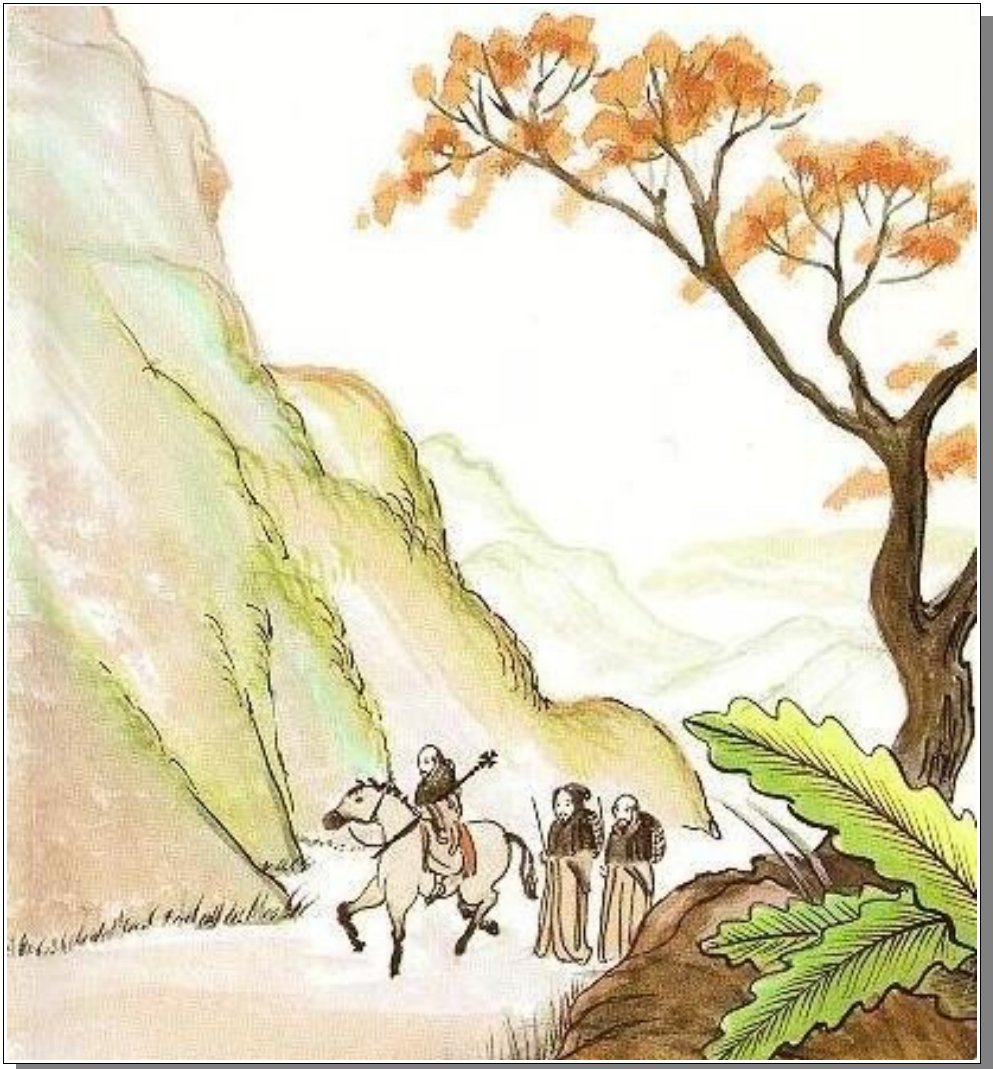




# CONTACT

The members' newsletter of the Brisbane Theosophical Society  
2011 Issue 1 January - April



*A gate of vapour, while the spring rain falls,  
Opens a way amid the mountain walls. - ENSUI*

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See our website for the latest version of the current programme list. If you would like to receive email advice of changes or news please send us your email address.

# **Brisbane Theosophical Society**

355 Wickham Terrace, Brisbane (opp. top of Albert St)

Tel: (07) **3839 1453** Fax: (07) 3831 3692

Web: <http://www.theosophyqld.org.au>

Email: [brisbanelodge@theosophyqld.org.au](mailto:brisbanelodge@theosophyqld.org.au)

**BOOKSHOP & LIBRARY:** (Closed on Public Holidays)

Monday to Thursday 10:30 am to 2:30 pm

Friday 1.00 pm to 4.00 pm & 6.30 pm to 7.30 pm

The programme of Lodge meetings is enclosed and is also placed on the Lodge website which will always be the most up-to-date source of information. Whenever there are changes to the programme an email circular is sent to all people who have given us their email address.

The Theosophical Society has no official statements of belief. It encourages members to seek the truth by various avenues, but always subject to respect for others. All views expressed in these pages are entirely those of the authors – not of the Society.

## ***President's Letter***

Greetings fellow Theosophists. Sadly, the annual Theosophical Convention which was to have been held in Brisbane, had to be cancelled because of the floods. Many thanks go to those who put in so much time and energy into the preparations, and to those who were so willing to do the 'on the ground' work at the Convention.

There is a great array of study groups being conducted at the Lodge this year (see the enclosed program) one of which is the resurrection of the Members only study group, which will be held once a month. If anyone would like to attend but may need help getting there, please phone the Lodge and leave a message and we will see what can be done. A members meeting is a wonderful opportunity for us to put into practice the great ideal of forming a nucleus of Universal Brotherhood. Hugh Shearman expresses it thus – "Its true expression is in a deep and largely self-forgetful understanding of others from moment to moment." And that it is "...that fresh and sensitive appreciation of the needs of our fellow human beings, which is the essence of the experience which we call brotherhood." It is envisaged that this ideal of Brotherhood underlie the meeting, and that those who attend will then come back to the next meeting having done a little research which can then be presented to the group.

HPB talks in terms of "Universal Brotherhood" as being possibly seen as a Utopia – and looking around at the world today with its battles and divisions, it is no less a Utopian idea now than it was in her day. She saw a great need for the advancement of Brotherhood in the world in order to remove the *causes* which make Universal Brotherhood appear as a Utopia, "The first and foremost (of these causes, she says) being the natural selfishness of human nature". In the overcoming of our natural tendency towards selfishness lies a great deal of our work in becoming true Theosophists.

Please do your bit in getting the word out about our wonderful library. It is a fine resource, and for many an entrée into membership of the Society. If you can put about some pamphlets about the library in relevant places, there are some at the Lodge for the taking. If you would like some posted out to you, please phone the lodge to arrange it.

May we all have a year which we can look back on and find a little less selfishness in our inner being, and so advance the great cause of Brotherhood in the world.

*Fraternal regards, **Phillipa Rooke, President***

## Theosophical Society centres in Queensland

- **Atherton Lodge** Community Services Tablelands Hall 38 Mabel St. Every 2nd Sat at 2pm.  
Tel: 40915156 or 4091 2144. Also **Cairns group**- Girl Guides Hut, James St. 1.30pm 2nd Tues each month. Tel: 4032 2621 or 4038 1946
- **Brisbane Lodge** – 355 Wickham Terrace (details above)
- **Caboolture Group** - New coordinator being elected. For latest info see [www.theosophyqld.org.au](http://www.theosophyqld.org.au).
- **Maleny** - Contact and other details unavailable at present.
- **Redcliffe** - The Onada Room, Redcliffe Cultural Centre, Redcliffe.  
7.30 pm Fridays. Enquire:: (07) 3203 8511
- **Sunshine Coast Lodge – Buderim**: Croquet Club, Sid Lingard Rd, Buderim 7pm Thursdays. Tel: 5476-7656 – **Noosa**: CWA Hall 123 Poinciana Ave, Tewantin. 7pm Fridays. Tel: 5447 3323
- **Toowoomba Group** - Laurel Bank Park Hall, 50 Hill Street. 1st Wednesdays at 7pm & 3rd Sunday at 1pm normally. Tel: 0427 751464. Also meetings in **Warwick**

For a list of TS events at the Springbrook retreat Centre see the Brisbane Lodge programme sheet, inserted.

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### Queensland State Representative's letter

I was elected as Qld State Rep just before Christmas, following the resignation of Paul Robb. I am the representative for all TS members in Queensland to the National Council which meets twice a year, once just before the Annual Convention and once at mid-year. This year as a result of the floods causing the cancellation of the Convention in Brisbane, the Nat Council met in Sydney. Noteworthy outcomes from that meeting are as follows:

As usual, a National Vice-President was elected from among the State Reps, and the elected member was Denise Frost. The National VP stands in for the Nat President when needed.

Edi Billimoria, the 2010 Education Coordinator, did not stand for re-nomination to that position as he will return to England in late March to resume his Engineering career. We will receive a last minute benefit of his presence as he has agreed to give talks in Brisbane and Toowoomba in March. The role of Education Coordinator was taken over by Dara Tatray, our National President. She intends it to be a coordinating role and hopes to involve the expertise of several members during the year. One of the projects that Edi began is the Science & Theosophy Review and that will be followed through.

The project to put all Australian TS library catalogues on the Australian National Library website, OPAC, has advanced during 2010 and the initial data is accessible via the TS-in-Australia website [www.austheos.org.au](http://www.austheos.org.au) (Resources, Library catalog) More Lodge libraries are being added during this year.

-- **Geoff Harrod** ([webmaster@theosophyqld.org.au](mailto:webmaster@theosophyqld.org.au))

### 2011 Brisbane Lodge Committee

<i>President:</i>	Phillipa Rooke
<i>Vice-presidents:</i>	Noel Bertelle, Denis Armstrong
<i>Treasurer:</i>	Patricia Ossenburg
<i>Secretary:</i>	Angela Read
<i>Members:</i>	Phoebe Williams, Marion Smith, Aldo Donadel, Robyn Rizzo.
<i>'Contact' editor:</i>	Geoffrey Harrod



## European School of Theosophy

### **REPORT: European School of Theosophy, Budapest, October 2009**

The theme of the School was: 'The Synthesis of Philosophy, Science and Religion'. About 50 students attended. Three directors of the school, i.e. Harold Tarn, Colin Price and Michael Gomes, and the guest speakers Dr David Roef (ULT) and Dr Stephan Hoeller all gave most interesting and informative talks.

Dr Hoeller who is the author of 5 books, including *The Gnostic Jung* and *Gnosticism* (his books have been translated into nine languages), treated us to four lectures under the heading: **Glimpses of the Esoteric Tradition; its Nature, Experiential Content, History and Legacy.** *Lecture 1: The Alexandrian Heritage: Neo-platonic and Hermetic Gnosis* asked, as the founders of the Theosophical Society chose the name Theosophy, of Neo-platonic origin, what is the ancient Theosophy of the Alexandrian sages and what is its relevance to esoteric study and practice today? *Lecture 2: Gnosis Perennis: The Gnostic Tradition Yesterday and Today* looked at the perennial message of Gnosis throughout the ages, and its relationship to H P Blavatsky and Theosophy, and how today we see the rebirth of Gnosticism by way of its rediscovered scriptures. *Lecture 3: Alchemy, The Spiritual Science of Gnosis* told us that the late scholar Gilles Quispel called alchemy the yoga of the Gnostics and evaluated in a theosophical spirit the revelations of alchemy from Paracelsus to C G Jung. *Lecture 4: The Present and the Future of the Esoteric Tradition* explored the Gnosis rediscovered, and the re-entry of esoteric wisdom into the modern and post-modern world.

Dr David Roef who is a lecturer in Criminal Law at Maastricht University has spent the past twenty years studying the life and teachings of H P Blavatsky and W Q Judge, and has written a number of articles on ancient and modern Theosophy. Dr Roef also gave us four lectures - *Lecture 1: Blavatsky meets Darwin: A Perennial View on Evolution* explored different aspects of Darwin's genius and compared his legacy with the perennial perspective on evolution as taught in the Secret Doctrine. *Lecture 2: The ID of the Gods* looked at 'Intelligent Design' ('ID') as HPB was one of the first persons who used (in 1888) the phrase 'intelligent design' to convey an inner perspective on evolution and now 120 years later the growing ID controversy has resulted in a battle between exoteric religion and orthodox science, raising more questions than it can answer. *Lecture 3: The Origin of Human Consciousness: Ape or Angel* asked, is our consciousness the result of biological evolution, or is its origin deeply rooted in spirit? Did we evolve from below, or do we incarnate from above? Or are we doing both at the same time? *Lecture 4: The Sacred Wedding of Spirit and Soul* told us about the duality in man: a mortal personality and an immortal Self, but also his real Self seems to be dual and is Spirit above and Soul within. It is flame and spark, father and son, bride and groom.

**Michael Gomes**, an Honorary Director of the European School of Theosophy and the Director of the Emily Sellon Memorial Library in New York, has written extensively on the life and work of H P Blavatsky. He has abridged her two main works, *Isis Unveiled* and *The Secret Doctrine* (published by Penguin 2009), as well as an anthology of her articles *HPB Teaches*, and most recently he published *The Secret Doctrine Commentaries* a book of commentaries by HPB who

immediately after *The Secret Doctrine* was published assembled a small group of students, at the Blavatsky Lodge in London, for more in-depth inquiry and study of ideas in the book. The *Secret Doctrine Commentaries* contains the never before published transcription of the shorthand notes of these Blavatsky Lodge meetings. Michael in his four lectures under the heading: **The Secret of the Secret Doctrine** looked at the events that shaped the book, presuppositions needed for an understanding of the text, and the methodology that will allow the reader to experience the Secret Doctrine firsthand. *The Secret Doctrine* is one of the great monuments of modern esotericism but its 1500 pages can prove daunting hence Michael published an abridgement which he used to guide us through the concepts offered in the book.

**Harold Tarn**, the Chairman, and **Colin Price**, a director of the School, also gave us their wisdom in two lectures respectively.

**Harold Tarn** under the title: **New Science Echoes Old Wisdom** told us that the pace of research that resonates with *The Accumulated Wisdom of the Ages* quickens with every decade, and Quantum Physics and The New Biology are obvious examples. He says there is certainly room for optimism, although HPB's pithy comments on modern science, particularly its limits, will always hold.

**Colin Price** in his two lectures: **Science, Esoteric Science & Consciousness** reviewed the attempts by science and esoteric science to resolve the mystery of human consciousness. In his lecture he discussed the synthesis of science, religion and philosophy in *The Secret Doctrine* and its relevance in various ways together with the credibility of the hypotheses which arise from it and their practical implications.

For those of you who were unable to attend the School there are DVD recordings of all the lectures available. (To enquire for DVDs email [corneliacrowther@yahoo.com](mailto:corneliacrowther@yahoo.com) )

**Thomas Martinovich**, the head of our Hungarian hosts, gave a short overview on the Hungarian 'white savages' who have lived in the Carpathian Valley for the past 1100 years and of their spiritual background which has remained alive to this day in spite of all the historic turbulence.

Our Hungarian hosts excelled themselves. The entertainment of Hungarian dancing they provided was second to none; it was of the highest quality and we were immensely grateful. On the last day we went by coach on a guided sight-seeing tour which took us to the City Centre of Budapest, the Royal Castle, Matthias Church and Fisherman's Bastion followed by a drive and visit to Godollo which is the second largest Baroque Palace in the world and former summer residence of Emporer Franz Joseph of the Austrian-Hungarian Empire and the Empress Elisabeth (Sissi).

As you will have noticed there was no European School of Theosophy this year (2010). We know this was a disappointment for many of you, but owing to the 10th World Congress of the Theosophical Society which was held in Rome in July this year, the directors felt that it was advisable to take a sabbatical. We knew that many of our students would wish to attend the Congress as it takes place only every eight or nine years and we are aware that the purse strings only stretch so far. However we will be back!

**The next School will take place in 2011 in London, in early October.** We will be in St Albans, on the periphery of London, only a fifteen minutes train ride from London St Pancras Station which is conveniently situated next door to the British Library where 'The Mahatma Letters' are housed. Our sight-seeing tour will include a visit to Windsor Castle, Stonehenge, and Christ Church College, Oxford. The programme will not be completed until January. Anyone wishing to be put on the mailing list please contact: [lindaseale@onetel.com](mailto:lindaseale@onetel.com) .

**Links to newsletters;**

- a review of the 2008 School (Venice)  
<http://euroschool.blavatskytrust.org.uk/pdf/EST%20Report%20Venice%2008.pdf>

- a review of the 2007 School (Edinburgh, Scotland)  
<http://euroschool.blavatskytrust.org.uk/pdf/Est%20Newsletter1pdf.pdf>

*The Organizing Director*, Ingrid Eberhard-Evans  
Benglog, Llanddeiniol LLANRHYSTUD SY23 5AW Wales UK  
Email: [ingridee@lineone.net](mailto:ingridee@lineone.net)  
Website: <http://www.blavatskytrust.org.uk>

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## THEOSOPHY IS NOT A CREED

Theosophy is not a creed.

It is the Grace of God in one's life;

It is the power of God in one's work;

It is the joy of God in one's play;

It is the peace of God in one's rest;

It is the wisdom of God in one's thought;

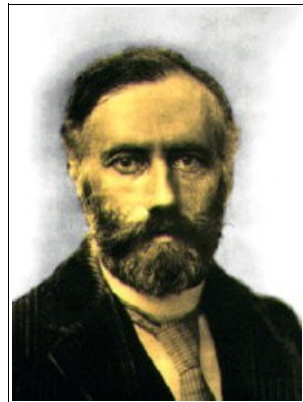
It is the love of God in one's heart;

It is the beauty of God in one's dealing with others.

### ***William Quan Judge***

Taken from *The Artisan*, journal of *The Temple of the People* - a theosophic community at Halcyon, California, USA.  
<http://www.templeofthepeople.org>

**William Q Judge** (1851–1896 ) was one of the original founders of The Theosophical Society along with HPB and H S Olcott. In 1894 after a dispute with Annie Besant, Judge left the TS along with most of the American Section members and formed what is now called *The Theosophical Society, Pasadena*.



# The Ten MUDRAS

## Mudras 6 to 10

continued from CONTACT issue 2010-2

I was sent this material as a PowerPoint show by a friend in Spain, but there was no attribution as to its author. It is in any case an ancient doctrine of oriental health practice, as is Acupuncture. It appears to be based on similar concepts to Acupuncture and Shiatsu - stimulation of points connected to the pathways of vitality in the body that Acupuncture calls Meridians. Like all such systems, it seems to have little basis in the physical logic of western medicine, but like those others, can best be judged by the anecdotal evidence of its successes.

The unique appeal of this method is its inherent portability and self-administration at any time or place, and I think it is worthy of consideration and personal testing. There are ten frames in the slide show, each with an explanation and a diagram of the finger positions for that Mudra. I published the first five in the 2010-2 issue and here are the remaining five Mudras.

-- Geoff Harrod

### 6. SURYA MUDRA – MUDRA OF THE SUN

Surya Mudra (Mudra of Sun):

**Method:**

Bend the ring finger and press it with thumb.

**Specialty:**

It sharpens the center in thyroid gland.

**Time Duration:**

Practice it daily twice for 5 to 15 minutes.

**Benefits:**

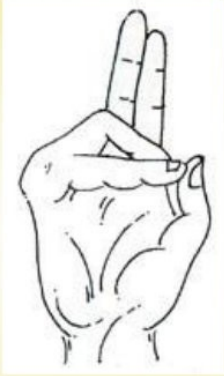
It reduces cholesterol in body and helps in reducing weight

It reduces anxiety

It corrects indigestion problems



## 7. PRANA MUDRA – MUDRA OF LIFE



Prana Mudra (Mudra of Life):

**Method:**

Bend ring finger and little finger and touch the tip of thumb with their tips keeping the remaining two fingers stretched.

**Specialty:**

As it is the mudra of life, it improves the power of life. Weak people become strong. It reduces the clamps in blood vessels. If we practice it regularly, we will become active.

**Time Duration:**

No specific time duration. One can practice it any time.

**Benefits:**

It improves immunity

Improves the power of eyes and reduces eye related diseases

It removes the vitamin deficiency and fatigue

## 8. APANA MUDRA – MUDRA OF DIGESTION

Apana Mudra (Mudra of Digestion):

**Method:**

The tips of middle finger and ring finger touch the tip of thumb while the other two fingers are stretched out.

**Specialty:**

It plays an important role in our health as it regulates the excretory system.

**Time Duration:**

Practice it daily for 45 minutes, but practice for longer time yields more benefits.

**Benefits:**

It regulates diabetes

It cures constipation and piles

It helps excreting the normal waste regularly





## 9. APANA VAYU MUDRA - MUDRA OF THE HEART

Apana Vayu Mudra (Mudra of Heart):

**Method:**

The tips of the middle finger and ring finger touch the tip of thumb, while the index finger touches the base of thumb and little finger stretched out..



**Specialty:**

It benefits the heart. It works like injection in the reduction of heart attack. It is as powerful as sorbitate tablet. It reduces the gas content in body.

**Time Duration:**

Practice it as many times as you can. Heart patients and BP patients can practice it for 15 minutes daily twice for better results.

**Benefits:**

It strengthens the heart and regularizes palpitation  
It regulates excretory system  
It redeems gastric trouble

## 10. LINGA MUDRA – MUDRA OF HEAT AND ENERGY

Linga Mudra (Mudra of Heat):

**Method:**

Interlock the fingers of both the hands and keep the thumb of the left hand vertically straight and encircle it with the thumb and the index finger of the right hand..

**Specialty:**

It generates heat in our body. Take milk, ghee, more water and fruit juices in addition to practice of this mudra for much benefits.

**Time Duration:**

Practice it any time you want. But don't practice it a lot as produces heat in the body.. It can cause sweating even winter if you practice it longer.

**Benefits:**

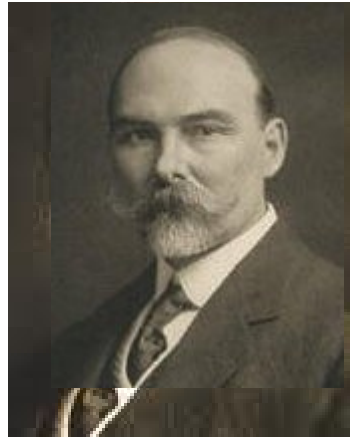
It stops production of phlegm and gives power to lungs  
It cures severe cold and bronchial infection  
It invigorates the body



You can practice these Mudras at anytime, anyplace – in the bus, train, car, office or at home. To believe it, you must try it. There is nothing to lose and much to gain.

# As above, So below

by G.R.S.Mead (1863–1933)



“As above, so below” -- a “great word,” a sacramental phrase, a saying of wisdom, an aphorism, a mystic formula, a fundamental law - or a two-edged sword of word-fence, that will probably do the wielder serious damage if he is not previously put through careful training in its handling?

Whether this famous “word” is of Hermetic origin or no, we will not stay formally to enquire. In essence it is probably as old as human thought itself. And as probably, the idea lying underneath it has been turned topsy-turvy more frequently than any other of the immortal company.

“As above, so below” doubtless enshrines some vast idea of analogical law, some basis of true reason, which would sum up the manifold appearances of things into one single verity; but the understanding of the nature of this mystery of manifoldness from the one - all one and one in all—is not to be attained by careless thinking, or by some lucky guess, or by the pastime of artificial correspondencing. Indeed, if the truth must out, in ninety-nine cases of a hundred, when one uses this phrase to clinch an argument, we find that we have begged the question from the start, ended where we began, and asserted the opposite of our logion. Instead of illumining, not only the subject we have in hand, but all subjects, by a grasp of the eternal verity concealed within our saying, we have reversed it into the ephemeral and false proposition: “As below, so above,” Deus, verily, inversus est demon; and there’s the devil to pay. But fortunately there is some compensation even in this in an illogical age; for, as all the mystic world knows, Demon is nothing else but deus inversus.

Yes, even along our most modern lines of thought, even in propositions and principles that are, with every day, coming more and more into favour in the domain of practical philosophizing, we find our ageless aphorism stood upon its head with scantiest ceremony.

In the newest theology, in the latest philosophy, we find a strong tendency to revive the ancient idea that man is the measure of the universe - whether we call this concept pragmatism or by any other name that sounds “as sweet”. “As below,” then, “so above.” In fact we do not seem to be able to get away from this inversion. We like it thus turned upside down; and I am not altogether sure that, even for the keenest-minded of us, it is not an excellent exercise thus to anthropomorphize [In the sense of Anthropos of course, and not of his carcass.] the universe, and to fling the shadow of his best within on to the infinite screen of the appearance of the things without. For is not man kin really with all these - worlds, systems, elements, and spaces, infinitudes, and times and timelessness?

But this way of looking at the thing does not as a rule bother the beginner in mystic speculation. Fascinated with some little-known fact of the below, marveling at some striking incident that has come under his notice - striking, fascinating for him, of course - he usually puts a weight upon it that it cannot bear, exaggerates a particular into a universal, and with a desperate plunge of joy images that he has finally arrived at truth - taking his topsy-turvy “as below” for the eternal “as above”. He does not yet realize that, had he truly reached to that “above,” he would know not only the solitary below that has come dazzlingly into his cosmos, but every other “below” of the same class.

But again from this height of “philosophizing” let us come down to mystic commonplace. Of things physical we have certain definite knowledge, summed up in the accurate measurement and observations, and general mechanical art of modern science.

Beyond this domain, for mechanical science there is 'x'; for the 'seeing' mystic there is not 'x', but an indefinite series of phases of subtler and subtler sensations. Now, as every intelligent reader knows, it is just the nature of these extra normal impressions that is beginning to be critically investigated on the lines of the impersonal method and justly belauded by all scientific workers.

In this domain, of such intense interest to many students of Theosophy, how shall we say our "as above" applies? And here let us start at the beginning; that is to say, the first discrete degree beyond the physical - the psychic or so-called "astral". What constitutes this a discrete degree? Is it in reality a discrete degree? And by discrete I mean: is it discontinuous with the physical? That is to say, is there some fundamental change of kind between the two? "East is east, and West is west"; Astral is astral, and Physical is physical. But how? Sensorially only, or is it also rationally to be distinguished?

The first difficulty that confronts us is this: that, however keen a man's subtler senses may be, no matter how highly "clear-seeing" he may have become - I speak, of course, only of what has come under my own personal observation and from the general literature of the subject, [Of vision and apocalyptic proper, of course, and not of the subjective seeing or recalling of physical scenes.] he seems unable to convey his own immediate experience clearly to a second person, unless, of course that second person can "see" with the first. Try how he may, he is apparently compelled to fall back on physical terms in which to explain; nay, it is highly probable that all that has been written on the "astral" has produced no other impression on non-psychic readers than that it is a subtler phase of the physical. And this presumably, because the very seer himself, in explaining the impressions he registers to himself, that is, to his physical consciousness, has to translate them into the only forms that consciousness can supply, namely physical forms. Indeed, there seems to be a gulf fixed between psychic and physical, so that those impressions which would pass from thence to us, cannot. In other words, they cannot, in the very nature of things, come naked into this world; they must be clothed.

Now if this is true, if this is an unavoidable fact in nature, then the very nature of the astral is removed from the nature of the physical by an unbridgeable gulf: "East is east, and West is west." But is it really true? Is it only that, so far, no one is known who can bridge the gulf perfectly? Or supposing even that there be those who can so bridge it, is it that they are unable to make their knowledge known to others simply because these others cannot bridge the gulf in their own personal consciousness, and therefore cannot follow the continuum of their more gifted brethren?

But even supposing there is a continuity from physical to astral, it would seem that we must, so to speak, go there, and that it cannot come here. In other words, the astral cannot be precisely registered in the physical, the image cannot exactly reproduce the prototype; for if it could, the one would be the other. What then is the nature of the difference of quality or of degree? How, again, we ask, does astral really differ from physical? Can we in this derive any satisfaction from speculations concerning the so-called "fourth dimension" of matter?

This is a subject of immense difficulty, and I do not propose to enter into anything but its outermost court; in fact, I am incapable of doing so. All that I desire to note for the present is that all analogies between "flatland" and our three-dimensional space, and between the latter and the presupposed fourth-dimensional stage, are based upon the most flagrant petitio principii. It is a case of "As below, so above," in excelsis. "Flatland - space of two dimensions, plus the further gratuitous assumption of two-dimensional beings who have their being and their moving therein - is inconceivable as matter of any kind. A superficies is - an idea; it is not a thing of the sensible world. We can conceive a superficies in our minds; it is a mental concept, it is not a sensible reality. We can't see it, nor taste it, nor hear it, nor smell it, nor touch it. Our two-dimensional beings are not only figments of the imagination, they are absolutely inconceivable as entities; they can't be conscious of one another, for in the abstract concept called a surface, there can be no position from the standpoint of itself and things like it,

but only from the standpoint of another. Even the most primitive sense of touch would be non-existent for our "flatlanders," for there would be nothing to touch. And so on, and so forth.

Therefore, to imagine how three-dimensional things would appear to the consciousness of a flatlander, and from this by analogy to try to construct four-dimensional things from a series of three-dimensional phenomena, is apparently a very vicious circle indeed. We can't get at it that way; we have to seek another way, a very different "other way," apparently, by means of which we may get out of three dimensions into - what? Into - two, either way or every way? Who knows?

Anyway, the later Platonic School curiously enough called the "astral" the "plane"; basing themselves on one of the so-called Chaldean Oracles: "Do not soil the spirit nor turn the plane into the solid"; where the "spirit" corresponds apparently to what modern Theosophical terminology calls the "etheric," and the "plane" to the "astral". As Psellus says, in commenting on this logion: "The Chaldeans clothed the soul in two vestures: the one they called the spirituous, which is woven for it (as it were) out of the sensible body; the other the radiant, subtle and impalpable, which they call the plane." [See my Orpheus p 283 London 1896]

Higher than this were the "lines" and "points," all of which pertained presumably to the region of mind.

What, then, again we ask, is the "astral" proper as compared with the physical? How do things appear to themselves on the astral proper; for so far; in the very nature of things, whenever we talk "down here" of the astral we have to talk of it in terms of the physical? In what, to use a famous term of ancient philosophizing, consists its otherness? Is "otherness" in this to be thought of and distinguished by a gulf in matter; a gap - which seems to be an absurdity, for "nature does not leap"; she also "abhors a vacuum," and so weiter, along this line of aphorism. Here again we are confronted with the other side of the shield, with the unavoidable intuition that there is a continuum in matter; that if it were possible magically to propel a human entity into space, he would successively leave his various "vehicles" [Or rather, to speculate more precisely, the molecules of some, the atoms of others, the electrons of others, and so on and so forth.] in the spheres of the atmosphere and elements, while, as in the case of John Brown, his soul would "go marching on" until it arrived at the last limit - whenever or wherever that may be, in a universe that ever at every point enters into itself.

However this may be, there is no doubt that the idea of a cosmic "stuff" or "matter" - whatever such terms may mean - rolled up continuously into itself, as in the diagram of the atom so familiar to students of Modern Theosophy - is exceedingly illuminative, if thought of as a symbol of force-systems. All things, then, would appear to be solidified down here by the "sky's being rolled up carpet-wise," to paraphrase the Upanishat. The "above" has thus been "involved" into the "below"; and if we could only follow the process, perchance we should then be able faintly to understand the truth underlying our aphorism. Then, and then only, in the most serious and literal meaning of it, and not in the sarcastic sense of the writer, or rather singer, of the shvetâshvataropanishat: "when, carpet-wise, the sky, men shall roll up; then (only, not till then) shall end of sorrow be, without men knowing God," [Shvetâshvataropanishat, vi, 20. See The Upanishats (Mead and Chatterji's Trans) II, 97] for then, perchance, they would be God.

Now as a matter of fact this continuum of matter is the ground on which all scientific thinking is based; perpetual and continuous transformation, but no sudden leaps - orderly evolution, no miraculous or uncaused, spontaneous surprises. And if this be true, it follows that some day the direct line of "descent" from astral to physical will be controlled mechanically by human invention, and the astral would be made visible to even the most hopelessly profane from a psychic standpoint; and not only so, but the errors of human observation, which vitiate all present psychic investigation, will be obviated, in as marvelous a fashion as the errors of physical observation are now eliminated by the wonderfully delicate instruments already devised by human ingenuity.

This seems immediately to follow from the major premise of our present speculation; but somehow or other I am by no means satisfied that this will be the case. Is our salvation to be dependent upon machines? *Dei ex machinis* indeed!

But what has all this to do with "As above, so below"? Why, this: If the sensible world rises by stages - from this gross state, familiar to us by our normal senses, through ever finer and finer grades of matter, we finally reach - ay, there is the rub; what do we reach? Where do we start? The truth of the matter is - be it whispered lowly - you can't think it out in terms of matter. But take the "ever so thin" idea for the moment as sufficiently indefinite for any mystic who is not a metaphysician, using the latter term in the old, old way, where physis included all nature that is natura, the field of becoming.

"As above, so below" — how many stages above? Let us say seven, to be in the fashion. The "above" will then be very nebulous presumably, a sort of "spherical" "primitive streak," from the within without - but a "primitive streak" in its own mode and fashion, and differing presumably *toto coelo* from the primitive streak that first appears in physical embryology. There may be "correspondence," but that correspondence must be traced through numerous orders of "matter"; the very next succeeding order to the physical already acting as force, or energy, to the matter which falls beneath our normal senses. Here we are again, at the very outset, face to face with the "astral" 'x' — which,

compared with the physical, should perhaps be regarded as a "system of forces," rather than as a mould of the same fashion and form as the physical. And if this view is, at any rate, one stage nearer the reality than the interpretation of the astral by purely physical imagery and symbolism - what can possibly be the nature of our spherical "primitive streak" stage; when already at the first remove we beggar all our possibilities of description?

For we certainly do not get much "farrarder" by simply flinging the picture of the physical, as it were, on to a series of mirrors which differ from one another only in the distance they are removed one from another. At any rate, it seems so to the reflecting mind of man; though maybe it seems quite as natural to his subtler senses so to speak of their experience when he converses physically about them.

Let it be understood once for all that I have not the slightest pretension in any way to decide between these apparently eternal oppositions - the sense and the reason; indeed, I have a private belief that it would be most unseemly and disastrous to attempt to separate the eternal spouses of this sacred marriage; not only unseemly but sacrilegious to do so - perchance even the sin against the Holy Ghost. Hand in hand, nay, in the most intimate of all unions, must they ever go together, for ever giving birth to the true Man - who is their common source.

Still, it is ever of advantage continuously to keep before our minds the question: What is a prototype; what is a paradigm; what a logos — a reason; what an idea? What, for instance, is the autozōon, the animal itself, as compared with all animals; what the ever the "same," as compared with all the "others"?

Here, to help us, the intuition of things that underlay the philosophizing of the Western world at its birth in conscious reasoning - from the time of Pythagoras onwards - comes forward with its setting of the noumenal over against the sensible or phenomenal - the mind over against the soul. The characteristic of the pure mind is that it "sees," not another, but itself, and knows it ever "sees" itself. It is the "plane of truth" — wherever are the paradigms, and ideas, and reasons of all things — and when we say "where" we do not mean that it is a place or space, for it is the everlasting causation of these, and is not conditioned by them, but self-conditions itself.

It would be too long, it would be too difficult, for me to attempt to write on such a sublime theme in these stray thoughts. One thing alone I have desired to call attention to; it is the careless translation of terms into consciousness, and the danger of falling too deeply into the habit of what Stallo calls the "reification of ideas". For when you have "reified" your ideas, be it gravity, or atomicity, or vibration, you have only got the shadow and not the substance; the

appearance, the phenomenon, and not the underlying truth, the noumenon.

It will be already seen that even in this short paper I have used the same words in totally different senses; for when I speak of the sacred marriage of mind and sense, I am using "mind" in a different sense from "the mind" of which I have just been speaking, which in this sense stands for the Self, the âtman of Hindu philosophy.

But no matter how we use our words - and who that loves wisdom is so foolish as to quarrel about words?—it seems to be an inexpugnable position in right reason, that that "sight" which reveals to man the "reasons" of things is a higher and more divine possession than that "sight" which sees the sensible forms of things, no matter how exquisitely beautiful and grandiose such forms may be. And when I say "sees" the "reasons" of things, do I mean the intellectual grasping of some single explanation, some formula, some abstraction? By no means; I mean by "reason" logos — I mean that when we "see" the "reasons" of things, we see our "selves" in all things; for our true selves are the true ground of our being, the that in us which constitutes us "Sons of God" - logoi as He is Logos, kin to Him.

"As above, so below." What, then, is the "above" where there is no place, no direction, no dimension and no time? And is the "above" superior to the "below"? Ah, that is where the mind breaks down, unable to grasp it. Is Eternity greater than Time? Is the Same mightier than the Other? Of course it is, we say, as so many in so many schools have said before. But is it really so? Are we not still in the region of the opposites; neither of which can exist without the other, and each of which is co-equal with the other? We are still in the region of words — words in this case, not reasons; though the same word does duty for both in Greek — logos; showing yet once again that in verity demon est deus inversus.

No words indeed can tell of Him, or of That if you so prefer, though the neuter gender is as little appropriate as the masculine. "Thou that art to be worshiped in silence alone!" As Thou art above, so art Thou below; as Thou art in Thyself, so art Thou in Man; as Thyself is in Thee, so is Thy Man in Thyself - now and for ever.

G R S Mead joined the TS in 1884 and was Blavatsky's private secretary from 1889 onwards. He contributed greatly with scholarly writings, first mainly concerning eastern religions, but he soon became more attracted to western esotericism, particularly Neoplatonism, Gnosticism and Hermeticism. He made many contributions to *Lucifer* as joint editor, and eventually became the sole editor of *The Theosophical Review* in 1907 (as *Lucifer* was renamed in 1897). In February 1909, Mead and some 700 members of the TS British Section resigned from the Theosophical Society in protest of Annie Besant's reinstating of C W Leadbeater to membership after various public scandals over his conduct.

## **TOS-TS Flood Appeal**

The Brisbane TOS has initiated an appeal to help TS members badly affected by the recent floods. We recognise that many people have already contributed to the Premier's Flood Relief Appeal. However, if you would like to contribute to directly helping fellow members, please send your donation to the BTOS Treasurer, Carolyn Harrod, 26 Lytham Street, Indooroopilly, Q 4068. The TOS is compiling a list of members who need help, so please contact Tina Fiedler on 3217 0040 if you have a name to add.

Volunteers are still being needed to help with the flood recovery so if you would like to be involved, you can register with Volunteering Queensland on [www.volunteeringqld.org.au](http://www.volunteeringqld.org.au)



# T.O.S. news

Brisbane Theosophical Order of Service, 355 Wickham Terrace,  
Brisbane 4000 Phone: (07) 3839 1453 FAX: (07) 3831 3692  
Email: tinafiedler@bigpond.com  
President: Tina Fiedler Vice-President: Geoff Harrod

## Annual General Meeting Report

The Annual General Meeting was held on Saturday 4 December, 2010. The office bearers for 2011 are: President: Tina Fiedler, Vice-President: Geoff Harrod, Secretary: Janet Harding, Treasurer: Carolyn Harrod. Robyn Rizzo is the TOS Representative to the Brisbane Theosophical Society Committee.

TOS members work in a number of areas, choosing ones of particular interest to them. The areas of service are: community service and education, healing, animal welfare, environment, and peace. For information, talk to one of the committee or visit [www.theosophyqld.org.au](http://www.theosophyqld.org.au)

Many thanks to all who donated at the AGM appeal for the mobility aids project organised by the TOS in Assam, India, and thanks to the Brisbane TS which matched the donation. We will be able to send a donation of \$748 for the project.



## Meetings in 2011

Planning meetings will be held quarterly from 10.00 to 11:30 am in the T.S. rooms. All interested people are invited to attend. Meeting dates in 2011 are: Saturday 5 March, Saturday 4 June, Saturday 3 September (this may change due to a clash with the meditation weekend) and Saturday 3 December (AGM).

## Guided Meditation book and CD

A book and CD on Guided Meditation by Dr. K Arunachalam is available from the TOS. Aru has taught meditation at the Brisbane TS for many years. He has generously donated this work to the Brisbane TOS and all profit from sales will go to TOS Projects. The set of book and CD costs \$12. You can purchase a set by contacting any TOS committee member.



## Working bee at Springbrook Theosophical Retreat Centre

We are holding a working bee from 10.00am Saturday 16 April to 3.00pm Sunday 17 April 2011.

*What's on:* Gardening, painting & building maintenance PLUS fun and fellowship, time for bushwalks, meditation, etc. Accommodation with electric blankets and food catered by the TOS are free.

*What to bring:* Work clothes, gardening implements, single sheets and pillow case, towel, personal toiletries.

We would welcome your help. Please add your name to the form in the library or phone Carolyn Harrod on 3378 8534.

## Projects in 2011

### *Support for the homeless*

The TOS is currently identifying a small group working with the homeless in Brisbane that we can support. We'll provide details in the next issue of *Contact*.

### *Fundraising to support the literacy home-schools organised by the TOS in Pakistan*

Plans are currently underway for a number of activities to raise funds for these schools that provide basic education to the poorest of the poor. Look out for information about craft workshops, sales of goodies & more.

## The Theosophical Society

A worldwide body whose primary object is to promote Universal Brotherhood. The Society imposes no belief upon its members, who are united by a common search for truth. Its constitution declares three objects:

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.

The Theosophical Society has no official doctrine. All philosophies, religions and methods of spiritual practice are within its scope of interest but not endorsed. Material published in this journal therefore does not carry any endorsement or represent any official viewpoint of the organisation.

The Motto of the Society is ***There is no religion higher than Truth.***

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