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## THE WORLD



*I saw Eternity the other night,  
Like a great ring of pure and endless light,  
All calm, as it was bright;  
And round beneath it, Time in hours, days, years,  
Driv'n by the spheres  
Like a vast shadow mov'd; in which the world  
And all her train were hurl'd.*

*Henry Vaughan*

### The Three Objects of The Theosophical Society:

- ☉ *To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.*
- ☉ *To encourage the study of comparative religion, philosophy and science.*
- ☉ *To investigate the unexplained laws of nature and the powers latent in the human being.*



### BOOKSHOP AND LIBRARY

Monday	Closed
Tuesday	6 – 7:15 pm
Wednesday	Closed
Thursday	1 – 4 pm
Friday	1 – 4 pm
Saturday	10 am – 1 pm
Sunday & P/H	Closed



“The Theosophical Society in Perth”

**Our Websites:**  
[tsperth.com](http://tsperth.com) or  
[perth.theosophicalsociety.org.au](http://perth.theosophicalsociety.org.au)

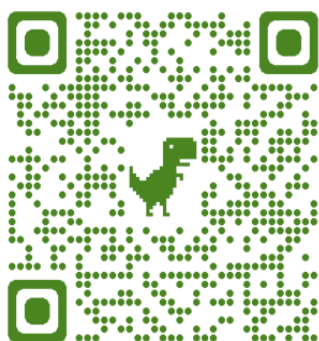
### Disclaimer

The opinions expressed in this publication are those of the authors and not necessarily those of the Theosophical Society, unless specifically marked as official.

### Submissions

The closing date for all items for inclusion in the next edition of the Theosophical Link is:

**1st July, 2023.**



**FIND OUR WEBSITE**

## Freedom of Thought – Official statement

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its Three Objects is the sole condition of membership.

No teacher, no writer, from H.P. Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to be attached to any school of thought which they may choose, but have no right to force that choice on any other.

Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held or because of membership in any school of thought to which they may belong. Opinions or beliefs neither bestow privileges nor inflict penalties.

The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly exercise their own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration of others.

### Mission Statement

To serve humanity by cultivating an ever-deepening understanding and realisation of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life.

### Open policy

The Minutes of all Executive Committee (EC) meetings are always available to members on request at the office. Rule Books are also available at the office for members.

### Privacy policy

The Perth Branch of the Theosophical Society respects the privacy of its members. Accordingly, no photos, videos or audio recordings are to be recorded in hard copy or on the internet at any Branch event without the prior permission of each easily identifiable person.

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**For payments** such as Membership subscriptions or Event Bookings, please use the following details: **BSB 086 488 - Acct. No. 697 487 911**  
**You MUST include** your name and the payment purpose with each transaction, so that we can identify it and process accordingly.

## President's Report

Greetings once again and here we are at the midpoint of the TS year. I'm sorry to go on about this again but the Tuesday evening meetings with associated presentations are, in my view, the cornerstone of Branch life. I mention this because we need to engage more of you in presentations.

As you may be aware, I've done a series of presentations myself over the years and thoroughly enjoyed that as a learning experience. I don't consider myself especially capable of doing this and although I know that many of you are possibly very daunted by the idea, please consider submitting your suggestions for a talk to Tina Hentisz who co-ordinates programming. As you will have noticed, we continue to enjoy various visiting speakers but it's always going to be important to have a high content of members involved. May I put to you all that Tuesday evening presentations are about sincere attempts to bring forward the countless aspects of the truth, not an exercise in oratory genius.

I have been attempting to manage the Mount Helena Retreat over the last 4-5 months but found it got beyond me. With the welcome support of the Executive Committee, a new Mount Helena Subcommittee has been formed with no less than 13 members. Could I refer you to the entry below which displays a very positive response.

National President Stephen McDonald will be visiting us in early June on his way through to the General Council meeting in Holland. He will be visiting St. Catherine's College which you may be aware is the venue that's booked for the forthcoming Annual Convention. I again extend an invitation to you all to attend the Convention which has the theme of Aboriginal Spirituality. I am at the early stages of preparing an abstract that will be seeking to look at the common ground between the Dreaming and Western Religion. Our fellow member in Adelaide, Dr. Olga Gostin, is kindly acting as my cultural advisor in this pursuit.

I hope you are enjoying your membership and I invite you to contact me to talk about any aspect of that. May I point out that I will be attending the National Council Meeting in Sydney in early July so if there is anything you'd like raised there, please approach me.

*John Davey*

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### FROM THE MT HELENA SUB-COMMITTEE



Hello TS members and friends. A new group has been formed to manage the Mt Helena property and events. We are 13 strong and full of energy and enthusiasm to make this a viable concern for everyone who has enjoyed the peace and serenity of this special place in the past and for all who will be new to the opportunities that Mt Helena offers. This could be a mid-weekend getaway or a weekend special. There are planned events and retreats coming up soon.

We will slide into this management slowly and feel our way into becoming a cohesive group. As we go, we will learn the group's strengths and skills and by next year we hope to be in full swing with a program of events for 2024.

Here is the list of our Sub-Committee members: Adrian de Graaf, Deb Dickman, Kerry Holly, Jean-Robert and Mary Hote, Sue Lee, Shelley Orchard, Hana O'Rourke, Shellene Pennington, Tony Rieck, Wyn Rossiter, Merran Semple and Sue Whitney.



# ART RETREAT

27th & 28th May 2023



Fairy House sculpture, Art Retreat, 2022

**Greetings!** You are warmly invited to join our Autumn Art Retreat at Mount Helena, within the Perth Hills for a weekend of creativity, reflection, collaboration, and meditation.

Surrounded by nature, it is a perfect space to develop your creative skills as well as connect your inner and outer selves as well as learn from other artists. You are encouraged to pursue your own art project as well as participate in any collaborative activities such as art therapy collage, nature walks, sculpture building or just discussing art around the fireplace.

## What's included:

- Central studio space and meeting room.
- Accommodation and basic amenities (shared bathrooms and kitchen)
- Tea, coffee, hot chocolate, juices, and continental breakfast makings.
- Some basic art making material for group projects t.b.c.

## What's not included:

- Food. Please bring your own breakfast and lunch makings. There is an IGA and cafes in proximity. Our Venue permits vegetarian food only.
- Dinner Saturday night will be a group gathering at the Mt Helena Tavern.
- Bedding. Please bring your own bedding including a pillow.
- Basic art material of your own choosing.



Art Therapy Collage making, 2023

## Information

**Location:** Mount Helena Theosophical Retreat, 1540 Bunning Road, Mt Helena.

**Cost:** TS Members \$50, Non-TS members \$90. Retreat is limited to 25 people and on a first come basis. To secure a spot, full payment should be made at the earliest convenience or no later than the week before the retreat — in which case a spot may not be available.

**Bookings:** can be made to [info@tspertth.com.au](mailto:info@tspertth.com.au)

All EFT payments to be made to:

BSB 086488

Acc. 697487911

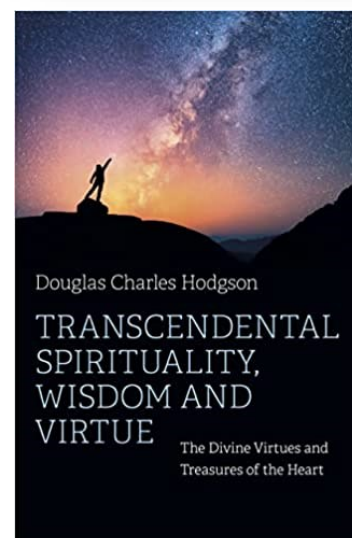
Reference Mt Helena Art Retreat 2023 + your name.

**Retreat schedule** and material list will be finalized and released closer to the event.

## Transcendental Spirituality, Wisdom and Virtue – The Divine Virtues and Treasures of the Heart, by Douglas Charles Hodgson

In the face of potentially cataclysmic challenges and existential threats, it is timely for this generation to recall and then live by forgotten or ignored universal ethical principles and virtues. *Transcendental Spirituality, Wisdom and Virtue: The Divine Virtues and Treasures of the Heart* identifies and explores 36 such principles that represent divine virtues or universal ethical principles. Each chapter is devoted to exploring and synthesizing the essence of the scriptural meaning and scope of one Divine Virtue.

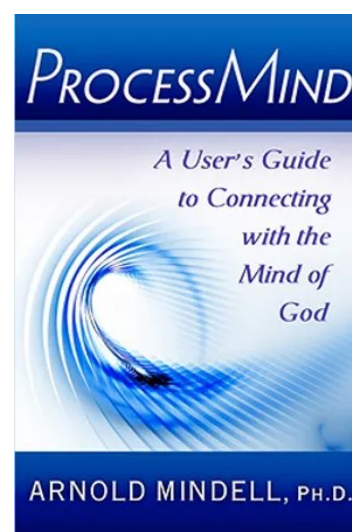
Douglas Hodgson's involvement with legal education and university administration has spanned over four decades in Canada, England, Australia and New Zealand. As a lawyer, teacher, researcher, author and human rights advocate, his interest in religious discrimination and religious fundamentalism issues motivated him to engage in the study of the scriptures of the world's religions, ultimately inspiring him to write *Transcendental Spirituality, Wisdom and Virtue: The Divine Virtues and Treasures of the Heart*. He lives in Perth, Australia.



## ProcessMind: A User's Guide to Connecting with the Mind Of God, by Arnold Mindell

Einstein said, "I want to know the mind of God, the rest are details." This book is therapist Arnold Mindell's response. By *Processmind* he means an earth-based experience of the universal state of consciousness that, he argues, pervades all reality. It is perhaps our most basic, least known, and greatest power, combining the nonlocality of modern physics with altered states of consciousness found in peak experiences. What makes this book unique is that it offers some experience of this mind-state to the reader. Mindell does so by connecting cosmic patterns seen in physics with experiences occurring in psychology and world spiritual traditions. He draws together ideas about Aboriginal totem spirits, quantum entanglement, and nonlocality to describe the "structure of God experiences."

Enhancing his clear presentation are around 80 illustrations and 30 experiential exercises based on tested approaches that actualize our deepest, unitive consciousness. Through rational thinking and earth-based, inner experience, the reader can sense how the *processmind's* self-organizing intelligence helps with dreams, body symptoms, relationships, and large-group conflict issues. Altogether, the book is a kind of user's guide to tapping into an immense power that can benefit our own individual life and, ultimately, the world.

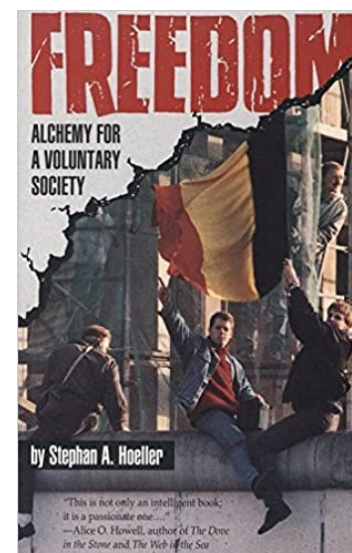


## Freedom: Alchemy for a Voluntary Society, by Stephan A. Hoeller

Dr. Stephan Hoeller examines the philosophic basis for freedom as expressed in the writings of the Gnostics and Carl Jung. He relates this philosophy to that of America's founders and to such recent events as the collapse of Communist regimes throughout the world.

In this provocative and timely work, Dr. Hoeller examines the psychology of tyranny and shows how segments of our society preach freedom but actually advocate oppression. Stunning in its insight, this book will help readers understand the movement towards freedom that is occurring in the world today as well as the concept of **freedom** itself.

Dr. Stephan Hoeller is associate professor of comparative religions at the College of Oriental Studies in Los Angeles, an organization interested in Jungian psychology, the Kabbalah, Tarot, classical Gnosticism, myth, and literature. Born in Hungary, he graduated from the University of Innsbruck in Austria. He resides in Hollywood, California.





# A Guardian Wall Of Will

## A FORM OF TAPAS-YOGA

By George S. Arundale, 1939 — Part III

### We Must Bear It!

How hard is this work of becoming a brick in the Guardian Wall of the Will may perhaps be gathered from the following account of one of my own activities as a humble servant of the Will. It is a record of a particular night's work in Germany, written down after returning to my physical body at Adyar, and the phrase so constantly repeated was the phrase which I found myself speaking as I returned to the outer consciousness, which I found myself saying over and over again until I could fully control my physical plane consciousness: "*Sometimes, oftentimes, I think I cannot bear it.*"

I should like to point out that such work has to go on night after night without any intermission, but is of many different kinds. I have included the record in this book so that those who desire to become servants of the Will for the particular purposes indicated must be under no delusion as to its simplicity and lightness. It is very hard work, needing bodies as spiritually athletic as we can make them. It is work which often seems too hard, unbearable. It is work which would certainly move us to indignation, even to hatred, had we not a poise and an unfrontiered understanding which naught can shake. If we once move from our centres of perfect poise and allow ourselves to be swayed by that which beats upon us, we shall do far more harm than good and shall render ourselves useless for this kind of work.

*Sometimes, oftentimes, I think I cannot bear it.* For I go into the places of black desolation where cruelty reigns unchecked, where mercy is unknown, where the lust of savages seeks out its victims and covers them with fearful suffering and terrible dishonour.

*Sometimes, oftentimes, I think I cannot bear it.* For round about me, surging up to me in pathetic and pitiable clinging are those to whom naught is left but utter despair. Behold a friend! Is there, then,



*Note: In these days of unrest, when the messengers of darkness have liberty to be abroad in the world to challenge civilization, it becomes the urgent duty of all who believe in civilization to accept the challenge and cause it to be harmless, or at least to minimise its harmfulness.*

by chance, even the feeblest glimmer of hope?

*Sometimes, oftentimes, I think I cannot bear it.* Families, families, families — grandfathers and grandmothers, fathers and mothers, children, children, children, relatives, close friends, the joys of marriages about to be blessed, little ones about to be born, peace, prosperity, hard living, but thankfulness for the mercies of love and comradeship. Into it all bursts gloatingly calculated savagery, and tragic ruin desolates into inconceivable agony. Unbearable agony? Sometimes, and then desperate suicide. Otherwise... it must be borne, and is.

*Sometimes, oftentimes, I think I cannot bear it.* I see all these things. They cannot be hidden from me. No muzzling of the press, no lying declarations, can conceal the truth from me, for I have the right, I have the duty, to know, and therefore to help as best I can.

In the radiance of my colour body and under the symbol of Him who is Lord of all I move among the black clouds of desolate despair. And the little children cling to me weeping for the love that is no longer theirs. Young men and women challenge me to justify my radiance, and to fulfil the Star. Young wives and young husbands hold up to me their newborn babes and passionately demand that I shall deliver them. The old look at me dumbly, dishevelled, eyes dimmed by the darkness within.

*Sometimes, oftentimes, I think I cannot bear it.*

For the evil-doers laugh at me. They dare me to save their victims. They laugh and laugh and laugh.

*Sometimes, oftentimes, I think I cannot bear it.*

All the horrors of the past — the horrors of the persecution of the Christians in ancient Rome, the “holy” inquisitions of the Middle Ages — all are reborn, the utter savagery of them all is reborn, in the power of the deeper iniquities which today are within the compass of man.

*Sometimes, oftentimes, I think I cannot bear it.*

And so-called Christian countries throughout the world, and countries pretending to observe the precepts of mighty Members of the Company of Compassion, remain content to suffer those whom they have placed in authority over them, their rulers and governments, to remain silent, to take no action, to make no denunciation.

*Sometimes, oftentimes, I think I cannot bear it.*

And while civilization is being feverishly, ruthlessly, in the crude manner of the ancient destroyers of the noble, and of the blood-befouled haters of the weak, broken into pieces, some nations there are which are afraid of being hurt, and connive at any expedient,

honourable or dishonourable, to keep them safe!

*Sometimes, oftentimes, I think I cannot bear it.*

These nations suffer their governments to maintain cordial relations with those who work iniquity, for they have no courage to denounce it and make war upon it. When wrong is condoned, is protected from attack, its armies are advancing upon the right and are attacking it. There is war, but these nations choose to turn their backs upon it and say it is not there.

*Sometimes, oftentimes, I think I cannot bear it.*

There is war. There is degradation. There is dishonour. And out of these must come suffering. Where wrong is widespread, where the forces of barbarism are triumphing over the forces of civilization, where peace and brotherhood are in danger, there let there be the sternest denunciation at whatever cost, and let the spirit of war be solemnly invoked to halt the evil that threatens the whole world.

Some nations and their governments are counting and counting and counting the cost. And they go on counting while the cries of the helpless are sounding terribly in ears they would make deaf. They see their fellow-men, they see women and children, plunged in their thousands into ghastly misery. And they say they cannot afford to help them. It is too expensive. They must think of themselves first. So they go about seeking all manner of compromises, all kinds of adjustments. They rush hither and thither, and declare they are much pleased with the cordial relationships they have maintained or have perhaps established. They sign documents. And the forces of barbarism laugh and laugh and laugh.





They laugh because these things make not one jot or tittle of difference to them. They laugh because they see the selfishness of statesmen and of nations which is ever being used to guard their peoples from discomfort, to preserve them from war, to keep them comfortable in the midst of others' agony.

**Sometimes, oftentimes, I think I cannot bear it.**

Where are the countries, where are the peoples, where are the statesmen and leaders, who prize honour and justice above safety, who have the courage to run risks for the sake of delivering the weak and oppressed, who are willing to stake their very existence upon an offering of their all in the cause of freedom?

The peoples are willing, but the statesmen are weak. They are afraid, and rush hither and thither in vain attempts to ensure a peace which they are ready to buy at almost any price. And while the world is waiting for action, for the vindication of honour and justice, for the guarding of civilization from its undermining by barbarians, for men, and women whose spirit is the spirit of greatness and courage and not the spirit of expediency and procrastination — while the world is waiting for these, cruelty goes on its way unchecked, mercy remains trodden underfoot, the lust of savages continues to have its fill, and thousands upon thousands of hapless victims are thrust down into bottomless hells.

**Sometimes, oftentimes, I think I cannot bear it.** But I must bear it, for they cannot. I must give them all I have to give, for all that they had, their very moral courage itself, has been torn away from them.

**I must bear it, and I must seek out others who also will bear it.**

What others are not doing we must strive to urge them to do. But whatever others may or may not be doing, we at least must do our duty even though, almost alone.

We cannot do more than this, and more than this is not expected from us.

God's in His heaven, and if we will but strive to be gods on earth, all will yet be well.

**Yes, I will bear it, and happily.**

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*"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." (Matthew 25, 40.)*

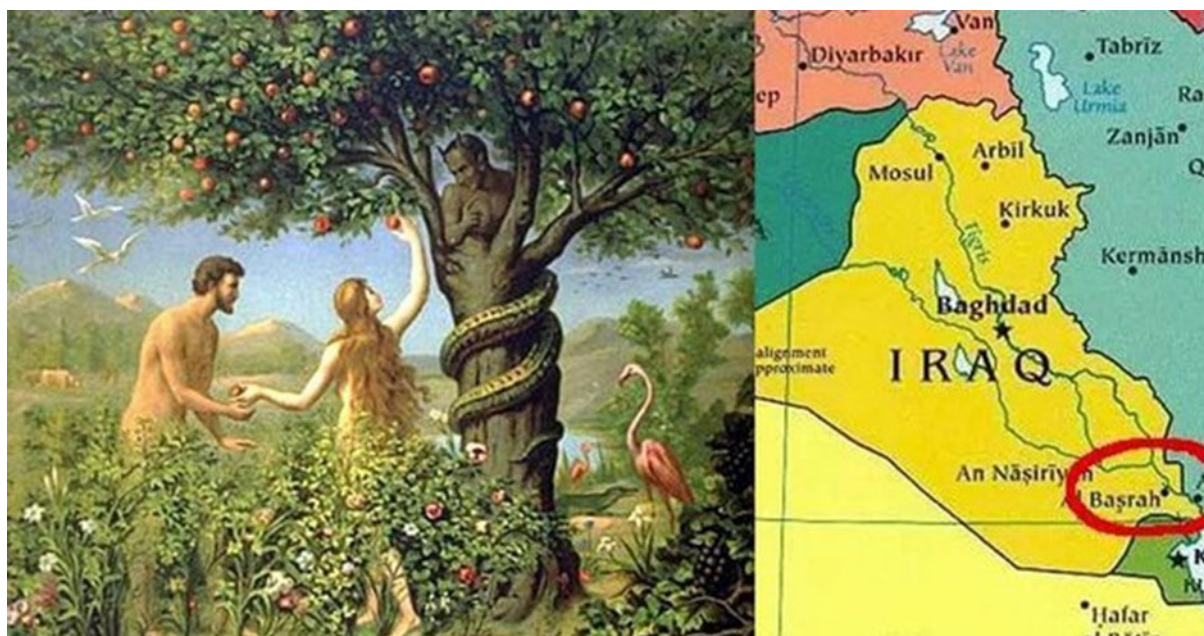
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# ADAM'S TREE, GARDEN OF EDEN

by Andy Khong



According to the Bible, the location of Eden is described in [Genesis 2:10–14] as being the source of four tributaries — Pishon, Havilah, Tigris, and Euphrates. However the catastrophic Flood during Noah's day would have destroyed and altered the Earth's surface. Therefore we do not know where the Garden of Eden was originally located. Today, some people insist that the actual site of the Garden of Eden is located in Al-Qurna around the confluence of the Tigris and Euphrates Rivers. This prompted me to check out Al-Qurna, a small town in southern Iraq, located 74 km (46 miles) north of the city of Basra. The Tigris and Euphrates confluence are joined by the Karun River, which originates from Iran; the combined rivers, known as the Shatt Al-Arab discharge into the Persian Gulf.

*Genesis* refer to two trees in the Garden of Eden, a "Tree of Knowledge of Good and Evil", and a "Tree of Life". In Al-Qurna, the decayed trunk of a dead tree is standing on a small platform behind a fence, on the shores where river Tigris merges with river Euphrates protected by low brick walls, and surrounded by a concrete plaza. Locals insist that

the tree is the legendary "Tree of Knowledge of Good and Evil", which according to the Bible, Eve was tempted by the serpent, ate of the forbidden fruit, and then gave it to Adam who also ate of the fruit. For their disobedience, God expelled Adam and Eve, and the serpent from the Garden of Eden. Because of the Fall of Adam and Eve from the Garden of Eden, all subsequent human beings are born into a state of sinfulness ('Original Sin')

The Quran's version mentions that Allah specifically forbade Adam and Hawa (Eve's name to Muslims) to eat from the "Forbidden Tree" (Tree of Eternity) but Shaitan (Satan) repeatedly whispered into their hearts, planting disquieting thoughts and desires to attain immortality, and eventually both Adam and Hawa gave in and erred. Before being cast out of the Garden of Eden, Adam and Hawa sought Allah's forgiveness and were forgiven by Allah in his infinite Wisdom and Mercy; as such, there is no concept of being born with 'Original Sin'. The Quran, places equal blame on both Adam and Hawa for their mistake, and does not say that Hawa tempted Adam to eat from the tree, or that she had eaten before him.



*Adam's Tree – Tree of Knowledge of Good and Evil.*

For tempting Adam, God told Eve in the Bible [Genesis 2:4-3:24] that for her mistake, *“I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband and he will rule over you”*. Judeo-Christian concept of women has been “poisoned” by the belief that Eve is responsible for her mistake, Adam’s sin, the original sin of all humanity, and the death of the Son of God. This concept was a contributing factor for the unequal treatment of women in early Christianity, and being accused as a temptress, seducer, and deceiver. In other words, a woman acting on her own caused the fall of humanity. Islam rejects the doctrine of ‘Original Sin’, and does not believe in dogma of Jesus Christ’s crucifixion and resurrection to atone for ‘Original Sin’. The Quran preaches that no one is to be held accountable or



*“Eve” offering an apple at Adam's Tree (Oct 2022).*

responsible for someone else’s mistake; that blame is due and any punishment made on the one who wronged [Quran 53:38-41].

The Bible or Quran never say what type of forbidden fruit was eaten, although it is commonly depicted as an apple; the other possibilities include grape, pomegranate, fig, carob, citron, pear, quince, tamarind, and mushroom. Some experts believe that the tree in Al-Qurna is between 400 and 600 years old, but others think it is over thousand years. Portions of early stories of *Genesis* have been traced to the cuneiform tablets written by the Sumerians and Babylonians, and this “Tree of Knowledge of Good and Evil” may have been written before the Bible. During excavations of ancient Mesopotamia, a clay seal was found dating to the 4th millennium





*Adam's Tree – Tree of Knowledge of Good and Evil.*

BC (4000-3001 BCE). The seal shows a man and woman reaching for a fruit in the tree. (In the Bible, Iraq was known as Shinar, Sumer, Sumeria, Assyria, Elam, Babylonia, Chaldea, and Mesopotamia. Mesopotamia means “land between two rivers”, while the modern name of Iraq is translated as “deep-rooted country”).

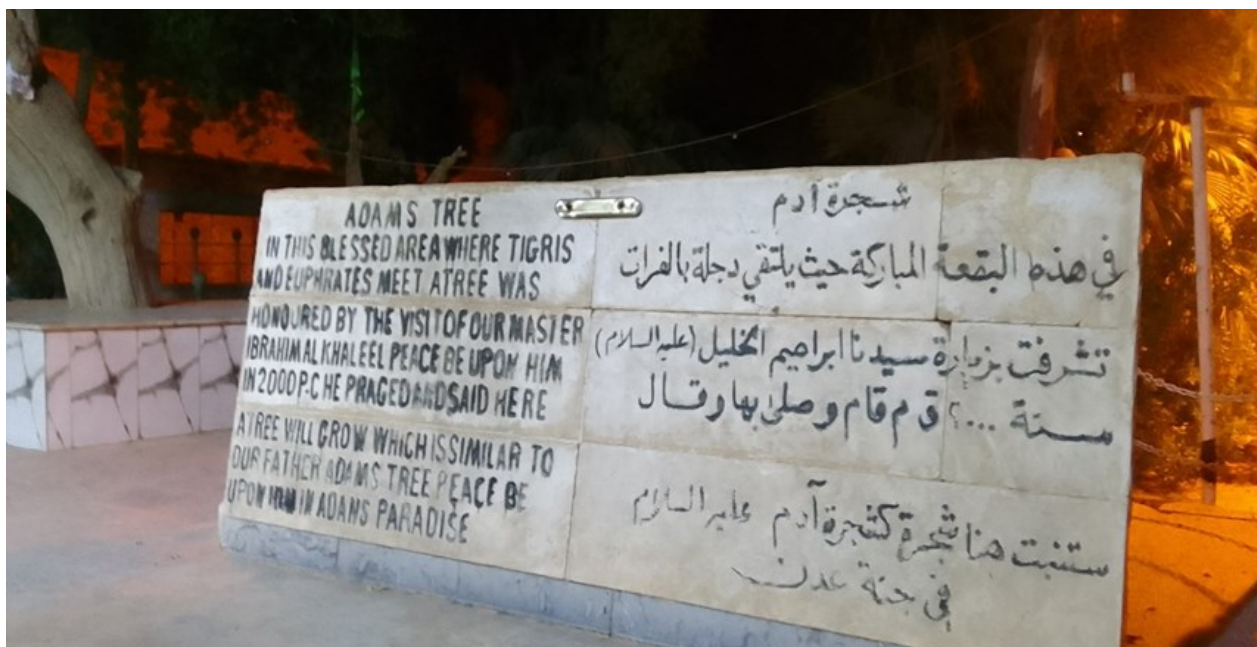
The Bible has never been a history book or a scientific documentary. It contradicts scientific facts,

and contradicts itself, and is not infallible. Most of the Bible is allegory, mythological and symbolic. The Genesis stories of Adam and Eve are prime examples of myths and symbolic fantasies in the Bible, not to be taken literally. They were written by people long ago, who were trying to provide simple explanations to people (during that time frame) who were mostly uneducated, ignorant, and primitive.



*Map showing the possible location of the Garden of Eden.*





*Marble stone with inscription in Arabic and English. "Adam's Tree: In this blessed area where Tigris and Euphrates meet, a tree was honoured by the visit of our Master Ibrahim Al-Khaleel, peace be upon him, in 2000 B.C. He prayed and said: 'Here a tree will grow which is similar to our Father Adam's tree. Peace be upon him in Adam's Paradise.'" [Ibrahim Al-Khaleel is the Arabic name for Abraham].*

As we enter the Age of Aquarius (age of expanded consciousness), we as modern, evolved, educated, and emerging spiritually-awaken people have no credibility if we think that the Adam and Eve stories are literally true. Evolution and science have demonstrated that it is impossible for us to have descended from one couple.



*Confluence of the Tigris (left) and Euphrates (right) Rivers becoming Shatt Al-Arab (background) flowing into the Persian Gulf.*



# UNDERSTANDING OURSELVES

BARRY BOWDEN

## EVERYONE WANTS TO LEAD A PRODUCTIVE AND HAPPY LIFE

We believe if we do things properly, then this will eventually happen.

Through either personal experience or interaction with loved ones or friends, we all know that this does not always happen.

The problem is that we view the world as everything outside us, which appears to be the truth.



*I urge you not to take my word for this.*

Our thoughts primarily work with past and future events to rationalise how things affect us in the present moment.



**NOW A QUESTION FOR YOU ALL: 'WHEN DID THE FUTURE LOOK PRECISELY AS YOU IMAGINED IT?'**



## OUR THOUGHTS AND EMOTIONS ARE WITHIN US

They have an influential role in our lives. If we were to study these patterns more in-depth, this would throw some valuable light on understanding thoughts and emotions and their respective habits.



## WE OFTEN LEAVE THE STUDY OF THESE TWO ASPECTS — THOUGHTS AND EMOTIONS — OF OURSELVES TO OTHER PEOPLE

Unfortunately, this only sometimes translates to changing how we interact with our thoughts and emotions. If we were to look at these habits a little, they both act and behave quite differently. We may begin to comprehend their differences and how we could understand and change our relationship with thoughts and emotions with that knowledge.



## OUR THOUGHTS ARE A PRODUCT OF OUR MINDS

Try examining and understanding your thought patterns. The mind analyses people and issues and puts them into compartments.

Thinking is useful, great for planning and many things like that. It does, however, have its limitations. Such as we tend to listen to it too much and trust it often when the storyline can be negative, especially about ourselves.

Emotions are about how we feel about things and what is happening in the present moment. Emotions don't follow logic and are not bound by it.

Emotions determine how we feel about ourselves and our world. If we look at these two states of consciousness, thoughts, and emotions separately, we would understand that their roles in life are quite different.



## THOUGHTS AND EMOTIONS NEVER WORK INDEPENDENTLY; THEY ARE WEDDED TOGETHER IN LIFE!

Here lies a problem, they are an unlikely relationship if we were to look at them as though they were two different people in the world. One would wonder how they would be attracted to each other; they interpret the world in very different ways.





### COMPARING A WAY OF UNDERSTANDING LIFE?

Thoughts have no feelings about anything; the mind's main ability is comparing as we believe the mind to be us, then it will compare us to others. If we in comparison or judgment, are seen to be inferior, then we have self-worth issues. If we are superior, then we can have problems with pride. There can be the tendency to put others lower than ourselves. Neither of these is helpful in the long run. These judgement issues can and often are flawed; for instance, if there is a hurt feeling at the time, the story is likely to be inaccurate. Yet this can affect us and our emotional nature for a long period.



### WHEN WE FOLLOW EMOTIONS, WE FEEL GOOD, BAD, OR INDIFFERENT

Emotions are about feelings and what is happening in the present moment. Feelings can swing like the wind for no apparent reason and take us with them...



### IT IS UNDERSTANDING THE TWO CREATURES, THOUGHTS AND EMOTIONS

It is well known in training animals. You must understand the nature of the animals you are trying to train. When a good understanding is there, we can train them. Thoughts and Emotions are like two different creatures. We must experience and understand our thoughts and emotions often. People do not conceive of being able to change how thoughts and feelings work in our lives!



### THE MIND MOVES FROM THE PAST TO THE FUTURE CONSTANTLY

It can project emotional problems such as fear of the past or the future, manifesting as depression and anxiety. The mind can affect our sleeping patterns. Why can't we escape these thought patterns at night?



### IT IS ALWAYS PERSONAL LOSS THAT PRODUCES PAIN AND SUFFERING IN OUR LIVES

The perceived personal loss gives rise to negative emotions. If we connect with these feelings, we are essentially caught in them. The mind loses clarity and is flooded with emotions and overwhelmed by them. If you reflect in heavy emotions and how clear your thoughts are, it becomes easy to see how emotions fog the mind's clarity.



### WHEN NEGATIVE EMOTIONS ARISE, THE MIND IS OVERSHADOWED BY THEM. WE LOSE THE ABILITY TO REASON. THE MIND THEN SEES THE PROBLEMS, NOT LOOKING FOR A SOLUTION.

These processes are the start of depression and other symptoms of loss. The mind then becomes a slave of difficult emotions and sees itself trapped in a never-ending story of suffering.



### THE MIND'S ROLE IN SUFFERING

The main thing is that the past and the future are offspring of the mind.

When a similar event looms, the mind projects fear into the future, generating anxiety. That feeling which will happen in the future invades the present moment. Either of these patterns can last a considerable time or linger in our lives indefinitely. If we leave them unchanged, they become a habit that can be difficult to change and eradicate from our lives—all a product of fear being projected into the past and the future.



### OUR FEELINGS GIVE VOICE TO THE MIND

When an emotion arises, it instantly gives rise to a story that will complement the emotional content. So, if someone has said something considered critical or hurtful, the mind will make a story around that feeling. If there is a history with this person, it will add to the past. Then the mind starts a dialogue that triggers a feeling that matches it, usually negative, although it works the same for positive feelings. They are not a problem. One can see how this process can almost continue without end.





### NEGATIVE EMOTIONS ARE PASSIVE

The easiest way to describe negative emotions is that they are passive, which means we don't have to produce any effort to have them as part of our life. When did you have to try to be negative?



### THERE IS A STRATEGY TO FREE THE MIND FROM HEAVY EMOTIONS

There are many ways to adopt methods to free the mind. These methods can be to take up exercise that increases heart rate. Because when people suffer from negativity, their breathing patterns are very shallow. Shallow breathing slows the blood flow and affects the hormone levels in the body. A simple method can be to enter deeply into feeling the negative emotions simply as resistance to them brings on the pain rather than the emotion itself. One of the treatments in the war years was to have cold showers or get into very cold water; why? Because it instantly brings a person back to the present moment. Sometimes it can take a shock to break strong emotional conditions. Ultimately it is momentarily freeing the mind from the past or the future. Being able to think past the emotional obstructions. Spending time with yourself in meditation, just observing the mind and emotions. Not trying to change or get caught in them can be a very effective way of working with them.



### DEVELOPING STRATEGIES TO SUSTAIN EMOTIONAL AND MENTAL HEALTH

Today we hear a lot about developing strategies for physical health, but we should also consider our long-term Psychological health. It is often only when people start a meditation practice that they realise how busy their mind is! It makes sense to spend time to allow for healthier mental health. Just like physical health, it takes a commitment to integrate different practices.



### ASK YOURSELF WHEN DID NEGATIVE EMOTIONS EVER HELP A SITUATION?

When did negative feelings enrich our life? The answer for most people is never; they can be a process such as grieving and remorse. All are natural; however, they can overstay their welcome at times.



### FINDING TIME TO BE GRATEFUL, IT ENGAGES US IN A CONSCIOUS ACT

To be grateful is a positive emotion, but it is also something that takes effort. This means we must engage ourselves in it consciously; it won't just happen. Finding something to be grateful for each day can be uplifting and rewarding.



### DO SOMETHING GOOD FOR OTHER PEOPLE

When we briefly forget ourselves and help someone else, even if it's to give a smile, we feel better about the world and ourselves. It is one of the greatest things we can do. These acts are like boomerangs. They circle back to us. The first person that benefits is us; doing something for others is part of our wiring. When we do this, we feel better about ourselves.



### SPEND TIME WITH YOURSELF

Take time to spend with yourself alone; this is often the one thing we don't do, yet we benefit from it immensely. How can we spend time with ourselves, meditation, reflecting on what we have been doing or perhaps why?

We are very inventive in ways of not spending time with ourselves today. Even if we observe or listen to the water lapping in nature, and the leaves rustling in the wind, we can perhaps understand some of the problems of life... be inventive.



# THE MYSTIC CHORD

by C. W. Leadbeater

First published in *The Theosophist*, May 1909

In connection with the vision of which I gave an analysis on p. 47, questions have been asked by several as to the method by which a person at a distance of some thousands of miles can be instantly found by a trained clairvoyant. Apparently this remains somewhat of a mystery to many, so I will endeavour to give an explanation of the plan commonly adopted, though it is not easy to put it quite plainly. A clear expression of super-physical facts cannot be achieved in physical words, for the latter are always to some extent misleading even when they seem most illuminative.



Man's various forces and qualities, manifesting in his bodies as vibrations, send out for each vehicle what may be called a keynote. Take his astral body as an example. From the number of different vibrations which are habitual to that astral body there emerges a sort of average tone, which we may call the keynote of this man on the astral plane. It is obviously conceivable that there may be a considerable number of ordinary men whose astral keynote is practically the same, so that this alone would not suffice to distinguish them with certainty. But there is a similar average tone for each man's mental body, for his causal body, and even for the etheric part of his physical body; and there have never yet been found two persons whose keynotes were identical at all these levels, so as to make exactly the same chord when struck simultaneously. Therefore the chord of each man is unique, and furnishes a means by which he can always be distinguished from the rest of the world. Among millions of primitive savages there may possibly be cases where development is as yet so slight that the chords are scarcely clear enough for the differences between them to be observed, but with any of the higher races there is never the least difficulty, nor is there any risk of confusion.

Whether the man be sleeping or waking, liv-

ing or dead, his chord remains the same, and he can always be found by it. How can this be so, it may be asked, when he is resting in the heaven-world, and has therefore no astral or etheric body to emit the characteristic sound? So long as the causal body itself remains, it has always attached to it its permanent atoms, one belonging to each of the planes, and therefore, wherever he goes, the man in his causal body carries his chord with him, for the single atom is quite sufficient to give out the distinctive sound.

The trained seer, who is able to sense the chord, attunes his own vehicles for the moment exactly to it, and then by an effort of will sends forth its sound. Wherever in the three worlds that man who is sought may be, this evokes an instantaneous response from him. If he be living in the physical body, it is quite possible that in that lower vehicle he may be conscious only of a slight shock, and may not in the least know what has caused it. But his causal body lights up instantly — leaps up like a great flame, and this response is at once visible to the seer, so that by that one action the man is found, and a magnetic line of communication is established. The seer can use that line as a kind of telescope or if he prefers he can send his consciousness



flashing along it with the speed of light, and see from the other end of it, as it were.

The combination of sounds which will produce a man's chord is his true occult name; and it is in this sense that it has been said that when a man's true name is called he instantly replies, wherever he may be. Some vague tradition of this is probably at the back of the idea so widely spread among savage nations, that a man's real name is a part of him, and must be carefully concealed, because one who knows it has a certain power over him, and can work magic upon him. Thus also it is said that the man's true name is changed at each initiation, since each such ceremony is at once the official recognition and the fulfilment of a progress by which he has, as it were, raised himself to a higher key, putting an additional strain upon the strings of his instrument, and evoking from it far grander music, so that thenceforward his chord must be sounded differently. This name of the man must not be confused with the hidden name of the Augoeides, for that is the chord of the three principles of the Ego, produced by the vibrations of the âtmic, buddhic and mental atoms, and the Monad behind them.

In order to avoid such confusion we must keep clearly in mind the distinction between two manifestations of the man at different levels. The correspondence between these two manifestations is so close that we may almost consider the lower as the repetition of the higher. The Ego is triple, consisting of âtmâ, buddhi, manas, three constituents each existing on its own plane - the âtmâ on the nirvânic, the buddhi on the buddhic, and the manas on the highest level of the mental. This Ego inhabits a causal body, a vehicle built of the matter of the lowest of the three planes to which he belongs. He then puts himself further down into manifestation, and takes three lower vehicles, the mental, astral and physical bodies. His chord in this lower manifestation is that which we have been describing, and consists of his own note and those of the three lower vehicles.

Just as the Ego is triple, so is the Monad, and this also has its three constituents, each existing on its own plane; but in this case the three planes are the first, second and third of our system, and the nirvânic is the lowest of them instead of the highest. But on that nirvânic level it takes to itself a manifestation, and we call it the Monad in its âtmic vehicle,

or sometimes the triple âtmâ; and this is for it what the causal body is for the Ego. Just as the Ego takes on three lower bodies (mental, astral, physical), the first of which (the mental) is on the lower part of his own plane, and the lowest (the physical) two planes below, so the Monad takes on three lower manifestations (which we commonly call âtmâ, buddhi, manas), the first of which is on the lower part of its plane, and the lowest two planes below that. It will thus be seen that the causal body is to the Monad what the physical body is to the Ego. If we think of the Ego as the soul of the physical body, we may consider the Monad as the soul of the Ego in turn. Thus the chord of the Augoeides (the glorified Ego in his causal body) consists of the note of the Monad, with those of its manifestations, âtmâ, buddhi, manas.

It must of course be understood that the chord cannot be accurately considered as sound in the sense in which we use that word on this plane. It has been suggested to me that an analogy which is in some respects better is that of the combination of lines in a spectrum. Each of the elements known to us is instantly recognisable by its spectrum, in whatever star it may appear, no matter how great the distance may be - so long as the lines are bright enough to be seen at all. But the chord of which we have been speaking is not actually either heard or seen; it is received by a complex perception which requires the practically simultaneous activity of the consciousness in the causal body and in all the lower vehicles.

Even with regard to ordinary astral perception it is misleading (though practically unavoidable) to speak of 'hearing' and 'seeing'. These terms connote for us the idea of certain sense-organs which receive impressions of a well-defined type. To see implies the possession of an eye, to hear implies the existence of an ear. But no such sense-organs are to be found on the astral plane. It is true that the astral body is an exact counterpart of the physical, and that it consequently shows eyes and ears, nose and mouth, hands and feet, just as the latter does. But when functioning in the astral body we do not walk upon the astral counterparts of our physical feet, nor do we see and hear with the counterparts of our physical eyes and ears.

Each particle in an astral body is capable of receiving a certain set of vibrations — those belong-

ing to its own level, and those only. If we divide all astral vibrations into seven sets, just like seven octaves in music, each octave will correspond to a subplane, and only a particle (in the astral body) which is built of matter belonging to that subplane can respond to the vibrations of that octave. So 'to be upon a certain subplane in the astral' is to have developed the sensitiveness of only those particles in one's astral body which belong to that subplane, so that one can perceive the matter and the inhabitants of that subplane only. To have perfect vision upon the astral plane means to have developed sensitiveness in all particles of the astral body, so that all the subplanes are simultaneously visible.

But even though a man has developed the particles of one subplane only, if those are fully developed he will have on that subplane a power of perception equivalent to all of our physical senses. If he perceives an object at all, he will in that one act of perception receive from it an impression which conveys all that we learn down here through those various channels which we call the senses; he will simultaneously see, hear, and feel it. The instantaneous perception which belongs to higher planes is still further removed from the clumsy and partial action of the physical senses.

In order to see how the chord helps the clairvoyant to find any given person, it must also be understood that the vibrations which cause it are communicated by the man to any object which is for some time in close contact with him, and therefore permeated by his magnetism. A lock of his hair, an article of clothing which he has worn, a letter which he has written — any of these is sufficient to give the chord to one who knows how to perceive it. It can also be obtained very readily from a photograph, which seems more curious, since the photograph need not have been in direct contact with the person whom it represents. Even untrained clairvoyants, who have no scientific knowledge of the subject, instinctively recognise the necessity of bringing themselves *en rapport* with those whom they seek by means of some such objects.

In the case of the vision de-

scribed last month the letter which led to the investigations was the link with the writer. It is not necessary for the seer to hold the letter in his hand while examining the case, or even to have it near him. Having once held the letter and sensed the chord, he is able to remember it and reproduce it, just as any one with a good memory might remember a face after seeing it once. Some such link as this is always necessary to find a person previously unknown. We had recently another case where a man had died somewhere in the Congo, but as no photograph of him was sent by the friend who wrote about him, it was necessary first to seek that friend (somewhere in Scandinavia, I think) and make a contact in a roundabout way through him.

There are, however, other methods of finding people at a distance. One which is very effective requires higher development than that just described. A man who is able to raise his consciousness to the atomic level of the buddhic plane there finds himself absolutely in union with all his fellow-men — and therefore of course among the rest with the person whom he seeks. He draws his consciousness up into this unity along his own line, and he has only to put himself out again along the line of that other person in order to find him. There are always various ways of exercising clairvoyance, and each student employs that which comes most naturally to him. If he has not fully studied his subject, he often thinks his own method the only one possible, but wider knowledge soon disabuses him of that idea.

*EWL*







# TOS News



The Theosophical Order of Service was formed to give members of the TS a platform in which to do service to humanity, as the three ideals of Theosophy are Study, Meditation and Service.

We are a very small dedicated group and would welcome anyone who feels they would like to do some service for humanity with love.

Love and Blessings to all,

*Gailene Wester*

TOS Chairperson — [gailenefran@gmail.com](mailto:gailenefran@gmail.com) — 0488 019 349

## Taize World Peace music meditation:

Held on first Fridays of each month @ 6:00 pm

Cnr. Brewer and Lacey Sts., Perth



## The Theosophical Order of Service

*'A union of all who love in the service of all that suffers'*

*Founded in February 1908*

## Expressions of Interest — Residence For Rent

### The Harris House at the Mt Helena Retreat Centre is available for rent.

We invite the TS members who may be interested in this property, to submit an expression of interest.

To apply please email:

[treasurer@tsperth.com.au](mailto:treasurer@tsperth.com.au)

Enquiries: Jean-Robert Hote, Phone 0411 563 448



# PROGRAM OF LECTURES

## *Definition of meeting types and relevant guidelines*

- ◆ **Public Meetings** – All members and the public are welcome to attend.
- ◆ **General Meetings** – For Perth members, with interested members of the public welcome to attend up to 4 meetings, with the objective to explore and confirm an interest in becoming a member of the TS. If after attending 4 meetings the person is not interested in becoming a member they are requested to restrict their visits to other options open to the public.
- ◆ **Members Only Meetings** – Are strictly for current Perth and visiting TS members only. Non-members will not be admitted to the meeting.

**All sessions, unless otherwise stated, run from 7:30 PM - 8:30 PM**

*All of the contents and images presented, and opinions expressed in the lectures are fully the responsibility of the speaker, and not necessarily those of the Theosophical Society in Perth.*

## MAY

<p><b>Tue 2 May</b> General Meeting</p>	<p><b>The Transformative Teachings of <i>The Cloud of Unknowing</i></b>, by Juliana Cesano</p> <p>An anonymous work of Christian mysticism written in Middle English in the latter half of the 14th century, <i>The Cloud of Unknowing</i> draws on the mystical tradition of Pseudo-Dionysius the Areopagite. Focusing on the via negative road to discovering God as a pure entity beyond any mental conception, the text is a spiritual guide on contemplative prayer. It offers us the opportunity to take part in the dialogue between a monk and a novice and the mystical dynamic process.</p>
<p><b>Wed 3 May</b> <b>Public Meeting</b></p>	<p><b>Name of Love: The Teachings and Poetry of Jalal al-Din Rumi</b>, by Juliana Cesano</p> <p>"The pen would smoothly write the things it knew, but when it came to love it split in two." (Masnavi)</p> <p>"Oh you who have heard the talk of Love, now behold Love!" (Divân)</p> <p>Islamic scholar, poet and mystic Jalal al-Din Rumi has been a major source of inspiration for generations of seekers.</p>
<p><b>Tue 9 May</b> General Meeting</p>	<p><b>How Geoffrey Hodson Trained His Pupils</b>, by Bill Keidan</p> <p>As a sequel to his previous talk on the 25th April, Bill Keidan draws upon his experience of being accepted into the broader family of Geoffrey and Sandra Hodson in Perth in 1973 and subsequently corresponding with them for ten years before Geoffrey's death in 1983.</p>
<p><b>Tue 16 May</b> General Meeting</p>	<p><b>Sound, Music and the Creation of the Universe</b>, by Jasmine Farghaly</p> <p>Explore the foundation of creation through sound, music, and vibration. The opening words of the Bible's <i>Old Testament</i>: "In the beginning was the Word, and the Word was with God, and the Word was God." In <i>The Quran</i>: "Creator of the heavens and the earth from nothingness, He has only to say when He wills a thing, "Be," and it is.</p>



## MAY

<b>Tue 23 May</b> General Meeting	<b>Man, Cosmos and the Law of Seven [2]</b> , by Li Farghaly <p>The Law of Seven governs both the micro-cosmical and macro-cosmical life as well as the inseparable relationship and correspondence between man and the cosmos. Part Two of a series of talks.</p>
<b>Tue 30 May</b> General Meeting	<b>Some practical observations about life on the Spiritual Path</b> , by George Wester <p>Exploration of some of the challenges that occur on the spiritual path, and techniques that have been developed to address them.</p> <p>A fun night of exploration into the trials and tribulations of spiritual life and how not to get dragged down by them.</p>

## JUNE

<b>Tue 6 June</b> General Meeting	<b>Introduction to Theosophy Part 1</b> , by Perry Coles <p>This series of presentations are a basic introduction to Theosophical teachings. In this session the topics covered will be:</p> <ul style="list-style-type: none"> <li>▪ The Theosophical Society and the 3 Objects of the Society.</li> <li>▪ What is Theosophy? Is it a religion?</li> <li>▪ Freedom of thought and the individual search for Truth.</li> <li>▪ Unity, Compassion, Wisdom.</li> </ul>
<b>Wed 7 June</b> <b>Public Meeting</b>	<b>Life and Death from a Theosophical Perspective</b> , by Stephen McDonald (National President of TS) <p>Death remains one of the few certainties in life and yet most people live in fear of it. H.P. Blavatsky observed that nothing in the world is truly dead; life is implicit in every particle, whether it appears to be animate or inanimate. This, she stated, is Occult Law. This talk will explore the nature of what we call "death" and look at it from a physical and psychological point of view.</p>
<b>Tue 13 June</b> General Meeting	<b>Humanity 3.0... A New Revolution?</b> , by Martin Dupont <p>Martin has an interest in history, politics, economics and making sense of the strange world humans find themselves living in today. This talk will consider subjects such as:</p> <ul style="list-style-type: none"> <li>▪ The history of our species and how we got to where we are today and where exactly that is.</li> <li>▪ How technology and other factors have triggered the beginning of a transformation in the way we live and potentially the human condition itself.</li> <li>▪ The potential pathways and possible futures that this transformation may lead us down.</li> </ul>
<b>Tue 20 June</b> General Meeting	<b>Kabbalah</b> , by Merran Semple <p>Kabbalah is a Hebrew word that describes what is studied in every religion. It is the science of understanding the interconnectedness of all things. A study requiring many lifetimes. Traditionally one had to be a Jewish male, over 40 years of age and a proven, dedicated student but today ancient wisdom is on the internet giving us a tiny window into this ancient a mystical study.</p>

## JUNE

<p><b>Tue 27 June</b> General Meeting</p>	<p style="text-align: center;"><b>From Lemuria to Atlantis. Secrets of the Lost Civilizations.</b> A <i>YouTube</i> video introduced by Adrian De Graaf</p> <p>Edgar Cayce's Akashic Records Readings: Around the world, there may be thousands of lost civilizations that have been covered by the sands of time, buried beneath the thick canopies of the dense jungles, submerged beneath the waves of our oceans and frozen beneath the ice of Antarctica. Edgar Cayce's visions of such places were simply incredible. Presented by Jim Vieira.</p>
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## JULY

<p><b>Tue 4 July</b> General Meeting</p>	<p style="text-align: center;"><b>Introduction to Theosophy Part 2</b>, by Perry Coles</p> <p>The Human Being and the Cosmos:</p> <p>This series of presentations are a basic introduction to Theosophical teachings. In this session the topics covered will be: ▪ As above, so below. ▪ The planet and our relationship to it. ▪ Our inner nature – are we only a physical body? ▪ What is the Soul and what is Spirit? Who am "I"?</p>
<p><b>Tue 11 July</b> General Meeting</p>	<p style="text-align: center;"><b>The Seven Hermetic Principles</b>, by Richard Glenk</p> <p>The talk will provide insights into the Seven Hermetic Principles, with special reference to the fourth principle – the Principle of Polarity and how understanding of this ancient wisdom is so needed in modern times.</p>
<p><b>Tue 18 July</b> General Meeting</p>	<p style="text-align: center;"><b>The Higher Law of Universal Love</b>, by Thomas Marcinkowski</p> <p>The 'Golden Rule' shared by the religions of the world is closely linked to the concept of Universal Love. The wise say this love comes from the Divine Itself. Universal Love is a noble virtue and one of the most important goals of the spiritual path. More than that, it is the very foundation of the law in a just society.</p>
<p><b>Tue 25 July</b> General Meeting</p>	<p style="text-align: center;"><b>Music: the Language of the Soul</b>, by Jasmine Farghaly</p> <p>Explore the connection of music and our soul. "Music is a higher revelation than all wisdom and philosophy. Music is the one incorporeal entrance into the higher world of knowledge which comprehends mankind but which mankind cannot comprehend."</p>

## AUGUST

<p><b>Tue 1 August</b> General Meeting</p>	<p style="text-align: center;"><b>Introduction to Theosophy Part 3</b>, by Perry Coles</p> <p><b>The Law of Karma:</b> This series of presentations are a basic introduction to Theosophical teachings. In this session the topics covered will be: ▪ Karma as Universal Harmony. ▪ Is Karma punishment / reward? ▪ Why is there suffering &amp; pain? ▪ Motive and the law of Karma.</p>
<p><b>Tue 8 August</b> General Meeting</p>	<p style="text-align: center;"><b>Man, Cosmos and the Law of Seven (3)</b>, by Li Farghaly</p> <p>The Law of Seven governs both the micro-cosmical and macro-cosmical life as well as the inseparable relationship and correspondence between man and the cosmos. Part 3 will focus on the phenomena of seven across different religions and philosophies.</p>



## AUGUST

<p><b>Tue 15 August</b> General Meeting</p>	<p style="text-align: center;"><b>The Perennial Philosophy</b>, by Julia Papp</p> <p>Published in 1945, 'The Perennial Philosophy' by one of the greatest minds of the 20th century, Aldous Huxley, brings forth the author's ideas on the Eternal Truth underpinning mystical, numinous experiences, schools of thought and religious movements. The talk aims to capture the essence of the book's message from a personal perspective, to be shared and explored with fellow seekers.</p>
<p><b>Tue 22 August</b> General Meeting</p>	<p style="text-align: center;"><b>The New Psychology for the Aquarian Age</b>, by Suzanne Stout</p> <p>The presenter woke one night with these words clearly in mind — The New Psychology for the Aquarian Age. The subsequent search for their meaning from a theosophical perspective will be the subject of the talk.</p>
<p><b>Tue 29 August</b> General Meeting</p>	<p style="text-align: center;"><b>Secrets of Sacred Geometry</b>, by Andrea Borges</p> <p>Sacred geometry aligns the human body with the natural rhythms of the Earth and the Cosmos. A building built on the principles of sacred geometry is enlivened with energies that are beneficial to the human body and consciousness. Such a building connects the person with the cosmos and a sense of relationship with the living Earth in ways other buildings do not. Explore how to create a mandala of place and how to apply it to our lives.</p>



“Try to imagine this formless, liquid abyss of many waters and surfaces. With and within this awesome, abysmal substance, God Mother creates universes. We are made from this stuff, literally! And we literally live, move, and have our being in this fathomless, multi-dimensional matrix.”

— Stefan Emunds, *Genesis*



Homo Sapiens lives immersed in his everyday life to a point where he forgets himself and forgets where he is going; yet, without feeling it, he knows that death cuts off everything.

How can we explain that the intellectual who has made marvellous discoveries and the technocrat who has exploited them have left outside the field of their investigations the ending of our lives? How can we explain that a science which attempts everything and claims everything nevertheless remains indifferent to the enigma revealed by the question of death? How can we explain why Science, instead of uniting its efforts with its older sister Religion to resolve the problem of Being — which is also the problem of death — has in fact opposed her?

Whether a man dies in bed or aboard an interplanetary ship, the human condition has not changed in the slightest.

Happiness? But we are taught that happiness lasts only as long as the Illusion lasts... and what is this Illusion? Nobody knows. But it submerges us.

**If we only knew what Illusion is, we would then know the opposite: what Truth is.** This Truth would liberate us from slavery. [1. John viii. 32.]

As a psychological phenomenon, has Illusion ever been subjected to critical analysis based on the most recent discoveries of science? It does not seem to be so, and yet one cannot say that man is lazy and does not search. He is a passionate searcher... but he misses the essential; he bypasses it in his search.

What strikes us from the very beginning is that man confuses moral progress with technical progress, so that the development of science continues in dangerous isolation.

The brilliant progress that has come from technology has changed nothing essential in the human condition, and will change nothing, because it operates only in the field of everyday events. For this reason it touches the inner life of man: only superficially. **Yet from very ancient times it has been known that the essential is found within man, not outside him.**

Boris Mouravieff, *Gnosis: Study And Commentaries  
on the Esoteric Tradition Of Eastern Orthodoxy*

### The Theosophical Link Contributions

Members of TS Perth Branch are heartily invited to contribute articles, poems, book reviews and any news affiliated with the Branch to the Editor for possible future inclusions in the Link. Email your submissions to [info@tsperth.com.au](mailto:info@tsperth.com.au) — these will be gratefully accepted. The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st July, 2023.**

Your contributions and any feedback are truly appreciated. A big Thank-You to our regular contributors!