



The Theosophical Link



Front row L-R: Jasmine Farghaly, Laura-Gaye Long, Lorraine Wroth, Gay Reid, Bill Wood, Renee Jonas, Jason Braunstein, Sue Lee, George Duffy, Mike Spencer, Virginia Milner, Esther Healy, Anna Kalinda. **Middle row:** Gailene Wester, Cheryl Chopping, Roseline Khayat, Viv Ward, Patricia Williams, Wyn Sperrin, Tina Hentisz, Pam May, Swami Parvathi Ananda, Franco Guazzelli, Shelly Orchard. **Back row:** Li Farghaly, Murray Chopping, John Davey, Perry Coles, George Wester, Jill Coles, David Dixon, John-Robert Hote, Mary Wentzel, Deborah Weymouth, Douglas Wyld, Dave Firby, Lyn Treasure, Christine Hodges, Ric Whittleston, Cathy McDonald, Russell Stringer, Diane Stringer, Matthew Thompson, Becky Newell, Shirley Martin, Skip Pry, Hans Smit (insert)

Perth Branch 120 years Anniversary

Sunday June 18th 2017

The Three Objects of the Theosophical Society:

- To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour.
- To encourage the comparative study of religion, philosophy and science.
- To investigate unexplained laws of nature and the powers latent in humanity.

Bookshop and Library**Monday**

Closed

Tuesday

1 pm to 7:25 pm

Wednesday – Friday

12 pm to 4:30 pm

Saturday

10 am to 2 pm

Sunday & Public**Holidays**

Closed

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tsperth@iinet.net.au

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. 2017.**

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

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Privacy policy

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

President's Report

Rental Vacancy

The ground Floor Flat at the Branch will be vacated at the end of September. It will be available for rent to a member shortly after some minor maintenance.

Members who may be interested in renting the flat are welcome to express an interest now by e-mailing or writing to the Secretary.

There is an expectation that the successful applicant will contribute to branch activities by volunteering some of their time. Preference will be given to the applicant with a proven track record of volunteering for the TS in Perth.

Membership

Membership dues will fall due on October 1. Many members leave their dues outstanding for weeks, sometimes months. This creates considerably work for our Membership Secretary, and other volunteers as they have to send out reminders.

Please pay your dues as close as possible to the due date and make the job of our volunteers easier.

NB If you choose to pay by EFT, ensure in the reference you put your surname first and then your initial. EG "Smith R Dues"

Presidency

This will be my last President's report, ever. Having been President for far too long (6 of the past 7 years), I will be stepping down in September. It has been equal parts, rewarding challenging, and difficult. Although never boring. As has been said before regarding difficult people, "your enemies are often your best teachers", and that has certainly proven to be true during my presidency.

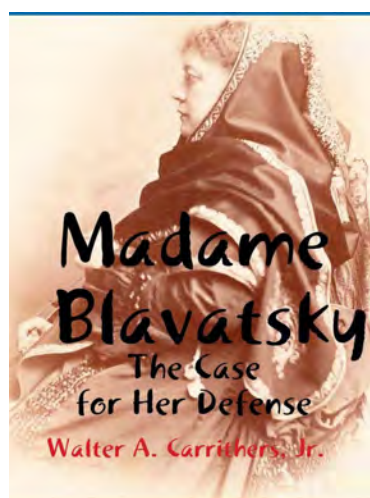
The Branch only functions effectively on the goodwill of our members, and the very small number of dedicated volunteers. So thank you to you all who have assisted me during my presidency, and I hope you give your full support to whomever takes over the role.

Regards

Harry Bayens

News From the Library

We have recently had a very generous donation of six hardback copies of Walter A. Carrithers Jr. book "Madame Blavatsky: The Case for Her Defense" sent to us from Daniel Caldwell (USA) who has edited and abridged this edition. This is a very important book as it completely destroys the Hodson Report which was an 1885 "investigative" report by the Society for Psychical Research (SPR) on Helena P. Blavatsky and her phenomena which went on to claim her to be "one of the most accomplished, ingenious and interesting imposters in history". A claim later retracted by the SPR over 100 years later. Many critics of HPB still use this now long discredited, unprofessional and very biased report as a basis for attacking the society and HPB's extraordinary psychic abilities. We have placed 2 copies in our library and the rest will be available for sale in the bookshop at a 20% discount to members.



A Resume of opinion on Mr Carrithers' work:

"If Madame Blavatsky (HPB) was the most influential occultist of the nineteenth century, Walter Carrithers was her sustained twentieth century champion against the charges of fraud."

Leslie Price, former editor of Theosophical History.

"I admire your enormous industry...I congratulate you on your splendid discoveries....in the work that you are doing....I...welcome this well-documented destruction of the infamous attack made against Mme. Blavatsky...the now discredited 'Hodson Report'....."

-Christmas Humphries, former President, The Buddhist Society (London)

"You have my hearty support for the steps you are taking for the defence of Madame Blavatsky and her works...I highly appreciate the exhausting manner in which you are proceeding with your research. It is wonderful to think that the material you are unearthing might present H.P.B. to the world in a completely different light...."

N. Sri Ram, former President, The Theosophical Society (Adyar, India).

Some of the other recent 25 books added to the library you might like to check out are:

A Stranger in Tibet - The Adventures of a Zen Monk
 Astrophysics for People in a Hurry
 Deity, Cosmos and Man an Outline of Esoteric Science
 Exploring Atlantis Vol 1 & 2
 Living Theosophy - At the Feet of the Master - DVD Pt 1-2 & Pt 3-4
 Plant Spirit Healing - A Guide to Working with Plant Consciousness
 The Great Mother an Analysis of the Archetype
 The Hidden Life of Trees - What They Feel, How They Communicate
 The Myths and Gods of India
 The Practice of Kalachakra
 The Secret Teachings of Plants
 TS Perth Branch Official Opening Feb. 1985 - DVD
 What a Plant Knows
 You Are So Beautiful - The Passion and the Pain of Relationships

Skip Pry
 Librarian

Perth Branch 120 years Anniversary Sunday June 18th 2017



On Sunday the 18th of June 2017 we were treated to a very well prepared history of the Perth Lodge over the past 120 years. Although called a 'Branch' these days, the writer tends to prefer to use the description of 'Lodge' to fit with the historical background.

The writer had the honor of facilitating the signing of the Visitor's book by everyone who attended whether they are current member, past member or a visitor. On previous occasions, just the signature had been entered but it was wisely suggested by Skip Pry that everyone firstly print their full name and sign as well to enable clear identification of individual attendees (and allow the group photo to be tagged accurately). On last count, 54 people attended on the day.

From its small beginnings via the Patterson's, we were able to follow the development of the Lodge from its Charter in 1897. Viewing the original Charter document high on the main hall wall tends to lend solid material witness to a vital and creative event all those years ago. The wonderful brief video of 96 year old life member Enid Hill who joined the Perth Lodge at the age of fourteen about 5 months before her 15th birthday in 1935 was testament to a life well lived as a Theosophist and we were informed that Enid's extraordinary memory served us all well by nominating almost all the names of those appearing in very old Lodge group photos. It should also be highlighted that there were a number of current members present on the day who between them account for a substantial length of Membership, a mark of genuine loyalty to the Lodge and what it stands for. The writer found it especially interesting that there were a handful of attendees who in fact appeared in past photos including two ladies, Lorraine Wroth (née Hill) daughter to Enid Hill and Gay Reid (née Combs) who were around 11 years of age at the time when the 60th lodge anniversary was held in 1957. One can only hope that our youngest member Jasmine Farghaly, at present 14, who attended the celebrations will be with us in another 60 years' time to relate first hand contemporary Lodge events. What a rich tapestry.

Following the history of the various buildings that the Lodge occupied over the years makes for a really interesting story and it's suggested that the current membership is indeed fortunate to occupy and have freehold ownership of its current premises.

The writer was left with a strong sense of brotherhood and genuine co-operation, surely virtues that are more than ever needed in a divided world.

-John Davey



To Aspirants for chelaship

William Q. Judge

The Path – July 1888

Sincere interest in Theosophic truth is often followed by sincere aspiration after Theosophic life, and the question continually recurs, what are the conditions and the steps to chelaship; to whom should application be made; how is the aspirant to know that it has been granted?

As to the conditions and the discipline of chelaship, not a little has been disclosed in *The Theosophist*, *Man*, *Esoteric Buddhism*, and other works upon Theosophy; and some of the qualifications, difficulties, and dangers have been very explicitly set forth by Madame Blavatsky in her article upon "Theosophical Mahatmas" in the *Path* of December 1886. To everyone cherishing even a vague desire for closer relations to the system of development through which Masters are produced, the thoughtful study of this article is earnestly commended. It will clear the ground of several misconceptions, deepen the sense of the seriousness of such an effort, and excite a healthy self-distrust which is better before than after the gate has been passed.

It is entirely possible, however, that the searching of desire and strength incited by that article may only convince more strongly of sincerity, and that not a few readers may emerge from it with a richer purpose and a deeper resolve. Even where there is not a distinct intention to reach chelaship, there may be an eager yearning for greater nearness to the Masters, for some definite assurance of guidance and of help. In either of these cases the question at once arises before the aspirant, Who is to receive the application, and how is its acceptance to be signified?

The very natural, indeed the instinctive, step of such an aspirant is to write to an officer of the

Theosophical Society. None the less is this a mistake. For the Theosophical Society is an *exoteric* body, the Lodge of Masters wholly *esoteric*. The former is a voluntary group of inquirers and philanthropists, with avowed aims, a printed Constitution, and published officers, and, moreover, expressly disavowing any power, as a Society, to communicate with Masters; the latter is an Occult Lodge, of whose address, members, processes, functions, nothing is known. It follows, therefore, that there is no person, no place, no address, to which an aspirant may appeal.

Let it be supposed, however, that such an inquiry is preferred to a person advanced in Occult study, versed in its methods and tests and qualifications. Assuredly his reply would be directly to this effect: --

"If you were now fitted to be an accepted chela, you would of yourself know how, where, and to whom to apply. For the becoming a chela *in reality* consists in the evolution or development of certain spiritual principles latent in every man, and in great measure unknown to your present consciousness. Until these principles are to some degree consciously evolved by you, you are not in practical possession of the means of acquiring the first rudiments of that knowledge which now seems to you so desirable. Whether it is desired by your mind or by your heart is still another important question, not to be solved by anyone who has not yet the clue to Self.

"It is true that these qualities can be developed (or forced) by the aid of an Adept. And most applicants for chelaship are actuated by a desire to receive instructions directly from the Masters. They do not ask themselves what they have done to merit a privilege so rare. Nor do they consider that, all Adepts being servants of the Law of Karma, it must follow that, did the applicant now merit their visible aid, he would already possess it and could not be in search of it. The indications of the fulfilment of the Law are, in fact, the partial unfolding of those faculties above referred to.

"You must, then, reach a point other than that where you now stand, before you can even ask to be taken as a chela on probation. All candidates enter the unseen Lodge in this

manner, and it is governed by Laws containing within themselves their own fulfilment and not requiring any officers whatever. Nor must you imagine that such a probationer is one who works under constant and known direction of either an Adept or another chela. On the contrary, he is tried and tested for at least seven years, and perhaps many more, before the point is reached when he is either accepted (and prepared for the first of a series of initiations often covering several incarnations), or rejected. And this rejection is not by any body of men just as they incline, but is the natural rejection by Nature. The probationer may or may not hear from his Teacher during this preliminary period; more often he does not hear. He may be finally rejected and not know it, just as some men have been on probation and have not known it until they suddenly found themselves accepted. Such men are those self-developed persons who have reached that point in the natural order after many incarnations, where their expanded faculties have entitled them to an entrance into the Hall of Learning or the spiritual Lodge beyond. And all I say of men applies equally to women.

"When anyone is regularly accepted as a chela on probation, the first and only order he receives (for the present) is to work unselfishly for humanity -- sometimes aiding and aided by some older chela -- *while striving to get rid of the strength of the personal idea*. The ways of doing this are left to his own intuition entirely, inasmuch as the object is to develop that *intuition* and to bring him to *self-knowledge*. It is his having these powers in some degree that leads to his acceptance as a probationer, so that it is more than probable that you have them not yet save as latent possibilities. In order to have in his turn any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. The ground of this necessity for a pure motive was recently stated in *Lucifer* to be that 'unless the intention is entirely unalloyed, the spiritual will transform itself into the

psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be equally used by the selfish and revengeful as by the unselfish and all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart.'

"It may be stated, however, that even those natural forces cannot be discovered by any man who has not obtained the power of getting rid of his personality in some degree. That an emotional desire to help others does not imply this freedom from personality may be seen by the fact that, if you were now perfected in unselfishness in the *real* sense, you would have a conscious existence separate from that of the body and would be able to quit the body at will: in other words, to be free from all sense of self is to be an Adept, for the limitations of self inhibit progress.

"Hear also the words of the Master, taken from Sinnett's *The Occult World*. 'Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.'

"While setting forth these facts, as well as the dangers and difficulties -- both those set ones appointed by the laws of the Lodge and the more innumerable ones adjudged by Karma and hastened by the efforts of the neophyte, it should also be stated that the Masters desire to deter no man from entering the path. They are well aware, however, from the repeated trials and records of centuries, and from their knowledge of our racial difficulties, how few are the persons who have any clue to their own real nature, which is the foe they attempt to conquer the moment they become pupils of the occult. Hence They endeavor, so far as Karma permits, to hold unfit individuals back from rash ventures, the results of which would recoil upon their unbalanced lives and drive them to despair. The powers of evil, inadequately defied by the ignorant man, revenge themselves upon him as well as upon his friends, and not upon those who are above their reach. Although

these powers are not hideous objective shapes coming in tangible ways, they are none the less real and dangerous. Their descent in such instances cannot be prevented; *it is Karma*.

"To lose all sense of self, then, implies the loss of all that ordinary men most value in themselves.

It therefore behoves you to seriously consider these points:

"1st. What is your motive in desiring to be a chela? You think that motive is well known to you, whereas it is hidden deep within you, and by that hidden motive you will be judged. It has flared up from unseen regions upon men sure of themselves, has belched out in some lurid thought or deed of which they esteemed themselves incapable, and has overthrown their life or reason. Therefore test yourself ere Karma tests you.

"2nd. What the place and duties of a true neophyte are.

"When you have seriously considered both for twenty-one days, you may, if your desire remains firm, take a certain course open to you. It is this.

"Although you do not now know where you can offer yourself to Masters themselves as a chela on probation, yet, in forming that desire in your heart and in re-affirming it (if you do) after due consideration of these points, you have then to some extent called upon the Law, and it is within your power to constitute yourself a disciple, so far as in you lies, through the purity of your motive and effort *if both are sufficiently sustained*. No one can fix a period when this effort will bear fruit, and, if your patience and faith are not strong enough to bear you through an *unlimited* (so far as you know) period of unselfish work for humanity, you had better resign your present fancy, for it is then no more than that. But if otherwise, you are to work for the spiritual enlightenment of Humanity in and through the Theosophical Society (which much needs such laborers), and in all other modes and planes as you best can, remembering the word

of Masters: 'He who does what he can and all that he can, and all that he knows how to do, does enough for us.' This task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether.

"In following this course you work towards a fixed point under observation -- as is, indeed, the whole Theosophic body, which is now, *as a body*, a chela of Masters, but specialized from other members in the sense that your definite aim and trust are understood and taken into consideration by the unseen Founders and the Law. The Theosophical Society then stands to you, for the time being, as any older chela might who was appointed for you to aid and to work under. *You are not*, understand, a chela on probation, since no one without authority can confer or announce such a privilege. But if you succeed in lifting yourself and others spiritually, it will be known, *no matter what the external silence may seem to be*, and you will receive your full dues from Those who are honest debtors and ministers of the Just and Perfect Law. You must be ready to work, to wait, and to aspire in *silence*, just as all do who have fixed their eyes on this goal. Remember that your truest adviser is to be found, and constantly sought, *within yourself*. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Masters have become what They are.

"Your choice or rejection of this course is the first test of yourself. Others will follow, whether you are aware of them or not, for the first and only right of the neophyte is -- *to be tried*. Hence silence and sorrow follow his acceptance instead of the offer of prompt aid for which he looks. Yet even that shall not be wanting; those trials and reverses will come only from the Law to which you have appealed."



PERTH BRANCH HISTORY PROJECT

With our recent 120th birthday celebrations of the establishment of the Perth branch on June 22, 1897 a history project has been initiated which we hope all members both new and long-time will take part. We are planning to bury a time capsule on the property (with an appropriate location plaque) by the end of this year which is to be opened by future members on or after Saturday June 22, 2097 which will be our 200th anniversary as a branch.

The items you might like to consider contributing to the project might be a letter addressed to future members telling them something about who you are, perhaps you might have predictions for what the future might hold and any concerns you might have such as: climate change, terrorism, population growth, war, pollution, animal and plant extinctions etc. All letters can be sealed in an envelope so no one but yourself will see its contents until 2097. Maybe a few photos (make sure you identify the people and/or places on the back), a small trinket, memento, souvenir, lapel pin, token, your favourite recipe or maybe something you feel might be of value in the future such as a watch, old coins, stamps or documents etc. You might like to consider recording a video or audio message on a DVD, CD or USB drive but be aware that these forms of electronic messages might be hard to play as we have no way of knowing what future technology will be around then and perhaps the only way to play such a message might be on some old equipment only found in a museum. You are only limited by your imagination and the size of the container so keep any contributions you might like to offer on the smaller side.

We will be placing a copy of the West Australian newspaper from June 22, 2017 (our 120th year) in the capsule along with a list of the names, addresses and membership diploma numbers of our members at the time of its burial along with some current photos of the branch and Hyde Park (opposite our premises) and our current Link magazine. There are also some other documents, items and ideas for inclusion under consideration that the branch itself will include. We hope many of you will be a part of this project so that our future brothers and sisters and perhaps even your own descendent/s (who might even be a member!) will have some extra historical information about who we/you were and our times to add to our current rather sparse historical collection. If you have any questions, ideas or suggestions about this project and would like to see the time capsule we are going to use please contact me at the branch.

Skip Pry



THE MT. HELENA STORY

by Jason Braunstein (from the April/May 1984 Link)

Around about 1975 the Perth Lodge encountered a challenge! There was a lot of dedication and urge for action among the members, but difficulty in putting these to use. We knew that our property would be resumed by the P.W.D. and this fact made it impossible to contemplate work of the building. Built in the 1920's, it was desperately in need of modernisation, particularly the flats, but we could do nothing.

Alan Calvert, a past President, had heard about the country properties the Society had acquired in the U.S.A. where activities could be carried out that were beyond the scope of the standard lodge format, and he suggested we consider doing something similar. There was much enthusiasm and a small group got together to rough out a proposal to put in front of the Lodge. As we saw it, the Lodge system was designed mainly for lectures and study groups of short duration. It did not lend itself to all day or weekend sessions nor yet to informal family type gatherings. Our first object related to brotherhood, yet there was little opportunity for members even to get to know one another. We came together once a week at 8 p.m. to listen to a talk and by about 9.15 p.m. we dispersed to our homes. The scheme which was eventually put to the executive involved the purchase of land in a rural environment, not too far from Perth. It would have to be reachable in about an hour from the metropolitan area. It was unrealistic to expect people to spend many hours driving to a remote location for a weekend's stay. The executive agreed.

Our first purchase was a large area at Gidgegannup but not long after becoming owners we learned of the Water Supply Department's intention to build a dam there and flood all the low lying areas. So we sold the land to the Government at a small profit and looked again. Sometime later Margaret Brown and Dorothea Squires located a block for sale at Mt. Helena, having an area of 8.5 hectares (21 acres) and we were interested. Neither electricity nor water supply ran on to it, but they were not far away. The S.E.C. agreed to run a high tension supply to the property at a reasonable cost. We discussed matters with the Water Supply Department who agreed to extend the pipe to the block but said that the supply pressure would not be adequate. They suggested that we could run their water into a holding tank and pump it ourselves. The next stage was to establish if the project would meet with the approval of the Regional Planning Authority and the Shire Council. After some weeks of discussion agreement in principle was secured.



The Lodge bought the land for \$32,000 on 12th January, 1977. Initial ideas for the project included the possibility of holding the national convention there, but it was soon realised that it would be unwise to design for an event that happened only once every eight years. A more modest scheme was evolved consisting of four chalets, toilet/shower block and the main study building.

The idea was to accommodate about 32 persons under cover with the possibility of a few more in tents or caravans. At this stage it was realised that the facilities

would lack life and vitality and would be vulnerable to vandalism and theft unless it had permanent on-site residents. The Shire agreed to two houses being built on the block in addition to the project facility. The need was published to the members and in due course Kevin and Margaret Brown and Phil and Ena Harris began serious discussions with a view to each couple building a house there. The Browns eventually decided not to go ahead, but the Harris's were able to build their house and they did so in the hope that they would not be alone too long. The basis on which the Harris's built their house was that title to the building was automatically the property of the T.S. forthwith, so, in effect, the Society received a gift of some \$30,000. In return the Harris's received a lifetime lease at peppercorn rent.

Work began. The first task was to deal with the water and electricity supply. Some 700 metres of trench was dug for water pipe. A 13,600 litre (3,000 gal.) tank was installed at the roadside together with an electric pump, pressure sensitive, start-on-demand system and switchboard - all the electrical work for this was carried out by Phil Harris who, working alone to meet a time deadline, got drenched by cyclonic rains and contracted pleurisy! Installing the pipeline went ahead, undertaken by a small group of willing workers. Trees were already being planted along the western fence in accordance with the requirement of the Shire Council. We now confronted the task of extending the electricity supply along a centre line to service the proposed toilet block, chalets and the Harris house. An underground supply was ruled out immediately as much too costly. Phil Harris drew up a specification for a three-phase aerial run on 10 metre (30 ft.) poles and quotes were called. Consternation reigned when it was found that the lowest quotation was \$10,000! Although Phil is an electrical engineer he had no experience in the erection of overhead lines, but a friend of his, Les Beaman, offered to supervise the sticky part - that is, the raising of the cable - if Phil would get the poles and cross arms erected. This was done over several weekends of work. Every hole had to be blasted because of rock! Eventually all was ready - the poles in place, cross arms and insulators fixed, and a team of members assembled. All went well and, thanks to the help of Les Beaman (not even a member), some kilometre of heavy aluminium cable was installed in one day! Cost only \$1,200.

In the meantime plans had been drawn up and submitted to council for approval and the building licence having been granted on the 7th March 1978, construction of the Harris house and the toilet/shower block began. The toilet/shower block was given priority to avoid any criticism by the health inspector. These two structures were built by a professional builder and completed on time with no problems. The toilet block cost was \$14,077.

When planning a project such as the Mt. Helena Centre there is a strong tendency to make money stretch as far as possible by settling for sub-standard materials in construction. We decided to resist such suggestions and build in double brick on first class foundations. In August 1978 the Harris house was completed and they took up residence. Later that year work began on the first chalet with members laying the foundations and the brick footings.

We then had the concrete floor slab put down by a tradesman and hired a bricklayer to erect the walls. It was decided to build three chalets first, omitting the centre dividing wall from the easternmost chalet so that it could be used as a meeting room pro tem. By November 1979 all three chalets were completed and the lodge had run out of funds.

At this stage a generous donation was made by a member who supplied 12 double decker bunks, 4 desks, 6 linen cupboards and enough carpet for the chalets, all free of charge. Another member donated the material for curtains and made them up.

The weekend of December 8th and 9th, 1979 was a milestone in the history of our project. Our first official seminar was held, using the eastern chalet as a meeting room and the Harris' kitchen for meals. Seventeen members attended with Phil Harris as convenor. The subject was "Awareness Techniques on the Spiritual Path". Penny Chidgey and Ena Harris, by dint of much early preparation, managed to cater for the weekend and also attend all sessions.

There was now a pause as far as building work was concerned. We needed a break and in any case the Lodge was short of funds.

The next stage was to be the construction of a study complex and member Graham Howells carried out the design work and drew the plans ready for submission to the Council for approval.

The complex was to consist of a main hall, a study, a dining hall, a kitchen, two toilets and a deep veranda all round. At this time the estimated cost of \$50,000 seemed to put it into the remote future, but again a member came to the rescue with an offer to donate the material cost of the foundations and the whole cost of the concrete slab. We decided to press on. On 21st September 1980 the trench for the foundations was dug with a dedicated working party participating. The cost of the foundations and slab was about \$4,000 and we were ready for the bricklayer to build the walls. Now began the money flow with numerous donations, large and small, from members and others, we were able to carry on.

Perhaps this is an appropriate place to mention one of our main sources of finance the T.S. Bookshop! Our bookshop was (and still is) operating under some difficulty. It was housed in makeshift quarters in an old house, following the resumption of our Museum Street premises in 1979. The location is less than ideal, being well out of Perth centre. Due mainly to the dedication of Margaret Brown and her small band of helpers we reaped a small nett profit monthly, which enabled the continued flow of money towards building costs. We bought windows, doors, lintels and wash basins second-hand. The walls rose and reached wall plate height - and there we stopped.

The next stage was the roof and its timbers. One of our members (Dr. Ted Lee) queried how much was needed for the roof. He was told "about \$5,000". He handed over a cheque for that amount. Incredible! We shopped around and got 17.5% off the timber and 25% off the corrugated roofing iron. The main roofing trusses were about 15 metres (45 feet) wide and were 13 in number. They had to be raised by crane which cost about \$45 per hour so we got a good team of 12 members on deck and fixed these trusses in position in 4.5 hours! Then began the long, hard labour of roofing - weekend after weekend.

The electrical wiring was a matter of concern but the problem was solved when a friend of Les Chidgey - one Trevor Barnes, who is an electrician - offered to do the job for nothing if we supplied the materials. Another hurdle cleared! Stage by stage we forged on. There are 2,500 screws in that roof. The veranda was completed. Somehow or other the money was found for the ceilings and wall plastering and the drainage and plumbing. Again we remember that many members gave generously of their time during the construction of our study centre and this was greatly appreciated.

Easter 1982 was a triumphant occasion - our first weekend event in our study centre! A lot of detailed work remained to be done - floor covering, painting, kitchen fittings etc. but steadily these things were done. In the meantime John and Kaye Judson expressed their willingness to build a house on the property and, after Lodge approval was secured, the builder started their house in April 1982. On the 12th June 1982 John and Kaye were married at the study centre and 120 guests wished them well. In July their house was completed and they moved in. The Harris's were no longer alone!

At the time of writing - February 1984 - the centre is a going concern. True, much remains to be done. It is planned that the fourth chalet will have its self-contained toilet and shower - perhaps a little kitchenette. It has long been realised that visiting speakers, V.I.P.s and above all the elderly and infirm needed such a facility. Just when this will be started we do not know. Then, we hope, one day, to provide a meditation sanctuary. But, Perth Lodge is at the moment in the turmoil of letting tenders for its new building and we have to turn our energies in that direction.

We now have a facility worth some \$200,000 which is appreciated by other organisations who rent it from us and provide welcome financial aid to meet our overheads. How do we see the future? There are many possibilities, of course, and many points of view. The beauty of it all is that there is room for many uses. Scope for all! It is up to individual members, working through the programming committee, to come up with their own ideas. So far, Perth Lodge has presented some 20 weekend events and there have been many smaller social occasions such as lunches, dinners, car rallies, tree planting sessions etc. Many programs for local people have also been organised, amounting to perhaps 50 or 60 evenings.

Exciting proposals are being discussed. At the Adelaide Convention the Australian Council endorsed the concept of establishing an Australian equivalent of the European Summer Schools, to service Australasia and South West Asia at Mt. Helena. We are geographically well located for such a venture. During Joy Mills' visit this was discussed and she is also keen to explore the possibility of international co-operation



between Krotona, U.S.A. perhaps the British Sections and ourselves. A more professional approach to theosophical education is needed and exciting proposals are being examined. We shall most certainly figure in this.

One of the urgent needs we see is to encourage and train more theosophical seminar leaders for work at Mt. Helena. Up to now we have had, of necessity, to place the emphasis on physical things - work to bring the Centre into being. Now we can shift the emphasis to work with the public. It does not matter whether you are recently joined member or a long-standing one - the Mt. Helena Centre of Theosophy is yours to

use and enjoy. You can stay at it, if you wish to go into retreat for solitude; you can propose and mount events of your own, initiative. It is part of the theosophical scene. All we ask is that you approach the task with sincerity and a determination to do your best. Theosophy deals with the fundamentals of existence where there is no room for the second-rate. The labours of the few have placed a wonderful instrument into your hands. Over to you!

REPORT ON MOUNT HELENA RETREAT CENTRE



The new year opened with a brilliant three day Retreat conducted by Barry Bowden on 19th May. There was a full house plus lots of day visitors and the atmosphere rang with the sound of laughter and wonderful "ah ha" moments as Barry encouraged us to look at how we deal with our emotions on a daily basis. He showed us ways to address issues that impede us and how to be better aware and make wiser choices in our daily lives. His extensive quotes from the TS greats as well as Steiner, Jung and others all served to help us think in a new way about our particular issues.

On June 24th and 25th there was a "Crone's Weekend" with a revered Aboriginal Elder from Broome who conducted a special series of rituals celebrating special aspects of the feminine life journey.

"Myths Dreams and Symbols" is the next Retreat scheduled for July 22nd and 23rd and will offer insights into Jungian Psychology, Dream Analysis, Personal Mythology and Personality Type analysis. Bookings are open in the Library for this event now.

September 30th and October 1st will see an "Influences from Greece" Retreat which will present more thought-provoking discussion.

The Free Members Weekend is scheduled for 28th and 29th October and we hope to see many of our new members join us for this annual get together of Theosophical thinkers.

The last weekend retreat of the year is on 18th November and the weather should be getting warmer for a "Wellbeing Retreat" being organized by Judith Bull.

As you can see there is a full programme and the Mount Helena Working Group continues to work at making Mt Helena a useful and profitable part of the Theosophical Society's operations.

Any new ideas about future retreats or offers to assist with Mt Helena activities are very welcome. We want to see as many people as possible using and enjoying the fantastic facility we are lucky enough to have here in the West.

Shelley Orchard

SO WHAT HAVE YOU MISSED?

Our second Souper Supper Talk this year.

THE PURE LAND PROJECT

THE PROJECT IS TO DEVELOP A CENTRE FOR THOSE AT THE END OF LIFE, WHO DESIRE A SPIRITUAL ENVIRONMENT IN WHICH TO SPEND THEIR LAST DAYS. THOUGH THE PROJECT HAS DEVELOPED FROM A BUDDHIST BACKGROUND, THE SERVICE WILL NOT BE RESTRICTED TO BUDDHISTS.



The Soup and Sandwiches were a great hit



The Raffle prizes were well prized



and

Len Warren from the Hayagriva Buddhist Centre gave an excellent presentation that was very well received by all.

GREAT NIGHT ALL ROUND

WHAT'S COMING UP

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
– third Sunday of month - 2pm.
TS – 21 Glendower St Perth

August Movie Day

Sun 6 Aug 2017 - Time TBA

"THE BIG SICK"



comedy @ Cinema Paradiso
also join us @ DOME for cuppa

TOS motto:

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

MEMBERSHIP DUES REMINDER

Annual membership subscriptions fall due on October 1st each year. Members should renew their membership of the Perth Branch by this date. Those members who have joined less than a year ago will be sent a separate pro-rata reminder notice of their dues when they become payable. Please assist us by remitting the fees applicable by the due date. The following annual subscriptions apply:

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

Note: The term pensioner includes unemployed and full time (only) student members. Seniors card holders and self-funded retirees do not qualify for the pensioner rate.

Your early remittance will be appreciated.

Payment can be made directly to our NAB bank account: BSB 086 488 A/c 697487911. If paying by this method please advise the branch so the treasurer can identify the payment on our bank statement.

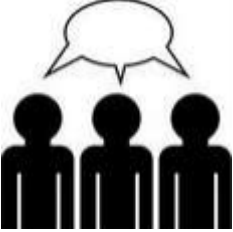
I/We enclose \$..... in respect of my/our annual subscription.

Name..... Pension No.....

Address.....

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I do not wish to continue with my membership of the Perth Branch ☐

	Activities & Events	
	<p>MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP.</p> <p>Theosophical Society Hall; Saturday; 2 pm till 3.30 pm. In this presentation and discussion group we take an investigative approach, where all personal contributions are most welcome. At any meeting you will be surprised with the variety and diversity of opinions, personal experiences and proposals, creating much food for thought and a higher consciousness.</p> <p>August 26th Meet-Up; Out of Body Experiences. An out of body experience or OBE can be defined as an “experience” during which a person feels that their mind or consciousness is located outside of the physical body. An OBE can occur during a physical, emotional or mental crisis, during sleep, or as an active or passive physical state. More and more people are coming forward who claim to have had this greater OBE awareness; books are written, documentaries are made and some will tell a personal tale! What do you know about this? Do come to this informative presentation and discussion.</p> <p>September 30th Meet-Up; Past Lives & Karma There is a rumour going around that we have more than one life, in fact they say that all of us have lived before. They say a personal wisdom can be gathered throughout these different lives and we will have experienced many a situation; in fact at any time we may have needed to deal with fools, knaves, kings and criminals. Consequently we can and will deal with our current life situation better! Well, goodness gracious, do you believe this? You may have some knowledge, and/or you may not even know that you know! Do come and join us for this great presentation and discussion.</p> <p>October 28th Meet-Up; Science Proving Spirituality. Can science prove spirituality? Can science prove a belief system such as a belief in God, Goddesses, Ghosts, Spirits or fairies? How real is that anyway? Can science prove that other dimensions or realities exist? These are difficult questions that cannot be answered except through an individual awareness. Some will, some won't, some do, some don't! Our world is based on perception or consciousness; this consciousness is expanding as time marches on. What do you know about this? We welcome your input and debate..</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>

Program of Lectures

Definition of meeting types and relevant guidelines

- **Public Meetings** – All members and the public are welcome to attend.
- **General Meetings** – For Perth members, with interested members of the public welcome to attend up to 4 meetings, with the objective to explore and confirm an interest in becoming a member of the TS. If after attending 4 meetings the person is not interested in becoming a member they are requested to restrict their visits to other options open to the public.
- **Members Only Meetings** – Generally for Perth and visiting TS members only. However, members attending may invite a guest to whom the presentation would be of interest and benefit, is known to have a basic understanding of theosophy, and is in harmony with the membership requirements and the general principles of the TS.
- **Strictly Members Only Meetings** – Are strictly for current Perth and visiting TS members only. Non-members will not be admitted to the meeting.

All sessions, unless otherwise stated, run from 7:30 pm - 8:30 pm

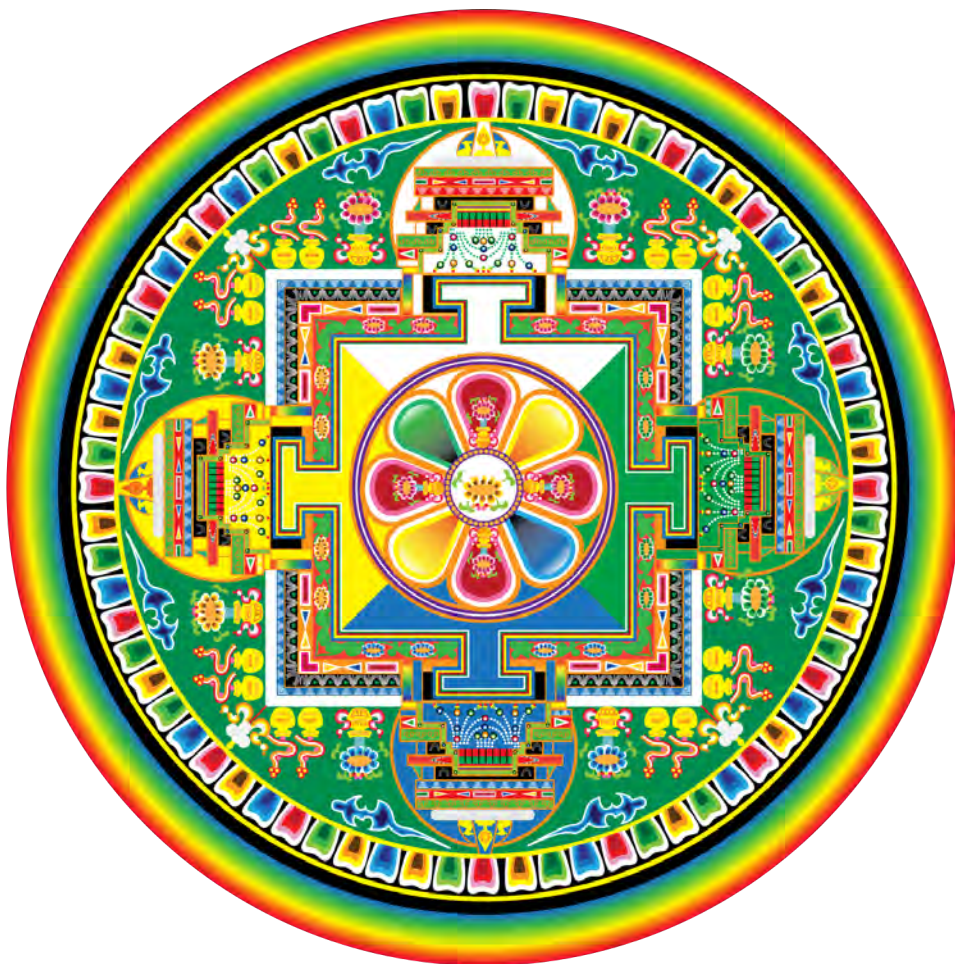
The opinions expressed in the lectures are those of the speakers and not necessarily those of the Theosophical Society in Perth.

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<p>Tues 1 Aug Members Only Meeting</p>	<p>The Dharma of the Theosophical Society - Linda Oliveira National President of the TS in Australia</p> <p>This powerpoint presentation will examine the question of why the TS exists which causes a certain amount of confusion among members. Therefore, what was the dharma of the TS when it came into existence? Where does the Society stand in this regard now? And might some change in emphasis even be appropriate at this time? Let us rewind in order to refresh our memories about exactly what the inner Founders of the TS saw as the purpose for the Society's formation in the latter part of the 19th century; and then fast forward to the 21st century to consider this question today.</p>
<p>Tues 2 Aug Public Meeting</p>	<p>Kali-Yuga: The Rise and Fall of Narcissism - Linda Oliveira National President of the TS in Australia</p> <p>Human culture today exhibits strong streams of materialism and narcissism. Are there larger universal forces at work here? We will explore the teaching of the Yugas or great Ages, from Indian Philosophy, with particular reference to Kali-Yuga and the potent symbology of the goddess Kali. This powerpoint presentation will also review the various features of narcissism, as identified in modern psychology, and its clear connection with Kali-Yuga.</p>
<p>Tues 8 Aug General Meeting</p>	<p>Theosophy - In Depth and in Practice - George Wester (rescheduled talk from June 13th)</p> <p>This powerpoint presentation will explore how the deeper one goes into theosophy the more practical it becomes.</p>
<p>Tues 15 Aug General Meeting</p>	<p>Runes: Writing and Divining - Angie Borges-Rodriguez</p> <p>The Runes is an alphabet originally used in Northern European countries, with the oldest known inscription dating back to the 2nd century C.E. Yet, through Norse works such as the Poetic Edda and the Sagas, we get clues that the Runes were also used as a divination tool. As Northern Scandinavia was never invaded by the Romans and Christianity invaded later than elsewhere in Europe, the Runes provide a precious glimpse into a not-so distant past of indigenous European Pagan beliefs. In this powerpoint talk, we will explore the academic, historical and the intuitive use of the Runes, we will meet some of the ancient Gods and we will look into some</p>

	of the complex and fascinating concepts that were part of the Norse spiritual world.
Tue 22 Aug General Meeting	What I Learned About Health With the Rosicrucians - Deise Carvalho This powerpoint talk will explore the various ideas and principles that we can all use in our daily living, to assist us in maintaining and restoring our health.
Tues 29 Aug General Meeting	The Return of Arthur Conan Doyle - Roberta Steedman This powerpoint presentation is about Sir Arthur Conan Doyle's amazing life and return in 1930 with a message from beyond through a medium called Minesta in London. His message from beyond dealt with man's eternal process beyond death. It answered the questions of freewill versus destiny and gave a solution to the problem of evil. It formed a comprehensive view of all life, its meaning and goal.
SEPT	
Tues 5 Sept General Meeting	Nomination Night for Executive Committee positions (approx. 10 min) followed by: Ask Us Anything! - panel members Harry Bayens, Viv Ward, Tina Hentisz, Skip Pry Tonight members and visitors will be given the chance to ask the panel members anything in relation to Theosophy, metaphysics, occult philosophy, branch policy, management, advertising, branch direction etc. Any opinions, ideas and suggestions about any aspect of the branch, its operations and Theosophy etc. can be shared, discussed and given consideration. Bring your questions and ideas with you!
Tues 12 Sept Strictly Members Only Meeting	Annual General Meeting (AGM) Note that a quorum of 20 members is required to proceed with this meeting. Please make a special effort to attend so we do not need to reschedule this required meeting.
Tues 19 Sept General Meeting	The Path to Non-Self - Difficulties Along the way for the Buddhist (Part 1) - Sue Lee Following a spiritual life while carrying on everyday life is never easy. This talk shares the Buddhist perspective on barriers to advancement, looks at the causes of those barriers and shares strategies that may help.
Tues 26 Sept General Meeting	Science and Medicine in My Time, Today, and in the Time to Come Professor Charles Oxnard This powerpoint presentation will investigate the concept of the rise and fall and rise again of modern medicine.
OCT	
Tues 3 Oct General Meeting	Tibet: Land of Magic & Mystery - Tina Hentisz We consider the adventure and wondrous tale of Alexandra David Neal through her book "Magic and Mystery in Tibet. This memoir offers great insight and an objective account of supernatural events. Is it possible for anyone to achieve that wondrous spiritual and mental power? What will it take? We investigate in this powerpoint presentation what may be practical and possible today.
Tues 10 Oct General Meeting	Nature Spirits, Fairies and Angels: Where Would We be Without Them? Helene Fisher This powerpoint talk will show there's nothing 'airy fairy' about these artists, engineers, directors and builders who work to manifest divine wisdom into what we humans generally perceive as reality. How can we recognise them in our presence, our gardens, and our city? Can we work with them for the benefit of our garden, of Earth, of humanity?
Tues 17 Oct General Meeting	Understanding the Voice of the Silence - a Buddhist Perspective (Part 2) - Sue Lee The Buddhist sees silence of the mind as a seminal part of spiritual progress. Many try, but few manage it. This talk examines the process and its product - what to do, what not to do, and then: what happens?

<p>Tues 24 Oct General Meeting</p>	<p>Living Sustainably in Our Homes</p> <p>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: This powerpoint presentation will be about ways that each of us can live more sustainably. As Robert Swan said "The greatest threat to our planet is the belief that someone else will save it. The TOS will provide simple suggestions that we can all implement that will make a difference. Audience suggestions and experiences will be welcome. We cannot wait for governments to lead the way. We must lead the way and create a more sustainable world for ourselves, our children and our grandchildren.</p>
<p>Tues 31 Oct General Meeting</p>	<p>An Insight Into Indigenous Culture - Alison Cromb</p> <p>This powerpoint talk will explore the origins of indigenous people of today with reference to the Secret Doctrine. It will also examine various unique aspects of their culture. This talk is intended to help promote a better understanding of our humanity in this modern world.</p>



The Theosophical Link contributions

Members of TS Perth Branch are heartily invited to contribute articles, poems, book reviews and any news affiliated with the Branch to the Editor for future inclusions in the Link.

Typed submissions will be gratefully accepted.

Leave your articles etc. with the library or office staff, email them to tsperth@iinet.net.au or place your material in the Editor's drawer by the 1st of October.2017