

The Theosophical Link



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Annie Besant (1 Oct.1847 – 20 Sept.1933)

“Every person, every race, every nation, has its own particular keynote which it brings to the general chord of life and of humanity. Life is not a monotone but a many-stringed harmony, and to this harmony is contributed a distinctive note by each individual.”



The Three Objects of the Theosophical Society

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| <p>1.</p> <p>To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.</p> | <p>2.</p> <p>To encourage the study of comparative religion, philosophy and science.</p> | <p>3.</p> <p>To investigate unexplained laws of nature and the powers latent in the human being.</p> |
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Bookshop and Library**Monday**

Closed

Tuesday

1 pm to 7:25 pm

Wednesday – Friday

12 pm to 4:30 pm

Saturday

10 am to 2 pm

Sunday & Public**Holidays**

Closed

Freedom of Thought – Official statement

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its Three Objects is the sole condition of membership.

No teacher, no writer, from H.P. Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to be attached to any school of thought which they may choose, but have no right to force that choice on any other.

Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held or because of membership in any school of thought to which they may belong. Opinions or beliefs neither bestow privileges nor inflict penalties.

The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly exercise their own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration of others.

Disclaimer

The opinions expressed in this publication are those of the authors and not necessarily those of the Theosophical Society unless specifically marked as official.

Open policy

The Minutes of all Executive Committee (EC) meetings are always available to members on request at the office. Rule Books are also available at the office for members.

Submissions

The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st Oct. 2016.**

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

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Privacy policy

The Perth Branch of the Theosophical Society respects the privacy of its members. Accordingly, no photos, videos or audio recordings are to be recorded in hard copy or on the internet at any Branch event without the prior permission of each easily identifiable person.

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President's Report

FINANCIAL POSITION—END OF FINANCIAL YEAR

Managing the finances of the Perth Branch is probably the single most important job of the Executive Committee, and we rely on prudent spending to ensure that we remain viable. Almost all of our activities are delivered by volunteers. Increasingly though, we rely on paid contractors, i.e. bookkeeping, accounting, auditing, secretarial services, and of course, various tradespersons. Our main sources of income are rents and our investment income from Maple Brown Abbott. Most years this business arrangement results in the branch making a modest profit.

This year that will not be the case because our investment income has been negative, which is a direct result of the equities markets decline. This is cyclical, and we expect to be in surplus next financial year. Overall we are in a very strong financial position. All other areas of our branch are performing well. To illustrate this, Mt Helena, returned a profit of \$16 000 this year, and the business plan that now operates, ensures that Mt Helena will not return losses into the future. But to learn more about our finances and other matters, come along to the AGM in September.

ELECTION TIME

With the American and Australian election campaigns in full swing, it is certainly entertaining and a bit frightening to hear the tone and content of the statements being made by those running for office. We hear outrageous claims and counterclaims; reckless spending, tax cuts, shameful lies, fear campaigns, misleading quotes and misquotes, xenophobia, , rhetoric, hyperbole, tautology, slogans, and promises, promises, promises. We, who have been around for more than a few years, have heard it all before. Except, to be fair, I have not heard any mention of reds under the bed.....yet. Do these messages resonate with the electorate at large or are they designed to play to the fears and prejudices of an increasing number of people who are more focussed on their immediate wants rather than the genuine needs of the community? Materialism and consumerism demand that you must reward yourself constantly. Why? Because you deserve to be spoiled just a little bit more. And more.

Just look at a few of the trends. We must freshen up the kitchen by replacing all the white goods every couple of years. The latest flat screen TV in at least three rooms in the house. Four or five bedroom homes with just a couple living in them. Increasing consumption of alcohol and recreational drugs to relax, followed by prescription drugs for insomnia, stress, depression, and anxiety. Handbags which cost more than fifty times the cost of the contents within (exclusing the recreational drugs). Huge four wheel drive petrol guzzlers, which never leave the suburbs and which of course, are replaced every five years on the credit card, if you please. A negatively geared investment property funded by the taxpayer. And massive mortgages leading to crippling debt. When it all comes crashing down, as it inevitably does, shattered families and lives follow.

The spiritual way is the complete antithesis of this. Hopefully, we will be able to assist those who decide to turn away from this materialism. But let's end on a light-hearted note, and go back to the recent past and revisit the master of the mangled metaphor, the late Joh Bjelke Peterson, former Queensland Premier and one time prime ministerial aspirant, and reflect on this little gem of his,

"Too many cooks and not enough Indians spoil the golden egg"

Happy voting!

Harry Bayens



News from the Library

Some members may not be aware of the other resources we have available in the library that can be accessed for your use.

In the reading room you will find such things as the DVD collection which is for members only and includes over 110 titles (ask library staff for access to the locked cabinet - and they can also be watched/played in the reading room on request), the reference library collection for research purposes only (not available for loan) but can be accessed, to read and view on request, by members which includes many items not found in the general library section, the CD collection of lectures from past annual TS conventions with over 140 titles of a large array of topics available to check out and listen to at home or in the car.

In the library there is also over 140 CD lectures by Geoffrey Hodson and a few other prominent TS people, as mentioned in the last Link magazine that can be checked out. There is a section on TS study courses on a variety of themes that can be used as a basis for facilitating a course at the branch or for your own personal study at home.

There are also various CD's and DVD's scattered throughout the library in a number of categories such as health/healing, mediation, psychology, Krishnamurti, a Course in Miracles, Sai Baba, Occult Fiction, etc. In addition, there are also about 9000 books on offer so there is something for everyone. So spend some time perusing the library and reading room and make use of all the resources the TS has to offer its members.

Some members may not be aware that the national headquarters in Sydney also has a DVD and CD collection available to members that you can request up to 2 items at a time and be borrowed for 1 month (return postage to be paid by the borrower) which would be posted out to you to watch or listen to at home. All you need to do is request (contact details are available) your selection/s. A list of available titles is held in the branch library. Note that a number of the titles available from Sydney are already a part of our collection.

Just a reminder and request to members that when you take out items from the library there is a 3 week time in which to return the item but if you need an extension of time please either phone us or send an e-mail (contact details are in the front of the magazine) so that we can extend it for you. As the cost of postage for each overdue reminder notice sent in the post has now increased to \$1.00 every time we need to send out a notice because someone has not renewed the item in time and volunteer staff have to spend time identifying, writing out and sending notices please make the effort to either return it on time or just request an extension of time before we need to send out a notice and incur the time and expense involved. We thank you for your co-operation.

Skip Pry

Librarian



The Theosophic Life

By Annie Besant

(Originally published in The Theosophist, March 1909.)

There are certain ways of looking at life that seem to grow naturally out of our theosophical studies; and I would fain inspire my readers with fresh energy and determination amid the trials of the moment to carry out in everyday life the doctrines we so continually study. For if Theosophy be not a science of life, if the Theosophist, by the Divine Wisdom that he studies, does not become wise for the helping of all around him, then his life is really worse than the ordinary life.

For where the inspiration is greater, then not to rise is to fall lower than the ordinary man. There is a great truth in that parable where it is said that the man who did not use his talent was worthy of heaviest punishment, and he who knew and did not act should be beaten with many stripes, whereas those who did not know and did not act should only be beaten with a few. Now the Theosophist cannot pretend that he does not know. On every side knowledge pours in on him. With these advantages of knowing, our doing ought to be better than doing of the majority around us, and unless we can justify Theosophy in life, the less we profess ourselves to be Theosophists the better.

Now what are the main points in life on which brighter light shines out from the knowledge that we strive to acquire? I will not pause on Brotherhood, for in every association of thoughtful men Brotherhood is an axiom, whether or not it is practised; and with regard to that First Object — to be a nucleus of Brotherhood — our chief work ought to lie in helping, so far as we can, everything that makes for Brotherhood, and thus realising that it must not be a mere empty profession. I will not pause there, but will take the two great doctrines of Reincarnation and Karma.

Now what differences ought to appear in a life in which the doctrine of reincarnation is definitely held? First of all, looking at life with that wider horizon should give us a patient strength and absence of hurry which are not very characteristic of modern life. With the loss of the doctrine of the pre-existence of the soul from Christianity, and the consequent endlessness of heaven and hell, the whole fate of an everlasting condition was made to depend on this single life. Inevitably, with that

change of thought, hurry became one of the marks of life. Just as in a boat where there is danger of wreck there is a panic and struggle, so with all those who believe in that nightmare of an everlasting hell and the dream of an everlasting heaven, this element of hurry enters into life — so much to do, such vast issues, and so brief a time.

Life becomes a struggle in which failure is to be met with everlasting pain. With the loss of belief in reincarnation, to be 'saved' also lost its ancient meaning — that the cycle of rebirths was over, and that the man had become "a pillar in the temple of my God to go forth no more." The old Christian idea was not to be saved from hell, but from the ever-recurring cycle of rebirth, the perpetual 'resurrections' in the flesh of which Tertullian spoke. "To him that overcometh" was the promise, and according to the text the victor became a pillar in the great temple of humanity, no more to go out, but to support that temple as a mighty upholding strength. That splendid idea of salvation has turned into the petty individual salvation of a single unit of the human race. But when it is realised that we have many chances, that every failure brings success a little nearer, and that the last failure is the threshold of success, then a great strength grows into the life. There is plenty of time, endless opportunities, and the fall of today is the rising of tomorrow. And slowly, as that thought of reincarnation becomes part of us, a principle to be lived, we find our life take on the calmness, the serenity, which come from the consciousness of an immortal life.

We are living one day out of many days, and what we cannot do today tomorrow we shall inevitably achieve. Mighty is the power of it, when once it is fully recognised, and when we feel that there is nothing beyond our strength, for we have time during which our strength may gradually evolve. But not only that; all the people around us take on a new aspect when we realise the fact of reincarnation. With our friends we have a closer tie, for every one we know as a friend comes out of our past, Spirit hailing Spirit across the blinding veil of the material body; and we realise the immortality of love and we realise the immortality of life. And when instead of friends we meet an enemy, how different the aspect when we know the truth of reincarnation! What is the enemy?

Someone we have wronged in the past, someone to whom we owe a debt, and he comes forward to claim it. The payment sets us free. He is a liberator, not an enemy; he gives us the opportunity of paying off a debt, without the payment of which liberation may never be ours. When we see him in that light, what becomes of anger or resentment? What becomes of any feeling, save gratitude to the one who takes from us the payment of an ancient debt and leaves us free to go along our road?

None can injure us save ourselves; the enemy who seems to strike is only our own hand striking our own face, our own action come up in a new incarnation. If we are angry, we are angry with ourselves, resent ourselves, are revengeful against ourselves. There is no enmity when once reincarnation is thoroughly understood. Looking at it thus, a great bitterness will go out of our life. For the thing that hurts is not the injury, but the resentment, the sense of wrong, the feeling of being unfairly treated. Those are the stings which give pain to any action, and when it is only the payment of a debt, none of those is present; there is only the bringing into equilibrium of an ancient wrong. All the stings will vanish, and the mere activity remains, which is the restoration of equilibrium.

Reincarnation

And when thus we have looked at friends and enemies, what of the circumstances of life? Reincarnation makes us realise that the circumstances around us are exactly those that are best for our growth and evolution. It is a profound blunder to imagine that in any other circumstances we could do better than we are doing now. People say: "If only my circumstances were different I could lead such a much more useful life." Error! You are doing the most where you are; anywhere else you would do worse, not better. You are surrounded by exactly the things you want for the next step on the upward path, and the moment you are ready to take any other line in life that moment that line of life will open before you. Is there a clog in the family? That is exactly the clog wanted to teach you patience. Is there business that interferes with you? That is the thing you want to bring out qualities in which you are deficient in every single case, so wise is the Good Law, the circumstances round you are the very best that the wisdom of an archangel could plan for your growth and unfolding. The peace that that knowledge brings to life it is impossible to describe. All fretting vanishes, all worrying ceases to be, anxiety for something different no longer gnaws at the heart.

A complete, absolute, perfect content comes down upon the soul, and in that content the lesson of the trying environment has been learned, and it will gradually modify itself.

And even that is not all the benefit which grows out of a real understanding of reincarnation. It gives infinite tolerance, infinite patience, with all around us. The great trouble of the truly good man or woman is that people will not be good in the way that he or she wants them to be good. "If only my neighbour would do what I think he ought to do, how much better his life would be." Good people worry themselves almost to death, not in improving their own lives, but in reforming the lives of their neighbours. That is all wasted work. The Self in each knows his own path much better than the Self in anybody else can judge it for him, and establishes his road in life according to the unfoldment that he desires and needs. He takes his best path. "But," you say "he is going a wrong path." Wrong for you perhaps, but right for him. The lessons that that Self wills in his present body to learn, who can judge? Do we know every incident of his past experience, his past trials, failures, victories, so that we can say what now he wants for the next step in his unfolding life? That experience that seems to you so terrible may be the very experience he needs; the failure that you think so sad may be the very failure that will make success inevitable. We cannot judge our own lives, blinded by the body; how then shall we judge the life of another? There is no lesson more vital than not to try to control and shape others according to our own ideas. Has it never struck us that in this world — which is God's — there are infinite varieties of forms, infinite differences of experience? Why? Because only in that infinite diversity can the infinite powers of the Self be made manifest. What is a fault to us, blinded and ignorant, is just what is wanted when it is looked at from the other side.

We need to choose our path according to our knowledge and our conscience, and leave others to choose theirs. "But," you may say, "do you mean we should never advise, never counsel?" No. That is the fair help you may give; but you should not try to coerce, should not say: "You must now do this." The Self is in every man, and as the great saying I have so often quoted from Egypt says: "He makes his own path according to the Word." "The Word" means that which is sounded out by the nature when perfect, made up of endless vibrations, each set of vibrations making a note, and the whole of the notes making the chord of that particular life.

That is "The Word." According to "The Word" of that individualised Self he makes his path. Sometimes in a chord of music a discord is necessary for the perfection of the harmony. It sounds very bad, standing alone, but as part of the harmony of a great chord, that note that was so discordant enriches and renders perfect the chord. Half the secret of the wonderful chords of Beethoven lies in the power with which he uses discords. Without them how different his music would be, how much less rich, less melodious, and less splendid. And there are such apparent discords in human life. Clashing out alone they startle and even horrify us, but in the final Word those discords also find their resolution, and the whole chord of life is perfect.

Reincarnation teaches us that we see such a mere fragment of a life that we cannot judge it. If I almost covered up a picture on the wall, how could a spectator judge of the beauty, or lack of beauty, of the whole? Similarly, how shall we judge of the beauty of the picture, in which what seems to us a defect may be the shadow that lends depth and beauty to the whole life, that is so much more complex than we imagine? If all the lives were made according to our stupid ideas, what sort of a universe should we see around us? But the universe is God's thought, and He is manifesting in it at every point, and when we see what seems to us a sin, it is wise to ask ourselves: "What is meant by this manifestation of the Self?" not to condemn it. Then we learn. We need not copy it. For us it may be evil. But we should never judge our neighbour. That is the law laid down in every great scripture. The attitude of the Theosophist should always be that of a learner in life: "What has this man, or that circumstance, to teach me? What have I to learn from this problem?" In this way we should look at life, and doing so, we would be so interested in it that we should have no time to judge or blame, and our life would begin to be the life of wisdom.

Karma: A Continuing Creation

Much more might be said along these lines; but let me turn now to one of the most misunderstood of theosophical teachings — the doctrine of karma. Few things, perhaps, are so dangerous as a little knowledge of the law of karma. And unhappily many of us have stopped at the point of a little knowledge. We need to remember how karma is made up, and judge it by what we know, and not by what we fancy. People often talk of karma as though it were a kind of great lump which is flung down on a man's head at birth, against which he can do nothing. Sometimes this occurs, but in the vast majority of

cases the karma that you are making every day is modifying all the results of the karma of the past. It is a continuing creation, and not something lying in wait for us; it is not a sword hanging over us that may drop on us at any moment, it is a continually growing power, modified every moment by every thought, every desire, every action. One way of appreciating this practically is to remember the karmic laws: thought makes character; desire, opportunity; activity, environment. Look back over any one day and you will find your thoughts very mixed, some useful, some mischievous; and if you had to strike the balance, the resultant of the intermingling of all those thoughts in the karmic stream might be very difficult to determine. So with desires; part of the day you are desiring nobly, part of it badly; sometimes wisely, sometimes stupidly. The resultant of your day's desires also it is not easy to see, but it will certainly be very mixed. So with your actions; some hasty words, some kind, some gentle, some harsh; very mixed once more. The study of one day will prove to you that you are creating a very mixed karma, and that it is hard to say whether the outcome is for good or for evil. Apply that to your past lives, and you will get rid of the notion of an enormous stream that is sweeping you away.

That stream is made up of thousands and thousands of different currents, and they play themselves off one against the other. With very many of the decisions that you take, and the actions that follow on the decisions, the scales of karma are balanced. A real understanding of karma is a stimulus to exertion. At any moment you may change the issues of destiny, and may weigh down one scale or another of your fate. Karma is always in the making. Whatever the condition, make the best of it for the moment, and if the scale against you be too heavy, never mind, you have done your best, and that will have gone into the other scale and made them more equal for the whole of your future. Exertion is always wise. No matter if it seems hopeless, you have diminished the weight against you. Every effort has its full result, and the wiser you are the better you can think and desire and act. If you think of karma thus, it will never paralyse you, but always inspire you. "But," you say, "there are some things, after all, in which my fate is too strong for me." You can sometimes trick destiny, when you cannot meet it face to face. When sailing against contrary winds, the sailor cannot change the wind, but he can change the set of the sails. The direction of the ship depends on the relation of the sails to the wind, and, by careful tacking, you can very nearly sail, against a

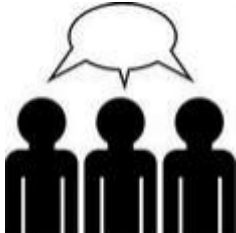
contrary wind, and by a little extra labour reach your port. That is a parable about karma. If you cannot change your fate, change yourself, and meet it at a different angle, and you will go gliding away successfully where failure seemed inevitable. "Skill in action is yoga," and that is one way in which the wise man rules his stars instead of being ruled by them. The things that are really inevitable, and in which you cannot change your attitude — ENDURE. They are very few. When there is some destiny so mighty that you can only bow down before it and yield, even then learn from it, and out of that destiny you will gather a flower of wisdom that perhaps a happier fate might not have enabled you to pluck. And so in every way we find that we can meet and conquer, and even from defeat may pluck the flower of victory.

In that way we learn the Theosophic Life, and it becomes reality more and more with every week we live. The Theosophic Life must be a life of service. Unless we are serving, we have no right to live. We live by the constant sacrifice of other lives on every side, and we must pay it back; otherwise, to use an ancient phrase, we are but thieves and do not repay the gift. Service is the great illuminator. The more we serve the wiser we become, for we learn wisdom not by studying but by living. There is a sense in which the saying is perfectly true: "He who doeth the will shall know of the Doctrine." To live the life of service clears the mental atmosphere of the distorting fogs of prejudice, passion, temperament. Service alone makes the eye single, so that the whole body is full of light, and only those who serve are those who truly live. That theosophic ideal is one which must permeate the being of every one of us, for on the amount that we give in service to others can we claim the service of Those who are higher than ourselves. They who serve humanity serve in proportion to the services given. They are bound to send out life into pipes that will carry it everywhere and distribute it, and They seek, in order that They may serve humanity, those whose lives are one long service to the race. I do not mean by service only those great acts of service done by the martyr or the hero. Whenever you serve one man or woman in love, you serve the race. In India every truly religious man offers five sacrifices every day. One of those sacrifices is the "sacrifice to men"; as we might say, the sacrifice to humanity. The application of that is that before the householder eats his own food he must feed someone who has need of food. Only when he has fed another may he take his own. We serve the race in serving our nearest neighbour, and

we may glorify every pettiest act of service by seeing behind the recipient the great ideal: "In serving you I serve the race, and you are the race's hand".

Life becomes great when we look at it from this wider outlook, when we see things as they are, instead of being blinded by the outer appearance. Let our lives be great, and not petty. The great life is the happy life, and the one whose ideals are great is himself great; for matter shapes itself to the will of the informing Spirit, and a life petty from the outer standpoint may be made great by the splendour of the ideal that ensouls it. If we cannot do great things let us do small things perfectly; for perfection lies in the perfection of every detail and not in the size of the act. There is nothing great, nothing small, from the standpoint of the Self. The act of the King whose will shapes a nation is no more great from the standpoint of the Self than the act of the mother who nurses a crying child. Each is necessary, is part of the Divine activity. Because necessary, it is great in its own place, and the whole, not any one part, is the life of the Self. It is like a mighty mosaic, and any fragment which is not in its own place makes a blot on the perfection of the whole. Our lives are perfect as they fill the appointed gap in the great mosaic, and if we leave our work undone while we yearn after some other, two places may be left empty, and the whole ill-done.

These are some of the lessons which underlie the life which is really theosophical. In this way Theosophy becomes a help, a mighty power, and if thus we can live, our lives will preach Theosophy better than the tongue of any speaker, however skilful or eloquent. For there are but few speakers, while there are many who live, and their lives may preach more eloquently than any skill of tongue. This is the message I here would give, this the inspiration I would desire to breathe into the life of every reader — the inspiration by which, however imperfectly, I lead my own. For I find that as these thoughts grow stronger and more compelling, as they become to me lived realities and not only beautiful theories, all life becomes splendid, no matter what the outer circumstances may be. (...) Trust the wisdom that guides, despite our blunders. Trust the Will that shapes, despite our errors. And above all trust the Love which ensouls and protects whatever weakness there may be in any one of us, and know that, as the watchman said of old: "All is well".

	Activities & Events	Date and Time
	<p>MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP.</p> <p>Theosophical Society Monthly; Saturday, 2 pm till 3.30 pm. In this presentation and discussion group we take an investigative approach, where all personal contributions are most welcome. At any meeting you will be surprised with the variety and diversity of opinions, personal experiences and proposals, creating much food for thought and a higher consciousness. Everyone is welcome.</p> <p>August 27th Meet-Up; Future Directions. Where do we go from here? As our awareness reaches the higher levels of consciousness through the practice of meditation, science and technology a very significant stage may be reached where the individual needs to pay close attention to motives and actions. What will be important? What needs to be done next?</p> <p>September 24th Meet Up; Health & Healing. What are the necessary requisites for a healthy life? How can healing be brought about? Most diseases are caused by unhealthy lifestyles, poor diet, lack of exercise, stress and inadequate sleep. Secrets may be revealed! Take the necessary steps towards better health, feel better, look younger, and live longer!</p> <p>October 29th Meet Up; Thought Forms. One of the most interesting studies from the physical to the astral is that of the study of thought. As knowledge increases, the attitude of scientists and researchers towards the things of the invisible world are undergoing considerable modifications. What are thought forms, how are they brought about? What is their relevance to people and events?</p> <p>Meet-Ups are open to TS Members and the Public. Remember that a deeper truth and higher consciousness can only be established through active participation.</p> <p>MEET-UP ; SAT; August 27th 2016, SAT. September 24th 2016, SAT. October 29th 2016 .</p>	<p>Next Meeting; SAT; August 27th 2016, SAT. September 24th 2016, SAT. October 29th 2016 .</p> <p>Meet-Ups are open to TS Members and the Public.</p> <p>Remember that a deeper truth and higher consciousness can only be established through an active participation.</p>



For the shape of the world exists
everlastingly in the knowledge of the true
Love which is God: constantly circling,
wonderful for human nature, and such that
it is not consumed by age and cannot be
increased by anything new . . . in its
workings the Godhead is like a wheel, a
whole. In no way is it to be divided
because the Godhead has neither beginning
nor end.

Hildegard of Bingen



The Theosophical Order of Service is the 'Service' arm of the Theosophical Society. Wherever there is a need, small group's band

May Movie Days

Fun was had by all

Our two Sunday movies were quirky, humorous and heart warming.

Hunt for the Wilderpeople



& God willing



We hope that Shellene will agree to search out a few more movies. Her antenna is well tuned.

YOGA DAY in MAY

A Great way to Spend a day

A varied program including chair and floor yoga, study and meditations, where all people could participate at a level comfortable to them.

The "bring a plate to share" proved to be the usual generous abundance, and the soup for a gold coin donation was a wonderful new addition to the lunch menu. a great day and successful fund raiser.

Thank you to all who attended.

Supper Event: - TOS Fund Raiser

Tuesday July 26

6:30pm supper (\$8)

@Glendower St

7:30 presentation by

Matthew Nichols

- RUAH

Community
Services



The talk will cover the following issues and aims to be interactive, and informative.

- Homelessness and the issues people face
- The Ruah Centre - what is it about
- Street to Home: – assisting clients from the street into stable accommodation
- The 50 Lives 50 Homes Project – A Perth first and the way forward to ending homelessness
- What can you and the community do to help – What you need to know

Matt says:

"It is guaranteed to be an eye opening and challenging experience for all those that attend".

What's special & coming:

TOS - yoga Day

Sat 24th SEPTEMBER 2016

9:00am – 5:00pm

At the

Mt Helena Retreat Centre
1540 Bunning Rd Mt Helena

Check notice board for details

World Peace / Taizé Meditation

– first Friday of the month

6 pm at the Liberal Catholic Church
– Cnr Brewer & Lacey Sts Perth.

TOS Healing Meditation Circles

– 2pm third Sunday of the month.

TS – 21 Glendower St Perth

TOS Annual General Meeting

– 3pm Sunday 18th of September.

TS – 21 Glendower St Perth

TOS motto:

A union of those who love
in the service of all that suffer

"Bear Witness!"**Who Was the Real H.P.B.?**

by Daniel H. Caldwell

A Mighty Adept Using the Old Body Called H.P. Blavatsky

In May 1891, Julia Keightley had the following experience:

"A few days after Madame Blavatsky died, H.P.B. awoke me at night. I raised myself, feeling no surprise, but only the sweet accustomed pleasure. She held my eyes with her leonine gaze. Then she grew thinner, taller, her shape became masculine; slowly then her features changed, until a man of height and rugged powers, stood before me, the last vestige of her features melting into his, until the leonine gaze, the progressed radiance of her glance alone remained. The man lifted his head and said: 'Bear witness!' He then walked from the room, laying his hand on the portrait of H.P.B. as he passed." *Reminiscences of H.P. Blavatsky and The Secret Doctrine*, 1893, p. 127.

Some two years earlier, James Pryse also had a remarkable encounter with HPB:

"One evening [in 1889] while I was thus meditating the face of H. P. B. flashed before me. I recognized it from her portrait in *Isis*, though it appeared much older. Thinking that the astral picture, as I took it to be, was due to some vagary of fancy, I tried to exclude it; but at that the face showed a look of impatience, and instantly I was drawn out of my body and immediately was standing "in the astral" beside H. P. B. in London. It was along toward morning there, but she was still seated at her writing desk. While she was speaking to me, very kindly, I could not help thinking how odd it was that an apparently fleshy old lady should be an Adept. I tried to put that impolite thought out of my mind, but she read it, and as if in answer to it her physical body became translucent, revealing a marvellous inner body that looked as if it were formed of molten gold. Then suddenly the Master M. appeared before us in his mayavi-rupa. To him I made profound obeisance, for he seemed to me more like a God than a man. Somehow I knew who he was, though this was the first time I had seen him. He spoke to me graciously and said, 'I shall



have work for you in six months.' He walked to the further side of the room, waved his hand in farewell and departed.

Then H. P. B. dismissed me with the parting words, 'God bless you,' and directly I saw the waves of the Atlantic beneath me; I floated down and dipped my feet in their crests. Then with a rush I crossed the continent till I saw the lights of Los Angeles and returned to my body, seated in the chair where I had left it. . . ." *Memorabilia of H.P.B.* The Canadian Theosophist,

March 15, 1935, pp. 1-5.

James Pryse wrote to William Q. Judge about his out-of-body experience and "vision" of H.P.B. Judge referred to these experiences in his reply to Pryse dated September 3, 1889:

"My dear Pryse:

"I have your letter, and fully appreciate your feelings as they resemble my own.

"I do not think your position is so strange or remarkable as to be beyond our ken, nor do I look at your experiences as being solely mediumistic, nor at the dream or vision as unsolvable. You are now struggling with the personal self in the early stages, and can consider yourself fortunate that you have the chance to overcome in the initial battle. . .

". . . Your vision that when you looked at H P B and saw no old woman but a God is correct. You were privileged to see the Truth --- For the Being in that old body called H P Blavatsky is a mighty Adept working on his own plan in the world. And thus we do not need to go to Tibet or S. America to find the sort of Being so many wish to see. Yet having seen the reality better keep silent and work with that in view. For even did you go and tell Him you knew He was there he would smile while he waited for you to do something such as you could in your limited sphere. For flattery counts not and professions are worse than useless. But it is a great thing to see as much as you have, and a greater thing it will be if you do not doubt for you may never see it again. . . ."
" William Quan Judge, *Practical Occultism*.

Two Persons in Madame Blavatsky

In a letter dated February 23, 1887, HPB wrote to William Judge:

"Yes there are 'two persons' in me. But what of that? So are there two in you; only mine is conscious & responsible & yours is not." The Theosophical Forum, July 1932, p. 226

" 'Two persons' in me"? What does that phrase mean?

In the Glossary appended to the 2nd edition (1890) of The Key to Theosophy, HPB writes about the "two Egos in man":

"Esoteric philosophy teaches the existence of two Egos in man, the mortal or personal, and the higher, the divine or impersonal, calling the former 'personality,' and the latter 'individuality.' " (See entry on "Ego.")

In another glossary definition, HPB writes that "Individuality," is one "of the names given in Theosophy and Occultism to the human Higher Ego. We make a distinction between the immortal and divine and the mortal human Ego. . . ."

Elsewhere in the glossary, we find this:

"The Individuality is the Higher Ego (Manas) of the Triad considered as a Unity. In other words the Individuality is our imperishable Ego which reincarnates and clothes itself in a new Personality at every new birth."

Let us now give a number of statements by HPB in which she apparently refers to the conscious Individuality within her:

"Do you believe that, because you have fathomed --- as you think---my physical crust and brain; that shrewd analyst of human nature though you be--- you have ever penetrated even beneath the first cuticles of my Real Self ? You would gravely err, if you did...You DO NOT KNOW me; for whatever there is INSIDE it, is NOT WHAT YOU THINK it is; and---to judge of me therefore, as of one UNTRUTHFUL is the greatest mistake in the world besides being a flagrant injustice. I (the inner real "I") am in prison and cannot show myself as I am with all the desire I may have to. Why, then, should I, because speaking for myself AS I AM and feel myself to be, why should

I be held responsible for the OUTWARD jail-door and ITS appearance, when I have neither built nor yet decorated it ?" Letter of H.P. Blavatsky to A.P. Sinnett,

The Mahatma Letters, 2nd ed., pp. 465-466.

". . . I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle --- we need an outside Master....I got my drop from my Master (the living one)....He is a Saviour, he who leads you to finding the Master within yourself. . . . " Letters of H.P. Blavatsky to Franz Hartmann, The Path , Volume X, p. 367.

". . . I venerate the Masters, and worship MY MASTER --- the sole creator of my inner Self which but for His calling it out, awakening it from its slumber, would never have come to conscious being --- not in this life, at all events..." Letters of H.P. Blavatsky to A.P. Sinnett, p. 104

"Several times a day I feel that besides me there is someone else, quite separable from me, present in my body. I never lose the consciousness of my own personality; what I feel is as if I were keeping silent and the other one -- the lodger who is in me -- were speaking with my tongue. For instance, I know that I have never been in the places which are described by my 'other me', but this other one -- the second me -- does not lie when he tells about places and things unknown to me, because he has actually seen them and knows them well. I have given it up: let my fate conduct me at its own sweet will; and besides, what am I to do? It would be perfectly ridiculous if I were to deny the possession of knowledge avowed by my No. 2, giving occasion to the people around me to imagine that I keep them in the dark for modesty's sake. In the night, when I am alone in my bed, the whole life of my No. 2 passes before my eyes, and I do not see myself at all, but quite a different person -- different in race and different in feelings." The Path, December 1894.

"Do not be afraid that I am off my head. All that I can say is that someone positively inspires me. . . . more than this: someone enters me. It is not I who talk and write: it is something within me, my higher and luminous Self, that thinks and writes for me. Do not ask me, my friend, what I experience, because I could not explain it to you clearly. I do not know myself! The one thing I know is that now, when I am about to reach old age, I have become a sort of storehouse of somebody else's knowledge..."

It is Something Within Me, My Higher and Luminous Self, that Thinks and Writes for Me.

Some students believe that HPB herself reveals that the mighty Adept using the "H.P. Blavatsky" body was a Nirmanakaya.

In a letter dated September 15, 1887, Madame Blavatsky writes Mr. Judge:

"Begin by being elected both of you [Judge and Elliott Coues] for a year, and then if you are prepared to pledge yourselves both for life - then affairs & events may be turned off by unseen powers into such a groove that you will be unanimously elected for life - just as Olcott & I were - to go on with the work after our deaths. Do you understand what it means? It means that unless you consent, you force me to a miserable life & a miserable death with the idea preying on my mind that there is an end of theosophy. That for several years I will not be able to help it on & stir its course, because I will have to act in a body which will have to be assimilated to the Nirmanakaya, because even in Occultism there are such things as a failure, & a retardment, and a misfit. But you don't understand me, I see."

Here HPB writes that following her death "I will have to act in a body which will have to be assimilated to the Nirmanakaya." Since this assimilation can take years, she was concerned that "I will not be able to help" the Theosophical cause and movement for that period of time.

Here is what HPB writes in her glossary to the Key to Theosophy about a "Nirmanakaya":

". . . Occultism...says...that Nirmanakaya, although meaning literally a transformed "body," is a state. The form is that of the Adept or Yogi who enters, or chooses, that post-mortem condition in preference to the Dharmakaya or absolute Nirvanic state. He does this because the latter Kaya separates him for ever from the world of form, conferring upon him a state of selfish bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even devas. As a Nirmanakaya, however, the adept leaves behind him only his physical body, and retains every other "principle" save the Kamic, for he has crushed this out for ever from his nature during life, and it can never resurrect in his post-mortem state. Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible, yet most effective, manner. . . .

Thus a Nirmanakaya is...verily one who, whether a Chutuktu or a Khubilkhan, an adept or a Yogi during life, has since become a member of that invisible Host which ever protects and watches over humanity within Karmic limits. Mistaken often for a "Spirit," a Deva, God himself, &c., a Nirmanakaya is ever a protecting, compassionate, verily a guardian, angel to him who is worthy of his help...."

Who "Incarnated" into the Blavatsky Body?

Let us first give two suggestive statements from the letters of Mahatma Koot Hoomi that may shed some light on this question.

Referring to Madame Blavatsky, Master K.H. wrote:

"After nearly a century of fruitless search, our Chiefs had to avail themselves of the only opportunity to send out a European body upon European soil to serve as a connecting link between that country and our own." The Mahatma Letters to A. P. Sinnett, Letter No. 26, K.H.'s Confidential Memo about Old Lady [HPB]. Received Simla, Autumn, 1881. Italics added.

In another letter the Master wrote:

"The Tchang-chub (an adept who has, by the power of his knowledge and soul enlightenment, become exempt from the curse of UNCONSCIOUS transmigration) --- may, at his will and desire, and instead of reincarnating himself only after bodily death, do so, and repeatedly --- during his life if he chooses. He holds the power of choosing for himself new bodies -- whether on this or any other planet --- while in possession of his old form, that he generally preserves for purposes of his own." The Mahatma Letters to A. P. Sinnett, Letter No. 49. Italics added to "new bodies".

Madame Blavatsky also wrote a very interesting and suggestive remark in Lucifer:

"It had also escaped him [A.P. Sinnett] for the moment, no doubt, that among the group of Initiates to which his [Sinnett's] own mystical correspondent [Koot Hoomi] is allied, are two [Initiates] of European race, and that one [Initiate] who is that Teacher's [Koot Hoomi's] Superior is also of that origin [European], being half a Slavonian in his 'present incarnation,' as he himself wrote to Colonel Olcott in New York." Lucifer, October, 1888, p. 173; reprinted in H.P.B.'s Collected Writings, Volume X, p. 153 Italics added.

This is a quite fascinating statement by HPB that Koot Hoomi's Superior was of European origin and was "half a Slavonian in his 'present incarnation.'" HPB also tells us that this latter information was conveyed to Colonel Olcott in New York in a letter written by the Adept Superior.

The anonymous author of The Theosophical Movement (1925 edition, p 378) pens a valuable suggestion about this passage:

"Just why H.P.B. should put the phrase 'present incarnation' in quotes is worth some intuitional effort, as is also the fact that 'H.P.B.' was herself precisely and exactly 'half a Slavonian' in her then 'present incarnation.'"

Who Was Master K.H.'s Superior Who Was European and Half a Slavonian in His "Present Incarnation"?

Pursuing this intuitional effort, let us examine some other primary sources.

A.P. Sinnett had a remarkable encounter with the Master K.H. Sinnett wrote in a brief note of the experience:

"I saw K.H. in astral form on the night of 19th of October, 1880, --- waking up for a moment but immediately afterwards being rendered unconscious again (in the body) and conscious out of the body in the adjacent dressing-room where I saw another of the Brothers afterwards identified with one called 'Serapis' by Olcott, --- 'the youngest of the dhohans.' " The Mahatma Letters, Letter No. 3a in the first three editions.

Some four years later, while William Judge was in London and on a visit to Mr. Sinnett's home, the following interesting conversation ensued. Mr. Judge wrote:

"I asked him [A.P. Sinnett] about his sight of K.H. and he related thus: 'He was lying in his bed in India one night [see above], when suddenly awakening, he found K.H. standing by his bed. He rose half up, when K.H. put his hand on his head, causing him to fall at once back on the pillow. He then, he says, found himself out of the body, and in the next room, talking to another adept whom he describes as an English or European, with light hair, fair, and of great beauty. This is the one [adept] Olcott described to me in 1876 and called by name -----'. Please erase that when read. . . . S[innett] says he [the European

adept] is very high. . . ." Letters That Have Helped Me, Theosophy Company edition, p. 196.

Notice that this adept called Serapis is described as "English or European, with light hair, fair, and of great beauty."

In 1883, Colonel Olcott was healing people with his mesmeric "power". He relates the following experience:

"On the day in question, while under treatment for his eyes, upon which business my thoughts were closely concentrated, [Badrinath Babu, the patient] . . . suddenly began describing a shining man whom he saw looking benevolently on him. His clairvoyant sight, had, it seemed, become partially developed, and what he saw was through closed eyelids. From the minute description he then proceeded to give me, I could not fail to recognise the portrait of one of the most revered of our Masters. . . . [Badrinath] described to me an individual with blue eyes, light flowing hair, light beard, and European features and complexion. . . . The description...fitted accurately a real personage, the Teacher of our Teachers [KH and M.], a Paramaguru, as one such is called in India, and who had given me a small colored sketch of himself in New York, before we left for Bombay. . . ." Old Diary Leaves, Volume III, 430-1.

It is on record that the Master Serapis gave Colonel Olcott "a small colored sketch of himself in New York." See Letters from the Masters of Wisdom, Series II.

Concerning Colonel Olcott's mesmeric healing, Master Koot Hoomi wrote to A.P. Sinnett:

"This [healing] is all done thro' the power of a lock of hair sent by our beloved younger Chohan to H. S. O."

This is KH's comment on a newspaper article titled "Cures Effected by Colonel Olcott in Calcutta by Mesmeric Passes" that was published in the Calcutta Indian Mirror. See The Letters of H. P. Blavatsky to A. P. Sinnett, Appendix III.

Confirmation that the Superior or Master of both Masters Koot Hoomi and Morya was Serapis is again found in this statement by Henry Olcott:

"One of the greatest of them, the Master of the two Masters [KH and M] about whom the public has heard. . . ., wrote me on June 22, 1875:

'The time is come to let you know who I am. I am not a disembodied spirit, Brother, I am a living man;

gifted with such powers by our Lodge as are in store for yourself some day. I cannot be with you otherwise than in spirit, for thousands of miles separate us at present. . . . ' " Old Diary Leaves, Volume I, p. 237.

Koot Hoomi's Superior is further mentioned in a letter of HPB's:

"K. H. or Koot-Hoomi is now gone to sleep for three months to prepare during this Sumadhi or continuous trance state for his initiation, the last but one, when he will become one of the highest adepts. Poor K. H. his body is now lying cold and stiff in a separate square building of stone with no windows or doors in it, the entrance to which is effected through an underground passage from a door in Toong-ting (reliquary, a room situated in every Thaten (temple) or Lamisery; and his Spirit is quite free. An adept might lie so for years, when his body was carefully prepared for it beforehand by mesmeric passes etc. It is a beautiful spot where he is now in the square tower. The Himalayas on the right and a lovely lake near the lamisery. His Chohan (spiritual instructor, master, and the Chief of a

Tibetan Monastery) takes care of his body. M[orya] also goes occasionally to visit him. . . .

"Now Morya lives generally with Koot-Hoomi who has his house in the direction of the Kara Korum Mountains, beyond Ladak, which is in Little Tibet and belongs now to Kashmire. It is a large wooden building in the Chinese fashion pagoda-like, between a lake and a beautiful mountain. . . . They come out very rarely. But they can project their astral forms anywhere." Letter from H. P. B. to Mrs. Hollis Billings, Simla. Oct. 2. 1881. The Theosophical Forum (Point Loma, California), May 1936, pp. 343-346.

From the above material, it would appear that Serapis, one of the Chiefs or Chohans of the Occult Brotherhood, was the Superior or Teacher of both Master K.H. and Master M. Furthermore, Serapis (being a Nirmanakaya) had taken on his "present incarnation" using the "old body" called H.P. Blavatsky as a instrument for his "life of self-sacrifice." These insights help us to understand more fully the significance of KH's words about H.P. Blavatsky:

"After nearly a century of fruitless search, our Chiefs had to avail themselves of the only opportunity to send out a European body upon European soil to serve as a connecting link. . . ."

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"These instructions are for those ignorant of the dangers of the lower IDDHI * He who would hear the voice of Nâda (2), "the Soundless Sound," and comprehend it, he has to learn the nature of Dhâranâ (perfect concentration).

Having become indifferent to objects of perception, the pupil must seek out the râja of the senses, the Thought-Producer, he who awakes illusion. The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer."

*The Pâli word Iddhis, is the synonym of the Sanskrit Siddhis, or psychic faculties, the abnormal powers in man. There are two kinds of Siddhis. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers
(The Voice of the Silence).

MOMENTUM OF WORKS

(The Crest Jewel of Wisdom, SHANKARACHARYA)

The Scripture says that even in him who has attained to meditation the conviction of the reality of outer things remains, because his former works are working themselves out. As long as pleasure and pain are felt, so long are former works working themselves out. The ripening of the fruit is because of former works; where there are no longer works, there is no fruit.

From the discernment that "I am the Eternal," works heaped up through hundreds of millions of ages are dissolved, as dream- works on waking. Whatever be done in time of dream, whether good or manifest evil, after he is awake how can it visit him with heaven or hell?

When he has come to know the true Self, which rises detached like the sky, he is no more entangled in future works for ever. As the ether enclosed in the jar is not tainted by the smell of the wine, so the true Self within the vesture is not tainted by the properties of the vesture.

The momentum of works begun before the sunrise of wisdom does not cease without bearing fruit after wisdom is gained; it is like an arrow aimed and shot at a mark. The arrow shot with the thought that there is a tiger does not halt when it is seen to be a cow, but quickly pierces the mark because of its impetus.

Works already entered on retain their energy even in the case of those who have attained wisdom; only through being experienced are they consumed. Former works, works accumulated, and future works melt away in the fire of perfect wisdom. They who perceive the oneness of the Eternal and the Self, and stand ever in the realization of that oneness, for them the three kinds of works exist no longer; they become the Eternal, free from limitations.

For the saint who stands in the Self, through the oneness of the Self with the perfect Eternal which is free from the qualities of the vestures, the myth of the reality of former works exists no longer, as for him who is awake the myth of bondage to things seen in dream no longer exists. For he who has awaked no longer keeps the thought of "I" and "my" and "that" with regard to the dream body and the world belonging to it; he comes to himself simply by waking.

He no longer wishes to gain the things of his dream, nor does he seek to grasp the dream world. But if he still pursues the things of the mirage, it is certain he has not yet awaked from sleep. He who dwells in the supreme Eternal stands ever in the Self, beholding nothing else; as is the memory of something seen in dream, so for the wise man are eating and other bodily acts.

Though the body which is built up by former works continues to work out the works that are entered on, these works are not bound up with the beginningless Self, for the Self is not built up by works. "Unborn, eternal, everlasting," says the Scripture, which cannot speak in vain; therefore, what building of works can there be for him who stands in the Self? Works entered on retain their force so long as the body is held to be the Self; but to think of the body as the Self is false; therefore, let works entered on be renounced. Even the building of the body by former works is also an illusion; whence can come the reality of what is only imagined? How can there be the birth of what is unreal?

How can there be the destruction of what has not been born? How can there be former works of what does not exist, if through wisdom the effects of unwisdom are dissolved, root and all?

How does this body subsist? The Scripture declares the development of works exists, to bring growth to those who are full of doubt and inert in mind, through the perception of external things, but not to establish in the wise the belief in the reality of the body and outer things.

THEOSOPHICAL SOCIETY IN PERTH*invites you to**participate in a....***Weekend Retreat****THE TIMELESS INFLUENCE
OF EGYPT****DATE: SATURDAY 6TH AND SUNDAY 7TH
AUGUST 2016****VENUE:** Mount Helena Retreat - see map on rear
1540 Bunning Road Mt Helena**COST:** Members \$95 Non-Members \$125
- Includes all meals (vegetarian) and one
night's Accommodation.**NOTE:** Please bring torch, sheets, blankets,
pillow case, towel, toiletries, etc. & yoga
mat or towel if yoga is on the program.
THE RETREAT HAS A NO PETS POLICY.

SATURDAY	6th	Program	Facilitated by
9:30-10:30	Arrival, Check-In, Accommodation Allocation and Morning Tea		
10:30-11:30	The Great Pyramid		Harry Bayens
11:30-11:45	Short Break		
11:45-12:45	Ancient Egypt in Depth		Jason Braunstein
12:45-2:30	LUNCH		
2:30-3:30	Egypt's Influences		Thomas Sunman
3:30-4:00	AFTERNOON TEA		
4:00-5:00	Egypt's Influences Continued		Thomas Sunman
5:00-6:00	Free Time		
6:00-7:00	DINNER		
	Social Interaction		
SUNDAY	7th		
7:00-8:00	Sunrise Yoga & Morning Stretch		Pam May
8:00-9:00	BREAKFAST		
9:30-10:30	Hodson on Egyptian Mythology		Franco Guazzelli
10:30-11:00	MORNING TEA		
11:00-12:00	Spiritual Egypt		Meera Finnigan
12:30-1:30	LUNCH		
2:00-3:00	The Pyramid Code		Roberta Steadman
3:00-3:30	AFTERNOON TEA and DEPARTURE		
	Bookings taken in the TS Library Ring 93288104 or 0437154559		

p l e a s e c u t h e r e

REGISTRATION FORM: THE TIMELESS INFLUENCE OF EGYPT**Closing date for registration: Tuesday 2nd August**

RECEIPT No:.....

NOTE: Members may attend as day visitors at no charge, but all teas are \$3.00 each and money is to be placed in the honor box on site. Charges for Non-Members as day visitors at \$15/day paid in advance, which includes all teas. Any meals required are extra and need to be booked and paid in advance at \$15/meal.

NAME	ADDRESS	PHONE	PAYMENT

Program of Lectures

Definition of meeting types and relevant guidelines

- **Public Meetings** – All members and the public are welcome to attend.
- **General Meetings** – For Perth members, with interested 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 Perth members only. However, members attending may invite a guest to whom the presentation would be of interest and benefit, is known to have a basic understanding of theosophy, and is in harmony with the membership requirements and the general principles of the TS.
- **Strictly Members Only Meetings** – Are strictly for current Perth 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

Tues 2 Aug General Meeting	<p>The Third Object of the TS - facilitated by David Millar</p> <p>This month's discussion group will explore the implications of the third object of the TS which is "To investigate unexplained laws of Nature and the powers latent in the human being". What does this mean and does it only refer to psychic powers? Let's investigate. Bring your ideas and opinions to share with the group. For those who have the time and might wish to stay on after the formal discussion and enlarge upon the topic, a casual social group will continue in the reading room.</p>
Tues 9 Aug General Meeting	<p>Taoist Energy Systems - Jason Braunstein</p> <p>Taoism is a surprisingly sophisticated system of philosophy that emphasises a natural state that leads to the ultimate goal of Union. At the same time Taoism touches on all aspects of nature, and branches into diverse areas one would not expect. Commonly it has been used for fortune telling through the I Ching. In this presentation, using powerpoint and handouts, you will get to see how the energy system has developed, and that it bears likeness to aspects of H.P.B.'s the Secret Doctrine. Be prepared for an interesting and challenging journey.</p>
Tues 16 Aug General Meeting	<p>A Brief Introduction to Zoroastrianism - Hanoz Kapadia from the Zoroastrian Association of WA</p> <p>The Zoroastrian faith has its origins in ancient Persia around 3500 years back. Although it's one of the smallest of organised religions today, it gave rise to concepts such as monotheism, free will and its impacts on the good vs. evil struggle, and judgement of the individual in the afterlife. This powerpoint session delves into the historical, religious, and cultural background of Zoroastrians.</p>
Wed 23 Aug General Meeting	<p>Living with Reiki - Jodie Murtagh</p> <p>Reiki is a Japanese technique for stress reduction and relaxation that also promotes healing. It is administered by "laying on hands" and is based on the idea that an unseen "life force energy" flows through us and is what causes us to be alive. If one's "life force energy" is low, then we are more likely to get sick or feel stress, and if it is high, we are more capable of being happy and healthy. In this talk we will explore the history, technique and results of Reiki.</p>

<p>Tues 30 Aug General Meeting</p>	<p>Unprovoked Spontaneous Kundalini Experience - Lyn Treasure</p> <p>Why does this occur during a time for personal and planetary evolution? In this powerpoint presentation will explore key times when the opportunity presents, how long does the process take, what is experienced and endured, what is achieved and how does one successfully navigate this arduous journey of personal transformation.</p>
<p>SEPT</p>	
<p>Tues 6 Sept General Meeting</p>	<p>Nomination Night for Executive Committee positions (approx. 10 min) followed by: The Power of Thought - facilitated by Jackie Hooper</p> <p>This month's discussion group will explore how thought might influence ourselves, others and the world around us. Let's investigate. Bring your ideas and opinions to share with the group. For those who have the time and might wish to stay on after the formal discussion and enlarge upon the topic, a casual social group will continue in the reading room.</p>
<p>Tues 13 Sept Strictly Members Only Meeting</p>	<p>Annual General Meeting (AGM)</p> <p>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.</p>
<p>Tues 20 Sept Members Only Meeting</p>	<p>Revisiting Freedom of Thought in the Theosophical Society Linda Oliveira National President of the TS in Australia</p> <p>Humans commonly aspire towards a state of freedom, whether consciously or unconsciously. Freedom of thought is strongly embraced by The Theosophical Society and is seen as one of its great strengths. When we look at the Society's statement on Freedom of Thought, what does it actually mean? How far does this intellectual freedom go? Does it have limits? Does it pose any potential difficulties within the framework of our Society? And how do we cultivate freedom of thought within? In this powerpoint session we will explore these and other related ideas in an attempt to better understand this fundamental issue.</p>
<p>Tues 21 Sept Public Meeting</p>	<p>The Wheels of Change: Transitioning from the Worldly to the Sacred Linda Oliveira National President of the TS in Australia</p> <p>Change is a fact of life, yet often we resist it. This presentation will contrast the worldly with the Sacred, using Western and Eastern perspectives. What is the worldly? What is the Sacred? How can we make the Sacred more prominent in our lives? And why might transitioning to a life which is inspired by the Sacred prove so challenging for many of us?</p>
<p>Tues 27 Sept General Meeting</p>	<p>The Transcendental Magic in a Symbol - Part 2 - Elizabeth Collins</p> <p>This powerpoint presentation will focus on the 16th & 17th century occultists; Cornelius Agrippa, John Dee & Robert Fludd. We will look at how their contribution to the understanding of symbols flows through into Renaissance Art and forms the foundations for the work of later occultists. This second talk will also explore how symbols may affect human thinking and emotions based on our 21st century knowledge of brain function.</p>
<p>OCT</p>	
<p>Tues 4 Oct General Meeting</p>	<p>Suggestions to the Challenges of Today's Problems - facilitated by George Wester</p> <p>This month's discussion group will explore some ideas on the drug problem and racism. Let's investigate. Bring your ideas and opinions to share with the group. For those who have the time and might wish to stay on after the formal discussion and enlarge upon the topic, a casual social group will continue in the reading room.</p>

<p>Tues 11 Oct General Meeting</p>	<p>Nicholas & Helena Roerich - Bearers of Beauty & Brotherhood - Viv Ward This powerpoint presentation is about the incredible lives of these two Russian Theosophists who were artists, writers, explorers, humanitarians, and peacemakers, and all that they achieved and left behind for humanity's benefit. They were inspired by Master Morya to promote wisdom and good living ethics, and always remained unruffled and dedicated to helping and serving humanity despite many setbacks and attacks. We can then sit back and relax whilst listening to some gentle Russian music and enjoy viewing some of Nicholas' most beautiful and colourful paintings which are meant to inspire, uplift, and awaken people to reach a higher level of thinking.</p>
<p>Tues 18 Oct General Meeting</p>	<p>The Unknown Hazards in Modern Technology - Virginia Milner In this powerpoint presentation information will be offered looking into the latest research on blue ray, blue-light, Wi-Fi, mobile phones, computers, LCD TV's etc. and how this technology may affect our sleep and health, especially in children.</p>
<p>Tues 25 Oct General Meeting</p>	<p>Fires and Our Native Wildlife - Lorraine Dunn from the Kanyana Wildlife Rehabilitation Centre A TOS fund raising night - Please join the TOS for our delicious snacks and light supper for \$10 at 6:30 pm and to check out the raffle basket and other items for sale. Followed by: Come along and hear a short powerpoint presentation on how you can help our Australian wildlife avoid fire damage. Then, get up close and personal with an echidna, a bobtail lizard, and a southwest carpet python.</p>



Kindness in words creates
confidence.

Kindness in thinking creates
profoundness.

Kindness in giving creates love.

Lao Tzu

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 Oct.2016