

The Theosophical Link

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Superphysical Effects of Music Clairvoyantly
Observed by Geoffrey Hodson



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 comparative study of religion, philosophy and science.
- To investigate unexplained laws of nature and the powers latent in humanity.

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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.

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.

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.

Submissions

The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st April. 2018.**

Email your submissions to tsperth@iinet.net.au, or leave your typed articles in the Editor's drawer in the office. **Emailed submissions preferred.**

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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.

President's Report

Welcome to 2018, I wish all members, their families and friends a wonderful and safe year. As well, make it a year to follow your passions, however ridiculous and far-fetched they may seem.

Thank you to all the volunteers who generously give their time to help keep the Perth Branch operating. Don't forget there is always a place for anyone who wishes to contribute in any way they may wish.

We have a full year planned starting with our weekly meetings, visits spear headed by TS International speaker Michael Gomes from the USA in April and Diane Kynaston from Sydney in June. As well as regular speakers from Section. The Mount Helena Working Group has organised 4 weekend retreats as well as one day events. So the year promises to have good spread of events to suit all. make sure you read the future Links to keep informed re what is happening.

December saw the passing of two past members, Judy Kane and Trevor Quercus Witheridge. We give our condolences to their families and best wishes to them on their journey.

Members of the Exec Committee are always available if any one wishes to discuss any concerns or suggestions.

"Every Theosophist is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor."

Key to Theosophy, 235

Once again enjoy 2018.

Franco

Life membership to Noel Duzevich



From left Harry Bayens, Noel Duzevich, Franco Guazzelli and Skip Pry

Last year Perth Branch awarded Life membership to Noel Duzevich

Amongst many of Noel Duzevich's contributions to Perth Branch since she joined in April 1980 has been President, Vice President, Librarian, Bookshop Manager National Lecturer and had served for many years on the advisory board of the Theosophy in Australia national magazine. Noel also conducted Tai Chi, Secret Doctrine classes and presented many lectures at the branch as well as at the Mt Helena retreat.

The Theosophical society is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth.

They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority.

They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion.

They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it.

They see every religion as a partial expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to its proselytism.

Peace is their watchword, as Truth is their aim.

Theosophy is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Everyone willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

Annie Besant

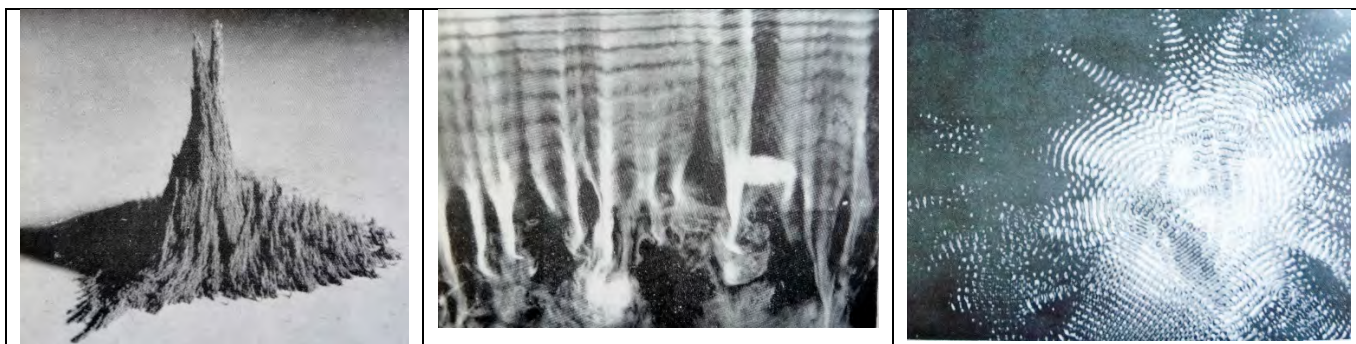


The Hidden Side of Music

by Graham Nowland

In the last issue of *Link* I explored how a single musical note or vibration can alter brain frequencies but I really felt the limitations of remaining scientific. Now I want to look at things in another way.

Geoffrey Hodson in *Music Forms* (1976) describes how he used clairvoyance to explore music visually. First he included a scientific text by Dr Hans Jenny who added laboratory photographs.



Left; iron filings dancing in a sound-vibrated magnetic field are 'frozen' by flash. Centre; downward-moving smoke is under bombardment by high frequency sound. Right; a moment in the 27th bar of Mozart's *Don Giovanni* caught by flash on a film of liquid which changed constantly as the piece progressed.

In the clairvoyant experiment Hodson arranged for performances led, by Dr Gordon Kingsley, who mainly used a piano, but also a church organ and a church choir. The researchers experimented first with single notes. The resulting very simple shapes, the author thought, were 'super-physical' and created from a sort of 'super-gaseous' substance on the astral plane, an idea he says he borrowed from C W Leadbeater's *Thought Forms* (1901).

Having learned what they could from single notes, the investigative team quickly moved on to Wagner, Handel, Bach, Mozart and Haydn. Not surprisingly, these high powered classics stimulated Hodson's inner eye with intensely coloured organic-looking forms which grew and evolved swiftly. Hodson wrote 'original descriptions' and from these Barbara Sellon produced 'first illustrations'. Other artists created the finished pictures in the book. Although quite a drawn-out process the resulting pictures are compelling.



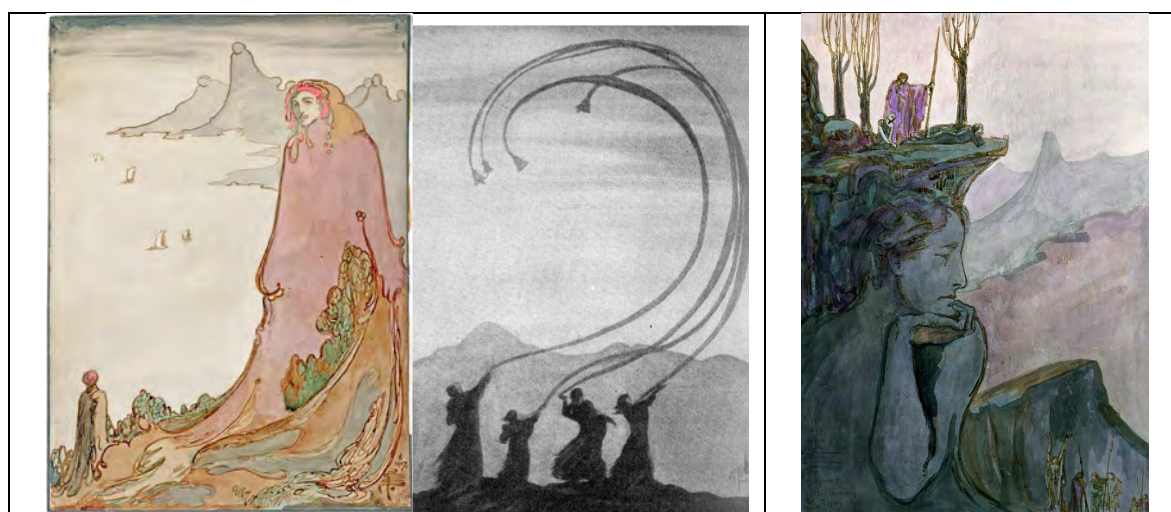
Left; A single note 'song ribbon'. These caused problems for Hodson because they occur simultaneously to the main vision. Centre; Artist Jane Evan's interpretation of Hodson's seer-ship during Handel's *Largo*. Right; how another artist depicted what Hodson saw during the Overture to Wagner's *Parsifal*. (Note the Chalice in centre of light. Parsifal, or Perceval in French, was the original Grail finder).

The author's explanation (more for the second and third pictures) is that the instrumentalists, when performing, contacted the original astral forms created by the composers. He also suggested the musicians, while exploring the creative intentions behind the pieces, are 'automatically placed in rapport with the composer'.

A serious limitation in Hodson's experiments was that all the music he clairvoyantly studied were by composers who were no longer alive. This meant the composers could not give feedback on the results.

However, some 70 years earlier, artist Pamela Colman Smith was renowned for art she created herself while listening to live classical music. Smith worked very fast during the performance in pen, pencil, charcoal, ink and water colour.

Importantly she interpreted music by the great Claude Debussy, then around 50 years old, and he saw her pictures. Debussy said her work was his 'dreams made visible'* He acquired a portfolio of her work and it became one of his most treasured possessions but I couldn't find any images she made while listening to his work.



Left; Believed to be Smith's response to one of Beethoven's Sonatas. Centre; Her impression of a moment in Bach's *Chromatic Fantasy*. Right; How she saw a segment of the *Egmont* overture.

To me all the images in the two art experiments feel and look as though they 'arose' organically as complex vibrations. The reader may, like me, sense a connection between the art and the iron filings, smoke and liquid film in Dr Jenny's laboratory photos. The clairvoyance of course goes much further.

The main difference between the two artistic experiments, the presence of human figures in Smith's pictures, is very striking. Her experience must have felt quite different to Hodson's and, according to both Carl Jung and C W Leadbeater, personality type greatly affects how this kind of phenomenon is experienced.

You could hardly imagine two more different personalities than Hodson and Smith. One critic saw Smith's psychic paintings exhibited in New York, and interviewed her, in the early 1900s. * The article describes her as 'childlike' with 'little intellectual interest' in mysticism. Her main occupation was illustrating magazines and painting stage sets and she created the famous 1909 Waite-Smith tarot deck. She became a greatly loved by society figures who called her 'Pixie'. But after conversion to Roman Catholicism, in an astonishing act of self-sabotage, she struck all non-Catholics from her circle of friends. An inheritance enabled her to retreat to a remote Cornish village where she catered to priests on holiday. Little more is known of her as an artist after the mid-1920s.

Hodson by comparison was a model of progressive development. He had a Perth connection so some branch members will have first-hand knowledge that he could hardly be called 'childlike'. His distinguished service as a British tank commander in World War 1 apparently helped trigger a search for meaning and peace. He became a leading light in Theosophy and a Liberal Catholic priest. As an intellectual esoteric writer he published over 50 books.

Yet there is something big that the Theosophist shared with Pixie Smith, apart from their experiments in music and visual arts. They both believed in and experienced fairies and he wrote well known books on them. This suggests the pair experienced some hidden dynamic and I am sure a good astrologer or esoteric psychologist would be able to come up with something about this.

My aim here was just to look at more complex energies generated by music. Smith left no evidence that she expected anything to happen from seeing music forms and Hodson says nothing of the kind, at least in *Music Forms*.

In advanced Yoga ashrams though the hidden side of music is often used actively. For authentic swamis in the Indian tradition sound is not just a creative art form. They practice music and chanting in the hope that it might help affect the channels, meridians, plexuses and the subtle vehicles of performers and listening participants.

Hodson said something I think might be relevant here. He thought that in performances of complex compositions, the single note forms co-exist independently, as ‘song ribbons’. More complex entities emerge at the same time and, because of the confusion between the two, accurate description is ‘rendered difficult’. I think his careful distinction might be a clue to some worrying anomalies in modern Western teaching on music and the chakras.

*The most complete commentary written about Pamela Colman Smith’s psychic music work was in 1912 by M. Irwin MacDonald. The whole article and images can be scrolled through by going to digicoll.library.wisc.edu then using the browse button to locate The Craftsman Vol. XXIII, Number 1 October 1912 and clicking on The Fairy Faith and Pictured Music of Pamela Colman Smith.

(Deep thanks to Jason Braunstein who drew my attention to Hodson’s *Music Forms*).

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A music form as seen clairvoyantly and then reproduced by an artist in the book **Thought forms** by Annie Besant and C.W. Leadbeater. This example is depicting a music form produced from of a piece of music by Richard Wagner when played on a church organ. (editor)

It is well for us ever to bear in mind that there is a hidden side to life—that each act and word and thought has its consequence in the unseen world which is always so near to us, and that usually these unseen results are of infinitely greater importance than those which are visible to all upon the physical plane. The wise man, knowing this, orders his life accordingly, and takes account of the whole of the world in which he lives, and not of the outer husk of it only.

Thus he saves himself an infinity of trouble, and makes his life not only happier but far more useful to his fellow-men. But to do this implies knowledge—that knowledge which is power; and in our Western world such knowledge is practically obtainable only through the literature of Theosophy.

To exist is not enough; we desire to live intelligently. But to live we must know, and to know we must study; and here is a vast field open before us, if we will only enter upon it and gather thence the fruits of enlightenment. Let us, then, waste no more time in the dark dungeons of ignorance, but come forth boldly into the glorious sunshine of that divine wisdom which in these modern days men call Theosophy.

C.W. Leadbeater – Thought Forms



Time Capsule Project

The time capsule project, a first for Perth Branch and probably for the T. S. anywhere in Australia as reported in the last two Link editions, has now been completed. Thanks must go to all twenty-four members and the T. S. itself who made submissions to the project as well as to T. S. member Diane Foster, a professional archivist, who gave valuable advice and supplied special archival envelopes and paper to help preserve the materials and who assisted in the packing of the capsule which was done on December 21st, 2017. Thanks also go to Franco Guazzelli and George Duffy who helped to bury the capsule on December 24th, 2017 which will eventually be marked by an engraved plaque on the wall just above its burial location at the branch.



There will also be an envelope placed in the branch safe, with the GPS co-ordinates of its location, addressed to the members of the future who are scheduled to open it on or after Saturday June 22nd, 2097 the 200th anniversary of the establishment of the Perth Branch with a few photos and details of its preparation for burial. There were a wide variety of submissions received which included not only letters from current members to members of the future but there were, tokens, trinkets, coins, medallions, photos, small books, bookmarks, pamphlets, charts, keyrings, posters, a laser pointer, a puzzle, a Star Trek calendar from 1995, a London Illustrated newspaper dated January 22nd, 1855 which was the oldest submission and will be 242 years old by the time it is uncovered.



There was a copy of the West Australian newspaper dated June 22nd, 2017, the branch's 120th anniversary, as well as a list of all the contributors and the names, addresses and diploma numbers of all members at the time of its packing and a few Link magazines including our 100th and 120th anniversary celebration editions.



George, Skip, Franco



As the various envelopes submitted by members were all sealed when received and no one but the contributor knows what it contains there are no doubt many other items to be revealed to our future members who are not even in incarnation yet!

May they enjoy and be delighted and surprised with our efforts and perhaps look back and give us a few kind thoughts and thanks for thinking of them in the future as they think about us from their past and who we were and our times just as we think about and give thanks to the efforts and legacy we have received from those members who passed on the torch to us in our time over the last 120 years.



H.P.B. on Meditation & Yoga

written by
Geoffrey Farthing

(This article first appeared in 'The Theosophist' Magazine, December 1992)

Many books have been written on the subject of meditation and yoga but very few in the light of Theosophy and fewer still against the specific teachings of H.P.B. and her Masters.

The main sources of our information are the third volume of *The Secret Doctrine* (1897 Edition) (S.D.), Volume XII of the *Collected Writings* (de Zirkoff) (CW), certain passages elsewhere in the *Collected Writings*, the writings of Subba Rao and last but very importantly H.P.B.'s Meditation Diagram. Coupled with all these and specifically referred to by H.P.B. is *The Voice of the Silence*. What H.P.B. has to say sometimes goes directly counter to much written elsewhere about both meditation and some types of yoga and their practice. These notes are written for the more serious theosophical student who is attempting to find his own way into these practices without a competent teacher.

On page 490 of S.D.III (C.W.XII, 603) the question 'Is the practice of concentration beneficent?' follows a dissertation on spiritual 'healing'. H.P.B. answers:

"Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner divine man and the Paramitas, is an excellent thing. But 'to sit for Yoga' with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one's lower self and *its* walk in life, or that which is called in our phraseology, 'The Chela's Daily Life Ledger', he would do well to learn at least the difference between the two aspects of 'Magic', the White or Divine, and the Black or Devilish, and assure himself that by 'sitting for Yoga', with no experience, as well as with no guide to show him the dangers, he does not daily and hourly cross the boundaries of the Divine to fall into the Satanic."

Elsewhere H.P.B. has been at pains to ensure that we know this difference. The divine has to do with our inner, Egoic, spiritual selves, which she sometimes refers to as the Upper Triad (Atma, Buddhi, Manas). The satanic is anything which benefits the lower self, with primarily a selfish motive. This means particularly the acquisition of so-called spiritual powers which, she says, are relatively easy of attainment. Then she goes on to say:

"Nevertheless, the way to learn the difference is very easy. One has only to remember that *no Esoteric truths entirely unveiled will ever be given in public print*, in book or magazine." [S.D.II, 490]

This is an important statement that should guide us in our views in many other aspects of Occultism or Theosophy when we think maybe we are being given access to real secrets.

To the solo student other warnings are given which in themselves provide useful guidance. For example: "Having neither dogma nor ritual - these two being but fetters, a material body which suffocates the soul - we do not employ the 'ceremonial magic' of the Western Kabalists. We know its dangers too well to have anything to do with it." [C.W.XI, 266]

And again:

"Schism has crept in, and has fastened, like a hideous cancer, on the fair body of early Buddhism - Nagarjuna's Mahayana ('Great Vehicle') School was opposed by the Hinayana (or 'Little Vehicle') System, and even the Yogacharya of Aryasanga became disfigured by the yearly pilgrimage from India to the shores of Mansarovara, of hosts of vagabonds with matted locks who play at being Yogins and Fakirs, preferring this to work. An affected detestation of the world, and the tedious and useless practice of the counting of inhalations and exhalations as a means to produce absolute tranquillity of mind or meditation, have brought this school within the region of Hatha-Yoga and have made it heir to the Brahmanical Tirthikas." [C.W.XIV, 434]

This passage warns us about the dangers of schisms arising within a spiritual organization such as the T.S. because it inevitably means a division by mere personal opinion about the teachings which originated in a non-personal source and were therefore not subject to opinion. And then the last sentence should be particularly noted. How many of us have spent even years of our lives in such a practice?

By way of encouragement we have the following:

"Any virtuous man can reach by Naljor-ngonsum ('meditation by self perception') the intuitive comprehension of the four truths, without either belonging to a monastic order or having been initiated." [C.W.XIV, 438]

These passages from Vol XIV of the *Collected Writings* should be referred to by the more serious student: there is much information in them throwing light on many aspects of the subject of which he might otherwise be quite unaware. For the sake of brevity they have been omitted here.

In all the instructions she gives H.P.B. assumes that the student is at least familiar with the constitution of man, i.e. his seven principles and their groupings, particularly into the three higher and the four lower, as given in her writings. It should be particularly noted that these do not correspond to those of the second generation theosophists and her instructions could not be understood in the light of the latter. The three higher principles, Atma, Buddhi and Upper Manas, constitute the Upper Triad, the Egoic individuality: the physical body, the Linga Sarira, Prana, and the Kama principle (associated with lower manas) constitute the Lower Quaternary, the personality.

The above becomes important when we are trying to discover the nature of AUM and the sounding of it as an aid to Meditation to which H.P.B. ascribes importance. There is the following paragraph:

"The word AUM or OM which corresponds to the Upper Triad, if pronounced by a very holy and pure man, will draw out, or awaken, not only the less exalted Potencies residing in the planetary spaces and elements, but even his Higher Self, or the 'Father' within him. Pronounced by the averagely good man, in the correct way, it will help

to strengthen him morally, especially if between two 'AUMS', he meditates intently upon the AUM within him, concentrating all his attention upon the ineffable glory." [S.D.III, 450, (C.W.XII, 534)]

But then there is the following warning:

"But woe to the man who pronounces it after the commission of some far-reaching sin: he will only thereby attract to his own impure photosphere invisible Presences and Forces which could not otherwise break through the Divine Envelope."

In another place H.P.B. explains the significance of 'Aum' in relation to the mystic sentence '*Om Mani Padme Hum*' which, quoting:

"Rightly understood, instead of being composed of the almost meaningless words 'Oh the Jewel in the Lotus', contains a reference to this indissoluble union between man and the universe rendered in seven different ways and having the capability of seven different applications to as many planes of thought and action. From whatever aspect we examine it, it means 'I am that I am': 'I am in thee and thou art in me'. In this conjunction and close union a good and pure man becomes a God. Whether consciously or unconsciously, he will bring about, or innocently cause to happen, unavoidable results ... which will be of benefit and protection to men individually and by groups." [S.D.III, 437; C.W.XII, 517]

In the utterance of the word AUM man can turn his attention towards and make contact with his own inner Higher Self. The aspiring student should study this page.

Not long before she died H.P.B. dictated to a Mr Sturdy, one of the members of her Inner Group, the material for what has now become known as her Meditation Diagram. This has been reproduced in The Theosophist before but perhaps a repetition of its inclusion as part of this article is justified.

This Diagram if used intently and persistently can yield some very significant results, the chief of which is the reorientation of attention from the personal to the impersonal self, even to the liberation of consciousness from the limitations of personal mind thinking and from the identification of consciousness with the personality.

The Diagram of Meditation is really in two parts.

(1) To start, H.P.B. says, 'First conceive of UNITY by Expansion in Space and infinite in Time (either with or without self-identification)'. Here again we have a technique which is 'consciousness-raising' in itself. It relates us to the cosmic 'whole' and lifts our attention out of the realms of limitation. If we imagine ourselves '.. in Space and infinite in Time', we cease to be in relation with anything we normally know or can conceive of. Space here does not relate to physical 3-D extension but to subjective space, that space 'we' (as a unit of bare subjectivity) are in when we close our eyes. Normally we fill it with mind images and thought symbols, but in this instruction we are to think of Unity, in the abstract, by expansion in space. This removes our attention, from the familiar to the 'boundless'. It is a way of helping us realize the 'inner divine man' as the point of reference for all experience and mental activity. In this exercise that point of consciousness becomes our inner Self, our real single Self as opposed to the multitude of 'selves' which make up our personality.

We are then told to 'meditate logically and consistently on this (Unity, etc.) in reference to states of consciousness'. Normally these are the four: waking, dreaming, deep sleep and the transcendental state of Turiya. This exercise must be done to be appreciated. There is much information on the states in Subba Rao's *Esoteric Writings*, pp 133 (fn), and 311 (an interesting explanation).

All that he says can be summarised as follows, the four states are:-

- 1) Jagrat the normal Waking State
- 2) Swapna Dreaming
- 3) Sushupti Dreamless Sleep
- 4) Suriya Transcendental Conscious Union with one's Ego.

The Vedanta Philosophy teaches as much as Occult Philosophy that our Monad during its life on earth as a Triad (7th, 6th and 5th principles) has, besides the condition of pure intelligence, three conditions, namely waking,

dreaming and *sushupti* - a state of dreamless sleep - from the standpoint of terrestrial conceptions; of real, actual, soul life - from the occult standpoint, while man is either dreamlessly profoundly asleep or in a trance state, the Triad (spirit, soul, mind) enters into perfect union with the para-atma, the supreme universal soul. The Turiya state is a kamaless one and cannot be obtained by the Yogi unless the Higher Triad is separated from the Lower Quaternary (see S.D.III, 540). The higher spiritual consciousness is described in C.W.XII, 711.

(2) The second part of the Diagram of Meditation consists of important aids prefaced by 'Then the normal state of our consciousness must be moulded by:-'. Then there are two headings: 'Acquisitions' and 'Deprivations' summarised briefly in what follows. Under 'Acquisitions' there are three main elements: i) 'Perpetual presence in imagination in all space and time'; ii) Continued attempt at attitude of mind to all existing things, which is neither love, hate nor indifference'; iii) 'The perception in all embodied beings of limitation only'. For meditation purposes these are extended and illustrated. Time spent in meditation on the 'Acquisitions' establishes a point of view (centre of awareness) which becomes distinct from whatever one is thinking about. The content of our thought becomes objective to us, as subject, the point of awareness. These Acquisitions, she says, are completed by the thought 'I am all Space and Time.'

In the middle leg of Acquisitions, H.P.B. refers to the six virtues set out in verses 207 to 213 of *The Voice of the Silence*. For would-be meditators there is no better material for contemplation than that little book. In the Preface to it H.P.B. explains that the treatises she selected for translation from the original, 'will best suit the few real mystics in the Theosophical Society, and (which) are sure to answer their needs'. Much of what she says about the practice of meditation she prefates with the necessity for high morality and purity, the theme of much of the book.

Under the heading of 'Deprivations' we are instructed to steadily deny reality to: i) Separations and meetings, explained as association with places, times and forms; ii) The distinction, friend and foe; iii) Possessions; iv) Personality; v) Sensation. Each of these is illustrated and explained for meditation purposes, in a very illuminating and meaningful way.

A note summarizes the importance of our reviewing the 'Deprivations' in the light of 'the inner divine man'. Our unit of consciousness (now free in space and time and the conditioning of the personality) is the nearest most of us will be able to get to 'the inner divine man' to begin with. The note says, we should cultivate the perpetual imagination - without self delusion - of 'I am without'; the recognition of their being the source of bondage, ignorance and strife. 'Deprivation' is completed by the meditation 'I am without attributes'.

An immediate difficulty arises when we think about these 'Deprivations' and identify ourselves with them. This note helps correct that attitude and see that we ourselves as freed units of consciousness, i.e. our inner divine selves, do not have these attributes. We are 'deprived' of them. We, our proper Selves, are never so conditioned, hence the injunction to meditate with the words 'I am without attributes'. To start with and to realize the truth of this can be somewhat frightening. However, if we succeed, we have entered into a state of

real freedom which can never again be lost completely. Yet somehow or other our real identity has not been lost although we then could not say what precisely we were. In other words we now, as 'inner divine Beings', have broken the habitual identity in consciousness with our personalities. A note on the Diagram says, 'There is no risk of self-delusion if the personality is deliberately forgotten'.

Having achieved this initial stage of liberation we have to train our lower selves in the practice of the virtues, and H.P.B. says that now there will be 'greater ease' in practising them. Quoting *The Voice of the Silence*, the virtues (Paramitas) are i) Charity and love immortal; ii) Harmony in word and act; iii) Patience sweet; iv) Indifference to pleasure and pain; v) Dauntless energy; vi) Dhyana, whose golden gate once opened leads the Narjol (a saint or adept) towards the realm of Sat eternal and its ceaseless contemplation;

vii) Prajna, the key to which makes of man a god, creating him a Bodhisattva. This is the end result of all meditation and spiritual development.

It may be a long time before most of us can achieve, to a significant degree, the sixth and seventh virtues but the first five have some immediate reality for us and the persistent practice of them certainly changes us and our lives greatly to their benefit: then all those with whom we associate, and our environment, benefit accordingly.

There are many references in the classical H.P.B. literature to Hatha Yoga and mostly they are warnings against its practice. For example,

"Pranayama ... without the previous acquisition of or at least full understanding of the two higher senses, of which there are seven ... pertains to the lower yoga [Hatha Yoga]. The *Hatha* so-called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raja Yoga."
[S.D.I, 95 (orig. ed.), 121 (3rd ed.), 157 (4th ed.)]

Again the two highest tattvas were ignored by exoteric yoga philosophy and Hatha Yoga, but these two are the chief factors in Raja Yoga. No spiritual or intellectual phenomena of a high nature can take place without them, they being the Adi tattva (first Logos, corresponding to Atma) and Anupadaka tattva (second Logos, corresponding to Buddhi). The other tattvas mentioned are Akasa (as Ether), Vayu (Air), Tejas (Fire), Apas (Water) and Prithivi (Earth). Note that akasa is Ether and corresponds to mind, Tejas is luminosity in the atmosphere. Another warning, 'the Hatha Yogi uses powers only on the material plane', and then there is a dissertation on the use of will power which specifically states that it does not involve the suppression of breath (see S.D.III, 503, C.W.XII, 616).

There is further instruction by H.P.B. to her Inner Group (see end of S.D.III, which is also in 'The Inner Group Teachings of H.P. Blavatsky' reconstructed by H.J. Spierenburg), most of it of an advanced and technical nature not touched on here.

From The Theosophist, December 1994

Let us divide Meditation into two sorts. First is the meditation practised at a set time, or an occasional one Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave.

W.Q Judge



INTRODUCTION TO THEOSOPHY COURSE

BASICS OF THE ANCIENT WISDOM PHILOSOPHY

Members and non-members are invited to participate in this seven week powerpoint introductory course on some of the fundamental ideas which are considered to be the “foundation stones” upon which the “Ancient Wisdom Tradition” is built. There will be a DVD shown each week in the second half of the session to help illustrate the ideas presented in the first part of the session. This course will begin Sat. Feb. 24th from 10.00am to 12:30pm. The course is open to all and is free of charge. Participants may attend any or all sessions on offer and may join in the course at any time which will cover the following basic ideas of the occult wisdom tradition and philosophy:

Week 1 FEB. 24 - THE DIFFERENT STATES OF MATTER

Week 2 MAR. 3 - REINCARNATION

Week 3 MAR. 10 - KARMA OR JUSTICE

Week 4 MAR. 17 - LIFE AFTER DEATH

Week 5 MAR. 24 - PROGRESSIVE DEVELOPMENT AND CYCLES

MAR. 31 - EASTER SATURDAY - NO MEETING

Week 6 APR. 7 - THE SPIRITUAL PATH AND THE OCCULT HIERARCHY

Week 7 APR. 14 - ONE LIFE IN ALL THINGS

For further information contact: The Theosophical Society in Perth 21 Glendower St. Perth Ph. 9328 8104 web: tsperth.com.au or the facilitator Skip Pry on ph. 9228 8753.



Theosophical Society - Book Study Group



“Galaxies and Solar Systems: Their Genesis, Structure and Destiny”

by Gottfried de Purucker

[Members Only - No Charge](#)

[Every Saturday starting Feb. 17th from 2:00-4:00pm](#)

[Subjects for study and discussion include:](#)

1. The Universe: A Living Organism
2. The Galaxy and the Universal Solar System
3. The Reimbodiment of a Planetary Chain
4. Constellations and Signs of the Zodiac
5. The Auric Egg: Cosmic and Microcosmic
6. The Astro-Theogonical Aspect of the Cosmos
7. Occult Physiological Structure of the Solar System
8. The Doctrine of Cycles

[As places are limited to 13 people please confirm a spot, in advance, with the facilitator. The course of study is estimated to last about two months. Prospective students should have some theosophical knowledge about the planes of nature and the human principles to attend this group. Copies of the study text will be provided.](#)

To be held in the Theosophical Society reading room at 21 Glendower St. Perth

Ph. 9328 8104 or contact the facilitator Skip Pry on ph. 9228 8753 for further details.



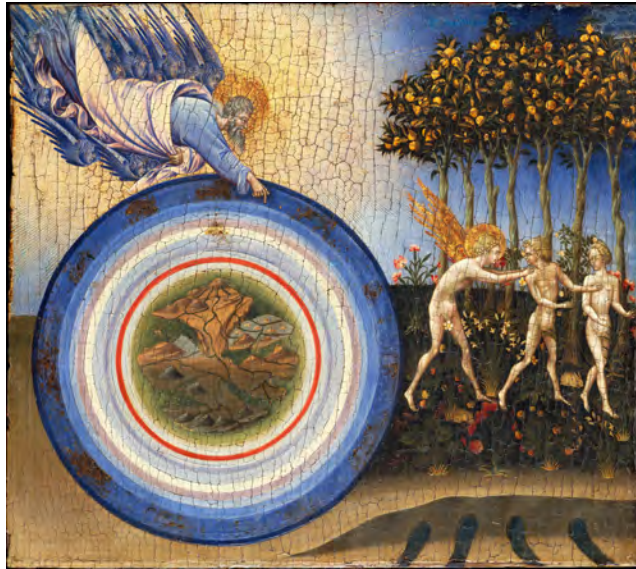
The Theosophical Society in Perth

Welcomes everyone to participate in an.....

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| <p><u>Easter Weekend Seminar</u> “LEARNING TO LOVE THE LAW: An Exploration of Karma and Spiritual Progress”</p> <p>Featuring Simon O’Rourke National Lecturer for the Theosophical Society in Australia</p> | <p>DATE: Sunday 1st & Monday 2nd April 2018</p> <p>VENUE: 21 Glendower Street, Perth</p> <p>COST: No charge for the seminar. BYO lunch.</p> <p>MEALS: If required a lunch can be provided at the cost of \$15.00 per person.</p> <p>YOU MUST REGISTER FOR THE LUNCH IN THE LIBRARY BY 27 MARCH Ph. 93288104</p> |
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| SUNDAY 1ST | PROGRAM | PRESENTER |
|---------------|--|----------------------------|
| 10.00am | Karma as a Cosmic Principle | Simon O’Rourke Plus Q&A |
| 11.00-11.30am | Morning Tea | |
| 11.30am | Nemesis and Necessity in the Great Traditions | Simon O’Rourke Plus Q&A |
| 12.30-2.00pm | Lunch | |
| 2.00pm | Small Group Discussion Workshop | Simon O’Rourke Plus Q&A |
| 3.00-3.30pm | Afternoon Tea | |

| MONDAY 2ND | PROGRAM | PRESENTER |
|---------------|--|----------------------------|
| 10.00am | Causation in the Life of the Individual and the Group | Simon O’Rourke Plus Q&A |
| 11.00-11.30am | Morning Tea | |
| 11.30am | The Spiritual Path and The Law | Simon O’Rourke Plus Q&A |
| 12.30-2.00pm | Lunch | |
| 2.00pm | Round Table Discussion Workshop | Simon O’Rourke Plus Q&A |
| 3.00-3.30pm | Afternoon Tea | |



The Creation of the World and the Expulsion from Paradise
Giovanni di Paolo di Grazia (1487 – 1564)

Genesis. The whole of the Book of Genesis down to the death of Joseph, is found to be a hardly altered version of the Cosmogony of the Chaldeans, as is now repeatedly proven from the Assyrian tiles.

The first three chapters are transcribed from the allegorical narratives of the beginnings common to all nations. Chapters four and five are a new allegorical adaptation of the same narration in the secret *Book of Numbers*; chapter six is an astronomical narrative of the Solar year and the seven *cosmocratores* from the Egyptian original of the Pymander and the symbolical visions of a series of *Enoichioi* (Seers)—from whom came also the Book of Enoch.

The beginning of Exodus, and the story of Moses is that of the Babylonian Sargon, who having flourished (as even that unwilling authority Dr. Sayce tells us) 3750 B.C. preceded the Jewish lawgiver by almost 2300 years. (See *Secret Doctrine*, vol. II., pp. 691 et seq.)

Nevertheless, *Genesis* is an undeniably esoteric work. It has not borrowed, nor has it disfigured the universal symbols and teachings on the lines of which it was written, but simply adapted the eternal truths to its own national spirit and clothed them in cunning allegories comprehensible only to its Kabbalists and Initiates.

The Gnostics have done the same, each sect in its own way, as thousands of years before, India, Egypt, Chaldea and Greece, had also dressed the same incommunicable truths each in its own national garb. The key and solution to all such narratives can be found *only in the esoteric teachings*.

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** – Generally for Perth and visiting TS members only. However, members attending may invite a guest to whom the presentation would be of interest and benefit, is known to have a basic understanding of theosophy, and is in harmony with the membership requirements and the general principles of the TS.
- **Strictly 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

The opinions expressed in the lectures are those of the speakers and not necessarily those of the Theosophical Society in Perth.

FEB

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| Tues 6 Feb General Meeting | Sound, Music and the Creation of Universe - Jasmine Farghaly Could it be an exaggeration to say that everything in the universe is made of music? Our research has shown that our universe is indeed built upon harmonic musical sound that resonates and pulses. Music reverberates from our galaxies, solar system, mother earth and our very being down to every cell and atom. We are all part of this grand and divine symphony and in this PowerPoint presentation we will explore these ideas. |
| Tues 13 Feb General Meeting | The Otherworldly Men - Viv Ward Tonight's PowerPoint presentation will transport you to a faraway land and I shall speak about otherworldly men who were mountain worshippers and who practiced severe asceticism, self-sacrifice, self-torture, harsh and dangerous austerities in extremely dangerous places. To attain their goal in their belief system, they used their bodies as shells and needed to awaken their minds as they attempted to become Buddha's in their human bodies. |
| Tues 20 Feb General Meeting | The Universal Law of Polarity and Seeking Oneness Today - Merrin Styles This PowerPoint presentation and discussion will revolve around the many universal laws we operate within, focusing on that of polarity, and how when dealing with polarity or duality, yin yang, positive and negative, being seekers of universal truth, we will explore the many ways open to us to navigate towards unity or oneness in our daily lives. |
| Tues 27 Feb Members Only Meeting | Regents of the Seven Spheres (Part 1) - Bill Wood This book, of the same name by H. K. Challoner, contains much wisdom of an unusual kind. You will probably agree that the contents justify the author overruling his early misgivings and finally deciding to write and publish. This talk will be in the form of various selected readings because interpretations, paraphrases and alterations would detract from the quality of the text. |

MAR

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| Tues 6 Mar General Meeting | The Pauli-Jung Conjecture - Graham Nowland Synchronicity has become a useful metaphor for the paranormal since Carl Jung first published his book about it in 1952. The idea has an interesting history and helps approach mysteries like divining, precognition and modern physics which will be explored in this PowerPoint presentation. |
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| Tues 13 Mar General Meeting | <p>Jila - The Eternal Spring - Dr. Chelinay Gates</p> <p>Searching for identity and reality in the sea of the unknown from a personal perspective combining two ancient schools of thought. Australian Indigenous beliefs and ancient Taoist beliefs upon which Traditional Chinese Medicine is based.</p> |
| Tues 20 Mar General Meeting | <p>TOS Around the World and on Tour</p> <p>A TOS fund raising night. Please join the TOS for our delicious snacks and light supper for \$10 at 6:30 pm and to check out the raffle basket and other items for sale. Followed by: A brief PowerPoint look at the recent activities and events happening in the TOS world. This will be shared by some of those that were there.</p> |
| Tues 27 Mar General Meeting | <p>Did Jesus go to India? - Peter Riedt</p> <p>The events that happened 2000 years ago in Jerusalem are recorded by eyewitnesses and also explained by others using their imagination and second-hand accounts. The New Testament gives account of only 4 years of the life of the saviour (From birth to return to Galilee 1 year plus baptism to crucifixion 3 years). Evidence exists that Jesus went to India early in life and again after he survived crucifixion.</p> |
| APR | |
| Sun-Mon 1-2 Apr Public Meeting | <p>"Learning to Love the Law: An Exploration of Karma and Spiritual Progress"</p> <p>Easter Weekend Seminar - featuring Simon O'Rourke National Lecturer for the TS in Australia See elsewhere in Link for the program details.</p> |
| Tues 3 Apr Members Only Meeting | <p>Homer's Odyssey; the Ageless Journey Within to Union with the Higher Self Simon O'Rourke</p> <p>An overview of the Spiritual Path and Initiations found within the journey of Odysseus in Homer's great poem, "The Odyssey". From his separation from his beloved Penelope, through the 10 years of war with the Trojans; the victory of the hollow horse; and the 10 year journey homeward to his beloved, who in his absence is harassed by the envying suitors, his meeting Cyclops, his mission to Hades, and imprisonment under the spell of the Goddess Circe; his escape and the final reckoning on Ithaca; all this and more, telling the story of the journey of each soul to be reunited with the true Self within.</p> |
| Wed 4 Apr Public Meeting | <p>The Path to Sovereign Power- Simon O'Rourke</p> <p>A master of the wisdom once wrote, for the benefit of a new pupil, to "bear always in mind these lines of Tennyson: Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power." What do we mean by self-reverence, is it perhaps nobler than any idea of self-love? What is self-knowledge, is it more than the accumulation of observations and experiences, and can we learn more about ourselves by what we choose to forget as well as by what we remember? And what is meant by self-control, is it necessary in the new age with promises of rapid self-realisation? We will examine these ideas in the light of Theosophical teachings.</p> |
| Tues 10 Apr General Meeting | <p>Around The World Seven Ways (Part 2) - Shirley Martin</p> <p>Last year's talk was of Shamanism in 4 cultures: Native American Indian, Creole, Balinese and the Maori. So, let us continue the journey into the Inuit's, Siberian Shamans (where Shamanism is said to have originated) and lastly the Romani Gypsies. There will be a slideshow display of these Shamans in the background.</p> |
| Tues 17 Apr General Meeting | <p>Sacred Geometry - Roberta Steedman</p> <p>In this PowerPoint talk we discuss Sacred Geometry which are the governing principals of the universe. Everything manifests out of these governing principals which create through vibration or the word which was mentioned in the bible. "In the beginning was the word (vibration)"out of which Sacred Geometry manifests.</p> |

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| <p>Sun 22 Apr Public Seminar 9:30 - 10:30 Pt 1 10:30 - 11:00 tea 11:00 - 12:00 Pt 2</p> | <p>Classics of Modern Theosophy - Michael Gomes International Lecturer for the Theosophical Society in America Theosophy is famous for its literature, which has made an enduring contribution to the spiritual life of the 19th, 20th, and now 21st century. This segment takes up works that are specifically connected with the modern Theosophical movement, focusing on what are regarded as its "classics." The development of theosophical literature is a fascinating but under reported area.</p> |
| <p>Tues 24 Apr Members Only Meeting</p> | <p>The Book of Nature - Michael Gomes International Lecturer for the Theosophical Society in America Col. Olcott in his Inaugural Address to the Theosophical Society spoke of Mme. Blavatsky's suggestion that we learn a new alphabet from Nature. But how do we do so and what are the means? This talk looks at theosophical attitudes to Nature and the means to deciphering its code.</p> |



Mount Helena Working Group:

Greetings!

Early bird announcements to be marked in your diaries:

- Please be advised that 4 events have been scheduled for 2018 at Mt Helena.

The first event is on 3rd weekend of May. The rest of the events will be held on the 2nd weekend of **JUL; SEPT; and NOV**

- Busy Bee is scheduled for **05 & 06 May** and **06 & 07 Oct** 2018.

Note: these are subject to change.

Best wishes

Bheena / Wyn

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 future inclusions in the Link.

Typed submissions will be gratefully accepted.

Leave your articles etc. with the library or office staff, email them to tsperth@iinet.net.au or place your material in the Editor's drawer by the 1st of April 2018