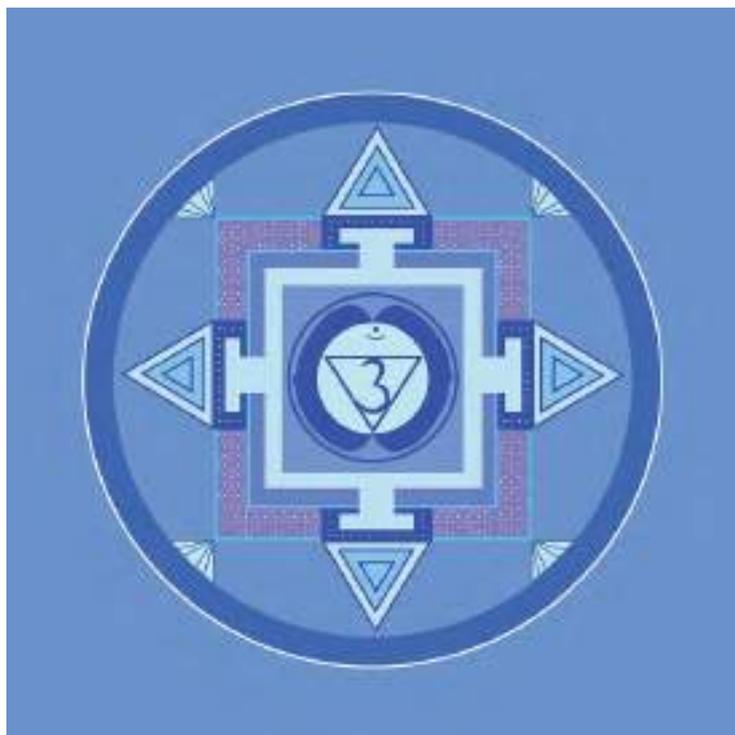


The Theosophical Link

INSIDE THIS ISSUE

| | |
|--|----|
| Contact | 2 |
| President's Report | 3 |
| The Grand Plan. Luke Michael Ironside | 4 |
| HPB and Om. Graham Nowland | 6 |
| From the Archive: Christmas. Margaret Hazelhurst | 8 |
| Avalokiteśvara L. Gordon Plummer | 9 |
| Branch Notices | 12 |
| Iamblichus. H.P Blavatsky | 14 |
| Activities & Events | 14 |
| Program of lectures | 15 |



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.

Bookshop and Library**Monday**

Closed

Tuesday

1 pm to 7:25 pm

Wednesday – Friday

12 pm to 4:30 pm

Saturday

10 am to 2 pm

Sunday & Public**Holidays**

Closed

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 Jan. 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

Namaste to all

The Perth Branch of the TS had its AGM on the 12th of September with the following results.

| | |
|----------------------|--|
| President | Myself. |
| Vice President | Bheena Sewnarain. |
| Secretary | Carole Ann Webster. |
| Treasurer | Harry Bayens. |
| Publicity Officer | Viv Ward. |
| Committee | George Duffy, Shirley Martin Skip Pry, Rob Russell. |
| Librarian | Skip Pry. |
| Membership Secretary | Pamela Parry. |

Welcome to the new EC member, Bheena and new membership secretary Pamela.

I am looking forward to working with such a capable group.

Thank you to the members who have retired from their previous positions, Harry Bayens President, Shelley Orchard Vice President and George Duffy Membership Secretary. A trio of volunteers who have put in countless hours of work for the Branch.

The Perth Branch over the past two years has bucked the general trend of decreasing membership numbers in the Australian Section of the TS to have the highest number of members.

I am confident that the present EC will work to keep the trend going.

I am committed to continuing the great working relationship the Branch has with the TOS, it will go a long way to achieving the first object of the Society.

We are extremely fortunate to have the very beautiful and tranquil Mt Helena facility for the ongoing use of the members. Not only for events but also for your own personal retreats.

The Mt Helena Working Group is reforming and we require members to be part of it. No matter how small a roll you are able to play it will be a great help to keep Mt Helena going. Please come and talk to me about how you can help and also if you have any suggestions, questions or issues.

"So powerful is the light of unity that it can illuminate the whole earth"

Bahauallah

Franco Guazzelli



Luke Michael Ironside is a lecturer and writer on theosophical and esoteric topics from the UK. He has lectured extensively at theosophical lodges and groups in England, India, and the Philippines, and his writings have appeared in various theosophical journals. He currently resides in the Philippines, where he serves as the President of the Pandacan Lodge.

The Grand Plan

Luke Michael Ironside

From a lecture delivered at the Theosophical Inquirers Study Group, June 2017

What is the place of Man in the grand Scheme of Evolution – the complexity of the Cosmos in which we form so small a part?

Theosophy answers that we are each of us participants in the Grand Plan. We are part of an endless and cyclical evolutionary process in which our purpose, over the spans of many hundreds of thousands of lifetimes in physical form, is to progress in accordance with Cosmic Law and the overarching Grand Plan, to emerge, in time, into our heritage as divine and spiritual beings. In this grand scheme of evolution, we each pass through the various kingdoms of nature, from the mineral to the animal and ultimately the human stage. The mission of humanity is to reach the stage of “Superhumanity”, in which we will attain to a higher degree of spiritual knowledge and achievement than currently comprehensible to our yet evolving minds. We are each ascending the ladder to godhood.

This final accomplishment is achieved over the course of many lifetimes in which the individual progresses through a series of initiations, each of these signifying the attainment of a greater degree of mastery over one’s self. Simply put, an initiation is the attainment of a higher state of consciousness. The final goal is variously referred to in the religious and spiritual literature of the world by such terms as *enlightenment*, *moksha*, *nirvana*, *salvation*, and so forth.

Theosophy thus postulates a Divine Plan, and that plan is Evolution. It conceives of two lines in the Evolution of Man – that of Spirit and that of Matter. It is by the coalescence of Spirit and Matter that the entire manifested universe is brought into being. This is the role of the Logos – the manifestation of the phenomenal world through the marriage of Spirit and Matter. Like everything else in existence, Man too is evolving on both a physical and a spiritual level. This spiritual evolution takes place over a succession of individual lifetimes through this process of reincarnation, in a series of esoteric initiations.

Theosophy reconciles the seemingly divergent views of science and religion as relates to the question of the meaning of life. Science holds that the universe came into being and has evolved over many aeons through an accidental process; it does not recognise any overseeing plan. On the other hand, religion postulates that existence is the handiwork of God – that the purpose of life is essentially to return to a state of communion with God. Theosophy is a synthesis of these two positions, in that it puts humans at the very heart of the evolutionary process, whilst recognising that this process is in fact the outward expression of the ultimate Divine Plan. Man, in the theosophical conception, is not sinful, nor has he “fallen from grace”; he is, rather, emerging into godhood and divine potential.

Life, therefore, is a pilgrimage – a sacred journey of return from the Many to the One. Each human soul, or Monad, is gradually progressing closer towards the final goal, and along the way is learning the

lessons and gathering the experience necessary to that particular stage in his evolutionary expedition. For the majority, however, there is no recognition of the fact that they are bound for a specific destination – that there is a purpose and design to evolution and to life. Thus most who walk along this path are wanderers; they stumble onwards aimlessly, unaware of the reality and grandness of evolution; unaware of the purpose of their lives upon this earth. There are others, who grasping here and there a scattered gem of truth, declare: “Behold! I have grasped the key to life!” And yet, blinded by the certainties of their comforting beliefs, they fail to perceive the broader view, and their true place within the grander scheme.

The theosophist is a deliberate pilgrim; he does not *wander*, but rather walks purposely along the path, striving to keep ever upon the proper road, and not to fall astray along the wayside. His is the path of duty, of selfless service and assistance to others in the quest to attain that common and final goal. With knowledge as his staff, the theosophist progresses steadily forward, paving his own path along the way. The trail may be rough at times, at other places smooth, but in all circumstances, it remains for the theosophist to forge the way forward, whatever adversity or obstacle may come.

And so, Theosophy offers us the knowledge whereby we may arrive at such an understanding of the evolutionary process and our place within the Grand Plan. It reveals to us the indisputable fact that we ourselves are the architects of our own futures and the builders of our fate. Thus does it free us from the limitations of thought which have shaped the mind of Man throughout the many millennia of his evolutionary procession. We now stand at a threshold, upon which we are presented with a crucial choice: we may decide to be the passive consequence of evolution, to blow to and fro like a leaf in the wind, aimlessly onwards with no sense of direction or goal in mind. Or else, we may march boldly forwards, our path illumined in the light of truth, to pave our way through thickets and thorns towards the grand goal upon the horizon of our potential.

This is what it means to live the theosophic life; to live purposefully and responsibly in the recognition of one’s place within the Grand Plan, to cultivate a spirit of altruism and compassion by which we may assist others along the way, to remain ever confident in the defense of one’s principles, and to recognize that lying latent within the heart of all, there resides that Divine Spark from the Central Sun from which we each of us came forth, and to which we will, in time, return.

Om The imperishable sound is the seed of all that exists. The past, the present, the future – all are but the unfolding of OM

(Mandukya Upanishad)



HPB and OM

Graham Nowland.

One of Madame B's first instructions to esoteric students past the beginner stage was to get into chanting OM. The ancient sage, Patanjali, also highlighted this in his Yoga Sutras and HPB was something of an advocate for the highly meditative Raja Yoga. Madame B said mastery of it was a requirement for adepts and this has interesting implications for Theosophical theory, as she said herself. *

Patanjali ** (before 400 CE) remains the authority on Raja Yoga and listed chanting (mantra) as one of the five ways of gaining spiritual attainments. Chanting is by far the safest and easiest of these techniques and the modern trend for chanting and sound meditation would probably have appealed to Madame B. She was musical and played piano well, as Colonel Olcott records in *Old Diary Leaves*; 'She would sit in the dusk sometimes, with nobody else in the room but myself, and strike from the sweet-toned instrument improvisations that might well make one fancy he was listening to the Gandharvas, or heavenly choristers.'

Perhaps it was the musician in Madame B which led her to teach that to chant OM properly you must find your own personal tone or key. This is confirmed by modern sound therapists and from my own experience you do have to do this if you chant OM alone. I mainly play rock and blues as a hobby but I went through a phase of creating songs and bluesy chants about spiritual concepts and entities. After that I applied the ideas in what I suppose were Nature rituals. More recently I studied monks chanting OM, and recorded my own voice chanting OM in multi-tracking software, creating various kinds of layers. Witnesses might have thought I was cracking up, but basically I was experimenting with different tones à la Madame B and had some interesting results in the key of B. But also I was trying to understand how external sound and chanting affects brainwave frequencies and consciousness. In key parts of our brains masses of neurons generate electro-chemical brainwaves. It is part of the consciousness process and scientists label the brainwave frequencies a bit like radio stations. Beta band, between 13 and 39 Hz is the brain resonance of everyday life. (Hz, by the way, just mean 'waves or beats per second'). The fast and frenetic Gamma band, above 40Hz, is usually associated with intense creativity and extreme states.

The lower non-Beta brain frequencies are Alpha at 8 to 12Hz, Theta at 4 to 7Hz and Delta at 0 to 4Hz. In the same order (the boundaries are a bit blurry) these bands are associated with calmness, creative thought, trance, sleep and dreamless sleep.

If the desirable low brainwaves were sound, i.e. vibrations in air, they would be totally inaudible. Everything below 20Hz is. Yet the claim made by meditation music practitioners is that vibrations in air can influence brainwaves. This is how it is done. Sounds are made which are audible but are made to carry an inner oscillation at the desired rate. This might manifest as a vibrato which you can hear oscillating at say 4Hz. It can also just be a drum beating at 4Hz. The brain responds sympathetically and alters its frequency from Beta to the desired state. This is really a bit of technical 'magic' and the process is often called 'sound entrainment' although I prefer 'meditative sound'. But it has an ancient foundation.

Imagine a wild Siberian woman, dressed in skins and decked with bells and rattles, banging her drum at 4 beats a second. That's an initiated Shaman woman trying to self-induce a low Theta 4Hz trance. She wouldn't describe it like that of course and for her brain to respond she would need to bang for quite a while. This is probably why shamans are loners. Half an hour of 4 beats a second on a drum can get a bit annoying.

So why not make a pure flute-like tone with a nice audible vibrato gently waving at 4Hz? Theoretically it could have the same effect on the brain but that soon becomes uncomfortable for many people too. An innate human desire for variation is one of the reasons why composers of meditative music blend various sounds.

It is also why chanters, working more intuitively, use harmonies and 'rounds' (relay singing), exploit different toned voices and often add subtle percussion and instruments.

All this variety can be heard even when monks just chant OM. You will hear round singing and different voices being exploited and sometimes subtle percussion. You can often pick up an inner vibrato of the kind I mentioned above, between 4 and 8 hz, and in a temple or church the acoustic qualities of the building might add to the frequency. In the course of a long chant there might also be changes to the inner frequency, perhaps gradually lowering it.

Native American and some European pagan music attempt something similar, and seem to work in all the non-Beta wave bands I listed above. Powerful meditative music has also been created with a didgeridoo in the mix, it often makes an excellent drone carrying the right frequencies. All these traditions happen to also employ dance, as do the Sufis and Hindus who work extensively with sound in similar ways.

If you listen in a receptive state to monks chanting OM, or any spiritual chanting and meditative music, your brain responds. At least that is the theory but no-one is sure precisely how. We know conventional music changes mood and humanity has used it successfully for many thousands of years. For the more meditative sounds researchers can monitor the brain with scanners so sensitive they can tell the difference between hypnotic and meditative states. Scanning people listening to meditative music has confirmed the brain responds to the external sound, and changes frequency, but that more research is needed. Tracks of this kind can also be composed for disorders such as pain, sleep, anxiety and concentration problems and apparently help many people. This has led me to consider experiment making tracks of this kind myself and I suspect a personal composition might work best for each specific problem. So in a way I have come full circle to a kind of technological shamanism. We still don't know why and how this stuff works though, the placebo effect might play a role or perhaps there is a quantum effect taking place.

If chanting and meditative music are to have a chance of working at deeper levels, right intent is important and a good place and time, just as in conventional music. It doesn't really matter if the sound itself comes from Tibetan singing bowls, shamanic drums, chanting, a guitar, a didgeridoo, or sine waves pumped out of an electronic tone generator.

Please don't imagine I am saying meditative music and chanting should replace silent meditation in a spiritual context. I see it here more as a complementary activity. If silent meditation follows chanting, as it often does in eastern traditions, you have a balanced progression.

Sound is used somewhat differently in the Christian tradition, hymns and sung masses for example having a more narrative purpose. Taizé meditation sometimes approaches techniques I have outlined above but not to the extent that practitioners have done in the east. Yet churches and cathedrals are often perfect environments for enriching the kinds of sounds I have been discussing. Some Christian monastic traditions have used deep chanting and meditative sound techniques, especially in the medieval period. I understand they still do in some of the remaining monasteries and Buddhist monks have in recent years created profound performances of OM in ancient Christian buildings.

When Madame B lectured TS students so long ago on chanting this syllable, she was probably pioneering its use in the West. She was one of the many influences that eventually led, in the 1960s, to an explosion of Western chanting, meditative sound and (this shouldn't be forgotten) associated dancing of various kinds.

YouTube is a great place to explore all this and I would love to hear from anyone at all interested in any way. gracnow@iinet.net.au

* The Secret Doctrine Volume 1 p158 and also p95 for other comments on Yoga, including surprising remarks about the Hatha style.

** The best accessible translation is by Swami Jnaneshvara Bharati "*Yoga Sutras of Patanjali Interpretive Translation*" and can be downloaded as a free PDF <http://www.swamij.com/pdf/yogasutrasinterpretive.pdf> See also the TS Publication The Science of Yoga, IK Taimni. This gives original and romanised Sanskrit, a good translation, and extensive commentary.

FROM THE LINK ARCHIVES DEC. 1974

CHRISTMAS

by Margaret Hazelhurst

It all started very simply, when one night, in a cattle shed, in a little town called Bethlehem, a young girl gave birth to a boy Child. It seems strange that from such stark simplicity, men have moved to the extravagances which characterise the modern observance of this momentous Birthday.

It is also strange that many established customs and symbols associated with the celebration of Christmas have their origins in pre-Christian yuletide customs. But not the Christmas tree, that best-beloved, most joy evoking, universally recognised symbol of this special birthday Festival. It appears to date back no further than the early seventeenth century. It derives in part from the mediaeval legend of Christmas flowering trees, but it is also closely associated with the Paradise Plays which were once performed at the Christmas Season, and which, introduced the Tree of Knowledge. In Celtic lore the scarlet berries of the Rowan tree are regarded as the source of wisdom. No doubt this association has resulted in the well-nigh universal use of holly, with its bright red berries, as a Christmas decoration, and may well have originated the delightful custom of festooning our Christmas Trees with coloured lights.

A lovely legend surrounds the glittering tinsel with which we also deck these trees. It tells that once a poor peasant woman, with many children, decorated a Christmas tree with such humble trimmings as she was able to gather, mostly berries and nuts and carefully treasured baubles. That night, whilst she slept, spiders came and spun their lacy webs from branch to branch, making a silvery magic web. Then because of her devoted love the Christ Child blessed the Tree and the spider webs were turned to gleaming silver.

Christmas observances are not all based on legend. In many English parishes it used to be customary to ring the church bells on Christmas Eve. In fact, in the parish of Roardean, in Gloucestershire, way back in 1599, a certain vicar left the sum of five shillings per annum for ringing a peal on Christmas Eve, about midnight, for two hours. In a volume published in 1940 it is recorded that "the money is still received and applied as directed." One imagines a certain amount of most un-Christmas like profanity from those who like to sleep on Christmas Eve when the clock strikes the midnight hour, all doors must be opened to let out bad spirits.

The Yule candles, more decorative and less disturbing, still figure large in Christmas observances. In olden times, in England, the Yule candle was lighted at the same time as the Yule log. Usually it was set in the middle of the supper table. To avoid evil consequences, it had to be left unmoved during supper, and it could be neither blown out nor snuffed. If it became absolutely necessary to extinguish it, one used a pair of tongs and carefully squeezed the wick. These Yule candles were at one time made in the family kitchen: imagine what fun the children must have had as they lent a hand in colouring the candles either red, blue, or green.

On a more simple note, we have the simple, evocative Christmas symbol of the cradle and the Child, representing the birth of the Christ Spirit in the human heart. It is perhaps this, above all other symbols, which holds the significance of Christmas - a significance so profound that our modern fripperies never quite succeed in extinguishing it.





AVALOKITESVARA
L. Gordon Plummer

"Avalokitesvara (Sanskrit). A compound word: *avalokita* - "perceived," "seen"; *Isvara* - lord; hence "the Lord who is perceived or cognized," *i.e.*, the spiritual entity, whether in the Kosmos or in the human being, whose influence is perceived and felt; the Higher Self ..." - G. de Purucker, *Occult Glossary*.

The teaching about Avalokitesvara is at once one of the most beautiful and the most practical of the doctrines to be found in the Ancient Wisdom. At first glance it might appear to be something very remote from us and difficult for us to understand; but quite the reverse, we have only to grasp its implications and we discover that it is an intimate part of every human being.

As one of the more technical teachings, it requires a technical explanation to begin with. Briefly stated, it is the Third Logos.

If we were to follow all the ramifications of the doctrine we would be led into some of the most recondite of the teachings about the nature of the Universe and of Man, so the intent here is to give the most salient facts which might then serve as a springboard from which any student may pursue the study to his heart's content.

We shall make a paradigm, giving the names of the three Logoi as set forth in the Mahayana School of Buddhism, with which Theosophy is in perfect agreement. These terms refer in the first column to the Kosmos, and in the second to Man himself.

Mahayana Buddhism The Human Constitution

Amitabha Buddha, Atman, the Buddha of The Divine Monad, Boundless Light, our link with the Boundless Alaya. The spirit-Buddhi, Spiritual source of all. The consciousness, the Divine in Nature, vehicle of Atman. Avalokitesvara, the Manas. The Mind Divine Presence, as the vehicle seen and felt everywhere of Buddhi.* (* In the Brahmanical scheme, we have the three Logoi enumerated as Parabrahm, the Boundless; Pradhana, or Mula-Prakriti, the root or source of Nature; and Mahat, Cosmic Mind in the sense that it is the "mother" of the Manasaputras. Thus, our Higher Mind or Higher Self it derived from Mahat.)

We see at once in the above foundation of the teaching that Man is one with the universe, not only in respect to his physical body, which obviously is fashioned of the materials of the Earth, but in all of the reaches of his constitution.

The "Higher Triad" alone is shown in the paradigm. The "Lower Quaternary" - Prana, Kama, Linga-sarira or Astral Body and Sthula-Sarira or Physical Body - serving as the complex vehicle of the Higher Triad comprising a further study.

To pursue our study of the Divine nature of Man, and of Avalokitesvara in particular, we must now refer to the Hierarchy of Compassion, as this teaching will complete a picture of marvelous beauty and significance.

We are taught that at the summit of the Hierarchy of Compassion - so far as we humans are concerned - is the Wondrous Being, or Silent Watcher written about in *The Mahatma Letters to A. P. Sinnett* and by H. P. Blavatsky in *The Secret Doctrine*. This is the Great Sacrifice who, out of compassion, has renounced the Nirvanic bliss that he has earned, so that he might remain behind and help struggling humanity along its difficult evolutionary path.

In order to learn the relationship between this Silent Watcher and ourselves, we must consider the teachings of the Globe Chains. We learn that among the many planets, seen and unseen, there are seven of primary importance known as the Sacred Planets. We will not be specific as to their names, as to do so would bring in certain points of teaching which would extend this article beyond the length desirable. Sufficient to say at this time that each of the planets is in reality a composite of seven Globes, only one of which is visible. For convenience the Globes have been lettered from A to G, and in each case, the visible Globe is lettered D. Thus, we see Globes D of Earth, Venus, Mars, and so on. All of the other globes are invisible, and not to be detected by any known instruments of science.

Each one of the planets is therefore conceived to be a chain of globes, or, as we say, a Globe Chain, and the various life waves which we call the kingdoms of nature, as these life waves manifest on Earth, pass through all seven of the Globes in their own chain - making in each case seven circuits, or Rounds, as we call them. At the present time, we on the Earth Chain are pursuing our fourth Round, and are on Globe D. Our stay on Globe D is divided into seven great epochs, or Root-Races. We are now experiencing the fifth such epoch or Root-Race.

We are taught that a Buddha appears at some time during each of the Root-Races, in order to carry on the work of the Hierarchy of Compassion. Gautama was the Buddha for this fifth Root-Race.

So much for preliminaries. We are ready now to set before the reader the various stages in the Hierarchy of Compassion.

1. Highest in our Solar System is *Mahat*. It is the Hierarch of the Hierarchy, working in and through the Divinity which manifests in its outward form as our Sun. From it spring:
2. Seven Solar Logoi. These are the Silent Watchers which hold spiritual sway over the seven planetary Chains known as the Sacred Planets. Each of these is an *Adi-Buddha*. Thus, there is such all *Adi-Buddha* for this Earth Chain. Its seven rays are:
3. The *Dhyani-Buddhas*. These watch over the Rounds of the Chains. Thus there is a *Dhyani-Buddha* watching over this fourth Round of our Earth Chain. Its Rays are:

4. The *Dhyani-Bodhisattvas*. These watch over the Globes of the chain during the various Rounds. Thus, there is a Celestial or Dhyani-Bodhisattva watching over this Globe D during this fourth Round. From this Dhyani-Bodhisattva spring seven rays:

5. The *Manushya or Human Buddhas*. There is one such for each of the Root-Races, and as said above, the one who holds spiritual sway over our fifth Root-Race is Gautama, the Buddha.

While Gautama is said to have lived for 100 years on Earth, there is a deeply esoteric fact about the human Bodhisattva who remained on Earth after the passing of the Buddha. While the Buddha himself entered the Nirvana, because of his great compassion for the world, he left a portion of himself behind in what might be termed the more human aspect of himself, who lived to carry on the sublime work. This was the Bodhisattva who, because he no longer required a physical body through which to work, became a Nirmanakaya.

Such Bodhisattvas are deeply revered amongst all scholars of the Oriental Religions. Because, out of compassion, they follow the footsteps of the Great Sacrifice and remain behind to serve the Human Race. It is they, we are taught, who provide the means whereby there are the periodic appearances of the Avatars, such as Krishna, Samkaracharya, and for the Occident, Jesus the Christ.

There is a second and very important manner in which the Great Sacrifice or Silent Watcher aids mankind. It is ultimately through him that Initiation is possible. Those who enter the grand portals of Initiation in order to become the servants of those who themselves are but servants of Compassion, do so because of the spiritual and Divine energies flowing forth ceaselessly from the Silent Watcher himself.

So far as we ourselves are concerned, our own Higher Triad, consisting of Atman, Buddhi and Manas form the Hierarchy of Compassion within each and every one of us. Humanity is going through an exceedingly dangerous and difficult time, and much human suffering could have been avoided if these teachings, old as the ages and forming the heart of the great religions of the world, had been understood and applied to daily life.

How wonderful it is to realize that through the Higher Mind of Man we can all perceive the source from which we came, Avalokitesvara. And because it is in every human mind and heart, we are therefore capable of cognizing it everywhere. All the beauty of Nature proclaims it. All the genuine greatness in human life is Avalokitesvara itself. It is all about us. Why then, should we not recognize it for what it is, see it, and learn to love it as the enduring beauty that will outlast all of the woes and problems that the human race is heir to. We have indeed to reap the karmic results of our mistakes, whether made individually or as races of men, but we can bear the burden of our own making if we can but fix our gaze upon the light that is all about us, the light which is the very source of our being.

Theosophia Volume XXX No. 1 (135) - Summer 1973

“Do not believe that there is anything higher in the universe than your own divine self, and know that you are exactly what you permit yourself to become.”

Franz Hartmann

Branch Notices

RENTAL VACANCY

The first floor unit #2 at the Branch is due to be vacated at about the end of March 2018. It will be available for rent to a member after some minor maintenance. Members who may be interested in renting the unit are welcome to express an interest now by e-mailing or writing to the Branch. There is a requirement that the successful applicant will contribute to branch activities by volunteering some of their time. A list of those minor but mandatory requirements is available upon request. Preference will be given to the applicant with a proven track record of volunteering for the TS in Perth and who has an active and ongoing interest in Theosophy. Expressions of interest close on Monday November 27, 2017.

PERTH BRANCH HISTORY PROJECT

As mentioned in the last edition of the Link magazine this is just a reminder to members about the time capsule project and any items you would like to include or suggestions about what we could place into the container.

Could you please get any material you wish to go into the time capsule to me, here at the branch, by about November 30th? If you have any questions about the project or your potential contribution please contact me at the branch.

Skip Pry

ANNUAL MEMBERSHIP DUES REMINDER

A reminder to all members who have over 1 year's membership that your annual membership dues are payable by Dec. 31st. 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.

| | |
|---|-----------|
| Membership | (M) \$65 |
| Member + Theosophy in Australia magazine (hardcopy) | (MM) \$85 |
| Pensioner/Student (full time only)/Unemployed | (P) \$45 |
| Pensioner/Student/Unemployed + Theosophy in Australia Magazine (hardcopy) | (PM) \$65 |

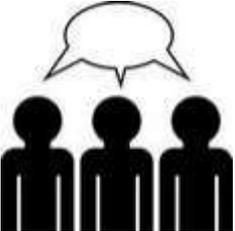
Note: The term pensioner includes unemployed and full time (only) student members. Seniors card holders and self-funded retirees do not qualify for the pensioner rate. Please advise if your category status has changed and needs to be updated or amended and that if you are claiming the discounted pensioner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

An EFT payment can be made directly to our NAB bank 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.



IAMBLICHUS (Theosophical Glossary H.P Blavatsky)

A great Theurgist, mystic, and writer of the third and fourth centuries, a Neo-Platonist and philosopher, born at Chalcis in Coele-Syria. Correct biographies of him have never existed because of the hatred of the Christians; but that which has been gathered of his life in isolated fragments from works by impartial pagan and independent writers shows how excellent and holy was his moral character, and how great his learning. He may be called the founder of theurgic magic among the Neo-Platonists and the reviver of the practical mysteries outside of temple or fane. His school was at first distinct from that of Plotinus and Porphyry, who were strongly against ceremonial magic and practical theurgy as dangerous, though later he convinced Porphyry of its advisability on some occasions, and both master and pupil firmly believed in theurgy and magic, of which the former is principally the highest and most efficient mode of communication with one's Higher Ego, through the medium of one's astral body. Theurgic is benevolent magic, and it becomes goetic, or dark and evil, only when it is used for necromancy or selfish purposes; but such dark magic has never been practised by any theurgist or philosopher, whose name has descended to us unspotted by any evil deed. So much was Porphyry (who became the teacher of Iamblichus in Neo-Platonic philosophy) convinced of this, that though he himself never practised theurgy, yet he gave instructions for the acquirement of this sacred science. Thus he says in one of his writings, "Whosoever is acquainted with the nature of divinely luminous appearances *fasmata* (knows also on what account it is requisite to abstain from all birds (and animal food) and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods". (See *Select Works* by T. Taylor, p. 159.) Moreover, the same Porphyry mentions in his *Life of Plotinus* a priest of Egypt, who, "at the request of a certain friend of Plotinus, exhibited to him, in the temple of Isis at Rome, the familiar daimon of that philosopher ". In other words, he produced the theurgic invocation (see "Theurgist") by which Egyptian Hierophant or Indian Mahâtma, of old, could clothe their own or any other person's astral double with the appearance of its Higher EGO, or what Bulwer Lytton terms the " Luminous Self", the *Augoeides*, and confabulate with It. This it is which Iamblichus and many others, including the mediæval Rosicrucians, meant by union with Deity. Iamblichus wrote many books but only a few of his works are extant, such as his "Egyptian Mysteries" and a treatise "On Dæmons", in which he speaks very severely against any intercourse with them. He was a biographer of Pythagoras and deeply versed in the system of the latter, and was also learned in the Chaldean Mysteries. He taught that the One, or universal MONAD, was the principle of all unity as well as diversity, or of Homogeneity and Heterogeneity; that the Duad, or two (" Principles"), was the intellect, or that which we call *Buddhi-Manas*; three, was the Soul (the lower *Manas*), etc. etc. There is much of the theosophical in his teachings, and his works on the various kinds of dæmons (Elementals) are a well of esoteric knowledge for the student. His austerities, purity of life and earnestness were great. Iamblichus is credited with having been once levitated ten cubits high from the ground, as are some of the modern Yogis, and even great mediums.

| Activities & Events | | |
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|  | <p align="center">MEET-UP. PRACTICAL THEOSOPHY DISCUSSION GROUP.</p> <p>Theosophical Society Hall; Saturday; 2 pm till 3.30 pm. In this presentation and discussion group we take an investigative approach, where all personal contributions are most welcome. At any meeting, you will be surprised with the variety and diversity of opinions, personal experiences and proposals, creating much food for thought and a higher consciousness. Meet-Ups are held in our main hall; we are open to the public. Usually there will be a short introductory power point presentation, followed by a discussion where the main topic will be thoroughly turned over. At any monthly meeting, there will be visitors attracted through flyers in our own TS library and promotions in "Gumtree", Facebook and Noticeboards. We have had members travelling from as far as Mandurah and Bunbury, just to participate in certain elusive topics. In that way, we may be a unique discussion group in Perth. Ideas for further discussions are always welcome; we are always looking for new subjects and in-depth presentations. A big thank you to those TS members who have attended for most of the year, we appreciate the inspirational input and the sharing of personal experiences. Remember Theosophy lives not in history, not in books, but in the heart, mind and action of our members...</p> <p>Nov. 25th Meetup; Future Directions - Forum. .</p> <p>Where do we go from here? Our awareness is reaching higher levels of consciousness through the practice of meditation, research, science and technology. A very significant stage has developed where the individual needs to pay close attention to motive and action. New ideas can be shared easily and new thought is infiltrating hard held compositions. What needs priority? Your opinion and insight is valuable; do come and participate in this discussion...See you soon....</p> <p>(There will be no Meet-Up in Dec. 2017 or Jan 2018.)</p> | <p align="center">Meet-Ups are open to TS Members and the Public.</p> <p align="center">Remember that a deeper truth and higher consciousness can only be established through an active participation.</p> |



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.

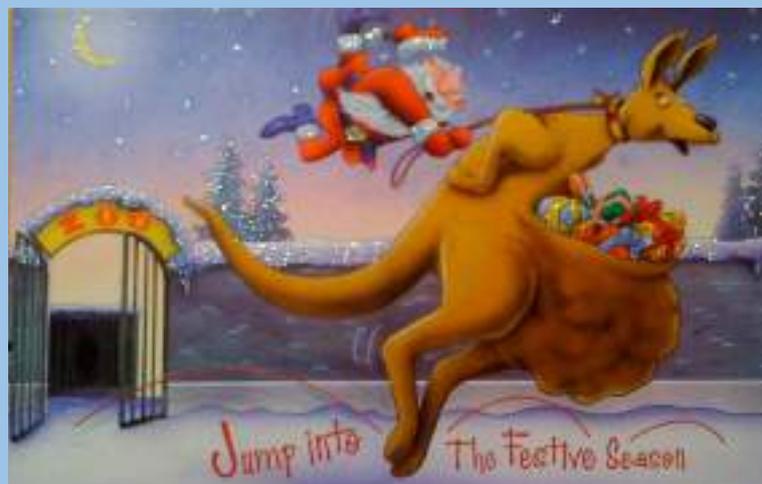
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| Tues 7 Nov General Meeting | <p style="text-align: center;">The Last Pharaohs of Egypt - Elizabeth Collins</p> <p>This PowerPoint presentation explores the final dynasty of Ancient Egypt under the Ptolemies, 305-30 BC. These Greek rulers created the museum and library at Alexandria and a syncretic approach to religious practices leading to 'The Cult of Sarapis'. This fascinating period of history saw the combination of Greek and Egyptian traditions resulting in major advances in science and medicine that continue to influence our modern world, as well as defining and recording the Ancient Egyptian Dynasties as we know them today.</p> |
| Tues 14 Nov General Meeting | <p style="text-align: center;">Discover the Ancient Art and Science of Pranic Healing - Dean Tollis</p> <p>This PowerPoint presentation and workshop that will teach you all to see and feel energy, not to mention how to deal with pain or stress energy. This will be an experiential event with everyone learning something they can take away and use at home. Don't miss this hands-on event.</p> |
| Tues 21 Nov Members Only Meeting | <p style="text-align: center;">H.P.B. on Theosophy and the TS - Pedro Oliveira TS National Education Coordinator</p> <p>She was the principal Co-Founder of the Theosophical Society and chosen to make the Wisdom Teachings more widely available in the modern world. This PowerPoint presentation will focus on some important statements by H. P. Blavatsky on the nature of Theosophy and the work before the TS.</p> |
| Wed 22 Nov Public Meeting | <p style="text-align: center;">Initiation: Ancient and Modern - Pedro Oliveira TS National Education Coordinator</p> <p>The word 'Initiation' is nowadays surrounded by many claims and is very often appropriated by individuals and groups to serve their own ends. This PowerPoint presentation will explore a Theosophical view of the subject which leads us to an enquiry into the nature of human spiritual transformation.</p> |

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| <p>Tues 28 Nov General Meeting</p> | <p>Convention Business Meeting - Approx. 10 minutes with a quorum of 20 members required. Please attend so this required meeting does not have to be rescheduled. Classical Music and its Spiritual Connection - Harry Bayens In this PowerPoint presentation, we will explore the nature of western classical music, and how it corresponds with the essential harmony inherent in us all. We will use examples from some of the greats to illustrate how music touches and inspires us.</p> |
| <p>DEC</p> | |
| <p>Tues 5 Dec General Meeting</p> | <p>Evolution - Is it Haphazard or is There a Plan? - facilitated by Matthew Thompson Tonight's discussion group will explore some theosophical and scientific ideas concerning the evolution of the planet, and all the kingdoms of nature it contains. Let's investigate. Bring your ideas and opinions to share with the group.</p> |
| <p>Tues 12 Dec General Meeting</p> | <p>Annual Christmas Party Please bring a plate of vegetarian savoury or sweet food to share. All members, family, friends and visitors are welcome to come along and join in the end of year festivities. If you have a song, stories, jokes, poems etc. you would like to share as part of the entertainment please bring them along on the night.</p> |

LIBRARY/BOOKSHOP X-MAS - NEW YEAR CLOSURE

The library/bookshop will close for the holiday period on Saturday Dec. 23rd at 2pm and will reopen on Wednesday Jan. 10th 2018 at 12pm. Tuesday night lectures will restart on February 6th. Wishing everyone a happy holiday and a safe and peaceful New Year.



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 January.2018