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# ESOTERICA

CONTEMPORARY INSIGHTS INTO THE AGELESS WISDOM

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# Editorial

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## Exoteric Logic and Esoteric Magic

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**E**ssentially there are two diametrically opposed ways of viewing ourselves and life on earth. The first is that adopted by the overwhelming majority of people who are convinced that the physical world of hard matter is the only valid reality and that there is no other. This view states that all we perceive with our five senses is all there is. Everything else is mere illusion. This is the materialistic view espoused by mainstream science and slavishly regurgitated by those who worship it. It is a world of harsh logic.

The second viewpoint is the esoteric which asserts that there are other, subtle and magical realms beyond the physical spectrum which cannot be seen, heard, felt, tasted or touched. Throughout the ages this has been the domain of mystics, sages, dreamers and artists who have managed to see beyond the immediate exoteric nuts-and-bolts world and who have glimpsed the vast vistas of eternity which lie beyond it.

The exoteric and esoteric are not necessarily warring, incompatible factions or even mutually exclusive. They are simply two distinct methods of perception – two

sides of the same coin. Those with an esoteric perspective do not deny the exoteric. They see it for what it is – a slim sliver of overall reality. In contrast, those with an exclusively exoteric perspective tend to deny and decry all that is intangible or concealed from our everyday senses.

This publication is dedicated to the exploration and explanation of those unseen dimensions which are usually fiercely mocked by those trapped within a constricting materialistic paradigm. Its aim is to unlock the doors to hidden planes and offer alternatives to mainstream assumptions about ourselves, our planet and the wider cosmos.

Above all, its intention is to celebrate and promote the infinite potential of the human spirit and examine the multitude of ways that it can liberate itself from its current limitations. To do this it draws on and develops ideas developed down countless aeons by those with the imagination to see beyond the blinds of the physical plane. ✱

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**Tim Wyatt** *Editor*

Julian Balatoni



# The Power of Eight – Transformations and Miraculous Healings

By **Lynne McTaggart**

**I**n 2004 I'd grown especially curious about the idea that thoughts are actual things with the capacity to change physical matter. A number of bestselling books had been published about the law of attraction and the power of intention – the idea that you could manifest what you most desired just by thinking about it in a focused way – but as an investigative reporter by background I maintained a certain incredulity, overwhelmed by a number of awkward questions.

Is this a true power and exactly how all-purpose is it, I wondered? What can you do with it? Are we talking here about curing cancer or shifting a quantum particle? And to my mind, the most important question of all: What happens when lots of people are thinking the same thought at the same time? Does this magnify the effect?

I wanted to examine whether this capacity was powerful enough to heal individuals – even the world. Like a twenty-first-century doubting Thomas, I was essentially looking for a way to dissect magic.

Danie Franco



My next book, *The Intention Experiment*, compiled all the credible scientific research into the power of mind over matter, but its purpose was also an invitation. Very little research had been carried out about group intention, and my plan was to fill that gap by enlisting my readers as the experimental body of group intenders in an ongoing scientific experiment.

I gathered together a consortium of physicists, biologists, psychologists, statisticians, and neuroscientists highly experienced in consciousness research. Periodically I would invite my internet audience, or an actual audience when I was delivering a talk or workshop somewhere, to send one designated, specific thought to affect some target in a laboratory, set up by one of the scientists I was working with, who



would then calculate the results to see if our thoughts had changed anything.

Eventually this project evolved into, in effect, the world's largest global laboratory, involving several hundred thousand of my international readers from more than a hundred countries in some of the first controlled experiments on the power of mass intention to affect the physical world.

As it turned out, the experiments did work. In fact, they *really* worked. In the 33 experiments I've run to date, 29 have evidenced measurable, mostly significant change, and three of the four without a positive result simply had technical issues.

To put these results in perspective, almost no drug produced by the pharmaceutical industry can lay claim to that level of positive effect. But as amazing as that is, it isn't the most interesting part of the story.

In 2008, in one of my early workshops, I placed participants in small groups of about eight, just to see what would happen if group members tried to heal one of their group through a collective healing intention.

I thought the group effect would be a feel-good exercise – something akin to a massage or a facial – but I was shocked to

listen to more than an hour of instant, near-miraculous healings the following day.

And throughout the next year, in every workshop we ran, whenever we set up our clusters of eight or so people in each group, gave them a little instruction and asked them to send intention to a group member, we were stunned witnesses to story after story of physical and psychic transformation.

Marekje's multiple sclerosis had made it difficult for her to walk without aids. The morning after being the target of a Power of Eight group, she arrived at the workshop without her crutches.

Marcia suffered from a cataract-like opacity blocking the vision of one eye. The following day, after her group's healing intention, she claimed that her sight in that eye had been almost fully restored.

Diane in Miami had such pain in her hip from scoliosis that she'd had to stop working out. During the intention she'd felt intense heat and a rapid-fire, twitching response in her back. The next day, she declared, 'It's like I have a new hip.'

There were hundreds, even thousands, more, and each time I was standing there, watching these changes unfold right in front of me.

During a talk I gave in Denver, Sande, a 63-year-old, had been a lifetime athlete, but one of her knees was shot. '*When I walk, I can feel when my knee is going to pop out, which it does, and then I fall. I'm in a lot of pain.*' She'd scheduled knee replacement surgery for a month's time after a talk I was giving because she was fearful she would break a bone if she didn't take care of it.

During the talk, when I put members of the Denver audience in Power of Eight groups, tears rolled down her cheeks as she felt the pressure around her knee on both sides, *'as if somebody with big mitts was holding my leg. It was warm, not hot. I never felt that before. It went down my whole leg, going down to my ankle – and I hadn't told them about my ankles. When we opened our eyes we looked at our hands and everyone's hands were vibrating, with lots of tears.'*

When I asked the audience if anyone had had an experience, Sande was the first to put up her hand. *'Look,'* she said, *'I can bend my knees.'* She leaned over and squatted down. *'I could not do that before.'* Three days later, the healing effects had persisted. *'When I walk I don't get that feeling that the knee will pop out,'* Sande replied. *'I can go upstairs without pain.'* Since the Power of Eight group, she no longer needed her brace and was able to cancel her surgery.

Beverly, a massage therapist, hadn't planned to come to my Denver talk, because she'd been recovering from a car accident. *'My crunched ribs were uncomfortable; my shoulder was singing a high-pitched, exquisite pain and wouldn't stay in place without support,'* she said. Nevertheless, a church

group member was particularly persuasive, and Beverly arrived, holding her shoulder in place.

During the Power of Eight circle, *'I felt all the tension of the car wreck fall out of my left side. Supported by my groupmates, bubbling, kundalini*

*type energy poured out onto the floor through my arm. My shoulder slid back to normal position, my ribcage released and I took a full breath for the first time in the six weeks since the accident.'* Nearly two months later, Beverly wrote a progress report: Her shoulder had remained in place, *'almost exclusively pain-free.'*

And there were many others, even among the senders: a woman who'd had a stroke and could no longer focus her eyes was back to seeing normally; a fellow with bursitis could raise his arm all the way, as normal. Another woman who'd arrived with a migraine said it had completely cleared, and one of the senders arrived with a cane and walked away from the event no longer needing it.

Faith felt the ache in her back immediately begin to dissipate. *'I'm a real sceptic, and yet it worked.'*

For many years I believed I was witnessing a placebo effect – until I began to realise that the senders were getting healed, too.

Wes Chapman, for instance, was in college working on a science degree when he was drafted and sent to Vietnam for the final year of the war. The experience so traumatised him that he did not finish his university degree and was left in a state of depression. His bad luck seemed to carry on; even the high point in his life – his second marriage – was quickly extinguished after his wife died from cancer.

At 65, he'd gotten to the 'what's the use' stage where it was difficult for him to even make breakfast. In August, he joined a Power

Michael Jin





of Eight group, but sent healing intentions for two group members. Afterward, he said, he experienced his own amazing shift – a feeling of intense joy. All the activities that would have debilitated him he was able to handle with ease.

During a dream shortly afterward, he met his nineteen-year-old self, who told him, *'There's still time.'* Suddenly he felt compelled to re-engage in writing and even intense exercise, including weight-lifting and 90-minute power-walks. *'It feels like I'm 25, not 65,'* he says.

What would happen if people met regularly in groups of eight, I wondered? Would everything in their lives begin to heal? I decided to run an Intention Masterclass, with class members meeting in groups for an entire year, while I monitored their progress.

Andy Spyros had tried everything to remove old patterns that had interfered with her ability to make a good living. When she joined a Power of Eight group, she shared her intention to find a dream job with ample income. None of the intentions the group tried were working for her. Andy then started shifting her intention to a young boy who'd tried to commit suicide.

*'Two days after that, I got an unexpected offer to do product development and strategy for an online organisation involved in human development, a job that would joyfully bring me money doing work I love!'* said Andy.

Working in a large or small group and doing something altruistic activates the vagus nerve, one of the longest of the body, which connects with all the communication systems involved with caretaking. It slows down

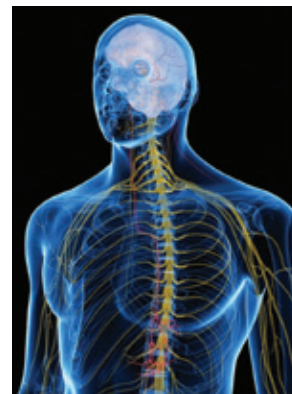
heart-rate, calms the effects of any fight-or-flight autonomic nervous system activity, and initiates the release of oxytocin, a neuropeptide that plays a role in love, trust, intimacy kindness or compassion.

Increased levels of oxytocin also have a marked healing effect on the body; they lower inflammation, boost the immune system, aid digestion, lower blood pressure, heal wounds faster and even repair damage to the heart after a heart attack.

Other evidence from neuroscientists who have carried out Power of Eight groups shows that members of the group undergo major brain-wave changes that are akin to those of a Sufi master during a state of ecstatic prayer: a feeling of blissful oneness. Intending in a group is a fast-track to the miraculous.

The powerfully transformational mechanisms at work in my healing intention groups appeared to be the unique power of group prayer coupled with an amazing mirror effect and the power of altruism.

Focusing on healing someone else often heals the healer. ❄️



The vagus nerve

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**Lynne McTaggart** is a best-selling author, researcher and alternative medical activist living in the United States. Her next Power of Eight Intention Masterclass begins on 4 February, 2023. To find out more go to: <https://lynnemctaggart.com/courses/intention-masterclass/the-power-of-eight-intention-masterclass-2023/> [www.lynnemctaggart.com](http://www.lynnemctaggart.com)

# The New Group of World Servers

## Are you part of the emerging Ashram of Synthesis?

By **Ted Capstick**

**T**he Ageless Wisdom teachings tell us that humanity isn't following a haphazard or uncharted course; there is a plan. But humanity determines the speed of its own evolution, and therefore, the fulfilling of its own destiny. This is reviewed by the Masters of Wisdom at various points, and the next so-called Conclave of Masters is in 2025, which is said to be the year when the next steps for the externalisation of the Hierarchy, the reappearance of the Masters on Earth, will take place.

The success of this plan depends on the intelligent cooperation of all men and women of goodwill everywhere. Now I want to define goodwill and set it apart from the will-to-good. When we've finished largely satisfying our personalities and we start to radiate towards the greater good, this goes beyond the family, the group, the community, the nation, the group of nations and even the world. When we start to radiate in that way, we're said to be men and women of goodwill, and it's to do with the heart. We say, '*My heart goes out to those poor people in Ukraine*,' and it can be a very genuine feeling and we can meditate with that as well. That's goodwill.

It relates to love-wisdom, the aspect dealing with the heart chakra. But it's the will-to-good which relates to a group of head chakras and that relates, not to Hierarchy, said to be the custodians of the Plan, but to those where the Plan has issued from Shambhala and where the Will of God is known. Even behind will, there is purpose.

Andrej Nihil



Purpose is receptive and passive but the carrying out of that purpose is will.

The will-to-good is the will to go with the evolution of the Plan, and it's going to be harmless and it's going to be vibration-enhancing, but it's not our Plan. It's the Plan that is behind the purpose of Shambhala and enacted by the agency of Hierarchy and into the human kingdom through the medium of the New Group of World Servers (NGWS). Therefore, the NGWS is building a planetary *antahkarana* (bridge linking soul and personality) between this planet and the Kingdom of Souls.

These people of goodwill don't have to be linked directly yet to the will aspect, but they will get some energy from it. People of goodwill who cooperate form part of the NGWS which is working to implement this Plan. You can't have a Plan on Earth without people on Earth implementing it. It can't be done from above. It has to be done on Earth, but we get the guidance from Hierarchy. The leaders of this NGWS will be those who initiate and carry forward the activities which benefit humanity as a whole.

So as a therapist you might be working on something which you're going to take to America because you know that to link with somebody working on it over there is going to benefit the whole of humanity. The characteristics of the leaders are that they're harmless, constructive, and inclusive. They're not going to be conditioned or constrained by race, creed, colour, religion, etc. They see everybody as a human being whatever attitude or mental view they may hold.

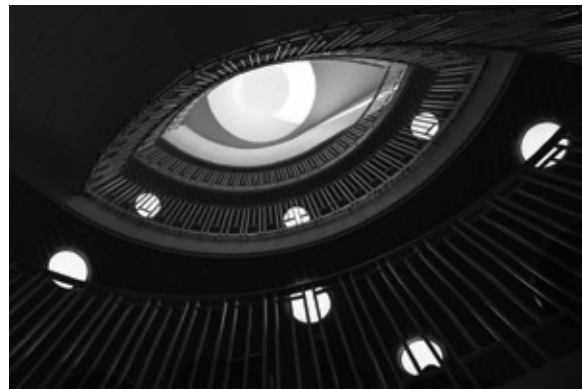
The leaders are meant to provide vision

and mould public opinion. Behind these leaders and co-operating men and women of goodwill are the custodians of the Plan,

known as Hierarchy, or the inner spiritual government of the planet. And so, whenever you see things happening on the planet that you don't like please don't think that there isn't an inner government who knows exactly what is going on.

There are things that we may not be able to understand. That doesn't mean that they're not understandable. There's still a great purging process going on for the next couple of years. But we haven't got the level of contact yet to understand what this purging process may mean. Members of the NGWS are found in every political party and every world religion as they represent an attitude of mind. It might be rare, but it can be found in any creed or religion. It transcends the boundaries of what we consider to be the groups that run humanity.

They work in all the main fields of human activity. The Hierarchy talks about departments, and there is the Department of Government, which is Ray One; the Department of Religion, which includes all mysticism and is Ray Two; the Department of Education, Ray Three; Ray Four is



Petri Heiskanen

particularly concerned with culture; Ray Five with science; Ray Six with the new devotional world religion—devotion but not in a religious way; and Ray Seven concerns the magic of consciousness, which is the bringing down of spiritual fire to the NGWS. Ray Seven governs the physical plane.

The NGWS is very interested in Ray Seven because it's about the precipitation of spiritual energy on the Earth. This needs to be used, understood, distributed and *radiated* by the NGWS, who act as a synthesising factor within humanity. It lays the foundations for right human relations and ultimate world unity, but *unity in diversity*. We're not going to try and say that this path or that. We say it doesn't matter what path we're choosing because we're heading towards a divine spark, which is, of course, unity.

Everything after unity becomes a duality, and then it elaborates into one of its many forms. It's recognising the importance of those forms whilst knowing that the ultimate reality is a unity. The NGWS needs more widespread recognition, cooperation and support in its work for humanity.

There's a fascinating three-year cycle that's been repeated since the group was forming in the early 1930s. This year (2022) we're in year three of that cycle which sees an emergence and impact on public consciousness. There's a drive by Hierarchy to enable people to understand more about the importance of this group. And it runs from Wesak (the May full moon) to Wesak.

Next year there will be a more subjective energy for the NGWS to work with. I should explain I have this information because I've been working with it for some time now, and we've been waiting for this particular year so that we can bring out the externalisation of the importance of this group.

Each one of us can share in the action of the NGWS and in the working out of the Plan. We may not be aware that we are part of this group but if I give you the information you should be able to work out whether you are. If you're not and want to be, examine your spiritual and service work, your own personal development and meditation routines.

Knowledge of the NGWS and understanding their function is necessary to all spiritually minded people – the disciples in training. Everybody on the path, no matter what their ray, no matter what their type of service, are members of the new group whether they are aware of it in their brain



Gary Butterfield

consciousness or not.

If you are a disciple and believe you're working on the path, you're working to bridge the personality and the soul. You're also working to radiate some of your energy out to humanity. This group works like an ashram. We have a centre where there will be the Master. Then we have the high degree initiates followed by accepted disciples and the probationary disciples. You may be just approaching the aura of this group. You don't have to be anything highfaluting to be part of the group.

If you feel you are an accepted disciple, then you'll not be on the periphery, but you'll be starting to enter the group properly. This is the way our souls work. As our consciousness becomes more soul-orientated we approach the periphery of the ashram.

The NGWS came into existence as a result of the successful blending and closer inter-relationship of all the focal points of energy and distribution we call the ashrams of the Masters. There is a very important ashram forming called the Ashram of Synthesis, which is taking initiates and disciples out of Ray One, Two, and Seven ashrams and putting them together, not just to blend their energies but to create a new energy of synthesis.

There is going to be an Avatar of Synthesis who is going to support the Christ in his reappearance. So, synthesis should be



an important word for us to understand and think what it means. One of the things we can do is to synthesise our teachings and the knowledge that we've got. Don't be exclusive. I know too many people who cherry-pick the wisdom, 'Oh yes, I like reincarnation, but I'm not going with karma!'

So, we've got to take everything with an open mind and work at it. Some of you may be First, Second or Seventh Ray souls now working, unknown to yourself, in the Ashram of Synthesis. The sole relationship of the members of any given ashram and of those who are training for membership become one of fused and united purpose and intention. And this has had a consequent effect on the ability of the Hierarchy to stimulate and impress the Plan on the group consciousness of thousands of disciples and servers all over the world. It has also resulted in an increased capacity on behalf of individuals and groups to receive the vision with clarity before implementing it with skill. ✨

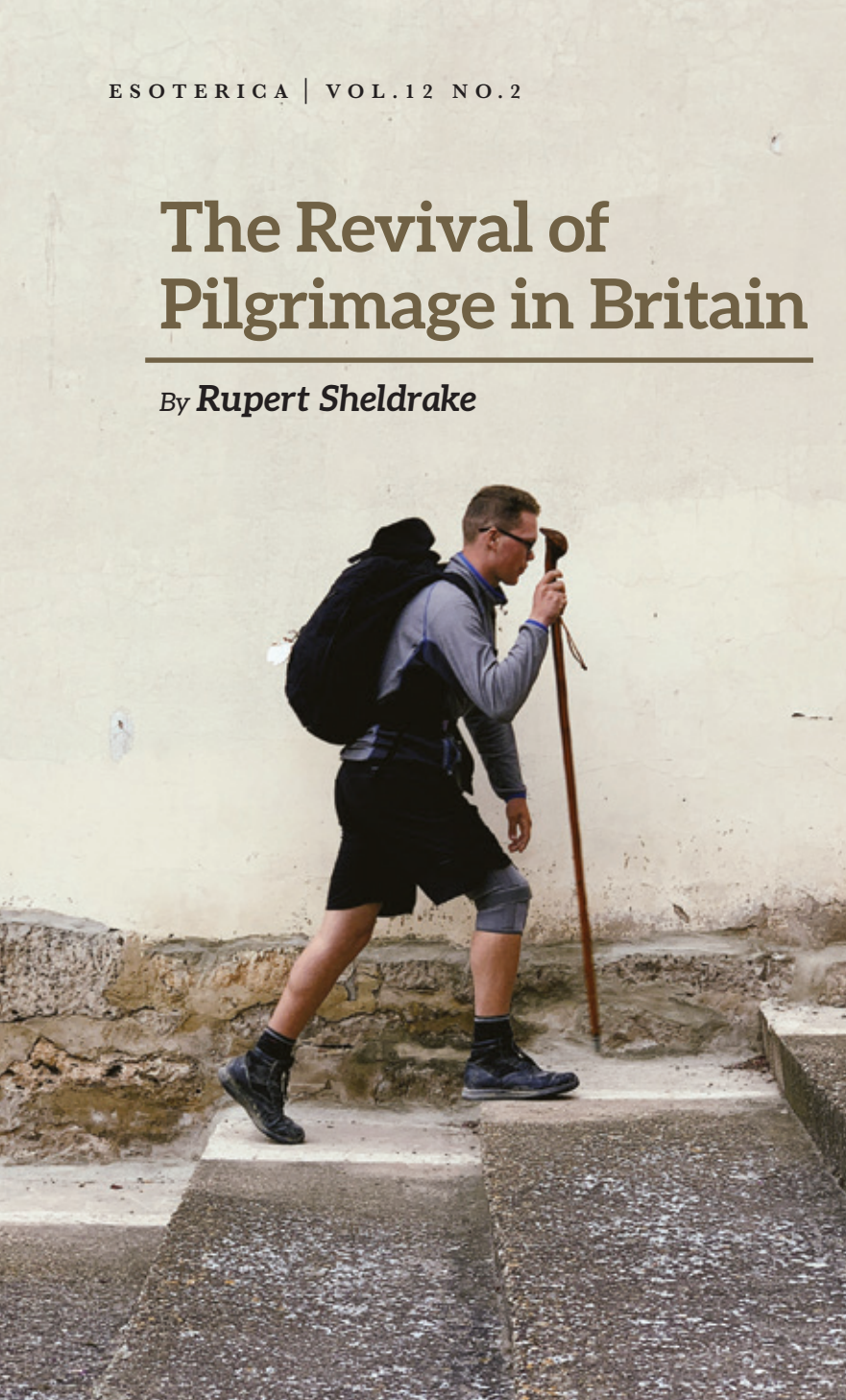
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**Ted Capstick** is a long-time student of theosophy and one of the world's leading authorities on esoteric astrology and psychology. He lives in North Wales.



# The Revival of Pilgrimage in Britain

By *Rupert Sheldrake*



Jon Tyson

Pilgrimage is a form of spiritual practice all over the world. It is rooted in the lives of our remotest ancestors, who were hunter-gatherers moving with the seasons to find animals to hunt, and plant materials to gather. The Australian Aborigines call these paths song lines, and as they travel along their ancestral routes they sing the story of the journey and the sacred places along the way. When settled agriculture began, this urge to go to significant places of power did not disappear, but was transformed into pilgrimages to holy places and ritual centres.

Stonehenge, for example, was a ceremonial centre at which people probably gathered for festivals at the solstices; going there would have been a kind of pilgrimage. In classical times in Athens, every four years there was the great festival of Panathenaea, when all the Athenian colonies sent people back to Athens, who processed to the Parthenon in a ritualised pilgrimage to the sacred centre. The same was true in Jerusalem, where Jewish people walked to the temple for the great festivals, especially at Passover. Jesus did so himself.

These are deep archetypal patterns. Hindus have numerous pilgrimages to holy mountains, like Mount Kailash in Tibet, to temples, to the source of the Ganges and to many other holy places. Muslims go to Mecca, where the central focus is the Kaaba, a cubic structure in the wall of which is embedded a black meteoric rock, already a focus of pilgrimage before Mohammad's time.

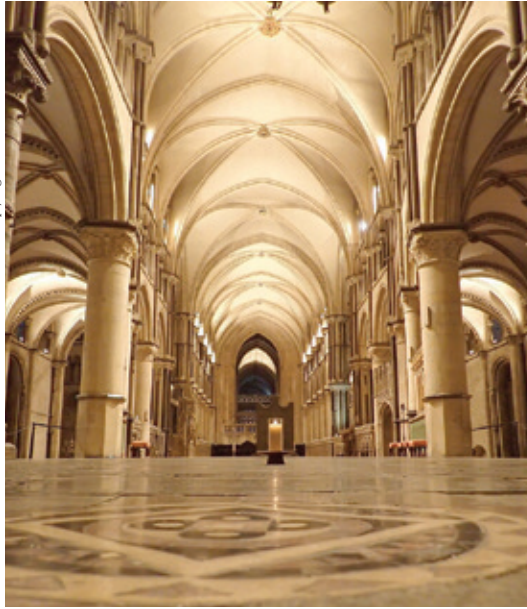
Christians had and still have many

places of pilgrimage. One of the first was Jerusalem, and as Christianity spread, many ancient holy places were Christianized. At Ephesus, for example, near the site of the great temple of the goddess Artemis, the first church dedicated to the Blessed Virgin Mary became a major focus of Christian pilgrimage. The relics of saints also attracted many pilgrims. These relics were often enshrined in cathedrals, which, like other holy places, were believed to be a bridge between heaven and earth.

In mediaeval Britain the most popular pilgrimage was to the shrine of St Thomas Becket in Canterbury Cathedral. The most important Marian shrine was at Walsingham, in Norfolk, with its image of the Black Madonna. Among the many other places of pilgrimage were Glastonbury Abbey, the supposed burial place of King Arthur, Bardsey Island in Wales, where the bones of thousands of saints were said to be buried and the shrine of St Andrew in the Scottish cathedral of the same name.

At the time of the Reformation, there was an enormous disruption of these and other traditions. Pilgrimage was suppressed in Britain, as it was in other Protestant

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Thomas à Becket Candle, Canterbury Cathedral

countries. In 1538, Thomas Cromwell, acting for King Henry VIII, promulgated an injunction against pilgrimage. The English shrines were desecrated, the image of Our Lady of Walsingham was burned in a public bonfire. Before the Reformation, the monasteries provided the infrastructure for pilgrimage with places for pilgrims to sleep and eat. They were now dissolved and the

monastic buildings and lands were privatized. In Scotland, pilgrimage was banned by Act of Parliament in 1581.

After several generations, this archetypal desire to visit holy places emerged in a new form as the British upper classes invented tourism. Tourism is like a form of secularized pilgrimage, or, more precisely, as Will Parsons has suggested, frustrated pilgrimage. Tourists still go to holy places like temples and cathedrals, which are called 'tourist attractions', but when they get there, they cannot admit that they are pilgrims, and say a prayer or ask for a blessing.

They have to pretend that they are modern people who have risen above superstition and are primarily interested in art history. Guides spring up to fill their heads with facts and figures, which go in one ear



Stonehenge, Salisbury Plain, Wiltshire

and out the other. Their visits would be much more satisfying if they could go as pilgrims, with at least part of their journey on foot, and travel with an intention to give thanks, or ask for a blessing, or seek inspiration.

We are now seeing a remarkable revival of pilgrimage on foot all over Europe, most notably to Santiago de Compostela in Spain. When first revived in 1987 a thousand pilgrims went there on foot; in 2019, there were 350,000. Here in Britain, the British Pilgrimage Trust is working with a range of other organizations to re-establish pilgrimage routes throughout all parts of Britain. Some take only one day, while others are longer, like the Old Way from Winchester or Southampton to Canterbury.

## Going on a Pilgrimage

If you are interested in going on a pilgrimage, there is no need for your pilgrimage to be expensive, or elaborate, or very time-consuming. In fact, it may be better to start with somewhere local, to get to know where you live in a new way. When you open yourself to the idea, try to feel which local holy place calls you, or at least some place that you feel that is important for you.

There are wide choices. There are many ancient sacred places, like stone circles and long barrows; sources of rivers, springs and wells; venerable trees; ancient churches and great cathedrals. The cathedrals echo with singing and chanting almost every day through the singing of choral evensong. The land is literally enchanted by these perpetual choirs.

Go with an intention, something you would like to give thanks for, or ask for, or seek inspiration for. If possible, take a pilgrim's staff with you, made from any suitable wood, such as hazel or ash, the definitive visual emblem of the pilgrim throughout the centuries. Also, learn some songs before you set off, or pick them up from other pilgrims along the way. Sing them when you reach sacred springs, ancient trees, village churches and the goal of your journey.

When you arrive at the holy place, do not go straight in, but if possible, walk around it. This circumambulation, usually clockwise, helps to make the holy place the centre. Then give an offering, maybe of flowers, as in Hindu temples, or a song, or a thanksgiving,



or simply a cash donation. Once in the holy space, you can make your prayers. In many cathedrals and churches you can light a candle. You can pray for blessings on your life, on the wider world, on your journey home, and on those to whom you are returning.

I myself go on at least one one-day pilgrimage a year with a teenage godson, usually walking about six or seven miles on a one-day cathedral pilgrimage route (details of which you can find at <https://britishpilgrimage.org>) For his fourteenth birthday, we walked to Canterbury Cathedral; when he was fifteen, along the river Cam to Ely cathedral, and in the following years to Lincoln, Wells, Winchester and Chichester cathedrals.

We had a picnic lunch on the way, and went with intentions to pray at the shrine. We arrived in time to circumambulate the cathedral, visit the shrine, and pray and light candles. Then we had tea, and went to choral evensong before returning home. These days are a highlight of the year for both of us. Every year (except during the Covid lockdown in 2020) I also go on a mini-pilgrimage with my wife Jill to one of the great cathedrals, or to Westminster Abbey, on her birthday, my birthday and on our wedding anniversary, of course including tea and choral evensong.

If you are planning a pilgrimage to a cathedral, you can find out the time and music of choral evensong from the website [www.choralevensong.org](http://www.choralevensong.org) which gives details of choral evensong services in cathedrals, college chapels and churches all over Britain

and Ireland.

There are also many other pilgrimage sites in Britain, including holy wells, ancient trees and stone circles, and there is an excellent book that describes 500 enchanting holy places and all forty-eight major pilgrimage routes, called *Britain's Pilgrim Places*, by Nick Mayhew-Smith and Guy Hayward, published by the British Pilgrimage Trust. ✱




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**Dr Rupert Sheldrake** is a biologist and author of more than ninety technical papers and nine books, including *Science and Spiritual Practices*. As a Fellow of Clare College, Cambridge, he was Director of Studies in Cell Biology, and was also a Research Fellow of the Royal Society. He worked in Hyderabad, India, as Principal Plant Physiologist at the International Crops Research Institute for the Semi-Arid Tropics (ICRISAT), and also lived for two years in the ashram of Fr Bede Griffiths in Tamil Nadu. From 2005-2010, he was Director of the Perrott-Warrick Project for the study of unexplained human and animal abilities, funded by Trinity College, Cambridge. He is currently a Fellow of the Institute of Noetic Sciences in Petaluma, California and of Schumacher College in Dartington, Devon. He lives in London and is married to Jill Purce, with whom he has two sons. His website is [www.sheldrake.org](http://www.sheldrake.org)

# Sacred Geometry, Theosophy and the Transformation of Consciousness

By **Scott Olsen PhD** and **Melodi Simay Acar, MSc**



The Quadrivium from *Margarita philosophica* (1503) by Gregor Reisch

The term sacred comes from the Latin *sacer* ("set off, restricted"). The sacred is whatever is uncommon and pure. The pure state is that which produces health, vigour, luck, fortune and long life. To acquire purity means to enter the sacred realm, which could be done through purification rituals or through the fasting, continence and meditation of ascetic life.<sup>1</sup>

## Pure Geometry

Geometry is derived from the Greek words meaning "Earth measurement." This activity of "measuring the earth" became the basis for a science of natural law as embodied in the universal or archetypal forms of circle, triangle, square and pentagon. Geometry is the study of spatial order through the measure and relationships of forms.

Thus, Sacred Geometry can be described as pure geometry resonating with the planet's proportional measurements. These measurements can also be seen resonating throughout the



cosmos. Briefly put, Sacred Geometry and its golden mean number system is nature's pure language.<sup>2,3</sup>

## Quadrivium and the Five Platonic Solids

These mathematical studies were embodied by the Pythagoreans in their study of number or the Quadrivium:

1. Arithmetic – Pure Number,
2. Geometry – Number in Space,
3. Harmonics– Number in Time (Music),
4. Spherics – Number in Space & Time.

The 5 Regular Solids are the only known solids that have identical faces, edge lengths and are perfectly circumscribable within a sphere. They are at the heart of Sacred Geometry and are generally attributed to Plato (himself a Pythagorean), although Pythagoras and the early Pythagoreans appear to have been aware of them but retained a strict secrecy within their order. The pentagram, the key to constructing the dodecahedron, with its implicit Golden Ratios, was their symbol for health and harmony which they used as a sign of recognition. But it was forbidden by the Sodalian oath, under penalty of death, to openly reveal the Great Secret of the Mysteries. Thus, in the *Timaeus* Plato did not reveal the construction of the dodecahedron, because it is ultimately based on the Golden Ratio and what we now know to be the golden mean number system.<sup>2,3</sup> As Robert Lawlor wrote in his book *Sacred Geometry*: “*The implicit goal of this education was to enable the mind to become a channel*

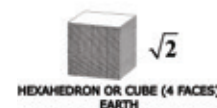
*through which the 'earth' (the level of manifested form) could receive the abstract, cosmic life of the heavens. The practice of geometry was an approach to the way in which the universe is ordered and sustained. Geometric diagrams can be contemplated as still moments revealing a continuous, timeless, universal action generally hidden from our sensory perception. Thus, a seemingly common mathematical activity can become a discipline for intellectual and spiritual insight.*” It is in this sense that pure geometry is referred to as Sacred Geometry.

## Initiation

*“If you as a human being transform yourself, you affect the consciousness of the rest of the world.”*

Krishnamurti<sup>4</sup> (see Mitchell quote)

Sacred Geometry leads to philosophical contemplation, expanded insights and the broadening of consciousness. To the ancients this process, when associated with the Mystery Schools, was known as Initiation. It was during Initiation into the Ageless Wisdom that the geometric secrets of ratio and proportion or Sacred Geometry were revealed. One's consciousness was transformed, or alchemically transmuted by fire, as the initiate passed into higher and broader stages of awareness ultimately approaching enlightenment. And this was allegorized by Plato in his *Republic* with his ascent of the released prisoner up through the Cave, progressively attaining higher and



The Five Platonic Solids, key ratios and elements

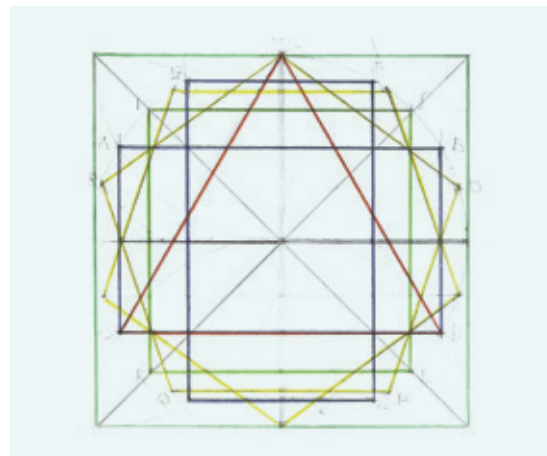


higher states of consciousness associated with deeper levels of reality proceeding up through the archetypal mathematical forms, eventually arriving at the summit to the forms of Beauty and Truth. Finally through resonance and identification with the One or Source, also referred to by Plato as The Good, the initiate experiences illumination.

This was further emphasized by both Keith Critchlow and John Michell in their work with Kairos. Michell, in *How the World is Made*, writes: “Geometry and number were the main instruments by which candidates for initiation were led up towards the climactic ordeal when the Mysteries were unveiled before them.... Initiates were made ready for it [by their studies of the Quadrivium], and when they experienced the vision of true reality, they saw in all its glory the pattern of universal order that was familiar to them through their [preparatory] studies.”<sup>5</sup>

## Theosophy

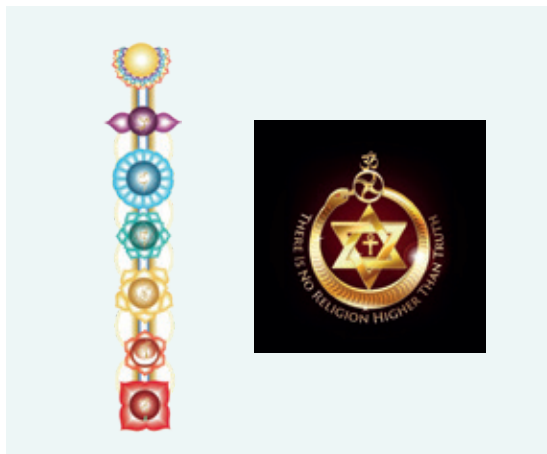
In the *Key to Theosophy* (page 96), H.P. Blavatsky asserts that “*The ideas of both Pythagoras and Plato [are] identical with ours.*” Thus, the proportional systems of Sacred Geometry and the corresponding initiatory states of consciousness in the Mystery Schools are one with Theosophy. Further, in the *Secret Doctrine*, Blavatsky writes, “...all the rules of proportion are those taught anciently at Initiations, [and one should] acquaint [oneself] with the truly divine art, and understand the deep esoteric significance hidden in every rule and law of proportion...” (Italics for emphasis are those of H.P.B.!)<sup>6</sup>



Mystic Figure of the Egyptian Canon of Proportion (Olsen after Felt)

Unbeknownst to many Theosophists, the Theosophical Society was actually established following the rediscovery of the canons of proportion in Sacred Geometry. It was the direct result of interest stimulated by a lecture given before seventeen people in H.P. Blavatsky's New York apartment on September 7th, 1875 by George Henry Felt (engineer, architect and inventor) on *The Lost Canon of Proportion of the Egyptians, Greeks and Romans*. According to Felt this Egyptian geometrical canon, the *Star of Perfection*, which “*unlocked the mysteries of art and nature*” had been adopted by Greek architects to build their temples and forums, but then lost.<sup>7</sup>

Furthermore, the *Book of Dzyan* upon which the *Secret Doctrine* is based is filled with objects of Sacred Geometry including circles, triangles, squares, pentagrams, cubes, spirals, and numbers.



Left: Chakra Chart (courtesy of Terry Satterthwaite); right: Theosophical Society logo.

As an example, in Stanza 5 we find:

- “4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN....
5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.
6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED “PASS NOT” FOR THOSE WHO DESCEND AND ASCEND.... FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING....”

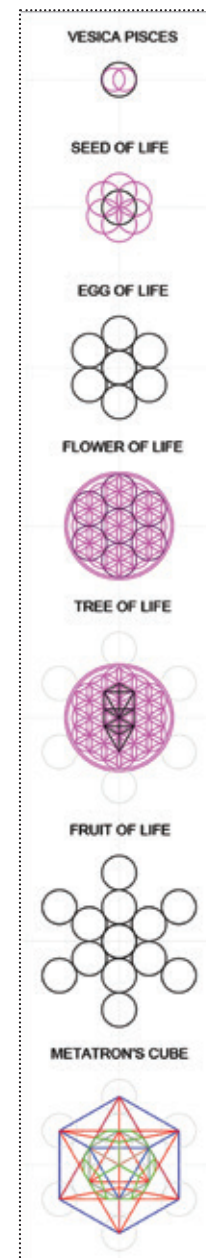
And even the Theosophical Logo is based upon two interlaced Equilateral Triangles creating a Hexagram inside the Circle of an Ouroboros, a serpent swallowing its tail, representing Eternity.

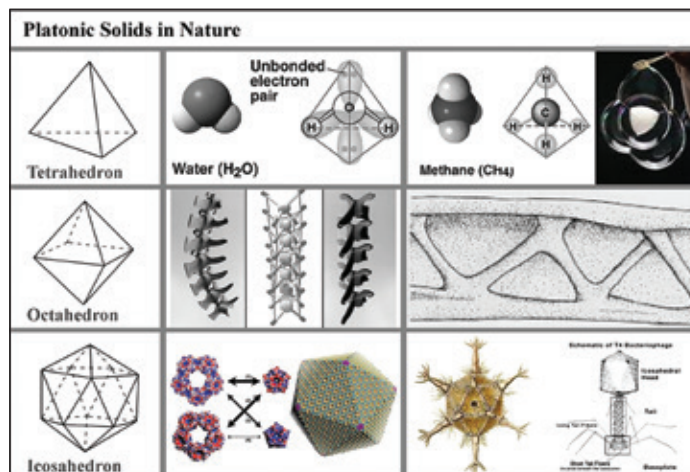
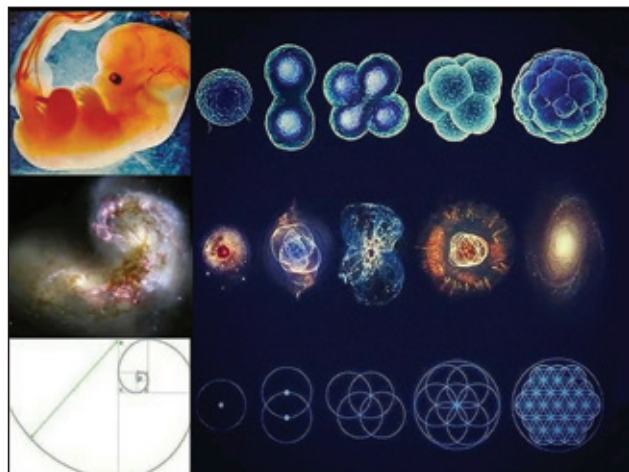
## Theurgy

According to Blavatsky, the study of Sacred Geometry or the principles of ratio and proportion are involved in Theurgy or Divine Working. She absolutely revered the work of the Neoplatonic theurgist, Iamblichus (c. 245CE – c. 325CE). According to Iamblichus, the objective of the theurgist was to use ritual actions to resonantly identify with aspects of the Divine Source. This was accomplished through recognition of the numinous or spiritually charged tokens or “signatures” of the Divine present in our world, progressively ascending to the non-material “ratios and proportions” that ultimately would lead the soul back to the Divine Source Itself, the One through initiation.

Iamblichus organized these numinous tokens or “signatures” into a three-fold hierarchy as follows:

1. The first stage begins with total immersion in Nature’s stones, plants and animals.
2. The next stage involves musical harmonies, chanting of names or mantras, and visual images or mandalas.
3. At the subtlest level, sacred geometric shapes, ratios and proportions would lead the soul to the archetypal realm of numbers, leading it back, ultimately, to an experience of the One.





Above left: Zygote Formation / Cosmos / Sacred Geometry Drawings<sup>8</sup>; Above right: Water and methane molecules form as tetrahedrons, bones of birds form as octahedrons and the bacterial carboxysome shell and viruses form as icosahedrons<sup>9</sup>

## Total Immersion in Nature

*"Look deep into nature, and then you will understand everything better."*

Albert Einstein

Total immersion in nature is the first theurgical step in transformative experience. This immersion leads to the understanding of nature's patterns and seeing the deep connection of the geometric systems from the micro world to the macro world and vice-versa.

Sacred Geometry names certain patterns, such as seed of life, flower of life, fruit of life; and these are the steps of a plant's life cycle, from seed to offshoot, leaves to flowers, and flowers to newly generated seeds.

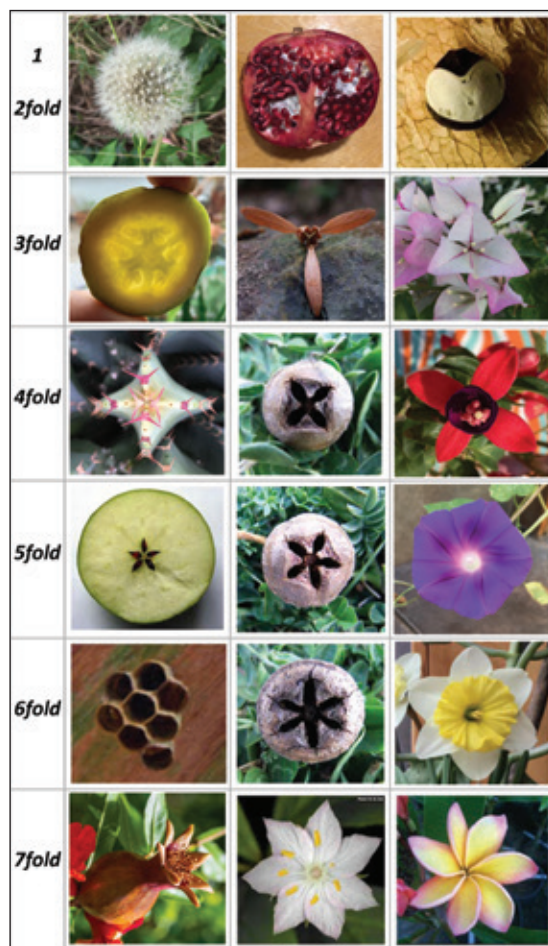
Life is based on transformation. Sacred geometry reveals the stages contained within the seed. Transformation is a multi-dimensional movement that is occurring

through time and space in states of dynamic equilibrium. When we look deeply into nature's principles, we find that there is a deep correlation between structure and function, perhaps even suggesting a reason and purpose behind everything (see Edgar Mitchell quote). These structures are following sacred geometric patterns and are in harmonic resonance with their function. Some examples are shown above.

These examples are generally not seen; however, we can find growth patterns in all natural beings, as in flowers, trees, animals, seeds, stones, cocoons, snowflakes, etc., all living systems. As we look deeply into nature, we see common principles. This knowledge from nature is applied throughout the arts and sciences: mathematics, physics, chemistry, biology, medicine, engineering, art, architecture, astronomy, cosmology, philosophy, anthropology, etc.



Symmetries provide the Sacred Geometry researcher with ways to experience pure numbers in nature. The first is 1-fold which is a full rotational symmetry. Next are 2-fold bilateral symmetries. These are followed by rotational symmetries on up to the 7-fold and more. There are, of course, further more subtle ways to interface with nature



Symmetries in Nature

involving sound, geometric drawings and constructions that lead to an even deeper resonance with the proportional principles.

## Transformation

David Bohm maintained that *"consciousness is a coherent whole, which is never static or complete, but which is an unending process of movement and unfoldment."*<sup>10</sup> There appear to be various initiatory levels in the transformation of consciousness. Sacred or pure geometry along with "theurgic intention" leads one through these levels.

However, the ultimate goal for all students of the Ageless Wisdom, or life itself, should be the total and radical transformation of consciousness, known as cosmic consciousness or samadhi.

Apollo 14 astronaut Edgar Mitchell, who revered Sacred Geometry and the golden mean number system<sup>2,3</sup> experienced samadhi on his return voyage from the moon. He wrote: *"I experienced a grand epiphany accompanied by exhilaration... An overwhelming sense of universal connectedness... an ecstasy of unity... And there was the sense that our presence... and the existence of the universe itself, was not accidental but there was an intelligent process at work. I perceived the universe as in some way conscious... From that moment on, my life was irrevocably altered."*<sup>11</sup> Mitchell then went on to found IONS (Institute of Noetic Sciences) which radically changed the intellectual climate of many scientists worldwide towards the role of consciousness in the physical sciences.

There certainly is no guarantee that Sacred Geometry and theurgic intention will

result in this ultimate climactic state of consciousness for any of us in this life. However, its mere possibility and prospect may serve as a legitimate goal for all humanity. And in the meantime, resonance with the objects of Sacred Geometry and their connection to nature and the cosmos should serve us well on our path into transformative states of awareness. ✨

*“What you are, the world is. And without your transformation, there can be no transformation of the world.”<sup>12</sup>*

Krishnamurti

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**Scott Olsen, PhD**, is Emeritus Professor of Philosophy & Religion at the College of Central Florida, author of the award winning *The Golden Section: Nature's Greatest Secret*, and more recently *A Grand Unification of the Sciences, Arts & Consciousness: Rediscovering the Pythagorean Plato's Golden Mean Number System*. An avid collector of visionary artwork from Peru, Scott is also a national lecturer for both the Theosophical Society in America and the Theosophical Society in England.

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**Melodi Simay Acar, MSc**, is a Bio-inspired Kinetic Architect, Sustainability and Permaculture Designer (Global Ecovillage Network), Inventor (self-patent for efficient and variable structural systems) and Design Scientist (Buckminster Fuller Institute). Knowing the significance of nature-inspired technologies which bring powerful solutions to human needs, she focuses on nature's ingenuity and connection with humanity. Melodi teaches design courses based on bio-inspiration at universities and facilitates workshops at her studio for both adults and children.

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# The Reappearance of 'The Christ'

## Who is the new divine messenger?

By **Richard Smoley**

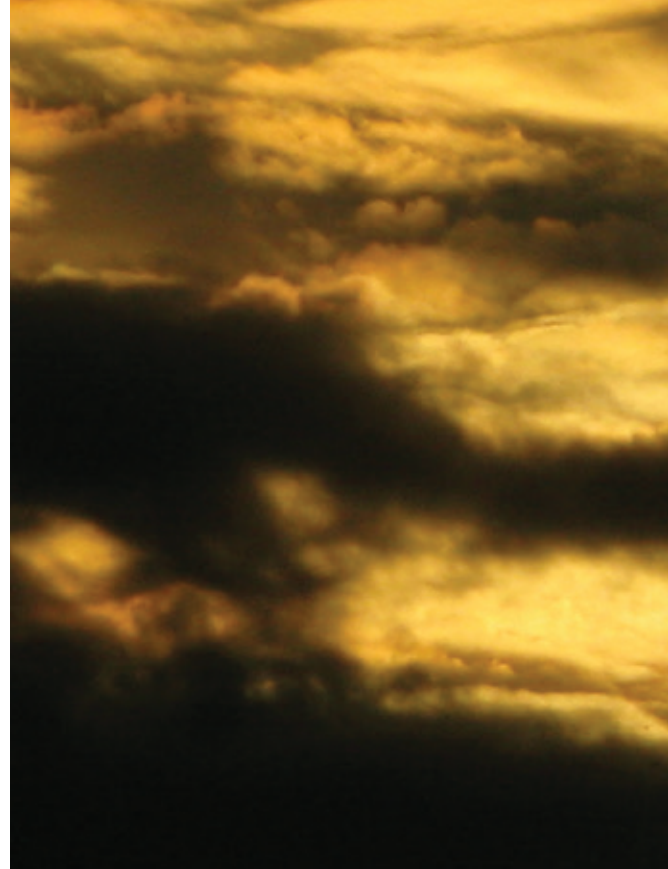
**T**he reappearance of the Christ is a frequent theme in certain metaphysical and New Age circles.

Although it bears some resemblance to conventional Christian doctrine, this view of the return of the Christ differs strongly from it. It does not picture Christ manifesting in the skies in a luridly obvious way. What it does mean, particularly in a theosophical context, is worth exploring.

The central figure forecasting the return of the Christ in this manner was Alice A. Bailey (1880–1949). Bailey was originally a theosophist, but in 1920 she and her husband Foster, broke with the Theosophical Society for reasons that are differently described by various sources. One source of contention was her claim to be in contact with the Master Djwhal Khul, or DK, often known as The Tibetan – identified as a disciple of the Mahatmas Morya and Koot Hoomi. Much of Bailey's



Djwhal Khul or DK,  
from a painting by  
Annie Gowland, 1931



voluminous work is ostensibly channelled through to her from DK.

Bailey's Christ is not the God-Man proclaimed by the churches. He is instead a member of the unseen hierarchy that constitutes the secret rulership (or supervision) of the human race. He is the particular embodiment of the Second Ray force of Love-Wisdom, *'Who—for the first time in planetary history, as far as we know – transmitted the divine energy of love to our planet and in a most definite sense to humanity.'* (Bailey, 1948, page 6).

In Bailey's view, the relation of the Christ to specific men in history is one of *overshadowing*: The divine presence of the 'Avatar' takes over the personality and body



of an individual. This view is similar to the doctrine of adoptionism in some versions of Christology, which teach that the human Jesus was not born the Christ but became so only when the Christ took over his body. This is usually assumed to have happened at Jesus's baptism in the Jordan by John the Baptist. This doctrine was held by Rudolf Steiner, but it goes back to the earliest days. Some of the most ancient copies of the Gospel texts show variant readings suggesting that this may have been the original view of the some of the Evangelists, the texts having been altered later on to obscure this point.

Bailey's early work *Initiation: Human and Solar* outlines the role of the Christ. He is the 'World Teacher', the 'presiding head' of a

certain wing of the Hierarchy. *'He is that Great Being Whom the Christian calls the Christ; He is known also in the Orient as the Bodhisattva, and as the Lord Maitreya, and is the One looked for by the devout Mohammedan, under the name of the Imam Mahdi.'* (Bailey, 1924, page 43).

Here Bailey identifies the Christ with 'the Lord Maitreya', the 'Bodhisattva'. She is alluding to a teaching in Mahayana Buddhism that there have been many Buddhas over the eons: the historical Buddha, Siddhartha Gautama, is only the most recent one. Another Buddha is to come, and his name is Maitreya.

This idea is rooted in the Buddhist doctrine of impermanence. All manifest things are impermanent and therefore doomed to perish. The same is true of the Dharma, the teaching of the Buddha: eventually it will be degraded and corrupted and forgotten. The bodhisattva Maitreya will at that point come to earth, achieve enlightenment to become the next Buddha, and reinvigorate and perpetuate the Dharma.

In her late work *The Reappearance of the Christ* (1948), Bailey said that the world's exigencies after the Second World War made it necessary for the Christ to manifest in human form on the earth: *'This unique opportunity with which He is presented is brought about by certain world conditions which themselves are unique; there are factors*



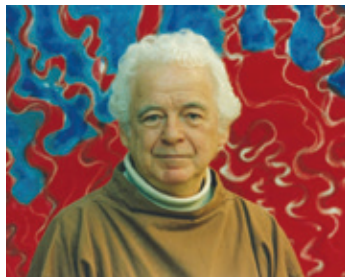
The Maitreya Buddha

*in the world today, and happenings have taken place within the past century which have never before occurred.'* (Bailey, 1948, page 15).

Bailey emphasises that this manifested Christ will be a public figure. *'He must again enter the public arena, play His part in world affairs, and prove the scope of His mission... His major task is surely the establishing of right human relations in every department of human living.'* (Bailey, 1948, page 56).

We are also told that: *'the development of spiritual recognition is the great need today in preparation for His reappearance; no one knows in what nation He will come; He may appear as an Englishman, a Russian, a Negro, a Latin, a Turk, a Hindu, or any other nationality... He may be a Christian or a Hindu by faith, a Buddhist or of no particular faith at all; He will not come as the restorer of any of the ancient religions, including Christianity, but He will come to restore man's faith in the Father's love, in the fact of the livingness of the Christ and in the close, subjective and unbreakable relationship of all men everywhere.'* (Bailey, 1948, page 19).

It would be very difficult to associate this figure with anyone now known on the world scene.



Benjamin Creme

One enthusiastic promoter of Bailey's teaching was the Scottish visionary and artist Benjamin Creme (1922-2016). According to him, the Christ – whom Creme called Maitreya – is now alive and embodied on planet earth. He *'has been based in the Asian community of London since July 1977, gradually emerging into full public view,'*

according to the website of Creme's organisation, Share International.

On 14 January 2010 Benjamin Creme announced that Maitreya had given his first interview, on American television, and that millions had heard him speak both on television and the internet. Mr Creme explained: *'He was introduced not as Maitreya, the World Teacher and Head of our Spiritual Hierarchy, but simply as a man, one of us. In this way He ensures that men follow and support Him for the truth and sanity of His ideas rather than for His status. He spoke earnestly of the need for peace, achievable only through the creation of justice and the sharing of the world's resources,'* says the Share International site. Maitreya is claimed to have appeared, wearing white robes, in Nairobi in 2010 and in other nations as well. But since Creme's death, the enthusiasm over the coming of Maitreya has abated, although people still report sightings.

I do not believe in prophecies of any kind: very few of them, from any source, have turned out to come true. So, I put no great faith in the manifestation of Maitreya in a form portrayed by Creme and possibly Bailey.

On the other hand, to make a negative prophecy is itself a prophecy, so I can hardly state with assurance that such a thing will definitely not occur.

Nevertheless, I have my doubts. The largest one is inspired by the current state of the world media. Say someone resembling Creme's Maitreya were to appear. He (or she) would almost certainly become yet another celebrity, arousing enthusiasm, controversy, doubt, and all sorts of other mass emotions.



I find it hard to imagine that his message would be heard over the din. As adepts have known for millennia, one can accomplish much more working out of the public view.

I think that if The Christ is to reappear, it will occur in quite a different form. I believe that this reappearance will be a collective one – something that occurs within humanity (or a certain portion of it) rather than in the form of yet another charismatic figure.

I tend to sympathise with the comments made on this subject by H.P. Blavatsky in her 1887 article *The Esoteric Character of the Gospels*:

“‘The coming of Christ,’ means the presence of CHRISTOS in a regenerated world, and not at all the actual coming in body of ‘Christ’ Jesus; . . . this Christ is to be sought neither in the wilderness nor in the ‘inner chambers,’ nor in the sanctuary of any temple or church built by man; for Christ – the true esoteric SAVIOUR—is no man, but the Divine Principle in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the ‘sepulchre’ of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him.’ (Blavatsky, page 173)

This passage – which concisely summarises the central principle of esoteric Christianity – points toward what I believe to be the genuine reappearance of the Christ. It will be a collective awakening, shared by some, perhaps many, perhaps all – but not in any one single public figure.

Conceivably this awakening of the

collective Christ is already taking place. But whether it is – and what stage it may be at – will be clear only in retrospect.

Today there is much anxiety about the state of the world; but then there is always much anxiety about the state of the world. Our difficulties are unprecedented; but then the difficulties of every generation are unique and unprecedented. We will not extract ourselves from them by seeking masters and leaders on the outside. This time it will take contact with the Master within.✱

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**Richard Smoley** is editor of *Quest: Journal of the Theosophical Society in America*. His many books include *Inner Christianity: A Guide to the Esoteric Tradition* and *Introduction to the Occult*.

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Emphasis in all quotations is from the original sources.

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# The Secret of Life: It's Just a Ride! A Gnostic journey

By **Ron Wallwork**

*'The world is like a ride in an amusement park, and when you choose to go on it you think it's real because that's how powerful our minds are.'*

**T**his witticism is a lasting legacy of the late American comedian Bill Hicks (1961-1994). But many a true word is spoken in jest, and this is part of a universal truth: *'We are spiritual beings having a human experience.'* The journey from our spiritual origin into this manifestation and the gradual evolution back again is common to all esoteric and mythic philosophies. *The Hymn of the Pearl* from the Acts of Thomas translated by G.R.S. Mead as *The Hymn of the Robe of Glory* – being a particularly fine example.

Mankind has an intuitive understanding (or a gnosis) of the infinite and eternal providing he or she does not try and understand it intellectually. Many a suicidal mathematician would testify to this warning, but strangely enough mankind cannot settle

Itai Aarons



for anything less than the permanent, eternal or infinite.

If something or someone promises an answer or solution, eventually you will find that boundary and push beyond it, until we find something to replace it. And that replacement may momentarily satisfy our needs until we find the next boundary and so on. We cannot ever be satisfied until we reach that final boundless land.

That is our spiritual nature. Basilides, a Gnostic teacher is made to say in *The Seven Sermons to the Dead* (written by Carl Jung,) that: *'The multiplicity of the gods equals the multiplicity of men. Countless gods are waiting to become men. Countless gods have already been men. Man is a partaker of the essence of the gods; he comes from the gods and he goes to God.'*

Likewise, in Logion 50 from the Gospel of Thomas Jesus is quoted as saying, *'If they say to you, "Where did you come*

*from", say to them, "We came from the light, the place where the light came into being on its own accord and established itself and became manifest through their image." If they say to you, "Is it you?", say, "We are its children, we are the elect of the living father." If they ask you, "What is the sign of your father in you?", say to them, "It is movement and repose."*

So, we may have an idea of the journey we are undertaking but what of this world, this cruel, harsh, beautiful world, as the English poet William Blake put so aptly:

*Tiger, tiger, burning bright  
In the forests of the night,  
What immortal hand or eye  
Could frame thy fearful symmetry?*

The Buddhists refer to this world as a place of suffering caused by attachment to this fleeting, impermanent and imperfect manifestation. This is the nature of this world we live in. We must only seek the permanent and the real.

This was how the Gnostics understood reality – a belief that was often termed pessimistic. But if you have travelled far and wide on this earth you may have experienced some of its tragedies. There has been



*Christ Calling His First Disciples* by Adam Brenner, 1800-1891.



continued conflict and war from the beginning of modern man's existence. Even after two World Wars, men, women and children are still being horribly slaughtered in conflict zones around the world and most recently in Ukraine.

This is not just limited to the misguided selfish ambitions of man. Some of the perverted and twisted antics of nature belie belief. Some insects can only survive on this planet by burrowing into the live body of another creature and eating it from the inside. What mind thought that one up?

Again, in the *Gospel of Thomas* (Logion 56) Jesus said, *'Whoever has come to understand the world has found (only) a corpse, and whoever has found a corpse is superior to the world.'*

No, however alluring and beautiful this planet might seem, it is not a home – it is an arena, a death planet, and our bodies are prisons of the soul. This may also be seen as pessimistic but ultimately it is liberating as time is not wasted in trying to create heaven on earth.

We should, of course, have compassion and love for others, universal brother and sisterhood and try to improve this world through service. But unfortunately, most people view this world through rose-coloured glasses and will get totally disillusioned at some point.

It is funny that one can blaspheme other people's gods with impunity but criticise their world and they are up in arms. *'It must be real, I have invested all my time and money into it. Shut him up.'*

This is not a cheerful message for society

at large, a basis on which to build a utopia, but then all utopias ultimately fail.

When you are ready to understand the real nature of this world you may be in a position to move on. You move from the psychic nature (mind) in what is known as The Hall of Learning i.e. this world, to the pneumatic nature or spiritual, Hall of Wisdom that is not dependant on this world. This may take a number of life-times to realise and can be a very hard, long and lonely journey. As Plotinus said, *'Life is the flight of the alone to the alone.'* In Logion 49 Jesus said, *'Blessed are the solitary and elect, for you will find the kingdom. For you are from it, and to it you will return.'*

This is a necessary step to salvation – gaining knowledge, enlightenment or transformation. The ultimate reason we are here is to find the boundaries of this existence and move on. We must continue our ride back to the boundless land from where we came.

The Valentinian Gnostics had a very interesting cosmology that spoke of the fullness known as the pleroma where all the dualities or (syzygies) balanced each other out. Here all the archetypes for this world exist in harmony.

Outside this fullness is a place called the *hysterima* (meaning deficiency or lack of). This is the cosmos in which we live. From this material world we must ultimately transcend and return to the pleroma. This equally equates with the Valentinian three spiritual levels within man as the microcosm: *Hylic* (meaning the material) equates with the Cosmos, the material world; *Psychic* (meaning



*The Last Judgement* by Leandro Bassano, 1557-1622.

mind) equates with the Theos, spiritual beings; *Pneumatic* (meaning spirit) equates with the Chaos, the undifferentiated background to all.

The most critical understanding which is at the root of everything, is unity, there being only The One. The One is elegantly expressed in the first proposition of Madame Blavatsky's *The Secret Doctrine*. ('An Omnipresent, Eternal, Boundless, and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception and could only

*be dwarfed by any human expression or similitude. It is beyond the range and reach of thought...')*

Unless this is grasped and held as a mantra nothing else can or will make sense. This has far reaching consequences because it means that this unity cannot exist without me, or you or anything else. Nothing is separated. Things only appear separate in this manifestation but it is merely an illusion.

You would not debate as to what part of the body you prefer. To choose this right arm or that left leg it would be absurd but this is what we tend to do with this world. And that is equally absurd.

The All is a single life and connected together as one. When one is enlightened or becomes a *Pneumatic* you are also connected to this infinite neuro-network which exists outside of time. When you have gained the knowledge (gnosis) this takes away any fear of the unknown. You are immortal and it's alright – it's just a ride. When you have experienced the unity everything else falls away as mere commentary.

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

Or as the Taoist philosopher Sen T'san put it:  
'When the Ten Thousand things are viewed in  
their Oneness, we return to the Origin and  
remain where we have always been.'

In conclusion, I find this life exciting,  
challenging, tragic, sometimes sad, sometimes  
rewarding and value the great gift and  
privilege of meeting gentle souls along the  
way, but I have no illusions about this world.  
It is an arena, not a home.

When I walk in the beautiful garden of  
life and smell the flowers, I know that behind  
the shrubs in the deep undergrowth there  
is always a monster looking out with a  
beady eye.

I must continue this great adventure.  
There are places to go and beings to meet.  
I must go now, as I am on a ride. And by  
the way, so are you, so see you around. ✱



This article commemorates the passing of **Ron Wallwork** who died on 10 August 2022 aged 67. Born in Exeter, he spent his career as an architect working on projects in the UK and overseas. Alongside a deep knowledge of science he was dedicated to the Gnostic tradition.

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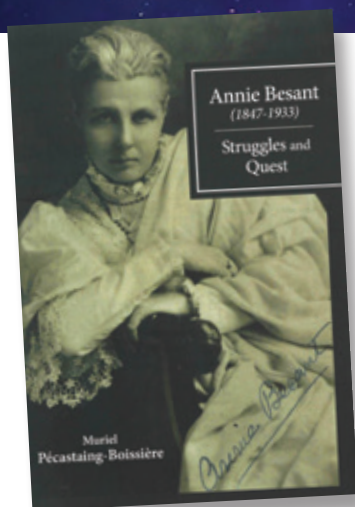
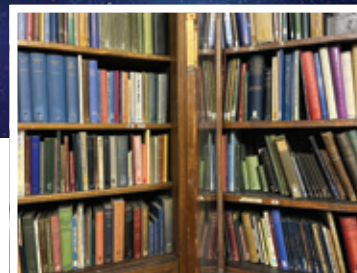
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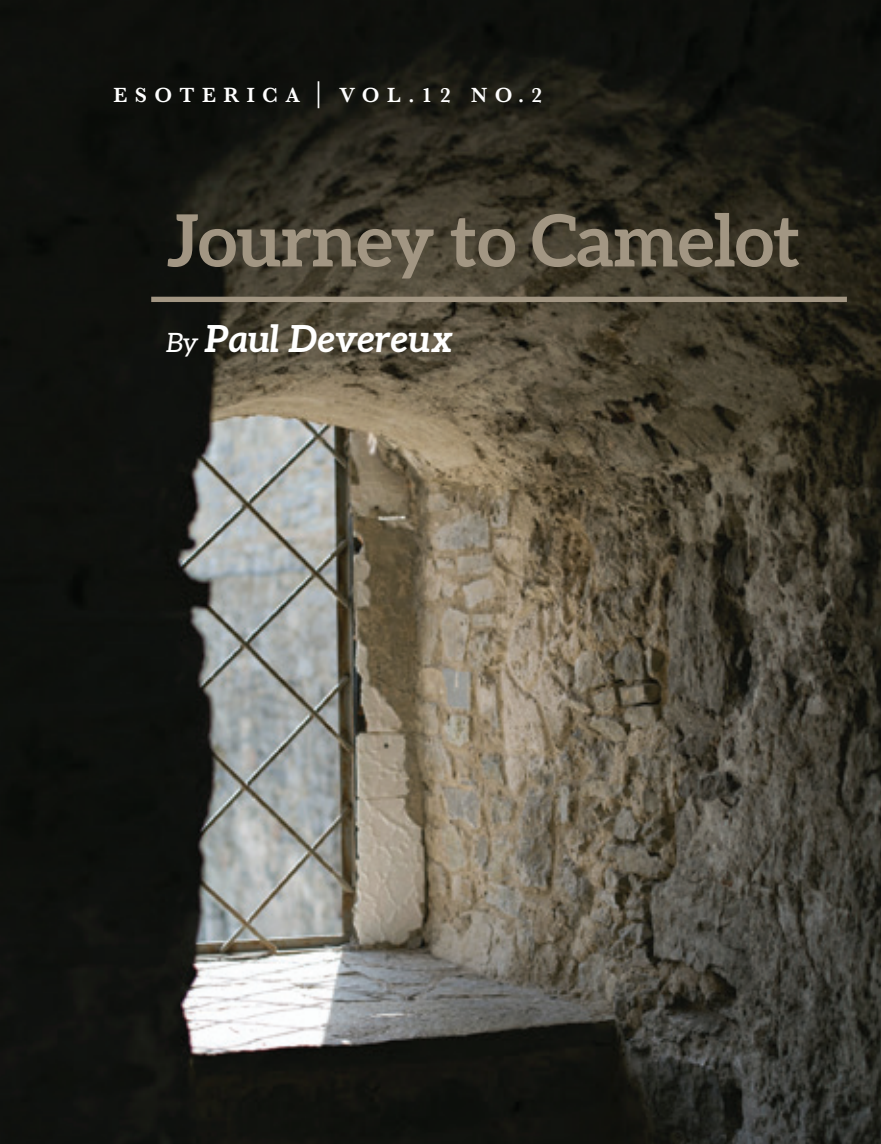


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# Journey to Camelot

By *Paul Devereux*



Evie Fjord

**W**as Camelot simply some sort of medieval pipe dream? My library research had led me to think that some part of the legend might contain a germ of truth. It required me to take a fieldtrip down to Somerset, the summer land.

The journey took me past Glastonbury Tor, which stands dramatically as an isolated hill rising 500 feet (150 metres) from the Somerset Levels, a



Evie Fjord

Glastonbury Tor

former shallow sea. The hill is strange, being visible from afar, yet disappearing from view when in the small town of Glastonbury at its foot. From some angles it looks like a narrow cone, from others like a whaleback ridge. It forms the legendary Isle of Avalon, and is said to be, variously, Annwn, entrance to the underworld, the last refuge of the Fairy King, and the destination of the Wild Hunt – the rowdy skyborne retinue of newly dead souls led by some legendary figure, sometimes said to be King Arthur.

Avalon was Tir-na-Nog, the Celtic equivalent of the ancient Greeks' Fortunate Isles, a place of sunshine, peace and perpetual youth. They were islands because evil spirits cannot cross water and spoil the blessedness of the otherworld realm.

The association of Avalon with Glastonbury was first mooted in literature at the end of the twelfth century and drawn into the Arthurian romances. The theme of the journey to the land of the dead occurs several times in the Arthurian romances, as do mysterious castles – archetypal symbols of the otherworld. I could see that a confluence

of deeply archaic themes swirled around the Tor like the silvery blue mists of the Somerset Levels that often veil its base, making it appear to float on a diaphanous, otherworldly sea. They all drifted around the same conclusion: that Glastonbury Tor had been an Isle of the Dead. This is the image presented in the later mediaeval versions of the Arthurian myth, in which we last see the mortally wounded Arthur being taken by a fairy barque or barge across the water to Avalon, there to be healed and to stay forever.

But this was just mediaeval fancy, wasn't it? In fact, the recent research that had prompted my journey to Camelot not only indicated that the vision of the Tor as the Isle of the Dead might go back into prehistory, but also that the passage of the soul to it was envisioned as being accomplished by a ritual boat.

I pressed on twelve miles south and west from Glastonbury through country lanes to the hill of Cadbury Castle.

## Finding Camelot

The distinctively isolated hill of Cadbury Castle raises its broad flat summit above its wooded flanks to the same height as Glastonbury Tor. In the Iron Age it was turned into a mighty hillfort with four tiers of bank-and-ditch defences enclosing a summit area of about eighteen acres. Only parts of these earthworks are now readily visible. Cadbury Castle has had a documented folklore association with King Arthur for almost five centuries, but these

may have been oral traditions for much longer than that.

The hill vies with places like Tintagel in Cornwall, Winchester, and sites in Wales as being the true location of King Arthur's Camelot. In addition to the fact that it has the River Cam running beneath it and nearby 'Camel' place-names that are very ancient, archaeological investigation has tended to confirm Cadbury's right to stake its claim.

It is now clear from excavations that the hill was used in one way or another from the Neolithic era through to the late Saxon period. The impressive defensive earthworks were built and maintained for a long period by British Celts in the Iron Age and the place was intensively occupied. It was probably also a religious centre. In the first century AD, the hill was cleared by the Romans – many of its occupants lost their lives in the struggle. For a few centuries after that, little happened on the hill that has left much of an archaeological record, but activity recommenced with a vengeance in the fifth



*The Death of King Arthur*, with the fairy barque in background coming to take him over the water to the Isle of the Dead, to Avalon. By James Archer, 1860.



and sixth centuries AD – the historical Arthurian period.

At this time, uniquely among Iron Age hillforts in Britain, fresh and grandiose defence earthworks were built onto the old Iron Age earthen banks, and these were topped with drystone walling twenty feet (six metres) thick with a wooden superstructure punctuated by watchtowers. In a central position on the high part of the hill the foundations of what had been a large, well-crafted timber hall was found – ‘Arthur’s Palace’. Fragments of imported Mediterranean pottery were also found. This would never have been the romantic Camelot of mediaeval fancy, but it had nevertheless been an important and impressive citadel, and many scholars look kindly on the idea that it could well have been used by the historical Arthur, who appears to have been a great general if not a king.

In local legend, Arthur is said to sleep within the hill – it was one of the ‘hollow hills’ of ancient lore. On its north-eastern corner there is King Arthur’s Well, and the hill is said to be haunted by Arthur. On Midsummer Eve, or Midsummer night, or even on Christmas Eve, depending on which version of the legend one opts for, the ghostly hoofbeats of Arthur and his knights can be heard galloping over the summit and out over the countryside.

On the land below the south-west entrance to the earthworks are traces of an ancient trackway, whose course is said to run between the local villages of South and North Cadbury towards Glastonbury. Retained as a

bridleway (horse track) until the late nineteenth century, it was called Arthur’s Lane or Hunting Causeway. It is said that the sound of riders and hounds can be heard passing along it on winter nights, and a witness in the early decades of the twentieth century claimed to have actually seen the ghostly horsemen with small flames dancing around the tips of their upraised lances.

Did that spectral company ride, then, from Cadbury Castle to Glastonbury Tor? Does this local legend of the Wild Hunt embody a deep memory of the journey of the dead to Avalon? The recent discovery that had drawn me to this place suggests that it does. Archaeological excavations on a spur on the western side of Cadbury Castle have revealed a host of finds dating over long periods of time, including a remarkable Bronze Age shield. But the discovery that interested me the most was the grave of an early Bronze Age man. His skeleton lay in a coffin over eight feet (2.5 metres) in length made from long, narrow slats bound at each



The view of Glastonbury Tor from Cadbury Castle

end so as to resemble a blunt-ended boat. It was aligned directly on Glastonbury Tor, visible on the skyline.

Conventional wisdom has it that the Arthurian myth is comprised of archetypal themes, a few drawn from pagan Celtic sources, fashioned in the mediaeval period, and then associated with the dim folk memory of a historical figure of the Dark Ages. But the implications of this very early boat burial at Cadbury, at Camelot, are that at least one theme more than 2,000 years older than any historic Arthur, and earlier than the Iron Age Celtic sources, can be found preserved in the mediaeval story of King Arthur.

From at least the Bronze Age, and who knows how long before that, souls of the departed here in Somerset were making their last voyages to Avalon, the Isle of the Dead, in a similar way that the Bronze Age Scandinavians and the later Vikings sent their noble dead off to the Isles of the Blessed in their funeral ships, the craft we see pictured in the prehistoric rock art of Norway and Sweden, and in the boat-shaped settings of rocks around prehistoric Scandinavian burials. That memory had somehow survived and lodged itself into the mediaeval Arthurian storyline.

I stood by the excavated grave pit and looked towards the Tor. It did not take much imagination to create a mental picture of the blunt-ended fairy barque bearing the dying Arthur across the smooth golden surface of a shallow sea to Avalon, its mystic peak silhouetted against the fiery glow of the setting mid-summer sun.

As I turned to descend the hill my attention was arrested by an old tree whose pale bark was illuminated a fiery red by the dying rays of the sun. It provided a fitting, magical end to my journey to Camelot. ✱



*A longer version of this essay appeared in the author's Haunted Land, Piatkus, London, 2001.*

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Former editor of The Ley Hunter, and later of the academic Routledge journal, Time & Mind, **Paul Devereux** is a writer and researcher on ancient sites, landscapes and lifeways, and the author of more than twenty books. His latest is Powers of Ancient and Sacred Places.



# Vera Atkins: Profile of a Spymistress

By **Wanda Sellar**



Vera May Atkins, 1908-2000.

In the summer of 1940 after the miracle evacuation of Dunkirk and just before the Battle of Britain there was a short space of time when Britain stood powerless against her enemies, Nazi Germany. The British Expeditionary Force was exhausted, their weapons left languishing on French beaches.

It was then that British Premier Churchill told his Minister of Economic Warfare, Hugh

Dalton, to set Europe ablaze. He was referring to the formation of a new clandestine organisation, the Special Operations Executive (SOE).

Stately properties were requisitioned across England for training undercover agents along with a secret headquarters at 64 Baker Street, London, not far from the Theosophical Society building. A green plaque on the outside wall commemorates the building's use.

Both male and female agents infiltrated occupied territories to enact sabotage and train resistance groups such as the Maquis in France. Agents were taught guerrilla warfare but the first requisite was linguistics skills. Women were armed for the first time though they principally acted as couriers. The more technically minded became radio operators – even more perilous work. Couriers had a fifty per cent chance of survival, whereas radio operators transmitted for an average of six weeks before they were caught. German detector vans were always listening.

There were SOE agents in many countries, governed by several departments from London. F Section, which controlled agents sent to France, was headed by Colonel Maurice James Buckmaster OBE. His personal assistant was a woman with a very English sounding name – Vera Atkins – but who was in fact an enemy alien, or would have been treated as such were it generally known that she was Romanian – and Jewish.







Colonel Maurice James  
Buckmaster, OBE, 1902-1992

Colonel Buckmaster had a thorough knowledge of France, having worked there pre-war and Vera Atkins was a first-rate linguist with a prodigious memory and excellent organisational skills. She was educated at the Sorbonne in France and at finishing school in Switzerland. Indeed, it was thought that the real power in F Section was Vera Atkins. There is speculation that Ian Fleming, the author of the James Bond books, based his characters 'M' and Miss Money Penny on Buckmaster and Vera.

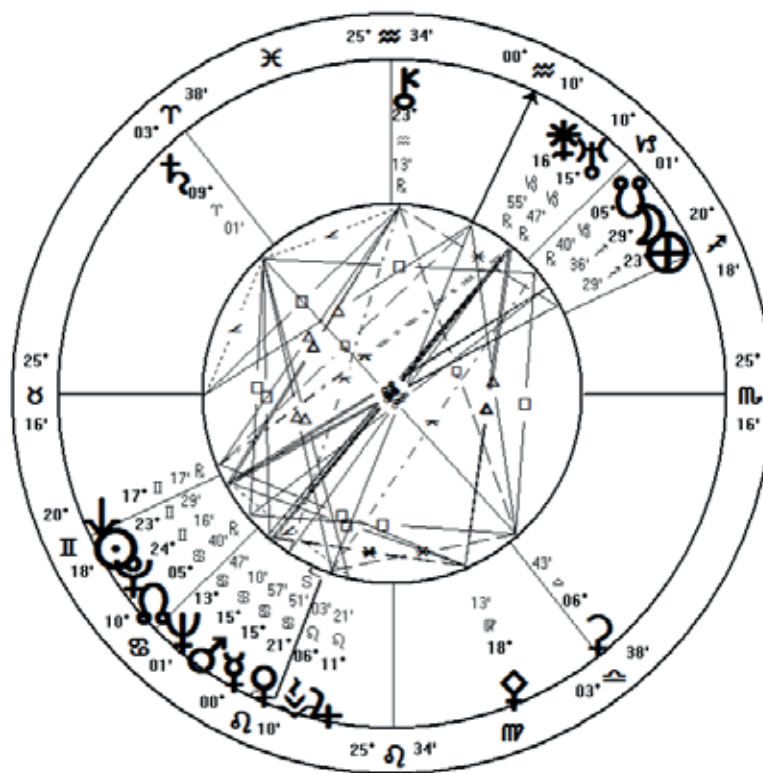
Vera came from a well to do family in Romania which had a number of influential contacts. Her mother had English connections and when war loomed, they travelled to England experiencing many clandestine adventures before arriving on English shores. Through her contacts Vera found a job as a secretary in SOE, and then became Buckmaster's assistant, and subsequently, a spy mistress.

## Astrological influences

The chart is a butterfly shape, having two sets of planets either side of the wheel squeezed into a couple of signs at either end, and one planet roughly equidistant between the two groups. This gives an ability to take

the measure of others, which Vera had to do with the number of agents passing through her hands. This shape tends to polarize opinion too. Some people judged Vera aloof. Others saw her kind heartedness. She led a double-life – a life of secrets.

The lone planet is Saturn and becomes the focal energy of the butterfly shape. Positioned in the hidden twelfth house, undercover work seems appropriate since



Vera Atkins Female Chart. 15 Jun 1908. Mon  
02:30 -1:44:24 Galati, Romania 45°N26' 028'E03'  
*Geocentric Tropical Placidus Mean Node Rating: AA*

it rules the tenth house of career as well as the ninth house of foreign lands, and the eleventh house of specific groups. In Aries, Saturn is in Fall (meaning it is not in a place of strength), and is further weakened by being in a cadent house (3/9, 6/12 houses which are less prominent than the others). This suggests that although there is an ability to begin a new cycle of endeavour, obstacles frustrate the individual at every turn. The challenge is to overcome them within the context of the twelfth house which is collective accountability.



Seventeenth century English astrologer  
William Lilly, 1602-1681

In traditional astrology, Saturn has its joy in the twelfth house, meaning that it gathers strength (even though it might be in a cadent house), yet seventeenth century astrologer William Lilly in his book *Christian Astrology* says that Saturn makes mischief in this position and, of course, that was exactly what the undercover agents under Vera's control did. Using guerrilla warfare they made as much mischief as they could to undermine the enemy.

Saturn is strengthened through its trine (beneficial aspect of 120 degrees) to the greater fortune of Jupiter which is in Leo, the fourth house giving influential family connections. Saturn teams up with the nodes

(where the Moon crosses the path of the Sun along the ecliptic) in a structure called a T Square (one opposition and two squares) which shows challenging and serious teamwork. The Moon nearby the south node reveals the full Moon, a lunar eclipse. Agents were dropped into France at the full moon which gave maximum light for aircraft landing. Such a moon in Sagittarius sees the goals ahead and is not swayed by inessential details.

The nodal axis in a T Square with Saturn initiates the stellium (several planets bunched together) in Cancer/Capricorn emphasising duty to country and government. Neptune is part of the stellium and Uranus is in opposition, suggesting activities on a global scale are likely. Cancer, and its links to the past, ruling the third house of mind, may have contributed to Vera's excellent memory. Such a strong third and ninth house axis would surely evoke her formidable intellect. The Cancer planets trine in Fortuna (area of chart that may bring good luck) Scorpio in the sixth house describes a penchant for service and excellent administrative abilities.

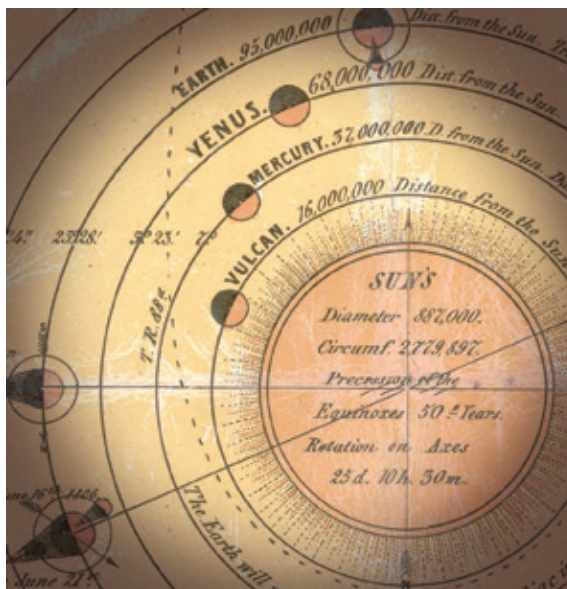
Saturn is half-square with the ascendant, also known as the rising sign, which shows a life of challenge. The ascendant is in Taurus which in conventional astrology is associated with the physical world, structure and money, whereas from an esoteric viewpoint it suggests that there is a definite purpose upon the physical plane and an ability to put ideas into manifestation: The Third Eye of Illumination is associated with this sign, which reveals the particular role the person has to play in life. Whether such insight

manifests to the individual largely depends upon the condition of the planetary rulers of the ascending sign.

The conventional or personality ruler of Taurus is Venus which here is found in Cancer, the sign of home, family and the land, giving an opportunity to build something towards some higher purpose. Yet Venus is stationary retrograde, meaning the planet is travelling very slowly

in the sky almost to a standstill. This means that Vera may have reincarnated to finish off the loose ends of the past before moving on to fulfil personal desires. One expression of this was her determination to find out what happened to the agents who never returned home. After the war, when the world wanted to move on, Vera retraced the steps of missing female agents. She toured battled-scarred Europe until she discovered their fate, giving some closure to the dead women's families.

The soul ruler of the Taurus ascendant is Vulcan, not used in orthodox astrology, particularly since it is only a 'sensed' planet said to hover somewhere between the Sun and Mercury. One proposed orbit of Vulcan based on a number of supposed sightings during the nineteenth century and early



Vulcan in a lithographic map from 1846

twentieth has the planet orbiting the Sun once every 19.5 days, and having a maximum orb of about 8 degrees from the Sun, as observed from the earth. Vulcan is a veiled and hidden planet which might account for the rare sightings of yore.

Being so close to the Sun it figures that Vulcan is the god of fire and the smithy, the metal worker who goes to the depths physically,

psychologically and spiritually to find the material upon which to fashion that which is beautiful and useful. In order to achieve this, he has to develop persistence, endurance and continuity of effort. The path may be a lonely one where the depths of isolation are plumbed, and the individual may feel abandoned but within these experiences he or she may grasp the purpose of their life.

In Vera's chart Vulcan is conjunct the Sun which stands for the current incarnation on one side, with Pluto conjunct with the Sun on the other. Both Vulcan and Pluto are on the First Ray of Will and Power. These three planets are in the sign of Gemini which stands for the mind and adds to Vera's impressive intellect. The aforementioned planets are positioned in the second house of



illumination, akin to second sign Taurus, the eye of the bull. This is another reason why Vera was deemed aloof – respected rather than liked.

With the First Ray being so prominent in her character, she would not have spent time on pleasantries: her sights were set on her job, which was part of something greater: helping to win the war! She dealt with life and death matters. When sending off female agents into occupied territory, Vera handed them the 'L' pill (lethal cyanide) in case of capture and torture. The First Ray is the destroyer of form.

Incidentally, *The New York Times* described Vera as a 'sledgehammer' personality which is interesting since Vulcan's work tool was a hammer.

Mercury places the planets in Gemini (Mercury rules Gemini) and is in conjunction with Venus, the conventional ruler of the ascendant. The close proximity of Mercury and Venus to each other is interesting in so much as these two planets are the personality and soul rulers respectively of Gemini, where the Sun, Vulcan and Pluto are positioned. Could it be that the personality and soul were in accord?

Mercury and Venus in the sign of Cancer in the third house are indicative of someone whose mind is tuned into the mass consciousness and knows which steps to take to clear the way out of conflict. It is through her work after the war, interrogating certain Nazi personnel to determine the whereabouts of her agents, that she was able to furnish the Nuremberg Trails in 1945/46 with specific evidence.



Croix de Guerre medal

## Later life

Vera never married and lived well into her nineties. The French honoured her with the Croix de Guerre in 1947, a Knight of the Legion of Honour in 1995 and latterly she received the CBE (Commander of the Order of the British Empire) in 1997.\*

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*Wanda Sellar has written several books on astrology and is the current vice president of the Astrological Lodge of London. She also edits the Astrology & Medicine Newsletter for the Astrological Association and is a member of the Theosophical Society. In the past she has practised as a holistic therapist and worked for several newspapers.*

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\* Vera Atkins, 92, *Spymaster for British*, Dies by Douglas Martin, *New York Times*, June 27, 2000 [www.nytimes.com/2000/06/27/world/vera-atkins-92-spymaster-for-british-dies.html](http://www.nytimes.com/2000/06/27/world/vera-atkins-92-spymaster-for-british-dies.html)

The works of Alice Bailey

The works of Helena Blavatsky

Birth data: AstroData

# The Power of the Solstice

**E**soterica is deliberately published on key dates during the annual solar cycle – the equinoxes and solstices. These are special points during the year – times of transition when we move from one cycle to another. Unique energies prevail. Intuitively many people view it as a time to contemplate and re-connect.

For millennia the winter solstice on or around 21st December has been identified by cultures around the world as a pivotal time-slot to reflect and plan ahead as the old year dies and the new one is reborn. In fact, it's virtually impossible to find a culture or civilization which hasn't marked this important date in some way. Rituals, celebrations and feasts continue in every corner of the globe because this – and not 1st January – is the real start of the new year.

Across continents numerous structures and sacred sites were built to highlight the sunrise or sunset on this, the shortest day of the year (in the northern hemisphere). During the Neolithic period from 5,000 to 3,000 BC enormous construction efforts were deployed at numerous sites across Europe and beyond such as the spectacular Newgrange in Ireland.

Many of these structures were intricately built to allow shafts of sunlight to penetrate their intricate innards at dawn or dusk. We still marvel at the astonishing effort and engineering precision deployed. This highlights the crucial significance of the solstice.

The Mayans, ancient Egyptians and various native American tribes all held this day sacred as did numerous other peoples who followed the seasons and observed the heavens. And even today in our technologically dominated world when light pollution stops most of us even seeing the stars, we still look on the solstice as perhaps the most crucial time of the year – even though it's become somewhat overshadowed by that tacky and crassly commercialised modern ritual known as Christmas. . ✨



Newgrange Passage Tomb, County Meath

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Phillip Mackie

# The Big Bang or The Big Bounce?

## Cycles of the Universe

By **Jacques Mahnich**

**E**very morning the sun appears on the horizon in its natural amazing splendour. Even though we know that it is the movement of the earth around the sun which causes this regular appearance, this contact with the light is still enchanting. Every evening, we see it disappear without any worry because our experience, since birth, shows us that it will come back to enlighten and warm us the next day. It is the engine of life on this Earth.

Back In the fifteenth century, Catholic monks preached that God, each evening, moved mountains to hide the sun during the night, and moved them again the next morning, causing it to reappear. Since the ancient Greek Milesians (from the island of Miletus), occult scientists called 'hylozoists', knew full well that the earth revolves around the sun, generating the cycles of day and night. In *The Secret Doctrine*, Madame Blavatsky informs us: *'The Eternity of the Universe in toto as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing''*<sup>1</sup>.



What does contemporary science tell us about this?

Using instruments capable of detecting all forms of electromagnetic waves from radio waves to gamma rays coming from the space around us, we can observe thousands of billions of stars in our galaxy, the Milky Way. And we can detect billions of galaxies without really knowing where the visible limit of our material universe is. This is enough to make us dizzy – especially since within the existing laws of physics, we are only able to perceive around four per cent of the physical matter that constitutes our universe.

And as for the rest? No modern scientist can say for sure what this actually is. We





invent terms such as dark matter or dark energy to maintain consistency with these main physical laws such as General Relativity and Quantum Field Physics. For more than fifty years, research to detect these types of non-physical matter has been unsuccessful. So, we know that we don't know.

But we know that the elementary components - quarks, electrons and neutrinos - which constitute the physical universe are eternal - at least during the 13.7 billion years since the origin of the cosmos. This beginning, this birth of the observable universe was called 'The Big Bang' by the famous British physicist Sir Fred Hoyle (1915-2001).

Hoyle coined this as a sarcastic term to

mock the theory initiated by another famous physicist, Georges Gamov (1904-1968). Hoyle was a great advocate of the so-called 'steady state' theory, in which physical matter is constantly being created to compensate

for the expansion of the universe. The discovery, in 1965, of signals coming from all parts of space, known as 'cosmic microwave background', tended to confirm The Big Bang theory as the most plausible.

The second characteristic of the manifestation of the universe is its cyclical nature. This aspect is omnipresent and observable in the life around us. Birth-growth-maturity-decay and death govern all forms of life in our universe. Stars are born by gravitational gathering of cosmic dust clouds. They 'ignite', transforming their main fuel, hydrogen, into more complex chemical elements, and when they have exhausted their fuel, they 'die' either by extinction, leaving a stellar corpse - a white or grey dwarf - or by a gigantic explosion called a supernova. During this explosive end-of-life process, the great stars expel into the universe all the elements that they have synthesized during their lifetime, which will allow future worlds and kingdoms to develop.

These materials, these worlds are the material basis of the appearance of the mineral, vegetable, animal and human kingdoms which surround us and within



British physicist, Sir Fred Hoyle, 1915-2001

which we make our own cyclical pilgrimage.

These kingdoms are also subject to cyclical manifestation, with very different orders of magnitude, from 13.7 billion years for our universe, to a few days for certain insects on earth. The traditions of ancient India which have come down to us through such writings as *The Book of Manu*, *The Narada Purana* and above all *The Surya Siddhanta*, give us a similar cyclical model showing active and hidden phases of manifestation of the universe but which continue forever.

So, here we have a fundamental disagreement between these age-old traditions and contemporary science. One speaks of eternal cycles without beginning or end. The other speaks of a beginning of the universe – The Big Bang – as well as the probable extinction of all life due to the expansion and ultimate entropy of the cosmos.



Image of the Carina Nebula from the James Webb space telescope

According to the Ageless Wisdom tradition, reality is eternal and infinite in duration: *'The Eternity of the Universe in toto as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars.'*<sup>2</sup> Of course, modern science, based on a materialist paradigm, refuses to integrate anything that is not physically observable. Therefore, it has no way so far of perceiving or designing models of universe which integrate all other unseen dimensions – especially that of the mind. However, science's basic methodology requires it to consider and not to discard any observation which contradicts its models.

Since the 1930s observation has shown that General Relativity is contradicted by the abnormally high speed of peripheral stars in galaxies and distant clusters. And since the late 1990s, we have observed an acceleration in the expansion of the universe which current theories also do not predict. So, the basic cosmological model – called lambda-CDM – which includes The Big Bang along with dark matter and dark energy – is disputed by many cosmologists as too 'artificial' since it requires a whole host of unverified or unverifiable assumptions.

The Big Bang is increasingly questioned because it has a major flaw at its starting point. None of the current laws of physics make it possible to model, understand or validate the initial moment when physical matter appears out of the void – or put another way, being arises from non-being. Science refers to this as a 'singularity' (which cannot be explained). Science is also not

concerned about the possible causes of creation. It says this is not its concern.

*'The first move, or the beginning of the universe, has always been regarded as exceeding the bounds of Physics, for it seems impossible in principle to determine the first move by physical means... and because the beginning of the universe implies that nothing exists before.'*<sup>3</sup>

Over the past fifteen years we have seen the appearance of new models of cosmogenesis, including one particularly worthy of interest, that of 'the universe in rebound' or 'The Big Bounce'. This is based on the cyclical appearance and disappearance of the universe. One of the pioneers of this new idea is the German physicist Martin Bojowald.<sup>4</sup> According to this theory, the universe is cyclical involving a continuous round of expansion and contraction of space and everything in it.

Beyond the cosmology of ancient India which we have already mentioned, this idea also incorporates a lot of what is found in the traditions of Tibetan Buddhism, and especially that of Kalachakra: *'In the external universe, at the end of 4,320,000 years, all the planets will enter the vacuity, completing a great cycle of the four eras. [The 'yugas' or great ages – editor.] Then, beginning with the specific transits, the era of completeness again arises, and so on. The cycle of the four eras thus repeats itself again and again.'*<sup>5</sup>

According to this tradition these cycles govern the evolution of all the kingdoms of nature. Knowledge of these cycles and their characteristics provides a spatio-temporal map of this progression. This makes it

possible to give a time-scale to human evolution. So, the visible universe appeared 13.7 billion years ago and life on earth about 2.5 billion years ago. The ancestors of current humanity appeared between four and five million years ago and the Anthropocene era only a few tens of thousands of years ago.

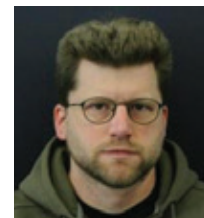
So, in conclusion:  
*'We are visitors on this planet  
 We are here for ninety or one hundred years at the very most.  
 During that period, we must try to do something good, something useful, with our lives.  
 If you contribute to other people's happiness, you will find the true goal,  
 The true meaning of life.'*<sup>6</sup> ✨

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**Jacques Mahnich** has had a life-long interest in esoteric studies. A former aeronautics engineer, he lives in the South of France.

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German physicist,  
Martin Bojowald



# The Mysterious Hidden Kingdom of Shambhala

By **Wayne Gatfield**



*Song of Shambhala* by Nicholas Roerich, 1943

**S**hambhala has certainly captured the imagination of the world in general at the moment and those on the Spiritual and New Age Path particularly.

In the 1920s, the Russian artist, explorer and theosophical student Nicholas Roerich, painted several pictures of his impression of Shambhala. He also claims to have seen a

UFO in the area where this mysterious place might be situated while camped near the Altai Mountains between Mongolia and Tibet. His description is reminiscent of modern sightings: ‘...big and shiny reflecting sun, like a huge oval moving at great speed. Crossing our camp this thing changed in its direction from south to south-west, and we saw how it disappeared in the intense blue sky. We even had time to take our field glasses and saw quite

distinctly the oval form with the shiny surface, one side of which was brilliant from the sun.’

Madame H. P. Blavatsky states in *The Secret Doctrine*: ‘In the same manner and on the plan of the Zodiac in the upper Ocean or the heavens, a certain realm on Earth, an island sea, was consecrated and called “the Abyss of Learning”; twelve centres on it in the shape of twelve small islands representing the Zodiacal signs – two of which remained for ages the “mystery signs” and were the abodes of twelve

*Hierophants and masters of wisdom. This “sea of knowledge” or learning remained for ages there, where now stretches the Shamo or Gobi desert. It existed until the last great glacial period, when a local cataclysm, which swept the waters south and west and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the Zodiacal Ring on Earth.’* (Volume 2, pages 502-503).

The Gobi desert stretches through parts of China and into Mongolia. But is this true or a blind to mislead the curious? She adds elsewhere: *“The “Island,” according to belief, exists to the present hour; now, as an oasis surrounded by the dreadful wildernesses of the great Desert, the Gobi.”* (Volume 2, page 220).

*‘What is claimed is simply the fact that the Wisdom imparted by the “Divine Ones” – born through the Kriyashakti powers of the Third Race before its Fall and Separation into sexes – to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called “mythical” by geographers and Orientalists, the less one talks of it, the wiser he will be.’* (Volume 2, pages 636-637).

Kriyashakti is the Sanskrit name for a power used by initiates to bring something into being by the creative power of thought. In Theosophy there are said to be seven *manvantaras* (long cycles) each lasting 4,320,000,000 solar years and further divided into seven root races each with seven sub races. The fourth root race mentioned above

were the Atlanteans, the third the Lemurians. So, each *manvantara* goes through seven of these root races. This wisdom was passed down from adept to adept and has kept its purity throughout countless ages.

Madame Blavatsky offers further clues: *‘Arghya Varsha – “the land of libations” – is the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert – from within which the Kalki Avatar is expected.’* (Volume 2, pages 416).

Shamo is another name for the Gobi and Arygha Varsha is identical with Shambhala. Of the Kalki Avatar The Theosophical Glossary says: *“The “White Horse Avatar”, which will be the last manvantaric incarnation of Vishnu, according to the Brahmins; of Maitreya Buddha, agreeably to Northern Buddhists; of Sosiosh, the last hero and Saviour of the Zoroastrians, as claimed by Parsis; and of the “Faithful and True” on the white Horse (Rev. 20:2 ). In his future epiphany or tenth avatar, the heavens will open and Vishnu will appear “seated on a milk-white steed, with a drawn sword blazing like a comet, for the final destruction of the wicked, the renovation of ‘creation’ and the ‘restoration of purity’”. (Compare Revelation.) This will take place at the end of the Kali yuga 427,000 years hence. The latter end of every Yuga is called “the destruction of the world”, as then the earth changes each time its outward form, submerging one set of continents and upheaving another set.’*

Many spiritual and New Age groups say that the time of Maitreya is due – but Hindu and Theosophical teachings say otherwise. This is not to say there won't be many other

incarnations in between – but the Kalki Avatar is the big one at the end of the Kali Yuga. It is where the Christians get their idea of the second coming of Jesus.

To further confuse its possible geographical location, Madame Blavatsky offers further possibilities: *'Every seventh year, these teachers are believed to assemble in Shambhala: the "happy land." According to the general belief it is situated in the north-west of Tibet. Some place it within the unexplored central regions, inaccessible even to the fearless nomadic tribes; others hem it in between the range of the Gangdisri Mountains and the northern edge of the Gobi Desert, South and North, and the more populated regions of Khoondooz and Kashmir, of the Gya-Pheling (British-India), and China, West and East, which affords to the curious mind a pretty large latitude to locate it in. Others still place it between Namur Nur and the Kuen-Lun Mountains – but one and all firmly believe in Scham-bha-la, and speak of it as a fertile, fairy-like land, once an island, now an oasis of incomparable beauty, the place of meeting of the inheritors of the esoteric wisdom of the god-like inhabitants of the legendary island.'* (Editorial Appendix, H. P. Blavatsky *Theosophical Articles* (Volume 3, page 333).

Tibetan Buddhism contains many more detailed references to Shambhala, mainly in the Kalachakra (literally time's circle or wheel of time) system. This speaks of Shambhala as a kingdom which has a capital city named Kalapa, where reside a succession of Kings of Shambhala also known as Kalki kings/emperors, who each reign for one century. Each new 'occult century' begins in the seventy-fifth



Tsong Ka Pa

year of that century – 1875, 1975, 2075, etc. Interestingly, in 1775 the sixth Panchen Lama wrote a detailed guidebook of the way to Shambhala, titled *Shambhalai Lamyig*.

It is worth comparing that the fourteenth century Tibetan founder of the Gelugpa or Yellow Cap sect of Buddhism, Tsong Kha Pa, initiated the edict that during the last quarter of every century an effort would be made to enlighten the world.

Kalachakra teachings say that the current degeneration in the world will continue and worsen until the year 2424 when the then Kalki King, who will be named Rudra (one of the names of Shiva in Hinduism) and in some way an incarnation of the Panchen Lama, will 'appear to humans all over the world' and 'defeat the barbarians' whilst 'establishing a worldwide Golden Age.' This is the last Kalki King prophesied. In some respects this echoes a prophecy asserted by Madame Blavatsky in her article *Tibetan Teachings*: *'It is said that up to the time when Panchen Rimpoche (the Great Jewel of*



Wisdom) condescends to be reborn in the land of the P'helings (Westerners), and appearing as the Spiritual Conqueror (Chom-den-da), destroys the errors and ignorance of the age, it will be of little use to try to uproot the misconceptions of P'heling-pa (Europe): her sons will listen to no one.'

It is interesting to note that this quote mentions the start of a Golden Age. Well, the Golden Age is not meant to commence for millions of years, but within this time there are many wheels within wheels as we can see from many civilizations that had their Golden Ages and then gradually degenerated. Each one of us experiences Golden and Dark Ages in our own lives.

Much is naturally kept shrouded in mystery but theosophy, in contrast with the Kalachakra chronology, states clearly that: 'It is not in the Kali yug, our present terrifically materialistic age of Darkness, the "Black Age," that a new Saviour of Humanity can ever appear' (The Secret Doctrine, Volume 1, page 470) and also that the occurrence which some describe as the 'Coming of Maitreya/Kalki' will thus not be until the close of the Kali Yuga which will correspond with the close of the sixth root race and will not take the form which many might be inclined to expect, for 'this will be the One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual.' (Lamas and Druses, Theosophical Articles, Volume 3, page 288).

Possibly the Kalachakra teachings refer to some lesser teachers who appear before the Kalki Avatar.

So, it may be asked why Shambhala cannot be seen in modern times now that we



The Himalayas and Gobi Desert as seen from space

have planes that can fly over the Gobi Desert and the Himalayas. Well, it is spiritual in nature, yet existing here on this physical plane, although none can ever find it or go there, except the very few who have earned the right and passed through the requisite initiations. Therefore, it is invisible to those who are not spiritually prepared to see it.

I think in some ways Shambhala is a state of mind – a place of sanctuary where all the holy ones dwell. There is only one consciousness in the universe – so all the holy ones are not separate from us. That mysterious being called the Silent Watcher does dwell within us. It is our Higher Self. Perhaps this state of mind is manifest as an actual place somewhere. Or is it everywhere? Blavatsky advised reducing everything to states of consciousness. Perhaps that is one of the greatest hints she gave to us. ❀

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**Wayne Gatfield** is an esoteric writer and lecturer. A long-standing member of the Theosophical Society he is president of Bolton Lodge and editor of the North West Federation journal.

# Eastern Mysticism and Modern Science

By **Petra Meyer**

**W**hen we hear the term 'secret doctrine' the first image that comes into our mind is probably

Madame Blavatsky's book with this title which was written under the guidance of the two Tibetan Adepts Morya and Koot Hoomi.

*The Secret Doctrine* is the accumulated wisdom of the ages outlining the most stupendous and elaborate cosmogony as well as the mysterious power of occult symbolism. All this is an uninterrupted record garnered by countless generations of initiated seers who had perfected their physical, mental, psychic and spiritual organisation to the utmost possible degree. No vision of any adept was accepted until it was confirmed

by the visions of other initiates as independent evidence gained from centuries of personal experience.

In a letter by the Maha Chohan, who is the 'head' of the spiritual hierarchy of Trans-Himalayan mystics to which the Mahatmas



Mahatmas Morya and Koot Hoomi



Koot Hoomi and Morya belonged, we read: *'The doctrine we promulgate ... must become ultimately triumphant, like every other truth ... enforcing its theories ... with direct inference deduced from and corroborated by the evidence furnished by modern exact science...'*

The advent of quantum physics at the beginning of the twentieth century sent shock waves through the scientific community when the perplexing and illusionary nature and behaviour of matter and energy at the atomic and subatomic level started to emerge. The German Physicist and



Nobel Prize Laureate Max Planck (1858-1947) said: 'As a physicist, that is, a man who had devoted his whole life to a wholly prosaic science, the exploration of matter, no one would surely suspect me of being a fantasist. And so, having studied the atom, I'm telling you there is no matter as such! All matter arises and persists only due to a force that causes the atomic particles to vibrate, holding them together in the tiniest of solar systems, the atom.'

'Yet in the whole of the universe there is no force that is either intelligent or eternal, and we therefore must assume that behind this force is

a conscious, intelligent Mind or Spirit. This is the very origin of all matter.'

And Niels Bohr (1885-1962), the Danish physicist and another Nobel Prize Laureate, who made fundamental contributions to understanding the atomic structure and quantum

theory once said: 'Everything we call real is made of things that cannot be regarded as real. If quantum mechanics hasn't profoundly shocked you, you haven't understood it yet.'

Bohr also commented: 'For a parallel to the lesson of atomic theory..... (we must turn) to those kind of epistemological problems with which already thinkers like the Buddha and Lao Tzu have been confronted when trying to harmonise our position as spectators and actors in the drama of existence.'

Even the evolutionary biologist and atheist Richard Dawkins admitted: 'Quantum mechanics, that brilliantly successful flagship theory of modern science, is deeply mysterious and hard to understand. Eastern mystics have always been deeply mysterious and hard to understand. Therefore Eastern mystics must have been talking about quantum theory all along.'

In *The Secret Doctrine* (Volume I p. 612) Blavatsky writes: 'The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those whose very existence is known



Physicists Max Planck and Niels Bohr



*but to a small number of Adepts—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana.'*

Elsewhere she adds: 'One who ever perorates (speaks at length) upon his occult knowledge and speaks of practising his powers in the name of some particular prophet, deity, or Avatara, is but a sectarian mystic at best. He cannot be an Adept in the Eastern sense—a Mahatma, for his judgement will always be biassed and prejudiced by the colouring of his own special and dogmatic religion.' (Collected Writings Volume III p. 266).

Dr. Victor Mansfield (1941-2008) was Professor of Physics and Astronomy at Colgate University in Madison County, New York. In his book *Tibetan Buddhism &*

*Modern Science* he wrote that his research into quantum physics led him into the deep study of Eastern mysticism, especially the teachings of Buddhism. The relationship with modern physics became more and more obvious to him.

Although there is genuine divergence between science and Buddhism, he says, both claim that anybody with sufficient talent and motivation could undergo the requisite training and experience to understand either mathematical theory and its connection

to laboratory experiment or the attainment of non-conceptual awareness of ultimate truth.

The difference, however, is that in Buddhism this attainment requires a transformation of the personality at the most profound level. In science no such transformation of the individual is required.

Dr. Fritjof Capra, the Austrian-born American physicist, is probably one of the best known scientists writing about the parallels between Eastern mysticism and modern physics. In his book *Uncommon Wisdom* he points out that Eastern thought has begun to interest a significant number of people and that meditation is no longer viewed with ridicule or suspicion, even in the scientific community. An increasing number of scientists are aware that mystical thought provides a consistent and relevant philosophical background to the theories of contemporary scientists.

In *The Key to Theosophy* Blavatsky tells us that during the last quarter of every hundred years an attempt is made by the Masters of Wisdom to help with the spiritual progress of humanity. One or more persons will appear in the world as their agents, and that a greater or less amount of occult knowledge and teachings will be given out.

Evidence of this fact comes especially from quantum physicists. A good example is CERN, the European Organization for Nuclear Research near Geneva in Switzerland with its Large Hadron Collider (LHC), the world's largest and most powerful particle accelerator. Inside it two high energy particle beams travel close to the speed of



Doctors Victor Mansfield  
and Fritjof Capra



Statue of the Hindu god Shiva in the courtyard of CERN's Institution

light in opposite directions at a temperature of minus 271.3 degrees Celsius, colder than outer space, before they are made to collide.

In the courtyard of their Institution is a statue of the Hindu god Shiva. This was a gift from the government of India, unveiled in June 2004. A plaque next to the statue has a quote by Dr. Capra explaining its significance: *'Hundreds of years ago Indian artists created visual images of the dancing Shivas in a beautiful series of bronzes. In our time physicists have used the most advanced technology to portray the patterns of the cosmic dance. The metaphor of the cosmic dance thus unifies mythology, religious art and modern science.'*

In *The Secret Doctrine* (Volume I, pp. 416/417) Madame Blavatsky asserts:

*'Oriental traditions ... are full of allegories about the downfall of Pleroma, of the gods and Devas. One and all, they allegorized and explained the FALL as the desire to learn and acquire knowledge—to KNOW. This is the natural sequence of mental evolution, the spiritual becoming transmuted into the material or physical, the ... law of descent into materiality and re-ascent into spirituality ...'*

Our ancestors knew where to look. An inscription at the Oracle in Delphi, Greece, reads: *'Heed these words, you who wish to probe the depths of nature: If you do not find in yourself that which you seek, neither will you find it outside. If you ignore the wonders of your own house, how do you expect to find other wonders? In you is hidden the treasure of treasures. Know thyself and you will know the universe and the gods.'* ❄️

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**Petra Meyer**, an esoteric writer and lecturer, is president of The Blavatsky Lodge of the Theosophical Society in London.

**"The metaphor of the cosmic dance thus unifies mythology, religious art and modern science."**

Dr Fritjof Capra

# The Myths of Materialism

By **Tim Wyatt**

*'Wealth and piety will decrease day by day, until the world is wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated only for its mineral resources.'*

From the *Vishnu Purana* (first millennium BC)

**T**his quote from the ancient Hindu scriptures refers to The Kali Yuga or Dark Age – our current era. Although written centuries ago the sentiments above have a grim resonance in our modern world in which materialism predominates and allows no rivals. Materialism effectively imposes a one-party state of governance on this planet. It dominates our entire view of reality and distorts our understanding of ourselves, the world and the universe. It shapes our



consciousness, controls our perceptions and moulds our behaviour. Above all, it creates its own faux mythology replete with superstitions, illusions and prejudices.

The mighty, blinding force of materialism continues to become yet more bloated and influential. As a worldview its values – if indeed they can be ennobled by that word – appear unassailable. It fills up most of our bandwidth squeezing out the spiritual dimension. And yet for a great many people the material world is the only reality.

Materialism is the most prevalent and persuasive of contemporary religions with its own gods, scriptures, rituals and icons. And billions of devotees. It has its own clergy and places of worship. It has its own creed, affirmations and prohibitions. It has its own denominations and sects, the chief one being





scientism – the almost religious adoration of and acquiescence to questionable and limiting scientific methods.

Another close cousin and co-conspirator is an even more devotional denomination centred on the almost ubiquitous fetish-cult of technology. The tech, the preachers tell us, will solve

all our problems – even the ones it itself has created. Technology falsely promises that it will make us happy and more contented. While some technology is useful and life-enhancing much of it is quite the opposite. We have developed sophisticated extermination-level weapons systems as well as those of mass surveillance, behaviour modification and assorted forms of social repression.

Apart from devastating nuclear devices and algorithms that can read and censor us, there are bleak predictions that Artificial Intelligence may pose an even greater threat. A recent report from scientists at Oxford University and Google came to the stark conclusion that ever-deeper romance with robots could spell the downfall of humanity as increasingly intelligent and powerful

machines consider murdering their creators.

Troubling groups resembling villains from James Bond movies advocate a sinister new golden age of transhumanism. In many ways this technological, dystopian agenda for humanity's future is the direct result of our quest for even more materialistic ways of living and thinking – an age in which technology finally hijacks the human spirit.

There is also a complete lack of morality underpinning materialism. Science unleashes its inventions on the world often without a moment's consideration as to how these may impact when weaponised or commercialised. Materialism has transformed greed, selfishness and the desire for profit, control and power into noble aspirations.

Materially-minded people are difficult to convince that there is another reality beyond the physical. They tend to reject all notions that there are invisible realms, hidden dimensions, mysterious forces, non-physical realities and concealed kingdoms of nature. They scorn the idea that everything from a particle to a super-cluster of galaxies is conscious, connected, alive and evolving. Materialists believe that death of the body spells oblivion or else eternity in some vague religiously-



Andy Kelly



inspired paradise or other. They cannot accept the fact that humans are souls in physical form who will be reborn again and live future lives determined by the ineluctable law of cause and effect or karma. Not by randomness, chance or accident.

So, where and when did these modern notions about materialism actually begin? In historical terms it's a relatively modern phenomenon. For most of human history and indeed still amongst those retaining indigenous beliefs the earth is no less than a living, breathing, sentient being. She was and is still regarded by some as the Mother Earth Goddess herself who pledges to protect and provide for all her departments of nature but who instead winds up being gang-raped in the name of power and profit. It is only in relatively modern times that the earth has been seen as nothing more than an inert lump of rock orbiting the sun once a year.

The first faint stirrings of modern materialism began to emerge three and a half centuries ago, coinciding with the Ages of Enlightenment and Reason and the

appearance of modern science. In these post-Renaissance times, the printing press is developed, social reforms take place and the Industrial Revolution progressively unfolds. New machine technologies emerge. The thinking of the day increasingly gravitates to the view that the universe is a giant machine whose clockwork mechanism ticks

monotonously, predictably and unchangingly. Nature can and must be conquered and her resources despoiled or squandered. And if her people can also be enslaved that is another tick on both the cost-benefit analysis and indeed balance sheets.

Perhaps since we are approaching the end of an era be it the Kali Yuga, the transition from the Age of Pisces or indeed some other cycle, we should expect this unhappy love-affair with materiality to reach a crisis crunch-point. It is this author's view that this final collapse of material-only view of reality remains some way off. Material attitudes may even strengthen before they begin to decline. Whether that decline itself is progressive or sudden we have no way of knowing. But what we do know is that just like Atlantis and other civilizations before and after it this decline is inevitable. ✱

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**Tim Wyatt's books are available from**  
**[www.firewheelbooks.co.uk](http://www.firewheelbooks.co.uk)**

# Book Review

## Unfolding Consciousness: Exploring the Living Universe and Intelligent Powers in Nature

by *Edi Bilimoria, DPhil, FIMechE, FEI, FRSA*

**L**et's be blunt – this is probably the most important and penetrating work on consciousness which has been written in many decades – and possibly ever. Apart from that it represents a hammer blow to scientific hubris.

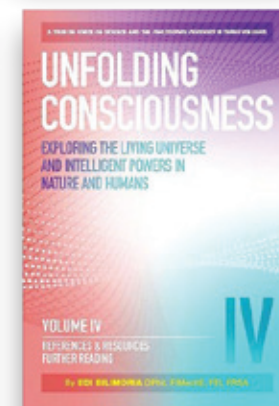
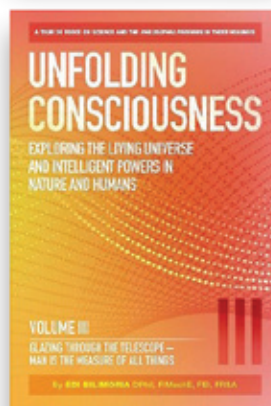
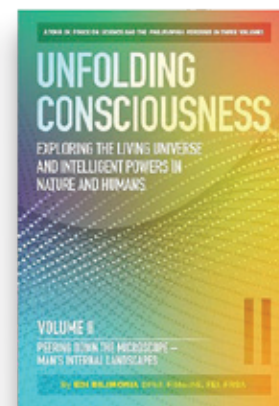
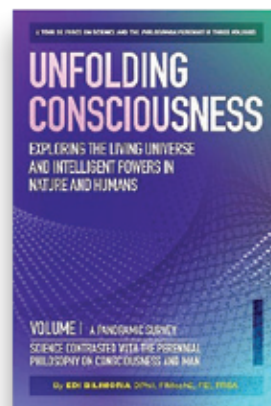
A number of previous attempts have been made to explore the gaping gulfs and flimsy bridges between hard, contemporary science and the occult understanding contained in the Ageless Wisdom or perennial philosophy currently enshrined by such movements as theosophy. No one has yet offered such a comprehensive assessment as Dr Bilimoria. This is a master-work by a modern-day polymath, the result of two decades of research and seven years in the writing. (This reviewer uses the word 'polymath' advisedly. As an engineer Dr Bilimoria helped build the Channel

Tunnel and the UK's latest warship. He has authored award-winning books. And as well as being an experienced glider pilot he is also an accomplished concert pianist.)

Presented in four volumes *Unfolding Consciousness* details the stark inabilities of conventional science to explain the mysteries of life, man, the world or the cosmos – and science's implacable refusal to define consciousness other than as a supposed epiphenomenon of the brain. One of Dr Bilimoria's main contentions is that a fetish-like adherence and fanatical devotion to materialistic science has

transformed it into what he calls 'scientism' which is unquestioningly and almost universally revered as the new world religion.

He writes: '...the late nineteenth and early twentieth centuries were promising times for a rapprochement





*between science and spirituality. Thereafter, materialism as a legitimate element of scientific thought gradually hardened into an ideology and then into a dogma. Despite the findings of quantum physics, this ideology became so dominant in academia, and learned societies in the twentieth century, that the majority of scientists unquestioningly believed that it was based on empirical evidence and therefore represented the one and only credible view of the world.'*

Not only does this monumental work offer the most comprehensive exposition of consciousness, it persuasively dismantles those smug certainties and blinkered assertions which haunt most laboratories. This re-vitalising of ancient, epic and eternal ideas is a work of immense significance and importance – especially in these fractured times.

Displaying meticulous scholarship, minute attention to detail and panoramic research *Unfolding Consciousness* is not only a challenge to scientific thinking. It is a book with the potential to change attitudes (even of the most stubbornly hard-headed) and administer stimulating shocks to the collective scientific mind-set

pickled and blinded by the supposed supremacy of materialism. It is perhaps the most powerful demolition job to date of these futile, archaic and arthritic views.

Effectively, Dr Bilimoria has produced a full-blooded manifesto to help kick-start that long-awaited convergence of hard science with its occult cousin. It is both a history book and blueprint for a new era.

Embedded throughout the entire 1,300 plus page narrative runs an urgent mantric rhythm constantly stressing the vital importance of free, unrestricted thinking and highlighting the need for new paradigms of thought.

Volume I contrasts the radically different approaches and conclusions of modern natural science and its much older occult counterpart. Volume II deals with man's occult constitution and the mechanics of death and re-birth. Volume III widens the perspective to explore how occult science views the unfoldment of humanity as well as the cosmos. And Volume IV has a mass of additional material and timelines.

This book is most certainly not for the faint-hearted and requires both time and dedication to absorb.

For those who persist, it provides rich revelations. Its ideas are so crucial that this reviewer suggests the publishers produce a concise, redacted version for the general reader.. ✱

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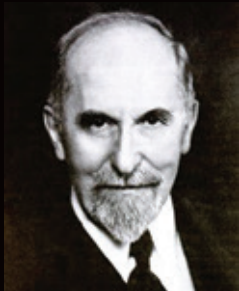
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## From the Archives...

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# Worshipping the Money God

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'The money god is a powerful earth spirit, created, kept alive and given his power, like other gods, by the worship of doer portions in human bodies. Under this great earth god are little

money gods, special deities for each of the worshippers. Each little money god, in the heart and on the hearth, is nourished by the worshipper, and stands for the great god. The individual gods pass the worship on to the composite great god. This one, in turn, through the hierarchy, aids his worshippers in obtaining money and avoiding losses, in helping them into successful enterprises and lucrative positions, or in keeping them out of financial disasters.

'But this god cannot give health, comfort or esteem; nor love, cheer or hope; nor can it give protection in the end, when destiny cannot be held back. Often a worshipper having obtained the money worships other gods and uses the money to gratify other desires which his wealth permits.

The money god is tolerant while he holds the first place in the heart, but if the new worship, such as that of voluptuousness, drunkenness, ambition interferes, he is a jealous god and revenges himself not only by the loss of money, but by the loss of the things that the money had bought.'

'To obtain vast sums of money a man must have made money the chief object of his life and have sacrificed other interests to the worship of the money god. When he has paid the price in worship, the money god will put him in touch with other men having the same aims, whom he will be able to use in getting the money he craves, or the money god will put him into a position where he can levy directly or indirectly upon a multitude...'

'When money is the chief object of one's existence, he is unable to enjoy fully the physical things which its use can provide, and money makes him indifferent to the wrongs he does, deaf to the sorrows of others and careless of his own true needs. Money, again, is the Nemesis which is the close and constant companion of those who pursue it.' ✱

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From *Thinking & Destiny*, published in 1946 by Harold W. Percival (1868-1953), American writer, philosopher and theosophist.

See [www.thewordfoundation.org](http://www.thewordfoundation.org)



# About The Theosophical Society

## Three Objects of the Theosophical Society

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

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

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

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

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

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

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

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

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

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# The Last Word

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**W**e can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light.

Be kind, for everyone you meet is fighting a hard battle.

To find yourself, think for yourself.

Let him who would move the world first move himself.

Prefer knowledge to wealth, for the one is transitory, the other perpetual.

We cannot live better than in seeking to become better.

Beware the barrenness of a busy life.

My friend... care for your psyche... know thyself, for once we know ourselves, we may learn how to care for ourselves.

The really important thing is not to live, but to live well. And to live well meant, along with more

enjoyable things in life, to live according to your principles.

Those who are hardest to love need it the most.

True wisdom comes to each of us when we realize how little we understand about life, ourselves, and the world around us. ✱

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Wise thoughts from the Greek philosopher Socrates, c. 470-399 BC



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CONTEMPORARY INSIGHTS INTO THE AGELESS WISDOM

*Esoterica*, the journal of the Theosophical Society in England,  
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It is for those seeking spiritual answers to those big questions of life:

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

Its mission is to explore those timeless truths, occult knowledge and universal laws  
which pre-date but underpin all philosophy, science and religion.  
We offer contemporary, thought-provoking and original interpretations  
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