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ESOTERICA

INSIGHTS INTO THE AGELESS WISDOM



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James A Long | Wayne Gatfield

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From the Editor's desk

Dear Friends, welcome to the Autumn edition of *Esoterica*.

Most of us had a great Summer this year and for me, it was wonderful to see all of our fruit trees sagging with the best crop we have ever known. But now it is autumn, and the days are getting shorter and colder. We seem to be almost a month early in terms of the changing seasons, some of our trees have started shedding brown and golden leaves already.

Amongst this edition's articles, we have Robert Crosbie's *The Foundation of Religion* along with *Our God and Other Gods*. Also included is *The Life and Work of Geoffrey Farthing* – the autobiographic testimony of a leading theosophist. Geoffrey was a very well-loved theosophist. He was General Secretary of the English Section from 1969 to 1972, and was a founder and director of the European School of Theosophy, and The Blavatsky Trust. Geoffrey was awarded the prestigious Subba Row medal for his contribution to theosophical thought.

Rudolph Steiner gives us a lesson in sound and the language of the soul in *On the World of Sound*. This is taken from his book *Knowledge of Higher Worlds and its Attainment*.

James A. Long looks at the equinoxes and discusses the nature of initiation from these two perspectives. His article, *Sunrise: Reflections of the Sacred Seasons – Summer and Autumn*, is both thought-provoking and informative.

The perennial question about life on other planets will puzzle and frustrate us until an alien finally lands in Washington, Red Square, Tienanmen Square, or Piccadilly Circus. *The Men from Other Planets* is an article drawn from *BlavatskyTheosophy.com* that looks at the theosophical view of aliens along with some notable incidents of UFOs in our recent history.

Together We Are One by Wayne Gatfield reminds us of the spiritual truth that Theosophy throughout the ages has always promoted – of the teaching of the Oneness of all things and the fact that outer differences are transitory and therefore illusory in the long run. Wayne is President of Bolton Lodge.

Unfortunately, our president, Jenny Baker, is very poorly at the moment, having spent some weeks in hospital without improvement. I am sure that I speak for all of our members when I wish her a complete recovery and a return to good health. ✱

Julie Cunningham Editor



Jez Timms



Artem Belukin

The Foundation of Religion

By **Robert Crosbie**

To most people the word “religion” signifies something separate from human existence, and presents the idea of preparation for some unknown future existence. Some religions are based upon the knowledge of an individual who laid the foundation for them; others are believed to be the revelations of a Supreme Being at the time of the creation of the world.

Each people has a God of its own; so many peoples, so many Supreme Beings corresponding to the mental ideas of the people. And so with individuals – as the ideas of men differ widely – so many individuals, so many Gods. All these Gods or Supreme Beings are the creations of men, and not facts in themselves. But back of all those ideas does lie a Reality. The very power that resides in man to create images and endow them with virtues

which he does not possess points to something greater than the things created. The creatures cannot be greater than the creators. That which in man creates ideas is greater than any idea he may at any time have held or now holds. We have, then, to get back of all ideas to find the true religion.

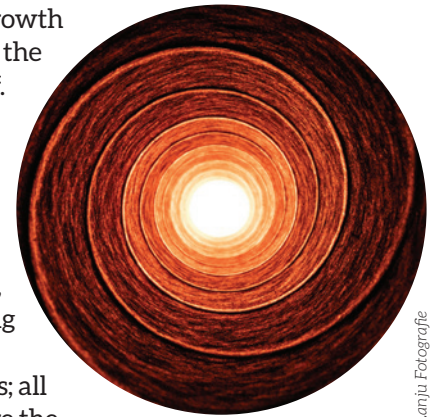
True religion must give us a basis for thinking, and consequently, a basis for acting; it must give us an understanding of nature, of ourselves and of other beings. Religion is a bond uniting men together – not a particular set of dogmas or beliefs – binding not only all Men, but also all Beings and all things in the entire Universe, into one grand whole. Just that basis and that bond are presented in the three fundamental propositions of the Secret Doctrine.

Behind everything that exists is the Sustainer of all that exists, of all that ever was, is, or shall be. Nothing exists without It. It is omnipresent, and It is infinite. But, if we take that idea and endeavor to confine it to the form of any Being whatever, we shall find we have attempted the impossible. We cannot hold the idea of being with that which is omnipresent and infinite. No being can exist outside of Space which itself is, whether there is void or fulness, whether there are planets, gods or men, or none; which itself is not altered in any way by objects occupying it; which is illimitable – without beginning and without end. A Being must exist in Space, and so must be less than Space. We can then call the Highest Power any name we choose – the Supreme, the Self – so long as we do not limit It, or give It attributes. We may not say It is pleased, nor angry, nor rewards, nor punishes;

doing so, we limit It. If Space itself cannot be measured or limited, how can we limit the Supreme? The Highest Power cannot be less than Space. Even to name It is to limit It; yet It must be the One Reality, the One Sustainer, the One Cause of all existences, the One Knower, the One Experienter, in all directions and in every thing. This proposition drives us back to the very basis of all thought – the power to think, itself – the power which is in each and every being.

We cannot understand nature, other beings and ourselves, by going outside to any conceivable being. The growth of knowledge must be within the perceiver, the thinker himself. All his observation and experience bring him knowledge which he relates to himself in connection with others. Each stands in the vast assemblage of beings, seeing them all, understanding what he may of them all, but himself the only one who sees; all the rest are seen. All others are the same as he is in their essential nature; all are endowed with the same qualities, the same perfections and imperfections; all are copies of every other, differing only in the predominance of one or another quality. But the thinker is the Self – the only Self, so far as he is concerned – the One Life, the One Consciousness, the One Power. As action proceeds from that basis, the greater the powers which flow from that spiritual quality, the greater the increase of knowledge.

Knowledge is religion – not a supposed



Lariju Fotografie

“revelation” from some superior being who created us as inferior beings, but an actual knowledge gained through myriads of years and many existences by Those who have expressed them all. Those beings above us on the ladder of evolution, who are greater than any “Gods” we can conceive of, passed through the same trials and the same sufferings which we are undergoing, until they learned to know their innermost nature and to act in accordance with it. They came to know that true religion is a knowledge of one’s own self, and action in accordance. Drawing nearer in themselves to the very Source of their being, they found the source of every other being to be the same – only the knowledge acquired and the use of that knowledge making the differences between all beings. Their knowledge is an absolutely accurate knowledge of the essence of everything in nature, which alone is the foundation of all true religion.

What is it that prevents us from understanding true religion? It is our minds, which we have filled with narrow ideas of life,

*If we believe,
we do not know;
if we know,
there is no
occasion for
belief.*

with small ideas of the nature of humanity and of ourselves. It is our beliefs which constrain us. A belief is always a statement of ignorance. If we believe, we do not know; if we know, there is no occasion for belief. Unless beliefs are tested out in the fires of experience and show themselves true, they are absolutely useless and worse than useless,

because they tempt us to use the very powers of our spiritual being in wrong directions which bring suffering and disaster upon

ourselves. It is our very spiritual nature which makes our present unhappy condition possible, for from it flows the One power, either exercising itself through small ideas – its obstacles – or acting fully and without constraint. Each man is his own creator, and each one has to be his own savior through learning right use of the One Power. Those who have learned can only point out to us the Way they learned it; no one can learn for us. We ourselves have to clear away the obstacles that prevent us from knowing our inner selves. We ourselves have to throw aside the hindrances in thinking, in forms of religion, in mental as well as physical idols.

There is one realization which immediately sets our minds in order: it is of That in us which is unchangeable and unchanging. We are that Spirit in very essence; all that has been in our past lives and in our present life, all that will in future be, proceeds from the power of that Spirit itself, and is sustained by the power of that Spirit itself. There is nothing apart from us. Nature does not exist separate and apart from us. The laws of nature are but the interrelations and interdependence of all the beings concerned in this stream of evolution. The forces of nature do not exist of themselves. There never was a force of any kind that was not the result of intelligent action. We as spiritual beings are eternally creating forces; for every man’s brain and every thought has a dynamic power. Are they lost? No: all the thoughts, all the feelings of all the beings in the universe, provide a store of dynamic energy which constitutes the forces, as we know them, of nature. We draw upon that general reservoir of force in accordance

with the ideas held and in accord with our present inward nature. All the time we are adding to the powers of nature for good or for evil. So, too, we are taking from the powers of nature the additions which other beings have put in – the forces which other beings have aroused in nature.

All the powers in the universe are latent in us if we only open the doors to their use. Everyone of us is a little copy of the whole universe. There is not one single element existing any where which each one of us does not contain within his own sphere; there is not a power anywhere that can not be drawn upon. Always the director of that power is the Self within each one. If that Self sees darkly, it is because the mirror into which the Self looks is covered with the dust of false ideas; he sees distorted images. He moves in the directions suggested by the mirror, but it is the Self which supplies the power to move. We would open the door to all powers by a daily and hourly living in accordance with the nature of the Self – seeing that every other being is but an aspect of Self, and acting so that every other being will be helped on its way. For we can not go on our way alone. We have our duty to fulfill by every other being, whether in the kingdoms below us, without which we could not exist, or in the human kingdom. Every other stands as a vicarious atonement for us – an object lesson – and if we have reached a point higher than that which is ordinarily reached by men, then all the more are we constrained to duty by them.

We come to physical existence incarnation after incarnation under the law inherent in our natures, to work with mortal ideas and

passions and thoughts; but we who created them, we who sustain them, are immortal. If we were not immortal in our very natures, never by any chance could we become immortal. If we were less than Divinity, then

we never could by any possibility understand divinity. Those beings who have been men and who have gone beyond our degrees of illusion – like Jesus of Nazareth, Buddha, and many others – have attained to Their Divinity. They accept the woes of birth to which Their younger brothers are subject, to remind us of our own natures – the only natures over which we have permanent control—that we may become as One of Them, bound to Them as to all nature. To live for others is the foundation and basis of religion – of true spiritual knowledge. ✱

Taken from *Theosophy Magazine*, September 1921 [posthumously published].

All the powers in the universe are latent in us if we only open the doors to their use. Everyone of us is a little copy of the whole universe.



Robert Crosbie (1849-1919) was a theosophist and founder, in 1909 of the United Lodge of Theosophists (ULT). In 1912, Crosbie first published the theosophical magazine *Theosophy*. A book, 'The Friendly Philosopher', was compiled from his letters, talks and articles, and published fifteen years after his death by appreciative students.

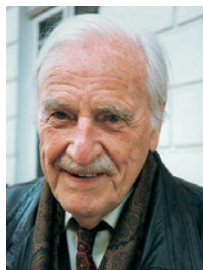
The Life and Work of Geoffrey Farthing

The Autobiographic Testimony of a Leading Theosophist

By **Carlos Cardoso Aveline**

*"Do but set out; you could be on your way
into a new and wonderful world..."*

From Deity, Cosmos and Man



Geoffrey A. Farthing TD, CEng, MIEE (1909-2004) was an English lecturer and writer who was very active in the Theosophical Society, Adyar.

In the moment one dies – says esoteric philosophy – one experiences a detailed revision of the whole lifetime which is coming to a close.

This evaluation only needs one minute or so, from the chronological point of view. Yet its informal preparatory process has extended all along one's existence – starting from the very beginning.

The fact is that we humans have a small but renewing death at each night's sleep, as we go out of our bodies, and a new rebirth every morning, as we come back.

There are strong reasons, then, for the Pythagorean tradition to say that every night students should make a revision of what they did during the day. *"Live each day as if it were*

your last", wrote Marcus Aurelius, the Roman emperor who was a philosopher. And Marcus Aurelius was but repeating a lesson from his teacher Musonius Rufus.

In the case of Geoffrey Farthing (1909-2004) we can share part of the content belonging to the revision of a long and fruitful life. One of the practical instruments for this sharing is in the dialogue below, which also presents us with some significant scenes of British history, and a bit of life's flavor according to a remarkable truth-seeker.¹

Geoffrey was one of the best-known theosophical leaders and authors in the second half of the 20th century. When he died on 30 May 2004 – at 94 – he had friends all over the world. His books were translated only into Spanish language, perhaps – a task

well done by José Ramón Sordo in Mexico –; yet Farthing's inspiring influence was much more widely spread than his writings.

In February 2000, he wrote in an letter to his friends around the world: *"After fifty years of fairly intense study I have come to the conclusion that the original outpouring of occult knowledge from the Masters, to the extent that they then gave it out, was a unique world event. It has not been properly appreciated as such."*

This idea is at the core of Farthing's legacy to students of esoteric philosophy in the 21st century.

When the following questions were submitted to him, in November 2000, many could see the central importance that Geoffrey Farthing's work had had in keeping at least part of the Adyar TS open to the real Theosophy and free from its false versions. His answers – both by email and in an air mail paper document signed by him – are a dialogue that reviews his life and discusses the theosophical movement, its illusions and its future.

| Q: When and where were you born?

GAF: I was born in a place called Heaton Mersey near Manchester in Lancashire, England, on 10th December 1909. The place was a small community clustered round a dye-works. In those days Lancashire supplied the best part of the world with cotton goods. My father used to say that the mills there could satisfy the U.K. home demand working in a few hours on Saturday morning. All the rest was exported. It was a period of expansion and prosperity just prior to the outbreak of the 1st World War. I remember that event. We

were on holiday in a place called St Anne's-on-Sea and I had been sent at breakfast-time to the local newsagent to get the daily papers. I then had a few copper coins to pay for them. I handed the man the money and I can remember him saying, *"When you go home tell your father that war has been declared."* That did not mean much to

me then but I know it caused a good deal of excitement at home. Little did we know what we were in for. Apart from the plethora of stories about the 1st World War that there are, our family was one of the tragic ones. My mother lost all of her 7 brothers: 5 of them were killed outright, 2 of them were gassed and died later.

I went to a local Nursery School. One day sitting in the classroom we heard a droning noise and the teacher said, *"That's an aeroplane"*, and we all went outside to see this thing in the sky. I do not remember the date of that but it was somewhere between 1914 and 1916. Only the well-to-do had motor cars then. We were fortunate enough to have the use of one which belonged to my father's company (The General Electric Company of England). My next school was some miles away; this involved a journey in a very rattly solid-tyred autobus. Horses had mostly been superseded for public transport but they were used still for commercial

"... I have come to the conclusion that the original outpouring of occult knowledge from the Masters, to the extent that they then gave it out, was a unique world event. It has not been properly appreciated as such."

purposes, especially by tradesmen for delivery purposes. The heavier horse-drawn vehicles were replaced for a relatively short time by steam-powered ones. These were superseded

by petrol-driven lorries, vans, etc., soon after the war.

"I asked one of the other boys what had happened to him and he very matter-of-fact replied, "Nothing, what did you expect?" I could hardly believe it."

Eventually at the age of about 10 I went to a boarding school at Eastbourne where I was reasonably happy and enjoyed playing the team games that

were then the fashion such as cricket and rugby football. After that, at the age of 13 or 14 I went to an English Public School (very private and fee-paying) in Buckinghamshire. The school was situated in the large house, virtually a palace, that had belonged at one time to the Dukes of Buckingham, set in 500 acres of beautiful parkland and gardens. I was indeed happy there. I passed the requisite exams at an early age and thereafter entered what was called the Upper School where one then enjoyed the use of a private study together with one other student colleague. That was good fun but of course I was far too young to be granted the privilege and thereafter did nearly no work until I was 17. However, I certainly enjoyed every minute of my time in that beautiful place.

One point of interest about my school life was that I was very attracted to the Church services. These played a significant part in my life. Another significant event was our preparation for 'Confirmation'. This is when

one is confirmed into the Anglican Church. The ceremony is conducted by a Bishop; in this case it was the Bishop of Oxford. The preparation took about a year, i.e. 3 terms at school, and they were conducted by my form Master who was an ordained Parson – an elderly man whom everybody liked and who was obviously very sincere in his religious beliefs. Some of this brushed off onto us. We were given a terrific build-up about what Confirmation meant: we were going to be admitted into the companionship of Christ; we would be endowed with strength to combat our sins and weaknesses; we would be in a fellowship of like-minded people also dedicated to Christian service – in other words a close-knit and holy fellowship.

On the day of Confirmation I was very excited. During the service I could hardly contain myself until it came my turn to be blessed by the Bishop. I can remember him moving along boy by boy from the right until it came my turn, and then the laying-on of hands. I waited expectantly for all the wonderful things we had been told would happen. I waited in vain – nothing happened! I got up and filed out with the other boys very dejected. Why had I been rejected? Why had I not been admitted to this fellowship that we had heard so much about? Why was I not endowed with strength? I asked one of the other boys what had happened to him and he very matter-of-fact replied, "Nothing, what did you expect?" I could hardly believe it. Was all that preparation we had been through a charade for nothing? That was probably the beginning of my quest which led me into Theosophy.

After leaving school I became an apprentice in a large electrical engineering works near Manchester. At the same time I attended night school to get some theoretical qualifications. The significance of this experience from a theosophical point of view is that I made the acquaintance of an Indian who was also apprenticed at the same works and we used to have lunch together. The conversation got round to religion fairly early on. He was a Brahmin and very well versed in the Indian scriptures. I got another view altogether of religion from him but was amazed when eventually he said that all the wonderful things that he had told me about their scriptures he no longer believed. He had become completely westernised; his views were entirely dictated by scientific knowledge and thought. However, he had opened my eyes to another point of view altogether and set me thinking.

Q: When [and] where, did you have the first clearly spiritual or theosophical perceptions of life? How and what was your life before knowing the Theosophical Society?

GAF: One night towards the end of my apprenticeship, what my Indian friend had told me so upset my Christian beliefs that I decided to go and see what the local parson had to say. He was a very senior member of the Church, a venerable Canon, who had recently conducted the marriage service for my sister. We held the Canon in very high regard. One evening I telephoned him and asked if I could come to see him. There was obviously some urgency in my voice and he said, “Well, I can fit you in for 10 minutes but I

have another appointment. Come as quickly as you can.” I ran all the way there and arrived breathless at the vicarage. He opened the door himself, showed me into his study, sat me down and asked me what was the matter. I told him the story of the Indian and his scriptures and beliefs (not the scientific ones) and asked how Christianity as he saw it compared with the specific things that the Indian had told me. These raised questions concerning the nature of God, the idea of Jesus having died for us (vicarious atonement), what happened after death, and so on. It soon became quite obvious that the dear Canon had no real answers to these questions. As I sat listening to him talk I came to a dreadful decision, and that was unless God manifested himself in some palpable way to me in the Canon’s study there and then, I would renounce him. I would not believe any more that he existed. I waited for some awful thing to happen – the floor to open and the earth to swallow me up, or a thunderbolt to strike me dead – I waited and waited and nothing happened. Then suddenly I was filled with an uncontrollable elation and had a great urge to get out of that study as quickly as I could. I am afraid that I was a bit rude to the old man but I made the excuse that he had said he had only a little time and that I did not want to impose on him any longer. He got up and showed me to the door although I do not think he had really finished what he was saying. He must have been very surprised at my haste to get out. I

“I can still hear him saying as I parted from him, “You must have faith, my son”.”

can still hear him saying as I parted from him, "You must have faith, my son".

Outside the feeling of elation and happiness was amplified to a greater and greater extent. It seemed to me that although I was actually walking home, my feet were not touching the ground. It was an incredible experience. From then on, right through till the 2nd World War, I was consciously on a quest to discover TRUTH. This led me through all sorts of highways and byways, and meetings with all sorts of people. My stock question was, "Have you a religion? ... Tell me about it."

Q: When did you get in touch with the Theosophical Society? Which theosophical books did you first read?

GAF: At the end of the 1920's when work was very scarce I very fortunately got a job in London. There was then a severe depression. A whole series of 'coincidences' eventually took me to the Theosophical Society in London with its wonderful library. From that I borrowed many books for a few years and began a longish process of self-education in Theosophy. It got more and more thrilling the more I knew about it.

One day my enthusiasm for my new-found subject got the better of me and I invited an old school friend to come to the Theosophical Society to hear a lecture given by a well-known theosophical lady on "The Masters". This was in Besant Hall at the back of 50 Gloucester Place. It was the occasion of an Easter Convention which the Society at that time held regularly. The speaker was oddly dressed in a green gown with

yellow lightning flashes across it and large triangular-shaped sleeves which she theatrically showed off at every opportunity. It was ludicrous and my friend and I got the giggles. We tried to suppress our laughter but we really could not. Eventually an usher came up to us and said that even if we did not want to listen to the lecture, others did, and would we mind going out. That was my first acquaintance with the Theosophical Society. Thereafter I thought nothing would induce me to join!

Soon after that the war broke out and I joined the army. Then again an interesting thing happened. All my exuberant interest in Theosophy switched off immediately like turning off a light and I took no more interest in the subject until 5 years later when the war finished. I was then up in Scotland. One day I walked down a street in Edinburgh where, in a bookshop window, I saw a book by Paul Brunton called "A Search in Secret Egypt". I bought it and slowly as I read all my enthusiasms were rekindled. I started on my quest again in earnest. I got more books out of the theosophical library including "The Secret Doctrine", which did not make much sense to me at that time, and many others nearly all by Annie Besant or C.W. Leadbeater. Even so, they were thrilling. These people seemed to know what they were talking about and had a great facility for expressing their ideas. I studied nothing else



Above: 50 Gloucester Place, the offices of The Theosophical Society of England and Wales.



for two or three years and became really familiar with the theosophical system from that point of view.

Then an odd thing happened. I had met John Coats, then General Secretary of the Society in England. One night he invited me to dinner and one of his brothers was present. This brother voiced the views of the family about John having joined the Theosophical Society and given up a directorship of their family company, J & P Coats. This had upset his father very much and the brothers resented his leaving the firm. For all this, Theosophy and the Theosophical Society were to blame. The brother spent the best part of the dinner time trying to tell John what a mistake he had made, that there was nothing in this superstitious nonsense called Theosophy and that the Society was certainly not worth the sacrifices he had made for it. For some amazing reason I felt I must defend the Society. I proceeded to tell the brother that he knew nothing about Theosophy and that if he had done he could not possibly speak as he had. As I was saying these things my whole attitude towards the Society changed completely. I had espoused its cause; I had become sympathetic to it. Somehow or another I felt that I belonged to it and that from here on I must not only join but support it and work for it. This was a very strong feeling.

Within the next day or so I got in touch with John and told him of this 'conversion' and asked to become a member, which I

eventually did. In about 1948 when the war was over I was demobilized from the army. My job, which had been kept for me, was in Yorkshire. There I joined the Leeds Lodge and met up with other older, senior and well-versed theosophists before whom I felt a very inadequate beginner.

One night at the Lodge an old man came to lecture and he is the one whom I talk about in

the 'Notes on the Author' given in the beginning of "*Deity, Cosmos and Man*" (pp. XXI-XXII).

From then on my quest on the theosophical journey is outlined until the climax mentioned in that account occurred. Thereafter I have met a number of interesting people and have had a lot of experiences. It would take far to long to recount them. However, my foot was then firmly planted on the theosophical

road and the process of self-education has gone on right up to the present time.

An interesting thing is that, whereas I have done much writing and other things for the theosophical cause, everything I have written and everything I have done has been spontaneous. There has not been any previous planning or clear object in view. I have just done what came to be done. This has entailed a considerable amount of work over a very long time.

I Q: What about your profession and family?

GAF: I have told you of my profession; Electrical Engineer, working nearly all my life with the nationalized industry in Yorkshire. I was in charge of about 100 shops, service



Above: John B. S. Coats (1906-1979), was for about five years, engaged in the family business – the old Paisley firm of thread manufacturers known internationally as J & P Coats – before he joined the Theosophical Society, serving as its sixth president from 1973 to 1980.



centres as they were called, of contracting (wiring factories, shops and homes), advertising shows and distribution, appliance testing, repair and reconditioning, etc. [Geoffrey retired from the Yorkshire Electricity Board after 37 years of service.]

None of this had any relation to Theosophy. I am unmarried, had no family. My father did not know about Theosophy at all. He was a Freemason. My mother called it “a lot of silly nonsense”. Why could I not be like other men?

Q: How did you discover the enormous distance in occult quality between the original exposition of Theosophy (HPB-Masters) and its second version, by C.W. Leadbeater and Annie Besant? Did you have, then, a sense of having lost time?

GAF: My discovery of the differences came about from John Coats having given me a copy of “*The Mahatma Letters*”, with their detailed account of what happens after death. This account does not reconcile with what is given in the Leadbeater/Besant literature. One of the major differences is the matter of the Etheric Double. I could simply not reconcile the two teachings on that score. At first I felt that I was not understanding either of them

properly and that the limitation was mine. I could not believe that well-informed and gifted people like Leadbeater and Besant had ‘got it

“I could not believe that well-informed and gifted people like Leadbeater and Besant had ‘got it wrong’.”

wrong’. Somehow or another the fault lay in me and I wrestled over this problem for

perhaps 2 years. During this time I studied in detail the classification of man’s principles from both points of view (e.g. Blavatsky in “*The Key to Theosophy*”) and tried hard to reconcile them, but they are not reconcilable. Eventually of course this led to my publishing the booklet “*THE ETHERIC DOUBLE? The Far-Reaching Effects of a false assumption*”.

Another point of great difficulty was the Masters’ views on religion and the close association of the Liberal Catholic church with the Theosophical Society. This again is irreconcilable.

As to my reactions on making these discoveries, I had been so long in the process that I was not surprised or dismayed but I do remember having to make a decision as to whether from then on I was going to accept the Masters as teachers or the Leadbeater/Besant partnership. In the light of all the evidence obviously it had to be the Masters and H.P.B., and this I did. Having made that decision everything else seemed to fall into place. All the problems and difficulties were eradicated.

Q: What is the impact and influence of institutions like Liberal Catholic Church and Masonry over the theosophical movement as originally conceived by the Mahatmas and H.P.B.?

GAF: I was never attracted to Masonry but under the influence of John Coats I could have become very interested in the Church. I do not know how I was saved from this but my ‘mentor’ as described in “*Deity, Cosmos and Man*” indicated very clearly to me that such institutions, whilst they made one feel

comfortable as a member of a brotherhood or other worthy group, they did nothing whatever to further one's real spiritual growth. That was entirely a matter for one's self. Having genuinely discovered that my attraction to the Church disappeared completely.

I was President of the T.S. in England from 1969 to 1972. During this time I let it be known quite openly that I was a Master/H.P.B. man; this was not acceptable to the generality of members. There was a strong Church and Masonic faction in the Society, the members of which eventually got together and voted me out of office. This was a considerable blow to me as I had given up my job – quite a lucrative one and of some influence – to come and work for the Society. Being voted out was a hurtful experience but in a way it was a blessing. I was free of all other duties and could get on with my study and my writing.

Q: Along the 20th century, especially after the decade of the 20s, HPB/Masters literature slowly regained room. *"The Collected Writings of H.P.B."* took decades to appear in 14 volumes plus an index volume. The *"Mahatma Letters to A.P. Sinnett"* and the *"Letters From the Masters of the Wisdom"* got translated to several languages and attracted more and more attention among the students. Now there are some 20 biographies of H.P.B. And yet it seems to be far from enough. What else should be done?

GAF: Concerning the resuscitation of interest in the Master/H.P.B. literature, I feel that this has been very slow and hardly perceptible in the Adyar Society. I do not think we need any more literature at this time, whether it be

biographies on H.P.B. or anything else. What we have to do is to try to encourage people to read what we already have.

About the future of the T.S., I do not have a crystal ball. My feeling is that, if the Adyar Society persists in its present strategies, with its ignorance of the

Masters/H.P.B. literature and the idolizing of Krishnamurti, it will just fade out. It does not really stand for anything. What life there is in the other theosophical movements I do not really know, except that there are obviously only a few very earnest students. Hopefully these can get together in my Association and form a cadre of true workers for the cause, knowing what they are doing.

Concerning freedom of thought, in my view this has been hopelessly distorted. As put over in the 1920's it was quite obviously an expedient to allow anybody's opinion, well-informed or otherwise, to be regarded as Theosophy. This was a fatal mistake. In point of fact no one can interfere with anybody else's thought. What they can do is to try to impose a dogma, i.e. a compulsory belief, and to some extent the Leadbeater/Besant leadership succeeded in doing that in that they got the Liberal Catholic Church and Masonry accepted as Theosophy, and later of course Krishnamurti as a world teacher. All this had nothing to do with freedom of thought proper and in my view much of the

"I do not think we need any more literature at this time, whether it be biographies on H.P.B. or anything else. What we have to do is to try to encourage people to read what we already have."

later views about the Masters is superstition.

Of course I agree that anybody should be able to read any literature they like, by whatever author it may be. I see it as vitally important that people should be free in every respect. We can only develop healthily in an atmosphere of complete freedom.

Q: Do you believe that putting on an equal level, under the item of liberty of thought, the real teaching and a teaching distorted by fancies, induces the next generations of students to unnecessarily lose an important amount of time in their lives, before knowing what's true and what is false?

GAF: Here again I think people must make up their own minds. The big difficulty is that people do not read the original literature and have therefore no true yardstick to help them decide the quality of whatever it is they are reading. This becomes a difficult matter especially when some of the 2nd generation literature purports to have come from the

“... with modern communication, we might form a body of really energetic enthusiastic people who can act as ‘radiation points’ in the parts of the world in which they happen to be situated.”

Masters. How are we going to know whether or not it did unless we are familiar with the Masters' scheme of things, their style of writing, etc. Here again we have to be careful because I do believe that people with the proper faculties working can be inspired by true spiritual

entities. Surely the criterion must be the quality of what is uttered. For example, any reversion to an idea of God, particularly in the anthropomorphic sense, would indicate that whoever is writing has not got a true vision. Similarly a lot of nonsense is put out about the after-death states and ideas of forgiveness of sins.

Q: Some people think that HPB literature, written in the 19th century, is “outdated”. The same people use to study other texts which are thousands of years old. Why is HPB not “outdated”? Could the eternal be outdated?

GAF: It is a view of no substance at all and could only be uttered by anyone who had not read the classical literature. The literary idiom might be outdated but what is said is eternal Truth, unchanging, and in our Manvantara unchangeable. People use the words ‘up-to-date’ nowadays in relation to fashions. Such a word could not possibly be applied to Theosophy with its “eternal verities”.

Q: What's your view of the work of the HPB-Masters students?²

GAF: My view... is that, with modern communication, we might form a body of really energetic enthusiastic people who can act as ‘radiation points’ in the parts of the world in which they happen to be situated. At this time I am very concerned to revivify an interest in the original teachings. For example, I had hoped that my *Trilogy*³ “would have given people an idea of what was entailed in the writing of *Isis Unveiled*” and *“The Secret Doctrine”*. Most members of the theosophical movement have no idea of what

was demanded of H.P.B. or of the close cooperation that she then enjoyed with the Masters. Further, I do not think that many people have any idea of what a Master of the Wisdom is. The idea of a Master has become too hackneyed through movements like "I Am", and the claims of other individuals to be channelling Masters' messages. It is quite obvious that they are not, but the channelers have not studied the real Masters' literature and therefore do not have a proper background against which to talk.

Another area of diversion is in the pronouncements of the psychics, even of the stature of Rudolph Steiner. He did good work in establishing his schools, etc., and much of what he said about the germination of seeds is verified by experience but the background framework of knowledge that he adopted was not that of the Masters...

Geoffrey A. Farthing. (Answers dated and signed 22nd November 2000). ✱

Published (blog 29th May 2010) on the website www.esoteric-philosophy.com

Notes

1. Other interesting autobiographic fragments from Farthing can be found in the first pages of his books *"Deity, Cosmos & Man"* (Point Loma Publications, 1993) and *"When We Die"* (Point Loma Publications, 1994).
2. This question has been somewhat adapted here. Originally, it referred to the Association of the Master/HPB Association, an informal group of theosophists from various countries and organizations, created by Farthing in 2000. This association did not proceed after his

death. Yet Farthing's answer remains verbatim and it really refers to all HPB/Masters students.

3. *"Modern Theosophy, Origins and Intentions - A Trilogy"*, G. A. Farthing, The Theosophical Publishing House, (London), 1999, 54 pp.



Carlos Cardoso Aveline was born in Brazil in 1952, and joined the theosophical movement in 1980. In 1968, while being 16 years old and having never been baptised or joined any sect or religion, Carlos had to face challenging

circumstances related to an expansion of personal horizons. He then made a vow before his own conscience. He would dedicate his whole life to take part in the self-liberation of mankind from unnecessary pain. A journalist by profession, he has seven books published in Portuguese language, on theosophy, ecology and the present planetary transition. Since March 2012, Aveline is the editor of *"The Aquarian Theosophist"* and its associated websites, working in several languages. Aveline directs the Library and Research Center of the Independent Lodge of Theosophists (ILT).

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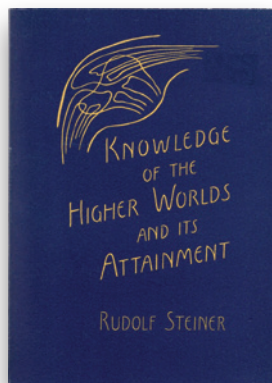
On the World of Sound

By **Rudolf Steiner**

The student has also to bestow a further care on the world of sound. He must discriminate between sounds that are produced by the so-called inert (lifeless) bodies, for instance, a bell, or a musical instrument, or a falling mass, and those which proceed from a living creature (an animal or a human being.) When a bell is struck, we hear the sound and connect

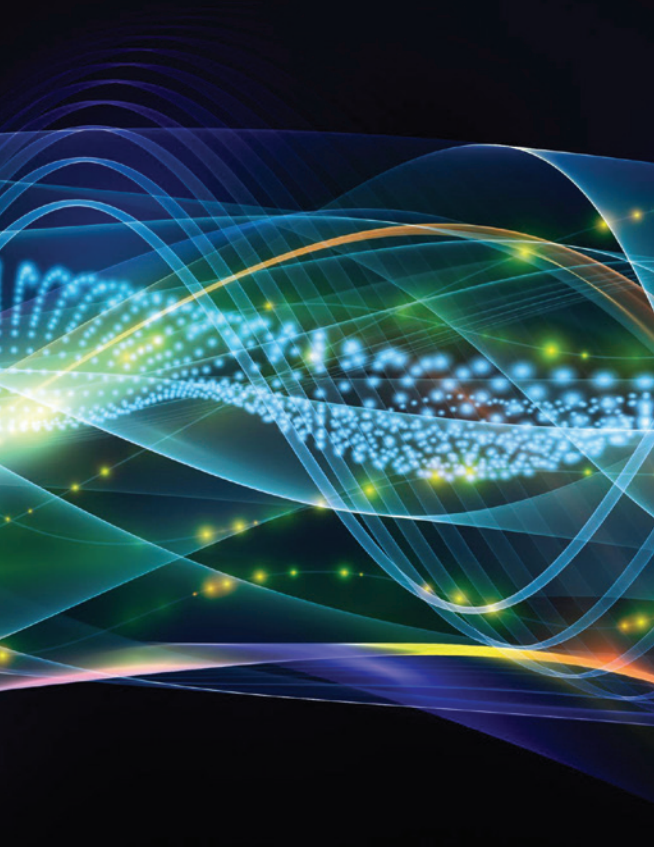
a pleasant feeling with it; but when we hear the cry of an animal, we can, besides our own feeling, detect through it the manifestation of an inward experience of the animal, whether of pleasure or pain. It is with the latter kind of sound that the student sets to work. He must concentrate his whole attention on the fact that the sound tells him of something that lies outside his own soul. He must immerse himself in this foreign thing. He must closely unite his own feeling with the pleasure or pain of which the sound tells him. He must get beyond the point of caring whether, for him, the sound is pleasant or unpleasant, agreeable or disagreeable, and his soul must be filled with whatever is

occurring in the being from which the sound proceeds. Through such exercises, if systematically and deliberately performed, the student will develop within himself the faculty of intermingling, as it were, with the being from which the sound proceeds. A person sensitive to music will find it easier than one who is unmusical to cultivate his inner life in this way; but no one should suppose that a mere sense for music can take the place of this inner activity. The student must learn to feel in this way in the face of the whole of nature. This implants a new faculty in his world of thought and feeling. Through her resounding tones, the whole of nature begins to whisper her secrets to the student. What was hitherto merely incomprehensible noise to his soul becomes by this means a



An edition of *Knowledge of the Higher Worlds and Its Attainment* by Rudolf Steiner from the mid 1940s.

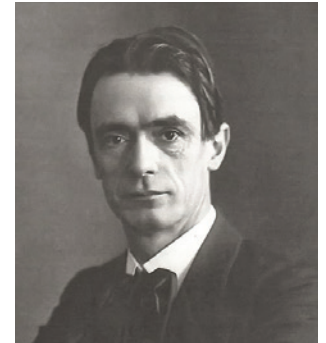




coherent language of nature. And whereas hitherto he only heard sound from the so-called inanimate objects, he now is aware of a new language of the soul. Should he advance further in this inner culture, he will soon learn that he can hear what hitherto he did not even surmise. He begins to hear with the soul.

To this, one thing more must be added before the highest point in this region can be attained. Of very great importance for the development of the student is the way in which he listens to others when they speak. He must accustom himself to do this in such a way that, while listening, his inner self is absolutely silent. If someone expresses an opinion and another listens, assent or dissent will, generally speaking, stir in the inner self of the listener. Many people in such cases feel

themselves impelled to an expression of their assent, or more especially, of their dissent. In the student, all such assent or dissent must be silenced. It is not imperative that he should suddenly alter his way of living by trying to attain at all times to this complete inner silence. He will have to begin by doing so in special cases, deliberately selected by himself. Then quite slowly and by degrees, this new way of listening will creep into his habits, as of itself. In spiritual research this is systematically practiced. The student feels it his duty to listen, by way of practice, at certain times to the most contradictory views and, at the same time, bring entirely to silence all assent, and more especially, all adverse criticism. The point is that in so doing, not only all purely intellectual judgment be silenced, but also all feelings of displeasure, denial, or even assent. The student must at all times be particularly watchful lest such feelings, even when not on the surface, should still lurk in the innermost recess of the soul. He must listen, for example, to the statements of people who are, in some respects, far beneath him, and yet while doing so suppress every feeling of greater knowledge or superiority. It is useful for everyone to listen in this way to children, for even the wisest can learn incalculably much from children. The student can thus train himself to listen to the words of others quite selflessly, completely shutting down his own person and his



Rudolf Steiner (1861-1925) was an Austrian philosopher, occultist, social reformer, architect, esotericist and claimed clairvoyant. He gained initial recognition at the end of the nineteenth century as a literary critic and published works including *The Philosophy of Freedom*. At the beginning of the twentieth century he founded an esoteric spiritual movement, anthroposophy, with roots in German idealist philosophy and theosophy.

opinions and way of feeling. When he practices listening without criticism, even when a completely contradictory opinion is advanced, when the most hopeless mistake is committed before him, he then learns, little by little, to blend himself with the being of another and become identified with it. Then

he hears through the words into the soul of the other. Through

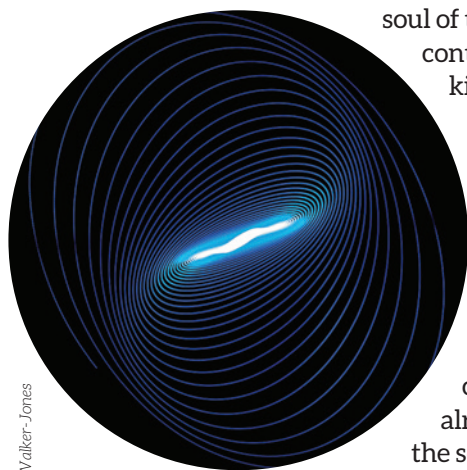
continued exercise of this kind, sound becomes the right medium for the perception of soul and spirit. Of course it implies the very strictest self-discipline, but the latter leads to a high goal. When these exercises are practiced in connection with the other already given, dealing with the sounds of nature, the soul develops a new sense of hearing.

She is now able to perceive manifestations from the spiritual world which do not find their expression in sounds perceptible to the physical ear. The perception of the “inner word” awakens. Gradually truths reveal themselves to the student from the spiritual world. He hears speech uttered to him in a spiritual way. Only to those who, by selfless listening, train themselves to be really receptive from within, in stillness, unmoved by personal opinion or feeling only to such can the higher beings speak of whom spiritual science tells. As long as one hurls any personal opinion or feeling against the speaker to whom one must listen, the beings of the

spiritual world remain silent.

All higher truths are attained through such inwardly instilled speech, and what we hear from the lips of a true spiritual teacher has been experienced by him in this manner. But this does not mean that it is unimportant for us to acquaint ourselves with the writings of spiritual science before we can ourselves hear such inwardly instilled speech. On the contrary, the reading of such writings and the listening to the teachings of spiritual science are themselves means of attaining personal knowledge. Every sentence of spiritual science we hear is of a nature to direct the mind to the point which must be reached before the soul can experience real progress. To the practice of all that has here been indicated must be added the ardent study of what the spiritual researchers impart to the world. In all esoteric training such study belongs to the preparatory period, and all other methods will prove ineffective if due receptivity for the teachings of the spiritual researcher is lacking. For since these instructions are culled from the living inner word, from the living inwardly instilled speech, they are themselves gifted with spiritual life. They are not mere words; they are living powers. ✨

Excerpt taken from *Knowledge of the Higher Worlds and Its Attainment*.



Gary Walker-Jones



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Sunrise: Reflections on the Sacred Seasons – Summer and Autumn

By *James A. Long*

All of us understand to a greater or less degree that the cycle of a year is a symbol of the life of man, of the life of each one of us, as well as of the life of the universe. We know also something of the symbology of the four sacred seasons, beginning with the winter solstice, followed by the spring equinox, the summer solstice, and the autumnal equinox. The winter solstice represents birth; the spring equinox the period of growth; the summer solstice is the time of adulthood, and the autumnal equinox the time of passing on toward a new birth.

Let us think a moment about the summer solstice and its meaning to you and me. We have said that it represents a time of adulthood or of full growth and power in the year. Each one of us is of a different age, and we individually have our own objective birth, adolescence, maturity, and death. If we can become conscious of being part of nature, we have an opportunity to partake of her assistance four times each year, to grow as

nature would have us grow, and to expand the horizon of our consciousness with each seasonal experience.

As we touch, even lightly, the universal currents of life, we soon come face to face with the fact that no true spiritual growth is possible, no enlightenment can be received, by any one of us without our giving up something. In the cycle of esoteric thought and in the tone of the ancient Mysteries the period of the summer solstice is known as the Great Renunciation. At this time of year someone somewhere is undergoing the greatest of all temptations that can be met on this globe: that which calls for the renunciation of all individual progress toward spiritual adulthood, the renunciation by the initiate of all further degrees of attainment.

Let us not suppose that there is only one initiation involving the Great Renunciation, for there are many, but this sacred season is held to be the highest of the four in each of its degrees. It is the greatest of all initiations because, through its successful fulfillment, mankind and every living entity on the planet

benefit because another Great One adds his stone to the Guardian Wall around humanity. But renunciation does not mean abandonment — it is just the opposite. The Great Ones, when they renounce their progress, do not abandon anybody or anything other than their own individual advancement. What they do, in fact, is add to your strength and mine, so that we too might some time consider the renunciation of our own individual spiritual progress for the benefit of others.

Each of us in our respective ways has been and is a renouncer, and we have had the good fortune to learn that the best preparation for the greater renunciation is found in the ordinary experiences of our lives. Our position in this whole process of unfolding the esoteric currents of life is in principle no different from that of the silent and solitary Watcher, of whom H. P. Blavatsky speaks:

"He is the "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their home are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every

prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind..."

The Secret Doctrine, I, 208

True, the Silent Watcher is the highest representative on this globe of the great renouncers, and is at the center of the circle of humanity as it manifests through this globe. While we may be on the outer edge of that circle, nevertheless we have at present and will have increasingly in the future, a host of lesser aspects of life for which we are responsible. Thus in fact our position and our responsibilities as individuals are in principle the same as theirs. The currents from the wellspring of divinity that flow through the life and sacrificial example of all great renunciators of the past — as well as the one or more who are now experiencing somewhere in this world the awesome trials of this initiation — flow likewise through all of us, and link us individually with our own inner renunciator who has made the great sacrifice in order to be the monitor of you and me.

The following sacred season, the autumnal equinox, is referred to as the Great Passing and, as such, it represents what might be called the magnificent paradox as it provides a harvest of two types: that of Pratyeka Buddhas (aspirants to nirvana) and that of Buddhas of Compassion. At this critical time in the world's history, it will pay us well to think



Terry Tan De Hao

about the significance of the choices we human beings are daily making and which culminate in the ultimate decision: to enter either the pathway of personal salvation or the pathway of a humanly compassionate pilgrim.

This does not imply that every person is experiencing an initiation, literally and formally, at these sacred seasons. Nevertheless,

his consciousness in reality is faced with the pressure to expand, and he with his own will and choice can help it expand or not; and he with his own will and choice can guide that expansion, if he allows it to occur.

Why is the autumnal equinox referred to as the Great Passing? Simply because in this experience the initiate wholly dies, in all his parts, and completely and fully disseminates, in the proper places, every aspect of his entire constitution, from the lowest to the highest. He does not merely descend into the Underworld and conquer it; he must ascend to the upper worlds likewise. To the degree that the initiate succeeds in his experience, in both the lower and the upper worlds, to that degree has he passed this great initiation. And here is the crossroads where the path divides. The initiate whose whole past experience was devoted to the spiritualization of his entire constitution for the benefit of his own progress and his own attainments, at the moment of that final step — which I prefer to call dissemination rather than dissolution — has his final choice: either to slip, as the dewdrop into the shining

sea, into nirvana for the remainder of the manvantaric period [planetary lifetime] — to enjoy the bliss of his accomplishments; or to renounce that unimaginable bliss. If the latter, then he makes the supreme choice: to return over the whole route he traversed during the initiatory cycle in the dissemination of all of his parts, to return by the same course consciously, willfully, and pick up everything that he had left from where he left it, and again robe himself with the elements of a human being so that he might utilize this glorious attainment, which he had earned, for the benefit of everyone but himself.

It should be obvious, however, that something very potent of a spiritual nature must also obtain on the path of the Pratyeka. Because he has slipped into nirvana and thereby to a degree re-enhanced the brilliance of the cosmic consciousness in spite of himself, he has provided something in the larger sense to brighten the pathway of mankind. But he does not know he is doing it. He has not tried to do it. It is one of those natural things that happen: if you light a match in a darkened room so that you can see, you light that room and all others in the room can see too. That is the way the Pratyeka contributes his part.

The Buddha of Compassion, on the other hand, by his return helps others to light a light, helps the rest of mankind in ways so subtle and so impenetrable that we can only mildly conceive of the far greater contribution of the Compassionate Ones to the progress of the whole.

Now none of us will be ready to take these great initiations for a long, long time to come. Karma has placed us where we are, but we do



Frank McKenna

have the opportunity naturally from day to day, without trying, to be truly compassionate pilgrims on this path of service to our fellowmen. There is something deep within which we all feel when we approach the actions and the thoughts of our daily lives with the attitude of sacrifice purely felt. ✨

From Sunrise magazine, June/July 1987; © 1987 Theosophical University Press; Sunrise Articles; Theosophical University Press Online Edition

James A. Long (1898-1971), served as a management consultant during WWII in the office of the Quartermaster General in Washington, D.C., and was later transferred to the Department of State where he assisted in the changeover to peacetime responsibilities. While there he was sent as an Advisor to the U.S. Delegation to the United Nations at the opening of the Second Session in 1946. He joined The Theosophical Society in 1935 and in 1951 became its leader. His administration was marked by an emphasis on the practical expression of theosophy in daily living. To this purpose, he founded and edited Sunrise magazine as a bridge between theosophy and the public, each issue offering theosophic perspectives on relevant trends in science, philosophy, and religion, as well as studies in ancient and modern theosophy.

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The Men From Other Planets

From *BlavatskyTheosophy.com*

As the whole subject of aliens and UFOs has become indelibly associated in people's minds with lurid absurdities and sensationalism, it is no wonder that most serious students of Theosophy tend to avoid the subject altogether. This is of course also due to the fact that Theosophical teachings say almost nothing at all about this topic, which did not become a major topic of interest to people until around the middle of the 20th

century, when sightings of UFOs and descriptions of alien encounters began to occur at an astounding pace in all parts of the world, although most frequently reported or recorded in the USA and the UK.

In her main work *The Secret Doctrine*, H. P. Blavatsky, the main founder of the Theosophical Society at the end of the 19th century, did very briefly affirm the existence of beings on other (though not necessarily all other) planets, using such terms as “the men

from other planets” and “the races of Mars and Venus.” (Vol. 2, p. 698-699)

She affirmed that the advanced Occultists or Esotericists on our Earth possess definite knowledge that all planets either, “are, were, or will be, “man-bearing.”” (p. 699) And: “Great adepts (those initiated of course), trained seers . . . can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system . . . They know that almost all the planetary worlds are inhabited, but can have access to – even in spirit – only those of our [solar] system.” (p. 701)

A few pages later, she remarked that, “it seems perfectly useless to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings. . . . The humanities of other worlds differ from us, as much in their inner organization as in their external physical type.” (p. 707)

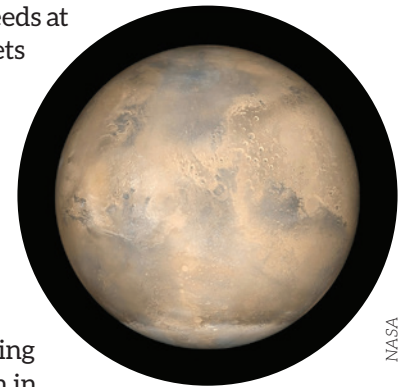
Since most Blavatsky students will accept these statements as true and based on the direct knowledge of either herself and/or her Eastern Adept-Teachers – often referred to as the Masters of Wisdom or Mahatmas – it does not seem at all illogical or far-fetched to consider that at least some of “the humanities of other worlds” would be sufficiently advanced to construct spacecraft capable of flying to other parts of our shared solar system, just as our humanity here on this world is capable of that very same thing. If we can do it, why should they not be able or inclined to do so?

Of course, the fact that our spacecraft have not yet observed any sign at all of beings living

on other planets seems to strongly imply that there are no “aliens” after all. However, one of the main teachings of *The Secret Doctrine* is that every physical planet is part of its own “planetary chain” of seven globes, only one of which – the physical material one – is visible to ordinary sight, the other six existing on more subtle levels or layers of reality. Only one of such globes in a chain is “in use” by that planet’s humanity at any particular time, since that humanity is said to slowly evolve sequentially through its seven globes, with the physical globe being middle in succession.

Since in our case, evolution is currently active and proceeding on the physical globe of our Earth Chain, the sight and perceptions of earthly humanity are confined solely to the physical material level of being. Due to various reasons, evolution proceeds at different rates on different planets of our system. In *The Secret Doctrine* (Vol. 1, p. 165) it is stated that there is “life on Mars” but it seems to be implied that it is currently taking place on one of the non-physical globes of the Mars Chain, the physical and physically visible globe of that Chain currently being in a state of “obscuration” known in Sanskrit as “*pralaya*”; in other words, a temporary paralysis and lifelessness until the evolutionary life wave of Mars passes once more onto the physical level.

But as Theosophy provides no explanations with which to make sense of or form clear conclusions about the proliferation of UFO sightings that have become quite commonplace



NASA

and well known since the time that HPB and her few trusted colleagues wrote their books, most Theosophists, as said already, tend to avoid the subject.

Some conclude that since HPB didn't mention UFOs, they must be of next to no importance and thus not something to even bother learning about or researching. Others more open-mindedly acknowledge that all the evidence indicates they are something important but do not feel able to deduce whether the UFOs and their occupants are a hostile and malevolent or helpful and benevolent presence in our skies. One contemporary Theosophical writer expresses the view that UFOs do not even exist physically but belong to the astral plane – the psychic realm that surrounds and to some extent interpenetrates the physical – and are seen or perceived as a result of the growing astral sight of humanity. We are not in a position to declare that he is mistaken but to us this hypothesis seems rather implausible, due to a wide array of reasons.

It should be borne in mind that the majority of all known UFO sightings are probably not what people think or claim them to be. Over-credulity and naivety need to be guarded against in this as in other spheres. Nick Pope, who worked for several years in the UFO research department of the United Kingdom's

Ministry of Defence, has stated that he and his team were able to trace 95% of reported UFO sightings within the UK to much more mundane causes. But he adds that 5%, including some of the most remarkable and astounding, remain unsolved and unsolvable, yet undeniably real and actual.

Most readers will be aware that the governments of some countries are now starting to take this whole subject far more seriously and investigate and discuss it much more openly than has ever been the case before. As "UFO," although simply standing for "Unidentified Flying Object," has become associated in most people's mind with science fiction style ideas of aliens, some governments and agencies now use the fresh and untarnished acronym UAP instead, standing for "unidentified aerial phenomena" and "unidentified anomalous phenomena."

As we all know, there are also today many reported cases of supposed "alien abduction" where hostile extraterrestrials are described as taking humans onto their ship and then probing or abusing them in various ways.

Unlike UFOs seen in the sky and attested to by multiple witnesses, the UFOs and aliens involved in stories of abduction are rarely, if ever, seen by anyone other than the individual undergoing that experience. While some of those encounters may well be the result of drugs or mental illness or delusions of some type, we do not personally dismiss them all as sheer nonsense. But we suspect that many of them are more likely to be a type of astral experience – i.e. something undergone on the astral plane – rather than an actual physical happening. This seems attested to by

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Above: Lenticular Cloud over Harold's Cross Dublin, Ireland taken at 11:30am, 30th June 2015. <https://creativecommons.org/licenses/by-sa/4.0/>

the fact that in descriptions of “alien abductions” the victim often wakes up from it all to find themselves in their bed, at home.

Some may point out that some of these victims awake with unexplained yet undeniable scratches, bruises, or cuts, on their physical body. But in our article *Theosophy on The Astral Body* we provided some quotes from H. P. Blavatsky on the phenomenon of “repercussion,” which she explains by saying that, “whatever hits or affects the astral reacts by repercussion on the physical body.” We commented: “This process of repercussion from astral to physical body may explain many – though not all – cases of waking up with unexplained bruises or injuries; the people we have known who had such experiences were, by their own admission, in a very disturbed state of mind for some time prior to the experiences. It may therefore be that this led to their undergoing some type of “attack” on their astral body from negative entities on the astral plane while their body was asleep. But Theosophy’s mention of repercussion is also intended as a warning for those who prematurely attempt astral projection or astral travel, which are something different from this.”

It is by no means only alleged victims of aliens who sometimes wake up with unexplained bruises, scratches, and injuries.



Ashkan Forouzani

But why some of these unfortunate souls have memories that associate this directly with

extraterrestrials and UFOs is a problem we are not sufficiently competent to attempt to solve.

Leaving aside the subject of apparent abductions, it is this writer’s personal opinion that the work of UFOs is a purely altruistic, compassionate, yet impersonal one that deals with collective humanity as a whole, rather than with isolated individuals. In the 75+ years since sightings of them became commonplace, they have not once been seen trying to wage

war on planet Earth, bomb any buildings, or attack any human beings, though they have had plenty of time and opportunity to do so, as well as seemingly possessing more than sufficient technological capabilities. Undeniably, their presence and activities often make people feel alarmed, afraid, and uncomfortable, but so does anything which we do not at all understand (fear is the child of ignorance, as Theosophy states) and so would any object or being whose “vibrations” are extremely different from and unfamiliar to our own.

Masses of repeated evidence strongly suggests that they are trying to protect our Earth and its

atmosphere from such disastrous phenomena as nuclear explosions, atomic bombs, and other such ravages of modern military experimentation and warfare.

... fear is the child of ignorance,
as Theosophy states.

Where the apparent spacecraft and their pilots or operators actually come from we would not like to speculate but we believe the following set of articles may reliably confirm what we have proposed in the preceding paragraph:

- **Why Have There Been So Many UFO Sightings Near Nuclear Facilities?** ¹
- **The Pentagon Is Investigating UFOs That Possibly Turned Off (Nuclear) Warheads** ²
- **Why Do UFO Sightings Keep Happening Near Nuclear Sites?** ³

The above-linked article says in part: "The Enmyoin Temple in the Fukushima prefecture of Japan is now known colloquially by a different name, said its Chief Monk, Tomonori Izumi: "The Miracle Temple." ... On March 11 2011, the Fukushima Daiichi nuclear plant was the site of one of the worst

nuclear disasters ever after an earthquake and subsequent tsunami caused its electrical grid to fail. The simultaneous disasters laid waste to much of the surrounding area, but "miraculously, the temple was untouched."

"The UFOs came after the explosion. There were so many of them. I was shocked," said the monk in the fourth episode of the VICE Studio's Netflix docu-series Encounters: "Lights Over Fukushima."

"Radioactive energy was leaking everywhere. I believe the UFOs came to readjust the flood of radioactive energy in order to save us. That's my

theory, anyway," said Izumi.

"Just like after the Fukushima disaster, UFOs have been documented repeatedly around places where humans have spawned nuclear activity. There are "very clear connections" between UFO sightings and nuclear sites "going back decades," said author Dr. Jensine Andresen...

"It goes back to the 1930s when the science and research was being done to understand fission. But then it really heats up in the 1940s, in particular, right after the detonation of the two atomic bombs in Japan in 1945. Then it is decisive, it's conclusive. You see one after another event occurring in proximity specifically to sites associated with nuclear weapons," said Andresen.

"There are numerous cases, she said, listing sightings near Kirtland Air Force Base, Sandia National Laboratories, and other places "where nuclear weapons were stored..."

"Andresen said one of the clearest examples of these sorts of activities around nuclear facilities was the 1986 Chernobyl nuclear disaster in Ukraine.

"There was a lot of UFO activity reported there also. At the height of the fire in Chernobyl, the reading was 3000 milliroentgens, which is a unit of ionizing radiation. And right at the height of the fire, many people observed a UFO come, stayed for 3 minutes, shone a light right at Unit 4 and departed," she said. "They took another reading and it had apparently dropped to 800. Just in a few minutes. That seems like a very conscious attempt to remediate the danger caused by the malfunction there."

- **Ukrainian Troops Film Disc-Shaped UFO Hovering Over Warzone** ⁴



Oleksandra Bardash

– ‘Cosmic’ and ‘Phantom’ UFOs Are All Over Ukraine’s Skies, Government Report Claims⁵

UFO sightings and encounters do not only take place in the Western world, like many might think. They are far from being solely a Western phenomenon and occur in the East and Asia too, though such incidents as these rarely become widely heard of or well known in the West. The following is reported as occurring within the Trans-Himalayan region near Ladakh, an area specially associated in Theosophical literature with the Masters’ Brotherhood:

– **Mystery Sighting Spooks Soldiers: Army, astronomers and DRDO have been unable to establish the origins of the unidentified luminous flying objects over India’s Himalayan border with China⁶**

The 14th Dalai Lama has stated to Dr. Alexander Berzin that UFOs are connected with, and work in unison with, Shambhala.

Until such a future time as reliable and authoritative statements and explanations are given on these subjects from someone of the occult stature of H. P. Blavatsky or her Adept-Teachers, it cannot be claimed that Theosophy itself provides any categorical view or teaching about UFOs, although, as seen, it does repeatedly assert the reality of the existence of what most people call “aliens” or “extraterrestrials.” But it is certainly good to keep in mind that this world is surrounded and pervaded by occult realities and to remember that there is so much as yet that we human beings know absolutely nothing about.

“... there are inhabited worlds besides our

own with humanities entirely different from each other as from our own – as maintained in the Occult Sciences.” (H. P. Blavatsky, *The Secret Doctrine* Vol. 2, p. 708-709). ✱

“... there are inhabited worlds besides our own with humanities entirely different from each other as from our own – as maintained in the Occult Sciences.”

H P Blavatsky

Notes

1. <https://www.history.com/news/ufos-near-nuclear-facilities-uss-roosevelt-rendlesham>
2. <https://www.popularmechanics.com/military/research/a43033115/pentagon-investigating-ufos-nuclear-warheads/>
3. <https://www.vice.com/en/article/v7bxdx/why-do-ufo-sightings-keep-happening-near-nuclear-sites>
4. <https://metro.co.uk/2024/02/28/ukrainian-troops-film-disc-shaped-ufo-hovering-warzone-20363238/>
5. <https://www.space.com/ukraine-ufo-uap-report>
6. <https://www.indiatoday.in/magazine/nation/story/20121112-ufo-seen-in-ladakh-jammu-and-kashmir-by-indian-army-itbp-760402-2012-11-01>

Our God and Other Gods

By **Robert Crosbie**



As a people we speak of “our God,” imagining that we all have the same idea, that we all mean the same thing by the term. Peoples of the past had their meaning of “our God,” and peoples of the present time also say “our God and other Gods,” imagining that their conception is the only true one – all others, untrue, false. The Great War was fought among so-called Christian peoples, who, so far as a consideration of Christianity is concerned, ought to have been worshipping the same God, and guiding thought and action by the precepts ascribed to that God. But is it not true that our theologians and the theologians of those people at war with us addressed petitions to the same “Our God,” in order to bring success to their efforts as against other peoples worshipping the same God? There would then appear to be a multiplicity of Gods, or else something wrong in the conceptions of all of us. If we ask ourselves individually, “What do I mean by the term God?” perhaps we would all say: “The highest there is.” But do we mean the highest there is? Do we mean that great power which sustains all beings, all forms, that which by its very nature and by our contemplation of it must appear as in finite, as eternal, as changeless? If we do mean

George Kedenburg

that, then we shall have to amend a great many other ideas which generally connote with the term God. For instance, we shall have to leave the idea of a being entirely outside of our calculations. We have thought that the source and sustainer of all things, all beings, from all time and in all time, is a being; that the something in us which reaches up beyond everything physical, beyond every thing thinkable, is outside ourselves. How could that possibly be? How could we possibly prove that this God is a being existing in some far-off heaven unknown to us and separate from us? How can we imagine a being as omnipresent, and at the same time separate from us or from anything? If Deity is infinite and omnipresent, there is not a grain of sand nor a point of vacant space anywhere where Deity is not. And how again can we give to the idea of Deity, attributes – such as being angry or pleased, rewarding or punishing, since every attribute that we give is a limitation and precludes the idea of omnipresence? No being could be the origin, the sustainer, the source of all that was, is or ever shall be. Any being, however great, is contained and limited in space; no being can be omnipresent.

There is that which is beyond speech, beyond description, and beyond conception – the highest there is in the universe. But are we to look outside in the heavens, in the sea, in the secret places of the earth, in any place whatever; or are we to find it in a much nearer place, that is, within ourselves? For all that

anyone can know of God, or the Highest, is what he knows in himself, through himself and by himself. There is no other place of knowledge for us. Yet at the same time we have to perceive that God, or Deity, is not absent from anything, is immanent in the whole, is omnipresent, is at the root and is the seed of every being of every kind anywhere; that there is no thing, not even a grain of sand nor a speck of dust, no point in space, absent from that Source which sustains the whole manifested universe. We can imagine, then,

that God, as the ancients put it, “*seated in the hearts of all beings;*” for there is something in the heart of man

whence proceeds all feeling, all true life, all true conception.

The heart is not the same as the head – a man’s heart may be right and sound and his head wrong. The feeling of the true in the heart is not deceived by this thought or that thought or the other thought; it can only be experienced by each one

for himself within himself. God is not an outside God, but is to be sought in the very innermost recesses of our own nature – in the silent chamber, the temple, within us – and nowhere else.

We think that our present civilization far transcends any past civilizations that ever have been; yet there are many records and relics of arts, sciences, of knowledge, of religion, of philosophy such as we have not yet mastered. We are but a young people, as a matter of fact. It is not so many centuries ago since the Founder of the Christian Religion



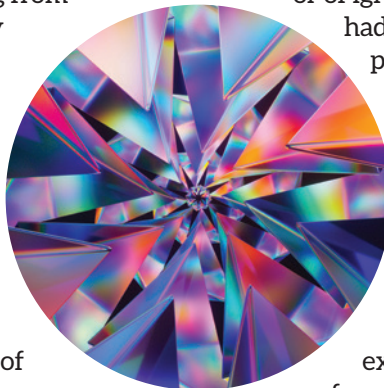
Marcio Chagas

lived upon the earth, and there were many thousands of centuries before that. The people who lived down the course of those centuries knew far more than we. They knew, as we may know, that there is no such thing as creation. No being ever created the earth, or its conditions. This planet, or any other planet, was never created by any being. This solar system and other solar systems were not created by any being. Something produced them. Yes, and it is possible to understand how that production was brought about! By evolution – always an unfolding from within outward – from the very root of every being, from the Deity, the Soul of all, the Spirit of all. Spirit is the root, the sustainer, the energy producing force for all the evolution that has gone on. Every being in the universe is a product of evolution – all from the same identical root of being, all drawing their powers of expression from the one Source. All are rays from and one with that Absolute Principle, which is our very Self – the Self of all creatures. What of all those beings who were the Self in process of evolution, who reached a realization of this truth ages and ages before the present civilization? What became of them? Have all their hopes and fears been lost? What is the meaning of those races, those civilizations – was it death for them when their civilization passed out as ours must, since just so surely as it had a beginning so it will have an ending? Just so surely as there are those rises and falls

in civilizations, so is there a cycle of time through which the conscious man goes, and a cycle of form which the conscious man animates, uses, and leaves – to take another – from civilization to civilization. When, then, we look about us for the results of the civilizations that have been, and try to understand the conditions of the present civilization, we have to see that the people of the world to-day are the very ones who passed through those ancient civilizations, left them, and carried forward whatever of knowledge or of ignorance, of truth or of error, they had gained during those vast periods of time. For LAW rules in every thing and every circumstance, every where. There is a law of birth – of successive lives on earth, each life the successor and result of the life or lives which preceded. That which sustains man, garners all experience, retains it, carries it forward, and propels evolution, is the

One changeless, eternal, immortal Self – the real perceiver, the real knower, the real experienter in every body, in every form.

The Self is its own law. Each one is the Self, and each – as Self – has produced the conditions under which he finds him self. When the Self acts, it receives the re-action. If it acts not at all, then there is no re-action. Every action brings its re-action from those who are affected by it for good or for evil. For good and evil do not exist of themselves nor in ourselves; they are but effects we feel and classify as good or bad according to our



Rohit Choudhary

attitude toward them; that which seems 'good to one is "evil" to another. When we have rid ourselves of the idea that there is a God who produced and sustains good, and a devil who produced and sustains evil, we have come to the fact of true perception from within outwards.

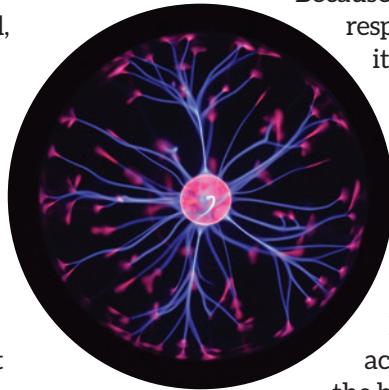
Every civilization that has been, and the one in which we now are living, is due to a true or false perception of what our real nature is. If we would ever know and understand our natures, we must first understand that there is in us That which never changes at all, whatever changes are brought about by it. We never are the things we see, or feel, or hear, or know, or experience. No matter how many the experiences may be, we are still unchanged with the possibility of infinite other experiences. That the Self in us is changeless may seem difficult for the Western mind to grasp, thinking that without change there is no progress; but it may be perceived by the fact of our identity remaining ever the same in a child's body and through all the changes of body that have occurred since childhood. If the identity ever changed, it could never observe change. Only that which is permanent and stable can see change, can know it, can make it. And – what theology, modern philosophy, modern science have never taught us – there is this fact: as we are immortal spirit at the very root of our being, we have made for ourselves many mansions

all down through the process of nature's changes. The gradual condensation which goes on with every planet and in every solar system goes on with every body; every form has its initial existence as form in the finest state of matter, from which it is condensed and hardened to the present physical state of matter. But the illimitable experiences of higher planes, back through all those changes, are now resident within ourselves – present with us wherever we are or may be – except as we have shut the doors on them. Why?

Because this brain of ours, the most responsive organ in the body, since it is used in our modifications of thought, is concerned with things of the earth, in relation to the body. A brain trained and sustained by this kind of thinking can not register from the higher nature – from the finer sheaths of the soul. But once we begin to think and act from the basis of these verities, the brain – which is the most rapidly changing organ in the body – becomes porous to the impressions of our inner life.

Dimly at first, and more strongly as time goes on, we begin to realize the fact of this inner experience, and – what is more to us than all else – the continuity of our consciousness; the fact that consciousness never ceases, no matter on what plane we may be acting. Therefore, we may have in our own bodies and during our lifetime – not a promise – but a sense, a realization, a knowledge of immortality here and now!

We have been taught to believe. But, belief



Stefano Bucciarelli



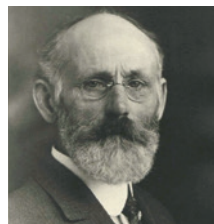
Markus Spiske

is not knowledge. We have been taught to believe in a formula, but a formula is not knowledge. So we have gone astray in every direction and made of this life a terror to ourselves. We are afraid of death, of disaster; we are always buttressing ourselves with some sort of guard in this or that direction. We are afraid to trust the very God we say we believe in. We will not trust Christ. We will use all the means we can think of to look out for ourselves. Each one of us is Spirit and each one of us is using spiritual powers to

induce what we call good and what we call evil; but the misapplication of the spiritual powers, in default of real knowledge, must lead us to misery. So we have to know what we are, and to think and live in the light of our own real natures. Then we shall know the truth within ourselves. We shall understand ourselves and we shall understand our fellow-men, and we shall never again say, "Our God and other Gods," but the SELF of all creatures. We shall see the Self as all and in all; we will act for and as the Self, because the Self acts only through the creatures; and we shall see every being – man, below man, or above man – as an aspect of ourselves; as individualized beings we will try more and more to exercise the spiritual knowledge that is our own heritage. Like the prodigal son who ate the husks with the swine and then suddenly remembered his Father's house, we will say: "I will arise and go to my Father." For there is no one so wicked, so ignorant, so poorly endowed that he may not

make good progress in the right direction; on whom the light may not dawn and a feeling of power and strength and purpose arise that will do away with fear and make him a strong helpful being in the world of men. Far from taking us away from our families, our duties, our business, or our citizenship, this knowledge will make us better citizens, better husbands, better fathers, better patriots, if you will, than ever we were before – patriots of not just one country, but of all. ✱

Taken from *Theosophy Magazine*, September 1920 [posthumously published].



Robert Crosbie (1849-1919) was a theosophist and founder, in 1909 of the United Lodge of Theosophists (ULT). In 1912, Crosbie first published the theosophical magazine *Theosophy*. A book, 'The Friendly Philosopher', was compiled from his letters, talks and articles, and published fifteen years after his death by appreciative students.

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How the Wisdom of the Ages is Reflected in Many World Faiths

by Pam Evans MBE

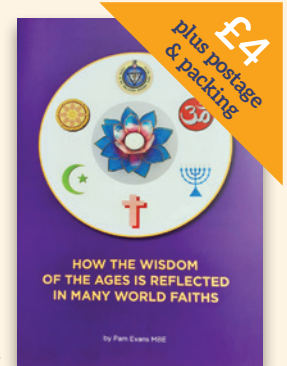
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Together We Are One

By **Wayne Gatfield**



Nainoa Shizuru

Nor can this be achieved by organised religion but only by cultivating an awareness of our Higher Self and also the recognition of it in others regardless of race, creed, sex, caste or colour.

The title of this article is taken from a quote of the Vietnamese Zen Master Thich Nhat Hanh. It is deceptively simple and yet holds a wealth of inspiration and hope for humanity. When we look above at the quote from H. P. Blavatsky (HPB) we are made aware of the solution to the problems in the world today.

"Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes is in our recognition of the fact of the Higher Self – colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic – and the doing of our work on that basis.

To the secularist, agnostic, and socialistic scientist, such results would have been unattainable, nay, would have been unthinkable. Peace societies are utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest."

From *Our Three Objects* – H. P. Blavatsky

Theosophy throughout the ages has always promoted the teaching of the Oneness of all things and the fact that outer differences are transitory and therefore illusory in the long run. It also gives the answer as to why the world is in such turmoil, because generally society has little conception of Oneness and conflict is caused by a misunderstanding of the true nature of life. Peace will never be reached by diplomacy or social means as these still promote separateness, as does organised religion. There has to be some common bond that links everyone and everything on this planet and beyond. The Higher Self transcends

all differences and conceptual views and is the same in everyone, beyond the illusions that divide.

Ephesians 4:31-32 says: "Get rid of all bitterness, rage, and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other just as in Christ God forgave you". To do this is easier if we are aware that everyone is Divine and that "Christ God" is the Spirit that we all share and not a separate being. It is the same as the Buddha nature. *"Look inward, thou art Buddha"* says *The Voice of the Silence* by HPB. It is not saying we will become Buddha but that we are already Buddha or enlightened at this very moment now.

As Jesus says in the *"Sermon on the Mount"*, forgive not *"until seven times; but until seventy times seven"*. We must be aware of the limitations of human nature and the powerful negative effects of the Age of Kali that we are living through at the moment. Forgiveness can be a powerful way to clear away the *"bitterness, rage and anger, brawling and slander"* that was mentioned in the quote from *Ephesians*. We can forgive ourselves for past transgressions and resolve not to do the same again. We learn by our mistakes and by trial and error. If we have the right attitude, everything we experience can help us to grow spiritually. It may be very hard to forgive certain people for things they have done, but does not forgiving them do any good? It creates bitterness and spreads "bad blood" throughout a world that is crying out for love and peace. Egotism rules, why else would someone crave a position of power and use that position to control and subjugate the

population? Why is it often the case that the wrong person is placed in charge of a country and proceeds to promote violence and war against other countries? Why do they support the stockpiling of deadly weapons instead of using their power to spread love and peace amongst nations? Why are those who advocate peace often assassinated? Why do certain people and organisations in general fear peace? These are questions that need to be answered if we want to understand human nature as it is and find ways to help humanity become more spiritually oriented. The lower self craves excitement. That is why people get involved in various sports and activities, but it is only in peace and silence that we hear the promptings of the Higher Self. There is time for both, but as we progress spiritually, we feel the need for more sedate times when the body rests, but there is more activity going on within.

The main point is to begin to see ourselves as we truly are. Indoctrination has made us rely on someone or something external, whether it is a limited conception of a "God", the government, or someone we believe to be superior to us. The Truth is that we can take advice and we can have pointers given to us by others, but we have all that we need for the journey within us. Robert Crosbie, the founder of the United Lodge of Theosophists, writes: *"For practical purposes: if we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the*



Zaur Ibrahimov

sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal – this is travelling on the path of impersonality.”
(*The Friendly Philosopher*, page 127).

That is a wonderful way to look at life. There is so much doom and gloom being spread around today that it is good to start to sense the “sweet side of life”. Of course, we may realise, that for millions in war zones and deprived areas this may be very difficult to do, but for those who are able to, there is the opportunity to at least add a little positivity to the world, some gentleness, and some compassion.

To love things beautiful is also very important. Truly beautiful things are glimmerings from our spiritual nature and to love them is to have some “intimations of our immortality”, as the poet William Wordsworth puts it. It speaks to the “child heart” in us, but there is also a sensual “beauty” that appeals to our lower principles. We have to discover what it is that helps us to become more gentle, loving, and caring, and what extends our circle of friends on the spiritual path.

Violence does not solve anything. It is totally alien to our spiritual nature; it is a man-made reaction to certain situations that is

based upon the limited, materialistic view most people have of life. The true purpose of an enlightened way of life is to reduce suffering and to heal the world with loving kindness.

The theosophical movement promotes this object in the form of a Universal Brotherhood of Humanity regardless of race, creed, sex, caste, or colour. The quote that was used at the beginning of this article gives the truly practical way to go about this. It is by uniting all living things under the aegis of the Higher Self and putting aside the seeming differences generated by the “great dire heresy of separateness that weans us from the rest.”
(*The Voice of the Silence*).

Confucius stated that if we do not develop “fellow feeling” then we are no more than manikins. If we want to succeed in helping humanity, even in a very humble way, we need to take the stance of being Spiritual Beings. At first this may be just an intellectual understanding, as this is how we begin most undertakings; but then we should begin to study, meditate, and practice in whatever way helps us to awaken a growing awareness of our Higher Self. All the work we do in the world should have that idea at the back of our mind constantly. For the majority of people the idea of a Higher Self never enters their consciousness and for many others it remains an intellectual concept. To actually take the stance of the Higher Self is a rarity in modern society. Yet all of us have the opportunity to become what we are beyond the labelling. To realise our true potential and that we are not creatures of a day but immortal beings and denizens of eternity.



Matthieu Rochette

There is a process of awakening, a “divine discontent” with the status quo and a desire to seek permanence in the midst of the inner and outer changes that we all go through. Change is often accompanied by suffering, once we become aware of our impermanence, and before we have realised our immortality, there may be a period when we go through a “dark night of the soul”, when we become downcast as a result of all our material goods and earthly thoughts not providing the sustenance that we need. Our physical mortality becomes very apparent and we cry out to our Higher Self to reveal our true nature.

The cry may be conscious or unconscious

at first but in time we are given the option to take our progress in hand and forge our own destiny. We do not do this alone but in company with our fellow pilgrims on the path to enlightenment. True Spiritual Friendship is needed. Together we are One. ✨



Wayne Gatfield is President of Bolton Lodge of the Theosophical Society in England, a National Speaker, and author of many theosophical articles in various journals.

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Last Words

An Exhortation Of The Dawn

*Listen to the exhortation of the dawn,
Look to this day,
For it is Life, the very Life of Life.
In its brief course –
lie all the varieties and realities of your existence.
The bliss of growth,
The glory of action,
the splendour of beauty.*

*For yesterday is but a dream,
And tomorrow is only a vision,
But today well lived makes every Yesterday
a dream of happiness,
And every tomorrow a vision of hope.
Therefore, look well to this day,
Such is the salutation to the dawn.*

Kalidasa

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.

Esoterica is available both in printed form and online. Please let us know if you have friends or family members who would like to receive the printed version, free of charge, by filling out the form below and posting to **50 Gloucester Place, London W1U 8EA**, or by contacting **office@theosoc.org.uk**
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ESOTERICA

INSIGHTS INTO THE AGELESS WISDOM

Esoterica, the journal of the Theosophical Society in England and Wales,
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 winter solstice,
21st December 2025.

