

Merito Mori:

WORLDVIEWS ON DEATH & DYING

EUROPEAN SCHOOL OF THEOSOPHY

12TH - 17TH OCTOBER 2018



About THE EUROPEAN SCHOOL OF THEOSOPHY



The European School of Theosophy was launched in England in October 1982 by Geoffrey Farthing, Ianthe Hoskins and Adam Warcup. Its activities are characterised by a five day programme of intensive study.

The main focus of the School is the research and investigation of the early literature giving rise to the contemporary Theosophical Movement such as HPB's writings, *The Mahatma Letters* and more, as well as current developments within the field of humanities and science. Subjects related to Western Esotericism, religions, Eastern and Western philosophies are also often blended into the programme.

Opportunity for research projects may be given to *bona fide* fellows presenting a comprehensive proposal and justification of their aims.

The language of the School is necessarily English, its location varies each year but always places that facilitate opportunities to commune with nature, physical activities as well as contemplation and meditation. Since its inauguration in England, the School has met in Austria, Germany, Holland, Spain, Greece, Italy, Hungary, Belgium, Holland, Israel, Scotland and Wales.

The School is autonomous and is not part of any organization, Theosophical or otherwise.

Our JOURNEY BEGINS...

...in Pescia, a small town in Tuscany close to Florence. Our venue is a 17th-century building located on wonderful green hills crossed by the Pescia River. For 5 days in this idyllic place we will study and discuss the theme *Memento Mori: Worldviews on Death & Dying*.

Memento Mori, from Latin, 'Remember you will Die' is a notion, with its roots in classical philosophy, which influenced the Medieval-Christian tradition shaping much of their monastic ethic. Within a larger context, *Memento Mori* is emphasised in both Buddhist and Stoic traditions in practices such as meditation or contemplation on death and the good life.

The importance of *Memento Mori* for our society today will be emphasised throughout our study sessions, which will investigate the worldview on 'death and dying' in the writings of HPB and the *Mahatma Letters*, explore practices of dying and the good death in different religious traditions such as Buddhism and that of Ancient Egypt. Ultimately the School this year aims at not only equipping the student with a more in depth-view on death and dying, but most importantly also to equip the student with practical tools to face challenging situations such as death, dying and mourning.



With the Kind Support of THE BLAVATSKY TRUST





TRANSITION FROM DEATH TO REBIRTH

Dr William Wilson Quinn PhD

Part I: The Tibetan *Bardo Thödol*

The *Bardo Thödol*, widely known in the West as *The Tibetan Book of the Dead*, is a text or *tantra* in the Tibetan language that dates to the 7th century C.E. In fact, the *Bardo Thödol* is but one in a cycle of twelve texts that deal with the subject of dying and death—and of living incarnate in *samsara* (physical world of suffering through repeated deaths and rebirths). It is, however, arguably the text most useful to the most people who need guidance at the time of death and immediately thereafter to attain liberation from *samsara*, the wheel of death and rebirth, or failing liberation, to choose a womb for rebirth that will allow the best opportunity to continue on a spiritual path whose goal is liberation, or Buddhahood. To achieve these objectives, the text of the *Bardo Thödol*, which title is translated into English as “The Great Liberation by Hearing,” is read aloud to the dying or recently deceased person for 49 days following death to ensure that one of these two preferred outcomes is achieved.

The *Bardo Thödol* is divided into 3 subsequent bardos: the *chikhai bardo* or “bardo of the moment of death,” which features the experience of the “clear light of reality;” the *chonyid bardo* or “bardo of the experiencing of reality,” which features the experience of visions of various Buddha forms as peaceful and wrathful deities; and the *sidpa bardo* or “bardo of rebirth or becoming,” which deals first with seeking to obstruct womb entrances followed by seeking to select the best option for rebirth. Each of these three bardos is discussed in detail and the entire transition from death to rebirth—or liberation—in these intermediate states is summarized in preparation for comparison with and identifying correspondences to the same transition as discussed by H.P. Blavatsky and, perhaps more importantly, her Teachers.

Part II: The Doctrine of H.P.B. and Her Teachers

The *Bardo Thödol* is couched entirely in the sacred terminology and iconography of Tibetan Vajrayana Buddhism. As described by the text, all of the visualizations appearing to the deceased as natural projections of his or her surviving psyche are drawn from the colorful and vivid Vajrayana pantheon of Buddha beings and their consorts and assistants.

Yet, as unique in the literature of thanatology, or perhaps eschatology, as the *Bardo Thödol* may be, it nonetheless describes in Buddhist terms a process that is *universal*, since everyone dies, including those who have never heard of Buddhism nor seen any sacred Tibetan iconography. One account of the *Bardo Thödol* that excludes its denominational (Vajrayana Buddhist) expressions in favor of universal expressions was, significantly, written 45 years prior to the first English translation made in 1927 by W.Y. Evans-Wentz. In an 1882 letter to A.P. Sinnett from the Adept Koot Hoomi, he states that “Bardo’ is the period

between death and rebirth—and may last from a few years to a kalpa. It is divided into three sub-periods...”

In this and other letters, Koot Hoomi provides detailed teachings and observation about the transition from death to rebirth that track elements of the principles found in the *Bardo Thödol*, but without the many references to peaceful and wrathful deities that are the simulacra of Vajrayana Buddhism found in that text. The fundamentals of the two descriptions of dying and the post-mortem transition—that of the *Bardo Thödol* and those of Koot Hoomi and also H.P. Blavatsky—contain meaningful correspondences. The resulting comparison of the two approaches yields positive results in terms of a single and universalized understanding the process of dying, death, and rebirth extended to cover human beings of every culture and religion worldwide.

WHO IS WHO?

William W. Quinn is an alumnus of the University of Arizona (B.A. 1970 in Literature and Writing). In 1978 he earned the degree of M.A. in Religious Studies from the University of Chicago's Divinity School, where he was a protégé of Prof. Mircea Eliade, and thereafter earned the Ph.D. (1981) from the University of Chicago's Humanities Division in the philosophia perennis. In 1989 he earned the degree of J.D. from Arizona State University, College of Law.

From 1973 to 1978 Mr. Quinn was employed by the Theosophical Society in America, which he joined in the year 1969. He was first the Assistant Editor and thereafter the Editor of The American Theosophist and Quest magazine, and an Associate Editor of the Theosophical Publishing House in Wheaton. Since his first publication in The American Theosophist in 1971, he has published two books—one being his doctoral dissertation titled The Only Tradition—and numerous articles on comparative religion, spirituality, and metaphysics, as well as articles on American Indian history, culture, and law in national academic journals and law reviews. He has been both a lecturer for the Theosophical Society and

a guest lecturer at several universities and has appeared on the faculty of numerous seminars and workshops in all these subject areas.

From 1982 to 1987, Mr. Quinn was an ethnohistorian for the Bureau of Indian Affairs, applying his training in tribal religion to anthropological and ethnohistorical inquiries into American Indian groups seeking Federal acknowledgment. Following law school, Mr. Quinn was in private practice for over ten years in Phoenix, specializing in Federal Indian law, first as a partner in the firm of Shea & Wilks and later as Of Counsel in the firm of Snell & Wilmer.

For the last six years of his legal career, Mr. Quinn was the Field Solicitor for the Office of the Solicitor, Phoenix Office, in the Department of the Interior. In that position, he represented various bureaus and services of the Department in Arizona and throughout the American Southwest, including the Bureau of Indian Affairs. In his years as both a Federal attorney and as a tribal attorney representing federally recognized Indian tribes and Indian people, he appeared in virtually every level of judicial forum of the State of Arizona and courts of the United States.



LIVING IN THE LIGHT OF DEATH: PRACTICES FOR DYING

April Hejka-Ekins, PhD

“If you are mindful of death, it will not come as a surprise—you will not be anxious. You will feel that death is merely like changing clothes.... Consequently, at that point you will be able to maintain your calmness of mind.” Dalai Lama

All of us who are devoted to Theosophy have an appreciation for the essential teachings on the oneness of all being, cycles, evolution, karma, reincarnation, the ethic of altruism, the human constitution and the after death states. However, it is one thing to develop a working knowledge of these teachings and quite another to develop a deep understanding of their meaning as they apply to us individually. The purpose of this workshop to explore our own readiness to face the reality of our own death on the levels of body, soul and spirit. Based primarily on Buddhist sources, we will combine reflective inquiry, exercises and dialog to look deeply into the process of dying, and how we can cultivate a peaceful mind by letting go of yearning, attachments and entering into an undistracted state of clear awareness that each of us can maintain at the threshold of our earthly transition to the next stage of our spiritual journey.

WHO IS WHO?

April Hejka-Ekins is a retired Professor Emeritus in Public Administration from California State University, Stanislaus with 39 years of background in philosophy, history, social work, ethics and organizational development. She began studying Theosophy in 1980, and with her husband, Jerry, formed Alexandria West in 1999, an educational center and library, dedicated to the teachings of Eastern and Western Perennial Wisdom Traditions. Since 2006, April has become a dedicated Buddhist practitioner, and after some formal training has begun to introduce inquirers to mindfulness meditation and Buddhist teachings as a spiritual practice.





COMPANIONING THE BEREAVED

Jerry Hejka-Ekins, MA

Grieving over the loss of a loved one is a universally recognized behavior that involved the bereaved's entire community of family and friends. More recently, the cultural norms that once supported this activity, is increasingly yielding to the quickening changes in our industrialized world. Accordingly, families are moving further apart and careers demand more attention. Those once closely held family customs that once served to bond and comfort are falling into disuse. Replacing the lost opportunities for bonding, a new technology of therapy and counseling. Unlike the customs of our grandparents, the new therapy rather views the grieving process as an illness requiring treatment with the aim of returning the bereaved to "normalcy." Countering this trend has been the pioneering work of people like Elizabeth Kubler Ross' works on death and dying, and Cicely Saunders work to create Hospice in order to permit family involvement and support as an alternative to the impersonal clinical procedures often involving the artificial prolonging of life with feeding tubes and breathing apparatuses. More recently was Alan Wolfelt's efforts, through his Center for Loss and Transition, to return the act of bereavement to a natural and vitally important human process toward a spiritual

transformation. From these pioneers, we are learning that the skills needed to companion the bereaved can be achieved by anyone motivated to acquire them. The personal development of skills such as companioning the bereaved is very much in line with Helena Blavatsky's encouragement in her article, "Practical Occultism" for her students to take up a practice that "leads to a knowledge of what is good to do, as to the right discrimination from good and evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger."

Some principles involved in the companioning of the bereaved:

Bereavement, grief and mourning are normal experiences. Though traumatic, these experiences are ultimately trans-formative.

While the process of companioning the bereaved is collaborative in its nature, it is only the bereaved who is the expert in the manner best suited for the experience of that grief.

The role of the companion is that of a gardener, not a fabricator. The Companions role is to understand and provide what is needed to facilitate the journey.

In the case of complicated mourning, the bereaved may need help in understanding the central needs of mourning and how to embrace them.

WHO IS WHO?

Jerry Hejka-Ekins has been working as a volunteer for Hospice since 2005 in numerous capacities including as a companion and facilitator in bereavement counseling as well as in the office. His fifty year study of theosophical literature from many sources has also helped to enrich and bring insights into his experiences with terminal patients and their families.





THE EXTINCTION MYTH

Tim Wyatt

Like the devil himself, death has had an undeservedly bad press down the years. This is perhaps not surprising when through spiritual ignorance millions of people continue to regard death solely as a one-way street to extinction, annihilation and oblivion. This fallacy needs to end because it is damaging humanity's psycho-spiritual unfoldment. The myth of death needs to be finally exposed and laid to rest.

We've heard about all the supposed downsides and other negativities surrounding death but we rarely see the opportunities and perks of the disembodied states. Some worldviews promise cavorting virgins, an eternity with Jesus or a beer- and blood-drenched Norse Valhalla. The reality is more likely to be a modicum of rest and relaxation accompanied by assimilation and learning.

We can also learn a lot about death during physical life by understanding that it is an essential component of an eternal continuum affecting everything from galaxies to goldfish. This cycle whether a micro-second or a trillion years plays out in precisely the same way: birth, growth, maturity, decline, physical death, inner plane assimilation and re-birth. There are no exceptions.

We witness the death part of the cycle is everywhere: the death of dynasties, relationships, lifestyles, careers, position, prominence, family and even the will to live itself. The same is true of planets, culture, fashions, civilizations along with plant and animal species. Death is simply a change of state, no more. Like walking into another room or changing clothes. Re-birth a notch higher on the spiral is inevitable.

HPB: Destroyer of Death

Prior to Madame Blavatsky's dramatic esoteric revelations about the nature of human beings and the cosmos in the late 19th Century, ideas of re-birth and reincarnation – let alone karma – were virtually unknown in the West outside narrow academic and occult circles. Until Madame Blavatsky presented her trenchant and ground-breaking ideas, the Western view of death was predominantly either atheistic annihilation

or a Christian-inspired eternal afterlife languishing in paradise or a sulphurous hell.

Although ideas of reincarnation and karma remain a minority view today, belief in ideas of re-birth especially in Europe and the US have seen a seismic increase in the past half century. Immediately after World War II surveys showed at most two or three per cent of people subscribing to such ideas. Now polls even among Christians show that up to a third of people questioned belief in repeated rebirth on Earth.

Without HPB, it is unlikely that there would have been such

a dramatic and relatively quick change of attitude especially in countries dominated and entrenched by Christian assertions that human souls spend only a single life in flesh and bone. Not only did she reveal great cosmic truths about the true cyclic relationship between life and death (and much else besides), she effectively globalised these ideas via the Theosophical Society and the various thought-schools it influenced.

Blavatsky, then, was the greatest destroyer of purely materialistic notions of death the Western world has ever seen.

WHO IS WHO? Tim Wyatt is a life-long spiritual explorer and student of the esoteric mysteries, occult science and the Ageless Wisdom, Tim Wyatt has spent five decades working as a journalist in all sections of the broadcast, print and online media. A dedicated pioneer in consciousness research, he is the founder of the Leeds-based School of Applied Wisdom and travels extensively giving talks, seminars and workshops on occult topics to The Theosophical Society and many other groups.

He is the founder of the now defunct esoteric imprint Nosegay Books and currently runs Firewheel Books. His recent book *Cycles of Eternity: An Overview of the Ageless Wisdom* has received worldwide acclaim. He has written for many Theosophical publications around the world and is currently writing a major work on death.

Despite – or maybe even because of – having no recognised academic qualifications whatsoever, he has won awards for his plays and television documentaries. Wyatt is also the author of numerous novels, short stories, articles, non-fiction works and poetry. He is the founder of several other publishing companies and at least two record labels. His other diversely chequered roles include film director, radio talk show host, car designer, public relations consultant, funeral celebrant, TV and film actor, musician, death counsellor, barman, teacher, DJ and advisor to government departments.

He is a devoted walker, animal lover, book and art collector and naturalist. Apart from brief stints in London, Thailand, and the North West, he has spent most of his life in the Yorkshire Pennines. These days he makes only rare and reluctant visits to cities.





IMMORTALITY AND RESURRECTION

Orlando Fernandez PhD

Part I: From Death to Rebirth: Immortality

Death is universal. It will eventually come to each one of us. It is called the “King of Terrors” as most fear the unknown and dread the separation from their loved ones. However, according to the Higher Knowledge, this fear is unfounded. Death is part of life, not its end, a positive transition to the invisible realms, and we experience it many times.

It has been affirmed that the experience of the soul in the invisible realms depend heavily on the mental attitude and knowledge acquired by the soul in this life, so it is very important that we are prepared when death visit us again.

The doctrine regarding death exposed by the Mystery Schools of both East and West, although articulated using different symbols, languages and systems when carefully examined shows a consistent record regarding the main events experienced by the soul on its existence on the invisible worlds.

What is death? What happens when we die?

After a brief review of the message of the esoteric Spiritual Traditions of the world regarding death, we will use the framework of the Hermetic Kabbalistic Tree of Life to elaborate on these questions, going through the several stages of the soul’s travel on the realms of death, which will reveal a positive and holistic view of the process of death.

Readers of Helena Blavatsky’s Secret Doctrine may have noticed the many references to the Kabbalah in this and other writings, a Tradition that Blavatsky used to articulate many secret doctrines regarding Cosmogony and the Divine. In her Theosophical Glossary she explains that Kabbalists are students of a Secret Science used to interpret hidden meanings by the use of symbols. \

The first lecture will finish with a guided meditation that can be re-used by participants as a practical tool to explore the meaning and significance of death, and can be of help and comfort when confronted by it

Part II: From Death to Rebirth: Immortality

The Ageless Wisdom liberating view of death has a further dimension beyond the mere comforting of the student when experiencing death.

In the center of the Great Pyramid of Giza there is an empty stone coffin. It has been suggested that it was not a tomb for a Pharaoh, but the altar of the Chamber of Initiation into the Greater Mysteries. In it lay the candidate while his soul was sent out upon the journey of death and recalled, and that after the experience he never feared death again. The experience answered the basic questions: Where do we come from? Who are we? Where are we going?

The same process of going through the Spheres of the Tree of Life when experienced death, can be experienced when still in the body. It not only consists of a description of the actual travel of the Initiate, but it is also the framework of a training system that prepares the Initiate for liberation.

The importance of the correct understanding of these doctrines may be judged by the significant phrase of Master K.H. “that he who holds the keys to the Secrets of Death is possessed of the Keys of Life.” In the Higher Mysteries lies hid the precious teaching which rightly understood will bring to rebirth the aspirant who has passed through the agonies of Death in Life.

In the second talk we will travel through the Spheres of the Tree of Life again, but this time instead of making emphasis in the post-mortem states, we will make emphasis in practical training, metaphorically following the same pattern that the soul travels on the invisible realms when experiencing death.

We will finish with a guided meditation, as in the first lecture.

WHO IS WHO?

Orlando is the son of a wise woman of the Conchero magical tradition in Mexico. He started his spiritual journey at a very early age, participating in festivals and open-air rituals very often performed at the top of forgotten pyramids, set in the volcanic landscape of his native land. Some years later, while reading pure mathematics, Orlando discovered his true spiritual love: the Western Esoteric Tradition. The charms of Rosicrucianism, Alchemy, and Theosophy proved to be an irresistible attraction and since then Orlando has been studying and participating in the practical work of several esoteric fraternities. In particular, he has been a member of the Theosophical Society in England for several years, where he has been invited to give lectures to his fellow Theosophists on several occasions. Orlando likes to emphasise that he has approached the esoteric not only from the practical side but he also has a keen interest in the philosophical and the scholarly aspects of the esoteric. Orlando completed an MA in Western Esotericism at the University of Exeter writing a memoir on "Music and Esotericism in the Twentieth Century." Having obtained a PhD in Mathematical Physics from the University of Paris followed by a series of postgraduate research work in King's College of London and being trained as a scientist Orlando is also very interested in the relationship between science and the esoteric, and has written a PhD dissertation "Esoteric Quantization: The Influence of the Esoteric Imagination in the Interpretation of Quantum Mechanics". Orlando also likes to point out that his spiritual journey is not limited to the Western tradition as he has been engaged with the practical side of Kashmir Shaivism, and he is pursuing a serious programme of Yoga in Shrinagar, Rishikesh, and Varanasi.





HORA MORTIS: LIVING WELL & DYING WELL

Erica Georgiades

We will briefly explore the supreme moment of death, *hora mortis* (the hour of death) and the good life in the ancient Egyptian worldview, as well as in the Platonic, Stoic, Christian traditions and the Theosophical literature.

Ancient Egyptians disliked the notion of mortality and used euphemisms such as *to tread the ways of rejuvenation* to refer to death. In this vein, *hora mortis* was not so relevant to them. Nonetheless, the good life was an important aspect of their thought because it would lead to immortality. This is exemplified by the mythical depiction of the *Confession of Innocence* in the Hall of Ma'at, where the deceased needs to prove he lived a good life in order to enter the blessed realm of the gods. In the Platonic tradition, the *hora mortis* was emphasised in *Phaedo*, a dialogue occurring in the last day of Socrates' life. This dialogue explores questions such as whether death is a good or bad thing, the nature of afterlife and more. Within this context, Socrates expressed one of his most puzzling thoughts *to practice philosophy is to learn to die* and claimed that his entire life was a preparation for the moment of his death. In the Stoic tradition, the notions of good life and death are of crucial importance. For instance, Marcus Aurelius, in his *Meditations*, focuses on the examined life and contemplation of death as two crucial factors to live and die well.

In the Christian tradition, during the Late Medieval period, *hora mortis* was emphasised by way of macabre sermons and iconography such as the dance of death. This aimed at conveying a method of moral pedagogy which can be summarised in the words of Saint John Chrysostom in the following manner: "in all that you do, remember your end and you will never sin." Another important aspect of the Christian tradition is that *hora mortis* was a moment of redemption or damnation because the devil used all sorts of trickeries to make the dying person to succumb to temptations and be dragged into hell. In the Theosophical literature, *hora mortis* is mentioned by KH as an important moment when the feeling of the dying person will fashion either the bliss or woe of his future existence.

Death & Rebirth: Initiation Rituals in Funerary Traditions of Ancient Egypt

In ancient Egypt, funerary traditions focusing on the passage from the world of living to the world of death may be considered as an initiatory process. Such a notion can be found in a number of spells in *The Egyptian Book of the Dead* (New Kingdom), *The Coffin Texts* (Middle Kingdom), with some spells dating back to the Old Kingdom and more. After the death of the body the *Ba* journeys into Duat, the realm of the death, a place with two paths the East/West by water and

the West/East by land. This Netherworld was watched by dreadful creatures and had many caves, inhabited by terrifying mythical beings. The deceased needed to deal with these creatures to reach the Hall of Ma'at. After arriving at the Hall, he needed to recite his *Confession of Innocence*, and his heart was weighed against Ma'at's feather. If the heart was heavier than the feather he was devoured by Ammit and would die a second death, meaning total annihilation. If the heart was light as a feather, meaning he was not burdened by sin, he was transfigured into a spirit-state (*akh*), acquiring a semi-divine status and entering the *Field of Reeds*, the blessed realm of the Gods.

This spiritual state was characterised, in the material sphere, by the embalming of the corpse and a series of magical rituals to metamorphose the perishable into imperishable, the mortal into immortal. The very word *mummy*, for instance, can be interpreted as elevation or dignity to denote this superior sphere the deceased entered through the course of embalming, whilst the coffin or sarcophagus may be interpreted as a *regressus ad uterum*, which will lead to the rebirth of the deceased into the sphere of Nut, the heavenly mother -goddess. These Ancient Egyptian processes of transition and rebirth are also interpreted in a number of writings by HPB.

WHO IS WHO?

Erica Georgiades is MA candidate in Ancient Religions (UWTSD); BA (Honours) in Philosophy & Psychological Studies (Open). She is also a researcher on Theosophical History, specially focusing on the *veiled years* of Helena Petrovna Blavatsky. She has lived and worked for two years, on a voluntary basis at the Archives of the international headquarters at The Theosophical Society Adyar, Chennai, India. She is the editor of FOTA Newsletter and co-director of the EuST. She lives with her husband and daughter in Athens, Greece.





DAILY MEDITATION & MUSIC REPERTOIRE

Morning Meditations on Death & Dying

The morning meditations will be based on exercises taught by Father Seraphin, in the Holy Mountains of Greece, and the *Meditations* by the Stoic philosopher Marcus Aurelius.

Day 1 - Meditate like a Mountain

Day 2 - Meditate like the Sea

Day 3 - Meditate like a Poppy Flower

Day 4 - Meditate like a Sage

Music repertoire for the EuST 2018

The opening of study sessions is always followed by three minutes of music. The repertoire for 2018 is:

Danse Macabre op. 40, composed by Camille Saint-Saëns.

The seven tears or Lachrimae, a collection of 7 pavans composed by John Dowland, published in 1604 in London. The composer was inspired by the notion that there are 7 different types of tears:

Lachrimae Antiquae (Old tears)

Lachrimae Antiquae Novae (Old tears renewed)

Lachrimae Gementes (Sighing tears)

Lachrimae Tristes (Sad tears)

Lachrimae Coactae (Forced tears).

Lachrimae Amantis (A Lover's tears)

Lachrimae Veræ (True tears)

Chants in Purgatory & Paradise of Dante

A research by Paul Walker identified the music in the Purgatory & Paradise of Dante.

Purgatory - *Asperges me*: the angels sing a line from the Miserere, a penitential psalm, as Dante approaches the shore after being plunged in the Lethe.

Paradise - *Ave Maria*: Sung by Piccarda in the Heaven of the Moon. *Sanctus*: A hymn sung by Justinian which is Dante's invention, it recalls the Sanctus from the liturgy of the Mass. This invented hymn mixes Latin with three Hebrew terms (Hosanna, sabaoth/hosts, malacoth/kingdoms).





OTHER ACTIVITIES

OPENING SESSION

Presentation of the aims of the School, introduction of speakers and participants. Brief outline of HPB's world-view on Death & Dying. Lauching and distributing the study book of the EuST 2018.

EVENING SESSIONS

MARCILIO FICINO

Orlando Fernandez

GEORGIOS GEMISTOS PLETHON

Erica Georgiades

DANTHE ALIGUIERI: LIFE & LEGACY

Documentary

Memorito

WORLDVIEWS ON DEATH

EUROPEAN SCHOOL OF TH



Majestic FLORENCE

Optional Tour Programme

Don't miss a once in a lifetime opportunity

17-19 OCTOBER 2018

to tour around the birth place of the Italian Renaissance, experiencing the mystical grandeur of the Medieval age infused with the Mediterranean spirit.

Following this optional tour programme you will have the opportunity to visit and see:

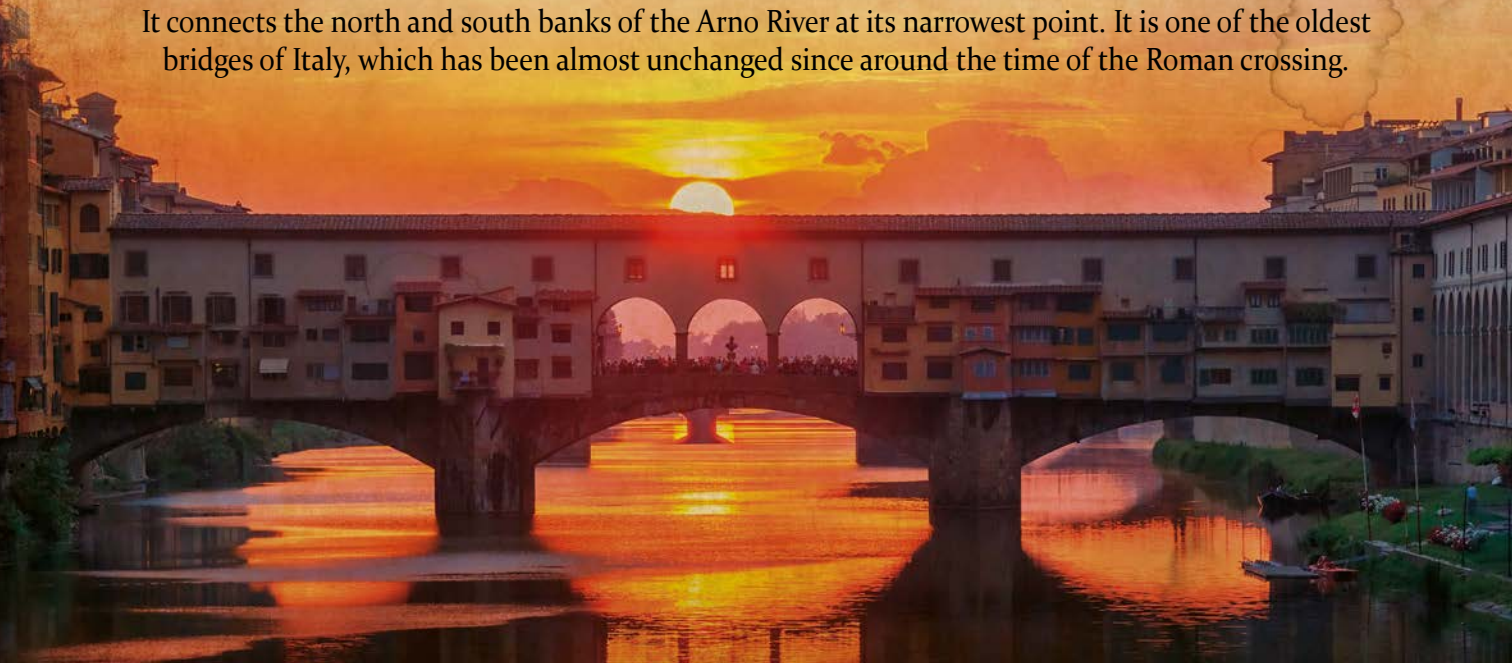


THE ACCADEMIA GALLERY MUSEUM

Admire some of the most famous sculptures by the great Renaissance artist, Michelangelo, such as the magnificent statue of David & the Slaves. The halls of the Accademia also have the works of Sandro Botticelli, Domenico Ghirlandaio, to name just a few.

PONTE VECCHIO or THE OLD BRIDGE

It connects the north and south banks of the Arno River at its narrowest point. It is one of the oldest bridges of Italy, which has been almost unchanged since around the time of the Roman crossing.





THE FLORENCE DUOMO or SANTA MARIA del FIORE CATHEDRAL

The episcopal seat of the Archdiocese of the city of Florence. It is one of the greatest masterpieces of Gothic art and Italian Renaissance.

THE REPUBLIC SQUARE

A place with rich history, which served as the commercial centre of the Roman Florentia and then as a food market during the Middle Ages.

SIGNORIA SQUARE

The main center of political life in Florence since the 14th century with the prominent Palazzo Vecchio overlooking the square. It was the scene of great triumphs, such as the return of the Medici in 1530 as well as the Bonfire of the Vanities instigated by Savonarola, who was then himself burned at the stake here in 1498 after he was denounced by the Inquisition as a heretic.



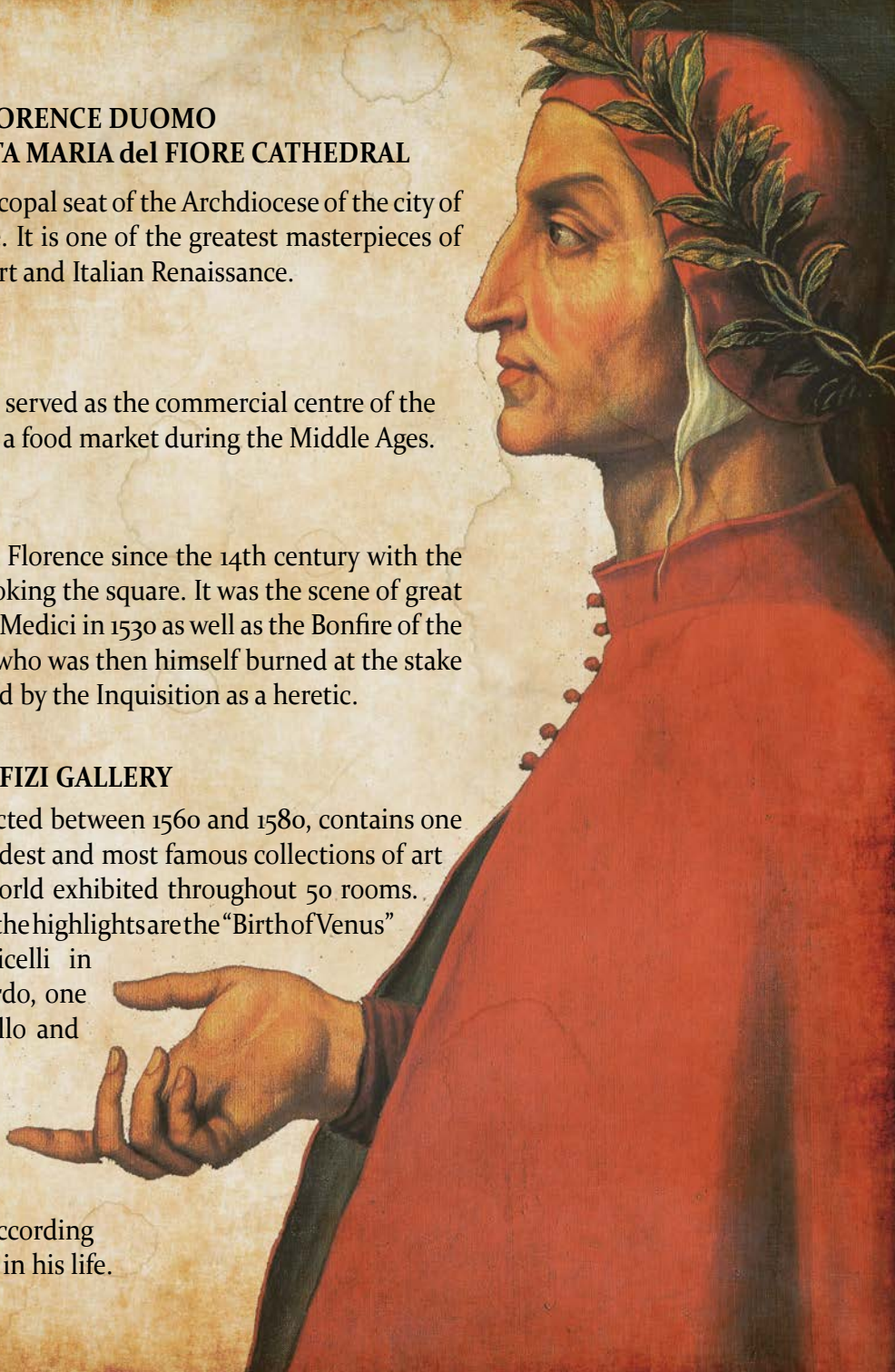
THE UFFIZI GALLERY

Constructed between 1560 and 1580, contains one of the oldest and most famous collections of art in the world exhibited throughout 50 rooms. Some of the highlights are the "Birth of Venus" by Botticelli in

addition to three works by Leonardo, one by Michelangelo, a few by Raffaello and many by Tiziano.

DANTE'S HOUSE

We will also visit the The house of Dante, arranged on three floors according to the three most important stages in his life.



Miraculous PISA

Pisa Tour Programme

THE LEANING TOWER

The construction of the Tower of Pisa dates back to 1173. Its fame is owed to its inclination caused by the shifting ground in the subsoil. The Leaning Tower is 55 meters high and is inclined 5° southward. One has to climb up 294 steps to reach the top.

THE BAPTISTERY

The Baptistery is the biggest in Italy, started in 1152.

THE CATHEDRAL of SANTA MARIA ASSUNTA

Duomo is the emblem of

Pisan Romanesque architecture. It was designed by the architect Buscheto in 1604 and shows the influence of various styles and cultures: Byzantine but mostly Islamic components.



Hotel SAN LORENZO & SANTA CATERINA **Accommodation** 12-17 OR 19 OCTOBER 2018 **PESCIA** ITALY

We will stay at Villaggio Albergo San Lorenzo & Santa Caterina, a 17th-century building located on wonderful green hills crossed by the Pescia River. Pescia is a small town in Tuscany close to Florence.



HOW TO ARRIVE

FLORENCE TO PESCIA

From Firenze airport take a taxi or bus to FLORENCE RIFREDI TRAIN STATION.

From FLORENCE RIFREDI TRAIN STATION take the train to Pescia.

It will take more or less one hour at the cost of €6,20 per passenger

FROM PESCIA STATION TAKE A TAXI TO THE HOTEL COST AROUND 10 EUROS

Hotel San Lorenzo & Santa Caterina Address: VIA SAN LORENZO 15, 51017, PESCIA PT, ITALY

Phone: +390572408340



& PAYMENT OPTIONS EUST 2018

REGISTRATION FEE: €100,00

FULL BOARD SINGLE or DOUBLE ROOM PER PERSON: €495,00

OPTIONAL TOUR, OCTOBER 17-19 COST: €321,00

The 2 day sightseeing tour price is all inclusive of bed & breakfast, transport, tour guide to Pisa & Florence + Museums tickets and a visit to Collodi.

NOTE: If you wish to participate in the tour, please register and pay the tour cost by first week of June. Tickets to visit the museums in Florence need to be reserved as soon as possible.

PAYMENT OPTIONS

Pay Pal Payment

European School of Theosophy
email address:
ingeborg3@icloud.com
Country Wales, UK

Bank Transfer 1

(For payments in British Pounds)

Santander Bank

European School of Theosophy
BIC (SWIFT): ABBYGB2LXXX
IBAN: GB21ABBEY09012922571207

Bank Transfer 2

(For payments in Euros)

ING Bank

IBAN: BE95 3300 6629 0258
BIC (SWIFT): BBRUBEBB

Email your completed registration form with confirmation of payment to:

eustheosophy@gmail.com or **ingeborg3@icloud.com** or post it to the following address:

Benglog

Llanddeiniol

ABERYSTWYTH

SY23 5AW

Wales UK

Due to the great interest in attending the School, we suggest that you book your participation as soon as possible.

PLEASE DOWNLOAD THE
REGISTRATION FORM HERE <http://bit.ly/2H0OAWJ>