



The Theosophical Link

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Vishnu (Sk.). The second person of the Hindu Trimûrti (trinity), composed of Brahmâ, Vishnu and Siva. From the root vish, "to pervade". in the Rig - Veda, Vishnu is no high god, but simply a manifestation of the solar energy, described as "striding through the seven regions of the Universe in three steps and enveloping all things with the dust (of his beams ".) Whatever may be the six other occult significances of the statement, this is related to the same class of types as the seven and ten Sephiroth, as the seven and three orifices of the perfect Adam Kadmon, as the seven "principles" and the higher triad in man, etc., etc. (From The Theosophical Glossary)



The Three Objects of the Theosophical Society

1.

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

2.

To encourage the study of comparative religion, philosophy and science.

3.

To investigate unexplained laws of nature and the powers latent in the human being.

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.

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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 Oct 2015**.

Email your submissions to tsperth@inet.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

I don't need to remind you all that the Annual Convention 2016 is in Perth. Not long to go when you consider the planning that goes into delivering the convention. And the bonus for you all is that Tim Boyd, our International President, is the keynote speaker.

Now here is the important thing for you all to remember; you must register to attend the convention. Early bird registration is \$20 if you register by the end of August 2015. After that the registration cost doubles to \$40. So book early. Convention runs for a week between 16 January and 23 January 2016 at University Hall at UWA in Crawley.

We will be looking for volunteers for the many jobs which we are responsible for as the date approaches. So if you have capacity, don't hesitate to contact our Office.

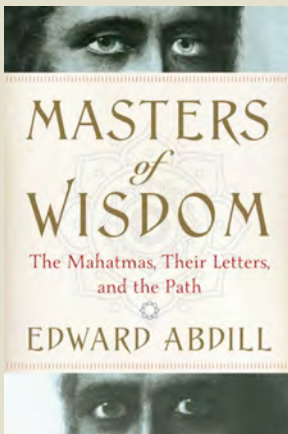
Having been a member for 27 years now, I have seen many members, who, after joining with great enthusiasm, become disenchanted as they come to realise that the TS is not all that they hoped it would be. They find that the many rules and restrictions limit activities that they see as appealing and preferable, to that of the existing program.

I empathise with some of their frustrations, especially where rules restrict our flexibility to explore new possibilities and attract members. But it is important to remain positive and resilient. In the words of Martin Luther King Jr., "never succumb to the temptation of becoming bitter. As you press for justice, be sure to move with dignity and discipline using only the instruments of love" Although Mr King was talking about the injustices of his people, the sentiment applies to many of the challenges we face.

And remember our new web page address, which is <http://www.tsperth.com.au>

Regards

Harry Bayens



Ed Abdill's new book:

Masters of Wisdom - The Mahatmas, Their Letters, and The Path", by Edward Abdill was released on May 19, 2015 by Tarcher/Penguin.

This book is available at [Amazon](#) in paperback and Kindle formats



News from the Library

As mentioned in the last Link edition we have now placed new books into the bookshop with the addition of about 230 new titles. You will now find a selection of books by authors, we have not had available for a long time, such as Manly P. Hall, Rudolf Steiner, Alice Bailey, Edgar Cayce, Dr. Douglas Baker and Gottfried de Purucker among others. There are also many more traditional TS titles and authors that have arrived from America and India. So come in and check out these and many others now in stock. Remember TS members get 10% off all new books!

The first stage of the project of transferring our Geoffrey Hodson cassette tapes from an analog to a digital format is nearing completion. We were missing about 21 tapes from our original database of about 130 but Bill Keidan (a former Perth Branch member now living in New Zealand) has arranged to loan us his copies of 15 of our missing tapes that he has in his collection to allow us to complete the transferring process. Once this is done then the next phase is to burn a CD of each of the transferred tapes and then enter them all onto our database. This part of the project will take many more months to complete but once done members may borrow the CD's of the lectures from the library. We also have a few lectures we would like to transfer which are on old reel to reel tapes but as we no longer have a player to be able to do this if anyone has one or has access to one could you please advise me if it would be possible to borrow it to enable us to capture these old lectures as well?

Our old computer that we have been using for our database search facility for members and the public has died so if you have a functional old one that is no longer needed or wanted and it is gathering dust in the shed or spare room perhaps you may consider donating it the library to see if we could make use of it. Please contact us if you are able to help.

We are in need of one library volunteer to work every second Saturday in the library from 10 am to 2 pm and every Tuesday, before the branch meetings, from 5:30 pm to 7:25 pm to assist others already working on the days. Training is provided and it is a great opportunity to put into practice one of the recommended three pillars of a theosophically active life, namely altruistic service. It is not a difficult task and there is plenty of scope to catch up on some reading! Please step forward and help us on either one of these days.

Skip Pry

Librarian

From The Book:

APOLLONIUS OF TYANA BY GRS MEAD

APOLLONIUS and his SAYINGS

Compiled by Alison Cromb

GRS Mead in his book "Apollonius of Tyana" gives us a rare insight into the life and teachings of a most remarkable figure. GRS MEAD was a Cambridge scholar of repute. He was also private secretary to Madame Blavatsky during the last years of her life, and editor of the Theosophical Journal until 1909. His unusual blend of scholarship and metaphysical insight makes this a most authoritative book on Apollonius and his times.

Apollonius was a philosopher and reformer of the first century AD and was a contemporary of the early years of the Christian movement. But what gives Apollonius very special significance is that, in an era when rival churches fought for establishment, he taught the pure inner realisation that was known to the sages of India, an esoteric wisdom that has seen the rise and fall of many religions over thousands of years.

However, religious controversy has raged around this remarkable mystic, varying from those who saw him as a Satanic figure, to those scholars who believed his life and teachings to have been superior to those of Jesus. He was born in Tyana, an area which is now part of Turkey. At the age of fourteen, his father took him to Tarsus where he initially studied under Euthydemus, the Phoenician. As a youth he had an extraordinarily natural inclination to the teachings which had been brought to Greece from India. He became a Neo-Pythagorean, but at twenty he decided to live his philosophy not discuss it. He took a vow of silence for five years and began his travels in a simple robe and eating only vegetarian food. Throughout his lifetime he travelled widely through such countries such as Babylon, Egypt, Greece, Spain, Africa, Ethiopia, India and possibly



He had no quarrels with rival religions and taught a simple approach to religion, which made him welcome at many different shrines. He was concerned with the essence and spirit rather than the form of the religion. Always he was a teacher of wisdom whilst leaving legends of his miracles wherever he passed. Many devotees considered him divine. He lived to an age of more than eighty after which he mysteriously disappeared.

Apollonius left no gospels and anointed no apostles. Because he taught by example, his life teachings remain forever modern. A few of his teachings have survived to this day. A sample of those that have include the following:

Apollonius believed in prayer, but not the prayer that beseeches the Gods to pander to our selfish hopes and fears. To him that was unthinkable and he believed that any beings which could be swayed thus were not Gods and were even less than men. He believed emphatically that the Gods were the ministers of absolute just desert. And so we find Apollonius as a youth conversing with one of the priests of Aesculapius as follows: "Since then the Gods know all things, I think that one who enters the temple with a right conscience within him should pray thus: 'Give me, ye Gods, what is my due!'."

"Apollonius believed in the grand ideal of having nothing and yet possessing all things. One of his general prayers was to this effect: "Grant me, ye Gods, to have little and need naught."

When asked how he dared enter Babylon without permission, he replied: "The whole earth", said Apollonius, "is mine; and it is given to me to journey through it."

"Once at Ephesus, in one of the covered walks near the city, he was speaking of sharing our goods with others, and how we ought mutually to help one another. It chanced that a number of sparrows were sitting on a tree nearby in perfect silence.



Suddenly another sparrow flew up and began chirping, as though it wanted to tell the others something. Whereupon the little fellows all set to a-chirping, also, and flew away after the new-comer. Apollonius' superstitious audience were greatly struck by this conduct of the sparrows, and thought it was an augury of some important matter. But the philosopher continued his sermon. The sparrow, he said, has invited his friends to a banquet.

A boy slipped down a lane nearby and spilt some corn he was carrying in a bowl; he picked up most of it and walked away. The little sparrow, chancing on the scattered grains, immediately flew off to invite his friends to the feast. Thereon most of the crowd went off at a run to see if it were true, and when they came back shouting and all agog in wonderment, the philosopher continued: "Ye see what care the sparrows take of one another, and how happy they are to share with all their goods. And yet we men do not approve; nay if we see a man sharing his goods with other men, we call it wastefulness, and by such names, and dub the men to whom he gives a share, fawners and parasites. What then is left to us except to shut us up at home like fattening birds, and gorge our bellies in the dark until we burst with fat?"

On some occasions his replies were witty or even sarcastic.

When asked what he thought of Nero he replied: "I think better of him than you do, for you think he ought to sing and I think he ought to keep silent." Also, when reproving a young man: "Youn sir," he said, "Methinks it is not you who own your house, but your house owns you."

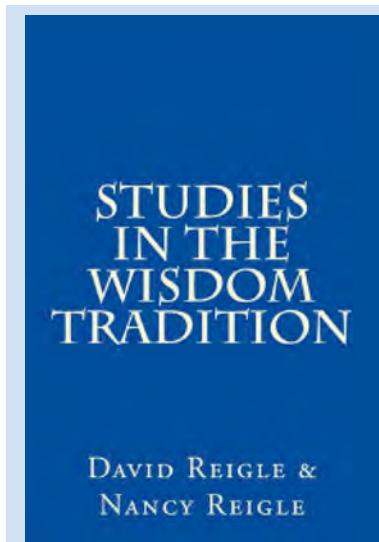
On an occasion in Rhodes, he was asked if he thought there was anything greater than the Colossus. "I do," replied Apollonius: "The man who walks in wisdom's guileless paths that gives us health."

In an important letter to one who grieved the loss of his son, he wrote:

"There is no death of anyone, but only an appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die."

This statement stands out as a measure of his enlightenment.

New Book from David and Nancy Reigle available from Amazon.com



Studies in the Wisdom Tradition by David & Nancy Reigle

"The studies assembled here focus on the doctrines of the Wisdom Tradition, attempting to trace them in the extant sources, and thereby to ascertain them more fully and exactly.

1. Theosophy and Buddhism
2. Samkhya and the Wisdom-Religion
3. The First Fundamental Proposition of the Secret Doctrine
4. The Original Sankaracarya
5. God's Arrival in India
6. Tsongkhapa and the Teachings of the Wisdom Tradition
7. The Doctrinal Position of the Wisdom Tradition: Great Madhyamaka
8. Atman/Anatman in Buddhism and Its Implication for the Wisdom Tradition"

Preparation For Yoga

By I. K. Taimni

Originally published in *The Theosophist*, February 1967

The discussion about the nature of Samadhi in the first chapter of the *Yoga-Sutras* of Patanjali and the subtle mental processes which are involved in it might well give the impression that the technique of Yoga is not meant for the ordinary man and he can at best make only a theoretical study of the subject and must postpone its practical application to his own life for some future incarnation when the conditions are more favourable and his mental and spiritual faculties have developed more fully. This impression, though natural, is based upon a misconception.

Those who formulated the philosophy of Yoga and devised its elaborate technique were not so ignorant of the weaknesses of human nature and the limitations and illusions under which an ordinary man lives. They could not point out the necessity and urgency of man's freeing himself from these limitations, and then place before him a method of achieving this object which seemed to be beyond his capacity.

They knew the difficulties which were involved, but they also knew that these difficulties could be overcome by adopting a graduated course of training which is scientific and in accordance with the laws of human growth and evolution. Even in achieving any worthwhile worldly object a person has to proceed systematically and be prepared for a prolonged and strenuous effort.

If he wants to become a great mathematician he begins with the four rules of arithmetic and gradually works his way up from one stage to another until he masters the science. He does not start by attending courses of lectures on differential and integral calculus in a university. He is prepared for the long course of training but also knows that his final success is assured if he does not give up the effort.

But when it comes to a question of achieving the highest object of human effort which is the culmination of human evolution, people forget all these things based on ordinary common sense and experience. They begin to worry about the difficulty of practising Samadhi and wonder how soon they will be able to rise to the highest states of consciousness which can be brought about by its means.

They imagine that they have merely to make a beginning and all the fruits of Yogic life will be theirs or should be theirs before long. So either they do not make a beginning, or if they do, they become disillusioned and soon give up, thinking either that there is after all nothing much in this much-advertised science of Yoga or that they are incapable of undertaking such a difficult task. So we go on postponing this effort and finding ourselves practically at the same stage life after life. We do not adopt a common-sense attitude towards the problem as we do in the case of a similar problem connected with our worldly pursuits.

The science of Yoga can be mastered like all other sciences by a graduated course of training. We begin with simple things which everyone can do and proceed, step by step, from the simple to the complex problems, from easy practices to the more difficult ones. On account of the different potentialities hidden in different individuals, our progress is regulated not by years of work but by the growth of capacities and changes in our mind and attitudes. Let us deal first with some of these preliminary practices and disciplines which prepare the aspirant for the more advanced practices which constitute Higher Yoga.

The following *Sutra* of chapter II gives in a nutshell the general outline of this preliminary or preparatory training with which every aspirant can start at once and lay a sound foundation of a Yogic life systematically and energetically.

“Austerity, self-study and resignation to Ishvara or God constitute preliminary Yoga.” (II-1)

The student will see that the three different types of activity which the *sutra* prescribes are meant to develop all the three fundamental aspects of human nature, will, intellect and love. Intellectual knowledge lays the foundation of Yogic life by preparing an adequate theoretical background. The development of love or devotion and the transformation and purification of life which this involves adds wisdom to knowledge. And then by the application of spiritual will in controlling and inhibiting the modifications of the mind the Yogi passes from the stage of wisdom to that of Realization, the whole training and self-discipline culminating in Self-Realization and Liberation.

The significance of the three elements of this preliminary self-discipline has been explained in detail in the commentary and we need not go into their detailed consideration here. But there are a few general points of interest which may be brought to the notice of the aspirant.

The first point to note is that all these three types of activity constitute a real beginning of the Yogic life and it depends upon the aspirant himself how he utilizes them for a quick transition from the preparatory stage to an advanced stage of progress. If he attacks the problems connected with these activities energetically and earnestly he can in a short time acquire a grip over his lower nature and that concentration of purpose, which will make him fit to take up the more advanced practices of Higher Yoga.

Self-Study

Tapah, *Svadhya* and *Ishvara Pranidhana* appear to be mysterious practices but there is nothing mysterious about them. *Svadhya* begins with the intensive study of the deeper problems of life so that we may have an adequate theoretical background and may acquire a correct and all-round idea of all the problems which are involved in the practice of Yoga and the methods which are employed in solving these problems. But this study must be carried on by ourselves in such a manner that we can gradually develop the capacity to draw out all knowledge from within ourselves and become independent of external aides in this matter. It should also be at a deeper level and should not consist merely in gathering second-hand information from books etc.

The main purpose in *Svadhya* is to unlock the doors of real knowledge within us and have the capacity to draw upon that knowledge at least to a limited extent by opening up a passage between the lower and the higher mind. I am not referring to the knowledge of realities which is acquired through the higher process of Samadhi. I am referring to ordinary intellectual knowledge which is present in the Ego or Individuality functioning through the Causal body and which can be drawn upon if the lower mind is purified and attuned to the Higher Self.

This knowledge is much superior to ordinary second-hand knowledge we acquire from books, observation, etc., because it comes from a higher source and is free from the ordinary errors, uncertainties and distortions which are a feature of indirect knowledge derived by the concrete mind from external sources. So all devices, methods, practices such as reflection, meditation, *japa*, etc., which have the effect of opening up the channel between the lower and the higher mind come under *Svadhya* and the beginner should make increasing use of them as his interests and capacities grow.

Austerity

Tapah is generally translated as austerities but this gives a wrong impression about the real and essential nature of this feature of preparatory Yoga. This word is derived from the Sanskrit word *tapa* which means heating to a high temperature to remove the dross from anything. If impure gold is heated to a high temperature all its impurities are gradually burnt out and removed and only the pure unalloyed metal remains.

This is the essential idea behind *tapah* and it broadly means disciplining our lower nature with the object of purifying it, removing all the dross of weaknesses, impurities, complexes, distortions, etc. so that our body and mind may become pure, harmonious and obedient to our will and can serve as efficient instruments of the Higher Self. *Tapah* is thus the transmutation of the lower into the higher nature by a process of self-discipline.

Austerities of various kinds may be used and should be used if this is absolutely necessary but they are not an essential part of the process. Purification and control can be brought about by more intelligent and effective methods than by observing rigid vows and subjecting the bodies to unnecessary discomforts and suffering. Each aspirant must use his own individual methods intelligently.

Self-Surrender

As regards *Ishvara-Pranidhana* which is translated as self-surrender to God, it is really an aspect of devotion and an effective method of developing devotion. I have dealt in three articles [1] with the problems of developing devotion or love of God and these will give us some idea not only about the goal of the path of Love and the state of devotion, but also the methods which are adopted in developing this side of our nature.

All this knowledge has only now to be put to use seriously and perseveringly to produce results. But it requires practice, sincerity and an indomitable determination to succeed. For devotion does not appear in us easily. We are tested and tried to the utmost limit, and this may throw us into despair again and again. But when it does appear it transforms our life, fills us with joy and exaltation to such an extent that we feel that the sacrifices, efforts and sufferings we have gone through are nothing compared to the blessing we have received and the grace of God which has descended upon us.

Preparatory Yoga

So you will see that this *sutra* of five words has a very wide scope and gives a very comprehensive method of preparing ourselves for the higher stages of Yogic life. It practically covers every aspect of our nature and if the methods which are hinted at in its triple discipline are followed sincerely, carefully and enthusiastically it will not only transform our lower nature and bodies into a fitting instrument of the Higher Self but will open new vistas of achievement and unlock hidden energies and potentialities within us which we hardly suspect existing within us.

If we start practicing these things which we have learnt, life will be transformed immediately for us and we would then cease to wonder whether it is possible to practice *Samadhi*, whether we are capable of developing love to the extent that we may be able to achieve some measure of union with the Object or our devotion. Taking again the example of a student who has the determination to become a great mathematician, it is because he starts doing sums in ordinary arithmetic that he becomes interested in mathematics and ceases to worry about integral and differential calculus, which he will learn later on in due course. Although he keeps the final goal in his mind all the time he does not waste his time and energy in thinking about things which do not concern him for the moment. The work which he is engaged in is so absorbing and interesting that it is enough for him for the time being.

It is creative work of any kind which gives joy to life, and the transformation of our nature by methods of preparatory Yoga is creative work of the highest order, more real and more dynamic than making a statue or painting a picture. These artists are dealing with dead things. The man who is making the image of his Real Self to emerge from within his lower nature is dealing with a living and Real thing. A life problem is being solved. A living picture of what we are to be in the future is being painted. A new statue embodying our future perfection is being chiselled out of the rough marble block of our lower nature. It is this Divine creativity in this work which transforms our life into a song in spite of the troubles and tribulations through which we may be passing in the periphery of our consciousness in the external world.

It is a living process of a bud trying to open into a flower with all the natural joy which is always present in such natural unfolding processes. We are trying to bring the future into the present. We are becoming what we are. We do not know what the statue is going to be like but He who is our Innermost Self knows and we feel His guiding hand as we take up the chisel and start shaping the marble block of our crude nature.

Those who are artists know the joy of painting a picture or writing a poem. They can judge what the joy of bringing out a living Divine image which is hidden potentially within us would be. A picture is a dead thing, a statue is a dead thing, but this living thing, which gradually begins to emerge from within us, is a Divine being of infinite potentialities who becomes more and more a vehicle of Divine love, knowledge and power. The completed image may be still in the future, unseen and unknown, but it is this creative work which is involved in bringing it into existence which imparts the joy and enthusiasm to the work in preparatory Yoga.

And in this work age does not matter, circumstances do not matter, even death does not matter. The work can go on continuously even after death if our mind is set in that direction, for our object or goal is within us and will always remain with us wherever we are. For all these external things belong to the phenomenal world and we have now hitched our wagon to the Eternal Star of our Soul who is hidden within us and guiding us to Itself. This is what preparatory Yoga potentially means and can actually mean to anyone who takes up the work in earnest.

The Philosophy of Yoga

The second chapter of the *Yoga-Sutras* not only gives us an idea about the nature of preparation which is necessary for taking up the advanced practice of Yoga but also outlines very systematically and logically the philosophy upon which the technique is based. This philosophy of Yoga is supposed to be derived from the philosophy of Sankhya, one of the six major systems of Hindu philosophy. There is no doubt that it resembles the Sankhyan system of philosophy to a great extent though there are certain fundamental differences which cannot be ignored and which have made many scholars doubt whether there is any real connection between the two.

When two systems of philosophy have come down to us from the hoary past and have existed side by side for thousands of years and there is no definite evidence available of their origin it is very difficult to decide such questions which are of interest only to the academic philosophers. To the aspirant such questions are not of much importance. What he is interested in is the practical technique which has withstood the test of time and experiment for thousands of years and can be utilized with confidence for gaining his object. The philosophy of Yoga provides an adequate basis for this technique and that is all that matters. The theory on which an experimental science is based is necessary and important for correlating and integrating the different techniques

which are involved in a coherent whole, but the truth or validity of the theory does not in any way affect the effectiveness of the techniques which are utilized for practical purposes. For a long time the laws of electricity and electrical phenomena were utilized for all kind of purposes very effectively although the theory which was prevalent for accounting for those phenomena was very incomplete and unsatisfactory. If the whole theory of electricity is found to be quite untenable now on account of any discoveries that might be made in the future, the whole science based on the application of the laws of electricity and its phenomena in scientific developments and industry will remain quite unaffected as a result of this discovery, because these laws and phenomena are based on experimental facts and not speculation of any kind.

Such is the case with the philosophy of Yoga. Although it is a magnificent and a very reasonable philosophy based on the experiences of Adepts, its validity or otherwise does not affect the technique or the usefulness of Yoga as a science for unveiling the deeper mysteries of life and discovering the Reality within ourselves.

Human Condition

Let us now try to gain a general and clear idea about the philosophy upon which the Yogic technique of Patanjali is based. This philosophy is outlined in the second chapter step by step in 26 *sutras* from *sutra* 3 to *sutra* 28. It is not possible to deal with these *sutras* in detail and only a broad outline of the ideas underlying these *sutras* and the links in the chain of reasoning upon which the philosophy is based can be given here.

The philosophy starts with the problem of human miseries, limitations and illusions in which all human beings, with very few exceptions, are involved. The *sutra* which sums up this patent fact of human life is II-15. It means: "To the people who have developed discrimination all is misery on account of the pains resulting from change, anxiety and tendencies, as also on account of the conflicts between the natural tendencies which a man finds in his nature and his thoughts and desires prevailing in a particular period of time." The *sutra* has been translated freely in order to bring out the meaning more clearly. Some people will be inclined to consider this statement as rather sweeping and too pessimistic but it requires careful and deep thought to realize how true it is.

All the great Teachers of the world have started from this basic fact of human life and we may, therefore, assume the correctness of the statement made in the *sutra*.

The next question which arises is: Assuming that there is all-pervading misery in human life, is it possible to avoid or to get rid of this misery? The answer to this question is quite clear, unequivocal and emphatic. It is given in *sutra* II-16, "The misery which is not yet come can and is to be avoided." That is the kind of answer that a true philosophy of life should give. What is the use of a philosophy or a religion which points out the miseries and limitations of life and then offers you no real solution, no hope or release from these miseries? And yet, many of our modern philosophies are like that. They raise questions and leave them unanswered, they offer remedies which are mere palliatives or no remedies at all.

Causes of Misery

After asserting that the miseries of life can be avoided or transcended the philosophy proceeds to analyse the cause of the misery. Here is another proof of its thoroughness and effectiveness. If you are suffering from any disease or malady you can tackle it in two ways. Either you can apply palliatives, which will remove the very unpleasant symptomatic features of the disease temporarily and partially, or you can adopt the more effective and sensible course of going to the cause of the malady and dealing with it there. In this way alone is it possible to root out the disease completely and forever. The philosophy of Yoga adopts the latter course. It goes to the root cause of human suffering and limitations and suggests a remedy which removes the cause of the disease and therefore removes the disease completely and finally. The analysis of the cause of human suffering is given in the theory of *kleshas* which form a chain of causes and effects which has five links.

These are called *Avidya* or Primal Ignorance; *Asmita* or identification of pure Consciousness which is free and Self-sufficient and Self-existent with the paraphernalia through which it manifests when it gets involved in manifestation. The third and fourth links are *Raga* and *Dvesha* which mean attractions and repulsions of various kinds which arise as a result of this identification of Consciousness with its vehicles and environment and which forge subjective bonds to bind the individual to his vehicles and environment. And the last link is the final effect of this chain of causes and effects. It is called *Abhinivesha* and means instinctive clinging to worldly life and bodily enjoyments and the fear that one might be cut off from all of them by death. So you see that the first cause in *Avidya* or Ignorance and the last effect is human life lived in limitations and illusions of various kinds. We shall not go into further details.

But there is one point which may be cleared up before we pass on further. *Avidya* is not the ordinary kind of ignorance or even ignorance as it is used in its general philosophical sense. It is a technical term which means really the lack of awareness of our Real Nature. It is because we have lost the awareness of our true Real nature that we have become involved in manifestation. So *Avidya* is the instrumental cause of the involution of the Monad in manifestation. Why he gets involved in manifestation or how he gets involved in manifestation are really ultimate questions which are outside the realm of the intellect and we shall perhaps get an answer to these questions only when we regain our awareness of Reality on Liberation. For the time being let us take it as a fact that we are involved and it is necessary and desirable for us to get out of these undesirable conditions and limitations in which we find ourselves.

It is obvious that if lack of awareness of our true nature or Reality is the real cause of our subjective bondage or being involved in manifestation then the only real permanent remedy will be regaining this awareness of Reality or knowledge of our true Real nature. This is the next link in the chain of reasoning upon which the philosophy of Yoga is based. It points out that the final effect in the form of miseries of human life is traceable to the Primal cause in the form of loss of awareness of Reality and therefore the only means of transcending the miseries of life is to regain permanently and completely this awareness of Reality. This is expressed in *sutra* II-26 as follows: "The practice of uninterrupted awareness of the Real is the means of dispersion of *Avidya*." No palliatives, no temporary solutions are offered as is done by most modern philosophies. The next question naturally is: How to practice this awareness of Reality? The answer is given in II-28 as follows: "From the practice of the component exercises of Yoga, on the destruction of impurity, arises spiritual illumination which develops into awareness of Reality." And this is followed by *sutra* 29 which gives the well-known eight components exercises or practices of the Yogic technique.

The Science of Yoga

This is in a nutshell, the philosophy of Yoga. It shows really how the Monad gets involved in manifestation through the loss of his Real nature which leads to his identifying himself with his vehicles and all that is associated with them. This identification leads to his developing all kinds of personal attachments, bonds of attractions and repulsions with people and things in the world. It is these which produce all kinds of experiences which are the source of misery, actual or potential. The philosophy then points out the method of Liberation which naturally is the reversal of the whole process of involution and ends in the Monad regaining the awareness of his Real nature. The Science of Yoga is nothing but the technique by which this can be brought about systematically and scientifically. The above statement merely lays down the principles which are involved in the involution of the Monad and his release from the undesirable conditions when his inner eyes begin to open and he realizes the true nature of life on the lower planes and the necessity and possibility of getting out of these conditions. The actual method of release and the different techniques which are available for the aspirant is a matter of details which can be learnt from a detailed study of Yoga. The aspirant can make a careful study of these methods and learn to apply this knowledge to his own individual case as best as he can. The important thing is to make an earnest beginning with a pure motive. When this is done all forces of Nature begin to co-operate and help the aspirant in his effort even though outwardly they may appear to block his way and hinder his efforts. This is merely Nature's way of testing our earnestness and bringing out our hidden powers and strength. We have to learn to persevere in the face of difficulties and if we are patient we shall find the path opening out before us, and unusual and unexpected opportunities coming to us in different ways.

Where to Begin?

But there is one point which I would like to clear up in this connection. Many of us worry ourselves unnecessarily with the question where I should begin and which path I should follow. With regard to the question "Where should I begin?" the answer is: begin anywhere but begin at once. The path to Reality is not a beaten road which we have to find before we can drive our car on it. It is a pathless path which opens from within ourselves and which we can enter at any point in time or space which should be "Here and Now".

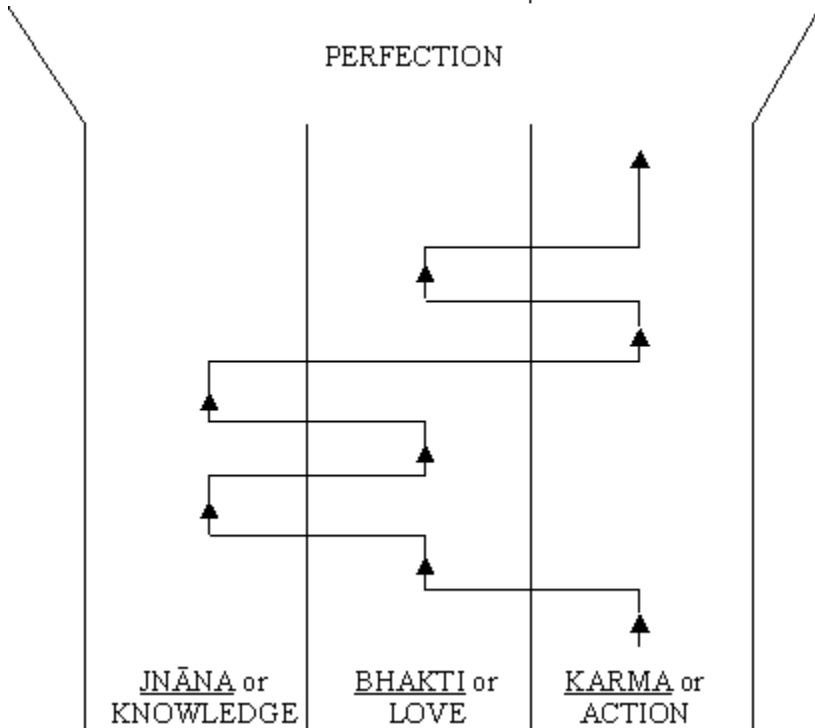
Three Paths in One

A great deal of misunderstanding exists with regard to this question of following a particular path, one of the three paths of knowledge, devotion and action. Aspirants think that they have to follow one of these paths from beginning to end and so naturally worry unnecessarily as to which path they belong to.

The fact is that these different paths are not different roads which we take in trying to reach our goal. They are not really separate and independent roads which lead to a common end, but merely different kinds of techniques which are meant to bring out or develop different aspects of our Divine nature.

Perfection obviously involves a harmonious and all-round unfoldment of our Divine nature. There can be no real ultimate perfection of our Divine nature if there is lop-sidedness, disharmony or deficiency of any kind. So every aspect of our Divine nature has to be unfolded and must be present in its developed form in the final perfection which is attained.

But though the final perfection should contain all these different aspects of our nature in a developed form, these different aspects are best developed by concentration on one particular aspect for a time. The very conditions of human life are such that we can develop one aspect in an intense degree under a particular set of circumstances. This does not mean that we should not try to unfold these different aspects in a balanced and harmonious manner but it is inevitable that the other aspects will have a subordinate place in our life for the time being.



It is this necessity of concentration on a particular aspect at a time that has given rise to the misconception that we are temperamentally suited to tread one particular path and must follow that particular path if we are to succeed in our efforts. As a matter of fact these different conditions of mind and emotions and desires which indicate our fitness for a particular so-called path – *Jnana*, *Bhakti* or *Karma* – are merely phases in our inner development and we should not hesitate to take to a different line if we feel a strong urge to do so. For, it is a question not of treading a particular path but of following a particular technique or rather laying particular emphasis on a particular technique for a time according to the needs of our inner development. Harmonious development does not mean development along all the lines in the same degree. It means that we do not allow any aspect of our nature to lag behind to such an extent that it begins to make us lop-sided, to affect our efficiency and hamper our general progress.

This fact of our passing through different phases of our development and adopting different techniques at different times which makes it appear as if we are treading different paths can be illustrated by the above diagram.

We can start anywhere and after following a particular line in an intensive manner shift to another line in a different incarnation or in the same incarnation. Then we follow this line for some time and then shift again to another line. We are thus enabled to lay emphasis on all aspects by turns and develop them harmoniously. This is Nature's way of ensuring that we shall not become lop-sided and will ultimately attain an all-round perfection.

[1] *The Theosophist*, August, September, October, 1965

Dr I. K. Taimni was a well-known member of the Theosophical Society in India, a former member of the Society's General Council, a professor of chemistry at the Allahabad University and a much admired author of classics like *The Science of Yoga*, *Self-Culture in the Light of Occultism* and *Man, God and the Universe*, among others.



Progress Report on Mt Helena

Mount Helena lives on and gets greener and greener as the winter progresses and the trees shed their leaves and put down new layers of colour.

One way to view this natural event is "Oh dear we will have to do lots of work to clean and clear that lot!" but can I suggest another viewpoint which could sound more like "How wonderful that Mother Nature can do her thing with such reassuring predictability and deliver such a stunningly beautiful carpet for the treasured area that the Perth Theosophical Society is fortunate enough to steward and protect!"

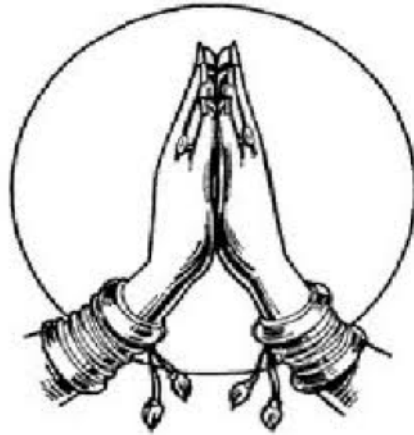
There are always different ways to view everything aren't there?

There was a Retreat Weekend held in mid May on "Healing Modalities" which was enjoyed by 24 people and we looked at Spiritual Healing, Music Therapy and Meditation to name a few and all enjoyed a relaxed and happy time although the heavy rain ruled out a huddle by the fire pit!

There will be a Retreat on "Meditation" in Mid July and we can report on that in the next Link. Apart from a big water eruption and an emergency Franco and Harry special fix up the property is rolling along well and the two houses are looking well loved and cared for by their respective tenants. Young Harry and Noah are enjoying Patterson House and a wonderfully natural boyhood which so many city kids would envy if they even knew a life like that could be possible.

There will of course be jobs to do, stuff to fix and mini emergencies to attend to but Mount Helena remains a treasure to cherish for all our members and will continue to offer a unique and special place of peace.

Shelley Orchard



Namaste Mudra

By Andy Khong

What is the above gesture?

With both hands together, pressing one's palms and fingertips touching is a generally a gesture of prayer.

This hand gesture is practiced in some countries as a sign of respect, greeting, reverence, or gratitude and also by practitioners of some healing and energy traditions like Yoga & Qi Gong (Chi Kung). It is performed with a slight bow by pressing one's palms and fingers together at the heart centre. If the hands are placed together in front of the 3rd Eye, bowing, and then bringing the hands down to the heart centre symbolizes a deep respect to a teacher, Guru, Ajahn, Sensei, or Master.

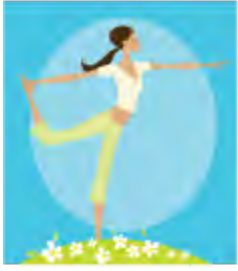
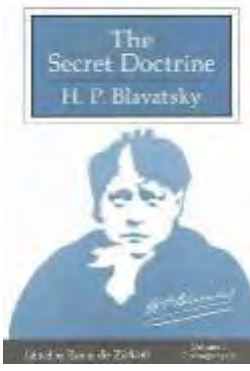
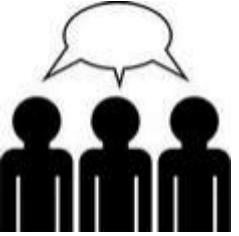
It is known as Namaste Mudra in Sanskrit. "Na" meaning 'Bow', "Mas" meaning 'I', and "Te" meaning 'you'.

The combination of the words being, "I bow to you", or "I salute the divinity in you"; acknowledging that we are a part of the Universe, the Supreme One Source. The word "Mudra" (pronounced Moo-draaH) means posture or seal, and is a gesture of the hands or feet, which affects the brain, our internal chemistry, psychic and spiritual centres. It a Salutation Posture/Seal shown as a sign of respect or apology; and is also known in various languages as "Gassho" in Japanese, "Heshi" in Mandarin, "Wai" in Thai, "Sampeah" in Khmer, "Nop" in Laotian, and "Sembah" in Indonesia & Malaysia. The Mudra will win you instant friends if performed sincerely in some countries!

A Mudra redirects internal energy back into our veins, tendons, glands, and sensory organs to bring the body back to a healthy state; forming 'closed electrical circuits' of the subtle channels in the physical and etheric bodies.

Namaste Mudra can be used to reduce stress and anxiety, for inner recollection, harmony, balance, peace, and silence. Joining the palms together activates and harmonizes coordination of the left and right brain hemispheres by 'yoking' or uniting them.

Placing your hands in prayer also helps you deepen your meditative state by calming thoughts, creating mental clarity, and stabilizes the mind. Using the mudra will assist your spiritual journey and to connect with the Universal source.

| | Activities & Events | Date and Time |
|---|--|--|
|  | <p style="text-align: center;">Hatha Yoga Classes</p> <p>Classes in Hatha Yoga for the not so young and not so flexible, led by Gailene Wester, will be held in the TS hall on Fridays, from 10am until 11.30 am with an optional practice in meditation until 12 midday. The classes will consist of lengthening movements leading to simple postures, balances, breathing techniques, locks, concentration and relaxation with an optional meditation practice until 12 midday.</p> <p>Participants will need to wear flexible clothing, and to bring a mat, and a blanket or towel when it is cool. You will need to be able to get up and down from the floor unaided. The classes range from beginners to intermediate standard.</p> <p>All welcome.</p> | <p style="text-align: center;">Fridays 10-11.30am Meditation until 12pm</p> |
|  | <p style="text-align: center;">The Secret Doctrine H.P. Blavatsky The Secret Doctrine Study Group</p> <p>All are most welcome to share readings and discussions from the Societies co-founder Madame Helena Blavatsky's magnum opus The Secret Doctrine, insights into the origins of science, religion and philosophy.</p> <p>Venue: Theosophical Society Reading Room 2 - 4 pm on alternate Fridays</p> <p>Dates: Aug: 7th & 21st Sept: 4th & 18th Oct: 2nd, 16th & 30th</p> <p>"The History of Creation and of this world from its beginning up to the present time is composed of seven chapters. The seventh chapter is not yet written." T. Subba Row The Theosophist 1881</p> <p>Facilitated by Brian Wood mb. 0421-945-155</p> | <p>Dates: Aug: 7th & 21st Sept: 4th & 18th Oct: 2nd, 16th & 30th</p> <p>Venue: Theosophical Society Reading</p> |
|  | <p style="text-align: center;">MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP. Theosophical Society Hall; (see meeting dates)</p> <p>In this Presentation and Discussion Group we will be looking at a Practical Spiritual Life. We will start August 29th;The UFO Phenomena; Spiritual Hierarchy? This presentation explores the idea of a higher evolution transmitting messages to humanity. Is it possible? September 26th ; Dreaming the Future? Our dreams may enable us to take a look down the road of life and therefore make better choices. October 31 ; Reasons to believe! Life after Death? We will discuss some personal experiences, a scientific view and the spiritual view. These are important matters, it pays to be informed! Do not let time slip by, come to the Meet-Up Discussion Group. Your input and attendance is essential, to share the experience, ideas and a practical and applicable theosophical theory. See you there!</p> | <p style="text-align: center;">Last Saturday of the Month; 2pm -3-30 pm.</p> <p style="text-align: center;">August 29th; The UFO Phenomena; Spiritual Hierarchy?</p> <p style="text-align: center;">Sept 26th; Dreaming the Future?</p> <p style="text-align: center;">Oct 31; Reasons to believe. Life after Death</p> |



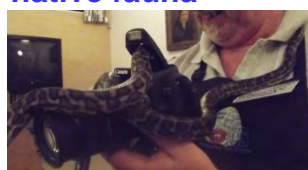
The Theosophical Order of Service

SO - What's been Happening:



World Peace / Taizé / Music Meditations
(In conjunction with the Liberal Catholic Church)
Beautiful way to end the week and start a spiritual weekend

TOS - Ranger Red – Supper / Talk
A wonderful night exploring and being explored by the native fauna



Yoga Day at Mount Helena Retreat Centre
Fun, food and focus had by All.



TOS Healing Meditation Circles

What's Coming Up:

World Peace / Taizé / Music Meditations – Aug 7th, Sept 4th, and Oct 2nd.
6 pm at the Liberal Catholic Church – Cnr Brewer & Lacey Sts Perth.

TOS Healing Meditation Circles – Sunday 2pm – Aug 16th, and Oct 18th
TS – 21 Glendower St Perth

World Peace Meditation – in support of “International World Peace Day”
TS – 21 Glendower St Perth – Sunday Sept 20th at 1:30pm

TOS Fund Raising Supper and Presentation – Tue from 6:30pm - Sept 22nd.



**“The Colour of Health
– Food for Life”**
with Ali Jardine

6:30pm Tue 22nd September



Program of Lectures

Definition of meeting types and relevant guidelines

- **Public Meetings** – All members and the public are welcome to attend.
- **General Meetings** – For members, with interested persons 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 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 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.

AUG

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| Tues 4 Aug General Meeting | <p>Communication and the Spiritual Path - John Davey</p> <p>The presenter continues to be a student of human communications in his own struggle along the path. How are we meant to communicate with all other being if genuinely on the 'path'? What style could be expected of such a person and what can we learn from the masters about this? Perhaps it's as simple as using a combination of love and common sense in all circumstances. Audience participation will be encouraged.</p> |
| Tues 11 Aug General Meeting | <p>The Runes as a Magical Alphabet in an Unremarkable World - D. Jason Cooper</p> <p>The presenter has written seven books and now writes mostly about the last form of myth this society can allow to exist: comic books. But in this powerpoint talk he will describe the runes as a magical alphabet, what magical alphabets are, and the myths which are revealed by them which scientific society can't deal with. Some audience participation will be required.</p> |
| Tues 18 Aug Members Only Meeting | <p>The Power of Awareness - Vic Hao Chin</p> <p>International Lecturer and former TS National President of the Philippines Tonight we will explore the pivotal role of awareness in personal development as well as spiritual development, including the moulding of our own destiny.</p> |
| Wed 19 Aug Public Meeting | <p>Exploring Intuition - Vic Hao Chin</p> <p>International Lecturer and former TS National President of the Philippines Intuition is one of the most important faculties that can be encouraged to grow. How may it be nurtured in one's daily life and what are the obstacles to its development?</p> |
| Tues 25 Aug General Meeting | <p>Life Your Great Adventure - Franco Guazzelli</p> <p>Tonight's presentation will be a reading from the book by the same name written by well known TS authors Eunice and Felix Leyton. The first part will be Reincarnation - An ancient and modern idea and the second part will be - A rational basis for hope.</p> |

| SEPT | |
|---|---|
| Tues 1 Sept General Meeting | Nomination Night for Executive Committee positions (approx. 10 min) followed by: The Masters and the Way to Them - Jean-Robert Hote In this presentation, Jean-Robert will introduce a video given to the Blavatsky Lodge by Dudley Gower and subsequently recorded and illustrated by Bill Keidan. Dudley Gower was a Cambridge trained scholar who became a National Lecturer for the T.S. in Australia. He has valuable insights for serious Theosophical students. |
| Tues 8 Sept Strictly Members Only Meeting | Annual General Meeting (AGM) Note that a quorum of 20 members is required to proceed with this meeting. Please make a special effort to attend so we do not need to reschedule this required meeting |
| Tues 15 Sept General Meeting | The Spiritual Path: A Theosophical Approach - Perry Coles What is the Spiritual Path and what do theosophical writers have to say about it and how can we apply these principles in our daily lives? This powerpoint presentation will offer some perspectives on this from different theosophical and religious sources. |
| Tues 22 Sept General Meeting | A TOS fund raising night - Please join the TOS for our delicious snacks and light supper for \$8 at 6:30 pm and to check out the raffle basket and other items for sale. Followed by: The Colour of Health - Food for Life - Ali Jardine Colour brightened up my world in a way that I can only describe as being magical. It is also one of the most powerful tools I have ever experienced in my life. The insights I have gained and appreciated have been overwhelming to the point of being miraculous. I started wearing a lot of different colours, I let my body choose and I went with what I felt comfortable with. I was tuning into my bodies energy and not making any conscious decisions with what to wear or even what to eat. Why was I eating pineapple with corn? Plums and beetroot? Being attracted to all of these different colours, I soon worked out that they were actually healing and stimulating my body. The chakra system which is an energy field in and out of the body is based on colour and when awakened and enlivened will reward the body with surplus amounts of energy and vitality. Tonight we will explore this and many other fascinating subjects on Food and Health. |
| Tues 29 Sept General Meeting | Leading a Mysterious Life - Viv Ward Tonight's powerpoint presentation will take a look at the founder, the ancient warriors, the initiates and the practitioners of a very ancient sect of Japanese mystics who devote their lives to religious and spiritual practices to attain supernatural and superhuman powers, so they may be of good service in the community. |
| OCT | |
| Tues 6 Oct General Meeting | The Buddhist Wheel of Life - a Bodymind Consciousness System Richard Boyd - Body Mind Psychotherapist from The Energetics Institute Perth Tonight's powerpoint presentation looks at one of Buddhism's most enduring pictograms - The Buddhist Wheel of Life. We explore that in one of its dimensions it is a highly accurate bodymind characterological system for every one of us today. |
| Tues 13 Oct General Meeting | Buddhism: It's History and its Present (Part 1) - Sue Lee Buddhism is said to have had its origin in about 580BC, but it remains as fresh today as in the days of its beginning. What is its place for today's person? |
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| <p>Tues 20 Oct General Meeting</p> | <p style="text-align: center;">Insights to 'The Secret Doctrine' as Proposed by the Societies Co-founder Madame Helena Blavatsky - Brian Wood</p> <p>Written in 1888 and being in continual print is a rare feat for any author; origins on cosmology and anthropology are the subjects broached in this tome and most worthy of consideration by any student of Theosophy. This evening will consist of a brief summary of unique theories of science, religion and philosophy in accordance with Theosophy.</p> |
| <p>Tues 27 Oct General Meeting</p> | <p style="text-align: center;">The Secret Science Behind Miracles (Part 2) - Tina Hentisz</p> <p>This powerpoint presentation is based on Kahuna Lore and will provide some insight into an ancient and secret system of workable magic. These are the discoveries of consciousness, vital forces and auto suggestion that changed the world. You will be amazed.</p> |



Pre-existence

Men wonder if they've lived before, To me the thing is plain;
I've lived a thousand lives of yore, And I shall live again!

I've lived a lifetime in a day, An aeon in an hour;
Unnumber'd blooms have fled away,
Yet life is still in flower.

I know not how my life began, Nor how I'll cease to be;
But this I know, I never can Recall non-entity!

What though I wither in the earth,
And stem and root shall die:
My driven seed shall come to birth Beneath another sky.

(Poem by James Lewis Milligan taken from Theosophist March 1911)

Have patience, Candidate, as one who fears no failure, courts no success.
Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within
the lightless depths of ever-being, the boundless fields of the Unknown.
Have perseverance as one who doth for evermore endure.

Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is
knowledge, is not of fleeing life: it is the man that was, that is, and will be, for whom the hour shall
never strike.

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future
harvests. Accept the woes of birth.

Step out from sunlight into shade, to make more room for others. The tears that water the parched
soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the
furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward,
'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.
These vestures are: *Nirmânakâya*, *Sambhogakâya*, and *Dharmakâya*, robe Sublime.

Voice of the Silence

H.P Blavatsky



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 October