

# The Evolutionary Task of Humanity



Blavatsky Lecture 2013  
by PETER BARTON



# The EVOLUTIONARY TASK of HUMANITY

by Peter Barton

*\* The Blavatsky Lecture \**

delivered at the Summer School of  
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## **DEDICATION**

The writing of this Lecture depended upon many factors and many people  
not least

Edward for his inspiration

Arthur for giving me opportunities

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Marian for sharing the key visualisation with me many times and for  
her patience throughout the preparation of the Lecture  
and for her helpful comments

My grateful thanks to the Officers of the TS in England for inviting me to  
give the Blavatsky Lecture

## **ACKNOWLEDGEMENTS**

In the course of this Lecture I have used quotations from many sources  
because they helped to support the point I wished to make. I have not  
sought permission for their use because I have assumed them to be within  
the accepted limits for use of such material. If, in any instance, this is not  
the case and I have overstepped the mark in the length of the quotation, I  
offer my sincere apologies.

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# THE EVOLUTIONARY TASK OF HUMANITY

## PREFACE TO THE BLAVATSKY LECTURE, 2013

Before you begin to read or to listen to this Lecture it will help your appreciation of its content if you are aware of the context in which it is presented.

### Mode of Questioning - a Statement of Heisenberg:

'What we study is not Nature herself . . .  
but Nature exposed to our mode of questioning.'

Consider the implications of that!! . . . and, for  
'Nature' read 'Theosophy'.



Werner Heisenberg

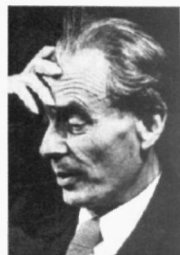
So, what I will be talking about in this Lecture is not Theosophy itself but Theosophy exposed to my mode of questioning.

And my mode of questioning is driven by the urge to reach a dynamic and purposeful concept of myself . . . and of my role as a member of the human race; a concept which is  
inspiring, motivating, practical and enabling . . . for me.

### Essence of Theosophy

Theosophy is said to be a new presentation of the 'Ageless Wisdom' or 'Perennial Philosophy'. Aldous Huxley, in his book of that title, suggests that

'An important point to note about the Perennial Philosophy is that it is not a philosophy in the western sense, for it is not an ideology or belief system. It is not so much a set of ideas to be thought about and debated, as an invitation to turn within and discover these truths for oneself.

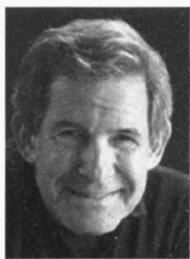


Aldous Huxley

The consequent changes in awareness, life-style and morality may be profound but they come, not through the acceptance of any conceptual system or doctrine, but as a result of **knowing the state of pure Being.**'

The essence of Theosophy, exposed to my mode of questioning, is neither a diversionary interest nor an academic study; the essence of **Theosophy is a transforming experience** . . . And experience is difficult to communicate.

**Here is a warning about forms of communication** . . . it comes from '*The Dancing Wu Li Masters*', a book about quantum physics by Gary Zukav. The Chinese term for 'physics' is Wu Li, or patterns of organic energy. Zukav conceptualised 'physics' as the dance of the Wu Li Masters, teachers of physical essence. The Wu Li Master dances with his student; he does not teach but the student learns. The Wu Li Master always begins at the centre, the heart of the matter. On page 16 of the book:



Gary Zukav

'It is important to remember that mathematics and English are both languages, useful tools for conveying information . . . but if we try to use them for communicating experiences, they simply do not work . . . all language can do is talk **about** an experience . . . Wu Li Masters know that a description of an experience is not the experience itself.

This is a book **about** physics; therefore all it contains is a description, it cannot contain the experience. This does not

mean that you will not have the experience of physics by reading it; it only means that, if you do, the experience is coming from you and not from the book.'

That principle applies to all books, including books (and Lectures) **about** Theosophy. This is a Lecture **about** aspects of Theosophy and all it contains is description; its intention is to lead towards the **experience** of Theosophy.

The most effective communicators are perhaps poets, who sometimes seek to communicate not with words but through words. *The Oxford Book of English Mystical Verse* - my constant source of inspiration for some sixty years - contains many fine examples.

## Framework

This Lecture is by way of an Interim Report in an ongoing saga of theosophical unfoldment - the unfoldment of that part of the Collective Human Archetype allotted to this individual for expression and assimilation. The framework used to encourage my theosophical unfoldment is summarised in three thoughts of Sri Ram, '*Thoughts for Aspirants*'



N Sri Ram

1. The whole process of evolution for the spirit is an awakening.
2. One must seek in the depths of one's consciousness the vitalising centre of one's being
3. Will is not the focusing of diverse energies at a superficial point  
... Will is focusing yourself at your centre.

Awakening ... Seeking ... Focusing is an iterative process, that is to say it begins with a little awakening, which inspires a little searching which, in turn, leads to a fresh attempt at focusing - leading to further awakening, and so on.

Awakening has already changed my concept of myself  
from a human being on a spiritual journey  
to a spiritual being on a series of human journeys

My concept of the Vitalising centre of my being has already evolved

from imprisoned splendour  
to inexhaustible source of energy serene and pure

The centre where we seek to focus ourselves can be described variously as

A centre of Wisdom and Joy and Beauty

A centre of Love and Compassion

A centre of Stillness and Peace

A centre which initiates coherent, compassionate, constructive action

A centre or nucleus giving rise to a silent space  
which affects everyone and everything that enters it

A warm place bubbling with fancy and laughter and music  
and playfulness and love.

## Ways of Coming to and Using the Ageless Wisdom

Let us also remind ourselves that 'Theosophy' is not the exclusive possession of the Theosophical Society; there are many ways of coming to and using the 'Ageless Wisdom':

Some study the Wisdom and re-present its aspects  
through extension, interpretation and analogy  
- e.g. Edward Gardner

Others use their study and experience of the Wisdom  
to help to devise a system for practical use  
- e.g. Roberto Assagioli

Others discover in action some of its aspects, develop  
a system to use them and then generate a theory  
arising from their results - e.g. Barbara Brennan



Some have a 'wisdom experience' and then seek to help  
others to have a similar experience - e.g. Eckhart Tolle

Others follow the tradition of a particular aspect of the  
Wisdom and report their inspirational insights  
- e.g. Thomas Merton

These are five examples of ways of coming to and using the 'Ageless Wisdom'; there are numerous others - and all of them valid. The first two named examples were theosophists; Gardner was a member of the Theosophical Society, Assagioli was a member of Alice Bailey's Arcane school. Merton was not a member of the Society nor, so far as I know, are Brennan and Tolle. Brief notes about every one of them are included in Appendix 1.

As you will see, the main source of inspiration for this Lecture is Edward Gardner (ELG) - because his writings make things clearer for me and his pithy statements have often proved to be the catalyst leading me to discoveries. It has been said that discovery consists in seeing what everyone else has seen and thinking what no-one else has thought.

For me there have been windows . . . windows that have given me glimpses of something of a different order . . . windows that inspired new paths of exploration . . . windows that set me off on new flights of speculation. I did not go looking for these windows . . . I simply noticed them when they opened. The sources listed above are among the providers of my windows and I shall draw mainly on them in the course of this Lecture,  
**'The Evolutionary Task of Humanity'**



Edward Gardner

Since this is a Lecture about Theosophy exposed to my mode of questioning, all its statements should be deemed to be preceded by the words,

*'Perhaps, in one aspect or from one point of view, it is as if . . .'*

## 1. The Blavatsky Lecture, 2013

### 'The Evolutionary Task of Humanity'

H. P. Blavatsky is reported to have said,

**'The Evolutionary Task of Humanity  
is the Spiritualisation of Matter.'**



H. P. Blavatsky

I say, 'HPB is reported to have said . . .' because I have not yet been able to find the precise source of the quotation. I've asked many keen students of her writings, who all agree that she said it and tell me where in her writings I will find it - but, when I look, it's not there. However, I've found in her book, *'The Secret Doctrine'*, a number of statements (Appendix 2) which suggest that HPB might well have said it; for

the purposes of this Lecture, I shall assume that she did.

The 'spiritualisation of matter' is also touched on by Barbara Brennan in her book, *'Hands of Light'* - and she calls it, 'The Ultimate Healing Art'

'As each person works on himself psychodynamically, physically and spiritually, the aura changes - It becomes balanced, the chakras open more and more.

One's way of life changes to a natural flow of energy exchange and transformation with the universe. Since the energy we transform has consciousness, we are transforming consciousness.



Barbara Brennan

**'We are truly spiritualising matter.'**

The implications of 'spiritualising matter' will be considered further during the course of this Lecture.

## Involution and Evolution

The Task HPB specifies for humanity is its evolutionary task - which may appear to follow on sequentially from the involutionary task. But, while there seem to be two processes, involution and evolution, and they can usefully be seen as separate and distinct - they are not wholly sequential; I suggest they are both going on all the time.

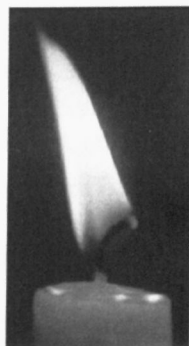
- |             |   |
|-------------|---|
| In volution | mind being used to shape and mould matter into a functional unit capable of being responsive to indwelling spirit   |
| e volution  | indwelling spirit training and tuning that functional unit to respond to its promptings and, eventually, to be at its command - enabling it to express fully and freely in the world of action. |

As soon as matter is made slightly responsive to the promptings of indwelling spirit then it is used to express something of the nature of that spirit - how else would the responsiveness be known?

It is commonly suggested that mind is the builder of form. Actually, it is useful to remember that mind is not the builder of form; mind is the substance of which form is built. The trigger for form building comes from without, through senses, emotions, thoughts or from within through the intuition.

**The Evolutionary Task** - from Gardner, '*The Play of Consciousness*', Page 41:

'Only gradually can the focused centre of truly human life take charge and the human spark of the divine flame become a conscious centre of illumination as the dominant partner of the soul-body mechanism. Under its direction can begin the fascinating task of training



the personal bodies to be living and responsive instruments through which the three worlds of mind, emotion and physical action may be controlled and mastered by the light of the divine life functioning consciously through a human centre.'

**That, my friends, in more precise terms, is the evolutionary task of humanity -**

**'Under the direction of the focused centre of truly human life to begin the fascinating task of - training the personal bodies to be living and responsive instruments.'**

## **The Collective Human Archetype**

Another interesting concept of Gardner's, '*The Play of Consciousness*', page 74, talking of the permanence of form

'That which is pictured on the retina of the human eye and seen attains only a comparative permanence of form. On the eye alone there is but a very short lag of persistence, less than a second of time, though this is enough to ensure the suggestion of a moving picture if still photographs are seen in succession quickly enough, as in the cinema.



The corresponding lag in memory, in the record of the mind, is much longer and may continue for a lifetime or more.

The lag of the visualised archetype on the screen of Space-Time, reinforced by its Creator as may be needed, carries on through involution and evolution for the span of a world-period.'

'Esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the 'Thought Divine'; each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being, or Manvantara.'

So, Manu (the personified idea of the 'Thought Divine') would seem to be the creator and the preserver of the 'visualised archetype on the screen of Space-Time' - this 'visualised archetype', or part of it, seems to be what is described by Gardner as the Collective Human Archetype.

And Gardner again, '*The Play of Consciousness*', p.75 , talking of the Archetype behind the Evolutionary Plan:

'Thus the future of our world of manifestation is written in terms of living potency in that portion of the life of the archetype which still awaits expression . . . **For any individual the future is contained in that part of the collective human archetype allotted to him for expression and assimilation**  
... '

## 2. The Truly Human Centre - Energy Source at the Heart of Being

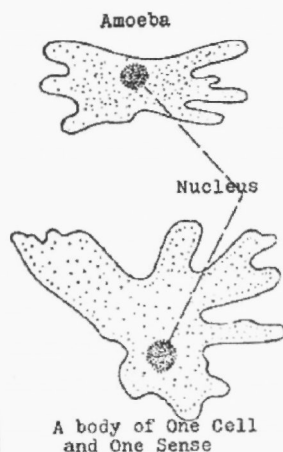
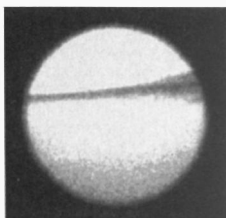
I want to explore a little further that statement of Gardner's,

'Only gradually can the focused centre of truly human life take charge and the human spark of the divine flame become a conscious centre of illumination.'

## 'Centre of Truly Human Life'

ELG 'The Play of Consciousness', page 37 et seq.

'The sun we see pouring light and life into our world is said in 'The Secret Doctrine' to be but a reflection of an invisible 'Primary'; from this 'primary' - heart, nucleus, kernal, focus - proceed all the powers which are to be manifested.



At the other end of the scale of manifested forms, look at a single-celled animalcule, say an amoeba. Streaming out from the nucleus within this tiny plasmic body are waves of vitality which flow freely through the whole cell; and within the nucleus is a minute nucleolus, itself apparently the source of the life stream.

from 'A Mind to Embrace the Universe', by E. L. Gardner

In both sun and animalcule the life-forces flow outwards to their limits and circulate freely, open-heartedly, generously; no special direction is apparent, no particular

concentration. These are the two extremes in a vast cycle of manifested forms. The one, the solar macrocosm, exhibits a perfect consummation; the other, the unit-cell, a perfection of simplicity, of innocence; neither has any apparent specialisation in form.

We, as human beings come somewhere between those two extremes . . . why should we suppose that our composition or purpose is in any way different in principle from theirs? **One vitally important point we need to realise is that the essence of ourselves is not form but life.'**



The centre of truly human life is 'God' - that mysterious radiant power at the heart of the universe . . . and at the heart of each one of us. And, putting together two extracts from Thomas Merton's book, *'Seeds of Contemplation'*, pages 1 and 229

'Contemplation is a vivid realisation of the fact that life and being in us proceed from an invisible, transcendent, infinitely abundant Source.' 'We are able to decide whether we ourselves, and that portion of the world which is ours, shall become **aware** of that Source \*, consecrated by it and transfigured in its light.'

**'A conscious centre of illumination'** 'a conscious source of light'. I can identify light, in the physical world, as operating in three modes

1. diffused or random light, e.g. daylight, electric light bulb
2. focused light, e.g. beam of car headlight or lighthouse
3. coherent light, e.g. laser light + (see page 12)

The first, according to Krisna Prem (*'The Yoga of the Bhagavadgita'*), is the light of Buddhi - radiant, benevolent

'On the level of the manas the Light of the One Atman is split up into a number of separate individualities, each standing in its own uniqueness. The buddhi, however, is non-individual, being the same for all. Buddhi is the faculty that gives determined knowledge - no mere collection of intellectual propositions but a living knowledge, perhaps better styled intuition, save that it has none of the sporadic flashings that we associate with that term but, on its own level, burns with a steady radiance.'

The second, according to ELG, is the light of consciousness - to be focused by the lens of higher mind, to play on the screen of lower mind, bringing awareness wherever it touches.

---

\* in Merton's text, 'aware of His presence'.

**Mind as a Screen** from '*The Play of Consciousness*', Page 32:

'The higher mind has been described as a lens that receives and focuses the diffused light of buddhi, the aspect of the One Life which reveals wisdom. The material bodies of man - the lower mind, the emotional and the physical - compose the screen on which plays the brilliant ray of light concentrated by this higher mental lens. This focused ray plays through the structure of the bodies . . . and wherever it touches there is the possibility of awareness.'

'The sublime heights of complete human self-consciousness can only be attained when the lens of the higher mind focuses truly on the screen of the lower, allowing the knowledge that is wisdom freely to play through without distortion.'

The third (my speculation), is the light of the one Atman - perhaps akin to laser, or coherent light

Science has also observed that light appears to operate in two ways: as a continuous wave or as discrete 'packets of light'.

The Ray of the Star operates in any of the three modes -  
diffused or random light  
focused light  
coherent light

and also as 'energy, serene and pure' - perhaps this is coherent light. The Ray of the Star may also appear in the world of action in wave form or in corpuscular format - as discrete packets of energy.

---

+ Laser      The word 'Laser' is an acronym,  
Light  
Amplification by  
Stimulated  
Emission of  
Radiation

Stimulated emission of radiation is coherent, that is, all of the waves making up a beam of such radiation are in phase (similar to a column of soldiers marching in step); this is in contrast to spontaneous emission in which all the atoms emit in an entirely random way such that there is no phase relationship between the associated waves - such radiation is incoherent (similar to random movements of the people in a city street).

From our own personal experience: when we are learning something new we must have had the experience of struggling . . . until 'the penny drops', i.e. until things suddenly and spontaneously fall into place and we understand, we see their relationship in perspective instead of being confused by the component pieces. Perhaps this 'penny dropping' is the result of something very similar to Laser action . . . a stimulated emission replacing the hitherto random emission of energy, thus making the whole subject coherent.

According to Thomas Merton: (*Seeds of Contemplation*)

'As God creates things by seeing them in His own Logos, man brings truth to life in his mind by the marriage of the divine light in the being of the object with the divine light in his own reason.  
**The meeting of these two lights in one mind is truth.'**



Thomas Merton

### 3. The Evolutionary Task for the Individual - the Next Step

Gardner, '*The Imperishable Body*', page 16, also makes clear the next particular stage of the task for the individual.

'Just as our earlier root-races, the first, second and third, recapitulated the much earlier work of the first three Rounds, so do the fifth, sixth and seventh root-races anticipate the work of future Rounds.

Hence the possibility today, during the fifth race period of the Fourth Round, for the zealous individual human being to qualify for and pass the 'judgment test', of the fifth Round - **the transfer of positive self-consciousness** from the lower-self to the higher-self, **from personal to egoic control**.

That which will be the general task in the fifth Round may be accomplished by the individual now.'

There is the challenge for each one of us, to be a 'zealous individual human being' - through the three stages of awakening, seeking and focusing.

Awakening to our own true nature -

that focused centre of truly human life

Seeking the vitalizing centre of our own being -

the human spark of the divine flame

Focusing ourselves at our centre -

so that it becomes a conscious centre of illumination

and the dominant partner in the soul-body mechanism

transferring positive self-consciousness from personal to egoic control . . . note that the term 'ego' (eggo) here is not the 'Ee-go' of the psycho-analyst, 'ego' is an alternative way of referring to 'higher self'.

## Response to the Challenge

The classic theosophical response to the challenge is three-fold,

Meditation                      Study                      and                      Service

Comments on this traditional three-fold response are given in Appendix 3.

In the course of my own exploration I have also found and/or developed useful ways of tuning the 'Envelope of self', creative visualisations which I find useful

(to supplement not to replace the classic three-fold response):

'The Two Lights' changing over from the light of the personal self to the light of the eternal (personal to egoic control)  
'Release of the Shining Self', FTS Summer School, 2011

'A Sequence for Perfect Action' using lower mind as a screen and linking present image to appropriate archetype  
'Towards Illumination', TS Summer School, 1995

'The Energy Field of the Chakras'

In this Lecture I want to present the latest development of another creative visualisation, 'The Energy Field of the Chakras'.

## My Concept of Myself

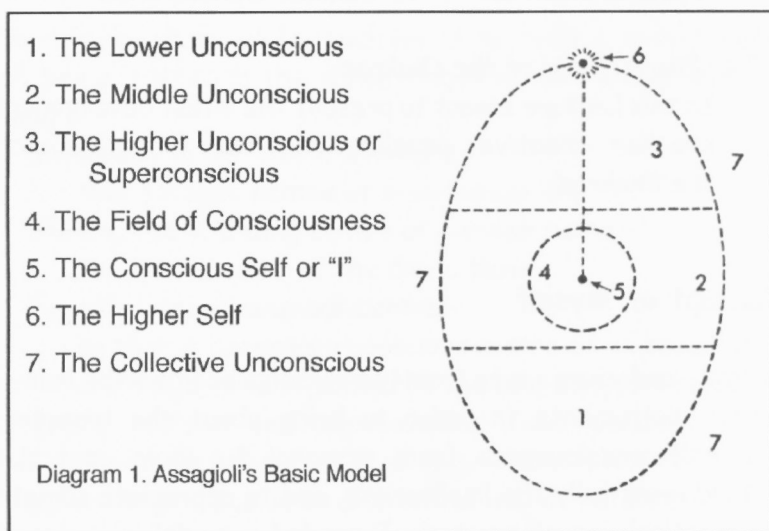
My task - and yours - is to train the personal bodies to be living and responsive instruments, in order to bring about the transfer of positive self-consciousness from personal to egoic control. To understand more fully the implications, and to appreciate something of the practicalities of my task, I needed a model, a 'concept of myself'.

As Gardner explains it, '*The Play of Consciousness*', Page 29:

'Just as the brightest sunlight is utter darkness until it strikes a reflecting surface, so is the human life-centre unaware, unconscious, innocent until its light strikes a responsive medium. Such a medium is provided by the material bodies of the lower mind, the emotional nature and the physical nervous system, a group of inter-related forms which constitute the three-fold abode of a human being.'

To represent this 'three-fold abode of a human being', the 'Assagioli Model of Man and the Universe' suits my purpose admirably. In case you are unfamiliar with them, details of where to find Assagioli's models are given in Appendix 3. Here is his basic model:

### Assagioli's Model of Man & the Universe



### A Concept of Myself - My Field of Action

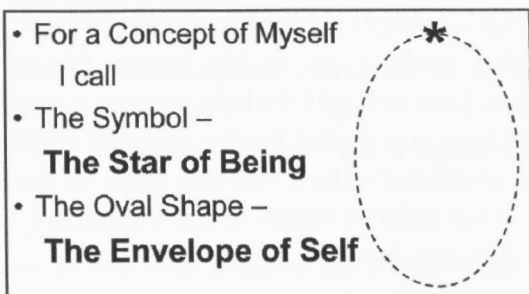


Diagram 2. Part of Assagioli's model – adapted to represent my 'Star of Being and Envelope of self'



## Brennan's Energy Fields

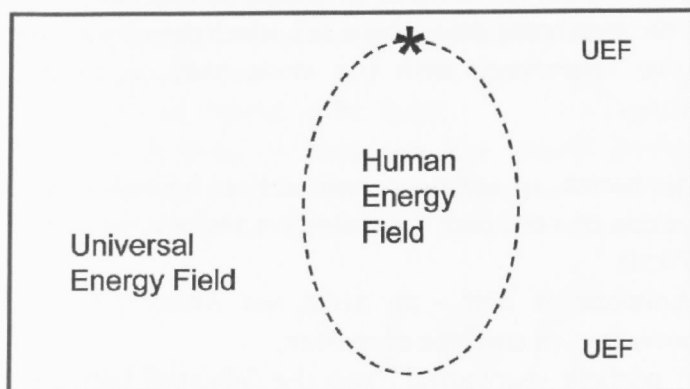


Diagram 3. Brennan's diagram depicting the Human Energy Field and the Universal Energy Field.

There are two points to be noted in Diagram 1 which are particularly relevant for my purpose in this Lecture:

First - the 'encircled' asterisk (6) at the top of the Envelope of Self, which Assagioli labels, 'Higher Self'. In later reprints of his book the label is, 'Transpersonal Self'.

Because the asterisk reminded me of a star, I refer to this as the 'Star of Being'. The idea of the Star is also appropriate when it is further described as, 'an inexhaustible source of energy serene and pure' or 'that mysterious radiant power at the heart of the universe'.

Assagioli says of his model that his concept of the Self (my Star of Being) highly resembles the Eastern description of 'Atman'.

Second - Assagioli's picture of the 'membrane' between the Personal and the *Collective Unconscious* . . . as he says,

'The outer line of the oval of the diagram should be regarded as *delimiting* but not *dividing*. It should be regarded as analogous to the membrane delimiting a cell, which permits a constant and active interchange with the whole body to which the cell belongs.'

In my terms, a constant and active interchange between the 'envelope of self' and the Collective Unconscious (or Universal Energy Field).

The Envelope of Self - my term, not Assagioli's - is of vital significance; it is an envelope of matter,  
partially segregated (from the Collective Unconscious)  
and temporarily personalized (under our personal influence/control).

Within that envelope we ourselves (the ego) can gradually exert more and more influence. We can tune the matter contained within the envelope to respond to the 'light of the divine life functioning consciously through a human centre', instead of permitting it to follow its hitherto natural path of satisfying the urges and desires awakened by its experience in the personal self interacting with the world around, the Collective Unconscious. In thus tuning matter to respond to the life of the divine, we are awakening each particle of matter to its spiritual essence - we are '**spiritualising matter**'.

Will and desire are absolute creators, forming the man himself and his surroundings. Man therefore makes himself in the image of his desires unless - using his will, the child of light - he creates himself in the likeness of the Divine.

Using this concept of myself (the Star of Being and the Envelope of Self) a useful visualization, 'The Energy Field of the Chakras', has gradually evolved. It began as a means of restoring the chakras to their optimum condition; it then evolved further because I awakened to the fact that,

**the quality of my doing depends upon the state of my being**  
and the Envelope of Self is a good representation of the state of my being.

## 4. The Energy Field of the Chakras (First Stage)

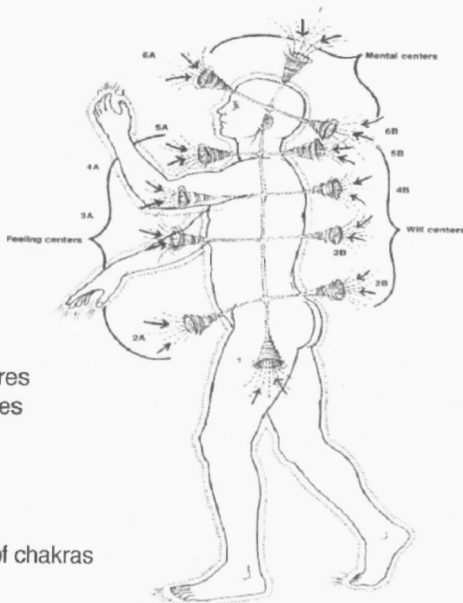
Origin: Barbara Brennan's book '*Hands of Light*', contains suggestions about

- the chakras being rooted in the Spine;
- their function being to draw into the Human Energy Field, through their outer vortex, energies from the Universal Energy Field - to maintain the wellbeing of the personal self.

**Brennan:**

**The Seven Major Chakras,**

**Front and Back Views**



Note: Front four    Feeling Centres  
Top three        Mental Centres  
Back four        Will Centres

Diagram 4.

Brennan's Diagram of locations of chakras

FIGURE 7-3: The Seven Major Chakras, Front and Back Views (Diagnostic View)

- the Central Power Current flowing up and down the Spinal Column, page 43 in her book,

'There is a vertical flow of energy that pulsates up and down the field in the spinal cord . . . I call this the main vertical power current.'

- disfiguring of the chakras associated with disease, page 143, e.g.

'a torn chakra has appeared in every cancer patient I have seen.'

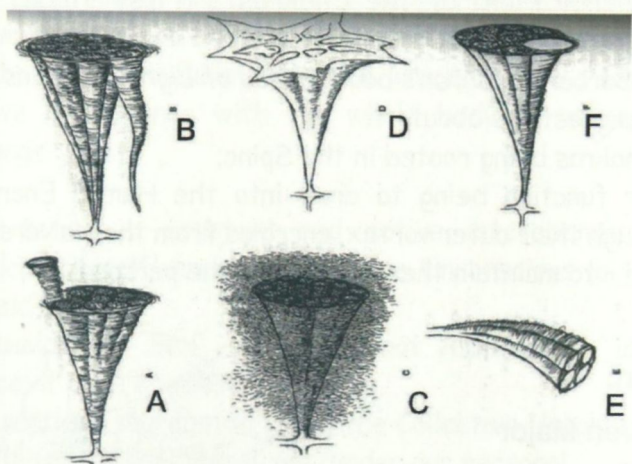


Diagram 5. Brennan's Diagram of disfigured chakras



Diagram 6. Leadbeater's 'artist impressions' of (left) Crown chakra and (right) Base chakra

So, Brennan sees the chakras as 'vortices'; Leadbeater saw them as 'petals'.

## Initial Purpose:

To imagine a means of restoring the chakras to their optimum condition:

The infinite peace of the Star of Being  
embracing this personal self  
brings it to resonance with the Note of Being (Om)  
releasing the energy of the Star, energy serene and pure \*,  
to flow down the central channel of being

The energy serene and pure  
flowing down the central channel of being  
flows through the root of every chakra

- restoring the perfection of its conical form
- refreshing and regenerating its beautiful  
iridescent colours
- re-establishing and re-vitalising the full symmetry of  
its energy pattern

so that every petal and every vortex of every chakra  
is vibrant . . . scintillating . . .

---

\* energy serene and pure . . . energy direct from its source  
serene because it is in perfect alignment with its source  
pure because it is uncontaminated and unconditioned

## The Energy Field of the Chakras (Second Stage)

Having done our best to optimise the various aspects of the form of the chakras, let us consider

All the chakras working together in beautiful, balanced, rhythmic integration to generate an energy field aligned with . . . attuned to . . . at the service of the Star of Being'

Such an energy field, aligned and tuned, vibrant and scintillating, would be a powerful influence for healing and wholeness - reminiscent of Eckhart Tolle's 'silent space',

'When we recognise the insubstantiality of the past, and allow the present moment to be as it is, a miraculous change occurs . . . there arises in us and around us a silent space of intense presence . . . Its energy field affects everyone and everything that enters it - it dissolves discord, heals pain, dispels unconsciousness.'

## The Energy Field of the Chakras (Third Stage)

Barbara Brennan:

'Your Energy Field is Your Instrument'

'My work became clear. I was healing the soul or becoming a Channel to help the soul remember who it is, and where it is headed in those times it forgets and gets off track in disease or illness.'



Eckhart Tolle:

'You are here to enable the divine purpose of the universe to unfold. That's how important you are.'

Edward Gardner:

'the future for any individual lies in that part of the Collective Human Archetype allotted to him for expression and assimilation.'

The Energy Field of the Chakras is **my** energy field, **your** energy field. The field of action for the unfoldment of that part of the Collective Human Archetype allotted, or entrusted to me or to you for expression and assimilation - an unique expression, without which the Collective Human Archetype will not be expressed in its fullness.

In the light of these statements there is, perhaps, a **third stage** in the consideration of the energy field of the chakras:

'Into the energy field of the chakras shines the Ray of the Star  
to illumine and to bless . . .  
generating forms to enable the divine purpose of the universe  
to unfold'

So, the version of the visualisation, as it was developed somewhere about 2006, adapted in the context of the spiritualisation of matter rather than specifically for healing, added those four lines to the Initial version.

## The Energy Field of the Chakras' (fourth stage)

Subsequently, there was further reflection on the effect of the Ray of the Star shining into the energy field of the chakras; the question being whether 'energies or frequencies' were generated, rather than 'forms'. The idea that frequencies were generated was supported from two sources -

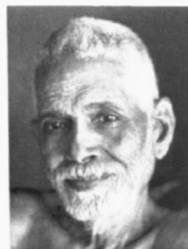
First, a scientific source - Val Hunt and her measurement of very high frequencies around the crown chakra of an experienced meditator. Val Hunt, '*The Infinite Mind* - the science of human vibrations of consciousness. She spent a lifetime measuring frequency of emissions from the human aura at the physical level. Mandelbrot mathematics enabled analysis of crown centre emanations.

Trained Meditator, above the crown	up to 1 MegaHz
Very experienced trained meditator	4MegaHz to 1m MegaHz

The 'Val Hunt' referred to is Professor Emeritus of Physiological Science at UCLA, best known for her pioneering work in the field of bioenergy. Her ground breaking research has, according to Dr Norman Sheahy, led to the first truly scientific understanding of the relationship between energy field disturbances, disease and emotional pathologies.

Second, from an Esoteric source - Mouni Sadhu, in his book, '*In Days of Great Peace*', writing about his experience with Ramana Maharshi, an Indian sage

'I began to listen intently to the silence surrounding the Master. I understood what a high degree of concentration, of the control of movement of thoughts, is necessary to be able to open the door of the mind to the **subtle vibrations** constantly radiated by Maharshi.'



Ramana Maharshi

It seemed to me that there was also likely to be a useful effect for the immediate situation, a response to the needs of the moment.

I also remembered lines from a poem, 'The Universe in me',

'A hidden singer sings in me

The song of all eternity . . .'

And, to my surprise, I found this - Thomas Merton, '*Seeds of Contemplation*', 'Joining in the cosmic dance', page 230,

'What is serious to men is often very trivial in the sight of God. What in God might appear to us as 'play' is perhaps what He Himself takes most seriously. At any rate the Lord plays and diverts Himself in the garden of His creation and, **if we could let go of our own obsession with what we think is the meaning of it all, we might be able to hear His call and follow Him in His mysterious cosmic dance.** We do not have to go very far to catch echoes of that game and of that dancing.'

All these thoughts add a further dimension to the Visualisation, amending the final few lines:

Into the energy field of the chakras shines the Ray of the Star  
to illumine and to bless . . .

setting the energy field shimmering and dancing

in the song of the universe . . .

weaving energy patterns appropriate to the needs  
of the moment . . .

awakening the subtle vibrations needed to enable  
the divine purpose of the Universe to unfold . . .

bringing coherence to the field . . . the wisdom, the insight  
and the perspective to enable perfect action'

And that's where the visualisation currently stands (08.06.13)

## Visualisation - 'The Energy Field of the Chakras'

The infinite peace of the Star of Being \*  
embracing this personal self  
brings it to resonance with the Note of Being (Om)  
releasing the energy of the Star, energy serene and pure,  
to flow down the central channel of being . . .

The energy serene and pure, flowing down the central channel of  
being, flows through the root of every chakra

- restoring the perfection of its conical form
- refreshing and regenerating its beautiful iridescent colours
- re-establishing and re-vitalising the full symmetry of its  
energy pattern

so that every petal and every vortex of every chakra is vibrant,  
scintillating . . .

And all the chakras work together  
in beautiful, balanced, rhythmic integration  
to generate an energy field

- aligned with
- attuned to
- at the service of

the Star of Being.

Into the energy field of the chakras shines the Ray of the Star  
to illumine and to bless . . .  
setting the energy field shimmering and dancing  
in the song of the universe . . .  
weaving energy patterns appropriate to the needs of the moment .  
awakening the subtle vibrations needed to enable  
the divine purpose of the Universe to unfold . . .  
bringing coherence to the field . . . the wisdom, the insight  
and the perspective to enable perfect action.'

## 5. Energy Sources

I want to consider further the point made earlier in a quotation from Gardner's writings, that we need to realize that the essence of ourselves is not form but life - energy. The Energy Field of the Chakras pays particular attention to the chakras and their function of energy exchange between the Universal Energy Field and the human energy field, the Envelope of self in my terms. However, it is important to note that the Envelope of self also has access to energies from deeper within.

### The Five and the Two

Gardner and Besant both indicate that any septenary system is divided into the Five and the Two - The Five being the 'planes' for the evolution of consciousness (atma, buddhi, manas, astral and physical) the Two standing behind the Five and providing energy to sustain their activity.

Access to this sustaining energy can be direct through our own being rather than indirect through the Universal Energy Field.

Then Brennan's statement (re the spiritualisation of matter) becomes clearer.

'One's way of life changes to a natural flow of energy exchange and transformation with the universe. Since the energy we transform has consciousness, we are transforming consciousness.

**We are truly spiritualising matter.'**

The transformation of energy is, in my view, brought about by the influence of the 'sustaining energy' from deeper levels of our own being.



Annie Besant

## Manifestation of the Supporting Energy

Accepting (for the moment) the principle of 'The Five and the Two', how does the Supportive Energy manifest? I think the answer is, unobtrusively and surprisingly effectively. Here are a few suggestions, from a variety of sources, which are offered as possible examples.

Morris West, *'The Clowns of God'*, his Character Jean Marie Barrette, visiting his friend, Carl, who has been very seriously wounded by a letter-bomb:

"Carl, this is Jean. Please don't try to talk. We don't need words, you and I. Just be quiet and hold my hand. I will pray for both of us."

'He said no words. He made no ritual gestures. He simply sat by the bed, clasping the hand of his friend between his own, so that it was as if they were one organism: the whole and the maimed, the blind and the seeing man. He closed his eyes and opened his mind, a vessel ready for the inpouring of the Spirit, a channel by which it might infuse itself into the conjoined consciousness of his friend.

When at last the inpouring came, it was simple and extraordinarily sweet, like a waft of perfume in a summer garden. There was light and a strange awareness of harmony, as though the music was not played but written into the texture of the brain. There was a calm so powerful that he could feel the fevered pulse of the sick man subside like sea-waves after a storm.'

Mouni Sadhu, from his book, *'In Days of Great Peace'*,  
writing about the presence of Ramana Maharshi

'Yet as days passed, the radiance emanating from the sage was slowly doing its invisible work. At first I wanted to have a talk with him but I was disheartened by the shallowness of what I tried to say. Then at last, intuition showed the way:

"Silence is the most powerful form of teaching transmitted from Master to pupil. There is no word by which one can convey the important things, the deepest truths."

(from Maharshi's sayings)

I began to listen intently to the silence surrounding the Master. I understood what a high degree of concentration, of the control of movement of thoughts, is necessary to be able to open the door of the mind to the subtle vibrations constantly radiated by Maharshi.'

(More of this narrative is included as Appendix 5; it is, in my view, an interesting and informative passage.)

A similar experience for me, at a somewhat lower level, was with Clara Codd. She was a lifetime theosophist, a member of the English Section, devoting her life to Theosophy and the Theosophical Society. When I had heard her talk three times I think I had probably heard all that she had to say about Theosophy. But I would still travel a distance to be there when she was giving a Talk because it was uplifting to be in her presence.



Clara Codd

## Creative Atmosphere

Being in the presence of Ramana Maharshi or of Clara Codd are examples of what I call, the Creative Atmosphere. Here is another simple instance:

There was a little boy who had a favourite aunt; one day, when he returned home from an outing with her, his mother said to him, "You love your aunty Joan, don't you?" The little boy was silent. "Well, do you like your aunty Joan?" The little boy thought for a moment longer, then he said, "I don't know that I like her - but I like me better when I'm with her."

Perhaps the ultimate for us, when our full potential is realised, is  
**'Creative Atma-sphere' . . .**

Atma, Will, in action consistently influencing the field of our living and the field in which we live.

## **6. The Evolutionary Task for Groups      'To Form a Nucleus'**

The evolutionary task of humanity, the spiritualisation of matter, is not only of the essence for individuals, it is also vitally important for groups such as the Theosophical Society, where it manifests as the formation of a nucleus under the First Object. There are significant implications in 'forming a nucleus' (suggested by Peter Russell and Edward Gardner) and why it is of paramount importance for the welfare of the world and of humanity today.

### **1. Peter Russell**

A nucleus of 'enlightened' people is the necessary prerequisite for the implementation of permanent change for the better in the world.

### **2. Edward Gardner**

Successfully to form a nucleus of the universal brotherhood is to focus and distribute a quality of spiritual life that makes for goodwill, tolerance and fraternity; a spiritual flow of great potency.'



### 3. The Fundamental Law of Periodicity.

The two parts of the cycle are Expansion and, NOT **Contraction**, but **Attraction**

Expansion - outward from a centre or nucleus  
and **Attraction** - back to that centre or nucleus.

**Peter Russell** on 'nucleus', in his book, '*The Awakening Earth*'

'In a successful organism the many components naturally and spontaneously function together in harmony with the whole - a **SYNERGY**. (Greek synergos, to work together). No coercion, no restraint, no deliberate effort. Each individual element works towards its own goals, which may be quite varied, yet they function in ways that are spontaneously mutually supportive - so, no conflict.



Peter Russell

A high synergy society is one in which the social and psychological structures are such that the activity of the individual is naturally in tune with the needs of others and the needs of the group.'

The main problem in present day society is the isolated self at variance with its surroundings - its fellows and its environment, and exploiting both for its own ends. Society desperately needs individuals to awaken to their link with the universal self so that, while their every action is self-chosen, self-motivated and in their own interests, nonetheless it is quite spontaneously in the interests of the whole.

I see self realisation, not as a matter of academic interest only, but as an urgent necessity in this Technological Age . . . because, as Peter Russell says:

'A truly Holistic ecological ethic cannot be built into our attitudes, policies and actions unless it is first built into ourselves. It needs to be an immediately experienced fact of life, an unavoidable premise of all our thoughts, perceptions, feelings and actions. We need to realise our essential oneness with Nature, not just with our intellect and reason, but with our feelings and with our souls. It must become an undeniable part of our reality.'

Russell sees a small nucleus of enlightened people, people who have experienced for themselves the oneness of all life, as the essential element for the initiation in the world of permanent change for the better. Such a nucleus could well be the aim of the First Object of the Theosophical Society.

**Edward Gardner** on 'Nucleus', in his book, *'The Wider View'*

'The 'Nucleus' of the First Object is comparable to a biological nucleus, a central point of busy action . . .

'The nucleus is transmitting from 'somewhere' a vital force of such energy that, on first viewing through a good microscope, it both astonishes and perplexes. Whence comes this intensely vital flow, welling up from a central point? That centre within the nucleus, the nucleolus, evidently acts as a focusing lens for an active vital force that enters from some subtler inner level. The virtue of this minute lens is that a life stream of high value is being transformed and passed on into the physical body, energising the entire structure.

This simple description of a biological nucleus focusing and transmitting an extremely subtle force from a 'within' to a 'without' illumines our First Object brilliantly. It is the formation of just such an active centre that is the aim of the Theosophical Society. Successfully to form a nucleus of the universal brotherhood is to focus and distribute a quality of spiritual life that makes for goodwill, tolerance and fraternity; a spiritual flow of great potency.'

**Expansion** from a centre      and      **Attraction** back to a centre -

In Sri Ram's terms, the vitalising centre of one's being - the equivalent for groups. The energy in our every action needs to follow this cycle, i.e.

be initiated from our centre  
expand into the world of action  
attract back to our centre

Every part of a theosophical organisation -

Society, Section, Federation, Lodge or Centre, Study Group,  
Committee -

needs to seek, to find and to maintain such a centre so that all its activities - study, discussion and conclusion - may follow this cycle. This is a centre of infinite peace and an inexhaustible source of energy serene and pure.

## 7. Conclusion

That concludes the exploration of some of the implications of the statement attributed to HPB and exposed to my mode of questioning, 'The Evolutionary Task of Humanity is the Spiritualisation of matter'

My purpose in presenting this Lecture is not to persuade you to agree with the fruits of my exploration but to encourage you to explore for yourself, to seek to begin or to continue the unfoldment of that part of the Collective Human Archetype allotted, or entrusted to you for expression and assimilation. Your contribution is unique; only your unfoldment can 'fill this particular slot' in the 'Evolutionary Scheme of Things'.

As I said in the preface to this Lecture, for me there have been windows . . . my wish is that this Lecture may do the same for you - open a window. It is essentially a matter of 'living it', experiencing the fruits of **your** understanding of the Ageless Wisdom, bringing about transformation in **your** world by realising your own potential - as Sri Ram says,

'The whole process of evolution, for the spirit, is an awakening to the Truths, and the means of implementation of those truths, eternally present in itself. What was implicit has to become explicit.'

## Mystical Poetry

I said earlier that '*The Oxford Book of English Mystical Verse*' has been a constant source of inspiration for me over the past sixty years or so. I've therefore chosen these three poems to provide a final summary of the evolutionary half of the cycle, and thus to end the Lecture.

## Alexander Pope, 'Essay on Man'

*Sets out very well the state of affairs for the individual at the end of the involutionary half of the cycle and the start of the evolutionary half:*

'Perched on this isthmus of a middle state,  
A being darkly wise and rudely great -  
With too much knowledge for the sceptic side  
And too much weakness for the Stoic's pride,  
He hangs between; in doubt to act or rest,  
In doubt to deem himself a God or beast,  
In doubt his mind or body to prefer,  
Born but to die and reasoning but to err -  
Sole judge of truth, in endless error hurled,  
The glory, jest and riddle of the world.'



Alexander Pope

## La Vie Profonde (Edmond Gore Alexander Holmes)

*Indicates for us the awakening process:*

Hemmed in by petty thoughts and petty things,  
Intent on toys and trifles all my years,  
Pleased by life's gauds, pained by its pricks and stings,  
Swayed by ignoble hopes, ignoble fears;  
Threading life's tangled maze without life's clue,  
Busy with means, yet heedless of their ends,  
Lost to all sense of what is real and true,  
Blind to the goal to which all Nature tends -  
Such is my surface self: but deep beneath,  
A mighty actor on a world-wide stage,  
Crowned with all knowledge, lord of life and death,  
Sure of my aim, sure of my heritage,  
I - the true self - live on, in self's despite,  
That 'life profound' whose darkness is God's light.

## The Clearer Self (Archibald Lampman)

*Summarises the whole scenario*

and provides an invocation for its completion:

Before me grew the human soul,  
And after I am dead and gone,  
Through grades of effort and control  
The marvellous work shall still go on.

Each mortal in his little span  
Hath only lived, if he have shown  
What greatness there can be in man  
Above the measured and the known;

How, through the ancient layers of night,  
In gradual victory secure,  
Grows, ever with increasing light  
The Energy serene and pure:

The Soul that from a monstrous past,  
From age to age, from hour to hour,  
Feels upward to some height at last  
Of unimagined grace and power.

Though yet the sacred fire be dull,  
In folds of thwarting matter furled,  
Ere death be nigh, while life is full,  
O Master Spirit of the world,

Grant me to know, to seek, to find,  
In some small measure though it be,  
Emerging from the waste and blind,  
The clearer self, the grander me!



Archibald Lampman

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## Appendix 1: Sources of Inspiration. People and their Books

In order of appearance.

**Thomas Merton;** his book - *'Seeds of Contemplation'*

A member of Rugby Lodge in the 1950's was very keen on the book and her enthusiasm encouraged me to procure a copy. Merton was a Catholic Contemplative, a Trappist monk; much of his descriptive writing is reminiscent of Krishnamurti. I found his writing helpful and loaned the book to several friends - the last of whom failed to return it, so I had to procure another copy. This was a blessing because I got a later edition, with the same title, but Merton had added a new chapter at the start of the book, a chapter headed, 'What is Contemplation?', which I found to contain a few telling suggestions in answer to the question with which it was headed - for example:

'The presence of God in His world as Creator depends on no one but Him . . . His presence in the world as Man depends, in some measure, upon men . . . Not that we can do anything to change the mystery of the Incarnation in itself; but we are able to decide whether we ourselves, and that portion of the world which is ours, shall become **aware** of His presence . . . consecrated by it . . . transfigured in its light.'

'Contemplation is the highest expression of man's intellectual and spiritual life . . . It is that life itself . . . fully awake . . . fully active . . . fully aware that it is alive . . .'

'Contemplation is spiritual wonder . . . spontaneous awe at the sacredness of life, the sacredness of being . . .

'Contemplation is a sudden gift of awareness, an awakening to the Real within all that is real . . . a vivid awareness of infinite Being at the roots of our own limited being'

'Contemplation is also the response to a call . . .

a call from Him who has no voice, yet speaks in everything that is . . . who most of all speaks in the depths of our own being . . .

for we are words of His, words that are meant to respond to Him, to echo Him.

Contemplation is that echo . . . a deep resonance in the inmost centre of our spirit in which our very life loses its separate voice and resounds with the majesty and mercy of the Hidden and Living One . . .'

'Contemplation is a vivid realisation of the fact that life and being in us proceed from an invisible . . . transcendent . . . infinitely abundant Source.

Contemplation is, above all, awareness of that Source . . .

It knows the Source . . . obscurely . . . inexplicably

but with a certitude that goes beyond reason . . . and beyond simple faith . . .'

### **The Oxford Book of English Mystical Verse**

I bought a copy in Edinburgh in the early 1950s, after I had been attending public meetings of the Rugby Lodge for some time but probably before I actually joined the Theosophical Society. Since then the book has been a constant source of inspiration for me. Even now, some sixty years later, I am familiar with only about 25% to 30% of its content but that part 'switches me on' and provides illumination for numerous aspects of theosophical teachings. Extracts quoted in the course of this Lecture will give you a 'taste' of its content.

### **Edward Gardner (ELG)**

*Largely extracted from the 'Foreward' in 'The Play of Consciousness in the Web of the Universe'.*

Edward Gardner was a Master Builder by profession. All that he did was characterised by a practical and truly scientific attitude. He came to Theosophy only in middle life and quickly became an authority, lecturing widely and writing books. To his friends he was 'ELG', a wise old man with a twinkle in his eye. A keen student of '*The Secret Doctrine*', he quoted from it and developed his own insights, clearly written and with useful analogies.



He presented three Blavatsky Lectures

The very first in 1917	<i>'Matter is the Shadow of Spirit'</i>
another in 1946,	<i>'The Nature and Function of the Soul'</i>
and a third in 1959,	<i>'Whence Come the Gods'</i>

I first came across his writings in 1965 when my good friend Arthur Ellison arranged for me to give a Talk at the Theosophy/Science weekend at Tekels Park. The first 'window' which Gardner opened for me was his suggestion that,

Many of the inventions of modern science are externalizations of faculties we already have within ourselves.'



Arthur Ellison

After due reflection, I used the statement 'in reverse' - saying, if I consider an invention of science and determine which of my faculties has been externalized, I can more easily identify the key features and apply them to myself in action.

The television set was one invention which I treated in this way -

Observing that the TV set received signals from outside itself, converted those signals into a picture within itself, and did this for the examination of someone greater than itself - the watcher, of whose response the TV set, at the picture building level, could make no valid prediction.

Deducing that the same principle applied to lower mind - to which Gardner refers as, 'an infinitely sensitive, three-dimensional screen of exquisite receptivity'. In picture-building mode, lower mind needed to produce its picture clearly and truly - without modification, distortion, adjustment, opinion or comment - to provide for the indwelling spirit that perfect, clear perception advocated by Robert Browning.

Two points from my electrical engineering training also arose in this context,

1. When an electric current flows through a conductor, a magnetic field is generated around it.

I think this 'rule' of electrical engineering is a particular expression of a more general principle, viz. 'When energy flows through a channel, a field of influence is generated around it'.

This more general principle also has implications relating to channels; the channel needs to be complete, to avoid leakage, but there is nothing of the channel in the resultant flow. In human terms, the whole self is needed to provide the channel but the resultant flow has to be selfless.

2. Optimum operation of electrical power requires its current and its voltage to be in alignment, this is called 'unity power factor'. And the alternative word for 'voltage' is 'potential'. So use of electrical power is optimized when current is aligned with potential.

The same principle applies to us; our action is optimized when our current activity is aligned with our true potential. And our true potential is contained in that part of the Collective Human Archetype allotted or entrusted to us for expression and assimilation.

Other aspects of Gardner's writings are also used in this Lecture.

**Roberto Assagioli:** his book -'*Psychosynthesis*'

I first became aware of Assagioli and his book when Arthur Ellison gave a presentation of Assagioli's Model at the Blavatsky Trust weekend at Tekels Park in 1990. From the diagrams in the book I derived my first usable concept of myself, and eventually my current concept - Star of Being and Envelope of self

*Extracts from, 'Roberto Assagioli, His Life and Work', found on the web.*

'Born 27th February 1888; died 23rd August 1974.

To Assagioli, the Self is a nucleus of consciousness and will, which is not synonymous with the body, the emotions or the thoughts. 'Psychosynthesis does not aim nor intend to give a metaphysical or a theological explanation of the Great Mystery - it leads to the door but stops there.'

'He was not an intellectual in the normal sense of the word, he was far more a mystic and his theories about man were to a very high degree based on his own inner experience.

To establish his true spiritual affiliations, Theosophy is the stronger candidate. He was a close friend of esotericist Alice Bailey and joined her Arcane School by the beginning of the 30's. He did not want publicity about this because he wanted to be seen as a scientist, first and foremost. He also had a portrait of H. P. Blavatsky, the founder of Theosophy, in his waiting room. His mother and his wife were both theosophists. Inspired by Eastern and Western mysticism and esotericism, the source of Theosophy from the Hindu/Neo-Platonic tradition is essential to his thinking.'

#### Differences between psychoanalysis and psychosynthesis:

'We pay more attention to the higher unconscious and to the development of the transpersonal self. In one of his letters, Freud said, "I am interested only in the basement of the human being." Psychosynthesis is interested in the whole building. We try to build an elevator which will allow a person access to every level of his personality. After all, a building with only a basement is very limited. We want to open up the terrace where you can sun bathe or look at the stars.'

**Barbara Brennan**, her book - '*Hands of Light*'

*Extracts from the introductory pages of her book, 'Hands of Light'*

'Barbara Brennan is a practicing healer, psychotherapist and scientist. She was a research scientist for NASA following the completion of her M.S. in Atmospheric Physics from the University of Wisconsin. For the past fifteen years (book published in 1988) she has been studying and working with the human energy field and has been involved in research projects with Drexel University and the Institute for the New Age. She was trained in Bioenergetic Therapy at the Institute for Psychological Synthesis, Community of the Whole Person, and in Core Energetics at the Institute for the New Age. She has studied with both American and Native American healers. She is currently giving workshops on the Human Energy Field, Healing and Channelling and she runs a private practice in New York City.'

She says,

'Love is the face and body of the Universe. It is the connective tissue of the universe, the stuff of which we are made. Love is the experience of being whole and connected to Universal Divinity.

All suffering is caused by the illusion of separateness, which generates fear and self-hatred, which eventually causes illness.

You are the master of your life. You can do much more than you thought you could, including cure yourself of a *terminal illness*.

The only real 'terminal illness' is being human. And being human is not *terminal* at all, because death is simply transition to another level of being.

I want to encourage you to step out of the normal 'bounds' of your life and to begin seeing yourself differently. I want to encourage you to live your life at the cutting edge of time, allowing yourself to be born into a new life every minute.

I want to encourage you to allow your life experience to be lightly dusted with form.'

**Eckhart Tolle** his book - '*The Power of Now*  
Extract from the 'Foreword

'The crowning glory of human development rests not in our ability to reason and think, though this is what distinguishes us from animals. Intellect, like instinct, is merely a point along the way. Our ultimate destiny is to reconnect with our essential Being and express from our extraordinary, divine reality in the ordinary physical world, moment by moment. Easy to say, yet rare are those who have attained the further reaches of human development. Fortunately, there are guides and teachers to help us along the way. As a teacher and guide, Eckhart's formidable power lies not in his adept ability to delight us with entertaining stories, make the abstract concrete, or provide useful technique. Rather, his magic is seated in his personal experience, as one who **knows**. . .



Eckhart Tolle

Ultimately, proof lies not in intellectual arguments but in being touched in some way by the sacred within and without. Eckhart masterfully opens us to that possibility.'

*Extracts from the 'Introduction' to 'The Power of Now'*

'I cannot live with myself any longer.' This was the thought that kept repeating itself in my mind. Then suddenly I became aware of what a peculiar thought it was. "Am I one or two? If I cannot live with myself, there must be two of me: the 'I' and the 'self' that 'I' cannot live with." "Maybe," I thought, "only one of them is real." I was so stunned by this strange realization that my mind stopped. I was fully conscious but there were no more thoughts. Then I felt drawn into what seemed like a vortex of energy . . . I could feel myself being sucked into a void. It felt as if the void was inside myself rather than outside. Suddenly, there was no more fear, and I let myself fall into that void. I have no recollection of what happened after that.'

These are the two statements of Tolle's which were 'windows' for me:

'You are here to enable the divine purpose of the universe to unfold.  
That's how important you are.'

'When we recognize the insubstantiality of the past and allow the present moment to be as it is, a miraculous change occurs . . . there arises in us and around us a silent space of intense presence. Its energy field affects everyone and everything that enters it - It heals pain, dissolves discord, dispels unconsciousness.'

## Appendix 2: H. P. Blavatsky on Spiritualisation of Matter.

*Secret Doctrine* (1888 Edition), Vol.1:

(Note: emphasis of chosen phrases is mine, not in the original)

p.51 The matter moving Nous, the animating Soul - immanent in every atom, manifested in man, latent in the stone - has different degrees of power; this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all philosophical notions.

p.59 The deity being absolute must be omnipresent, hence not an atom but contains IT within itself.

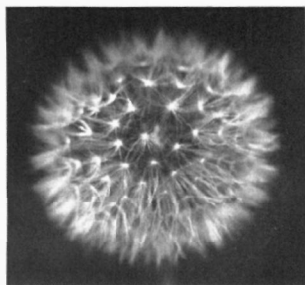
p.221 The hierarchy of Creative Powers is divided into seven. The sixth and seventh groups are conscious, ethereal Entities, as invisible as Ether . . . from the formless and unsubstantial - the ideal THOUGHTS of their creators - down to the Atomic, though to human perception invisible organisms. The latter are considered as the '**Spirits of Atoms**' for they are the first remove (backwards) from the physical Atom - **sentient, if not intelligent creatures**.

This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those Dhyanis.

p.232 On its way upwards on the ascending arc, **Evolution spiritualises** and etherealises, so to speak, **the general nature of all**.

p.261 The Occult doctrine is explicit; it says: . . . the same infinitesimal invisible lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant. **Each particle** - whether you call it organic or inorganic - is a life. Every atom and molecule in the Universe is both life-giving and death-giving to that form, inasmuch as it builds by aggregation universes and

ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms and expels those souls from their temporary abodes. . . . it brings into being and annihilates . . . the living body of man, animal or plant every second in time and space.



A universe in miniature  
close-up of daisy.

p.264 From the first born (primitive man)  
the Thread between the Silent Watcher and his Shadow  
becomes more strong and radiant with every change  
(re-incarnation).

**PHB Conclusion:** It seems clear from the above references that HPB regarded the atom as a living entity and the awakening of its Spirit as an evolutionary aim. I think this implies directing, or tuning the atom to its spiritual aspect.

### Appendix 3: Assagioli's Model.

The Assagioli Models, to which reference is made in this Lecture or which have come to the writer's attention, are contained in his book, '*Psychosynthesis*':

Basic Model            Pages 17 to 21

Diagram (page17)

with descriptive and/or explanatory narrative.

'Genius' Models      Pages 199 to 202

Two Diagrams (pages 200 and 201)

with descriptive and/or explanatory narrative



## Appendix 4: The Classic Threefold Response

### Meditation

#### 1. Gardner on meditation, '*A Mind to Embrace the Universe*', Page 13:

'How does one clear the mind of one's personal worries and anxieties, of regrets of the 'might have been', of remorse?

The answer is, first to resolve to rectify all that is within one's personal ability and then 'inhibit the modifications of the thinking principle'.

It is of course this latter instruction of Patanjali's that appears so impossible. The lower-mind itself, its elemental life, delights in repetition, even a catchy tune in the mind may become a nuisance because of this repetitive trait. Yet, immediately one withdraws attention from the busy lower mind, the **natural** tendency is for a cleansing power to sweep through. The withdrawal of attention might be likened to rolling up a blind and allowing sunlight to enter: the sun is not induced nor even invited to enter, it automatically does so. The 'withdrawal of attention' like the removal of a blind is an act of Will-power. But it must be noted that this is not a 'willing' of power to enter. One needs merely to be willing to make way, willing to allow power to enter. An obstruction is thus removed, the mind is cleared and its function as a mirror is restored. Then, in an 'overhead' attitude of poise and watchfulness, the higher mind can register. This is neither concentration nor contemplation, but the quiet middle way of Meditation.'

#### 2. Extracts from '*Diamond Mind* - a Psychology of Meditation - by Rob Nairn.

##### *Introduction*

Happiness, compassion, wisdom and clarity are qualities inherent within all human beings. The true nature of mind is gentle, peaceful and

clear. This seems difficult to believe because most of the time our minds are in a state of anxiety, agitation, desire, passion, anger or grief - all clouds that obscure the bright, pure quality of what we truly are. We ourselves are generating these obstructions and thus keeping our innate qualities inaccessible within our minds.

Through understanding the psychology of meditation we can reverse our perspective and recognise these obstructions, how they came about, and how to release and dissolve them. The innate brilliance of the mind then naturally manifests.

Meditation is inherently simple. We do not need to import anything new into the mind. There are no complex, intellectual mechanisms involved. We don't have to understand profound philosophical systems. What is necessary is to learn the very basic simplicity of being - and in this way discover the diamond mind.

### *What is Meditation?    The Journey Inward*

What is meditation? It is you and me, it is us! Our inner journey, our business, our effort. Nobody can do it for us. Meditation is a method of gaining access to our inner wisdom and compassion - and resolving our inner problems in the process.

### *Towards a Description*

To attempt a loose description rather than a definition of meditation, one could say it is a training based on mindfulness. This entails being present in the moment, which is the ground out of which tranquillity arises. One comes face to face with the mind and learns about it at a deep level. This leads to inner understanding and penetrating insight into the illusion we have created about ourselves and the nature of life.

Mindfulness is the founding cause of both tranquillity and penetrating insight. When the mind is established in these two, we experience liberation from suffering and a co-emergent manifestation of compassion and wisdom. But the result is not the goal. We let go of goals and focus on the action of meditation. If we fixate on a goal, we block the arising of meditation.'

3. Extracts from '*The Tibetan Book of Living and Dying*' by Sogyal Rinpoche (Page 57):

'The gift of learning to meditate is the greatest gift you can give yourself in this life. For it is only through meditation that you can undertake the journey to discover your true nature, and so find the stability and confidence you will need to live, and to die, well. Meditation is the road to enlightenment.'



Sogyal Rinpoche

### *Training the Mind*

Generally we waste our lives in endless activity, distracted from our true selves; meditation, on the other hand, is the way to bring us back to ourselves, where we can really experience and taste our full being, beyond all habitual patterns.

Our lives are lived in intense and anxious struggle, in a swirl of speed and aggression, in competing, grasping, possessing and achieving, forever burdening ourselves with extraneous activities and preoccupations. Meditation is the exact opposite. To meditate is to make a complete break with how we 'normally' operate, for it is a state free of all cares and concerns, in which there is no competition, no desire to possess or grasp anything, no intense and anxious struggle, and no hunger to achieve: an ambitionless state where there is neither acceptance nor rejection, neither hope nor fear, a state in which all those emotions and concepts that have imprisoned us are gradually released into the space of natural simplicity.'

## *'The Heart of Meditation' (page 59)*

The purpose of meditation is to awaken in us the sky-like nature of mind and to introduce us to that which we really are, which underlies the whole of life and death.

In the stillness and silence of meditation, we glimpse and return to that deep inner nature that we have so long ago lost sight of amid the busyness and distraction of our minds.

Meditation, then, is bringing the mind home.'

Note: The second and third books quoted above both include sections on meditation practices.

## **Study**

### 1. HPB comments:

(Taken from, *'Foundations of Esoteric Philosophy'*, pps 63 & 64)

'If one imagines that one is going to get a satisfactory picture of the constitution of the universe from the SD, one will get only confusion from its study. It is not meant to give any final verdict on existence, but to LEAD TOWARDS THE TRUTH.'

'Come to the SD (she says) without any hope of getting the final truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in its study a means of exercising and developing the mind never touched by other studies'.

### 2. *'At the Feet of the Master'*

'Study, then, but study first that which will most help you to help others. Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful. However much you wish to help, if you are ignorant you may do more harm than good.'

## Service

1. My five examples of ways of coming to the Ageless Wisdom are also examples of how we may serve humanity.

Assagioli and Brennan in healing physically, psychically  
and spiritually

Merton in inspiration through the spiritual life

Gardner in wisdom and insight, clearly presented

Tolle in help towards the Unitive experience which  
he had, himself, enjoyed.

2. My own contribution, 'Release of the Shining Self',  
Summer School, 2011

Why am I seeking to 'Release the Shining Self' ?

because it will give me wisdom, insight, perspective .

Essential elements, not only for my own evolutionary progress, but also  
for the well-being of humanity as a whole.

The only way to bring about permanent change for the better in this  
world of ours is to change human nature - and that change can begin  
only with one who recognizes the need.

This is a vital service to humanity, a service which can be given only by  
those who have the wisdom to do so.

3. For general and useful comments on '*Serving Humanity*', there is a book of  
that title published by the Lucis Trust, from which a brief extract follows:

'True service is the spontaneous outflow of a loving heart and an  
intelligent mind; it is the result of being in the right place and staying  
there; it is produced by the inevitable outflow of spiritual force and  
not by strenuous physical plane activity . . .'

'The Law of Service . . . is the governing law of the future. . . You will  
awaken some day to the realisation that the *Science of Service* is of  
greater importance than the *Science of Meditation*, because it is the  
effort and strenuous activity of the serving disciple which evokes the

soul powers, makes meditation an essential requirement and is the mode - ahead of all others - which invokes the Spiritual Triad, brings about the intensification of the spiritual life, forces the building of the antahkarana and leads in a graded series of renunciations to the Great Renunciation, which sets the disciple free for all eternity.'

The book also emphasises the importance of motive - not because it is the fashion, not to feel more comfortable, not to try to change things in line with personal views - but . . .

'When the personal lower self is subordinated to the higher rhythms and obedient to the Law of Service, then the life of the soul will begin to flow through the man to others and the effect in a man's immediate family and group will be to demonstrate a real understanding and a true helpfulness.'

4. The International Theosophical Order of Service, with its motto, 'Towards a union of those who love in the service of all that suffers', provides an excellent starting point for any aspiring theosophist.

## Appendix 5: In The Presence of Ramana Maharshi

Mouni Sadhu, from his book, *'In Days of Great Peace'*, writing about his experience at the ashram of Ramana Maharshi, an Indian sage:

'I was going through a trial well known to occult psychologists. The mind may reason and discuss lofty matters, it may even be able to create works where spiritual ideas are well expounded under the inspiration of the Master. But when the real, the actual experience approaches, when one has to **live** what was so cleverly expressed, ah! then a gap appears, a jarring note sounds.

Yet as days passed, the radiance emanating from the sage was slowly doing its invisible work. At first I wanted to have a talk with him but I was disheartened by the shallowness of what I tried to say. Then at last, intuition showed the way:

"Silence is the most powerful form of teaching transmitted from Master to pupil. There is no word by which one can convey the important things, the deepest truths."

from Maharshi's sayings

I began to listen intently to the silence surrounding the Master. I understood what a high degree of concentration, of the control of movement of thoughts, is necessary to be able to open the door of the mind to the subtle vibrations constantly radiated by Maharshi.

I realized that the amount of knowledge I could find and assimilate here depended upon my own attitude and that I, myself, was responsible for catching and using to the full this unique opportunity of being at Maharshi's feet, an opportunity which would never again be repeated. .

**Tears**            With some effort of will I impose calm on my mind. It does not create thoughts any more. Those which appear immediately vanish like small clouds in the Indian sky. I am gazing intently at the Saint, looking into his great widely-opened dark eyes.

And suddenly I begin to **understand**.

How can I express in our earthly language what exactly I do understand? How shall I tell in words - words based on the common ideas and experiences of ordinary people who are creating and moulding our language - how can I express in such words these higher and more subtle things?. . . May I say that I understand that Maharshi's life is not concentrated on this our earthly plane; that it extends far beyond our world; that he contemplates a different and real world, a world not subject to storms and changes; that he is a torch of light before the throne of the Most High, shedding its rays all around; that his eyes, just now looking at me, seem to convey . . . no, I am unable to say anything more, I cannot even think.

I only feel a stream of tears upon my face. They are abundant and serene. They flow silently. It is not suffering, regret or repentance that is their source. I do not know how to name their cause. And through the tears I look at the Master. He knows full well their origin. His serious, almost solemn face, expresses endless understanding and friendship and glows with **inner light** which makes it so different from all other human faces. In the light of his profound gaze I suddenly understand the reason and purpose of my tears. Yes, I 'see' at last.'

The sudden illumination is too strong to allow immediate belief in the truth of the 'seen'. But Maharshi's eyes seem to bring a confirmation of 'it'.

Similar meditations continue for a few more days and are followed by another stage. Tears give way to an inner quietude and a feeling of inexpressible, indescribable happiness. This inner mood is independent of any outward condition. Neither the pain of the limbs, which is often annoying when one has been sitting for several hours in the same position, nor the troublesome black mosquitoes, nor the trying heat, can disturb this inner peace. This state lasts as long as I do not allow the mind to create new thoughts. But as soon as the concentration ceases, peace also vanishes. And once more the world with its problems steps in; worries, anxieties, expectations appear again.



But once we have discovered the secret of this experience, the door to its repetition is opened . . . I also see in these moments the tremendous amount of labour ahead of me. I see that I am short of so many of the necessary qualifications. But this does not bring depression as it usually did before. The experience being out of time, the question when and how does not arise.'

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## PETER BARTON: Biographical Notes

**A**n electrical engineer by training . . . a manager by profession . . . a member of the Theosophical Society by choice . . . and aspiring to be a Theosophist.

Peter trained as an electrical engineer, obtaining his degree at King's College, London followed by two years of practical training at British Thomson Houston (BTH) at Rugby. During his training he became actively involved in the annual Charity 'Rag', including a concert party which travelled round the local villages. This led on to acting with the Rugby Theatre Society (an amateur group staging a different play for one week every month) and to script writing for five Revues and for two Pantomimes.



Peter worked on the Rugby site for forty years, through many take-overs, mergers and Company name changes. Initially he worked in the Mining Department, becoming Manager in 1968. Following the GEC takeover of 1967 he became Manager of Marine & Offshore Division of GEC Electrical Projects - dealing with Electric Propulsion and Position Control systems for ships, and power systems for Oil Rigs and Platforms. He travelled widely in Europe and Scandinavia, with visits also to North and South America, Australia and New Zealand, South Africa, Japan, China and to Moscow - where the significance of diagrams to overcome language barriers was first learned.

Peter became aware of Theosophy in 1953 and joined the Theosophical Society in Rugby in 1956, serving in various capacities in the Rugby Branch. He was elected to National Council in the late fifties and served on Executive Committee for short terms between 1960 and 2009 - serving for some twenty years in all. He was General Secretary/ National President in 1998/99.

He was a member of the Edinburgh Theosophical Centre 1990 to 1998, serving as Information Officer for the TS in Scotland. He was active in the changeover from Presidential Agency to Regional Association in Scotland.

Since the late fifties he has lectured widely in the English Section, and subsequently in Scotland while living there and in Australia while visiting there.

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