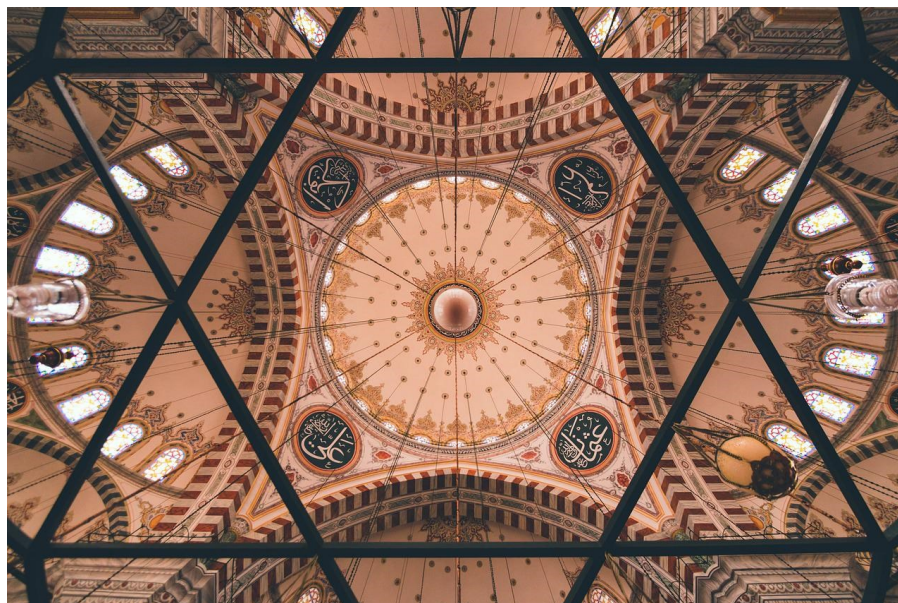


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In order to form a just conception of the relation between music and architecture it is necessary that the two should be conceived of not as standing at opposite ends of a series represented by a straight line, but rather in juxtaposition, as in the ancient Egyptian symbol of a serpent holding its tail in its mouth, the head in this case corresponding to music, and the tail to architecture; in other words, though in one sense they are the most-widely separated of the arts, in another they are the most closely related.

Music being purely in time and architecture being purely in space, each is, in a manner and to a degree not possible with any of the other arts, convertible into the other, by reason of the correspondence subsisting between intervals of time and intervals of space. A perception of this may have inspired the famous saying that architecture is *frozen music*, a poetical statement of a philosophical truth, since that which in music is expressed by means of harmonious intervals of time and pitch, successively, after the manner of time, may be translated into corresponding intervals of architectural void and solid, height and width.

Claude Fayette Bragdon,

*The Beautiful Necessity – Seven Essays on Theosophy and Architecture*

## 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:

6:00 p.m. to 7:25 p.m.

#### Wednesday – Friday:

1:00 p.m. to 4:00 p.m.

#### Saturday:

10:00 a.m. to 2:00 p.m.

#### Sunday & Public Holidays:



#### Websites:

[perth.theosophicalsociety.org.au](http://perth.theosophicalsociety.org.au)

&

[tsperth.com](http://tsperth.com)



#### Email:

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



Search for  
"The Theosophical  
Society in Perth"

#### 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 October, 2022.**

## 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

A lot has taken place within the past three months and I would like to take this opportunity to thank the members of the executive team and the team of volunteers for their wonderful work in bringing our beloved Lodge and Mt Helena learning and retreat centre back to life after the many complications that arose from the Pandemic years.

Membership is on the rise and I welcome all those new comers and the gifts they bring with them .We move forward refreshed as well as refurbished. A big thank you to the older members who have been able to support, to encourage and to make visitors and new members feel at home and welcomed.

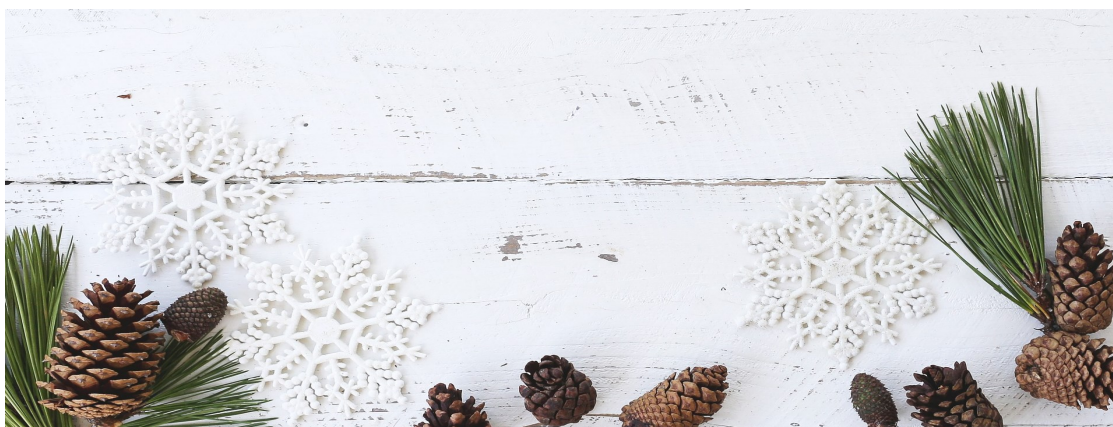
The refurbishment of the Lodge will be taking place in the next few months and has begun with our beautiful Lilac tree carefully restored by an expert arborist, ensuring the safety of our members and guests. The new office and IT systems are now in place. Rhonda Phillips has dedicated many hours and weeks and now months in making our data safe as well as accessible. The Library data base has been secured and is been prepared for its transition into an updated system. Older, more fragile library books, while still available to borrow, are being stored safely in the reading room, allowing space for the steady inflow of donated books. A big thank you to the library volunteers, who have worked tirelessly with the books and also being the face of the Lodge for the members and visitors alike.

Mt Helena is once again fit for purpose, meeting all council standards and is ready for other like-minded groups and associations to hire. Both rental properties have been brought up to speed, the Mt Helena working group are to be congratulated.

We have been liaising with National Office in regards to the Websites – our activities have been beautifully presented on [perth.theosophicalsociety.org.au](http://perth.theosophicalsociety.org.au) by Gil Murdoch as the IT expert at the National Office; this practice will be continued. Perth's new web site [ts.perth.com.au](http://ts.perth.com.au) runs in conjunction with Facebook and the National website, offering a rich study resource for members and seekers alike.

What an eventful time we have all experienced. September is nearly upon us and the Lodge activities begin with Jean-Robert Hote on the 6th September, with a talk on the Purpose of the Esoteric Group in the Lodge; the Theosophical Society in Perth Inc. Annual Branch Meeting of Members and Election of Serving Officers takes place on the 13th. The National President Stephen McDonald will be speaking on 20th and 21st and September 27th the grand finale, a Tuesday evening talk with the wonderfully creative "Link" editor Hana O'Rourke. Lets all keep safe and warm for winter is upon us.

**Wyn**  
Acting President

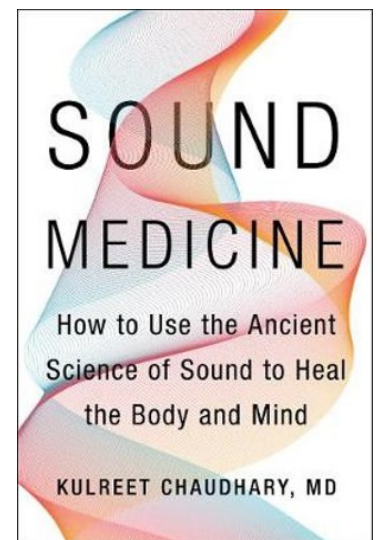


## Sound Medicine: How to Use the Ancient Science of Sound to Heal the Body and Mind, by Kulreet Chaudhary

Why does a baby's cry instantaneously flood a mother's body with a myriad of stress hormones? How can a song on the radio stir up powerful emotions, from joy to anger, regret to desire? Why does sound itself evoke such primal and deeply felt emotions? A vibration that travels through air, water and solids, sound is produced by all matter, and is a fundamental part of every species' survival. But there is a hidden power within sound that has only just begun to be investigated. *Sound Medicine* takes readers on a journey through the structure of the mouth, ears, and brain to understand how sound is translated from acoustic vibrations into meaningful neurological impulses. Renowned neurologist and Ayurvedic expert Dr. Kulreet Chaudhary explains how different types of sound impact the human body and brain uniquely, and explores the physiological effects of sound vibration, from altering mood to healing disease.

Dr Chaudhary is an integrative neurologist, neuroscientist, and the former director of WellSpring Health at Scripps Memorial Hospital, San Diego. She has participated in over twenty clinical research studies in the areas of multiple sclerosis, Alzheimer's disease, Parkinson's disease, ALS, and diabetic peripheral neuropathy. She is the head of the Sri Narayani Holistic Centre in Tamil Nadu, India, where she is not only implementing the use of sound medicine into the treatment of chronic disease, but also studying the ancient Siddha texts that have been hidden from public view for centuries.

Blending ancient wisdom with modern science, Dr Chaudhary follows the history of sound therapy and the use of specific mantras from previously unknown texts – traced back to the Siddhas, a group of enlightened yogis who created a healing tradition that served as the precursor to Ayurvedic medicine – to explain the therapeutic application of sounds for a wide range of conditions. *Sound Medicine* offers practical, step by step lessons for using music and mantras, whether you're a beginner or are searching for a more advanced practice to improve your health in body, mind, and spirit.

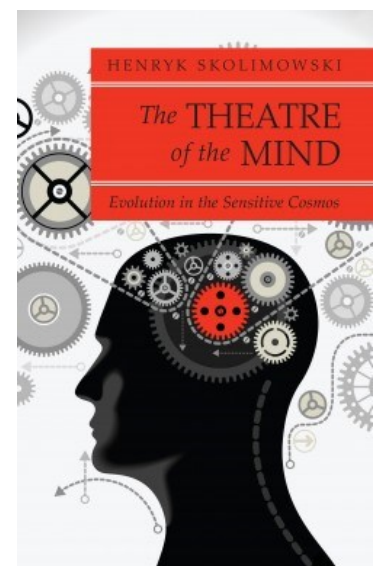


## The Theatre of the Mind: Evolution in the Sensitive Cosmos, by Henryk Skolimowski

This is an early effort by Skolimowski to expound his idea of *Evolution in the Sensitive Cosmos* - a subtitle of this volume. His subsequent books, with similar themes, are *A Sacred Place to Dwell* and *The Participatory Mind* go even further in explaining his grand vision of a cosmos that is co-created by consciousness. Highly recommended as well is also his latest *Let There Be Light: The Mysterious Journey of Cosmic Creativity*.

This stimulating book expresses the eonic drama of our eternal growth--from instinct to intuition. Skolimowski is a constant delight and surprise as an image-breaking philosopher/scientist/mystic. He establishes his position as an intrepid spokesperson for ecologically sound progress. He writes irreverent things in a reverent manner. From Prometheus to Prigogine, through a philosophy founded on experience, he develops the law of progressive development based on an ever-growing sensitivity to life. Man, the author concludes, is a mind-making animal and evolution works through us. We are its custodians, the inheritors of tremendous stores of knowledge and of tremendous confusion.

"Glory to evolution," concludes Skolimowski.



# LETTER TO MENOECEUS

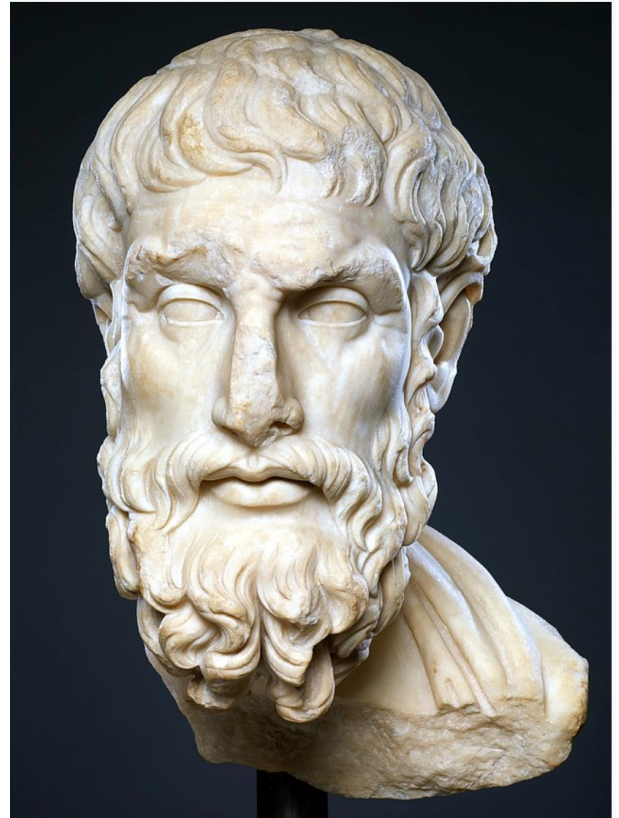
Epicurus

*Epicurus (c. 341-271) was born on the island of Samos of Athenian parents, and thus was an Athenian citizen. He eventually established a philosophical school outside of Athens, next to Plato's academy, where he bought a house and garden. Along with Stoicism, Epicureanism became a dominant philosophical system during the Roman Empire.*

*In his letter to Menoeceus, Epicurus offers a summary of his ethical system. Translated by Cyril Bailey (1926).*

I. Let no one when young delay to **study philosophy**, nor when he is old grow weary of his study. For no one can come too early or too late to secure the health of his soul. And the man who says that the age for philosophy has either not yet come or has gone by is like the man who says that the age for happiness is not yet come to him, or has passed away. Wherefore both when young and old a man must study philosophy, that as he grows old he may be young in blessings through the grateful recollection of what has been, and that in youth he may be old as well, since he will know no fear of what is to come. We must then meditate on the things that make our happiness, seeing that when that is with us we have all, but when it is absent we do all to win it.

II. The things that I used unceasingly to commend to you, these do and practice, considering them to be the **first principles of the good life**. First of all believe that god is a being immortal and blessed, even as the common idea of a god is engraved on men's minds, and do not assign to him anything alien to his immortality or ill-suited to his blessedness: but believe about him everything that can uphold his blessedness and immortality. For gods there are, since the knowledge of them is by clear vision. But they are not such as the many be-



Marble head of Epikuros

lieve them to be: for indeed they do not consistently represent them as they believe them to be. And the impious man is not he who denies the gods of the many, but he who attaches to the gods the beliefs of the many. For the statements of the many about the gods are not conceptions derived from sensation, but false suppositions, according to which the greatest misfortunes befall the wicked and the greatest blessings the good by the gift of the gods. For men being accustomed always to their own virtues welcome those like themselves, but regard all that is not of their nature as alien.

III. Become accustomed to the belief that **death is nothing to us**. For all good and evil consists in sensation, but death is deprivation of sensation. And therefore a right understanding that death is

nothing to us makes the mortality of life enjoyable, not because it adds to it an infinite span of time, but because it takes away the craving for immortality. For there is nothing terrible in life for the man who has truly comprehended that there is nothing terrible in not living. So that the man speaks but idly who says that he fears death not because it will be painful when it comes, but because it is painful in anticipation. For that which gives no trouble when it comes, is but an empty pain in anticipation. So death, the most terrifying of ills, is nothing to us, since so long as we exist, death is not with us; but when death comes, then we do not exist. It does not then concern either the living or the dead, since for the former it is not, and the latter are no more.

IV. But the many at one moment shun death as the greatest of evils, at another yearn for it as a respite from the evils in life. But **the wise man neither seeks to escape life nor fears the cessation of life**, for neither does life offend him nor does the absence of life seem to be any evil. And just as with food he does not seek simply the larger share and nothing else, but rather the most pleasant, so he seeks to enjoy not the longest period of time, but the most pleasant.

V. And he who counsels the young man to live well, but the old man to make a good end, is foolish, not merely because of the **desirability of life**, but also because it is the same training which teaches to live well and to die well. Yet much worse still is the man who says it is good not to be born, but "once born make haste to pass the gates of Death" [*Theognis*, 427].

VI. For if he says this from conviction why does he not pass away out of life? For it is open to him to do so, if he had firmly made up his mind to this. But if he speaks in jest, his words are idle among men who cannot receive them.

VII. We must then bear in mind that **the future is neither ours, nor yet wholly not ours**, so that we may not altogether expect it as sure to come, nor abandon hope of it, as if it will certainly not come. We must consider that of desires some are natural, others vain, and of the natural some are necessary and others merely natural; and of the necessary some are necessary for happiness, others for the repose of the body, and others for very life. The right

understanding of these facts enables us to refer all choice and avoidance to the health of the body and the **soul's freedom from disturbance, since this is the aim of the life of blessedness**. For it is to obtain this end that we always act, namely, to avoid pain and fear. And when this is once secured for us, all the tempest of the soul is dispersed, since the living creature has not to wander as though in search of something that is missing, and to look for some other thing by which he can fulfill the good of the soul and the good of the body. For it is then that we have need of pleasure, when we feel pain owing to the absence of pleasure; but when we do not feel pain, we no longer need pleasure. And for this cause we call pleasure the beginning and end of the blessed life. For we recognize pleasure as the first good innate in us, and from pleasure we begin every act of choice and avoidance, and to pleasure we return again, using the feeling as the standard by which we judge every good.

VIII. And since pleasure is the first good and natural to us, for this very reason we do not choose every pleasure, but sometimes we pass over many pleasures, when greater discomfort accrues to us as the result of them: and similarly we think many pains better than pleasures, since a greater pleasure comes to us when we have endured pains for a long time. Every pleasure then because of its natural kinship to us is good, yet not every pleasure is to be chosen: even as every pain also is an evil, yet not all are always of a nature to be avoided. Yet by a scale of comparison and by the consideration of advantages and disadvantages we must **form our judgment on all these matters**. For the good on certain occasions we treat as bad, and conversely the bad as good.

IX. And again **independence of desire** we think a great good-not that we may at all times enjoy but a few things, but that, if we do not possess many, we may enjoy the few in the genuine persuasion that those have the sweetest pleasure in luxury who least need it, and that all that is natural is easy to be obtained, but that which is superfluous is hard. And so plain savors bring us a pleasure equal to a luxurious diet, when all the pain due to want is removed; and bread and water produce the highest

pleasure, when one who needs them puts them to his lips. To grow accustomed therefore to simple and not luxurious diet gives us health to the full, and makes a man alert for the needful employments of life, and when after long intervals we approach luxuries, disposes us better towards them, and fits us to be fearless of fortune.

X. When, therefore, we maintain that pleasure is the end, we do not mean the pleasures of profligates and those that consist in sensuality, as is supposed by some who are either ignorant or disagree with us or do not understand, but freedom from pain in the body and from trouble in the mind. For it is not continuous drinkings and revellings, nor the satisfaction of lusts, nor the enjoyment of fish and other luxuries of the wealthy table, which produce a pleasant life, but **sober reasoning, searching out the motives for all choice and avoidance, and banishing mere opinions, to which are due the greatest disturbance of the spirit.**

XI. Of all this the beginning and **the greatest good is prudence. Wherefore prudence is a more precious thing even than philosophy:** for from prudence are sprung all the other virtues, and it teaches us that it is not possible to live pleasantly without living prudently and honorably and justly, nor, again, to live a life of prudence, honor, and justice without living pleasantly. For the virtues are by nature bound up with the pleasant life, and the pleasant life is inseparable from them. For indeed who, think you, is a better man than he who holds reverent opinions concerning the gods, and is at all times free from fear of death, and has reasoned out the end ordained by nature? He understands that

the limit of good things is easy to fulfill and easy to attain, whereas the course of ills is either short in time or slight in pain: he laughs at destiny, whom some have introduced as the mistress of all things. He thinks that with us lies the chief power in determining events, some of which happen by necessity and some by chance, and some are within our control; for while necessity cannot be called to account, he sees that chance is inconstant, but that which is in our control is subject to no master, and to it are naturally attached praise and blame. For, indeed, it were better to follow the myths about the gods than to become a slave to the destiny of the natural philosophers: for the former suggests a hope of placating the gods by worship, whereas the latter involves a necessity that knows no placation. As to chance, he does not regard it as a god as most men do (for in a god's acts there is no disorder), nor as an uncertain cause of all things: for he does not believe that good and evil are given by chance to man for the framing of a blessed life, but that opportunities for great good and great evil are afforded by it. He therefore thinks it better to be unfortunate in reasonable action than to prosper in unreason. For it is better in a man's actions that what is well chosen should fail, rather than that what is ill chosen should be successful owing to chance.

XII. **Meditate therefore on these things and things akin to them night and day by yourself, and with a companion like to yourself, and never shall you be disturbed waking or asleep, but you shall live like a god among men. For a man who lives among immortal blessings is not like to a mortal being.**



**Small amounts of philosophy lead to atheism, but larger amounts bring us back to God.**

*Francis Bacon*

# THE DEVIL MADE ME DO IT !!

by Andy Khong



*Satan, also known as the Devil, and sometimes also called Lucifer in Christianity, is an entity in the Abrahamic religions that seduces humans into sin or falsehood (Wikipedia).*

According to the Bible, Satan rebelled against God and as punishment for his disobedience and dishonour, God cast Satan out of Heaven by hurling him and his army of fallen angels to Earth and condemning them ultimately to Hell. Once thrown out of Heaven, Satan set his sights on tempting God's children to abandon Him. From then on, Satan became humankind's adversary and accuser.

The phenomenon of blaming evil behaviour on supernatural forces doesn't appear to have gone away. Just a few years ago, Pope Francis made headlines when he declared that the Devil was responsible for the Catholic clergy sex abuse scandal.

Pope Francis is now blaming the church's problems on a familiar adversary: Satan himself. According to Pope Francis, these revelations have been so damaging that only the Vatican's most feared and eternal enemy could be responsible.

Speaking to a crowd during mass at St. Peter's Square, Francis asked his fellow Catholics to offer daily prayers to Archangel Michael to "counter the attacks from the devil who wants to divide the Church." He continued, explaining that the church

needs to be "saved from the attacks of the malign one, the great accuser."

Pope Francis has made it quite clear he believes Satan is not only real, but active in modern life. "We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea. This mistake would lead us to let down our guard, to grow careless and end up more vulnerable," he wrote back in April 2018.

As the Catholic Church has been hit with wave after wave of sexual abuse scandals spanning four continents, there has been plenty of blame to go around. But critics argue that Pope Francis is refusing to fully acknowledge the Church's failings when he implies that the Devil is responsible.

With the Catholic Church engaged in a public civil war, perhaps it's no surprise that Pope Francis has chosen to pin the blame on his faith's ultimate spiritual insurgent. As a PR strategy, though, it seems ill-conceived. While claiming Satan is a central figure in this fiasco might play well with Catholic followers, to many others it comes off as a dismissive tactic meant to take heat off the Vatican.



It's also miserably counterproductive. At least paedophile priests can be tracked down and prosecuted. Even if Satan could somehow be proven responsible, what are we going to do? **Indict him???**



It must be noted that Pope Francis recently accepted the resignation of Paris Archbishop Michel Aupetit, following the revelation that he was in a nonsexual relationship with a woman back in 2012. The Pope said, *"It was a failing against the 6<sup>th</sup> Commandment (Thou shall not commit adultery) but not a total one, one of small caresses, massage given to his secretary - that is what the accusation is. There is a sin there but not the worst kind."* The Pope also added, *"Sins of the flesh are not the most serious. A man has lost his reputation... when the gossip grows and grows and removes someone's good name, he cannot govern. That's why I accepted the resignation of Aupetit: not an altar of truth, but on the altar of hypocrisy."* The Pope's hand waving away and blame-shifting of the sin of lust has been met with anger and confusion; considering the Catholic Church's recent reputation in child sex abuse allegations.

It must be noted that followers of Wicca (Witchcraft) have often been accused by the Church

of being Devil Worshipers, being confused with Satanists. Concepts of Heaven, Hell, and the Devil are part of Abrahamic theology and have never existed in Wiccan beliefs and practices. Wiccans believe that when they pass away, they go to Summerland to await reincarnation.

We need to take responsibility for our actions in life, acknowledging the good and the bad bits. Rather than looking around for someone (like Satan) or something else to blame, we must accept that we are in charge of what is going on. To live well we should take all our decisions in the context of the Universe, trying to see what will fit best with the natural order of things and follow same moral behaviour of all religions – which disapproves of killing, stealing, lying, and promiscuity, and promotes altruistic, helpful, and kindly behaviour. Religions like Buddhism and Daoism believe such good behaviour is an essential part not only of self-improvement but of improving the world as a whole; with the purpose of life being inner peace and harmony. This being our 'accountability' to the tapestry of personal and collective consciousness of the Dao or Cosmos.



## WOOF MEDICINE

by Andy Khong

Humans have an ancient deep and sacred connection with dogs. It is a symbiotic relationship evolved from thousands of years ago, where we stand beside each other in friendship or in battle to ensure survival, and protect what we treasure. Dogs evolved from wolves and have become our best friend providing protection, companionship, and hunting assistance. Our pairing with dogs is a striking case in co-evolution as no other species has been so thoroughly integrated into human society. Dogs share 84% of their DNA with humans, defer to and look up to us as their 'leader' of the pack.

Dogs are great spiritual teachers for us concerning forgiveness of the faults of people, uncondi-

tional love, and the benefits of group mentality. Connection with a Dog can be a source of wisdom and spiritual clarity. They give us insight into the nature of the good and often provide

us with a mirror of our better nature. Imagine their devotion and desire for physical attention when they linger at your feet pleading for a moment of appreciation with their wet round eyes.



Scientists have found that dog eye contact triggers the release of oxytocin, the hormone responsible for love and bonding, in both humans and canines.

The common persona of a healthy and happy dog are attachment to family, excitement about simple things in life, and the desire to please. Undying affection, trust, and loyalty are what we get in return when we treat dogs with compassion. When your dog licks you, it is a sign of affection to show that they love you, and it also feel good to your dog as it releases endorphins in their brain (which reduces pain and discomfort like morphine, and makes a dog calmer and more relaxed). In return, when we pet a dog, it lowers the stress hormone cortisol, plus our brain releases serotonin (regulates mood) and dopamine (pleasure hormone), which improves our mood and happiness.



**I woof ♥ you !!!**

Meditate visualizing going for a hike in the Australian outback with a dog trotting through the dry rugged landscape, lapping from the fresh cold streams, barking curiously at wildlife, playing with mysterious entities, and staring and howling at nothing. Dogs are here to show us something, an insight into our wounded minds, to heal us psychologically, as our loving cuddly side may be secretly screaming for a good old fashioned belly scratch. That's why dogs are our best friend, renowned for their therapeutic ability to make us feel good! So don't forget your Doggie Medicine!

Woof-Woof!!!

Walkies?





# 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,

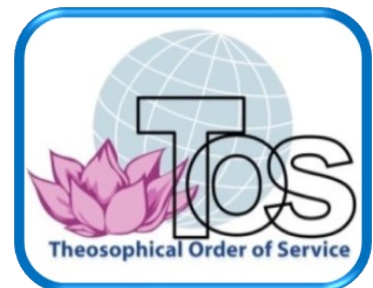
**Gailene Wester**

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



## TOS Healing Circle Angel meditation:

**Third Sundays of the month @ 2:00 pm**  
TS Hall - 21 Glendower St., Perth



## TOS / LCC combined:

### Taize World Peace music meditation:

**First Fridays of the month @ 6:00 pm** — at the Liberal Catholic Church, 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

# THEOSOPHICAL ART RETREAT



On June 17-18th, five brave artists attended the Mount Helena Theosophical Art retreat despite the grim weather forecast. All the artists agreed that Mt Helena is a special place to make art and be inspired by nature and its unique spirituality. The conversations were rich and reflective and the art creative, wholesome and personal. Thank you, TS!

I encourage any members to attend the next one in springtime.

Regards,

**Antony Rieck**





# THE DWELLER OF THE THRESHOLD

BY EUSEBIO URBAN

(Reprinted from *The Path*, 1888, vol II, p. 406-409)

Has such a being any existence? Has any one ever seen it? Are there many or several, and has it any sex?

Such are the questions asked by nearly all students who read theosophical books. Some of those who all their life believed in fairies in secret and in the old tales of giants, have proceeded to test the question by calling upon the horrid shade to appear and freeze their blood with the awful eyes that Bulwer Lytton has made so famous in his *Zanoni*. But the Dweller is not to be wooed in such a way, and has not appeared at all, but by absolute silence leads the invoker to at last scout the idea altogether.

But this same inquirer then studies theosophical books with diligence, and enters after a time on the attempt to find out his own inner nature. All this while the Dweller has waited, and, indeed, we may say, in complete ignorance as yet of the neophyte's existence. When the study has proceeded far enough to wake up long dormant senses and tendencies,

the Dweller begins to feel that such a person as this student is at work. Certain influences are then felt, but not always with clearness, and at first never ascribed to the agency of what had long ago been relegated to the lumber-room of exploded superstitions. The study goes still farther and yet farther, until the awful Thing has revealed itself; and when that happens, it is not a superstition nor is it disbelieved. It can then never be gotten rid of but will stay as a constant menace **until it is triumphed over and left behind.**

When Glyndon was left by Mejnour in the old castle in Italy, he found two vases which he had received directions not to open. But disobeying these he took out the stoppers, and at once the room was filled with intoxication, and soon the awful, loathsome creature appeared whose blazing eyes shone with malignant glare and penetrated to Glyndon's soul with a rush of horror such as he had never known.

In this story Lytton desired to show that the opening of the vases is like the approach of an enquirer to the secret recesses of his own nature. He opens the receptacles, and at first is full of joy and a sort of intoxication due to the new solutions offered for every problem in life and to the dimly seen vistas

of power and advancement that open before him. If the vases are kept open long enough, the Dweller of the Threshold surely appears, and no man is exempt from the sight. Goodness is not sufficient to prevent its appearance, because even the good man who finds a muddy place in the

way to his destination must of necessity pass through it to reach the end.

We must ask next, **WHAT** is the Dweller? It is the combined evil influence that is the result of the wicked thoughts and acts of the age in which any one may live, and it assumes to each student a definite shape at each appearance, being always either of one sort or changing each time. So that with one it may be as Bulwer Lytton pictured it, or with another only a dread horror, or even of any other sort of shape. It is specialized for each student and given its



Lonely Lamp in Paris Catacombs

form by the tendencies and natural physical and psychological combinations that belong to his family and nation.

Where, then, does it dwell? is the very natural inquiry which will follow. It dwells in its own plane, and that may be understood in this manner. Around each person are planes or zones, beginning with spirit and running down to gross matter. These zones extend, within their lateral boundaries, all around the being. That is to say, if we figure ourselves as being in the centre of a sphere, we will find that there is no way of escaping or skipping any one zone, because it extends in every direction until we pass its lateral boundary.

When the student has at last gotten hold of a real aspiration and some glimmer of the blazing goal of truth where Masters stand, and has also aroused the determination to know and to be, the whole bent of his nature, day and night, is to reach out beyond the limitations that hitherto had fettered his soul. No sooner does he begin thus to step a little forward, than he reaches the zone just beyond mere bodily and mental sensations. At first the minor dwellers of the threshold are aroused, and they in temptation, in bewilderment, in doubt or confusion, assail him. He only feels the effect, for they do not reveal themselves as shapes. But persistence in the work takes the inner man farther along, and with that progress comes a realization to the outer mind of the experiences met, until at last he has waked up the whole force of the evil power that naturally is arrayed against the good end he has set before him. Then the Dweller takes what form it may. That it does take some definite shape or impress itself with palpable horror is a fact testified to by many students.

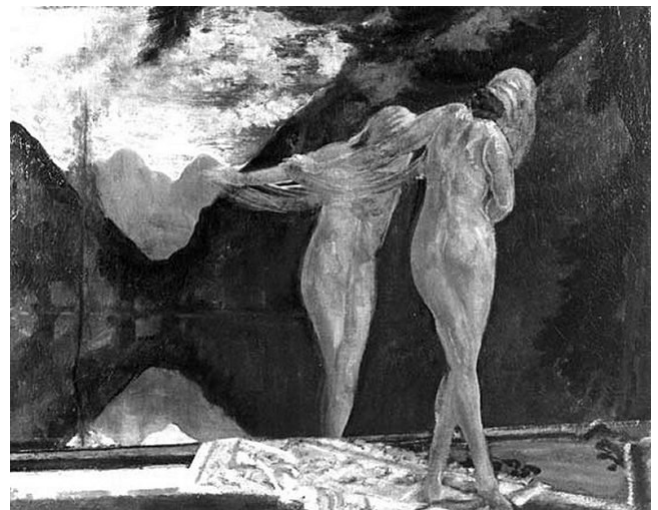
One of those related to me that he saw it as an enormous slug with evil eyes whose malignancy could not be described. As he retreated — that is, grew fearful —, it seemed joyful and portentous, and when retreat was complete it was not. Then he fell further back in thought and action, having occasionally moments of determination to retrieve his lost ground. Whenever these came to him, the dreadful slug again appeared, only to leave him when he had given up again his aspirations. And he

knew that he was only making the fight, if ever he should take it up again, all the harder.

Another says that he has seen the Dweller concentrated in the apparent form of a dark and sinister-looking man, whose slightest motions, whose merest glance, expressed the intention and ability to destroy the student's reason, and only the strongest effort of will and faith could dispel the evil influence. And the same student at other times has felt it as a vague, yet terrible, horror that seemed to envelop him in its folds. Before this he has retreated for the time to prepare himself by strong self-study to be pure and brave for the next attack.

These things are not the same as the temptations of Saint Anthony. In his case he seems to have induced an hysterical erotic condition, in which the unvanquished secret thoughts of his own heart found visible appearance.

The Dweller of the Threshold is not the product of the brain, but is an influence found in a plane that is extraneous to the student, but in which his success or failure will be due to his own purity. **It is not a thing to be dreaded by mere *dilletanti* theosophists: and no earnest one who feels himself absolutely called to work persistently to the highest planes of development for the good of humanity, and not for his own, need fear aught that heaven or hell holds.**



*Dweller on the Threshold*, by Arthur Bowen Davies (1862-1928). Oil on canvas

# PERTH BRANCH OF THE THEOSOPHICAL SOCIETY

## ANNUAL GENERAL MEETING



To be held at 21 Glendower St., Perth  
 Tuesday 7:30pm on 13th September 2022

**Members Only – Note: Nominations Close on 6/9/2022**



### ANNUAL MEMBERSHIP DUES REMINDER

A reminder to all members who have over 1 year's membership that your annual membership dues are payable by no later than 30th November. Our Rules require that members who do not renew by this date will be lapsed from membership. Members of less than 1 year will be sent a separate reminder notice, when due, of the pro-rata amount payable.

Member	(M)	\$75
Pensioner/Student (full time only)/Unemployed	(P)	\$50

**Note:** The term pensioner includes unemployed and full time (only) student members. **Seniors card holders and self-funded retirees do not qualify for the aged pensioner rate.** Please advise if your category status has changed and needs to be updated or amended and that if you are claiming the discounted aged pensioner rate you actually qualify for this category.

An EFT payment can be made directly to our NAB account: BSB 086 488 — A/C 697487911. Please ensure you include your surname and what it is for e.g. [Smith J. - Dues](#) when entering the payment details.



# 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**

*The contents presented and opinions expressed in the lectures are wholly the responsibility of the speaker and are not necessarily those of the Theosophical Society in Perth.*

## AUGUST

<p><b>Tues 2 August</b> Public Meeting</p>	<p style="text-align: center;"><b>Noetic Science – The New Discipline</b>, by Tina Hentisz</p> <p>Noetic Science is a term for a higher consciousness, or a broader perception and understanding of reality. Dare we ask who or what determines a world <u>reality</u>? Who dispenses, who takes care of this consequential network of time, space and inter-action? It can be said that this is all part of a natural and most efficient cosmic vibrational system that surely will carry all of us into a glorious future; eventually.</p>
<p><b>Tues 9 August</b> Public Meeting</p>	<p style="text-align: center;"><b>Camino de Santiago Pilgrimage</b> – by Rhonda Phillips</p> <p>Spain’s famous pilgrimage trail, El Camino de Santiago, has become one of the most popular walking holidays and spiritual journeys in Europe. Although pilgrims originally made the long walk to Santiago de Compostela to see the legendary remains of the Apostle St James, today people walk the Camino for all sorts of reasons. In fact, over 300,000 people lace up their boots every year to take on the Camino. Rhonda shares her personal story, photos, and her spiritual experiences on the Camino walk.</p>
<p><b>Tues 16 August</b> Public Meeting</p>	<p style="text-align: center;"><b>The Coming of the Age of Aquarius</b> – by Tom Marcinkowski</p> <p>The ancient civilizations of the past understood that world history goes through great cycles. One system for explaining these cycles is the movement of the earth through a series of astrological Ages, with humanity currently making the transition from the Age of Pisces to the Age of Aquarius.</p> <p>This presentation will explain the process behind the great Ages and its relevance today. It will reveal why, in these times of uncertainty and despair, predictions about the Aquarian Age can be a source of hope.</p>
<p><b>Tues 23 August</b> Public Meeting</p>	<p style="text-align: center;"><b>The Third Eye and Spiritual Intuition</b> – by Pablo Sender</p> <p>The idea of a “third eye” is wide-spread in modern spirituality. What is this “eye”? Some teachings relate it to one of the chakras, while others identify it with the pineal gland. Its functions have also been described in a variety of ways. For some, it confers the ability to see subtler energies, while others state its awakening brings spiritual wisdom. Is there more than one “third eye” or the possibility of developing it on multiple levels? Explore the Theosophical teachings as well as the practices / cont.</p>

## AUGUST

<p><b>Tues 23 August</b> Public Meeting</p>	<p>(cont.) recommended to awaken its dormant functions. — A video lecture presented 13/12/2012, as part of the Theosophical Society in America's Classics Series.</p>
<p><b>Tues 30 August</b> Public Meeting</p>	<p style="text-align: center;"><b>Traditional and Esoteric Astrology</b> — by Becky Newell</p> <p>Over the centuries we have developed many ways of seeing the beautiful systems of constellations in the skies above us. Tonight we will consider the signs of the zodiac from the two perspectives of <u>traditional</u> and <u>esoteric</u> astrology. Generally speaking, traditional or classical astrology deals with the individual personality/ego, as well as external life events, and also world events, whereas esoteric astrology is associated with the inner wisdom and evolution of the soul's purpose and spiritual essence.</p>

## SEPTEMBER

<p><b>Tues 6 September</b> Public Meeting</p>	<p><b>The E.S.T. and its purpose</b> — Jean-Robert Hote, TS Perth Esoteric School Warden</p> <p>The Esoteric School is meant for those who wish to attain a deeper level of understanding of the inner side of Theosophy. Members prepare themselves by a life of self-discipline, to endeavour to become worthy to receive its wisdom. We will dispel the myth that ES members are special and that they belong to an elite; but show them as ordinary members who are willing to undertake some further research to discover a more profound level of comprehension of the hidden side of Theosophy.</p>
<p><b>Tues 13 September</b> <b>Members Only</b></p>	<p><b>Theosophical Society in Perth Branch Annual General Meeting of Members and Election of Serving Officers</b></p>
<p><b>Tues 20 September</b> General Meeting</p>	<p><b>The significance of a lodge in the Theosophical Society</b> — by Stephen McDonald, National President of the Theosophical Society in Australia</p> <p>A lodge should represent the essence of the values of the TS as a whole and thereby, become a centre for spiritual regeneration, using the symbolism of the lotus as an analogy. The talk will be interactive in nature and input will be sourced from the audience. An active member of the Theosophical Society since 1976, Stephen is a past President of Blavatsky Lodge, Sydney and currently serving as National President, he has had an enduring interest in the work of J. Krishnamurti and Theosophical classics, such as <i>Voice of the Silence</i> and <i>Light on the Path</i>. For many years, ran a private clinic as a homeopath and a lecturer at Torrens University, he holds a Master of Health Science degree and a Graduate Certificate in Teaching.</p>
<p><b>Wed 21 September</b> Public Meeting</p>	<p><b>Possibilities &amp; potentials for our Society in the next 3-5 years</b>, Stephen McDonald</p> <p>2025 will be the 150th year of the founding of the TS. Will we be a floundering organization or can we ensure a future of growth and regeneration? What effect can a small movement such as the TS have on the world? And why does it matter? Discover some of the answers to these and to other questions in a spirit of enquiry.</p>
<p><b>Tues 27 September</b> Public Meeting</p>	<p style="text-align: center;"><b>Spiritual Currency</b> — by Hana O'Rourke</p> <p>A trip of a lifetime! But what is the cost? What do you bring with you on your ultimate journey? What is "spiritual currency"? Is it an invisible form of money? Is it a galactic decimal banking system? What is the difference between hard currency and spiritual currency? — A visual exploration of the <i>Papyrus of Hunefer</i>, also referred to as the <i>Egyptian Book of the Dead</i>, currently held by the British Museum.</p>

## OCTOBER

<p><b>Tues 4 October</b> Public Meeting</p>	<p style="text-align: center;"><b>A Visual Journey of Adyar</b> — by George Wester</p> <p>The International headquarters of The Theosophical Society is located on the south bank of the Adyar River in Chennai (formerly Madras), in Southern India. George has been a frequent visitor to Adyar and will take us on a personal journey, sharing his photographic records and giving us all a sense of this special place.</p>
<p><b>Tues 11 October</b> Public Meeting</p>	<p style="text-align: center;"><b>Science, Biodiversity, and Ecology in our times</b> — by Judy Fisher</p> <p>IPBES Panelist, IUCN – Ecosystems theme leader, Research Associate Boola Bardip: Judy will be sharing her stories and personal insights into what is really happening in the challenges our environment is facing and steps that are being taken in our world today to face these challenges.</p> <p>The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services is an independent intergovernmental body established by States to strengthen the science-policy interface for biodiversity and ecosystem services for the conservation and sustainable use of biodiversity, long-term human well-being &amp; sustainable development. Established in Panama City, on 21/4/2012 by 94 world governments.</p>
<p><b>Tues 18 October</b> Public Meeting</p>	<p style="text-align: center;"><b>Nirvana - The Everest of our Endeavours</b> — by William Wood &amp; Harry Bayens</p> <p>Explore several aspects of The Nirvana Consciousness, with inspiration from George Arundale, and quotes from Annie Besant and C.W. Leadbeater.</p>
<p><b>Tues 25 October</b> Public Meeting</p>	<p style="text-align: center;"><b>The Bahá'í teachings</b> — by Ian McPharlin</p> <p>The Bahá'í teachings include theological statements about God, his prophets/messengers, and humanity, as well as ethical and social teachings including the equality of all human beings regardless of gender, race, nation, colour, or social class, the harmony of science and religion, gender equality, compulsory education, and the elimination of extremes of wealth and poverty, among others.</p>

## NOVEMBER


<p><b>Tues 1 November</b> Public Meeting</p>	<p style="text-align: center;"><b>The Golden Stairs</b> — by Suzanne Stout</p> <p>In 1888 H.P. Blavatsky presented the “Golden Stairs” to members of the Esoteric Section of the Theosophical Society in London. She noted that “these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom”. In this presentation we will explore the meaning of these precepts and their relevance to our progress on the spiritual path.</p>
<p><b>Tues 8 November</b> Public Meeting</p>	<p style="text-align: center;"><b>Homoeopathy</b> — by Sally Moore, Adv Dip Hom Med. Member of ARoH.</p> <p>A skeletal history and a foundation explanation of Homoeopathy with day-to-day life examples of how the principles of homoeopathy play out in our lives. Following with some of the more recent developments in homoeopathy. Sally came to homoeopathy from a career in ceramics, being introduced through the illness of her children through the 1980's. Suffering herself through the years from asthma, migraines, muscular issues and some women's ailments, she experienced the wonderful results of relief and improved health that homoeopathy can bring. She studied at the Oceanic Institute of Homoeopathy and became a qualified registered homoeopath in 2000. Practicing since then, in the Perth region of WA as the principal Homoeopath at the Olive Homoeopathic Healing Group, with its three locations.</p>



## NOVEMBER

<p><b>Tues 15 November</b> Public Meeting</p>	<p style="text-align: center;"><b>The Waters of Life</b> – by Richard Glenk</p> <p>A unique and eye opening perspective on the wonders and power of water in our daily lives.</p>
<p><b>Tues 22 November</b> Public Meeting</p>	<p><b>The Ancient Science of Sound to Heal Body and Mind</b>, by Dr Kulreet Chaudhary</p> <p>A film presentation, Theosophical Society in America series. Demonstrating how you can use sound to improve your mental and physical wellbeing, taking you on a journey through the most ancient texts of India, the Siddha palm leaf texts, and into modern quantum physics. Dr Chaudhary explains how sound impacts the human body and brain uniquely, and explores the physiological effects of sound vibration, from altering mood to healing disease to connecting to one's higher consciousness. This revolutionary approach combines biology, quantum physics and ancient mystical practices and will demonstrate how individuals can use sound to improve their mental and physical wellbeing by creating inner coherence, which benefits the individual, our community and our workplace.</p>
<p><b>Tues 29 November</b> Public Meeting</p>	<p><b>Taizé meditation for World Peace</b> – by Rhonda Phillips and George Wester</p> <p>A candlelit evening of meditation and uplifting music. Created by Brother Roger Schütz in 1940 for all traditions, during World War 2. Brother Roger was 25 years old and he was working for world Peace and to reconcile the heart of the world, and felt called to serve those suffering from the conflict of WW2, as his maternal grandmother had done during WWI. He rode a bicycle from Geneva, Switzerland to Taizé, a town in unoccupied France, just beyond the demarcation line with the zone occupied by German troops. He bought an empty house, where for two years he and his sister, Genevieve, hid refugees, both Christian and Jewish, before being forced to leave Taizé, after a tip-off that the Gestapo had become aware of their activities.</p> <p>Brother Roger has always kept a low profile, rarely giving interviews and refusing to permit any "cult" to grow up around himself. He was awarded the UNESCO Prize for Peace Education in 1988.</p>

## DECEMBER

<p><b>Tues 6 December</b> Public Meeting</p>	<p style="text-align: center;"><b>Were we human beings created or engineered?</b> – by Adrian De Graaf</p> <p>What is the difference between being “made” and being “created”?</p>
<p><b>Tues 13 December</b> General Meeting</p>	<p>Christmas celebrations, conversations and music entertainment at the Perth Branch. Family and friends welcome. Optionally, bring a small plate of something to share.</p> <div style="text-align: center;">  </div> <p>Next Meeting: <b>Tuesday, 7th February 2023.</b></p>

# Mt Helena Members Free Weekend

## 19<sup>th</sup>-21<sup>st</sup> AUGUST

Register in the Library  
or email [info@tsperth.com.au](mailto:info@tsperth.com.au)  
by Friday 12<sup>th</sup> August



BYO Warm bedding, towel & torch  
1540 Bunning Road  
Mt Helena

SATURDAY 20th	PROGRAM	PRESENTER
8:00am	breakfast	
10:00am	<b>The Seven Temperaments</b>	Jean Robert Hote
11:00am	morning tea	
11:30am	<b>Bhagavad Gita</b>	Perry Coles
12:30pm	lunch	
2:00pm	<b>The Four Elements</b>	Merran Semple
3:00pm	afternoon tea	
3:30pm	<b>Walking with Angels</b>	John Davey
4:30pm	<b>Adventuring with the Elements</b>	Merran Semple
6:00pm	dinner	
7:30 pm	<b>Film: UFOs</b>	Adrian Degraaf
SUNDAY 21st	PROGRAM	PRESENTER
8:00am	breakfast	
10:00am	<b>In Search of the Divine</b>	Tina Hentiz
11:00am	Morning tea	
11:30	<b>Theosophy</b>	Perry Coles
12:30pm	lunch	
2:00pm	<b>Mt Helena - Memories and Visions for the Future</b>	Jason Braunstein, Sue Lee, Harry Bayens, Perry Coles
3:00pm	afternoon tea/clean up	<b>all Members</b>

## 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:

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

Enquiries: Wyn Sperrin, Phone 0421 821 944



# THE CONFERENCE OF THE BIRDS

Farid ud-Din Attar

Few extracts from a Sufi epic

## THE VALLEY OF KNOWLEDGE

Another steep Valley now appears. It is the Valley of Mystic Knowledge, which has neither a beginning nor an end. To cross this valley you will have to undergo a very, very long and tedious journey. Truly, there is no road like unto that road. However, the temporal traveller is one, the spiritual another. The soul and the body are perpetually in a state of progress or deterioration according to their strength or weakness. The spiritual path is, of necessity, therefore revealed to different people in accordance with their respective faculties. How, for instance, on this path, which was trodden by Abraham, the friend of God, could the feeble spider be the companion of an elephant? The progress of each individual will depend on the degree of perfection that each will have attained, and the approximation of each to the goal will be in accordance with the state of his heart and the strength of his will. Were a gnat to fly with all its might, could it ever equal the impetuosity of the wind? There being thus divers ways of crossing the gulf, no two birds can fly alike. On this path of spiritual knowledge each one finds a different turning. One is taken to an idol, another to the Mih-rab (a niche in the wall of a mosque, marking the direction of Mecca). One adopts idolatry (Hinduism), whereas the other embraces the faith (Islam). When the sun of knowledge dawns on the horizon of this road, each one receives illumination according to his merit and finds the task assigned to him in the knowledge of the truth. Underneath the ocean of knowledge there are thousands of pearls of wisdom and mystery, but an expert diver is required who will plunge into the water and bring up those pearls.

When those pearls are secured, and the mystery of the essence of existence clearly revealed, the furnace of this earth will be transformed into a flower garden. The adept sees the almond through the

envelope of its shell. He no longer beholds himself; he perceives only his Friend. In all that he sees, he beholds His face. In every atom he perceives the whole. Under the veil his eyes contemplate mysteries which are a thousandfold as luminous as the sun. But alas! for every one who acquires the knowledge of these mysteries, thousands are lost in the search! One must be perfect indeed if his ambition is to accomplish this perilous journey and to dive deep into the stormy waters. When one feels a real longing to probe these mysteries, every moment will renew his thirst for knowledge. He will be verily consumed with the desire to penetrate these secrets, and will offer himself for sacrifice a thousand times over to attain the object.



Even when you reach the glorious throne, never cease for a moment to pronounce these words of the Quran: "Is there any more?" Plunge headlong into the Ocean of Knowledge, or at least sprinkle the dust of the road upon your head.

As for you, who are asleep (and I cannot congratulate you on it), why do you not go in mourning? If you cannot have the bliss of being united with the object of your affection, rise and at least put on mourning for separation from Him.

Ye who have not yet beheld the beauty of your Beloved, do not remain seated any longer; rise and go in search of this mystery. You should be ashamed of yourself if you do not know how to set out. How long will you remain like a donkey without a bridle?

## THE VALLEY OF DETACHMENT

Next comes the valley where there is neither the ambition to possess anything, nor the spiritual desire to fathom divine mysteries. Complete detachment from the world, which in this place is not worth a straw, is the essence of this stage of the journey. In this state of competency of the soul there arises a cold wind so violent and fierce that it devastates a continent in one moment. The seven oceans are reduced to a mere pool of water; the seven planets appear to be but a mere spark; the seven heavens but a corpse; the seven hills but frozen snow. Then behold the wonder which reason cannot comprehend! The ant gains the strength of a hundred elephants, while a hundred caravans perish in the twinkling of an eye. In order that Adam might receive the celestial light, millions of angels clad in green were consumed with sorrow. In order that the most holy Noah might become a carpenter (of God, for making the arc), thousands of creatures were deprived of their life. Thousands of gnats fell upon the army of Nimrod in order that Abraham might be triumphant.

Thousands of children were destroyed in order that Moses might see the Lord. Thousands of people were put under the yoke of Christianity, so that Christ might become the confidential possessor of the secrets of God. Millions of souls and hearts were pillaged so that Muhammad might ascend one night to heaven. In this valley neither new nor old has any value. You are free to act or not to act.

Although you see here a whole world on fire, ablaze to its very core, I know that it is no more than a dream. Should myriads of souls be drowned ceaselessly in the boundless deep, it would be like a tiny dew-drop falling into the sea. Were millions of individuals to fall victims to eternal sleep, it would be like an atom disappearing with the shadow in the sun. Should heaven and earth be split up into minute atoms, take it that a leaf has fallen from a tree. If everything from the fish to the moon were plunged into annihilation, take it that the leg of an ant has been maimed in the bottom of a well. Even though all of a sudden the two worlds were to be obliterated, it would be like the loss of a single

grain of sand. If there remained no trace of men or spirits, put up with it as though it were no more than the loss of a rain-drop. Were all forms to vanish from the earth, were not even a single hair of a living being to survive, what is there to fear? In short, if the part as well as the whole were totally obliterated, it would be equivalent to a mere straw disappearing from the face of the earth. Even though the nine Cupolas of the universe were to fall down and disappear in one and the same place, it would be like a drop of water falling in the seven seas.

## THE VALLEY OF UNITY

After the Valley of Detachment comes the Valley of Unity, the region in which everything is renounced and everything unified, where there is no distinction in number and quality. All who raise their heads in this wilderness draw it from the same collar. Whether you see many individuals in it or a small number, in reality they are but one; as all this group of individuals merely compose only one, this group is complete in its oneness. That which appears to be a unit is not different from that which appears to be a quantity. As the Being of whom I speak is beyond unity and reckoning, withdraw your eyes from death and eternity. There is no place here for death, none for eternity. These two extremities having vanished, cease to speak of them. In fact, as all that is visible is nothing and nothing everything, how can all that we behold be anything but worthless in its origin and unworthy of our attention?

A man asked a Sufi one day to give him some indication of what this world is. "This world full of honour and infamy," said he, "resembles a honeycomb on which are imprinted a hundred colours. If anyone squeezes it in his hands it will become a mere mass of wax. As it is all wax and nothing else, go and rest satisfied that all these colours are also nothing.

When everything is "one", cease talking of "two". Here there is no "I," nor "Thou."

## THE MAN OF STONE

On a mountain in China there stands a man of stone, from whose eyes streams of tears flow day and night without respite. If only a drop of those tears were to become vapour and mix with the clouds, till Doomsday you would have no rain on this earth except the rain of sorrow. This man of stone is, in reality, knowledge or divine wisdom. If you have to go as far as China to find it, go there and look for it.

In the hands of indifferent persons knowledge has become as hard to handle as stone. How long will it be misunderstood? This inn of toil (this earth) is altogether enveloped in darkness, but knowledge shines in it like a lantern to show the road. Indeed, the guide of your soul in this darkness is this soul-kindling gem of knowledge. In these dark regions which have neither a beginning nor an end you have remained, like Alexander,

without a guide. Even if you have collected these precious stones in large numbers, you will regret that you did not collect more. If, on the other hand, you do not avail yourself of the opportunity to gather these precious gems, you shall be still more penitent. Whether you possess this gem or do not possess it, I shall find you always a prey to grief.

The visible and the invisible world are lost in the soul. The soul is hidden from and lost in the body and the body from the soul. When you come out of this maze, you will find the proper place for a man. If you will reach this particular place, you will acquire in a single moment the knowledge of hundreds of mysteries, but woe to you, if you lag behind in this road! You will lose yourself totally in the path of grief. Do not sleep in the night and do not eat anything during the day. Then, perhaps, the desire for this quest will be kindled in you. Seek until you lose yourself in the search and you lose even the idea of the search!



### 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 [tsperth@inet.net.au](mailto:tsperth@inet.net.au) — these will be gratefully accepted. The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st October, 2022.**

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