrödinger, agreed with von Neumann and Jordan, writing: ‘It is then quite clear that a measurement of x affects not only... p [x ’s momentum], but also x itself. You have not found a particle at K [x ’s definite position], you have produced one there! ... Before the second measurement, it is ubiquitous in the cloud (it is not a particle at all) ... [T]he observer is never entirely replaced by instruments; for if he were, he could obviously obtain no knowledge whatsoever ... Many helpful devices can facilitate his work ... But they must be read! The observer’s senses have to step in eventually.



Erwin Schrödinger, 1887-1961

The most careful record, when not inspected, tells us nothing.’^[8]

Physicist David Bohm too had an enduring interest in the mind-matter relationship. In 1986, in an invited talk for the American Society for Psychical Research on ‘A new theory of the relationship of mind and matter,’ he said: ‘One may then ask: what is the relationship of [mind and matter]? The answer that I want to propose here is that there are no two processes. Rather, I would suggest that both are essentially the same. This means that that which we experience as mind, in its movement through various levels of subtlety, will in a natural way ultimately reach the level of the wavefunction and of the “dance” of the particles. There is no unbridgeable gap or barrier between any of these levels. Rather, at each stage, some kind of meaning is the bridge. This implies that the ordinary quantum mechanical wavefunction represents just one stage in the whole succession of levels of active meaning.’^[9]

Princeton University’s John Wheeler expressed similar thoughts: ‘Useful as it is under everyday circumstances to say that the world exists “out there independent of us”, that view can no longer be upheld. There is a strange sense in which this is a “participatory universe.”’^[10] Wheeler clarified that he did not mean that consciousness *per se* plays a fundamental role in the quantum measurement process, but he did add that meaning is an important part of the participatory story. And given that meaning is not a physical concept, then he, like von Neumann, Jordan, Schrödinger, Pauli, Eddington, Bohm, and many other prominent

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“ Useful as it is under everyday circumstances to say that the world exists ‘out there independent of us’, that view can no longer be upheld. There is a strange sense in which this is a ‘participatory universe.’ ”

John Wheeler



physicists, were all proposing that understanding how the potential states described by quantum theory turn into the actual states described by classical physics involves a mental or mental-like component.

Some might object, as one physicist put it, 'Who cares what people thought a hundred years ago. Today we know better.' The problem with that criticism is that these concepts are not just of historical interest. This remains a core interest among contemporary physicists and philosophers because the mind-matter puzzle is still vibrantly alive ^[10, 11]. For example, in 1979 Bernard d'Espagnat opined in *Scientific American* that, 'The doctrine that the world is made up of objects whose existence is independent of human consciousness turns out to be in conflict with quantum mechanics and with facts established by experiment.'^[12] Likewise, recent Nobel Laureate Roger Penrose wrote: 'It is a striking fact that almost all the interpretations of quantum mechanics ... depend on the presence of consciousness for providing the "observer" that is required for ... the emergence of a classical-like world' (cited in 10).

While the topic discussed here is considered controversial by some, a significant minority of physicists today regard consciousness to be of fundamental importance in understanding quantum observational effects ^[13, 14]. That minority appears to be part of a growing trend across scientific disciplines. As philosophers David Chalmers and Kelvin McQueen wrote in a chapter of a forthcoming book on consciousness and quantum mechanics: 'The upshot is not that consciousness-collapse

interpretations are clearly correct, but that there is a research program here worth exploring' (underscore added for emphasis) ^[13].

In sum, is there a meaningful relationship between quantum phenomena and psychic phenomena? I think there is, although it will probably take further developments in our understanding of both the physical world and psychic effects before this relationship becomes obvious to everyone. In the meantime, our understanding of consciousness and its role in the physical world will have to patiently wait for science to catch up. ✨

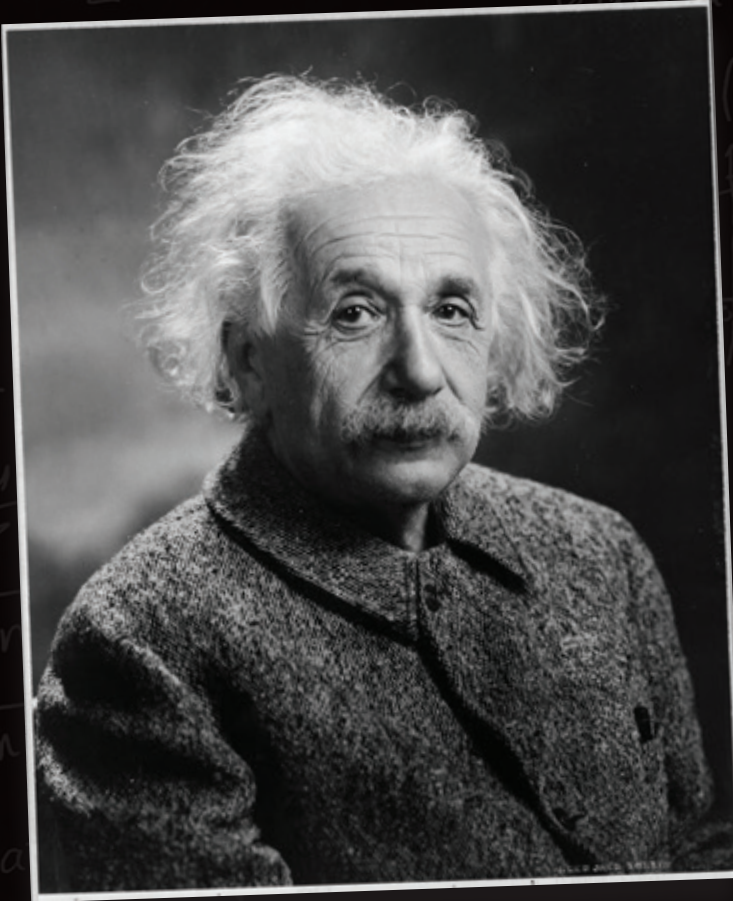
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Einstein's Spiritual Insights

Compiled by **Nicholas F. Benton**



Albert Einstein, 1879-1955

I didn't arrive at my understanding of the fundamental laws of the universe through my rational mind.

Concerning matter, we've been all wrong. What we have called matter is energy, whose vibration has been so lowered as to be perceptible to the senses. Matter is spirit reduced to a point of visibility. There is no matter.

Time and space are not conditions in which we live, but modes by which we think. Physical concepts are free creations of the human mind, and are not, however it may seem, determined by the external world.

Time does not exist – we invented it. Time is what the clock says. The distinction between the past, present and future is only a stubbornly persistent illusion.

I think ninety-nine times and find nothing. I stop thinking, swim in silence, and the truth comes to me.

The intellect has little to do on the road to discovery. There comes a leap in consciousness, call it intuition or what you will, the solution comes to you and you don't know how or why.

A human being experiences himself, his thoughts and feelings as something separated

from the rest, a kind of optical delusion of 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.

Our separation from each other is an optical illusion.

When something vibrates, the electrons of the entire universe resonate with it. Everything is connected. The greatest tragedy of human existence is the illusion of separateness.

We are souls dressed up in sacred biochemical garments and our bodies are the instruments through which our souls play their music.

When you examine the lives of the most influential people who have ever walked among us, you discover one thread that winds through them all. They have been aligned first with their spiritual nature and only then with their physical selves.

The true value of a human being can be found in the degree to which he has attained liberation from the self.

The ancients knew something, which we seem to have forgotten.

The more I learn of physics, the more I am drawn to metaphysics.

One thing I have learned in a long life: that all our science, measured against reality, is primitive and childlike. We still do not know one thousandth of one percent of what nature has revealed to us. It is entirely

possible that behind the perception of our senses, worlds are hidden of which we are unaware.

I'm not an atheist. The problem involved is too vast for our limited minds. We are in the position of a little child entering a huge library filled with books in many languages. The child knows someone must have written those books.

Everything is determined for the insect, as well as for the star. Human beings, vegetables, or cosmic dust, we all dance to a mysterious tune, intoned in the distance by an invisible piper.

The religion of the future will be a cosmic religion. It will transcend a personal God and avoid dogma and theology.

Energy cannot be created or destroyed, it can only be changed from one form to another.

Everything is energy and that is all there is to it. Match the frequency of the reality you want and you cannot help but get that reality. It can be no other way. This is not philosophy. This is physics.

I am happy because I want nothing from anyone. I do not care about money.

Decorations, titles or distinctions mean nothing to me. I do not crave praise. I claim credit for nothing. A happy man is too satisfied with the present to dwell too much on the future. ✱

The Resurrection of Jesus – Literal Truth or Universal Allegory?

By **Graham Pemberton**

All four gospels say that a human Jesus died and was resurrected. At least they appear to. If one reads between the lines of the Gospel of John, it suggests that Jesus did not actually die on the cross, but appeared to die and was resuscitated, which adds a complication to any analysis. However, here I'll stick with the *surface* level of John, which agrees with the other three gospels that there was a death and resurrection.

Many people in modern times find this difficult to believe, which leads me to wonder whether this story could be, or was intended to be, interpreted allegorically.

The authors may have been members of esoteric groups – what in modern times have become known as secret societies. The teachings of such groups were sometimes closely guarded secrets; in some cases initiates swore oaths not to reveal these secrets on pain of death. If anything was written down, it would have been expressed



Crucifixion by Giovanni Bellini c. 1500

in allegorical language, so that members would understand, but the meaning would be hidden from outsiders.

The synoptic gospels suggest that Jesus was from such a group, for there are frequent references to him revealing the *hidden mysteries* of the Kingdom of Heaven to his Apostles, while not revealing these to the

general populace, to whom he spoke in parables. It is also clear in the Gospel of John, where he criticises the Pharisee Nicodemus for being completely ignorant about the esoteric understanding of rebirth – thus what resurrection in the spiritual sense really means.

The Apostle Paul spoke in similar vein, especially in 1 Corinthians, of an inner circle and outer circle of believers. Those in the inner circle are described as ‘spiritual’ (*pneumatikoi*), and the outer circle is variously translated as ‘unspiritual’, ‘carnal’, ‘of the flesh’. Paul considers the Corinthians he is addressing to be from the second group: ‘I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, for you are still of the flesh.’

It is clear therefore that Jesus and Paul, as presented in the New Testament, were both teachers from such esoteric groups, presumably the same one. My suggestion is therefore that the story of Jesus as found in the gospels could well be an esoteric allegory (solid food), and not intended to be understood literally as history (milk), especially in relation to the events surrounding the death and resurrection.

Ego-death and rebirth is a well-known stage of the human spiritual journey, following which the aspirant undertakes further work in order to progress onward and upward towards reunion with the divine essence (ascension to Heaven). The story of Jesus, as it appears in the gospels, could easily be one such story from a Mystery School. Whether it is the story of an actual initiate, or whether it is merely a ‘fictional’ story

describing the life of a typical initiate, is an open question. One possibility is that the head of the School, called Jesus in the texts, is portrayed as undergoing what is necessary to become like him, so that the teacher and the teaching have been assimilated into one story.

Following this train of thought, it is interesting to note that two out of the three best known Christian creeds, the Athanasian and the Apostles, both say that Jesus *descended to hell*, arose from the dead, and ascended to heaven. Yet there is no mention of this descent in the four gospel accounts, the original sources for the supposed life of Jesus. This idea must therefore have originated from some other source. Why does it appear unexpectedly in these two creeds?

Perhaps the authors have been influenced by the stories of the pagan gods/hero figures. Tom Harpur says in *The Pagan Christ*: ‘Almost every traditional faith the world over rests on a central story of the son of a heavenly king who *goes down into a dark lower world, suffering, dying, and rising again, before returning to his native upper world...* This king/god wins a victory over his enemies, has a triumphant procession, and is enthroned on high.’ He says that there are somewhere *between thirty and fifty such figures*.

The next question would therefore be, how we should understand such figures. Are they merely mythological, ‘fictional’ creations, or are they allegories, telling the story of the spiritual journey of *every human being*? If the latter, why should we not entertain the possibility that the story in the

Gospels is also that of a human being? Might it be the description of the stages in the life of a spiritual aspirant, an initiate in a Mystery tradition? The mythology of the dying-and-resurrecting saviour god could have been added to the story of a human figure, who would have been some kind of spiritual teacher.

Jesus is said to have descended into 'hell' – *Hades*, which is perhaps better understood as the spirit-world. The descent into this *underworld* is a typical feature of the spiritual journey of hero-figures, for example Aeneas, Odysseus and Hercules. In later times, the Christian understanding of *hell* took over.



Engraving of *Beatrice and Dante Rising to the Fifth Heaven* by Gustave Doré, 1832 - 1883, for the *Divine Comedy* by Dante Alighieri, 1870.

Thus, Dante's spiritual journey is in three stages, beginning with a descent into hell, and leading eventually to his ascension to heaven. In Goethe's *Faust*, the pact with Mephistopheles could be interpreted allegorically as a descent into the dark side of his nature – and in part two *Faust* actually journeys into the underworld. The text concludes with the line 'The Eternal Feminine leads us above', thus

ascension, which is a clear parallel with the figure of Beatrice in *The Divine Comedy*, who guides Dante on his journey to Paradise.

Nobody, as far as I know, concludes from this that either Dante or Faust was God incarnate, and was the one-and-only saviour of humanity. This is because the authors were merely describing *a spiritual journey available to all humans*. Why should we not assume that the story of Jesus in the Gospels is also the allegorical story of one of these human hero figures?

The psychologist Carl Jung provided a related version of the spiritual journey, which he called the individuation process. Again, there are three stages, here from a male point of view: the Shadow, in which individuals are compelled to confront the dark side of their nature (Hell), the Anima (the female aspect of a man, the equivalent of the Divine Feminine in Dante and Goethe), which leads on to the Self (the *God-image* in humans, thus Ascension to Heaven).

Thus death-resurrection-ascension is a recurrent theme of *the spiritual journey of human beings*, not necessarily that of God incarnate. The story of Jesus in the gospels seems to be yet one more version of such stories, which all describe a *human being* seeking to become godlike.

This is something that we can all aspire to, and could well be the *true meaning of Christianity*. This doctrine is known as *theosis* or deification, which apparently was commonly taught throughout the early Church, that is to say, before the Church proclaimed that salvation could be achieved by believing in the historical figure of Jesus

and worshipping him.

According to the Gospel of Matthew (6.48), this doctrine of deification was preached by Jesus himself: *'Be perfect, therefore, as your heavenly father is perfect.'* It is also the teaching of the Perennial Philosophy, for example in Hinduism, in Sufism, and by implication in Buddhism. Thus, we have the Indian guru Meher Baba saying: 'There is no difference in the realisation of the Truth either by a Muslim, Hindu, Zoroastrian, or a Christian. The difference is only in words and terms. Truth is not the monopoly of a particular race or religion.' So, all roads/religions can lead to God. Isn't this much more appealing than Christianity's claim that it is the one true religion, and that belief in its version of Jesus is the sole means of salvation?

According to the Catholic Church and its offspring, the story of Jesus as it appears in the Gospels is a historical fact, to be understood literally. The alternative interpretation that I've offered says that the resurrection is a *spiritual* event available to all humans, not something to be understood physically. Teaching that one has to believe in the physical resurrection of Jesus denies followers the opportunity to follow the true, and perhaps original, teaching – to die and be resurrected oneself. ✿

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Forgiveness – A Tool of Renewal

By **Antti Savinainen**



Gus Moretto

Everyone has had some experience of deeds and words that have caused sorrow for oneself or someone else. This is also true in my case. Decades ago, I was the subject of an attack. Each time I thought about what had happened, my mind was filled with negative emotions and thoughts of revenge. Little by

little, this spiral of negativity came to an end. It was easy to see that the bitter emotions were only causing suffering for me. This unpleasant process can be seen in a positive light. I learned something about what happens if one does not forgive.

I will discuss forgiveness first from the point of view of scientific research, then I will explore the perspectives provided by Theosophy and Anthroposophy. Finally, I will briefly address two ways to implement forgiveness in practice.

Scientific Research on Forgiveness

The definition of forgiveness can vary in scientific studies.^[1] It can mean giving up negative feelings or showing goodwill to an offender. On the other hand, failure to forgive is associated with feelings of resentment, hostility, anger, and hatred toward the offender. In one study, people were asked to think about someone who had hurt, mistreated or offended them. As they were reminiscing, the researcher monitored their blood pressure, heart rate and other physiological factors. Recalling a grudge had measurable stressful effects. Not forgiving burdens the immune system and can make someone more prone to disease.

Forgiveness has also been found to have a positive effect on relationships within a family as well as in a professional context. There is a very strong relationship between forgiveness and well-being in marriages.

The good news is that it is possible to learn forgiveness. Research suggests that this

is possible even in severe cases. This is not necessarily easy, but it has the potential for healing whole nations, as was beautifully demonstrated by Nelson Mandela and Desmond Tutu in South Africa.

Spiritual Perspectives on Forgiveness

The late Russian Anthroposophist Sergei O. Prokofieff wrote a remarkable book called *The Occult Significance of Forgiveness* (1991, reprinted in 2016 by Temple Lodge). Based on the Anthroposophy of Rudolf Steiner (1861–1925), Prokofieff's book contains profound and inspiring examples of the power of forgiveness.

According to both Anthroposophy and Theosophy, humans consist of both a lower self (which could be characterised as the personality), and a higher self (the immortal, spiritual aspect). Forgiveness fills the lower self with forces emanating from the higher self. The lower self may resist this process, but this tendency can be overcome with the help of the higher self, from whose point of view forgiveness is very easy and self-evident. Indeed, Prokofieff says, the higher self is in constant process of forgiving the lower self.

Prokofieff maintains that breaking the inner laws of life subjects the individual to karma, which is implemented by a vast number of hierarchical beings acting in the invisible cosmos. Genuine forgiveness and voluntarily renouncing compensation liberate the forces of the higher hierarchies.

According to Theosophy, the law of

karma is inevitable, just as natural laws are. From the spiritual perspective, most if not all bad things that happen to us are consequences of our transgressions in this or a past life. In this sense, karma is beneficent, as it allows us to become free from the past; indeed, the Finnish Theosophist Pekka Ervast (1875–1934) called it a blessing in disguise.

Madame H.P. Blavatsky writes about the relationship between karma and forgiveness in *The Key to Theosophy* (1889): *'... we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences ... but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to it his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself.'*

As we have seen, there are excellent scientific and spiritual grounds for forgiveness. But how can we put it into practice? I will briefly discuss two approaches.



Sergej O. Prokofieff, 1954–2014

Magic Words

Finnish psychotherapist Tuulikki Saaristo presents a simple exercise in her book *Magic Words: Why Forgive?* (2000, Dialogia; not translated into English). The exercise is done in the evening while waiting for sleep. One silently says the following words a few times: *'I will forgive myself'*. If another person comes to mind while performing the exercise, one pronounces their name and says, *'I will forgive you'* several times. These words are said lightly without being forced.

It might come as a surprise that forgiveness begins with forgiving oneself. This is similar to self-compassion, which involves a kind and warm attitude toward oneself. Saaristo notes that many people

criticise themselves. This is a learned habit which can be altered by practising forgiveness. Many find it easier to be compassionate toward other people than themselves.

The mind may generate counterarguments, such as, *'I can never forgive this person'* or *'I cannot forgive, because this person hasn't apologised to me.'* Saaristo points out that unforgiveness is an emotional hook which is our creation and to which the other person is only superficially connected. It takes two people to hold on,

but it takes only one person to let go. One can start practising forgiveness even if one does not feel like it at all. Forgiveness is a mystery that cannot be understood before one starts trying it out.

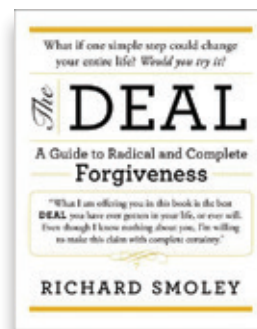
Saaristo's approach to forgiveness, as well as the esoteric Christian perspective on forgiveness and the spiritual path in general, are discussed in Mauri Lehtovirta's book *The Yoga of Jesus* (2022, Books on Demand)^[2].

The Forgiveness Deal

Richard Smoley is an American author, editor, and expert on esoteric Christianity. He provides a detailed approach to forgiveness in his book *The Deal: A Guide to Radical and Complete Forgiveness* (2015, TarcherPerigee).

Smoley states that forgiveness is the greatest 'deal' one can ever make, and it only takes about half an hour! I will provide here a brief introduction to Smoley's method.

A totally personal and private process, it starts with mindfulness practice and reaching for a heart-based consciousness. When the preparatory phase has been concluded, one is ready to inspect one's own life, faults, and imperfections. The central question is: *'Do I want to be freed from these things?'* If the answer is positive on all counts, one can move on to the next phase. This is about extending the act of release to other people and eventually the whole world. The



central question here is: ‘Do I want to forgive this person or persons?’ If the answer to either of these questions is no, one can end the practice here, and if appropriate, return to it at another point.

For Smoley, the Deal is a matter of ‘radical and complete forgiveness’ in that one accepts forgiveness for all one’s actions in exchange for forgiving all the offenses of others. He emphasises that it is an all-or-nothing deal: if one withholds forgiveness even from one person, the whole process is voided. Smoley contends that this is a purely practical matter: if even a little room is left for a grievance, all the others will soon come rushing back in.

Once the Deal has been successfully concluded, a strong feeling of euphoria can follow. One might be tempted to make radical changes in his or her life in this state of mind, but Smoley warns the practitioner not to act too hastily and to allow at least a few days for digesting and integrating the process. He also recommends care when talking to other people about the Deal, especially those who are directly concerned.

Final Thoughts

Now we can summarise the reasons why forgiveness is a very beneficial tool of renewal. Firstly, it is extremely useful for oneself. As Smoley aptly notes in *The Deal*, not forgiving is like drinking poison and expecting it to hurt the offender. Secondly, it is clear from scientific studies and everyday experience that forgiving benefits personal well-being. Third, forgiving has deep and positive karmic consequences.

Certainly, there will always be incidents in life that arouse irritation and sometimes bitterness in us. Practising forgiveness frees us from the burden of anger and grudges until we learn the great lesson of how to overcome evil without fighting it. Learning to forgive helps us find compassion and love toward ourselves, other people, and eventually to all sentient beings. ❄

Antti Savinainen is a theosophical writer and lecturer living in Finland.

References:

- [1] See https://greatergood.berkeley.edu/article/item/the_new_science_of_forgiveness.
- [2] The e-book is freely available on <https://www.theosophy.world/resource/ebooks/yoga-jesus-teachings-esoteric-christianity-mauri-lehtovirta>

The Orphic Mysteries

By **Gary Kidgel**

Orphism was derived from literature ascribed to the mythical musician, poet and prophet Orpheus. The Orphic religion is generally acknowledged as the highest religious manifestation of the ancient world. The Orphic mysteries describe the presence in the underworld of Hades, the

River Lethe — the waters of forgetfulness. The incarnating soul would drink from its well thereby losing sight of its divine origins.

Orphic practitioners were strict vegetarians and led deeply ascetic lives. They sought to achieve the art of living, in accordance with the underlying objectives of the Fourth Ray of Art and Harmony Through Conflict, thereby expressing the perfect interplay between spirit and matter. These practices were undertaken in the belief that, in the afterlife, they would allow the aspirant to drink from the well of the goddess Mnemosyne rather than that of Lethe. On this basis the aspirant would attain liberation from the Wheel of Rebirth.

Many commentators consider Orphism to underlay a significant amount of Greek philosophy including that of Plato who expounded his Theory of Forms, or Theory of Ideas. In his work *The Republic*, Plato contrasts the world of our five senses with an intelligible realm comprised of Forms (or Ideas) where truth and knowledge reside. Plato stated that long before our bodies existed, our souls inhabited a heavenly realm, where they became directly acquainted with the Forms. He emphasised that real knowledge, related to the Forms or Ideas, cannot be gained through sensory



Orpheus and Eurydice by Sir Edward John Poynter (1826-1919)

experience but rather through the memory of our initial acquaintance with the Forms in heaven.

The Platonic doctrine of *Recollection* or *Anamnesis*, states that we are born possessing all knowledge, and our realisation of that knowledge is contingent on our discovery of it. This entails us removing the shackles depicted in Plato's famous Cave Allegory. We can then turn away from the phantom apparitions cast upon the symbolic cave wall and tread upwards out of the cave to confront the sunlight of our spiritual essence in the process of initiation. We then not only become acquainted with the Forms or Ideas but we also function in accordance with their intent.

Plato's theory of Forms or Ideas relates to what we now describe as *archetypes*. The archetypes guide and direct the destiny of all life both on our planet and within our solar system. They are instrumental here both in terms of involution, as the monad descends into matter, and in the process of spiritual evolution as we undertake the return journey to the source of our being.

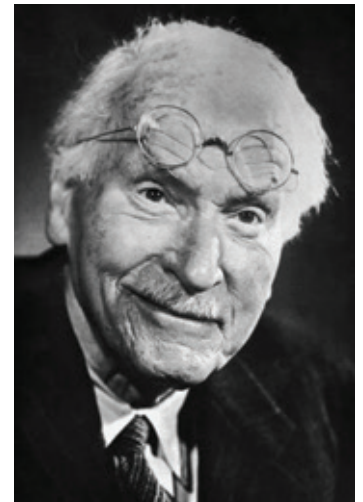
In Greek myth the archetypes are symbolised by the nine Muses – the source of all knowledge. To be inspired by the muses is to be inspired by the energies of the archetypes in their pure form. The muses arise through the supreme Olympian, Zeus taking the form of a mortal shepherd and coupling with Mnemosyne for nine consecutive nights leading to their birth.



A representation of the nine Muses from Greek mythology

The psycho-spiritual symbolism here is strikingly apparent. Our spiritual essence – the monad, is symbolised by Zeus. The monad adopts its instrument – the soul or higher self, as a means of fulfilling its evolutionary objectives. The planes of consciousness relating to the soul (*atma*, *buddhi* and *manas* or spirit, wisdom-intuition and higher mind) contain the source of inspiration for its instrument – the human personality. The qualities of the soul, and the archetypal energies dispensed from the planes of consciousness where it resides, are represented by the nine Muses.

The psychoanalyst Carl Jung developed and advanced the concept of archetypes which he described as '*divine ideas*' and also as the '*organs of the soul*'. When considered in the light of the wisdom teachings, the archetypes relate to the intent of the Solar Logos. They are derived from the interaction of the Seven Rays, the seven great cosmic builders whose energies underlie



Carl Jung 1875-1961

the functioning of our universe.

When we undertake various forms of spiritual development, we are essentially seeking to fashion our personality into an effective spiritual instrument capable of implementing the purpose of the soul. We do so by aligning ourselves to the energies of the archetypes in their pure form. These divine ideas determine the intent of the Planetary Logos who is seeking to express the evolutionary intent of the 'greater being' within which he resides – the Solar Logos.

Archetypes permeate our psyche and our personal experiences. They precipitate into our conscious psyche through the symbolism of dreams, meditations, religious and spiritual experience and in true creative

endeavours in both the arts and sciences. Jung emphasised that symbols are spontaneous and autonomous productions of the psyche. We do not create our symbols, rather we discover them. The soul employs symbolic language as a means of making us aware of the archetypal factors at play in our lives.

If we can understand the 'language of the unconscious', whose characters are the symbols communicated to us primarily through our dreams and meditations, we are then able to obtain direction and guidance from the higher self. This leads to an increased level of psychological wholeness whereby we can lead a spiritually effective life.

It is important to be aware that the symbolism that the higher self chooses to communicate with us is based upon our own existential psyche. A student of the Qabalah will receive guidance and direction through the symbolism of the Tree of Life, the *sephiroth*, the various paths and perhaps also the Tarot. A Christian mystic will gain similar guidance and direction through the symbolism of Christianity and so on. However, we must also be aware that such symbolism is commonly interwoven with mundane symbols from our everyday lives that the higher self elects to feed us with as a means of realising its objectives. Indeed, our experiences in life constitute a 'lexicon' upon which the soul can communicate with us.

Mythology is a representation of archetypal energies forming part of the vast evolutionary design. The symbolism found therein contains the wisdom of past cultures who sought to understand, access, and utilise the energies of the archetypes that they portrayed by their various deities and mythic characters. The unconscious content of the archetypes, which underlie the mythic tales, were consciously elaborated by the storytellers and bards in accord with their own existential experience and psychic interpretation, conditioned by the traditions and the collective psyche of their particular tribe or civilisation.

The nineteenth century German polymath Adolf Bastian, described the archetypes in his concept of *Elementargedanken* meaning 'elementary ideas.' Bastian made a distinction between these and *Volkergedanken* or 'folk ideas'.



The Sephirothic tree

These were local, historic elaborations of the archetypes, as demonstrated by the myths and legends of various civilisations.

Interestingly, and importantly, Jung emphasised the overlay of cultural material found in myth, unlike fairy tales where there is considerably less culture-conscious material. Jung held the latter to mirror the basic patterns of the psyche more clearly in their depiction of archetypal energies.

There are many dreams that present us with images and associations that are analogous to primitive ideas, myths, and rites. Jung was aware of the important role of myth in directing our consciousness towards wholeness. He described mythology as *'the self-revelation of the archetypal psyche'*.

Similarly, the great twentieth century student of myth Joseph Campbell stated that *'all of the gods are within us'*. As we have seen, the ancients personified the energies and qualities of the archetypes in their various mythological pantheons. Astrologers emphasise the correspondence between the archetypal energies of the planets and the gods of classical myth.

As well as surfacing in our consciousness in symbolic form through dreams and meditations, and being portrayed by the characters and scenarios of myth, the archetypes also manifest when there is a concurrence between our inner subjective life and the circumstances of the outer world. Jung referred to this as *synchronicity*.

Symbolism plays a most important part in giving birth to what Jung described as the *'transcendent function of the psyche'*. Jung was aware of the limitations of the human

intellect as merely an aspect and function of the psyche that extends immeasurably beyond the boundaries of ordinary waking consciousness. Symbolism offers us a means of climbing to higher planes of consciousness as it offers us a means of engaging with and understanding formless energies and qualities of the soul.

The wisdom teachings inform us that the current frontier of consciousness is that of *Higher Manas* or abstract thought. By studying and seeking to interpret the symbolism of dreams, mythology and synchronicities we begin to bridge this frontier. This assists us greatly toward constructing the *Antahkarana* – the 'rainbow bridge' between personality and soul. As we build this 'stairway to heaven', symbolised in the *Book of Genesis* as Jacob's Ladder, we enhance the connection with the higher self whereby we are infused with spiritual energy and meaning. ✨



Jacob's Dream by William Blake c. 1805, British Museum, London

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The Great Awakening Versus the Great Re-Set – Antidotes to Totalitarianism, Tyranny and Fear

By **Dr Paul Barker**

Predictions of looming global totalitarianism are glibly dismissed by many simply as 'conspiracy theories' (a weasel-worded phrase originally cooked up by America's FBI). Others view this so-called Great Re-Set as a dystopian New World Order with a population decimated by war, disease and starvation. This, they warn, is a world of global techno-capitalism, digital IDs, a cashless society, mandatory vaccinations and a communist-style social credit system. They claim it will mean the end of the traditional family unit with children being removed from their parents to be indoctrinated by the state. There will be no religion beyond worshipping the power of the state. Wholesome food will be replaced by the consumption of insects and genetically-modified food and lab-grown synthetic products. Above all there

Andrea De Santis



will be control by the all-seeing eye of artificial intelligence – George Orwell's 1984 made real.

It really does sound demonic. But is there any truth to all this? And if so, how can it be counteracted?

The pioneering psychologist Carl Jung said that the greatest threat to humanity is our inability to deal with the forces of our own psyches. The most dangerous of all psychic epidemics is the mass psychosis. This is an

epidemic of madness occurring when a large portion of a society loses touch with reality and descends into delusions which spread like a contagion.

Jung noted that individuals who made up the infected society became '*morally and spiritually inferior*', becoming more unreasonable and irresponsible, more emotional, erratic and unreliable and worst of all, they commit crimes as a group infected by madness (which as individuals they could not).

Professor of Psychology Ervin Staub noted that when a majority of the population advocates government enforcement of conformity then a society places itself on what he called a '*continuum of destruction*' in which the majority rationalises its support for authoritarian measures by demonising the non-compliant.

This leads to increasingly severe government measures and to the further devaluation of victims. People assume that the victims have earned their suffering by their actions or character. This leads to mass scapegoating, imprisonment and murder.

Two factors are important in a psychotic breakdown according to US physician Alexander Lowan:

1. An ego that is weak and insecure, and;
2. A flood of feeling and negative emotion that cannot be integrated by the ego.

We need society to be composed of self-reliant, resilient, and inwardly strong individuals.

Otherwise there exists the potential for mass delusion which in the past led to the killing of witches, the mass murder of Jews or the recent scapegoating of perfectly healthy people during the so-called Covid-19 pandemic.

There are extremely primitive, irrational mental forces at work in all of us that are usually overlaid with reason but which can manifest in the behaviour of normal people when they face threat or stress.

More people need to act with moral courage and a willingness to encounter risks so as to defy immoral orders, reject authoritarian government control, and to stand up for the disappearing values of truth, freedom and justice, argues Rushworth Kidder in *Age of Conformity*.

It is important to dispel the notion that totalitarianism can be defeated through compliance – a cowardly and ignorant response that emboldens totalitarian regimes. Hannah Arendt writes in *The Origins of Totalitarianism*: '*Compliance is the food of totalitarianism – it will never be the path back to some form of normality*'. We need non-compliance and the construction of a parallel society embracing the authentic needs of real people.

However, French polymath Gustave Le



Dylan Hunter

Bon asserts that the masses have never thirsted after truth. They turn aside from uncomfortable evidence. Whoever can seduce them with illusions is easily their master.

Mark Twain pointed out: *'The truth has no defense against a fool determined to believe a lie'*. And the psychologist Stanley Milgram stated that about 80 per cent of people do not have the moral and psychological resources to defy an authoritarian order.

Over the past two or three years we have witnessed relatively few lone voices prepared

to oppose government diktat. Recent campaigns were redolent of the 'othering' approach adopted in the Nazi persecution of the Jews in the 1930s, and in Stalinist and Maoist purges against dissidents and intellectuals.

Voltaire observed that those who can make you believe absurdities can make you commit atrocities. To avoid being an individual who can be convinced of absurdities one must become an active truth seeker instead of the all-too-common propaganda receiver. An active step in becoming an active truth seeker is the realisation that when evaluating the claims of those in power, scepticism is vital.

The general way that ruling elites achieve control is called menticide – a killing of the mind. Priming a population for menticide begins with the sowing of fear. When an individual is flooded with negative emotions such as fear or anxiety they can become susceptible to delusions of madness.

Threats, real or imagined, can be used to instil fear but a particularly effective technique is to use waves of terror in which periods of fear are staggered with periods of calm – but each period of calm is followed by a more intense period of manufactured fear.

Never before in history have such effective means existed to manipulate a society into the psychosis of totalitarianism – TV, internet, social media, smart phones in conjunction with algorithms that quickly censure the flow of information.

But there are further steps the totalitarians can take to increase mass psychosis – by isolating victims and disrupting normal social interactions. People then become far more susceptible to delusions. Conditioned reflexes can be developed more easily in a quiet place.

A never-ending stream of propaganda turns minds once capable of rational thought into playhouses of irrational forces and with chaos swirling around, and within them, the masses yearn for a return to a more ordered world. The would-be totalitarians can now take the decisive step: they can offer a way out and a return to order in a world that seems to be moving rapidly in the opposite direction.

But all this comes at a price, namely that the masses must give up their freedoms and cede control of all aspects of their lives to the ruling elite. They must relinquish their capacity to be self-reliant individuals who are responsible for their own lives, and become submissive and obedient subjects. Reason and common decency are no longer possible.

The question then is how can we counter

United States Holocaust Memorial Museum



the factors destabilising the fabric of society when many institutions are corrupt and politicians are detached from reality? There are cures. However, this necessitates many different approaches from many different people.

Information countering propaganda should be spread as far and as wide as possible. The truth is more powerful than the fiction and falsities peddled by the would-be totalitarian rulers and so their success is partly contingent on their ability to censor the free-flow of information. As the Dutch/American Professor of Psychiatry Dr Joost Meerloo explains: *'We must learn to treat the demagogue and aspiring dictators in our midst with the weapon of ridicule. The demagogue himself is almost incapable of humour of any sort, and if we treat him with humour he will begin to collapse.'*

And there is also the spiritual approach. In *Civilisation in Transition* Jung suggested that in order to restore sanity to an insane world the first step is to bring order to our own minds and to live in a way that provides inspiration for others to follow. Our age cries out for the Redeemer Personality, for the one who can emancipate himself from the grip of the collective psychosis and save at least his own soul. He lights a beacon of hope for others, proclaiming that here at least there is one person who has succeeded in extricating himself from total identity with the group psyche.

The looming crisis will present enormous difficulties and challenges to humanity. Jung pointed out that difficulties are inevitable and nothing worth achieving comes easily. For

when we accept that life is hard (and that we confront our 'shadow' self) we will also realise that only through a strengthened character do we have any chance of living a purposeful life. Along with becoming more conscious of our shadow self, another integral aspect of Jung's approach was for each individual to discover a role as one of the actors in the divine drama of life.

The next few years present an opportunity for what is known as the Great Awakening. This will cause people to find a way to justify their existence not in material terms but in more meaningful ways, such as promoting the values of justice, freedom or community service. Many individuals will be challenged to move from the superficial and surface layer of their psyche, as Nietzsche described, and to descend deeper into the depths of their psyche.

Perhaps the Theosophical Society can play a significant role by continuing to form a nucleus of the brotherhood of humanity (the organisation's first object) and actively promote the kind of spiritual change that will become increasingly important as values and the physical environment change.

As Mahatma Gandhi commented: *'When I despair, I remember all through history the way of truth and love have always won. There have been tyrants and murderers, and for a time they can seem invincible, but in the end, they always fall. Think of it – always.'* ✨

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Rudolf Steiner and the Druid's Circle

By *Debbie Elliott*

In 1923 Rudolf Steiner gave a series of talks in a small seaside town in the county of Conwy in Wales. The town Penmaenmawr (which means 'Great Rock Head') sits at the bottom of a mountain range and looks out over the sea towards Anglesey. Every morning, before breakfast, Steiner would go for a walk up the mountain

Cefn Coch to look at the prehistoric sites atop it.

He was fascinated by the megalithic stones and the stone circles that he came across on his hikes and these influenced him in his thinking about the development of humanity.

I visited this area in June 2022, with the intention of walking in Steiner's footsteps. I rented a cottage at the top of the town, the closest that I could find to the public paths. I was lucky with the weather. I know how unpredictable the Welsh climate can be. One can encounter all seasons in one day,

but on my trip the sun shone, the wind was gentle and the clouds stayed away.

It was a steep walk up the mountainside but the uplands at the top contain a dense coverage of prehistoric sites including a large stone circle known as the Druid's Circle. This stone circle made an impression on Steiner, he was aware that it was made long before the druids came to the UK but he could see the druidic connection. He recognised that they were sages, who were carrying the ancient wisdom and knew of the ancient mysteries within their culture, that the druids were guides to the people in their soul development.

Steiner says that the druids held the knowledge of the primordial wisdom, that

they understood the workings of the cosmos, the evolution of the planet and the effects that the sun and moon had upon the earth and all the beings that live upon it. They knew all this because the druids had read the cosmic book. Steiner explains in his lecture 'The Sun Initiation of the Druid Priest and his Moon-Science' given in Dornach in 1923: *'But we must always bear in mind that we are here speaking of an epoch when men could not look at the calendar to see when it was right to sow, when this or that grain of seed ought to be entrusted to the soil. In those ages men did not look at a book in order to get information about the time of the year. The only booking in existence was the Cosmos itself. And the letters that formed themselves into words arose from the observations as to how the Sun worked on one or other contrivance that had been erected. Today, when you want to know something, you read. The Druid priest looked at the action of the Sun in his cromlech, and there he read the mysteries of the Cosmos. He read there when corn, rye and so forth were to be sown. These are only instances. The impulses for all that was done were read from the Cosmos. The greater impulses, which were needed, one may say, to complete the yearly calendar, were obtained from observation within the shadow of the Druid circle. So that in this age, when there was nothing that was derived from the human intellect, the Cosmos alone was there. And instead of the printing-press man had the cromlech in order to unravel from out of the Cosmos the mysteries it contained.'*^[1]

According to Steiner the druids were able to observe the sun activity through the stones' and cromlechs' shadow play. The

druids were aware of the sun forces entered into everything and influenced everything. They absorbed these as well as the moon forces that came to the earth during the night and used them for developing their experience of life and connection with the cosmos.

'Thus, the Druid priest standing before his altar was concerned with the inner qualities of the Sun element so far as he needed the wisdom that then streamed into him — streamed in, however, in such a way that the wisdom had still the character of a Nature-force — for the purpose of directing and guiding his people.'

The Druid's Circle looks out over the sea with the town sitting below it. On the opposite side the highlands of North Wales dominate the landscape. Just a few feet away from the circle is another megalithic site, which includes a kist burial. All the sites on these highlands are connected by an ancient neolithic track. Steiner, who could enter the akashic records and discover the activities of the ancients said the following about the Druids: *'When he exposed himself to all that his circles, his cromlechs could reveal to him, the Druid priest did not receive the mere abstract impression which we today receive, quite rightly, when in our way — in an intellectual way — we enter into the things of the spirit.'*



Rudolf Steiner, 1861-1925

For the forces of the Sun spoke to him directly. In the shadow of the Sun the spiritual Sun-nature worked into him directly, and it worked far more intensely than a sense-impression does on us today, for it was related to far deeper forces.

'As the priest stood before his place of ritual, observing this Sun-nature, his breathing changed even as he observed. It became unloving, it was blunted, it went in waves so that the one breath merged into the other. He, with all that he was as a human being through his breath, lived in what was given as a resulting influence of the Sun. And the outcome was no abstract knowledge, but something that worked in him like the circulation of the blood, pulsating inwardly through him, kindling his human being even into the physical. Yet this working into the physical was spiritual at the same time, and the inner stimulations he experienced — these were really his knowledge.'

What were the druids up to with their stone sites and their sun worship? Steiner explains: *'One of the duties of the Druids was to develop a special faculty for perceiving the quality of the shadow — for perceiving, let us say, the peculiar intermingling of a red tone in the August shadow or a blue one in that of November or December. Thus, the Druids were able, by the training they received, to read off the daily and yearly course of the sun in the shadows. We can still see from these remains that one of the tasks they undertook was something of this sort. There were many other things that belonged to this cult: a Sun ritual, which, however, was not a mere abstraction, not even the abstraction we see in devotion and reverence. Without undervaluing devotion and*

reverence, it would be a complete error to believe that. But devotion and reverence were not in this case the essentials, for the cult included something quite different.' [2]

Steiner talks about the many sites of standing stones being part of the sun initiation rites, of how one can connect with the earth and all the elementals that are within everything, be they rock, plant or creature. He took pleasure in his walks connecting with the natural realm and I, too, felt the same way as I followed in his footsteps across the uplands of northern Wales.

I also came across other stone circles, some small but complete with only four or five stones. In other places were the remnants of much larger stone circles which were up to forty feet across but only a few of these stones remained. The stones may be gone but the elementals still live on there and the sun and moon energies still penetrate our planet and we need to know how to use them for the greater good. ✱

Debbie Elliott is a writer and podcaster. More of her work can be found at www.debbie-elliott.co.uk

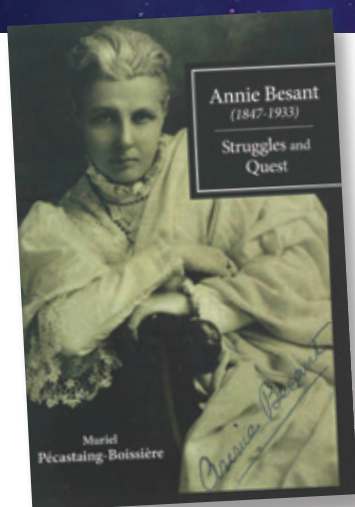
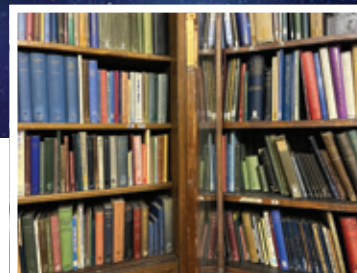
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- [1] Rudolf Steiner: *The Sun-Initiation of the Druid Priest and His Moon-Science*, reference GA228, given in Dornach, 1923.
- [2] Rudolf Steiner: *Man in the Past, the Present and the Future*, GA 228, Stuttgart, 1923.

Theosophical Society in England



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SPECIAL OFFER

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Imagining a New World – Mind-healing for a Wounded Planet

By *Tim Wyatt*

Dare to discuss the question of mind with scientists and the materially-minded and the vast majority will rigidly adhere to the somewhat limited – and fallacious – notion that mind requires a physical brain in which to operate. Theosophy, esotericism and the Ageless Wisdom teachings hold an entirely opposite view – that consciousness does not require a physical apparatus in which to operate. The brain is not the seat of consciousness but its conduit. Regard the mind as a TV receiver picking up information from beyond itself rather than a video recording device storing it.

Science remains somewhat twitchy when it comes to discussing or defining exactly what consciousness is. Few people – scientists or others – realise the stupendous potential or potent power of the human mind. This is because their attitudes and perceptions are wholly shaped by the dominant paradigm of materialism.

The prevailing view amongst most of the people alive today is that the earth is a purely physical place made up of supposedly solid things called atoms. Ironically, modern science now tells us that this notion is entirely illusory since atoms aren't solid at all.

Over the past five decades increasing





Craig Pattenauide

idea which was also put forward by the independent scientist James Lovelock in his Gaia theory back in the 1970s (see his obituary on page 58). But few people these days deny how intimately interconnected are the earth's life-forms or its physical infrastructure.

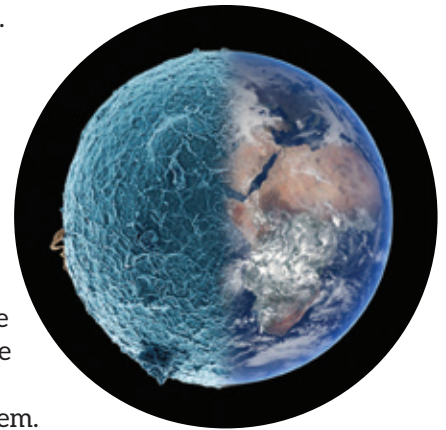
Nevertheless, many people still retain the highly restricted view that 'all you see is all there is'. The idea that the world is as alive as a human being, a cat or a flower is entirely alien to them.

Most esoterically-minded individuals not only accept this view of the world as a living organism. They are also keenly aware that – just like ourselves as human beings – the earth also has equally important subtle but invisible bodies. It possesses an etheric body – an energising principle conducting the life force through invisible arteries and channels just the way it does in animals and humans.

And just like every one of us our planet also has an astral body. As we know, the astral world is a parallel mirror image of the physical. The astral world is where the templates or blueprints for the physical form are produced.

And beyond the astral realms lie the mental and spiritual worlds. The esoteric teachings tell us that the universe is essentially a realm of consciousness and spirit. Not a big place but a big thought.

The esoteric view is that our earth has



numbers of people have come to accept that the earth isn't simply a spherical lump of dead rock orbiting the sun every 365 and a quarter days. It's a living, breathing, evolving, conscious entity of which we're all vibrant, active components. Hard science still largely refuses to accept this core theosophical

a mental body – which is where the physical world begins its journey to materialisation. Each and every one of us contributes to and constructs that collective planetary mental body – consciously or otherwise.

All creation – or resurrection – begins on these elevated planes of existence – of mind and spirit. *So, before we can create a new world, first we have to imagine it.*

But here we encounter a problem. Why? Because we fail to appreciate the supreme importance or limitless creative potential of thought. Consciousness is by far the most powerful and important aspect of ourselves. *I think, therefore I am.*

Original thought is a rare and exotic commodity. It should be prized and cherished. More often than not it's trashed.

Or ignored. Or ridiculed. Here we have the history of the ages.

New ideas often frighten people. So do new ways of stating old ideas. They are resisted, often violently. Sinister, dark forces at work on this planet – both exoteric and esoteric – employ this fear and doubt to impede human progress. These malign forces despise evolutionary advancement and always want to maintain a stasis and status quo. They are the guardians and enforcers of materialism.

Despite implacable opposition, however, many original thoughts and new ideas do smash through the barriers

– eventually.

Let's ask a question. How many people have even one original idea in their lives? Very, very few. Most people simply copy and regurgitate the ideas and opinions originated by others they believe to be more knowledgeable or powerful than them. Very often those in control.

Sadly, some people are quite proud of not having to think for themselves. Thinking requires effort. And it can be dangerous, too.

And yet mind is the supreme creative power. Minds are what make human beings unique. And if we consult the ancient teachings, we find that it was no easy task for our progenitors to furnish us with this faculty of mind in the distant past. So, we should attempt to elevate the mind and all its remarkable powers to a status far higher than we've ever imagined before.

By definition, having an esoteric perspective on the world necessitates a high degree of free thought and expression. As well as a degree of non-conformity. Freedom of thought is absolutely central and crucial to theosophy. Freedom of thought isn't only precious, it's fundamentally vital for human evolution and civilization. Perhaps this is why throughout human history there have always been those determined to oppose it at all costs – whether for political, religious or other motives.

It pains me to say this but never before in my lifetime has freedom of thought and expression faced such mighty threats as they do today – for once not just by dictators, despotic regimes or religious fanatics but often from shrill, unrepresentative



minorities. Cancel culture has reached pandemic proportions by those hell-bent on shaping humanity into a homogenised, unthinking corporate body of conformity.

We live in dangerously censorious times when a supposedly wrong thought or expression can get you sacked from your job and ruin your reputation. Today this is the work not of the majority but tiny, zealous pockets of intolerance intent on shutting down debate and free expression and who label everything which doesn't mirror their echo-chamber view as hate speech.

Certainly, in the Anglo-sphere – the UK, North America, Australia and New Zealand – many academic institutions have been transformed from places of innovation and open debate to forcing-houses of grey conformity and indoctrination. Cancel culture is especially rife in these institutions because this is where it was conceived, born and cherished. Some universities seem about as open-minded as medieval monasteries.

The occult perspective of ourselves, the world and the wider cosmos is usually diametrically opposed to the conventional or prevailing wisdom presented by science, religion or philosophy. And even a cursory glance at history shows us that the prevailing wisdom of any period in history nearly always turns out to be wrong.

In the past, indulging in dangerously radical explanations of oneself or the universe could get you killed. Look at Giordano Bruno. Or Socrates. Or the thousands who perished during the blood-lust decades of the various Catholic Inquisitions. Or in Soviet Russia, Communist China and Nazi Germany.

These days free speech can still earn you a death sentence at the hands of primitive religionists or political fanatics. Engaging in freedom of expression can also see you punished in many other ways. Even the jails of some so-called Western democracies incarcerate those with undesirable words or opinions or who wanted to tell the truth.

At no time in human history has the need been greater for fresh ways of thinking which stretch the human imagination beyond the confines of the physical world. Only new thought can get us out of the mess we've manufactured.

To repeat – our thoughts directly create the world we live in. Thoughts are the invisible building-blocks of the physical plane. Look more closely at this highly defective world we've produced. It precisely mirrors the mass myriad thoughts employed in its creation – from the aspirations of its main architects down to the sweat of the armies of builders.

And that whole mind-set has been based upon an almost exclusively physical worldview. This is a world of ownership, division, conflict and inequality in which participants will go to any length to ascend the greasy pole of power which gives them wealth, influence and supposed success. If we



Marco Bianchetti

see this view applied to, for example, modern architecture we can only conclude that it's no longer in any way sacred or beautiful. Buildings are usually designed purely for functionality and profit – not for aesthetic appeal or to promote well-being.

Vlad Tchompalov



This prevailing materialistic view goes something like this: There's nothing beyond the physical. If I can't see it, touch it, taste it, feel it, smell it and test it to destruction in an atom-smasher or test-tube, it

simply doesn't exist. End of story.

Anything else, say the materialists, is *just* imagination. *Just* imagination. As if imagination were just another optional extra to bolt on to our everyday consciousness. As if it had no validity and could just be condemned as idle day-dreaming or wishful fantasy. As if imagination weren't the most powerful tool we possess in our not inconsiderable armoury. Imagination is the biggest challenge – and threat – to the material world. It's also our best ally and asset in overturning it.

We've imagined this world and now we urgently need to imagine an alternative. If we re-make it with the mind-sets and thought processes we employed to create our present environment, then nothing at all will change. We will have another plundered and impoverished planet based on a fetish for

wealth, greed, self-interest, fame, vanity, bigotry, human and planetary exploitation and mass control by tiny elites.

This is precisely why the world is in crisis politically, environmentally, financially, socially, morally – and perhaps most important of all, spiritually.

The new world we require needs to be mentally reconstructed from the deepest subterranean depths and the very highest realms of our imaginations. For this to happen our imaginations need to be unshackled from their bonds, paroled from their self-imposed prisons and let free to roam unhindered along the highways and byways of the earth and beyond. And this itself is a deeply spiritual endeavour.

We need new ideas, new thoughts and new intentions for this new world. We need originality – not another restricted cut and paste solution. Everything we do needs to be underpinned by the notion that we're spiritual beings undergoing a human experience – not the opposite.

For any of this to succeed we have to achieve some kind of critical mass so that these new ideas can explode into the world with the power of a split atom. We can all play a part in this. Does this mean that the majority of humanity have to first embrace these ideas themselves?

Thankfully, this isn't the case. Had it been so, then the ideas of a few brave (usually persecuted) individuals down the ages would never have taken hold. Initially, at least, change emerges from individuals and small groups. This is why some stridently vocal minorities have been so successful recently

in their attempts to hijack common sense and impose rigid group-think.

It takes only a surprisingly small proportion of any population to effect real and immediate change either locally or globally. It's always been that way. This is the power of occult focus.

There's an interesting idea originating from The Transcendental Meditation movement which emerged in the 1960s. Interestingly, it asserted that it takes just the square root of one per cent of any population to achieve significant positive change.

Very soon the global population will reach eight billion people. One per cent of that figure is 80 million. And the square root of that is around nine thousand people. It's the equivalent of a very small town. In this country, Britain (which has a little under one per cent of the world's population) that would only be around eighty people in the entire nation. Eighty people is around the number of people you could fit on a London double-decker bus.

Closely focused with fresh ideas and suffused powerfully enough with a common aim, these eighty people could potentially act as a vanguard in beginning to transform this country (and indeed every other) economically, culturally, politically, socially and environmentally. They would be indulging a major act of creative, non-personal white magic.

Small numbers of people can have a hugely disproportionate effect. Military planners know this. They're aware that a handful of highly-trained special forces can sometimes have a more destructive or

strategic effect than an entire battalion of soldiers if deployed in the right way. That is with originality and imagination.

Worldwide, the Theosophical Society has far greater membership than nine thousand people. Acting collectively, in tandem, creatively, with purpose, with imagination, with morality and with focused intent, we can begin to create a better world right away.

If we chose to do so we could become that human dynamo. Theosophy, in its own quiet and unobtrusive way, has already re-shaped world thought by introducing ideas and concepts which were alien when this society was formed almost 150 years ago.

Without overdoing the military analogies, we find ourselves in a spiritual war and those of us who wish to re-make this world are its warriors. Our sole weapon is our imagination. Without vision and inspiration we can re-construct nothing. Because it all starts in the mind.✱



Markus Spiske

Tim Wyatt is editor of *Esoterica* and also a writer, publisher and international lecturer on esoteric subjects. He lives in Yorkshire, England.

Obituary



James Lovelock (1919-2022)

From time to time influential scientific breakthroughs correspond to core ideas within the Ageless Wisdom teachings. Independent scientist, inventor, environmentalist and futurist James Lovelock is most famous for formulating his Gaia Theory of the earth – that it is an intimately interconnected, self-regulating system.

When he first propounded ideas that the earth was effectively a living, breathing being, he was mercilessly mocked by many members of the mainstream and ultra-materialistic scientific community. But the burgeoning environmental movement took notice of what he said. His assertions underpin much of modern climate science and have radically re-shaped attitudes to our planet. They also echo that classical theosophical concept that everything on this planet (and indeed beyond) is conscious, interdependent, connected and conscious.

Like Galileo and Plato before him, Lovelock was yet another classical case of an individual whose ideas went far beyond contemporary thinking. A few decades after being rubbished and rejected they are now at the very heart of how more and more people view the world. ✱

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From the Archives...

The teachings of Theosophy deal for the present chiefly with our earth, although its purview extends to all the worlds, since no part of the manifested universe is outside the single body of laws which operate upon us. Our globe being one of the solar system is certainly connected with Venus, Jupiter, and other planets, but as the great human family has to remain with its material vehicle — the earth — until all the units of the race which are ready are perfected, the evolution of that family is of greater importance to the members of it. Some particulars respecting the other planets may be given later on. First let us take a general view of the laws governing all.

The universe evolves from the unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods in all worlds, and this sevenfold differentiation causes all the worlds of the universe and the beings thereon to have a septenary constitution. As was taught of old, the little worlds and the great are copies of the whole, and the minutest insect as well as the most highly developed being are replicas in little or in great of the vast inclusive original. Hence sprang the saying, “as above so below” which the Hermetic philosophers used.

The divisions of the sevenfold universe may be laid down roughly as: The Absolute, Spirit, Mind, Matter, Will, Akasa or Æther, and Life. In place of “the Absolute” we can use the word Space. For Space is that which ever is, and in which all manifestation must take place. The term Akasa, taken from the Sanscrit, is used in place of Æther, because the English language has not yet evolved a word to properly designate that tenuous state of matter which is now sometimes called Ether by modern scientists. As to the Absolute we can do no more than say It Is. None of the great teachers of the School ascribe qualities to the Absolute although all the qualities exist in It. Our knowledge begins with differentiation, and all manifested objects, beings, or powers are only differentiations of the Great Unknown. The most that can be said is that the Absolute periodically differentiates itself, and periodically withdraws the differentiated into itself. ✱

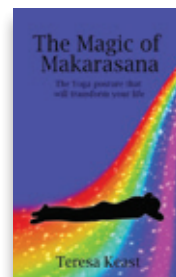
Extract from *The Ocean of Theosophy*
by William Q. Judge (1851-1896).



Book Reviews

The Magic of Makarasana: The Yoga Posture That Will Change Your Life

by *Teresa Keast*



The world is awash with self-help books purporting to improve or transform our lives in various ways – some deeply insightful and others, mediocre and in some cases frankly, irrelevant.

Occasionally a real outstanding gem emerges and this new offering from Teresa Keast firmly falls into this special category. Clearly written, engaging and extremely easy to read it offers deep, specific and uncomplicated insights into our inner bodily and psychological workings and a highly practical approach into improving well-being. More than that, it can be applied by just about everyone.

Drawn from Hindu philosophy and thriving on both sea and land, Makara is the sea-like crocodile creature guarding the gateways to places of spiritual worship and wisdom. The land represents our minds and the waters our emotions.

Makarasana, then, is a yoga technique designed to bridge the heart and mind in order to restore natural balance.

When we find ourselves blocked by negative emotions, these create barriers to the natural flow of subtle energies and this affects not only our vitality but our minds and bodies, too. These blockages play out as various mental and physical problems which can have a hugely detrimental effect on our lives.

These imbalances often lead to a bewildering array of negative feelings many of us regularly experience such as feeling at odds with life, irrational anger, tension, resentment, frustration as well as over-reacting to other people and situations. They undermine our ability to deal with life's thorny issues. They can also often manifest as unexplained aches and pains, fatigue, a loss of joy and a general

feeling of purposelessness and malaise.

The Makarasana yoga healing technique is all about restoring harmony and when successfully applied prevents us from being trapped in the difficult emotional maelstrom which dominates and indeed ruins so many people's lives. In a nutshell it involves accessing and applying intuitive wisdom.

Unlike some other methods, this technique is essentially very simple and easy to use. Requiring only between five and ten minutes a day it's suitable for people of all ages and backgrounds. It simply involves lying down on your front in a relaxed and comfortable 'crocodile' position which assists yogic deep breathing – this is breathing from deep in the diaphragm rather than just the chest. The breath itself is the key to opening blocked energy channels and relaxes the nervous system.

The tangible benefits of Makarasana are extensive but essentially hinge on restoring equilibrium, balance and vitality as well as achieving mindfulness, self-awareness, better sleep and improved sexual and creative energies. But this is a far from

Reviews by **Tim Wyatt**

exhaustive list of the many positives this easy-to-use technique offers.

None of this is dry or dead theory but based on many years of real hard-earned experience by the author. As an added bonus the book comes complete with background guided audio and video meditations to help those who are newcomers to yoga techniques. Its real beauty is that it's a technique which can be used by virtually anyone whatever their age and state of health – from Olympic athletes to aging reviewers.

In an age of increasing complexity something as astonishingly simple as this makes a very refreshing change and proves that we all have the inner resources to transform our lives if we choose to do so. I couldn't recommend it more highly. ✱

The Magic of Makarasana: The Yoga Posture That Will Change Your Life is available as an easy to download eBook at \$5.99 from: www.smashwords.com/books/view/1112319

Madame Blavatsky and the Masters of Wisdom

by **Pam Evans MBE**

Condensing a life as complex and convoluted as that of Helena Petrovna Blavatsky (1831-1891) into a few dozen pages is a feat in itself. But making her character and key ideas understandable to an average fourteen-year old is something else again.

Pam Evans, who has been running the highly-successful Peace Mala Project in Wales for twenty years, has produced a truly wonderful little book with a simple, easy-to-read style. Richly illustrated by Rachel Webb, it is a brief but cogent account of the key events and influences in Madame Blavatsky's complicated, colourful and challenging life. Beginning with her remarkable aristocratic childhood in Russia, it charts her meanderings across many countries and continents spanning a quarter of a century. It details the remarkable people she encountered as well as her involvement in the

military campaign by Garibaldi to unify Italy.

This is an immense achievement because this book also outlines key Ageless Wisdom teachings into crystal clear ideas almost anyone can readily understand. This work may be aimed primarily at children but it's of equal relevance to both theosophists and general readers who will benefit enormously from this wonderful distillation of ideas and penetrative insights into this remarkable woman's achievements. ✱

Madame Blavatsky and the Masters of Wisdom is published by the Blavatsky Trust and is available from Peace Mala at £6.00 plus £1.50 p&p. All proceeds go to the Peace Mala project. To place an order email: info@peacemala.org.uk



About The Theosophical Society

Three Objects of the Theosophical Society

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

The Theosophical Society is a worldwide community whose primary Object is the Universal Brotherhood of Humanity without distinction, based on the realisation that life and all its diverse forms, human and non-human, is indivisibly One.

Founded in 1875, the Society draws together those of goodwill whatever their religious affiliation (if any), social status, gender or ethnicity. The Society promotes such understanding through the study and practical application of the Ageless Wisdom of Theosophy.

The International Mission Statement of the Society is: *'To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life.'*

Unity lies at the very heart of the theosophical community and inspires the lives of its members towards unselfish service and inner transformation. Divine Wisdom is One – the paths towards it are many.

The word 'Theosophy' is from Greek origin meaning Wisdom of the Gods (*theo* – of Gods; *Sophia* – wisdom). It is a word which has been used for many centuries and is also known as the Ageless Wisdom.

The Society imposes no beliefs on its members, who are united by a common search for Truth and a desire to learn the meaning and purpose of existence through study, reflection, self-responsibility and self-less service.

It jealously guards and promotes freedom of thought and no member may impose their views on any other.

Since *Esoterica* is available both in printed form and online please let us know if you would prefer to stop receiving the printed version, either by filling out the form below and posting to **50 Gloucester Place, London W1U 8EA**, or contacting **office@theosoc.org.uk**

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The Last Word

It is better to live your own destiny imperfectly than to live an imitation of somebody else's life with perfection.

A gift is pure when it is given from the heart to the right person at the right time and at the right place, and when we expect nothing in return.

No one who does good work will ever come to a bad end, either here or in the world to come.

Perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye. Spirituality implies equanimity.

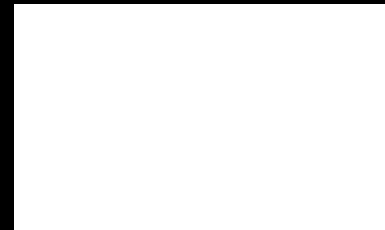
Hell has three hates: lust, anger and greed.

You have the right to work, but never to the fruit of work. You should never engage in action for the sake of reward, nor should you long for inaction.

From the Hindu scripture *The Bhagavad Gita* (The Song of God) written in the first millennium BC.



ISSN: 2753-5037



ESOTERICA

CONTEMPORARY INSIGHTS INTO THE AGELESS WISDOM

Esoterica, the journal of the Theosophical Society in England,
is a magazine for the inquiring and the curious.
It is for those seeking spiritual answers to those big questions of life:

Who are we?
Where did we come from?
What's our purpose and destiny in life?

Its mission is to explore those timeless truths, occult knowledge and universal laws
which pre-date but underpin all philosophy, science and religion.
We offer contemporary, thought-provoking and original interpretations
of these fascinating ideas from the perennial philosophy
to unlock the secrets of ourselves and the cosmos.

Above all, it's our intention to offer not just dry theory but, wherever possible,
practical solutions to the difficult issues which face every one of us.

The next edition will appear on the solstice,
21st December 2022.



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