

VOL. 12 NO. 3

SPRING 2023

ESOTERICA

INSIGHTS INTO THE AGELESS WISDOM



Contributors: Joy Mills | Kahlil Gibran | William Q. Judge | Pam Evans | E. L. Gardner
Muriel Daw | Adam Warcup | James Rainbird

Contents

- 3 **From the Editor's desk** – *Julie Cunningham*
- 4 **Guideposts for Living** – **The Bhagavad Gita** – *Joy Mills*
- 9 **Earth** – *Kahlil Gibran*
- 10 **Elementals** – **How They Act** – *William Q, Judge*
- 16 **Peace Mala** – **Creating a More Compassionate World** – *Pam Evans MBE*
- 20 **Whence Come The Gods?** – **An Extract from the Blavatsky Lecture, 1959** – *E. L Gardner*
- 26 **Zen** – **A Short Extract from Zen Monastery** – *Muriel Daw*
- 29 **About The Theosophical Society**
- 30 **The Nature of Mind** – *Adam Warcup*
- 37 **The Wisdom and The Way** – *James Rainbird*
- 41 **Book Review**
- 43 **The Last Word** – *Joy Mills*



Cover image: *Greg Rakozy*
ISSN: 2753-5037

The journal of the
Theosophical Society in England
50 Gloucester Place
London
W1U 8EA

Tel: 020 7563 9817
Email: office@theosoc.org.uk
www.theosoc.org.uk

Charity No. 1167737 Registered in England
Registered Company No. 09705732
Published quarterly on the solstices and equinoxes.

Membership of the Theosophical Society is £20 per individual per year or £30 for couples.

The views expressed by contributors are not necessarily those of the Theosophical Society.

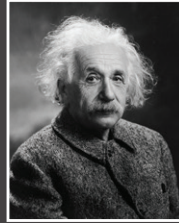
© The Theosophical Society 2023

For details of advertising rates in *Esoterica* please contact: accounts@theosoc.org.uk

From the Editor's desk

Albert Einstein expresses a perfect example of his insights regarding the Theosophical Society's First object and the difficulty of attaining it. We need to stop looking at the world in bits and parts. Our sense of separation is built into every aspect of our physical, emotional, and mental experiences. Our consciousness is restricted to the awareness/relationships of our daily lives and for most of us, there just isn't the time or inclination to look beyond the ever pressing day-to-day needs of our busy lives. Where there is time out from those, we generally look to find some form of entertainment or indulgence.

Theosophy is a gift beyond price in today's self-indulgent world. It offers the insights needed to tempt us to take time out to enquire into possibilities that are not available to us in our material thinking. Starting with the most basic aspects of theosophical teachings we soon progress to deeper questions and ever more profound answers. Inspiration soon follows and bit by bit, little by little, we start to widen our awareness to what Einstein calls "*widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.*" The more that we achieve this, the nearer we come to the fulfilment of that most urgent and precious theosophical objects: universal brotherhood without distinction of race, creed, colour, gender or social background. It is based on the realisation that life in all its diverse forms,



"A human being is a part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and his feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty."

Albert Einstein

human and non-human, is indivisibly One.

Esoterica offers information and articles from a wide range of sources, both classical and modern. Our aim is to inform and inspire and to help with that task of seeking to expand our awareness of that greater reality, which although seemingly out of reach, is yet always before our gaze in everything around us if we would but look with theosophical insight. ✨

Julie Cunningham Editor

Guideposts for Living – The Bhagavad Gita

By *Joy Mills*



Malcolm Lighbody

The Bhagavad Gita is one of the world's great spiritual texts to which we may look for guidance for living a meaningful or a significant existence. Through centuries it has inspired thinkers, scholars, social activists, and people from all walks of life. It has been translated into nearly as many languages as are spoken on the planet, and commentaries on it have been produced

throughout time. It is a work that belongs as much to the Western world as to the Eastern, for it speaks to every individual who has ever faced a seemingly insoluble problem. The Gita speaks to each one of us confronted by the existential dilemma of choice.

The Gita is one part of the great epic of India, the *Mahabharata*, which contains eighteen books; the Gita, which contains eighteen chapters or discourses, is part of the sixth book. The epic itself has a historical

setting, but that is not our present concern, for in addition to its context as part of a great story. Gita has both an archetypal, or universal, aspect and an individual aspect as represented by its human protagonist, Arjuna. It is both personal and transpersonal.

Central to understanding the Gita is the concept of yoga, or what has been called the path of conscious self-realization. According to the colophons, each discourse is an exposition of yoga. Yoga is both a practical discipline and the goal of self-integration, of complete harmonization of the individual soul with the Supreme Self. It is because we are dealing with that process known as yoga that the Bhagavad Gita is truly a guidepost for living – not only living the spiritual life but living in the here and now of daily existence with all its joys and sorrows. In discourse 2 verse 54, Arjuna asks a very practical question: *"How does the wise person, the one who is 'stable of mind,' act? How does he talk, sit, and walk?"* Arjuna asks this question, in one form or another throughout the dialogue. For example, in discourse 14 verse 21, after hearing about the three qualities that compose the realm of matter, Arjuna asks, *"What are the marks of him who hath crossed over the three qualities . . . ? How acteth he . . . ?"* Arjuna is a practical person. He has come to Krishna, as we know, with a direct question: *"What shall I do?"* Of course when he asks that question at the outset of the dialogue, his mind is already made up: *"I will not fight,"* he says and lays down his arms.

Carefully, step by step, Krishna, like the true teacher he is, instructs Arjuna in all that action and even inaction involve. He does not

begin by talking about the individual who has achieved liberation and has transcended all relationships. Krishna does not even answer his question directly, but he pictures for Arjuna the individual who lives in the world fulfilling his responsibilities while at the same time completely detached from any desire for the fruit of action. For such an individual, actions are directed toward the welfare of the world, an emphasis that finds expression in verse 25 of discourse 3: *"As the ignorant act from attachment to action, so should the wise act without attachment desiring the welfare of the world."*

Act Arjuna will; act we all will, always remembering that action is not confined to the physical realm. For there is action of thought, of emotion, of speech and mind as well as of body. Indeed, as Krishna says in verse 17 of discourse 4, *"Mysterious is the path of action"* and in verse 18, *"He who seeth inaction in action, and action in inaction, he is wise . . . he is harmonious even while performing all action."* Yet even as we act, we must recognize, as verse 46 of discourse 18 tells us, *"All undertakings indeed are clouded by defects as fire by smoke."* So it is how we act that is important, and for this Arjuna asks again and again for practical, and everyday illustrations of how the wise person talks and sits and walks and moves about in the world. And to answer this Krishna – in discourse 12 – gives Arjuna and therefore us some very practical advice. Verses 13 through 20 of discourse 12 give us some extremely useful, though not always easy, guidelines for our everyday movements in the world.

Verse 13 of discourse 12 begins on what

one commentator has called a “low negative key.” The verse opens with the words “He who beareth no ill-will to any being . . .” If we can pause there to examine ourselves, we will see that we like some people and dislike others; we like some beings—dogs and cats, for example – and not others – snakes and spiders, perhaps. The whole of our phenomenal life is marked by a tension between our likes and dislikes. And these are really only a manifestation of our attachments, for even our aversions are sticky attachments. So to “bear no ill-will to any being” is not quite as easy as it may first appear. Even without an active desire to do harm to another creature, we may carry a grudge against someone or feel jealousy or envy. We may feel slighted or hurt and then almost unconsciously hope that the one who has hurt us will suffer some mishap.

After that negative beginning, Krishna proceeds with the first two positive virtues,



“friendly and compassionate.” We are not only to remove any feeling of ill will. We are to begin by practicing friendship. Let everyone be recognized as a friend, in unconditional friendship. In the Yoga Sutras, Patanjali puts *maitri* at the head of all the factors that purify the mind. Sutra 33 of Section I begins with the Sanskrit words “*Maitri Karuna*”, and Dr. Taimni translates this sutra: “*The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively toward happiness, misery, virtue and vice.*” The essence of friendliness is sympathy, even an empathy. In friendship, there is a predisposition to listen and to understand the other. This quality of friendliness goes to the very root of right relationship.

From friendliness to compassion is a natural movement of the heart. To be a friend to all that lives means that one is compassionate, caring, one to whom all life is precious. The one who is full of friendliness and sympathy naturally feels compassion for all who suffer. There needs to be an unqualified compassion, a natural flow outward. Once total friendliness and compassion flower, we begin to lose our sense of possessiveness. So the next phrase in verse 13, “*without attachment and egoism.*” The last thing to dissolve and become non-existent is the sense of a separate self, *ahamkara* or egoism. And this condition results in a state described in the concluding words of the verse, “*balanced in pleasure and pain, and forgiving.*” When we realize that pleasure and pain “*come and go impermanent*” as Krishna has said in discourse 2, when we are free of

attachment and aversion, friendly and compassionate, no longer under the sway of egoism, then forgiveness flowers within us, which is also patience and forbearance.

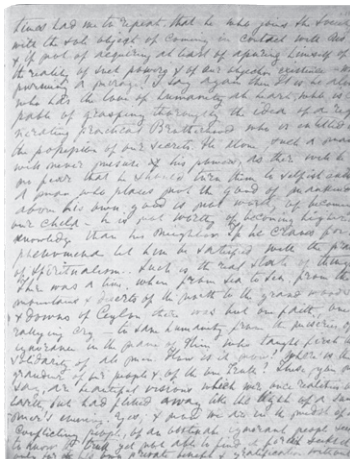
Verse 14 continues the list of qualities exhibited by the “*sage of stable mind*”, the way in which action should be performed: “*Ever content, harmonious, with the self controlled, resolute, with mind and Reason [Buddhi] dedicated to Me . . .*” To be “*ever content*” implies a cheerfulness under all conditions, that cheerfulness spoken of as one of the points of good conduct in ‘*At the Feet of the Master*.’ Krishna speaks of the same quality again in verse 16 of discourse 17, where it is called “*serenity of mind*”, a serenity that cannot be disturbed by any external or internal cause, under any conditions. The whole being is in a harmonious state, with the entire personality complex under control. When the individual has achieved this harmony, then, without effort, the mind and the intelligence or Reason (as Dr. Besant translates *buddhi*) come to rest in the Divine. That individual, says Krishna, “*is dear to Me.*” To be dear to Krishna is to be at home with one’s soul, with one’s inmost self, to be friends with that Self. Then in each of the succeeding verses, that dearness is defined, further aiding Arjuna to understand how action is to be performed.

Verse 15 declares the relationship that should exist between the wise person and the world. “*He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger, and fear . . .*” Here we are reminded of the verse already cited from discourse 3, that

all our actions are to be directed toward the welfare of the world. The “*sage of stable mind*,” as the wise individual has been called, does not live away from the world. He may be said to be in the world but not of it. Such a person feels deep concern for our common humanity. We are to be friendly and compassionate, so that the world does not shrink away from us, nor do we turn against the world. What wisdom we have is to be employed to aid the world, to aid suffering humanity, but we do so without fear and certainly without anger.

When we make ourselves available to the world, not shrinking from that contact, what is our nature like? Verse 16 describes the attitude we should have: “*He who wants nothing . . . is pure, expert, passionless, untroubled . . .*” To be pure is to be untainted by worldly standards. We may not feel we are “*expert*” in knowing how to aid the world, but when we are “*pure in heart*,” there is a certain knowing of what is right to do in any circumstance, which may be only to send a thought of goodwill, of peace or healing or love out into the world. So we act, as it were, without acting or, as the verse says, “*renouncing every undertaking*,” which means that the personal self is not involved in wanting a certain outcome, expecting a certain “*fruit*” of the action. We are truly “*untroubled*,” which is to be without fear.

Verse 17 continues the theme, describing the person free from all conditioning: “*He who neither loveth nor hateth nor grieveth, nor desireth, renouncing good and evil, full of devotion . . .*” What does it mean to be full of devotion? We may say that the way of the



Extract from letter 33,
The Mahatma Letters

devotee is not our way, but to be full of devotion means simply that our whole being is filled with that profound love for humanity of which the Mahatma spoke when he wrote to A. P. Sinnett (*The Mahatma Letters to A. P. Sinnett*, Letter 33, chron.): “It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets . . .” And when there is such love, such

devotion, there is no personal self.

I am told that the Sanskrit words that Annie Besant translated as “full of devotion” are *para bhakti*, that is evident that the individual pictured in these eight verses of discourse 12 is one whose qualities and characteristics seem far beyond achieving. Yet, as all great scriptures tell us, as Masters of Wisdom – whether called Krishna or by some other name – have reiterated, “We have but one word for all aspirants – TRY!” Above all, such an individual lives in the world, to help the world, acting in the here and now, and so we must begin here and now, following the guideposts that have been so beautifully provided for our walking. As Krishna tells Arjuna in discourse 5 verse 23: “He who is able to endure here on earth, ere he be liberated from the body, the force born from desire and passion, he is harmonized, he is a happy man.”

They say that five thousand years and more have passed since the immortal

teaching was given to Arjuna. If ever the world was in need of the message of the Gita, it is surely today, when spiritual values have been negated and flouted, when material craving, greed, prejudice, fear, and hatred seem to stalk the land. But Krishna promised in verse 7 of discourse 4 that whenever there is “decay of righteousness,” whenever chaos rules, he would “come forth,” born from age to age. We do not know how he will be born, how he may be recognized, in what race, or faith, or with what voice he will speak. But of this we may be certain: If we try to live in accordance with the guideposts we have been given, follow our own unique dharma, work for the welfare of all, his voice will be heard in our voices, his thoughts will be reflected in our thinking, his actions revealed in our actions, his presence known in our presence as we seek to bring light and love and peace into every human heart. ✨

From the Australian magazine article, March 1981



Joy Mills (October 9, 1920 - December 29, 2015), was an International Vice-President of The Theosophical Society and a National President of its American and Australian Sections. For over sixty years she was an international

lecturer for the TS, having spoken in many countries. She was also a Director of the Krotona School of Theosophy, Ojai, California. She was the author of a numerous articles and books. In 2011 she was awarded the Subba Row Medal for contributions to Theosophical literature.

Earth

By *Kahlil Gibran*



How beautiful you are, Earth, and how sublime!

What wisdom in your obedience to the light,
and what nobility in your submission to the sun!

How seductive you are when veiled in shadow and how radiant is
your face beneath the mask of darkness!

How crystalline are your songs at dawn and how marvellous are the
praises sung at the hour of your twilight!

How perfect you are, Earth, and how majestic!

I have crossed your plains and climbed your mountains; I have gone
down into your valleys and entered your caves.

On the plains, I have discovered your dreams, on the mountains I have
admired your splendid presence.

And in the valleys, I have observed your tranquillity; among the rocks,
I have felt your firmness; in the caves, I have touched your mysteries.

You who are relaxed in your strength, haughty in your modesty,
humble in your arrogance, gentle in your resistance, limpid in your secrets.

I have crossed your seas, explored your rivers, and walked the banks
of your streams.

I have heard Eternity speak through your ebb and flow and the ages
return the echoes of your melodies over your hillsides.

And I have heard Life calling to itself in your mountain passes and
along your valley slopes.

You are the tongue and lips of Eternity, the cords and fingers of Eternity,
the thoughts and words of Life.

Elementals – How They Act

By **William Q. Judge**

From William Q. Judge Theosophical Articles, Vol. I.

Student: Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage: Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.



Kyle Glenn

Student: Why so? Is it not well to increase the sum of human knowledge, even respecting most recondite parts of nature; or can it be that the elementals are bad?



Sage: It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known someday. Nothing can be kept back when men have reached the point where they can understand. But at this time, it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none; they are colourless in themselves – except some classes – and merely assume the tint, so to speak, of

the person using them.

Student: Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use

be confined to only the good men of the earth?

Sage: The hour is approaching when all this will be done. But the scientists of today are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed, the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student: Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals, or how? Do they see much danger of divulgement likely in those instances

where elemental action is patent to the observer?

Sage: As to whether they check elementals or not need not be enquired into, because, while that may be probable, it does not appear very necessary where men are unsuspecting of the agency causing that phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student: Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have,

knowledge of and control over elementals, to be used on the side of right?

Sage: The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student: Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage: A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labour, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge - photographed, you may say, by the doers of the acts themselves - that an

enormous number of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city - the karma being favourable - a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honour involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantra controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student: Do some sorts of elementals have guard over hidden treasure?

Sage: Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student: What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage: Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at your spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus, in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student: This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

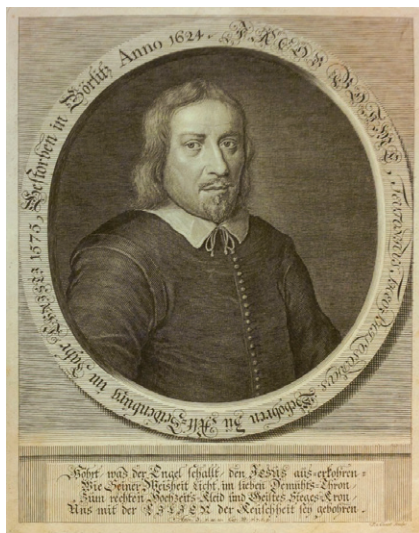
Sage: They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's

wonderful lamp, truer than you believe.

Student: Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage: The transmutation spoken of by the real alchemists was the alteration

of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings



Jacob Boehme (1575-1624).

in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student: I thank you for your instruction.

Sage: May you reach the terrace of enlightenment! ✨

William Q. Judge, *Path*, July 1888.



William Quan Judge (April 13, 1851 – March 21, 1896) was an Irish-American mystic, esotericist, and occultist, and one of the founders of the original Theosophical Society. He was born in Dublin, Ireland. When he was 13

years old, his family emigrated to the United States. He became a naturalized citizen of the USA at age 21 and passed the New York state bar exam, specializing in commercial law.



Two important events in June 2023

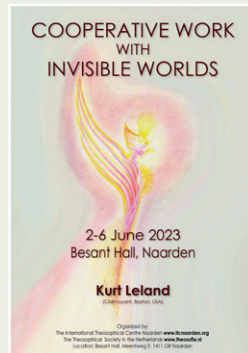
We are very pleased to announce two important events at ITC Naarden in June.

2-6 June 2023 *Cooperative Work with Invisible Worlds*

With **Kurt Leland**

During this immersive workshop we will learn about invisible planes and beings, clairvoyance and the inner senses, and the spiritual paths of mystics, empaths and seers.

The programme and registration form can be found on our website:
www.itcnaarden.org/events/2-6-june-seminar-cooperative-work-with-invisible-worlds/



9-15 June 2023 *The Path of Cooperation and the Spiritual Life*

With **Kurt Leland**

This event is organised by the World Federation of Young Theosophists (WFYT). The event is open for TS members under the age of 40.

For more information see the WFYT website
wfyf.org or contact email: info.wfyf@gmail.com



Both events are highly recommended.

About the International Theosophical Centre

The International Theosophical Centre aims to foster the principle of Universal Brotherhood and Peace under the inspiration of the highest human values, with the will to serve the world and under the perspective of the Oneness of Life. This means that the ITC aims to be an active and inspiring spiritual centre, contributing to the uplifting of mankind in particular, inviting people to the Centre to work on the process of human regeneration through personal transformation.

Peace Mala - Creating a More Compassionate World

By **Pam Evans MBE**

The vision and concept of the Peace Mala symbolic double rainbow bracelet and educational project began in the dark days following the terrible events of 9/11 - a day that changed the world forever. September the 11th, 2001 brought with it an aftermath of fear and confusion.

The rise in Islamophobia in the world was to be expected as a response to the attack. What was more shocking was the rise in fundamentalism, racism and prejudice that we are still faced with today.

My immediate concern was for the minority of Muslim and Asian pupils in my school who suffered bullying in the aftermath of 9/11. I was appalled. I

realised that something educational was needed to combat the racism, religious intolerance, ignorance and lack of respect shown to certain members of our community. The vision and concept of the symbolic Peace Mala bracelet was my response to the dreadful bullying.



Peace Mala bracelet



It took me three evenings to complete.

When creating the design for the bracelet I was aware that the rainbow is an important symbolic link between heaven and earth in many cultures. Rainbows are rare and magical and double rainbows even more so. I also realised that the rainbow design would appeal especially to children and young people.

I wanted the process of discovering the vision and message of the Peace Mala to be creative and memorable. The actual task of making the bracelet and discussing the messages attached to the knots, thread and beads opens up a wonderful opportunity for discussion and shared experiences. In this way the young person discovers, learns and remembers.

The bracelet comprises fourteen



coloured beads with a central iridescent bead strung between symbolic knots. This central iridescent bead represents the wearer who may or may not have a spiritual path. It also represents the whole cosmos, emphasising the interconnectedness of everyone and everything.

The final single bead is used as a toggle to bring the bracelet around the wearer's wrist. This represents unity, harmony and peace. Running through the Peace Mala is a simple thread which holds all the rainbow beads together. This may be called the **Golden Thread of Spirituality** which connects us all through the love in our hearts.

Fourteen spiritual traditions, along with their individual versions of the **Golden Rule**, are represented on the bracelet. Its intention is to educate and remind everyone that this

rule is recognised by many scholars, teachers, and philosophers. It is also universal to all compassionate faiths.

Simply stated, it is: **'Treat others as you would wish them to treat you.'** This central message cuts through all forms of prejudice, supports human rights and celebrates what makes us different from each other. By acknowledging the Golden Rule our spiritual unity opens up the pathway to peace and reminds us that we all belong. Communities filled with colour and differences make life more interesting and exciting.

The meaning of Mala

'Mala' is Sanskrit and means 'garland of flowers'. Sanskrit is an ancient Indo-European language of India in which the Hindu scriptures and classical Indian epic poems were written and from which many northern Indian languages are derived. In the East, a mala is a string of beads like a rosary and is used in meditation or prayer as each bead or 'flower' focuses on a prayer or mantra. The rainbow beads in our mala of peace focus on the Golden Rule and our human family in all its glorious diversity and Divine potential.

The future

Last year we celebrated 20 years of the Peace Mala project since its launch at the UNA Wales Temple of Peace in Cardiff. Since then, Peace Mala has reached out across the world and received many awards including the praise of world faith leaders and school inspectors who have described it as a positive influence on the minds and attitudes of



Evangelical Christians who wrote to the Director of Education demanding I be removed from my position. My innovative approach to the teaching of world religions had upset them and they claimed Peace Mala was a threat to the Christian faith. Apparently they also didn't like the message I'd written next to the first red bead representing Christianity on the Peace Mala bracelet:

'RED: This is for

Christianity which grew out of Judaism. Jesus taught that we should love and forgive our enemies if we hope to enter the Kingdom of God. Peace message: Treat others as you would like them to treat you.'



young people. Peace Mala holds the vision of a future based on creative, compassionate education and spiritual values. Our intention is to cut through all forms of prejudice, to stand up to all forms of bullying, to support human rights, and to celebrate what makes us different from each other. Our compassionate wish is for people, animals and the environment to be at peace.

Inter-faith dialogue for peace is vital, as is the education of our children. By embracing the universal truths that all religions and spiritual paths share, we can help build bridges of peace and dissolve the boundaries that normally divide people. At the same time, we can still honour and celebrate each person's own unique ethnic, cultural and spiritual heritage. This sounds a reasonable enough vision to follow, but sadly this is not always easy.

When still teaching, I was met with considerable opposition from certain

There were other objections too. The inclusion of 'Earth Religions' in the second green bead was met with fierce objection from some, and there was an almighty fuss after I'd given a lesson on Ganesh of the Hindu faith. I was accused of invoking Satan and the demons and that I'd also succeeded in sending the demons home with one pupil. When I mentioned this to the Archbishop of Canterbury who was patron of Peace Mala at the time, he raised one eyebrow and said with a smile "My word, you are powerful. We'd better keep an eye on you!"

Sadly, we are still living in troubling times. The work of Peace Mala is not a luxury or a decoration. It is about transforming the lives of children so that they become useful

and important members of society. In this way they will reach out to their brothers and sisters all over the world in love and affection – the foundation for true world citizenship. By engaging the minds of children and young people with Peace Mala educational activities at 'grass roots' level, we have great hope of helping to create a more responsible, caring and compassionate society. Education is the key to bringing about positive changes in behaviour and attitudes. Peace Mala is a powerful and effective educational tool which helps make this happen. Our intention is to bring balance, hope and light on the current world climate and to send out a powerful message of love, friendship, respect and peace to all people in our world.

Our story is one of continuing growth. We are proud that Peace Mala has been praised as an inspirational idea from Wales and that the Minister for Education in the Welsh Government has stated that Peace Mala Accreditation which is open to all schools and groups embodies the new Curriculum for Wales and its aspiration to support learners in becoming ethical, informed citizens of Wales and the world. ✨



Pam Evans MBE is the founder of Peace Mala www.peacemala.org.uk

Join us on YouTube and Facebook

If for any reason you are unable to join our Sunday evening Zoom talks, then don't forget that they are uploaded to YouTube soon after, giving you the option to view them at your own leisure.

There are currently over 160 videos of past talks to choose from, and we are adding to the number constantly. If you would like to be notified each time a new video is added, then simply click the subscribe button along with the notification bell at the side of it and join the 6,000+ people from around the world who are already subscribed to it.



Why not visit now and see what's on offer. Visit www.youtube.com and search for 'Theosophical Society in England'.



Our Facebook page is where you can keep up with current events as well as connect with other TS members from around the world. Visit facebook.com and search for 'Theosophical Society in England'.



Whence Come The Gods?

An extract from the Blavatsky Lecture, 1959

By **E. L. Gardner**

The Secret Doctrine concerning the occult origin of man as the Monad and his identity with the Divine Essence of the Plenum – or Space.

Tom Barrett

The Plenum and The Monad

In the proem to *The Secret Doctrine*, the Senzar Occult Catechism is quoted: 'What is that which was, is and will be, whether there is a Universe or not, whether there be Gods or none? The answer is space.'¹

The Eternal Parent is space, the Divine Plenum is the One Life of the whole universe. This may seem to many at first strange and somewhat disconcerting. But our everyday familiar views of space are limited to little more than one-half of a single plane, the physical. Now that the unit of physical matter itself is known to be an expression of energy, difficulty should vanish.

A synonym also used in the Stanzas is the Great Breath, then implying that manifestation is about to begin. The Breath, being of the Plenum, is also absolute, and neuter, hence in perfect balance neither conscious nor unconscious, neither benevolent nor malevolent, in absolute poise – and therefore 'knows itself not'.²

To achieve knowledge, the Breath becomes centred first in Adi and then, as 'a spark of the Flame', (Monad) is prepared to journey through the worlds. The Monad journeys forth sharing the absoluteness of the Plenum.

*'Thou art myself, my image and my shadow!
I have clothed myself in thee.'*³

The Monad is a unit of and within the Plenum. Sheathed in a tenuous vesture of the first plane – Adi – it is still undifferentiated and hence is called 'parentless'. The Monad, therefore, possesses all the attributes of the Plenum—as a drop of water may be said to possess the attributes of an ocean. As a unit of the Plenum *'the Monad is neither spirit nor matter, it is a Breath of the Absolute'*.⁴

*'I and my Father are one.'*⁵

It is on the nature of the Monad, therefore, that the claim to human divinity is founded: but, as a Breath of the Absolute, the Monad can never know itself till it becomes aware of, conscious of, others besides itself. Similarly, and it is a valid correspondence, the organ of vision, the eye, can never see and know itself directly. Only as a reflection in a mirror can the eye see itself and the Monad is, so to speak, all eye! And there is no mirror for the Monad till forms are prepared.

A need for contrasts, and opposites, arises and the consequent breaking of the perfect balance of the Plenum. This is described as a change in 'rates of motion' within absolute motion, which gives birth to the innumerable opposites of spirit-matter. Yet these 'opposites' all are of the same source, just as, for example, part of a volume of water may become violently energised as steam and part may become rigidly static as ice; yet both are of water.

The goal of the Monad is awareness of separateness, an individualized consciousness: the vast evolutionary sweep into manifestation has this as its objective.

During the long early phases in which the forms essential to the awakening of the Monadic consciousness slowly mature, it is the Solar Lords who are in charge. These are drawn from the great hierarchies of earlier cycles. They pour forth streams of Power and Light and Life 'from within' and carry the Monads outwards into manifestation.⁶

These Solar Lords have as their design the 'pattern in the heavens', the extended archetypal forms of the Divine Man, the Solar Logos. They are the Elohim of Genesis, the creative Gods of myth and fable in every faith.

The great Star-Angel appears to escort the human Monads into manifestation, sheaths them in Adi and induces them to follow the involutory sweep into incarnation or embodiment. Rank on rank of devic workers often termed Dhyanis in *The Secret Doctrine*, build the worlds of form, ensouling these with the One Life.

Devas are said to act as 'centres of force', and from this term and another phrase – that devas always work from within outwards – we can infer their mode of activity. Operating from a centre, a field of energy is magnetically created from centre to periphery. This method implies, in turn, a constant direction of the pattern 'from within', workers at lower levels depending upon their superiors for direction, rank on rank, through all the planes of our universe, from the loftiest levels

**As a unit of the
Plenum *'the Monad
is neither spirit nor
matter, it is a Breath
of the Absolute'*.⁴**

to the nature spirits of the physical world. Hence, in the outermost world, the unseen agents work on predetermined lines – ‘on rails’, so to speak, and a clear distinction between devic activities and those of men emerges. The devas work to rule, and from within outwards, whereas man is free to succeed or fail and for long cycles is stimulated chiefly from without.

The Skill and Limitations of the Rupa-Devas

Thus, throughout the cycles of involution, the devas are the form builders.⁷

The Web – spun by Father-Mother⁸ serves as the basic fabric upon which all forms are built.

The fields of force within which all forms are generated are themselves the magnetically assembled vehicles, the very ‘bodies’ of the higher devas. Under their direction, impulses from the atmic archetypes excite and activate the rupa (bodybuilding) devas and nature spirits.

‘The Universe is ... guided from within outwards.’ Yet the form building devas, though marvellously skilful, have their limitations and the early forms of the plant and animal kingdoms on earth represent the limit of their unaided activities.

A correspondence to this type of production, with which all are nowadays familiar, is television. From a studio, radio waves are projected and are caught and reproduced by a tuned-in receiving set and focused on a screen as pictures. The rupa-devas are nature’s receiving sets. They pick

up the impulses from the subtler regions within and project the forms of trees, shrubs, flowers and creatures as materialised pictures in the visible world. Another correspondence is that of an artist’s hand, not itself a creator but a vital creative agent, becoming ever more adept and skilful by repeated experience.

The Devic Lords direct such manifestation from within up to the level reached before in previous cycles. Their routine, though vast and elaborate, is not therefore creative in the sense of evoking a new product. It is all repetitive, amazingly skilful, and exquisitely finished, but stops at the level the forms had previously attained under earlier human hierarchies. Hence the dictum of *The Secret Doctrine*, ‘Nature fails to create beings alone’, and ‘Nature by herself fails’. Thus, nature lacks initiative, is wasteful and must be content with the survival of the fit. ‘Man ... the one free agent’⁹ is needed as the creator at the present time and for the future.

‘Even the mineral and vegetable kingdoms develop and continue their further evolution through man!’¹⁰

Good and Evil

The vital difference in the workings of nature and of man is especially emphasised in a master’s Letter in two statements already quoted, ‘Nature is destitute of goodness or malice, she follows immutable laws’; and ‘Man is the one free agent’. Here lies the solution to the age-old problem of good and evil. Nature is supplied with the patterns to be followed and works at these ruthlessly, though blindly. The devic world is a-moral, because obedient,

unquestioning, constantly performs a necessary function without choice. But with the attainment of self-consciousness on the part of man, and the creative activity of the ego-personality, there arises awareness of choice, of relationship, and of freedom to do or not to do within a given field of activity. This is the gift of the Monadic life. The link is by *'the finest thread of Fohat'*, yet it endows man with the power of choice, for better or for worse, between good and evil.

The Master's further statement that *'Evil exists only for him who is its victim'*¹¹ is an obvious truism in this light, for rules, regulations, and laws governing family, tribal or national conduct, all are of human origin. The rules may be wise or cruel, ignorant, or compassionate: all are man-made. There is no other source. When such laws are broken by malice, fraud or aggression, there follows, apparently, 'evil' for the victimised and 'good' for the victor. But the immutable law of equilibrium, the one law of the Plenum, karma, will ensure adjustment and balance sooner or later. Human action alone is the source of such 'evil'.

Thus, the restoration of disturbed equilibrium, however slight or great the disturbance, is assured by the absoluteness of the Plenum. Only by grasping this fact and its omnipresent influence can karma be truly understood. The pressure exercised is constant, unbending, implacable and just. It is the one and only law that can be called divine – mercifully gentle because infinitely patient – yet inexorable. Commandments, rules and regulations, legislation concerning morals and human relationships – all are man-made.

It will be remembered: *'I the Lord, do all these things. There is none else.'*

In one of his letters St. Paul is reported as emphasising the same truth. *'Without the law, sin is dead'*,¹² a view so profound that it seems completely to have escaped later-day theologians, trapped apparently in allegory.

The Secret Doctrine, 1889

The transition from the Divine All of space to the concentration of creative powers in an individualized man demands millennia of time and a countless succession of diminishing cycles of manifestation. This is the subject matter of *The Secret Doctrine*, under the titles of *Cosmogogenesis* and *Anthropogenesis*, as in the 1889 edition.

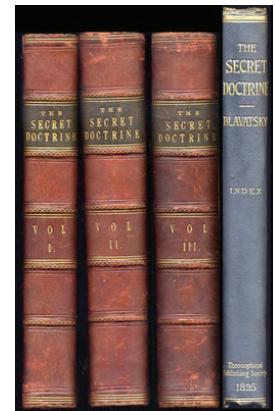
In the early periods, man is under the tutelage of the devas, who for thousands of millions of years prepare the way and lead the Monads through the kingdoms of nature.¹³

'The spark hangs from the Flame by the finest thread of Fohat.

It journeys through the worlds ... a stone ... a plant ... animal.. .

*Man, the Thinker. . .'*¹⁴

The evolution of matter and of forms is slow and endlessly repetitive. During all this phase the Monad is dependent upon his Devic Elders who direct the processes of his embodiment. From the immeasurable 'Absolute Motion' of the Plenum to the comparatively static state of a physical globe and a physical body, the Monad is led in successive cycles. And the object



The four volumes of *The Secret Doctrine*. The first two, titled respectively *Cosmogogenesis* and *Anthropogenesis*, were first published in 1888.

of this whole vast process of involution is given in the simple statement:

*'Only through a vehicle of matter does consciousness arise, a physical basis being necessary to focus a ray.'*¹⁵

Astronomical science reveals that the nebulae in far space – wheeling spiral vortices of huge dimensions – consist of the subtlest visible 'material'. Whirling clouds of glowing gas, some brilliant, some dimly luminous; multitudes of great celestial pinwheels; vast bubbles of cool gas made to glow by stars forming near their centres; twin nebulae in double spirals – these are some of the attempted descriptions.

Distances are enormous. The great nebula in Libra, for example, is visible to us as it was over 30,000 years ago – for it is said to take that time for its light to reach us. Some are so large, as is the nebula in Orion, that light travelling from one side to the other would take twenty-five years to cross, and some are far greater even than this. These glowing, wheeling clouds seem to be the very genesis of 'matter'. They may well be, in truth, celestial chakras transforming, converting, the Power of the Plenum into the media for manifestation – transforming energy into mass!

Within the nebulae, minor vortices more closely knit become stars. Slowly, galaxies, constellations, and smaller groupings follow and, finally, the comparatively isolated star, a sun, with its planetary condensations. This process of slowing down may be traced step by step. From the far-flung, wide-spaced nebulae of glowing gas to the tightly woven intensity of condensation we know as

physical matter, hierarchies of experts must have directed, and still direct, this dynamic and ordered achievement. ✨



Edward Lewis Gardner (1869-1969) was a noted writer and lecturer from the English Section of the Theosophical Society based in Adyar, India. Gardner joined the TS on April 17, 1907 at the Blavatsky Lodge in London. He served as

General Secretary of the English Section from 1924-28 and was a popular lecturer and writer for several decades. Clara Codd referred to him as "the English sage."

Notes

1. *The Secret Doctrine*, I: 75.
2. *Stanzas of Dzyan*, II.
3. *Stanzas of Dzyan*, VII.
4. *The Secret Doctrine*, I: 292.
5. *The Mystery Dhatna* cited in *St. John* x., 30.
6. In *The Secret Doctrine*, there are more than four hundred references to the Orders of Devas, the Angels or Shining Ones. Especially significant are those to be found on the following pages: Vol. I: 119; II: 160; IV: 301; V: 325, 539-.
7. *The Secret Doctrine*, II: 172.
8. *Stanzas of Dzyan*, III: io.
9. *The Mahatma Letters*, p. 57.
10. *The Secret Doctrine*, I: 214.
11. *The Mahatma Letters*, p. 56.
12. *Romans*, vii, 8.
13. *The Secret Doctrine*, Table III: 79
14. *Stanzas of Dzyan*, VII.
15. *The Secret Doctrine*, I: 81.

A D V E R T I S E M E N T

CELEBRATING 100 YEARS OF MAGIC

*The
living history
of magic and
witchcraft
since 1922*



*Books,
Tarot Cards,
Occult
Accoutrements
and more.*



The Atlantis Bookshop

Open Monday to Saturday 10:30am to 6:00pm

49a Museum Street, London WC1A 1LY

Tel: 020 7405 2120 www.theatlantisbookshop.com

Zen

A short extract from Zen Monastery

Described by **Muriel Daw**



When I was in a Japanese Zen monastery working under Soen Roshi, he paid me only one compliment all the time I was there. He said approvingly: "You the only Westerner I know who doesn't want to talk about Zen." In the light of that, you may well wonder what I am doing now. Many, many books have been written; and many, many lectures given; but is there any Zen in them? For me, Zen is not something to talk about and discuss. There is no such thing as abstract truth, there is only reality. As Keats said: "Philosophy will clip an angel's wings."

Bodhidharma, the Founder of the School, described Zen as:

*"A special transmission outside the Scripture.
No dependence on words or letters.
Direct pointing at the Mind of man.
Seeing into one's own Nature; and the
attainment of Buddhahood."*

The nature of Zen is the true nature of each thing or person. The Zen of snail-ness was caught by the poet Issa when he said:

*"O snail
Climb Mount Fuji,
But slowly, slowly!"*

I have seen my Roshi stand in front of a wild lily and bow before it; then pick it for a vase in the temple. The very picking was a natural ceremony. That was Zen, but my telling you about it is not, so that is no good.

It is all very well saying that the Universe is one interdependent whole, and that each separate one of us is that whole. This is a perfectly sound statement of the way things really are, but unless each one of

Saffu

us really knows it for himself – so what!
 And this experience can only be found inside
 ourselves. Buddha means awakened, and it
 is only we who can awaken. It is said:
*"When you awaken, it is your own mind that
 is awakened.*

*If you look for a tangible Buddha somewhere
 outside, you are foolish.*

It is like a man looking for a fish:

*He must first look in the water because that is
 where you find fish."*

I cannot write about Zen, but I can
 tell you what it feels like to be in a
 Zen Monastic atmosphere and
 to be in the presence of a
 Roshi who lives totally and
 universally; yet at the
 same time manifests his
 true self in each particular
 during the very moment
 he experiences it. Perhaps
 you may be able to pick up
 an echo of the fragrance of
 Zen.

ZEN in Japanese, *DHYANA*
 in Sanskrit, *CH'AN* in Chinese, all
 translate as *MEDITATION*, which means
 to be still and focus the mind; inner vision.
 So, the Zen School is the Meditation School;
 and we can talk about that quite easily; but
 Zen itself is the realisation of what is
 experienced during that meditation; and this
 cannot be talked about. It has something to
 do with that state of mind in which we are
 not separate from other things; are indeed
 identical with them; and yet retain our own
 individuality and personal peculiarities.

I once heard a Roshi give an 'as-if'

explanation of Rinzai Zen methods. He
 said that when one becomes completely
 discontented with being in the suffering
 world of samsara and doing things that
 seem worthless – what we might call 'the
 divine discontent' – it feels as though the
 whole structure of relativity surrounds
 one, and there arises a longing to break
 completely out of the whole thing and see
 reality for ourselves.

The structure surrounds and traps us
 as though we were living in a prison;
 it is like being in a greenhouse
 made of frosted glass, and in
 meditation we attack it.

Some people start
 breathing and rubbing at
 a patch of the frosting
 until they can see
 through a large patch –
 but it is dim and smeared.
 Others start scratching
 away with a fingernail
 until they get a bright peep-
 hole – but although sharply
 clear, it is very tiny.

We must try to shatter the whole
 thing and find that: '*Nothing exists except
 pure radiant mind.*'

It is a School in which the immediate
 eagerness for 'Enlightenment Here and Now'
 directly permeates all everyday actions. It
 cuts through emotions, intellect, and
 all swollen-headed perceptions of ourselves.
 We have only to remove our own shadow
 (which is much harder than it sounds!) in
 order to experience the light which is ever-
 existent. It is a Way full of hard work, joy,



beauty and the laughter of true freedom.

Of course, simply being in the presence of an enlightened Roshi is a spiritual training in itself. There are no habit-formations, so every one of his actions is new – fresh – creative.

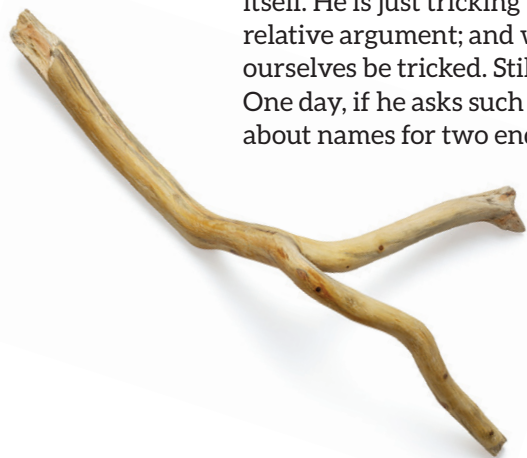
The pupil has to leap up to the Master's level of insight to experience it, because if the Teacher brings his level down to words and talking – well, we might just as well read a book.

A Zen master will resort to any means he can think of to make us realise the truth of all pairs of opposites.

He sternly demands: "See this stick – it has two ends – Now, what else could you call the ends? Give them another name!"

Two ends of a stick indeed! There is no such thing. It is not cut into two ends (and if it were, how many ends would there be?). It is one stick, one wholeness, one stick-ness, and to name it as anything at all is miles away from the real-ness of it. Talking about a stick bears no relationship at all to the thing in itself. He is just tricking us into low-level relative argument; and we are silly if we let ourselves be tricked. Still, we learn by it. One day, if he asks such a silly question about names for two ends of a stick, someone

will show him the function of a stick and threaten to beat him with it.



Zen is the direct way – straight up the mountainside. If you like to take the path which spirals round the mountain, that's fine; it eventually leads to the same place – but that means following another School. ✨

With much gratitude to The Venerable Roshi Soen Nakagawa, Abbot of Ryutakuji and Toby, otherwise known as Christmas Humphreys, founder of the London Buddhist Society and leader of its Zen Group.



Muriel Daw was first and foremost a Zen Buddhist teacher. As a young woman she worked with Christmas Humphreys to establish the Buddhist Society in London and it was at the Buddhist Society Muriel met her

teacher The Venerable Roshi Soen Nakagawa, the then Abbot of Ryutakuji. She taught Zen Buddhism at Theosophical Summer Schools in the UK and wrote 'A Companion to THE VOICE OF THE SILENCE' for students in her classes whom she encouraged to keep in touch for the continuation of their studies. She also led the School of the Wisdom in Adyar. Muriel Daw lived to the age of 99.

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

Name:

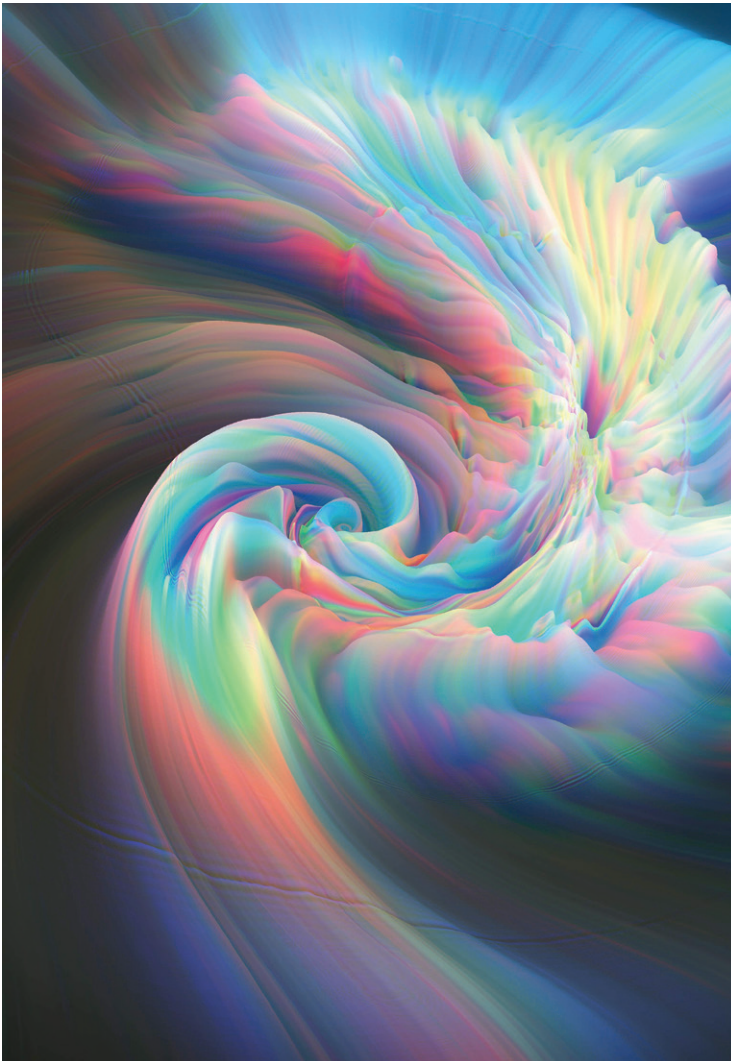
Address:

Postcode:



The Nature of Mind

By *Adam Warcup*



Glitch Lab App

The human mind is at one and the same time a blessing and a curse. It is not the most sublime aspect of man's nature, but without mind man would be unaware of his divine possibilities. On the other hand, none of the human vices can exist without the active co-operation of the mind. Again, it is the mind which, in giving man self-awareness and self-consciousness, endows him with powers of choice and discrimination. It is these qualities which distinguish man from the animal kingdom.

Early theosophical literature is a rich source of both information and insight concerning this most vital component of man's being. In this area, as in many other aspects of theosophical teachings, the student will find that the subject is as profound as he cares to make it. There are a number of basic points to be understood which have an immediate bearing on everyday life. But the further he explores, the more he will discover about man and his relationship to Nature. This in turn may lead him to some of the profoundest truths about his own inner being.

A conceptual framework of the mind and its functions such as will be outlined in this study, is no substitute for real first-hand knowledge. But armed with such a framework, the student may begin the inner exploration,

knowing that whatever is experienced will be understood correctly. Thus, no knowledge gained can be lost again through the inability to comprehend the significance of the events that have occurred.

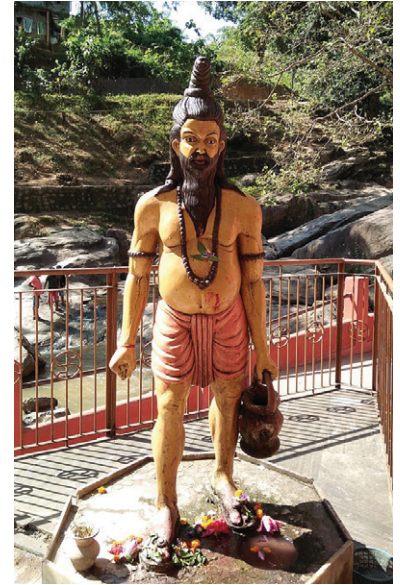
The Origins of Mind

The starting point of our inquiry will be to ask whence mind came. In answering this question there are two avenues we can explore because, as H.P. Blavatsky says, 'manas is a principle, and yet it is an Entity and individuality or Ego.'¹ In the sense that it is a principle, man has possessed this attribute from the very beginning of his evolution. Indeed, man has 'the potentiality of all the seven principles as a germ from the very instant he appears in the first world of causes as a shadowy breath.'² The use of the word principle in this context implies the possibility of developing mental function and faculty at a suitable stage of evolution. It does not mean that man had possessed a mind from the start. The natural course of development for man involves bringing into full function one of his seven principles in each of the seven major stages of evolution, referred to in theosophical literature as 'Rounds'. Thus, as mind is man's fifth principle, it should have been evolved primarily in the fifth Round.

Indeed, man would have remained virtually mindless in our present fourth Round had it not been for the intervention of a superior class of beings called in Sanskrit, manasaputras. These superior beings endowed men with minds, and hence,

through freedom of choice, with a knowledge of good and evil. In *The Key to Theosophy* (H.P. Blavatsky, 1889) it is stated that 'All our Egos are thinking and rational entities (manasaputras) who had lived whether under human or other forms, in the precedent life-cycle (manvantara) and whose Karma it was to incarnate in the man of this one.'³ But this has not always been the case. Man, as a self-conscious thinking being, has existed only since the third Root Race on this globe, at which time the manasaputras quite literally become the Egos of humanity. Before that time man was functionally indistinguishable from the animal kingdom and hardly deserved the name 'man' at all.

The manasaputras, the mind-born sons, are a specific class of dhyana chohans, a generic term describing all classes of being superior to man. They have all had to evolve at some time in the past through a stage corresponding to the human kingdom. In other words they have had to develop mind and self-consciousness just as we are now doing. Having reached a stage of spiritual self-awareness, they no longer live on our material planes, but inhabit realms which would appear to us as being without form or content. These beings are now what man may become in the far future. They are 'returning Nirvanis from a preceding maha -



Statue of Vashishta, a manasaputra of Brahma.

manvantara,⁴ though even among beings of this exalted level, there are failures. Not all of them succeed in attaining the full status of *dhyān chohan* at the first attempt.

The fact that man's Ego is a *manasaputra*, is not stressed in later theosophical writings. On the contrary, where the subject is discussed at all, it is implied that the *manasaputra* merely overshadows man, or perhaps passes on to him something of its own mind, while maintaining its own quite separate existence. However, the overriding impression to be gained from the early literature is that in most cases, the *manasaputra* completely merges its identity with that of the human being in question.

The use of the term 'Ego' in this context needs explanation. As an

unqualified term it is here used to mean the quality of self-consciousness in the sense of 'I am I'.

This usage is quite distinct from the term 'self' which, again unqualified, is used to define an individual, separate consciousness.

But this latter consciousness need not imply self-

consciousness. The term

'Ego' however, is usually modified by the addition of an adjective. H.P. Blavatsky distinguishes between three quite distinct Egos. The spiritual Ego is a perfect blend of the qualities of *buddhi* and *manas*, of wisdom

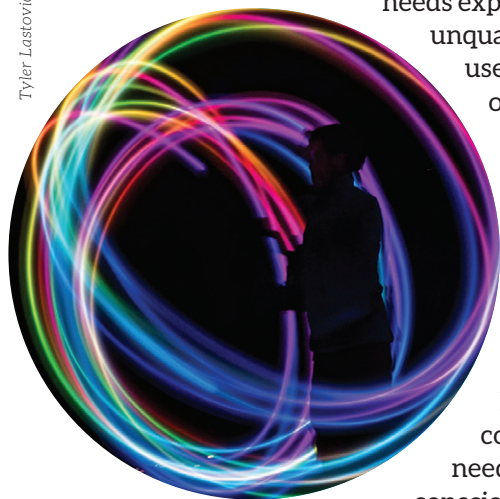
and understanding. The higher or inner Ego represents the full expression of the mind, a stage which humanity as a whole is far from having reached. The personal ego combines the lower terrestrial mind and the principles of desire and emotion, *kama* and lower *manas*.

No human Egos or centres of self-consciousness would exist at all had it not been for the active participation of the *manasaputras*. *'Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth - in a physical body the most perfect you can think of ... and if it lacks its middle and fifth principles, you will have created an idiot - at best a beautiful, soul-less, empty and unconscious appearance.'*⁵

The Relationship Between Manasaputras and Men

The nature of the relationship between the *manasaputras* and man is one of the most difficult areas to understand. What precisely is meant when it is said that *manasaputras* incarnated in men? *The Secret Doctrine* offers the following explanation: *'It does not mean that Monads entered forms in which other monads already were ... The Monads are not discrete principles, limited or conditioned, but rays from that one universal absolute Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute two rays, but one ray intensified.'*⁶ In other words no human being is the vehicle of two monads, one human and one belonging to a *manasaputra* or *dhyani*. However, it would be very easy to adopt such a mistaken view. Theosophical

Tyler Lastovich



literature speaks of human monads in the plural. Each human being is supposed to possess an individual monad, separate from others. From this it would be easy to argue that, as the dhyani has evolved from a human being, it too must possess an individual monad. Thus, when it is said that the dhyani incarnated in human form, it would be logical to assume that the form was now inhabited by two monads. It is exactly this which the passage just quoted expressly denies. The whole problem hinges on the meaning of the term 'monad'. The solution lies in the same passage in which it was said that the monads are not discrete principles. This implies that they are not in any sense separate one from another. What is it then that creates the illusion of separateness?

Every kingdom of nature, from elemental to dhyani chohan, is monadic in essence. In other words, all the forms in any given kingdom are animated by a unitary life-wave or Monad. It is only the forms through which the life-wave manifests that produces the awareness of individuality. In the mineral kingdom this sense of separateness does not extend beyond the physical level of being. In the animal kingdom individuality extends into the psychic realms, but it is only in the human kingdom that potential individuality exists in the spiritual worlds. It is only at this stage



that it makes any sense at all to talk of individual monads. The animal and plant have no such spiritual identity. But even in the human kingdom the use of the term 'monads' is one of verbal convenience. To paraphrase *The Secret Doctrine*, it would be more correct, though very cumbersome, to speak of the Monad manifesting in that form of matter called the Human Kingdom.⁷ The factor which distinguishes one monad from another is described in the following passage from *The Mahatma Letters*. 'Spirit or LIFE is indivisible. And when we speak of the seventh principle it is neither quality nor quantity nor yet form that are

meant, but rather the space occupied in that ocean of spirit by the results or effects ...impressed thereon.'⁸

It now becomes clear that a monad is not a separate 'something' distinct from others, that can be located in space and time. This is why H.P. Blavatsky, when talking of the relationship between man and dhyani, used the analogy of two rays of sunlight, passing through one aperture into a darkened room. As perceived from inside the room, it is not two rays but one intensified or reinforced. Thus, for the time being, the monad that now animates individual man is coloured by the characteristics of both man and manasaputra. Man's gain is, in one sense the dhyani's loss. In merging their identity with that of

man's, *'they had to give up their natural status and, descending on our globe, take up their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for individual personalities – the bliss of sidereal existence for the curse of terrestrial life.'*⁹

The Higher Mind as Ego

Having seen that Mind is wholly derived from the incarnating manasaputra, we can now explore the effects and results of that incarnation. The most significant effect is that the human mind becomes polarised into what is loosely called higher and lower. But these familiar terms can be very misleading. It is often assumed that the higher mind is synonymous with abstract thought, and the lower with concrete, everyday thoughts. This view may create the impression that we can consciously use the faculties of both the higher and the lower mind. Nothing could be further from the truth.

In its fullness manas is the seat of the higher or inner Ego. Speaking of this H.P. Blavatsky says that it is *'so immeasurably higher than the physical man, that it cannot enter into direct relationship with the personality, except through its reflection the lower mind.'*¹⁰

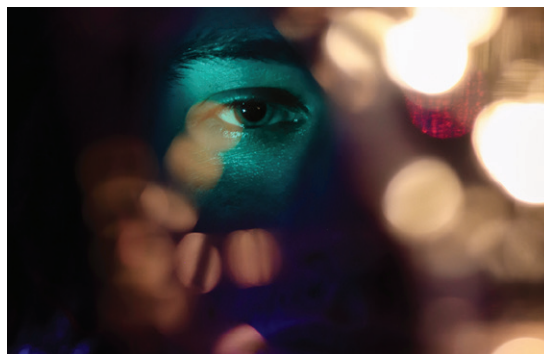
The reflection here referred to, becomes in each life, a distinct thinking principle operating through the brain, nervous system

and senses. This is physical intelligence which, together with a false sense of separateness, forms the basis of the personal ego. These two Egos are, during life, quite distinct. Our normal centre of consciousness is that of the personal ego just described. For the most part we are unaware of either the existence of, or the consciousness of, the higher Ego.

Man is, of course, just one entity, and both of these Egos are only aspects of his total being. Nevertheless, their modes of operation are quite different. Only one of these centres of consciousness can be active at any one time. During the day the personal ego is awake, and the higher Ego is its prisoner, not free to live its own life. But during sleep, while the brain and physical body are relatively inactive, the personal ego is in abeyance. This liberates the higher Ego which then lives and acts on its own plane. Its thoughts are entirely different from those of the lower mind and personal ego. *'In the thoughts of the real man, or the immortal "Individuality", the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but*

*living acts and deeds, present actualities.'*¹¹

It is only on rare occasions that we catch a glimpse of the life of the inner man. Through vivid memorable dreams which contain perhaps a warning or foreknowledge of a



Danny Lines

coming event, we can gain some idea of the nature of his world. However even these impressions are not to be taken at face value. Our brains are incapable of correctly representing the visions of the higher mind, so the lower mind clothes the formless message in symbols and images drawn from our personal experience.

It is natural for the higher Ego to be free to act during sleep, but quite abnormal for it to act in the same way during our waking hours. The conditions under which the higher consciousness may be liberated other than during sleep are set out in the following passage. 'This leads us to see the difference between the purely noetic and the terrestrial, psychic visions of seership and mediumship. The former can be obtained by one of two means: (a) on the condition of paralysing at will the memory and the instinctual, independent action of an the material organs and even cells in the body of flesh, an act which, once that the light of the higher Ego has consumed and subjected for ever the passional nature of the lower, personal Ego, is easy, but requires an adept; and (b) of being a reincarnation of one who, in a previous birth had attained through extreme purity of life and effort in the right direction almost to a Yogi state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering.¹² This passage shows exactly what it is that an adept has achieved. He has so completely mastered the four

lower principles, including the personal ego, that he is able to evoke the higher consciousness at will. Strictly speaking he is only an adept when operating from that level of being.¹³

Some faint conception of the breadth of vision that the higher mind affords, can perhaps be glimpsed when we realise that the retrospective vision of the whole life just lived, which is seen by the dying man, is the result of the merging of the personal with the impersonal consciousness of the higher Ego. In this exalted state the man sees not only his whole past life at a glance, but also the reasons for the events as they occurred. He sees all the causes that led up to the events, if necessary, looking back through several lives in order fully to understand the justice involved. There is also a prospective vision of the next incarnation seen by the higher Ego immediately prior to rebirth. Again, the Ego sees the broad course of the next life, and the causes which have created it.¹⁴

The duality of the higher and lower minds, and of the inner and personal Egos has not always existed. In the third Race, after the incarnation of the dhyanis, there was but one centre of consciousness in man, and that was the higher one. In those early days what passed for a physical body was ethereal and much less well defined than our bodies are today. The forms that the Third



Keren Fedida

Race occupied hardly restricted the faculties of the Ego at all. Gradually though, as time passed and the cycle of involution proceeded, the forms grew more and more material. They developed additional physical senses, and the action of the brain and nervous system began to dominate consciousness. In other words, they became increasingly aware of what was going on around them in the physical world, and correspondingly less aware of the spiritual world from which they had sprung. In the natural course of evolution man gradually lost the use of that spiritual perception with which he had been born, and during life came to depend increasingly on purely physical perception. Thus, brain consciousness slowly became dominant, and the basis of an independent thinking principle. This was the origin of what is now the lower mind and personal ego. Man has now reached the stage where physical intellect is the only type that he knows. The 'third eye' of spiritual perception acts no longer. Its functions can only be developed through arduous spiritual discipline, which involves moral as well as perceptual development. ✨



Adam Warcup (1945–2019) was a past president of the Theosophical Society in England and a founder member of the European School of Theosophy.

Notes

1. *The Key to Theosophy*, H. P. Blavatsky, 1889, p 183.
2. *The Mahatma Letters to A.P. Sinnett*, 3rd edition 1962, p 74.
3. *The Key to Theosophy*, H. P. Blavatsky, 1889, p 138 footnote.
4. *The Secret Doctrine*, Vol.2, H. P. Blavatsky, p 79; p 83; Vol.3, p 89.
5. *The Secret Doctrine*, Vol.2, H. P. Blavatsky, p 242; p 252; Vol.3, p244.
6. *The Secret Doctrine*, Vol.2, H. P. Blavatsky, p 167; p 176; Vol.3, p 174.
7. *The Secret Doctrine*, Vol.1, H. P. Blavatsky, pgs 178, 210 and 230.
8. *The Mahatma Letters to A.P. Sinnett*, 2nd and 3rd editions, p 74.
9. *The Secret Doctrine*, Vol.2, H. P. Blavatsky, Vol.2, p 246; p 257; Vol 3, p 248 and 49.
10. *The Secret Doctrine*, Vol.3, H. P. Blavatsky, p 518; Vol.5, p 494.
11. *Collected Writings*, H. P. Blavatsky, Vol.10, p 248.
12. *Studies in Occultism*, H.P. Blavatsky, p 94.
13. *The Mahatma Letters to A.P. Sinnett*, 2nd and 3rd editions, pgs 180 and 177.
14. *The Key to Theosophy*, H. P. Blavatsky, 1889, pgs 162-163.

The Wisdom and The Way

By *James Rainbird*

I have recently finished a three-month online course run by the White Lotus Group called The Wisdom and the Way. This covers the very basics of theosophy and has proved to be a useful introduction to the one-year Diploma course, which I have now started on. Those of us like me, who may have spent years reading theosophical books but not studied theosophy in any systematic way, are likely to have significant gaps in our knowledge, and so it is a good idea to fill in those gaps and organise our knowledge on a sound footing, which is what these courses help us to do.

The Wisdom and the Way course was devised by our Past President Eric McGough and covered a whole range

of subjects from absoluteness, through cosmogenesis, anthropogenesis, globes, chains, and human evolution to spiritual law and esoteric knowledge for our daily lives. One particular item in the course had a profound effect on me. It was nothing that I had not come across before, but the way it was presented was revelatory, and I would like to share it with you.

Figure 1 is a diagram which was given to us early in the course. It shows in its central portion the planes of existence from the atmic down to the physical. Of course, we know that our planes are not flat expanses arranged like a layer cake; they are in fact the higher bodies of the Earth and are arranged as concentric spheres of ever-increasing size, but this is the most convenient way of showing them in two-dimensional form.



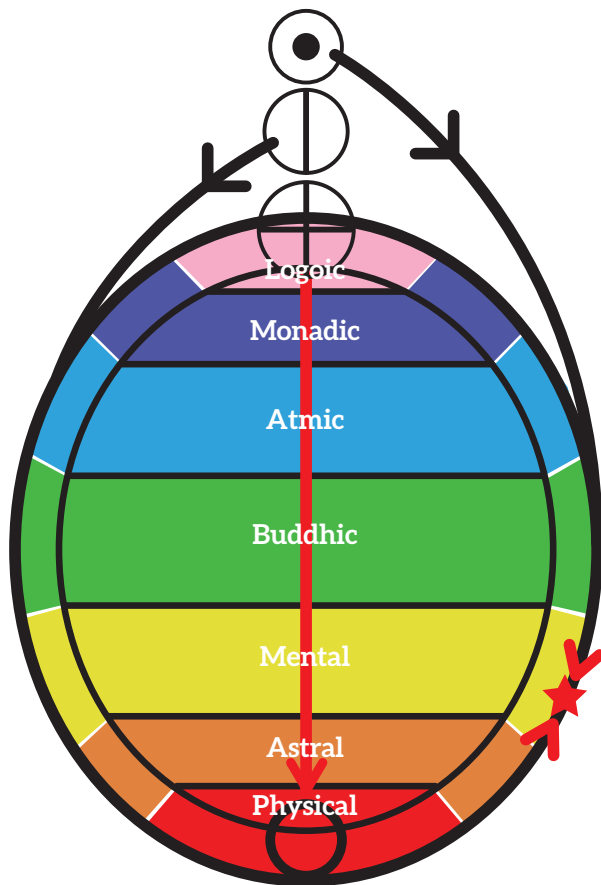


Figure 1. Outpourings.

Around the perimeter of the diagram, another aspect of the hidden side of things is shown. These are the three Outpourings from the Logos, which manifest at the beginning of each manvantara or great period of activity. So, while the centre shows a static picture of the planes of existence, the outside shows the dynamic process of the

cycle of existence, which regulates the lives of all beings in our world (we are focussing here on the Earth; similar arrangements would seem to apply at solar and cosmic levels).

The first outpouring is Fohat, the energy-giving vital force which animates all matter. It is the bridge between spirit and matter. Shown here as a straight line, it proceeds directly from the Logos to the physical plane, arranging and energising all the planes on its journey. The second outpouring is the activity of manifestation, the life wave, which builds the life forms out of the energy provided by Fohat (remembering that in both science and esoteric lore energy and matter are interchangeable). Shown coming down on the left-hand side, it represents the path of involution, the 'falling' into the manifestation of Spirit, to be followed on the right hand side by a phase of evolution in which a being commences the long upward journey away from physical existence to eventually reunite with the Logos. The third outpouring is the Will of the Logos which comes down to meet the now-evolving physical incarnation (us) on its upward climb, shown by the flash at the meeting of the upward and downward arrows, at the level of higher mind or manas, which is the point at which we are capable of achieving, true self-awareness. I have added at the bottom a circle which represents the cycle of incarnations on the physical plane, the Wheel of Becoming in Buddhism. We at present are trapped in this wheel until we achieve the slingshot of launching ourselves on the upward path, represented by the upward curve on the right.

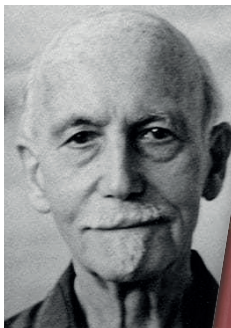
This appears to be the complete story of human, animal, vegetable, and mineral evolution in summary form, but on closer inspection, it turns out that there is more to this diagram. In fact, it contains a great occult truth, perhaps the greatest truth of them all.

You will see that the second outpouring, the involutory impulse, comes down via the plane of the mind and the emotional to the physical plane. Here it meets the first outpouring, the vital force. So, the physical plane on which we dwell is the arena for an encounter between these two great principles. On the emotional plane, the second outpouring manifests as the astral body (Kama), the focus of our emotional life. The emotional body is strongly motivated, by the downward force of Fohat towards the physical, to want to experience the physical world, which it cannot do directly. But the second outpouring also has a presence on the mental plane, the realm of the intellect. You can see that there is potential for conflict here. The tendency is for the emotional body to infect the mind, the intellect, with a desire for physical existence and physical experiences, which in turn leads to a strong mental attachment to things of the material world. In other words, for most of us, the mind has been hijacked by emotions. This is the tendency we must fight against in order to progress spiritually, up the evolutionary curve on the diagram. Annie Besant describes the situation thus:

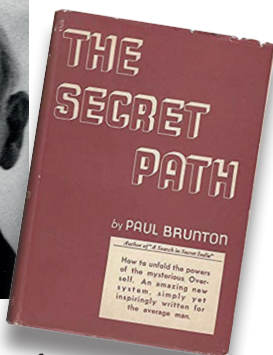
"...from the plane of the intellect downwards, the world presents a scene of conflict, bitter in proportion as the intellect mingles in it."

So, the more the mind is drawn into the emotional body's desire for physical existence, the greater the suffering and the greater the delay in beginning our upward climb. The only way out of this dilemma is for the mind to regain control. It must, in effect, seize control of the first outpouring and redirect it, using its energy to propel us onto the upward curve. At this stage in our development, it is something like gang warfare, so remember, Mind Rules, OK? How are we to achieve this? The odds seem to be stacked against us because the downward pull of Fohat is so strong. But the mind has its own strengths too. Every time we allow ourselves to become ever more enmeshed in physical existence, there is the quiet voice of our conscience at the back of our mind telling us that this is not the way. It is not the way out of endless reincarnation on the physical plane. We have to start by recognising that quiet voice, realising that it is always there, looking out for us in fact, even though up till now we have largely ignored it. We now must strengthen it and magnify it at every opportunity.

We all have different abilities and different interests, and no one course of action is going to be suitable for everyone; what is necessary is a focus on strengthening the powers of the mind. There are various ways we can do this. Regular disciplined meditation is by far the best way. Unfortunately, intense meditation is not suitable for everyone. Paul Brunton foresaw this problem many years ago and so devoted a whole chapter of *The Secret Path* to what alternative methods of raising one's self-



Paul Brunton and an early edition of *The Secret Path*, first published in 1935.



awareness are available. For example, one may immerse oneself in nature, take up cultural appreciation, or embark on a course of study (start studying theosophy!). In each case, the mind is brought to bear and used in a different way from the way we used it (or did not

use it) before, and so the mental powers are slowly strengthened. This mental activity must become the most important thing in our lives (after earning one's living and looking after one's family, of course) so that it occupies all our spare moments. This devotion to the task orientates our brain in one direction, in the same way, that a magnet

orientates all the atoms in a piece of metal.

The more we can strengthen the intellect, the easier we shall find it to tap into our intuition, which comes from the next plane up, the plane of buddhi. You can see in the diagram that all these planes are interlinked.

This strengthening of our bond with our higher mind is what is called in the literature building the Antakharana, opening up the channel to our higher self. This process, combined needlessly to say with a pure life, will propel us onto the upward curve where in time, perhaps in our next life, we shall achieve true self-awareness. In the meantime, you will have created something new – the New You. That is the Wisdom and that is the Way. ✨

James Rainbird is a member of the White Lotus group of the Theosophical Society in England and Wales.

Watch Your Thoughts

Watch your thoughts for they become your words.

Watch your words for they become your actions.

Watch your actions for they become your habits.

Watch your habits for they become your character.

Watch your character for it becomes your destiny.

What we think we become.

Book Review

The Essence of *The Perfect Way*: A Simplified and Abridged Version

by *Brian G. McAllister*

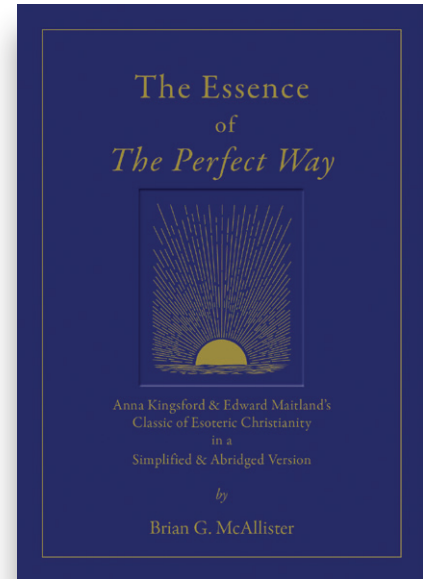
Readers of *Esoterica Vol. II, No. I*, Spring 2021 will have been introduced, by Damon Scothern, to the life of Anna Kingsford and her friend and collaborator Edward Maitland. In the same issue, Brian McAllister introduced us to his commitment to the major work of the two authors – *The Perfect Way* – and to his preparation of a text in a form that might prove more accessible to the contemporary reader. Your reviewer has had access to his text and the 5th edition of the book published in 1923.

Anna Kingsford, a competent author in her own right, one of the earliest English women to have qualified as a doctor, was an inspired visionary and found that the most effective way of recording and communicating her inner spiritual experiences was through Edward Maitland's writing gifts. As with many writers of his time his style now seems prolix and somewhat pompous. Comparison of the original text (in selected parts for the purpose

of this review) with McAllister's simplification and abridgement does indeed demonstrate that this version makes for easier reading. It is to be commended both to students of the original work and as an introduction to new readers.

Kingsford died at 42 and we may permit ourselves to ask the 'What if she had lived much longer?' The spiritual and ethical issues that she committed herself to were taken up by others, but she certainly exemplifies the figure of a pioneer taken before her time. Her attempts to apply the ideals of the Theosophical Society to Christian and other Western traditions raised difficulties with those for whom the wisdom of the East seemed to shed more light. Her Hermetic Society died with her.

Apart from her scientific knowledge she was well versed in Christian Theology and was married to an Anglican priest. Unlike Annie Besant, the relationship seemed to be a relatively happy one, though when



her husband was appointed to a living of his own, she transferred her allegiance to the Roman Catholic Church. It has been said that she did this to provide a legitimate reason for not acting as a traditional vicar's wife in rural Shropshire. There was no suggestion that her relationship with Maitland was not entirely proper.

In considering her insights, however, we need to understand the nature of Christianity in the 19th century. The strictures of Blavatsky, Besant, Kingsford and Maitland, and others, against the rigid dogmatism of most Christian churches, set the

early Theosophical and related movements at odds with established Christian bodies. What now might be termed the Liberal Christian voice was largely restricted to the Unitarian and related churches. The reinterpretations of 19th century biblical scholars had yet to make an impact outside academic circles. The study of non-Christian faiths was likewise restricted to a very few. Though there remain some Christians who reject the possibility of any encounter with fundamental spiritual truths outside their own particular tradition, there have been a series of changes over the past one hundred and thirty years which have fostered an environment which is radically different from the world of Kingsford and her contemporaries.

The rediscovery of the wisdom of the early Christian scholars in seeing biblical texts as embodying allegorical rather than literal truths; the growth of greater understanding between denominations (ecumenism); and co-operation in social issues has transformed the life and outlook of the Churches.

From the mid twentieth century many Christian writers have contributed to a creative and progressive body of thought which

takes us beyond a simplistic contrast of a traditional (and erroneous) body of Christian thought and an 'Esoteric' (and true) version of the underlying message of the Gospel. I would point the reader to the work of such authors as Bede Griffiths, Matthew Fox, Keith Ward, Cynthia Bourgeault, Ilia Delio, and Mark Vernon, to name but a few. ✱

Kevin Tingay is a retired Anglican priest and university lecturer. He has been a member of the Theosophical Society since 1965 and has published a number of academic papers on the life and work of the movement.

When I was asked to write a preface for *The Essence of The Perfect Way* I was a little daunted at the idea of an abridged version of a book I love. However, in this instance I have been converted, it is a joy to read whilst managing to retain so much of the original text and the beauty of Kingsford's writing style. The small changes are hardly noticeable and have been made with a sensitive, light touch, yet the difference for the reader is enormous, *The Essence of The Perfect Way* now flows seamlessly and becomes a homogeneous whole

rather than the separate lectures which make up the original book. In this *The Essence of the Perfect Way* the spiritual truths expressed in Kingsford's other works, most noticeably in *Clothed with the Sun* and *The Credo of Christendom* are clearly presented in a modern intelligible form. Brian McAllister has provided an excellent, well researched and extremely interesting introduction to this work with a short biography of Kingsford and Maitland but more importantly with some details as to how and why it came to be written, and where the lectures were given that led to the original published book. He has also shown his own research and the decisions he made when compiling *The Essence of The Perfect Way*. Brian McAllister is to be congratulated on this achievement and I can thoroughly recommend it. ✱

Elaine Bailey has an MA in Western Esotericism from Exeter University.

Copies of *The Essence of the The Perfect Way* are available via the TS bookshop:
www.shop.theosophicalsociety.org.uk/shop/the-essence-of-the-perfect-way

Please call 020 7563 9817 for further details.

The Last Word

From Mystic Vision & Human Transformation

By Joy Mills

Our human destiny, it may be said, is to know. To know fully and wholly, not simply to theorise, but really to know is to be the mystic.

To know is to encounter reality at every moment in time, in every place in time, in every place in space.

Out of that encounter, which is truly the mystic experience, arises naturally a new way of living, that is both simple and beautiful.

A way that is one of commitment to the cosmos, to our fellow human beings, and to life itself.

A commitment of the personal self to the one self seated in the heart of all beings.' ✨



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 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 summer solstice,
21st June 2023.

