

ESOTERICA

Esoterica Spring 2017

VOL 8 No.1

PHILOSOPHY • SCIENCE • SPIRITUALITY



The Journal of the Foundation for Theosophical Studies

FROM THE EDITOR'S DESK

In March, the Vernal Equinox marks the beginning of spring, a period of revival and renewal; and although in the U.K. the clocks move forward to 'British Summer Time', that 'promise' saves its favours for later in the year! In the meantime it is a welcome sight to see the blossoming of the early bulbs and shrubs and the greening of the trees, as they awaken from their long sleep.

At this time of year we become more sensitive to the growth of nature. The esoteric teachings tell us that the Angels or Devas are the conscious intelligent powers in nature, communicating through the vibration of sound and colour and guiding into life all that we see. Robert Browning's poem 'Paracelsus' (1835) puts it like this: *"From the timeless realms was a quickening of spirit.... Spiralling sound Descending into Matter. And then the Angel Spoke: "Out of the fathomless mists I formed thee; whilst thou now accept the shape upon Earth that thou may'st supply a service even greater": And as it was asked, the mission was agreed.... to reflect to Earthbound ones their own light hearted purity"*.

Blavatsky is more specific: *"The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who - whether we give to them one name or another, and call them Dhyān-Chohans or Angels.... are the streams projected on the Kosmic screen of illusion from the absolute life.... Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body.... 'Angels are men of a superior kind' and no more.... Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions.... 'Man can neither propitiate nor command the Devas', it is said. But by paralyzing his lower personality, and arriving thereby at the full knowledge of the non-separateness of his higher Self from the One absolute Self, man can, even during his terrestrial life, become as 'One of Us'. Thus it is, by eating of the fruit of knowledge which dispels ignorance; that man becomes like one of the Elohim or the 'Dhyānis'...."*¹

As we contemplate nature and come to better understand our place within it, we can begin to comprehend the link and be guided towards the higher life.

On a more mundane note. Our sincere apologies that Esoterica's email inadvertently closed with a change of internet provider; to contact the Editor please use sbayliss@theosoc.org.uk. Due to financial considerations, Esoterica will go to press in March and September. Issues for the current and previous years are also available on the web.[§]

Susan Bayliss

Editor

Views expressed in Esoterica do not necessarily represent those of the Editor, the Foundation for Theosophical Studies, or the Theosophical Society. Unattributed images and photographs are provided by the Editor S.B. (all rights reserved).

¹ Secret Doctrine - *The Synthesis of Science, Religion, and Philosophy*, H. P. Blavatsky. Proem, summing up (6).

§ <http://foundationfortheosophicalstudies.co.uk/esoterica-2>

Front Cover: "Kwan Yin in Contemplation", S. Bayliss. Incorporating: Kwan Yin Bodhisattva, Tibet, Sichuan Provincial Museum, China, (adapted); and imaging from NASA's Fermi Gamma-ray Space Telescope orbiting Earth, (adapted).

CONTENTS

FROM THE EDITORS DESK	2
MONKEY JOURNEY TO THE WEST - <i>Wayne Gatfield</i>	5
THEOSOPHY AND EXPANDING CONSCIOUSNESS – Trans-Pennine Weekend	11
MANIFESTATION - <i>Marian Matthews</i>	12
MANY PATHS ONE GOAL - Summer School 2017	14
KWAN YIN AND THE DRAGON OF WISDOM - <i>Susan Bayliss</i>	21
IN MEMORIAM	23
THE CURIOSITY SHOP - Reviews of Activities in 2016	26
THE UPANISHADS IN GNOSTIC LITERATURE - <i>H. P. Blavatsky</i>	31
DIPLOMA IN THEOSOPHY 2018	38
THEOSOPHICAL TALKS AND WORKSHOPS AROUND THE UK	42
THEOSOPHICAL STUDY AND DISCUSSION GROUPS AROUND THE UK	46
ESOTERICA - INFORMATION FOR CONTRIBUTORS	47

櫻木園吉治

春の
経すむ

春
さちて

水
名磨

洞
よ

小
さ

音
柳

山
亭

文々
舎

文々
舎

文々
舎

文々
舎

文々
舎

文々
舎

春
(さちて)



MONKEY JOURNEY TO THE WEST

Wayne Gatfield

“Journey to the west” is a novel written in the 16th century by the Chinese writer Wu Cheng’en. It is popularly known as “Monkey” due to Arthur Waley using that title in his abridged English language version. This article contains some of my own ponderings on the tale and is in no way authoritative.

It is known in the west mainly because of the Japanese TV adaptation that ran from 1976-1980. Since then there have been numerous TV and film versions, the latest being in 2016 when a big budget film “Monkey King 2” was released. There is also a stage musical, “Monkey: Journey to the West” created by the Chinese actor and director Chen Shi Zeng along with British musician Damon Albarn and British artist Jamie Hewlett. It remains an extremely popular tale in China and Japan and there are also video games based upon the story.

The tale is based on a factual event concerning the monk Xuanzang who was concerned about the poor translations of Buddhist scriptures into Chinese, so he decided to travel to India to obtain some of the originals. He set off in 629 AD and arrived a year later, spending a total of thirteen years studying, visiting sacred sites and collecting scriptures and holy relics. When he returned to China in 646 he set about translating the scriptures into Chinese. HP Blavatsky states many times that we should go to India if we want to gain true Spiritual Wisdom. This does not mean literally, but go to the Great Sages and Spiritual Writings of India. We go East but the Chinese go West!

To these events Wu Cheng’en added symbolism and fantastical adventure. The story is in fact an account of the trials of the aspirant on the path to enlightenment. The main characters are:

1. The monk Xuanzang, popularly known as “Tripitaka”.
2. Monkey or Su Wutang. The Chinese name can be loosely translated as “awakening to emptiness.”
3. Pigsy or Zhu Bajie which means “pig of the eight prohibitions”.
4. Sandy or Sha Wujing which literally means “sand awakened to purity.”

There is also a minor character Yulong who was once the son of the Dragon King of the Western Sea, but after setting fire to his father’s great pearl he was sentenced to death. He was rescued by Kwan Yin and changed into a white horse on which Tripitaka rides. Kwan Yin plays a big part in the story and often intercedes at difficult times. For the rest of this article I will use the English names to avoid confusion.

Monkey can be regarded as representing the “monkey mind” as he is restless and constantly flits from place to place at a whim and often acts irresponsibly, but at the same time is able to detect the presence of a danger and has great powers which show the potential of the mind. The control and flowering of the mind is Monkey’s journey.

He is born from a stone egg formed from the merging of heaven and earth, the awakening of the mind principle. He then learns the art of the Tao and 72 polymorphic transformations from a Taoist master.

Image Facing page: The Monkey Songokû, Yashima Gakutei (1786–1868). From the “Journey to the West”; J. “Saiyûki”; C. “Hsi-yu-chi”, Edo period, circa 1824-1825. Public domain image.

From the outset he is extremely mischievous and manages to upset many gods, who decide to give him a position in heaven as keeper of the horses so they can keep an eye on him. When he realises that he has been given such a lowly position he is furious and in defiance declares himself a “sage equal to heaven”, perhaps representing the false sense of ego we give to ourselves when ruled by the lower aspects of our being. The Jade Emperor sends troops from heaven to arrest him but they fail and so he decides to give Monkey the job of tending the peach orchard. Peaches in Chinese Mythology are said to confer immortality when eaten. Monkey eats one, against the rules, and when he later discovers that he has not been invited to the peach banquet, he once again flies into a rage and causes havoc in heaven. The Jade Emperor asks the Buddha to intervene and Monkey is banished to a mountain where he is trapped for 500 years.

William Blake in his poem “London” writes about our “mind-forged manacles”. The antics of our lower mind blind us to reality and we are trapped by delusion. Meanwhile the Buddha decides that Buddhism in China is deteriorating and someone must travel to India to bring back genuine scriptures.

Tripitaka is chosen for this task and on his way he comes across Monkey, whom he frees and accepts as his disciple. Despite being freed Monkey still remains unruly and so the goddess of compassion, Kwan Yin, attaches a gold ring around Monkey’s head and gives Tripitaka a ring tightening mantra. When this mantra is spoken the ring tightens and causes pain, showing that if we allow our lower minds free rein then suffering will ensue. It is Kwan Yin who helps the defenseless Tripitaka to find his three companions. HP Blavatsky tells us that Kwan Yin is esoterically the voice of our Higher Self, which if listened to, can help us through the most difficult of ordeals on our own pilgrimage to discover the Truth and bring it to life.

Along the way they next meet Pigsy, who was once an immortal, the Marshal of the Heavenly Canopy commanding 100,000 naval soldiers of the Milky Way. He drank too much during a celebration of the gods and attempted to flirt with the moon goddess Chang’e, resulting in his banishment into the mortal world. He was supposed to be reborn as a human but ends up in the womb of a sow, due to an error at the Reincarnation Wheel, which turns him into a half-man half-pig monster. This of course is only symbolic. Theosophy teaches that the reincarnat-



Image: Photograph of painting depicting a scene from the Chinese classic Journey to the West. The painting shows the four heroes of the story, left to right: Sun Wukong, Xuanzang, Zhu Wuneng, and Sha Wujing. The painting is a decoration on the Long Corridor in the Summer Palace in Beijing, China. Photograph Rolf Müller 2005. Courtesy Wikimedia Commons.

ing soul cannot be reborn as an animal once the human stage is reached. Pigsy represents the lustful and gluttonous elements of human nature. On earth he poses as an ordinary human married to a village girl, but when the villagers discover his true nature he hides the girl away and as a result she wailed constantly. At this point Tripitaka and Monkey arrive, defeat Pigsy and free the girl. Pigsy then joined them on their journey.

Further on their way they come across Sandy, who was once a "Celestial Curtain Lifting General" who stood in attendance by the imperial chariot in the Hall of Miraculous Mist. He was exiled to the mortal world and made to look like a monster, because he accidentally smashed a crystal goblet belonging to the Queen Mother of the West during a Peach Banquet. Sandy lived in a river and terrorised the surrounding villages until subdued by Monkey and Pigsy. He then joined their pilgrimage.

So all three have to redeem themselves, just as we have to redeem ourselves from our fall from a "heavenly" state into the material world.

From then on the party encounter various demons and adversaries. Monkey possesses a magical staff, which is the size of a pin but is able to grow in length. He uses this weapon and other means to overcome evil. Pigsy and Sandy also have magical weapons, a rake and spade respectively. Although Monkey appears irresponsible, he is the one who protects and rescues Tripitaka during the many times he is captured. He also has the power to detect evil and can transform himself at will. Monkey has command of a cloud too, which he uses to fly through the air. Tripitaka, however, berates him for using violence because this is against Buddhist teaching. The mind, though wayward in its lowest aspects, holds the key to our 'salvation.'

Tripitaka represents our conscience, the voice of our Higher Self. Is there another way to overcome evil? In our material world it is thought that the use of violence can end violence, but in the end only love can do that. Yet at times Tripitaka, Pigsy and Sandy fail to see approaching danger and refuse to believe Monkey, who has a deeper insight into such matters. The powers of the mind are great when it is brought under control and this Monkey is achieving. Tripitaka appears rather naive at times, showing the value of experience.

This is the journey from unconscious perfection, through conscious imperfection to conscious perfection.

In Indian philosophy, Tripitaka may represent the quality of goodness (Sattva), whereas Monkey and Pigsy embody the quality of activity (Rajas) and the phlegmatic Sandy inertia (Tamas). It must be noted though, that Sandy is usually the peacemaker in disputes. These qualities or gunas, all have a positive and a negative side to them. Tamas may also be a meditative state that brings tranquility to the meditator and everything around them, a calmness in the centre of the storm. Rajas may give us the energy and drive to overcome many obstacles on our path. Sattva or goodness is achieved through the trials and frictions of life and the lessons we learn from them.

The story refers to the different limitations of our nature that prevent us from reaching enlightenment and which we have to overcome on our pilgrimage. Even goodness can be a barrier in the end, and HP Blavatsky tells us that eventually we have to get rid of 'good' karma as well as the 'bad', if we are to progress beyond the gunas as the Bhagavad Gita tells us to.

After many trials the pilgrims reach India and receive the scripture from the Buddha himself. They then return to China and Monkey and Tripitaka are awarded Buddhahood. Yulong, who once set fire to his father's great pearl and sentenced to death, is made a Naga. In mythology Nagas are serpent deities but HP Blavatsky informs us that esoterically it refers to a certain class of adepts.

Sandy becomes an Arhat "the worthy one" or "deserving divine honours". This was the name first given to the Jain, and subsequently to the Buddhist holy men, initiated into the esoteric mysteries. An Arhat is one who has entered the best and highest path, and is thus emancipated from rebirth. Arhat is sometimes spoken or written as Arhan or Rahat.

Pigsy has not quite overcome his lusts and is promoted to an altar cleanser, one who eats excess offerings at the altar! Many aspirants fail because they have some overriding vice that keeps them earthbound and until all attachment to the things of the world is overcome, they cannot move on. So they must be satisfied with what crumbs of knowledge come their way. Perhaps eating spiritual food will eventually cleanse Pigsy of his remaining faults, as drop by drop our knowledge increases!

It is easy to see that the story is rich in symbolism and I have only given a tiny peek into what some of the meanings may be. As in all such tales, we will find what we, as individuals, need in them for our own particular pilgrimage. Such stories were not written just for entertainment but include powerful archetypal images that can have profound effects on the consciousness of the reader, if that reader approaches with the right mental attitude.

The amazing durability and popularity of Monkey and other such legends is because inwardly we can identify with one or more of the characters and they resonate with us in our day to day lives. HP Blavatsky writes in her article "Signs of the Times":

"Works of fiction, the various novels and romances are called 'Fiction' in the arrangement of their characters and the adventures of their heroes and heroines - admitted. Not so, as to the facts presented... Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth".

Knowing this increases our enjoyment of such 'romances', as we come to understand that by reading them we are not just idling time away; but actually awakening to facts that can help us on our pilgrimage, as well as being introduced to certain concepts in an entertaining way.

Eventually we will transcend all attachment to conceptual views, but until then we can take great pleasure in the journey hard as it may be at times. If our motive is unselfish and if we realise that inwardly we are immortal, then whatever comes our way is transient and will pass in time.

Not only is there light at the end of the tunnel, the tunnel itself is ultimately just an illusion and there is really just "Light more Light"!

Wayne is President of the Bolton Lodge of the Theosophical Society, Vice President of the North West Federation and Editor of the N.W. Federation Journal. He is a poet, philosopher and a deep Theosophical student and speaker.

Image facing page: A painting of Xuanzang, the Monk of Tang, performing ceremonies for the Buddha (adapted). This image comes from a wall-painting at Dunhuang. Note that the title of this image appears to be incorrect: it should say Tang rather than Tsang. Also, the figure of veneration looks like it might be a bodhisattva rather than a Buddha per se; most likely it is Guan Yin if this is a picture from Journey to the West. Nat Krause 2006 (UTC). Courtesy Wikimedia Commons.



A WOMAN'S CENTURY

THE ART, LIFE AND WISDOM OF FLORENCE FARR



Marking the 100th year since her death.

A Woman's Century is a charity arts event celebrating the art, life and work of Florence Farr; remembering her contribution as an actress, writer, musician, producer, director, women's rights activist, esoterist and educator.

A day-long tribute featuring presentations from special guest speakers and performances of her literary, musical and theatrical works.

Saturday 29th April, 11am till 5.30 pm, at the Theosophical Society,
50 Gloucester Place London W1U 8EA. Tickets: £22.

In association with Treadwell's. All proceeds go to Breast Cancer Care UK.

Facebook: /papercagetheatre Tickets: <https://awomanscentury.yapsody.com/>

Pellowah Practitioner Courses

*To be held at 50 Gloucester Place
London W1U 8EA*

1st July - Level 1	£195	(9am – 5 pm)
8th July - Level 2	£195	(9am – 5 pm)
Levels 1 and 2	£325.	



Pellowah means “radical shift in consciousness”. This healing process works principally on the mind and spirit, rather than the body, channelling higher energy through the practitioner, helping to heal and alleviate buried, past or present conditions in the recipient. Recipients report experiences of visionary dreaming states and insights. Universal affection is a feeling of re-integration with regenerative energetic spirit emanating from their centre.

Developed to help Reiki masters in their spiritual journey, Pellowah has now become a healing practice on its own or it can also be used in support of Acupuncture and Crystal Healing.

To book please visit www.om-insieme.com
or email ominsieme@gmail.com

Theosophy in the North West

Special Guest Speaker from Canada

FIONA OGDREN

**'THE SAGA OF THE MAHATMA LETTERS
AND THEIR RELEVANCE TODAY'**

**'THE TEACHINGS OF THE MASTERS ON CHELASHIP
AND THE SPIRITUAL PATH'**

2 pm 13th May. Quaker Meeting House, 22 School Lane, Liverpool L1 3BT.

**'INSIGHTS FROM THE MASTERS AND THE
MODERN DAY SEEKER'**

2.30 pm 14th May. Bank Street Chapel, Bolton BL1 2NU.

TRANS-PENNINE WEEKEND ON THEOSOPIY AND EXPANDING CONSCIOUSNESS

19th – 21st May at Whalley Abbey
Near Clitheroe, Lancashire BB7 9SS

Special Guest Speaker

NOELINE HART

**'THE TRANSFORMING PROCESS OF ENERGY CENTRES'
'FROM TRANSMUTATION TO TRANSFORMATION'**

Other speakers will also give talks throughout the weekend.

CYNTHIA TRASI

**'SYNCHRONICITY – UNLOCKING INNER POTENTIAL'
'TIMELESS MOMENTS – GLIMPSES OF THE DIVINE'**

2 pm 24th June. The Quaker Meeting House, 189 St Georges Road, Preston PR1 6NQ

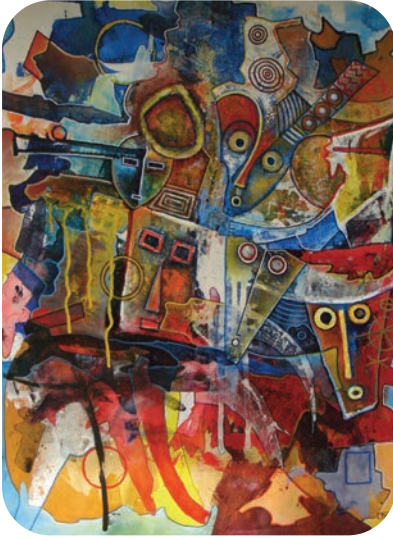
For further information please contact:

Maureen Atkinson: mlagold@yahoo.com or 01282 422278
<http://nwfederation.org.uk>



MANIFESTATION

Marian Matthews



Since time began there have always been those who believed that they could alter reality. Manifestation is changing the reality around you in some way. The belief is that it should be possible to change things to your advantage, or the advantage or disadvantage of others, using prayer, magic or incantation.

Some modern thinkers believe that it can be done by sheer intention. Is this possible and if so, what could be the mechanism? Surprisingly enough there is a possible scientific mechanism that allows this to happen. **How can we manifest what we want from our reality?** If reality is as fixed as it seems to be, then that would not be possible would it? People through the ages, in their various ways, have felt that they have achieved just that. People have always sought the help of priests, witches, witch doctors and wise men to help them achieve what they want by manipulating reality in some way.

Manifesting using prayer or spells.

Both the religious and the magical think that they can manifest. The religious and the Wiccan, for instance, rely on appealing to, and intervention from, a creator or a God or Goddess, to achieve their ends. Both use words. The conventionally religious use prayer. The witches or practitioners of Wicca use spells and incantations. The question is, are they appealing to outside forces or just using and focusing mind energy to achieve their ends? The answer depends on your belief system.

Manifestation by intention.

Today, things have developed even further. There is a school of thought that says actually you can change your reality yourself. You can manifest the life that you want by something as simple as intention. Life on Earth is both complex and interactive. Our mind and memory sifts out the millions and trillions of bits of information that living in the world bombards us with. We choose, to an extent, the reality that we are aware of. On one level, changing our reality may be as simple as changing our perceptions of what is going on around us. It may be also just a matter of putting the fix on what we want. Once we have done that the path to obtaining it often becomes clearer. This can be seen as manifestation on a basic level. It may be, though, that by sending out our intentions to the universe we are altering the quantum field that under pins our reality and actually changing it.

Image above: Untitled, Turgu Bastien. Public Domain courtesy of the artist. The artist's paintings depict his search 'for the light in the ultimate darkness'.

Image facing page: Untitled, Hilma af Klint. Public domain.

As David Russell said “Reality emerges as a somewhat random series of impulses from a field that consists of nothing but possibilities. This field of pure, unadulterated and un-manifest consciousness is actually the Unified Field of quantum physics. It is a field that exists in all things but it is liveliest in human beings and animals. It is the shared experience of this field that creates and shapes reality.

We all contribute to shaping reality. However, the reality we create takes two forms. Whilst we create a reality that can be shared and is common to all we also shape a reality that is unique to each of us as individuals. The world as we know it is a tapestry woven from the threads of a reality we all know held together with an endless number of individual realities”.

Manifesting using quantum physics.

The smallest particles, the vibrating energy parcels (quanta) that are the building blocks of all of creation have a particular characteristic. They only settle on their final form when they are being observed. These are the bed rock of the sub-underworld of physical form. Experiments have shown that the consciousness of an observer influences the behaviour of these particles which exist only as potential at the sub atomic level. That being the case it should be perfectly possible to manipulate reality to create scenarios that achieve personal desires, and manifest what we want, so that our expectations actually do create our reality.

Manifestation using the multiverse.

There is a cosmological scientific theory of something called the multiverse. This proposes that for every decision you make you split and start another existence. There are then two different realities, one where action *A* was taken and one where action *B* was done. These would themselves split at the next decision. This would mean that there are multiple copies of us, in multiple realities, doing every possible variation of our actions and decisions. If we are unhappy with our reality we can, in theory by asking, change to another line and manifest the existence we want that way.

Are we manifesting with the help of a creator God, or with the energies of the quantum field using our conscious minds? Or are we using the vibrational energies tied up in prayer and spells and incantations? Only when we really know the whole of the big picture of our existence can we say for certain. So keep positive and be sure of the reality you desire whatever the mechanism.

Marian has had a life-long interest in philosophy, the science of the nature of the universe and spiritual matters. Through her life experiences, she became a questioner and has always been fascinated by the real nature of the reality and the true mystery of human consciousness. You can find out more about Marian on the web.





MANY PATHS – ONE GOAL

SUMMER SCHOOL

5th to 12th AUGUST 2017
HILLSCOURT, REDNAL, BIRMINGHAM B45 8RS

**CHIEF GUEST SPEAKER:
MICHAEL GOMES**

This year we are returning to Hillscourt, the Headquarters and Conference Centre of the NASUWT, situated in the beautiful wooded Lickey Hills near Rednal on the outskirts of Birmingham.

The title for the week-long school is “Many Paths; one Goal” and the guest speaker is Mr Michael Gomes, the well-known theosophical historian and writer. Michael lives in New York and will be giving the Blavatsky Lecture which will celebrate 100 years of Blavatsky lectures. He will also be giving a public lecture entitled “The Benefits of Theosophy” and a third lecture on HPB’s esoteric instructions.

The other speakers and study group leaders who come from all around the country are: Susan Bayliss, Pamela El-Hosaini, Wayne Gatfield, Noeline Hart, Janet Houl, Robert Kitto, Janet Lee, Tony Maddock, Petra Meyer, Leslie Price, Wanda Sellar, Barry Thompson, Cynthia Trasi, Michael Van Buren, Bhupendra Vora and Tim Wyatt. We will also have the pleasure of Nancy Secrest, the International Head of The Theosophical Order of Service.

Some of the topics covered include, The Mahatma Letters, The Masters, The Secret Doctrine, Soul-centred Astrology, The Path of the Sun – Cosmic and Human, The Kabbalah, The Hero Quest, The Western Esoteric Tradition, Theosophical Art, how Theosophy helps us to understand history and the historical significance of the Society itself, how to bring Theosophy into our everyday lives, A Free Thinker’s Guide to the Galaxy, and The Face of Service. Programme details are overleaf.

All accommodation at the venue is en-suite with a few double rooms available. There is a discount for those booking before the end of May. The cost for the whole week will be £500 before May 31st and £520 thereafter. Day visitors will be charged £30.

Residential and Day Delegate application forms follow on the next two pages and larger A4 versions are available from the website. Early application is advised.

Jenny Baker
Director of Summer School
Foundation for Theosophical Studies



Selfridges building, Brindley Place: photos G-Man, courtesy of Wikimedia Commons. A glimpse of Hillscourt.

SUMMER SCHOOL PROGRAMME

Hillscourt Conference Centre, Rednal, Birmingham. 5th to 12th August 2017

Daily: 7.00 Yoga, 8.00 Breakfast, 9.30 Meditation, 10.45 Coffee, 13.00 Lunch, 15.45 Tea, 18.00 Dinner, 21.00 Meditation.

Saturday 5th August:

Arrivals and registration from 2.30 pm.

19.30 Welcome and short presentations by study and workshop leaders.

Sunday 6th August:

9.45 The Western Esoteric Tradition. Noeline Hart.

11.15 Study Groups (Sunday to Tuesday):
The Path of the Sun – Cosmic and Human. Susan Bayliss
Transformation in Myth – The Hero Quest. Robert Kitto.
The Mahatma Letters. Tony Maddock and Janet Hoult.
Astrology of the Soul. Wanda Seller.

14.30 Workshops:
Astrology - Reincarnation, Karma and the Birthchart. Ted Capstick.
Chi Kung – How to Super-Charge Your Energy Naturally. Mike Hall.
Healing for your Body, Mind and Spirit. Veda Hutchinson.

16.30 A Multitudinous Universe – The Blavatsky Lecture at a Hundred. Michael Gomes.

19.00 The Face of Service – A Theosophical Order of Service Presentation. Nancy Secret.

Monday 7th August:

9.45: From Death to Immortality - The Message of the Katha Upanishad. Bhupendra Vora.

11.15: Study Groups as Sunday.

14.00 Theosophical Order of Service AGM.

14.30 Workshops:
Astrology - Reincarnation, Karma and the Birthchart. Ted Capstick.
Healing for your Body, Mind and Spirit. Veda Hutchinson.

16.30 The Historical Path to Theosophy. Leslie Price.

19.30 Video Presentation. Damon Scothern.

Tuesday 8th August:

9.45: So Many Paths that Wind and Wind. Cynthia Trasi.

11.15: Study Groups as Sunday.

13.45 Outing to Wightwick Manor and Gardens, Wolverhampton (National Trust).

19.30 The Benefits of Theosophy. Michael Gomes. (Public Lecture at the Conference Centre).

Wednesday 19th August:

- 9.45: The Path of Discipleship. Michael Van Buren.
- 11.15: Study Groups (Wednesday to Friday):
Introduction to The Secret Doctrine. Pamela El-Housani.
Musings on the True Theosophist's Path. Wayne Gatfield.
Climbing Jacob's Ladder - A Path to Higher Consciousness. Noeline Hart.
The Yoga of Wisdom, The Yoga of Action, The Yoga of Devotion. Bhupendra Vora.
- 14.30 Workshops:
Reincarnation, Karma and the Birthchart. Ted Capstick.
Chi Kung – How to Super-Charge Your Energy Naturally. Mike Hall.
Cycles of Eternity. Tim Wyatt.
- 16.30 Madame Blavatsky's Vital Occult Doctrine of Emanations. Janet Lee.
- 19.30 Theosophical Forum.

Thursday 10th August:

- 9.45: A Free Thinker's Guide to the Galaxy – The Search for Truth. Tim Wyatt.
- 11.15: Study Groups as Wednesday.
Workshops:
- 14.00 An Art Practice. David Maddrell.
- 14.30 Healing for your Body, Mind and Spirit. Veda Hutchinson.
Cycles of Eternity. Tim Wyatt.
- 16.30 The Masters as Ideals and Facts. Barry Thompson.
- 19.30 Classical music presentation. Jenny Baker.

Friday 11th August:

- 9.45: Blavatsky's Esoteric Instructions. Michael Gomes.
- 11.15: Study Groups as Wednesday.
Workshops:
- 14.00 An Art Practice. David Maddrell.
- 14.30 Yoga Nidra. Jenny Baker.
Chi Kung – How to Super-Charge Your Energy Naturally. Mike Hall.
Cycles of Eternity. Tim Wyatt
- 16.30 Logos – Source and Goal of All Existence. Petra Meyer.
- 19.30 Theosophical and General Knowledge Quiz and Closing.

Saturday 12th August:

Departure after Breakfast.

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

**For bookings please contact
Andrea Baptiste on 020 7563 9818.**

For general enquiries: 0207 563 9817.



SUMMER SCHOOL – MANY PATHS – ONE GOAL

5th to 12th August 2017

HILLCOURT CONFERENCE CENTRE, REDNAL, BIRMINGHAM B45 8RS.

RESIDENTIAL APPLICATION FORM

All the accommodation is ensuite, single and some double rooms are available.

ALL MEALS ARE VEGETARIAN.

NAME/S		
ADDRESS		Postcode
Telephone:	Mobile:	Email:

A. I/we wish to book for the whole week: <i>Please tick</i>				YES	NO
B. I/we require: <i>Please tick</i>		a single room:		a double room:	
C. I/we will be willing to stay off-site if necessary: <i>Please tick</i>				YES	NO
D. I/we wish to enrol for part of the week (eg Sunday lunch to Tuesday breakfast).					
Period required: From:			To:		

The whole week cost for an Ensuite Room is £490 before 31st May and £520 after 31st May.

Please telephone Andrea Baptiste on 020 7563 9818 for part-time booking costs

E. Special Requirements (e.g. adjacent rooms/ground floor):			
F. Dietary Requirements (e.g. Vegan, Gluten Free):			
G. A coach leaves HQ on 6th August at 10.30am. Please indicate ONE box if you wish to travel on the coach.			
Return journey: £40		Single journey: £25	
H. PAYMENT I/we enclose a cheque/postal order for:			£
Please send this form with your cheque/postal order made payable to: "THE FOUNDATION FOR THEOSOPHICAL STUDIES", to Andrea Baptiste, Summer School Registrar, 50 Gloucester Place, London W1U 8EA. Also send an A5 self-addressed, stamped envelope, for the full programme, joining instructions and travel details, which will be sent to you in July. If you require a receipt please include an additional small self-addressed, stamped envelope with your application. Any refund for cancellations is dependent on notice given and our contract with Hillscourt.			
For Electronic Payments our details are: HSBC Bank. Sort Code: 40-08-44. Acct. No. 81086227. Please be sure to put your initial and surname as the reference when making your payment.			

Early booking is advised. If the accommodation at Hillscourt becomes overbooked, delegates will be allocated rooms at either the local Inn (5 minute walk) or the local Premier Inn (10 minute drive).

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

The Foundation for Theosophical Studies • Registered Charity No: 1014648



SUMMER SCHOOL – MANY PATHS – ONE GOAL
5th to 12th August 2017
HILLSCOURT CONFERENCE CENTRE, REDNAL, BIRMINGHAM B45 8RS.

DAY DELEGATE APPLICATION FORM

ALL MEALS ARE VEGETARIAN.

NAME/S		
ADDRESS		Postcode
Telephone:	Mobile:	Email:

The Daily Rate of £30 includes lunch and morning and afternoon refreshments and all lectures and workshops. An evening meal is available at £15 per person.

A. Number of Days:		Total @ £30.00 per person per day:	£
		Or Total for Six Days @ £155.00 per person:	£
B. Days and dates attending: <i>(please specify)</i>			
C. Number of Dinners:		Total dinners @ £15 per head per day:	£
D. Days dinner/s required: <i>(please specify)</i>			
E. Special Dietary Requirements: (e.g. vegan/gluten free):			
F. PAYMENT I/we enclose a cheque/postal order for:			£
<p>Please send this form with your cheque/postal order made payable to: “THE FOUNDATION FOR THEOSOPHICAL STUDIES”, to Andrea Baptiste, Summer School Registrar, 50 Gloucester Place, London W1U 8EA. Also send an A5 self-addressed, stamped envelope, for the full programme, joining instructions and travel details, which will be sent to you in July. If you require a receipt please include an additional small self-addressed, stamped envelope with your application.</p> <p style="text-align: center;"><i>Any refund for cancellations is dependent on notice given and our contract with Hillscourt.</i></p>			
<p>For Electronic Payments our details are: HSBC Bank. Sort Code: 40-08-44. Acct. No. 81086227. Please be sure to put your initial and surname as the reference when making your payment.</p>			

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

GEOFFREY FARTHING SPECIAL OFFER

Four books for £15 including postage:

***After Death Consciousness and Processes - Theosophy and The
After Death States.***

The Right Angle - A compilation of HPB's writings on Freemasonry.

Life, Death and Dreams - Blavatsky Lecture 1974.

Theosophy – What's It All About.

Order from: books@theosoc.org.uk 020 7563 9815.

Wisdom Tradition Books, 50 Gloucester Place London W1U 8EA.

THE RETURN OF THE SOUL TO THE ONE DAVID NIEWEJAERS

An introductory course on the ancient theosophy of Plotinus.

Weekend Seminar with 10 hours of Lectures on DVD for £45.

Order from: damon@theosoc.org.uk 020 7563 9814

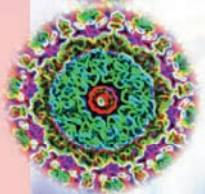
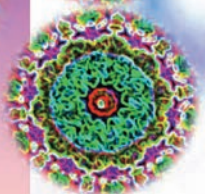
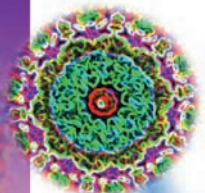
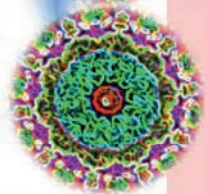
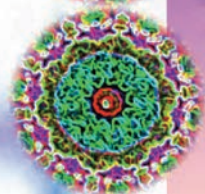
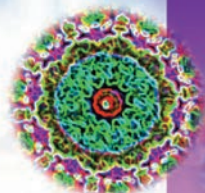
Audio Visual Department, 50 Gloucester Place London W1U 8EA.

INTERESTED IN FREEMASONRY?

Why not consider what the Grand Lodge of Freemasonry for Men and Women has to offer. Masonry is a fraternal tradition based on Brotherly Love, Relief and Truth; and on the Perfectability of humankind. The Grand Lodge has and upholds the equality of both men and women as practicing Masons, without distinction of race, creed, colour, gender or social conditions. Masonry recognises all those sincere seekers of truth, who work for humanity and wish to become better examples to others in the conduct of their lives. Freemasonry offers a rich and ancient cultural heritage and its spiritual insights a keystone of our work, preserving the tradition inaugurated by the Great Theosophist Annie Besant in 1902.



We are a forward-looking Order established in Britain and Europe with Lodges in London and around the country. If you wish to know more contact the Grand Secretary at: glf4m-w@tiscali.co.uk or jheaslewood@tiscali.co.uk or see our website at: www.grandlodge.org.uk



KWAN YIN AND THE DRAGON OF WISDOM

Susan Bayliss

Kwan Yin has for centuries been venerated throughout East Asia as a mother-goddess, the personification of compassion and mercy. A highly revered manifestation of the Buddha, depicted in many different symbolic and mythological figures, both male and female. Kwan Yin has various names and spellings such as: Guanyin, Guanshiyin, Kuan Yin, Kwan-Shi-Yin, Kuan-Shi-Yin, Miao Shan; Guanyin Bodhisattva, Bodhisattva Avalokitesvara and in Japan Bodhisattva Kannon or Kanzeon. Signifying an immortal being, Kwan Yin represents limitless transcendence beyond gender, and therefore has both attributes: “Male and female, positive and negative, physical and spiritual, the two being the one Primordial Force”.¹

The Chinese translation of Kuan-Shi-Yin is: Kuan - to observe, Shih - the world of manifestation, and Yin - all the sounds of creation; interpreted in scriptures as ‘he who perceives the world’s lamentations’. In Sanskrit Avalokiteshvara means ‘the lord who looks upon the world with compassion’ or ‘he who looks down upon sound’ (‘Svara’ - ‘sound or noise’), the sorrow of the world. Kwan Yin may be shown standing by willows and rocks, by lotus pools or running water, and can also be seen holding a vessel pouring water; a willow branch, a lotus flower (jewel of the three treasures); or sometimes a basket of fish. Water signifies the waters of life and purification of the mind and body, harmony and peacefulness; the lotus represents wisdom and enlightenment; willow symbolises strength and healing and fish nourishment.

A Buddhist legend relates how Avalokitesvara vowed never to rest until all beings were freed from samsara (the cycle of birth, death and rebirth); and becoming overwhelmed, his head split into countless pieces. A Buddha re-assembled them into eleven heads and a thousand arms, so that by seeing everywhere all at once he could reach out to suffering humanity. Avalokitesvara is said to have the ability to assume any form necessary in order to alleviate suffering. The Lotus Sūtra* refers to thirty three manifestations of Kwan Yin or Avalokitasvara. Seven are female and according to the doctrines of the Mahāyāna Sūtras, it does not matter whether Kwan Yin is male, female, or genderless, as the ultimate reality is in emptiness[§].

In the Secret Doctrine, HPB tells us: “Kwan-Shi-Yin is Avalokiteshwara, and both are forms of the seventh Universal Principle; while in its highest metaphysical character this deity is the synthetic aggregation of all the planetary Spirits, Dhyanic Chohans. He is the ‘Self-manifested’; in short, the ‘Son of the Father’. Crowned with seven dragons, above his statue there appears the inscription Pu-Tsi-K’iun-ling, ‘the uni-

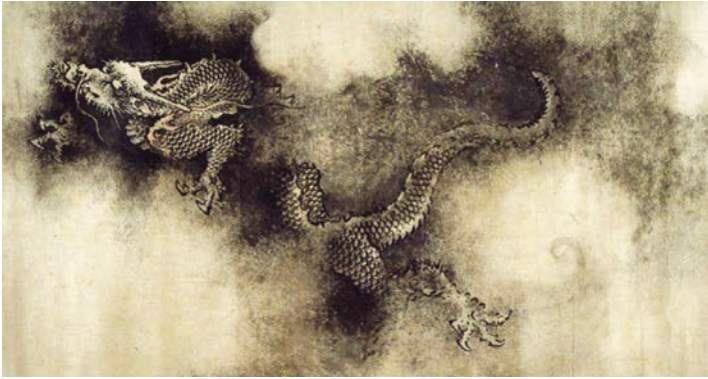


¹ Secret Doctrine, H. P. Blavatsky. Proem, Stanzas 1 to 6, summing up, footnote 13.

* The Lotus Sūtra was translated in the 3rd century. In Sanskrit: Saddharma Puṇḍarīka Sūtra - Sutra on the White Lotus of the Sublime Dharma (Sacred Duty). For many Buddhists the Lotus Sūtra contains the last teaching of the Buddha.

§ Tan Chung. Across the Himalayan Gap: An Indian Quest for Understanding China. 1998. p. 222. ‡ SD, Vol. 1, p 471- 472.

Images: Facing page. Kwan Yin Temple of Kosmos, S Bayliss. Above. Eleven-faced depiction of the bodhisattva Avalokite vara, from Jiuhuashan in China’s Anhui province. Released into the public domain by its author, Nat Krause at the wikipedia project.



versal Saviour of all living beings'. Literally interpreted, Kwan-Shi-Yin means 'the Lord that is seen', and in one sense, 'the divine SELF perceived by Self' (the human) - the Atman or seventh principle merged in the Universal; perceived by, or the object of perception to, Buddhi, the sixth principle or divine Soul in man. In a still higher "sense, Aval-

okiteshwara or Kwan-Shi-Yin (referred to as the seventh Universal principle), is the Logos perceived by the Universal Buddhi - or Soul, as the synthetic aggregate of the Dhyani-Buddhas.... the omnipresent universal Spirit manifested in the temple of Kosmos or Nature. Kwan-shi-yin, then, is 'the Son identical with his Father' mystically; or the Logos — the word. He is called the 'Dragon of Wisdom'[‡].

The ancient Chinese considered themselves to be the descendants of the dragon and statues of dragons have been around for thousands of years. In Chinese mythology, dragons are often shown with a horse's head, four legs and a snake's tail; symbolising different aspects of the esoteric teachings and various attributes of the mundane world. As a sign of auspicious power, dragons were lavishly embroidered on the silk robes of Chinese Emperors. Dragons with two horns and five-clawed feet were reserved for the Emperor ('son on heaven'); princes and nobles were restricted to four-clawed dragons.



In simple terms, when seen esoterically, the two horns represent the duality of spirit and matter, the five clawed feet, the five principles of nature operating in the material world, and four represents the manifested world and earthly responsibilities. A horse signifies physical form. The snake is a symbol for Wisdom and Eternity.

Frequently, the Wisdom Teachings are hidden in plain sight. So next time you look at a beautiful statue of Kwan Yin, or your eye is taken by a striking painting of a dragon; look a little closer and try to discover the real nature of the story it has to tell. There is an age-long tradition of esoteric knowledge, and aside from their great beauty, such images endure over millennia because of the esoteric Truths they hold.

Susan is a deep theosophical student and a well-known speaker. For many years she served as a Trustee on the Foundation's board and in numerous roles for the TS in England, and is editor of Esoterica. Susan has had a life-long interest in spirituality and both Eastern and Western philosophies.

‡ Secret Doctrine, H. P. Blavatsky. Vol. 1, p471- 472. (Online Edition).

Images: Top. One of the dragons from 'The Nine Dragons' hand scroll, painted by the Song-Dynasty Chinese artist Chen Rong. Public domain image. Bottom. Guan Yin in the courtyard of Daien-in Temple, Mount Koya, Japan. Jpatokal 2004. Courtesy Wikimedia Commons.

IN MEMORIAM

JOYCE AGNEW

Our dear friend and companion Joyce had been ill for a number of years and in December 2016 she decided it was time to walk on. Joyce had been a member of the TS from 1979, so in recent years we have really missed her at meetings and also missed her work for the Merseyside Lodge and North West Federation. Many members gathered with her husband Hugh for a celebration of her life in January. Joyce was a brave, noble enlightened soul, who left an impression on every one she met. The world is a poorer place without her in it.

One of Joyce's many talents, was cross stitch, and she created many different tapestries, including one of a hummingbird. Legends say that hummingbirds float free of time, carrying our hopes for love, joy and celebration. The hummingbird's delicate grace reminds us that life is rich, beauty is everywhere, every personal connection has meaning and that laughter is life's sweetest creation.



Joyce believed that life was a journey, that nothing happened by chance, or accident. She believed that we have a spiritual dimension, and that the experience we gather on life's journey will help to wake us up to this fact. This Journey, for Joyce, has come to its end; time for her to sleep, rest and recuperate, before taking on the mantle of another Journey. As Love defies time and separation, and is the only enduring quality in the Universe, we will meet again in the future. Joyce and Hugh were married for 44 years and family and friends send their loving thoughts to Hugh.

DOROTHY BERYL COWPER.

Dorothy walked on in January 2017. She was a Pasadena Theosophist for 70 years, joining the Merseyside Lodge of the Adyar Society in 2008. Fellow members will miss her enthusiasm for studying and passing on what she had learnt over the years.

VERONICA ETHEL MARY SOLLEY

Veronica's funeral was held at Basingstoke Crematorium on 11th October 2016. James Fitzpatrick, President of Basingstoke Lodge, gave a brief outline of theosophical teaching and spoke of Veronica's role in the local TS branch, ended with a reading from the *Song Celestial* (the *Bhagavad Gita*). James first met Veroncia at Tekels Park, when she held the position of Secretary of Camberley Lodge in the mid-1980s. Along with Helen Gething, Joan Powell, Irene Roll, and himself, they formed the Basingstoke Theosophical Group that went on to become a Centre. On the 18th May 1994, it became the Basingstoke Theosophical Lodge, with 15 members. Veronica held every position in the Lodge and was one of the main pillars.

OTHER FRIENDS WHO HAVE RECENTLY WALKED ON

Katy Hogg, July 2016. Derick Hickman, Bristol, August 2016. Queenie Lewington-Hamilton, November 2016. Clarice Ward, Grimsby, November 2016. Thomas Cullum, Bristol, December 2016. Jennifer Krevel, Camberley, December 2016. John Sunley, Grimsby, December 2016.



Foundation for Theosophical Studies

Explore Theosophy, Spirituality, Self-Discovery, Esoterica, Media, Articles and more. Learn about Summer School, Meditation, Speakers, and the Theosophical Community. <http://foundationfortheosophicalstudies.co.uk>



What You Can Do



Self Discovery

More about Theosophy

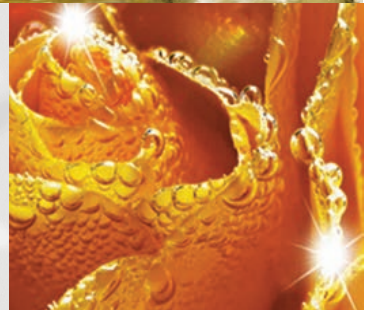
Fundamental Teachings

Unity of All People Secret Doctrine

Science of Spirituality Self-Discovery

Esoteric Philosophy

Theosophical Movement





THEOSOPHICAL SOCIETY in ENGLAND

Find out about Theosophy, Membership, Branches; the Diploma in Theosophy, Summer School and Activities around the U.K. Discover Articles, Books, Library, Media, Resources, News and more. <http://theosophicalsociety.org.uk>



Webteam: Noeline Hart, Damon Scothern, Susan Bayliss. Web designer: Erica Georgiades

THE CURIOSITY SHOP



If you have never attended any theosophical events, you may be curious to know what goes on or wonder what everyone gets up to. Here are some reviews for events in 2016, from readers in the UK and Europe.

TRANS-PENNINE WEEKEND – WHALLEY ABBEY

The opportunity to attend the Trans-Pennine Weekend at Whalley Abbey, came very much out of the dark, most unexpected. But it was an opportunity that I was determined not to let pass by. So with encouragement from two members, for which I am very grateful, I was able to attend my very first Trans-Pennine Weekend.

Upon arriving I was immediately struck by the beauty of the gardens that surround the main building. And the ruins of the old Abbey and the river only added to its charm and beauty. The accommodation was more than adequate and comfortable, and the staff were all very friendly and helpful, even the local cats that were in the grounds were friendly. The weekend itself was full of activities, talks and also plenty of time for relaxing and getting to know everyone who attended. All of which, was superbly organised and managed with immaculate skill and versatility. There was yoga in the morning with Jenny Baker, who I found to be a great source of strength and inspiration. And after only one session of yoga, some of the exercises shown to me have found their way into my daily routine.

The talks were all of an excellent standard. Ted Capstick's was exceptional and Noeline Hart's was delivered with such poise and grace that it was effortless to listen to. And the slide show of the Theosophical Society's headquarters in Adyar was very illuminating. The talks were recorded throughout the weekend. There was the raffle and stall for the TOS, and a theosophical bookstall. Everyone who I met on the weekend were kind, caring and loving people and I would love to meet all of them again. In all, I had the most wonderful experience and would recommend the annual event to anyone who has never been before as it was well worth the time and effort. Thank you all so very much. **DD Manchester.**

SUMMER SCHOOL, BRISTOL

It wasn't until I received the leaflets and the letter outlining directions to the venue that I began to feel a heightened excitement about the approaching Summer School. I checked out the Wills Hall residential site on google and what a distance it appeared that I had to cover by rail from Durham. The travel, however, was the only hardship I experienced during a fantastic week. On leaving the train at Temple Meads, I bumped into another member who became my constant companion throughout the week. I had a very clean and decent room and it was very close to the Conference Hall where most of the lectures took place. At 6pm we had our first evening meal and it was at this point that I met another member who for the rest of the week I accompanied to Yoga each morning. I found the meals to be of very good quality and a decent variety of choice and the staff were very attentive too. The Grand Dining Hall with a high ceiling, exquisite wood panelled walls and beautiful chandeliers was reminiscent of a scene from a Harry Potter movie.

After signing up for the various activities throughout the week, following the welcome and address by the Chairman, I purchased a few items from the TOS stall and several books from the bookstall, which had quite a stock of books on esotericism and related subjects. I retired early that first evening following my long trip, to be ready for Yoga in the morning. After the first lecture of the day, given by Bhupendra Vora on 'The Divine Wisdom of the Upanishads', we shared our thoughts over coffee before congregating with our chosen study groups. As always we were spoiled for choice but I opted for Ted Capstick's 'A Practical Introduction to Esoteric Psychology and Astrology'. All of the topics on offer were very much in line with the theme of this year's Summer School 'Divine Wisdom'. In the afternoon we made our way to our chosen workshops. This year Susan Bayliss did a three sessions on 'Divine Wisdom in Music, an exploration of the esoteric teachings on sound'. Veda took a group on Angelic healing and Tim Wyatt on 'Speaking Your Mind', providing tips on how to build confidence when addressing an audience.

Kim Dieu, President of the European Federation of the TS, gave the renowned Blavatsky Lecture on 'The Wisdom of All Ages'. On Monday Ted Capstick gave a talk on 'Magic and Order in the Aquarian Age'. On Tuesday Colin Price looked at 'Concepts of God', from biblical and Theosophical perspectives. Wednesday Michael Van Buren spoke on 'Daring to Touch the Flame of Wisdom' and on Thursday Gary Kidgell had us spell bound with his talk on 'Maya – The Veil of the Goddess'. On the final day, Friday, Jenny Baker gave us a lecture on 'The Crest Jewel Wisdom' linking the teachings of Shri Shamkaracharya with those of Theosophy and the Divine Wisdom. My intellect was challenged by Ron Wallwork's 'Theosophy, Noetic Science and Consciousness', an exploration of esoteric and exoteric science. I promised Mike Hall that I would participate in his Chi Kung sessions on Friday afternoon and I was very pleased I did, what an energising experience.

Throughout the week I met quite a lot of old friends and made new ones who helped me to make my stay a perfect week. I can thoroughly recommend a week or a shorter stay if circumstances do not allow a full stay at Summer School. The very nature of the event transports you into another dimension. Over the week the heart centre opens wide to reflect the intuitive side of your inner self and the intellect is transported far beyond its habitual comfort zone. My sincere gratitude to all who enabled and supported the event, it couldn't have happened without you. **JB Durham.**

EUROPEAN SCHOOL OF THEOSOPHY, SALZBURG, AUSTRIA

This was my first time at a European School of Theosophy. I came to Theosophy through my wife, who was a member of the English Section and had worked at the Headquarter of the TS in England. She dearly hoped that she would meet some of her colleagues and friends at the school, but it was not to be! However, we met quite a number of members from various European Countries and I was moved how quickly contact was made and how friendly and outgoing everyone was. At the dinner table we had a very jovial and interesting time and were able to learn more about each other.

The programme was very varied and of great interest to me. It deepened my understanding of Theosophy. In particular I found the idea of a lecture and study session afterwards very effective. Through the discussions and inputs of the attendees in the study session the lecture expanded and so for me reached greater depths and understanding, particularly relating to my further study of Yoga. I thoroughly enjoyed attending the School and hope to be able to attend the next one in Naarden. **GG Bavaria.**

This year the European School was held at an excellent family hotel in Salzburg, Austria, birthplace of the famous composer, Wolfgang Amadeus Mozart. The hotel was situated at the outskirts of the town, so one could easily go for a little walk in nature between the sessions of the school. The five day programme, which started with an evening devoted to classical Indian music, had ten lectures, seven study sessions and a movie of Mozart's opera "The Magic Flute".

The South Indian classical music from the Karaikudi tradition founded by Brhaddhvani, was performed by a pupil of Dr. Subramaniam on a traditional string instrument, called the Vina. The artist also gave a talk about how this instrument was played in ancient times, when the Brahmin priests and mystics were singing the Veda's. The different subjects treated by the six teachers of the school were:

"The Road that Leads to the Heart of the Universe", "Spirituality and Comics", "Reflections on our Morality: The Ancient Art of Good Life", "The Magic Flute Unveiled", "H. P. Blavatsky on Karma, Reincarnation and The Doctrine of the Heart", "H. P. B. The example of a true Philanthropist", and "Healing by Tapping, An Eastern Form of Medicine". The lectures and study sessions were of good quality and the exchanges of views often were lively and entertaining. The items of study chosen were about the most difficult theosophical concepts contained in the Secret Doctrine and other writings by H. P. Blavatsky.

The total number of participants was 22 with 10 different nationalities. During the first days there was a kind of segregation along language lines at the restaurant, but in the second part of the school the group had become so dynamic, that all languages mixed. A very rich experience indeed. The organizers have to be congratulated on the success of the school, which has been able to continue the tradition of high quality theosophical teaching with a strong musical inclination. Sunday afternoon was free and one could take the bus into town to see the beautiful city of Salzburg with the birth house of Mozart and other interesting sights. **JJ Belgium.**

EUROPEAN SCHOOL OF THEOSOPHY

THE INTERNATIONAL THEOSOPHICAL

CENTRE NAARDEN 12th – 17th October 2017

THE SPIRITUAL PATH

**Speakers: Pablo and Michelle Sender (USA)
John Knebel (USA) Erica Georgiades (GR)
Noeline Hart (UK) Gary Kidgel (UK)**

**For Full Programme and Application
Form please visit the website:
www.europeanschooloftheosophy.eu**



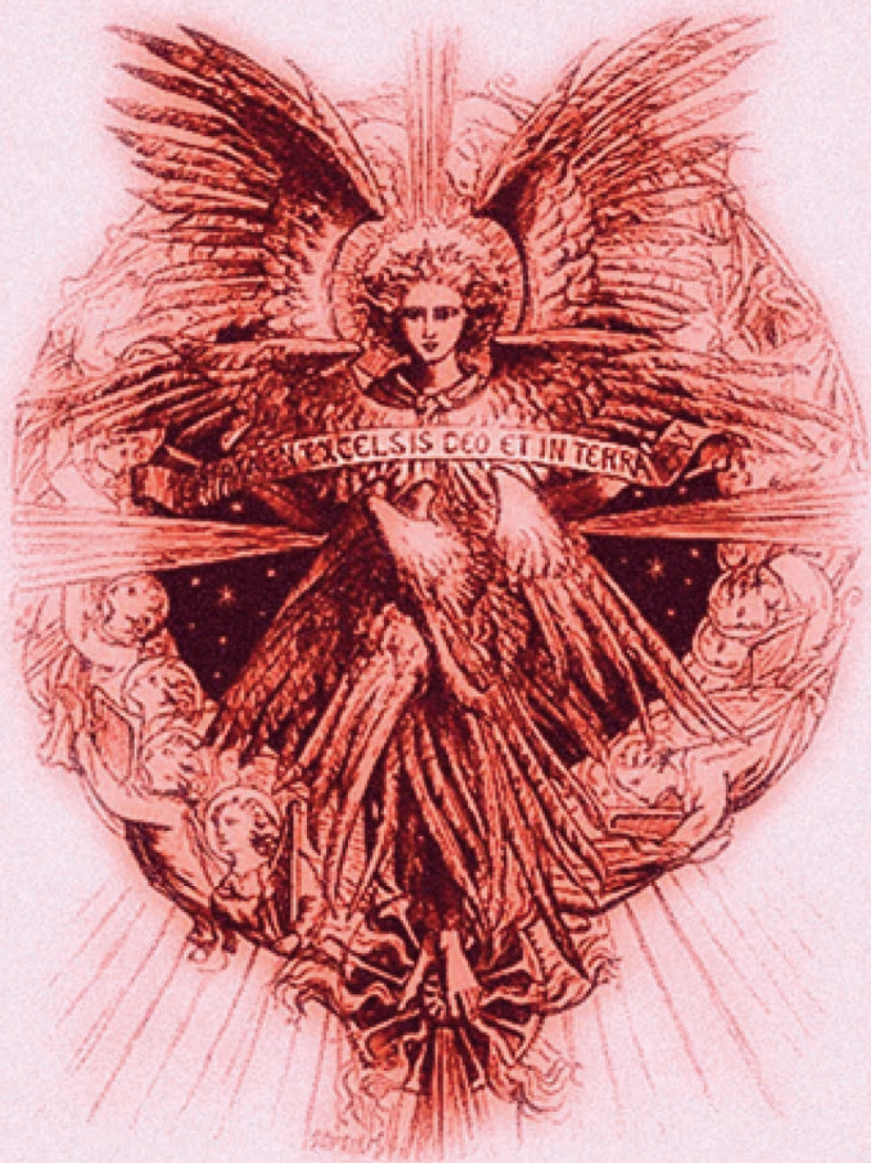


Above and right: Delegates at the Summer School Bristol.



Below: Students and speakers at the European School, Salzburg.





THE UPANISHADS IN GNOSTIC LITERATURE

H. P. Blavatsky

We are reminded in King's "Gnostics" that the Greek language has but one word for vowel and voice; and this has led the uninitiated to many erroneous interpretations. On the simple knowledge, however, of that well-known fact a comparison may be attempted, and a flood of light thrown upon several mystic meanings. Thus the words, so often used in the Upanishads and the Puranas, "Sound" and "Speech," may be collated with the Gnostic "Vowels" and the "Voices" of the Thunders and Angels in "Revelation". The same will be found in Pistis Sophia, and other ancient Fragments and MSS. This was remarked even by the matter-of-fact author of "The Gnostics and their Remains".

Through Hippolytus, an early Church Father, we learn what Marcus - a Pythagorean rather than a Christian Gnostic and a Kabalist most certainly - had received in mystic revelation. It is said that "Marcus had it revealed unto him that 'the seven heavens'*... sounded each one vowel, which, all combined together, formed a complete doxology"; in clearer words: "the Sound whereof being carried down (from these seven heavens) to earth, became the creator and parent of all things that be on earth", (See "Hippolytus," vi. 48, and King's Gnostics, p. 200). Translated from the Occult phraseology into still plainer language this would read: "The Sevenfold LOGOS having differentiated into seven Logoi, or creative potencies (vowels) these (the second logos or "Sound") created all on Earth.

Assuredly one who is acquainted with Gnostic literature can hardly help seeing in St. John's Apocalypse, a work of the same school of thought. For we find John saying (chap. x. 3, 4), "Seven thunders uttered their voices.... and I was about to write.... (but) I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not' ". The same injunction is given to Marcus, the same to all other semi and full Initiates. Yet the sameness of equivalent expressions used, and of the underlying ideas, always betrays a portion of the mysteries. We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear.

Now when the Rabbi Jesus is requested (in Pistis Sophia) by his disciples to reveal to them, "the mysteries of the Light of thy (his) Father" (i.e. of the higher Self enlightened by Initiation and Divine knowledge), Jesus answers: "Do ye seek after these mysteries? No mystery is more excellent than they which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place where there is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, saving only the mystery of the seven vowels and their forty and nine powers, and their numbers thereof; and no name is more excellent than all these vowels". "The Seven Fathers and the Forty-nine Sons blaze in Darkness, but they are the life and light and the continuation thereof through the Great Age" - says the Commentary speaking of the "Fires".

Now it becomes evident that, in every esoteric interpretation of exoteric beliefs expressed in allegorical forms, there was the same underlying idea - the basic number seven, the compound of three and four, preceded by the divine three (\triangle) making the perfect number ten. Also, these numbers applied equally to divisions of time, to cosmography metaphysical and physical, as well as to man and everything else in visible nature. Thus these Seven vowels with their forty-nine powers

* The "Heavens" are identical with "Angels," as already stated.

Image Facing page: Angel from The Song of Bethlehem, 1901 (adapted). Dalziel Brothers (engravers), J. R. Clayton (artist). Public domain image.



are identical with the three and the Seven Fires of the Hindus and their forty-nine fires; identical with the numerical mysteries of the Persian Simorgh; identical with those of the Jewish Kabalists. The latter, dwarfing the numbers (their mode of blinds), made the duration of each successive renewal (what we call in esoteric parlance Round) of the seven renewals of the globe only of 7,000 years, instead of, as is more likely, 7,000,000,000, and assigned to the total duration of the universe 49,000 years only. (Compare "Chronology of the Brahmins").

Now, the Secret Doctrine furnishes a key which reveals to us on indisputable grounds of comparative analogy that Garuda, the allegorical and monstrous half-man and half-bird - the Vahan or vehicle on which Vishnu (who is Kala, "time") is shown to ride, is the origin of all other such allegories. He is the Indian phoenix, the emblem of cyclic and periodical time, the "man-lion" Singha, of whose representations the so-called "gnostic gems" are so full[§]. "Over the seven rays of the lion's crown, and corresponding to their points, stand, in many cases, the seven vowels of the Greek alphabet [AEEIOUO], testifying to the Seven Heavens".

This is the Solar lion and the emblem of the Solar cycle, as Garuda[‡] is that of the great cycle, the "Maha-Kalpa" co-eternal with Vishnu, and also, of course, the emblem of the Sun, and Solar cycle. This is shown by the details of the allegory. At his birth, Garuda is mistaken for Agni, the God of Fire, on account of his (Garuda's) "dazzling splendour," and called thereupon Gaganeswara, "lord of the sky". Again, his being represented as Osiris, and by many heads of allegorical monsters on the Abraxas (gnostic) gems, with the head and beak of an eagle or a hawk (solar birds), denotes Garuda's solar and cyclic character. His Son is Jatabu, the cycle of 60,000 years. As well remarked by C. W. King: "Whatever the primary meaning (of the gem with the solar lion and vowels) it was probably imported in its present shape from India, that true fountain head of gnostic iconography" (Gnostics, p. 218).

The mysteries of the seven gnostic vowels, uttered by the thunders of St. John, can be un-riddled only by the primeval and original Occultism of Aryavarta, brought into India by the primeval Brahmins, who had been initiated in Central Asia. And this is the Occultism we study and try to explain, as much as is possible in these pages. Our doctrine of seven Races and Seven Rounds of life and evolution around our terrestrial chain of spheres, may be found even in Revelation[†]. When the seven "thunders," or "sounds," or "vowels" - one meaning out of the seven for each such vowel relating directly to our own Earth and its seven Root-Races in each Round - "had uttered their voices", but forbidden the Seer to write them, and made him "seal up those things". What did the Angel "standing upon the sea and upon the earth" do? He lifted his hand to heaven "and swore by him that liveth for ever and ever....

[§] As confessed by King, the great authority on Gnostic antiquities, these gnostic gems are not the work of the Gnostics, but belong to pre-Christian periods, and are the work of magicians (p. 241).

[‡] The lack of intuition in Orientalists and antiquarians past and present, is remarkable. Thus, Wilson, the translator of Vishnu Purana, declares in his Preface that in the Garuda Purana he found "no account of the birth of Garuda." Considering that an account of "Creation" in general is given therein, and that Garuda is co-eternal with Vishnu, the Maha Kalpa, or Great Life-Cycle, beginning with and ending with the manifesting d, what other account of Garuda's birth could be expected!

[†] Vide Revelation xvii., verses 2 and 10; and Leviticus xxiii., verses 15 to 18; the first passage speaking of the "Seven Kings," of whom five have gone; and the second about the "Seven Sabbaths," etc.

Image: Garuda Flying through the Air (adapted). India, Rajasthan, Bundi, circa 1750-1775. Los Angeles County Museum of Art. Public domain image. Courtesy Wikimedia Commons.

that there should be time no longer". "But in the days of the voice of the seventh angel when he shall begin to sound, the Mystery of God (of the Cycle) should be finished" (x. 7), which means, in theosophic phraseology, that when the Seventh Round is completed, then Time will cease. "There shall be time no longer" very naturally, since pralaya [period of withdrawal] shall set in and there will remain no one on earth to keep a division of time, during that periodical dissolution and arrest of conscious life.

Dr. Kenealy and others believed this doctrine of the Rabbins (their calculations of cyclic seven and forty-nine) to have been brought by them from Chaldea. This is more than likely. But the Babylonians, who had all those cycles and taught them only at their great initiatory mysteries of astrological magic, got their wisdom and learning from India. It is not difficult, therefore, to recognize in them our own esoteric doctrine. In their secret computations, the Japanese have the same figures in their cycles.

As to the Brahmins, their Puranas and Upanishads are a good proof of it. The latter have passed entirely into Gnostic literature; and a Brahmin needs only to read Pistis Sophia* to recognize his forefathers' property, even to the phraseology and similes used. Compare: in Pistis Sophia the disciple says to Jesus: "Rabbi, reveal unto us the Mysteries of the Light (i.e., the "Fire of Knowledge or Enlightenment").... forasmuch as we have heard thee saying that there is another baptism of smoke, and another baptism of the Spirit of Holy Light", i.e. the Spirit of fire. "I baptize you with water, but.... he shall baptize you with the Holy Ghost and with fire", says John of Jesus (Matt. iii. 2); meaning this esoterically.

The real significance of this statement is very profound. It means that he, John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His gnosis was that of exoteric and ritualistic dogma, of dead-letter orthodoxy[†]; while the wisdom which Jesus, an Initiate of the higher mysteries, would reveal to them, was of a higher character, for it was the "Fire" Wisdom of the true gnosis or the real spiritual enlightenment. One was Fire, the other the Smoke. For Moses, the fire on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the "people" below, for the profane, Mount Sinai in (through) smoke, i.e. the exoteric husks of orthodox or sectarian ritualism.

Now, having the above in view, read the dialogue between the sages Narada and Davamata in the Anugita, the antiquity and importance of which MS (an episode from the Mahabharata), one can learn in the "Sacred Books of the East", edited by Prof. Max Muller[‡]. Narada is discussing upon the breaths or the "life-winds", as they are called in application to individual functions can hardly be rendered in English. He says of this Science that "it is the teaching of the Veda that the fire verily is all the deities, and knowledge of it arises among Brahmans, being accompanied by intelligence". By "fire," says the Commentator, he means the Self. By "intelligence," the Occultist says, Narada means neither "discussion" nor "argumentation", as Arjuna Misra believes, but "intelligence" truly, or the adaptation of the fire of Wisdom to Exoteric Ritualism for the profane. This is the chief concern of the Brahmans who were the first to set the example to other nations who thus anthropomorphized and

* Pistis Sophia is an extremely important document, a genuine Evangel of the Gnostics, ascribed at random to Valentinus, but much more probably a pre-Christian work in its original. It was discovered in a Coptic MS. by Schwartze, in the British Museum, quite accidentally, and translated by him into Latin; after which text and (Latin) version were published by Petermann in the year 1853. In the text itself the authorship of this Book is ascribed to Philip the Apostle, whom Jesus bids to sit down and write the revelation. It is genuine and ought to be as canonical as any other gospel. Unfortunately it remains to this day untranslated.

† In the Cycle of Initiation, which was very long, water represented the first and lower steps toward purification, while trials connected with fire came last. Water could regenerate the body of matter; fire alone, that of the inner Spiritual man.

‡ See Introduction by Kashinath Trimbak Telang, M.A.

caralized the grandest metaphysical truths). Narada makes it plain and is made to say: "The smoke of that fire, which is of excellent glory, appears in the shape of darkness" (verily so!); "its ashes (are) passion; and goodness is that in the clumsy translations of such words as Prana, Apana, etc., whose full esoteric meaning and connection with it in which the offering is thrown": i.e., that faculty in the disciple which apprehends the subtle truth (the flame) which escapes heavenward, while the objective sacrifice remains as a proof and evidence of piety only to the profane.

For what can Narada mean in teaching that "those who understand the sacrifice understand the Samana and the Vyana as the principal (offering)"; and "the Prana and Apana, but portions of the offering.... and between them is the fire.... that is the excellent seat of the Udana as understood by Brahmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire.... That which exists and that which does not exist are a pair, between them is the fire, etc.", and after every such contrast Narada adds: "That is the excellent seat of the Udana as understood by Brahmanas:"

Now many people do not know the full meaning of such terms as Samana and Vyana, Prana and Apana, explained as being "life-winds" (we say "principles and their respective faculties and senses"), being offered up to Udana, the soi-disant principal "life wind" (?) said to act at all the joints. Therefore the reader, who is ignorant that the word "fire" means in these allegories both the "Self" and the higher divine knowledge, will understand nothing in this; and will therefore entirely miss the point of our argument, as its translators and even its editor, the great Oxford Sanskritist, Max Muller, has missed the true meaning of Narada's words. Exoterically, all this enumeration of "life winds" means, of course, approximately, that which is surmised in the foot-notes; namely, "The sense appears to be this.... worldly life is due to the operations of the life-winds which are attached to the Self, and lead to its manifestations as individual souls (?). Of these the Samana and Vyana are controlled and held under check by the Prana and Apana.... The latter two are held in check and controlled by the Udana, which thus controls all. And the control of this, which is the control of all five.... leads to the Supreme Self" (p. 259, Anugita, "Sacred Books of the East", Vol. VIII).

The above is given as an explanation of the text, which records the words of the Brahmana, who narrates how he reached the ultimate Wisdom of Yogism, and had reached all knowledge in this wise. Saying that he had "perceived by means of the Self the seat abiding in the Self", where dwells the Brahman free from all; and explaining that that indestructible principle was entirely beyond the perception of senses (i.e., of the five "life-winds"), he adds that "in the midst of all these (life-winds) which move about in the body and swallow up one another, blazes the Vaisvanara fire sevenfold".

This "Fire," according to Nilakantha's Commentary, is identical with the "I", the self, which is the goal of the ascetic (Vaisvanara being a word often used for the Self). Then the Brahmana goes on to enumerate that which is meant by the word "Sevenfold", and says, "The nose (or smell), the tongue (taste), the eye, and the skin, and the ear as the fifth, the mind, and the understanding, these are the seven tongues of the blaze of Vaisvanara*.... those are the seven (kinds of) fuel for me†.... these are the seven great officiating priests". These seven priests are accepted by Arjuna Misra in the sense of meaning "the soul distinguished as so many (souls, or principles) with reference to these several powers"; and, finally, the translator seems to accept the explanation, and reluctantly admits that "they may mean" this; though he himself takes the sense to mean "the powers of hearing, etc. (the physical senses, in short) which are presided over by the several deities". (Vide loc. cit., p. 259, f.n. 6.).

* In the astronomical and cosmical key, Vaisvanara is Agni, son of the Sun, or Viswanaras, but in the psycho-metaphysical symbolism it is the Self, in the sense of non-separateness, i.e., both divine and human.

† Here the speaker personifies the said divine Self.

But whatever it may mean, whether in scientific or orthodox interpretations, this passage on page 259 explains Narada's statements on page 276, and shows them referring to exoteric and esoteric methods and contrasting them. Thus the Samana and the Vyana, though subject to the Prana and the Apana, and all the four to Udana in the matter of acquiring the Pranayama (of the Hatha-Yogi, chiefly, or the "lower" form of the Yoga) are yet referred to as the principal offering, for, as rightly argued by the commentator, their "operations are more practically important for vitality"; i.e., they are the grossest, and are offered in the sacrifice, to disappear, so to speak, in the quality of darkness of that fire or its smoke (mere exoteric ritualistic form).



But Prana and Apana, though shown as subordinate (because less gross or more purified), have the fire between them: the Self and the secret knowledge possessed by that Self. So for the good and evil, and for "that which exists and that which does not exist"; all these "pairs"* have fire between them, i.e. esoteric knowledge, the Wisdom of the divine self. Let those who are satisfied with the Smoke of the Fire remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations. The above is written only for the Western students of Occultism and Theosophy. The writer presumes to explain these things neither to the Hindus, who have their own Gurus; nor to the Orientalists, who think they know more than all the Gurus and Rishis, past and present, put together.

These rather lengthy quotations and examples cited are necessary, if even to point out to the student the works he has to study so as to derive benefit and learning from comparison. Let him read Pistis Sophia in the light of the Bhagavatgita, the Anugita and others; and then the statement made by Jesus in the Gnostic Gospel will become clear, and the dead letter blinds disappear at once. Read this and compare with the explanation from the Hindu scriptures just given. ... "And no name is more excellent than all these (seven) vowels. A name wherein be contained all names, all Lights, and all (the forty-nine) powers, knowing it, if a man quits this body of matter† no smoke (i.e. no theological delusion)‡, no darkness, nor Ruler of the Sphere (no personal genius or planetary spirit called God), or of Fate (karma) shall be able to hold back the soul that knoweth that name. ... If he shall utter that (Name) unto the fire, the darkness shall flee away. ... And if he shall utter that name unto. ... all their Powers,

* Compare with these "pairs of opposites," in the Anugita, the "pairs" of AEOs, in the elaborate system of Valentinus, the most learned and profound master of Gnosis. As the "pairs of opposites," male and female, are all derived from Akasa (undeveloped and developed, differentiated and undifferentiated, or Self or Prajapati), so are the Valentinian "pairs" of male and female AEOs shown to emanate from Bythos, the pre-existing eternal Depth, and in their secondary emanation from Ampsiu-Ouraan (or sempiternal Depth and Silence), the second Logos. In the esoteric emanation there are seven chief "pairs of opposites;" and so also in the Valentinian system there were fourteen, or twice seven. Epiphanius, copying incorrectly, "copied one pair twice over," Mr. C. W. King thinks, "and thus adds one pair to the proper fifteen." ("The Gnostics," etc., pp. 263-4.) Here King falls into the opposite error: the pairs of AEOs are not 15 (a blind) but 14, as the first AEO is that from which others emanate, Depth and Silence being the first and only emanation from Bythos. As Hippolytus shows: "The AEOs of Valentinus are confessedly the Six Radicals of Simon (Magus)," with the seventh, Fire, at their head. And these are: Mind, Intelligence, Voice, Name, Reason and Thought subordinate to Fire, the higher self, or precisely the "Seven Winds" or the "Seven Priests" of Anugita.

† Not necessarily at death only, but during Samadhi or mystic trance.

‡ All the words and sentences between parenthetical marks, are the writer's. This is translated directly from the Latin MS. of the British Museum. King's translation in the Gnostics conforms too much to the gnosticism as explained by the Church-Fathers.

Image: The narrative setting of the mahatmyas. Lakshmi asks Vishnu about the greatness of the Bhagavadgita as he reclines on the serpent Sesanaga in the cosmic ocean. The four headed god Brahma is seated on the lotus that emerges from Vishnu's navel. Wellcome Trust, Asian Collection. Courtesy Wikimedia Commons.



nay, even unto Barbelo[§], the Invisible God, and the triple-powered Gods, so soon as he shall have uttered that name in those places, they shall all be shaken and thrown one upon the other, so that they shall be ready to melt, perish and disappear, and shall cry aloud, 'O, Light of all Lights that art in the Boundless Light, remember us also and purify us!' "It is easy to see who this Light and Name are: the light of Initiation and the name of the "Fire-Self," which is no name, no action, but a Spiritual, ever-living Power, higher even than the "Invisible God," as this Power is itself.

But if the able and learned author of the "Gnostics and their Remains" has not sufficiently allowed for the Spirit of allegory and mysticism in the fragments translated and quoted by him, in the above named work, from Pistis Sophia - other Orientalists have done far worse. Having neither his intuitional perception of the Indian origin of the Gnostic Wisdom still more than of their "gems", most of them, beginning with Wilson and ending with the dogmatic Weber, have made most extraordinary blunders with regard to almost every symbol. Sir M Monier Williams and others show a very decided contempt for the "Esoteric Buddhists" as theosophists are now called; yet no Student of Occult philosophy has ever mistaken a cycle

for a living personage and vice versa, as was very often the case with our learned Orientalists. An instance or two may illustrate the statement more graphically. Let us choose the best known.

In the Ramayana, Garuda is called "the maternal uncle of Sagara's 60,000 sons"; and Anumat, Sagara's grandson, "the nephew of the 60,000 uncles" reduced to ashes by the look of Kapila, "the Purushottama" (or infinite Spirit), who caused Sagara's horse for the Aswamedha sacrifice to disappear. Again, Garuda's son[†] - Garuda being himself the Maha-Kalpa or great cycle - Jatayu, the king of the feathered tribe, when on the point of being slain by Ravana who carries off Sita - says, speaking of himself: "It is 60,000 years O King, that I am born", after which turning his back on the Sun - he dies. Jatayu is, of course, the cycle of 60,000 years within the great cycle of Garuda; hence he is represented as his son, or nephew, ad libitum, since the whole meaning rests in his being placed on the line of Garuda's descendants. Then, again, there is Diti - the Mother of the Maruts - whose descendants and progeny belonged to the posterity of Hiranyaksha, "whose number was 77 crores (or 770 millions) of men" (See Padma Purana). All such narratives are pronounced meaningless fictions and absurdities. But - Truth is the daughter of Time, verily; and time will show.

Meanwhile, what could be easier than an attempt, at least, to verify Puranic chronology? There are many Kapilas; but the Kapila who slew King Sagara's progeny - 60,000 men strong - was undeniably Kapila, the founder of the Sankhya philosophy, since it is so stated in the Puranas; although one of them flatly denies the imputation without explaining its esoteric meaning. It is the Bhagavata Purana (IX. viii., 12 and 13), which says that "the report that the sons of the King were reduced to ashes by the mere glance of the sage is not true". "For", as it argues, "how can the quality of darkness, the product of anger, exist in a sage whose goodness was the essence that purified the world - the earth's dust, as it were, attributed to Heavens! How should mental perturbation distract that sage, identified

§ Barbelo is one of the three "Invisible Gods," and, as C. W. King believes, includes "the Divine Mother of the Saviour," or rather Sophia Achamoth (Vide cap. 359).

† In other Puranas Jatayu is the son of Aruna, Garuda's brother, both the Sons of Kasyapa. But all this is external allegory.

Image: The sons of Sagara discover the stolen sacrificial horse grazing near Vasudeva, who had assumed the form of Kapila. Watercolor, ink, and gold on paper. Northern India, Fazi Mughal dynasty, 1597-1605. Public domain image. Courtesy Wikimedia Commons.

with the Supreme Spirit, and who has steered here (on earth) that solid vessel of the Sankhya (philosophy), with the help of which he who desires to obtain liberation crosses the dreaded ocean of existence, that path to death?". The Purana is in duty bound to speak as it does. It has a dogma to promulgate and a policy to carry out - that of great secrecy with regard to mystical divine truths divulged for countless ages only at initiation. It is not in the Puranas, therefore, that we have to look for an explanation of the mystery connected with various transcendental states of being. That the story is an allegory is seen upon its very face: the 60,000 Sons, brutal, vicious, and impious, are the personification of the human passions that a "mere glance of the sage" - the self who represents the highest state of purity that can be reached on earth - reduces to ashes. But it has also other significations - cyclic and chronological meanings - a method of marking the periods when certain sages flourished, found also in other Puranas.

Now it is as well ascertained as any tradition can be, that it was at Hardwar (or Gangadwara, the "door or gate of the Ganges") at the foot of the Himalayas; that Kapila sat in meditation for a number of years. Not far from the Sewalik range, the "pass of Hardwar" is called to this day "Kapila's Pass"; and the place, "Kapilasthan," by the ascetics. It is there that Ganga (Ganges) emerging from its mountainous gorge, begins its course over the sultry plains of India. And it is as clearly ascertained by geological survey that the tradition which claims that the ocean ages ago washed the base of the Himalayas - is not entirely without foundation, for there are traces left of this.

The Sankhya philosophy may have been brought down and taught by the first, and written out by the last Kapila. Now Sagara is the name of the Ocean, and even of the Bay of Bengal, at the mouth of the Ganges, to this day in India (Vide Wilson's Vishnu Purana, Vol. III. p. 309). Have geologists ever calculated the number of millenniums it has taken the sea to recede to where it is now, from Hardwar, 1,024 feet above the level of the sea at present? If they did, those Orientalists who show Kapila flourishing from the 1st to the 9th cent. A.D., might change their opinions, if only for one of two very good reasons: the true number of years elapsed since Kapila's day is in the Puranas unmistakably, though the translators fail to see it. And secondly - the Kapila of the Satya, and the Kapila of the Kali-Yugas may be one and the same individuality, without being the same personality.

Kapila, besides being the name of a personage, of the once living Sage and the author of Sankhya philosophy, is also the generic name of the Kumaras, the celestial ascetics and virgins; therefore the very fact of Bhagavata Purana calling that Kapila - which it showed just before as a portion of Vishnu - the author of Sankhya philosophy, ought to have warned the reader of a blind containing an esoteric meaning. Whether the Son of Vitatha, as Harivansa shows him to be, or of anyone else, the author of Sankhya cannot be the same as the Sage of the Satya-Yuga - at the very beginning of the Manvantara, when Vishnu is shown in the form of Kapila, "imparting to all creatures true Wisdom"; for this relates to that primordial period when "the Sons of God" taught to the just created men the arts and sciences, which have been cultivated and preserved since then in the sanctuaries by the Initiates.

There are several well-known Kapilas in the Puranas. First the primeval sage, then Kapila, one of the three "Secret" Kumaras; and Kapila, son of Kasyapa and Kadru - the "many-headed Serpent" (See Vayu Purana placing him on the list of the forty renowned sons of Kasyapa), besides Kapila, the great sage and philosopher of the Kali Yuga. Being an Initiate, "a Serpent of Wisdom," a Naga, the latter was purposely blended with the Kapilas of the former ages.

Helena Petrovna Blavatsky founded the Theosophical Society In 1875, with Col. Henry Steel Olcott and William Quan Judge. H.P.B. was a prolific writer on the Ageless Wisdom and of the S.D. she said: "This Work I dedicate to all True Theosophists, in every Country, and of every Race, for they called it forth, and for them it was recorded". Other works include: The Key to Theosophy, Isis Unveiled, The Voice of the Silence, and The Collected Writings. All have been in print since they were first published. For information contact: books@theosoc.org.uk or 020 7563 9815. Article from H.P.B.'s 'The Secret Doctrine - The Synthesis of Science, Religion, and Philosophy', Vol. 2, p563 – 572. (Online Ed.).



Diploma

In Theosophy

2018

About the Diploma

The Diploma is a nine month open-learning course by the Theosophical Society in England, designed to help students achieve a reasonable level of understanding of the basic Principles of Theosophy. Next year's course will commence in March 2018 and the end of year examination will be in November 2018.

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

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

Communication

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

Awards

The Diploma will be awarded to students who have completed the course and demonstrated they have gained an understanding of basic theosophical principles by passing an end of year 'open book' examination. One month is allowed for revision and completion prior to the exam and the Diploma is awarded once all exam papers have been marked at the end of the year. Diploma certificates will be issued in January 2019.

A total of one hundred and eleven students enrolled for the course this year, and as well as many members from the U.K., students from countries across the world are taking part. They include members from India, America, Africa, Russia, Italy, Switzerland, Germany, Canada, and New Zealand.

Who Can Take the Course?

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

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

TS Membership

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

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

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

Applications

Please use the Diploma Application Form on page or an A4 sized Form can be received from TS HQ. Application Forms and Course Fees must be received at 50 Gloucester Place, London W1U 8EA by 28th February 2018. Late applications will be held on file for 2019.

APPLY ON LINE:

<http://theosophical-courses.theosophicalsociety.org.uk/course/diploma-in-theosophy/>

Cost

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

Course Content

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

Module 1

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

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

Module 2

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

COSMOGENESIS: The awakening of the Cosmos.

Module 3

INVOLUTION AND EVOLUTION: Principles of materialization, from the One to the Many and Principles of spiritualization, from the Many to the One. **THE SEVEN PLANES:** Varieties of groupings – 2, 3, 5, 7.

Module 4

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

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

FOLLOWED BY TIME FOR REVISION BEFORE THE EXAM

What is the value of the Diploma in Theosophy?

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

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

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

The Theosophical Society in England

Diploma in Theosophy

APPLICATION FORM 2018

CLOSING DATE 28th FEBRUARY 2018

RETURN THIS FORM TO:

office@theosoc.org.uk

Or post to "Diploma" Theosophical Society in England 50 Gloucester Place London W1U

For Enquiries about your Application: Email: office@theosoc.org.uk or Telephone: 020 7563 9817

INFORMATION YOU SUPPLY ON THIS FORM WILL BE TREATED IN CONFIDENCE

Date of Application: Please Complete Form CLEARLY using black ink.

Personal Details

Please Use Block Capitals

Title: First Name: Last Name:

Address:

Postcode:

Daytime Telephone:

Mobile:

Email Address:

Are you resident in the United Kingdom: Yes/No

Date of Birth:

(See Membership Card) TS Membership No:

I agree to fulfill the
Course requirements:

Signature:

Enclose Enrolment
Fee £30:

For Office Use Only

Membership Confirmed:	Yes:	<input type="text"/>	No:	<input type="text"/>	Concession	<input type="text"/>
Date Accepted:	<input type="text"/>			Date Copied Administrator	<input type="text"/>	

APPLY ON LINE:

<http://theosophical-courses.theosophicalsociety.org.uk/course/diploma-in-theosophy/>

THEOSOPHICAL TALKS AND WORKSHOPS AROUND THE UK

Please Note: the opinion of speakers or group leaders, and any views expressed at these meetings do not necessarily represent the views of the Foundation for Theosophical Studies or The Theosophical Society.

APRIL

BOLTON

THE ROSICRUCIAN MYSTERY

Tony McNeile

Sunday 23rd April, 2.30 pm

Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk or 07799 816300 gawayne63@yahoo.co.uk

COLWYN BAY

ENERGY ESOTERICALLY

Teresa Keast

Sunday 23rd April, 10.30 am – 4 pm

Energy is key to all connections, within ourselves, with others, with our planet and as One Humanity. Through a deeper esoteric understanding of energy we can make choices that consciously raise our vibrations.

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

Enquiries: 0161 980 4942 p.owens@live.co.uk or 07547 135491 theosophywales@yahoo.co.uk

BANGOR

CYCLES OF ETERNITY – AN OVERVIEW OF THE AGELESS WISDOM

Tim Wyatt

Tuesday 25th April, 7.30 pm

- Part 1. Ideas Beyond Time, One Life All Connected

Tuesday 23rd May, 7.30 pm

- Part 2. A Brief History, Key Ideas and Eight Basic Laws

Tuesday 13th June, 7.30 pm

- Part 3. Accident or Grand Plan, The Mystery of Consciousness

Tuesday 27th June, 7.30 pm

- Part 4. Science and Spirit, Maya and the Illusion of Self

Bangor Theosophical Society. Hiraël Meeting Room, Ambrose St, Bangor, North Wales, LL57 1DF.

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

MAY

NORTHAMPTON

SOUL STORY

Tim Freke

Wednesday 3rd May, 7.30 pm

Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS.

Enquiries: 07791 082161 northeos@hotmail.com www.meetup.com/Northampton-Theosophy-Group

SWANSEA

CYCLES OF ETERNITY – AN OVERVIEW OF THE AGELESS WISDOM

Tim Wyatt

Wednesday 3rd May, 2 pm

- Part 1. Ideas Beyond Time, One Life All Connected

Wednesday 24th May, 2 pm

- Part 2. A Brief History, Key Ideas and Eight Basic Laws

Wednesday 14th June, 2 pm

- Part 3. Accident or Grand Plan, The Mystery of Consciousness

Wednesday 28th June, 2 pm

- Part 4. Science and Spirit, Maya and the Illusion of Self

Swansea Theosophical Society. Peace Mala Centre, 122 Clydach Road, Morriston, Swansea SA6 6QB.

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

DURHAM

GENESIS OF THE GRAIL KINGS - THE PENDRAGON LEGACY OF ADAM AND EVE

Mike Hall

Saturday 6th May, 2 pm

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

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

LEICESTER

DR JOHN DEE - THE MAN WHO MADE CONTACT WITH ANGELS

Shaun Johnson

Saturday 6th May, 2 pm

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

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

MANCHESTER

WHITE LOTUS DAY CELEBRATION AND DISCUSSION ON REINCARNATION

Saturday 6th May, 2pm

Manchester Theosophical Society. The Quaker Meeting House. Mount St, Manchester M2 5NS.

Enquiries: 01942 608368 sj.lucas75@gmail.com or 07717 854762 www.nwfederation.org.uk

BANGOR

THE PRINCIPLE THAT GIVES LIFE – WHAT IS SPIRIT

Peter Barton

Tuesday 9th May, 7.30 pm

Bangor Theosophical Society. Hiraal Meeting Room, Ambrose St, Bangor, North Wales, LL57 1DF.

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

COLWYN BAY

CYCLES OF ETERNITY – AN OVERVIEW OF THE AGELESS WISDOM

Tim Wyatt

Thursday 11th May, 2 pm - Part 2. A Brief History - Key Ideas and Eight Basic Laws (Part 1. was 13th April)

Thursday 8th June, 2 pm - Part 3. Accident or Grand Plan, The Mystery of Consciousness. (Part 4. TBA)

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

Enquiries: 0161 980 4942 p.owens@live.co.uk or 07547 135491 theosophywales@yahoo.co.uk

LIVERPOOL

THE SAGA OF THE MAHATMA LETTERS AND THEIR RELEVANCE TODAY

THE TEACHINGS OF THE MASTERS ON CHELASHIP AND THE SPIRITUAL PATH

Fiona Ogdren - Special Guest Speaker from Canada

Saturday 13th May, 2 pm

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

Enquiries: 0151 327 3872 hugh.agnew1@btinternet.com.

BOLTON

INSIGHTS FROM THE MASTERS AND THE MODERN DAY SEEKER

Fiona Ogdren - Special Guest Speaker from Canada

Sunday 14th May, 2.30 pm

Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk or 07799 816300 gawayne63@yahoo.co.uk

WHALLEY ABBEY - TRANS-PENNINE WEEKEND

THEME: THEOSOPHY AND EXPANDING CONSCIOUSNESS

Noeline Hart - Special Guest Speaker. THE TRANSFORMING PROCESS OF ENERGY CENTRES and FROM TRANSMUTATION TO TRANSFORMATION. Other speakers will give talks throughout the weekend.

Friday 19th – Sunday 21st May

Whalley Abbey, Near Clitheroe, Lancashire BB7 9SS

Enquiries: Maureen Atkinson 01282 422278 mlagold@yahoo.com <http://nwffederation.org.uk>

SWANSEA

EXPLORING THE SPIRITUAL PATH OF GNOSTICISM

Ron Wallwork

Saturday 20th May, Study Day 10.30 - 4 pm

Swansea Theosophical Society. Peace Mala Centre, 122 Clydach Road, Morriston, Swansea SA6 6QB.

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

BANGOR

INSIGHTS FROM THE MASTERS – HOW KNOWLEDGE CAN BE OF SPIRITUAL BENEFIT TO SEEKERS TODAY

Fiona Ogdren - Special Guest Speaker from Canada

Sunday 21st May, 2pm - 4.30 pm

Bangor Theosophical Society. Hirael Meeting Room, Ambrose St, Bangor, North Wales, LL57 1DF.

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

NOTTINGHAM

WILLIAM BLAKE

John Holden

Saturday 27th May, 2 pm

Nottingham Theosophical Society, Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.

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

JUNE

DURHAM

BEING A THEOSOPHIST ON PRINCIPLE

Cynthia Trasi

Saturday 3rd June, 2 pm

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

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

LEICESTER

THE RITE TUNE: ARCHAEOACOUSTICS OF RITUAL MUSIC

Dave Manley

Saturday 3rd June, 2 pm

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

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

LIVERPOOL

THE FLAME OF TRUTH

Hugh Agnew

Saturday 3rd June, 2 pm

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

Enquiries: 0151 327 3872 hugh.agnew1@btinternet.com

SWANSEA

MADAME BLAVATSKY AND THE SECRET DOCTRINE

Tony Maddock and Janet Hoult

Wednesday 3rd June, Study Day 10.30 - 4 pm

Swansea Theosophical Society. Peace Mala Centre, 122 Clydach Road, Morriston, Swansea SA6 6QB.

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

MANCHESTER

GLAMOUR AND THE DWELLER - THE RESOLUTION OF EMOTIONAL CONFLICT WITHIN THE PSYCHE

Ted Capstick

Saturday 10th June, 2pm

Manchester Theosophical Society. The Quaker Meeting House. Mount St, Manchester M2 5NS. Enquiries: 01942

608368 sj.lucas75@gmail.com or 07717 854762 www.nwfederation.org.uk

BOLTON

CHANELLING AND EARLY THEOSOPHICAL TEACHINGS

Kathleen Mugan

Sunday 11th June, 2.30 pm

Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk or 07799 816300 gawayne63@yahoo.co.uk

NORTHAMPTON

INITIATIONS AND THEIR PURPOSE

Ron Chapman

Wednesday 14th June, 7.30 pm

Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS.

Enquiries: 07791 082161 northeos@hotmail.com www.meetup.com/Northampton-Theosophy-Group

NORTHAMPTON

SUMMER SOLSTICE MEDITATION - CONTEMPLATING THE UNITY OF LIFE AND THE RHYTHMS OF NATURE.

Wednesday 21st June, 7.30 – 9 pm

Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS.

Enquiries: 07791 082161 northeos@hotmail.com www.meetup.com/Northampton-Theosophy-Group

PRESTON

SYNCHRONICITY – UNLOCKING INNER POTENTIAL

TIMELESS MOMENTS – GLIMPSES OF THE DIVINE

Cynthia Trasi

Sunday 24th June, 2 – 4.30 pm

The Quaker Meeting House, 189 St Georges Road, Preston PR1 6NQ.

Enquiries: Maureen Atkinson: mlagold@yahoo.com or 01282 422278 <http://nwfederation.org.uk>

NOTTINGHAM

ISIS – GODDESS OF THE MYSTERIES

Susan Bayliss

Saturday 24th June, 2 pm

Nottingham Theosophical Society, Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.

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

BOLTON

CYCLES OF ETERNITY

Tim Wyatt

Sunday 25th June, 2.30 pm

Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk or 07799 816300 gawayne63@yahoo.co.uk

BANGOR

THE THIRD EYE AND SPIRITUAL DEVELOPMENT – Part One

Ted Capstick

Tuesday 27th June, 7.30 pm

Bangor Theosophical Society. Hiraal Meeting Room, Ambrose St, Bangor, North Wales, LL57 1DF.

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

JULY

LEICESTER

SPIRITUAL TRANSFORMATION AND THE HEROES OF GREEK MYTHOLOGY

Gary Kidgell

Saturday 1st July, 10.30am - 4.45pm (*bring food to share*)

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

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

BOLTON

THE "G" WORD – HAS ORGANISED RELIGION GIVEN GOD A BAD NAME?

Mike Pendragon

Sunday 9th July, 2.30 pm

Bolton Theosophical Society. Bank St Chapel School Room, Crown Street, Bolton, BL1 2NU.

Enquiries: 01257 401152 Ichrislowe@yahoo.co.uk or 07799 816300 gawayne63@yahoo.co.uk

THEOSOPHICAL STUDY AND DISCUSSION GROUPS AROUND THE UK

Please Note: the opinion of study leaders and any views expressed by the group do not necessarily represent those of the Foundation for Theosophical Studies or the Theosophical Society.

DURHAM

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

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

Enquiries: on 0191 386 0492 durhamcentr4ts@btinternet.com

www.theosophicalsocietydurhamcentre.com

LONDON

THE KEY TO THEOSOPHY - Study and Discussion. Thursdays 7 pm – 9 pm 7th July. For Dates and information go to <http://theosophicalsociety.org.uk/blavatskylodge>. Enquiries: 020 8429 3506.

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

MANCHESTER

O LANOO – THE SECRET DOCTRINE UNVEILED - Study and Group Discussion. Regular meetings - please ring for dates. Manchester Theosophical Society. The Quaker Meeting House. Mount St, Manchester M2 5NS.

Enquiries: 01942 608368 or 07899 896887. www.nwfederation.org.uk

NORTHAMPTON

GROUP DISCUSSIONS. Wed 19th April Prophet Warning - How do we learn to recognize a genuine spiritual teacher? Wed 17th May Memory and Personal Identity. Northampton Theosophical Society. Quaker Meeting House, Wellington Street, Northampton NN1 3AS. For future events please see:

www.meetup.com/Northampton-Theosophy-Group. Enquiries: 07791 082161 northeos@hotmail.com

NOTTINGHAM

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

Study and Discussion. Every Fourth Saturday at 11 am.

Nottingham Theosophical Society, Theosophical Hall, 73 Maid Marion Way, Nottingham, NG1 6AJ.

Enquiries: 0116 2785856 (evenings) info@theancientwisdom.co.uk www.theancientwisdom.co.uk

SIDMOUTH

THEOSOPHICAL Study and Discussion, 2.30 pm, monthly.

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

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

SOUTHPORT

NEW ENQUIRERS GROUP – Study and Discussion. If you want to know more about the fundamentals of Theosophy, this will provide an opportunity for asking questions on all aspects of Theosophy.

Led by Noeline Hart and Paula Young. Wednesdays fortnightly at 7.30 pm. Southport Theosophical Society.

Enquiries: 01704 574505 noeline@live.co.uk <http://nwfederation.org.uk>

SWANSEA

Study and Discussion

Wednesday afternoons 2 – 4 pm, fortnightly

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

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

WINCHESTER

STUDY COURSE ON THE ANCIENT WISDOM based on the books by Annie Besant and Robert Ellwood.

Saturdays 2.00 - 4.00 pm, monthly.

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

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

The Foundation for Theosophical Studies
Headquarters: 50 Gloucester Place, London, W1U 8EA

Esoterica is a 'not for profit' magazine published in March and September
Editor: Susan Bayliss

ARTICLES, ADVERTS AND OTHER MATERIAL FOR THE NEXT ISSUE OF ESOTERICA
SHOULD BE SUBMITTED BY EMAIL TO THE EDITOR AT:

sbayliss@theosoc.org.uk

or by post to:

Editor Esoterica, 50 Gloucester Place, London W1U 8EA

Next Issue: CLOSING DATE 1st August 2017

ADVERTISING

To advertise in Esoterica please contact the editor for rates, space and availability:
sbayliss@theosoc.org.uk

Adverts should be in sympathy with the aims and aspirations of the Foundation for Theosophical Studies.
Rates are: Full page £75. Half page £40.

CONTRIBUTIONS: Articles on the Ageless Wisdom, spirituality, philosophy, science, obituaries on long standing theosophists, can be sent to the Editor. All material submitted is on condition that this material can be accepted or rejected in part or in full, or it can be amended or sections deleted on grounds of content, space and suitability without any reason given. Please note there is no guarantee that an article, information, obituaries or other material will be included. Any manuscript sent by post cannot be returned. Note: we receive occasional requests for articles to be reprinted in other theosophical magazines around the world. If you do not consent to your article being reprinted, please be sure to tell the Editor when you send it in. Remember to include your name and contact details with your submission.

Every effort has been made to correctly attribute all images contained in this edition including those which are courtesy of Wikipedia or Wikimedia Commons. Some materials may have been donated or obtained from individuals or organizations and may be subject to restrictions on use. Some images we would like to include are unavailable due to copyright restrictions.

Editor's note: Contributors should make sure their articles have been proof read by a competent person prior to submission and that every attempt has been made to ensure reasoned argument, correct grammar and spelling and clarity of style etc. Consideration should be given to the use of definitive statements in order to avoid stating as fact that which is actually speculation. Thank you.

For further information on on Theosophy, self-discovery, meditation, articles, study, media, magazines, speakers, events, branches and links:

<http://foundationfortheosophicalstudies.co.uk>

<http://theosophicalsociety.org.uk>

For matters concerning Esoterica please contact the Editor: sbayliss@theosoc.org.uk
General enquiries: office@theosoc.org.uk Telephone: 020 7563 9817 10 am to 5 pm

Printed by Premier Print Group, London E6.



FOUNDATION FOR THEOSOPHICAL STUDIES

The Aim of the Foundation is:

“To help people understand and discover the essential truths at the heart of all philosophy, science and spirituality, especially the fundamental unity of all people”

The Foundation provides theosophical speakers who are active throughout England, Wales and Scotland, giving a host of talks and workshops for afternoon events, day conferences and weekends.

The Foundation runs an annual Theosophical Summer School with talks, lectures, meditation, and many experiential workshops and discussion groups.

The School and other theosophical events provide a beautiful oasis for meeting fellow spiritual travellers, as well as being a great opportunity for learning more about the essential truths of life.

Throughout the Foundation's programme of activities you will find not only information for the mind but also inspiration for the heart.

For further information go to:

<http://foundationfortheosophicalstudies.co.uk>

<http://theosophicalsociety.org.uk>