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## The Jewel Net of Indra

"Far away in the heavenly abode of the great god Indra, there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out indefinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each "eye" of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering like stars of the first magnitude, a wonderful sight to behold.

If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected *all* the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.

The Hua-yen school has been fond of this image, mentioned many times in its literature, because it symbolises a cosmos in which there is an infinitely repeated interrelationship among all the members of the cosmos. This relationship is said to be one of simultaneous *mutual identity* and *mutual intercausality*."

~ Francis H. Cook, *Hua-yen Buddhism: The Jewel Net of Indra*

### 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 study of comparative religion, philosophy and science.
- ◆ To investigate the unexplained laws of nature and the powers latent in the human being.



### BOOKSHOP AND LIBRARY

#### Monday:

Closed

#### Tuesday:

1 p.m. to 7:25 p.m.

#### Wednesday – Friday:

12 p.m. to 4:30 p.m.

#### Saturday:

10 am to 2 p.m.

#### Sunday & Public Holidays:

Closed

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## 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 October, 2018.**

Email your submissions (preferred) to [tsperth@inet.net.au](mailto:tsperth@inet.net.au), or leave your typed articles in the Editor's drawer in the office.

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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

Welcome to winter, a beautiful time of the year with an abundance of water very much needed by Mother Earth to carry us through for another year, just as the continuous good attendances at the Branch nourish its wellbeing.

In May, Frank Mitchell, a long time respected member of the TS, passed on. We wish him Godspeed on his Journey.

We have the Perth Branch AGM on 11 September 2018, with Nominations for the Executive Committee due on 4 September 2018. If you wish to play an active roll on the Executive Committee, come and speak to me, your participation will be appreciated. Please attend the AGM and be a part of the decision process regarding the running of the Perth Branch for 2018-19.

Over the past three months, a committee consisting of John Davey, Harry Bayens, myself and a consultant Celia Jordaan, has updated the Branch Rules to conform with State Statutory requirements. We have also taken the opportunity while we had Celia working with us, to draw up a Code of Conduct for the Perth Branch. In due course and with ample time prior to the AGM you will receive a copy of both by post. Both will be Agenda items to be voted on at the AGM.

Activities are plentiful at the TS at the moment with -

- ◆ Tuesday evening meetings.
- ◆ Study Groups
- ◆ Yoga on Fridays.
- ◆ Three different types of meditation sessions per week.
- ◆ Monthly Meet up Group.
- ◆ Weekend Retreats and Busy Bees at Mt Helena.

A Bodhi tree kindly donated by Sue Lee has been planted at the Mt Helena Retreat Centre, joining a Moreton Bay Fig tree previously donated by Hans Smit and Skip Pry. Both are contributing to the atmosphere of peacefulness and good spirit at the retreat. Who knows, maybe a member may achieve enlightenment by meditating under one of them some day!

***Franco***

*You have done more for your real spiritual development, if you have succeeded in transforming a single deep-rooted trait, than if you have acquired unlimited external knowledge.*



*Rudolf Steiner*

## Indra's Net: Alchemy and Chaos Theory as Models for Transformation, by Robin Robertson

In this clear, engaging book, Robin Robertson draws parallels between alchemy and chaos theory and shows how to apply them to our inner development. He is not proposing they replace traditional spiritual paths, but rather that they reflect deep structures in the psyche that any inner journey awakens. The model they provide necessarily underlies all paths of spiritual transformation and describes a framework for the stages through which any seeker goes. No matter what your particular calling, these insights enrich understanding of the transformative process, whether outside in the world, or within your life.

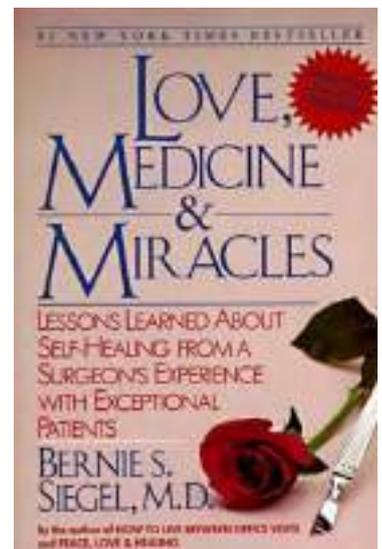
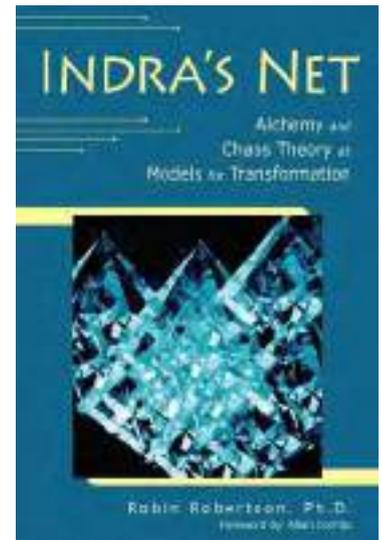


## Love, Medicine and Miracles, by Dr. Bernie Siegel

Published in 1986, this is a book for anyone interested in self-healing, told by a surgeon who appears to have powered his professional life with love, compassion and humor. Rarely has an account gone to print that is as readable and engaging on this subject, probably because of Bernie's (preferred title) apparently honest and everyday language.

This is not to say that there are no medical / surgical details offered but usually in an understandable form. As the inside cover claims – 'This is a book about surviving and about characteristics that survivors have in common. It is about healing and about how exceptional patients can take control in order to heal themselves'. Early in the book, Bernie declares his belief that we all have biological 'live' and 'die' mechanisms within us. His numerous accounts of interactions with patients of diverse kinds illustrate what takes place when this mechanism is set off by usually bad health news (mostly a diagnosis of cancer in his clinical life). Some individuals give up hope almost immediately but the 'exceptional' patients as he began to call them tended to be the ones who astounded all medical staff, that is, surviving well beyond what medical science claimed they ought to. It will probably come as no surprise to the reader that the survivors invariably quickly recognised the need to properly deal with any negative emotions they may be harboring, especially anger, resentment, hatred and jealousy.

Bernie cites some complete recoveries where it's very clear the patient focused on and successfully purged such negativities along with a thorough examination of their attitudes in general. Many apparent miraculous recoveries are described but Bernie balances these truly wondrous events with cases where the patient doesn't make it but nonetheless often reaches a point of acceptance and peace that inspires their loved ones and lends energy to the grieving process. Bernie eventually begins to see himself as not only a surgeon but teacher and therapist, additional roles that seem to consistently generate extraordinary results for his patients. He draws on the clinical wisdom of such giants as Carl Jung and others. He has his detractors even amongst his closest Colleagues but often the strongest critics are silenced by unsolicited patient feedback connected with survival and profound individual insights. In summary, the writer has to admit what may have become obvious, this review is more in the form of a strong encouragement to read a very inspiring story of a Doctor who really did love his patients.





## Annie Besant's Mantra

### 'O Hidden Life.'

Joy Mills' 1976 article on the Invocation

Introduced by Graham Nowland.



Recently someone asked the Perth Branch Committee to consider whether the tradition of reciting the invocation was still relevant. I could see reasons why the question was raised. When recited, it does not quite run like the average Anglo-European's idea of how a prayer should sound, and the last two lines sometimes break down into semi-coherence when recited without mindfulness. Yet, as an amateur musician and dabbler in poetry, the rhythm and the overall structure have always intrigued me. There is a lot there, perhaps even some inner music half-hidden in the words. Then, when you stop to study it, what hits you is depth and power. For the short verse contains very interesting esoteric ideas.

It has been set to music of course, but not often in a way which seems to me to catch the mantra's spirit; the adaptations I have heard sound a bit 'churchy'. Bearing in mind Ms Besant wrote it after years in India and deep immersion in Raja Yoga \*, I started to think her mantra should sound more 'ashramish'. My initial experiments with another TS member suggest the mantra contains a powerful inner beat and an implied musical line. After playing

with it for some months, I am left wanting to continue work on it and perhaps even present a version on Youtube, if I can pull it together.

Meanwhile, I am reliably informed that other lodges have abandoned reciting 'O Hidden Life'. Happily the Perth committee has just firmly re-endorsed the tradition of reciting Annie Besant's piece at the beginning of meetings. I found I was very relieved to learn this, even though we will no doubt continue to sometimes stumble and mumble it on bad days. Our executive's wise decision makes the Perth lodge rather special.

In June 1976 Joy Mills wrote a very good meditative article on 'O Hidden Life', under that title, in *The Theosophist* Volume 97. Rather than ramble on myself to less effect I am pleased to quote it in full here. So without further ado I give you Joy Mills.

'Sometime in early 1923, Dr. Annie Besant, then President of the Theosophical Society, penned some lines that have since become familiar to members throughout the world, have been translated into several languages, and have, indeed, become a nearly indispensable part of every theosophist's vo-

cabulary. The words have been set to music. They have been chanted and sung. Few gatherings of the Society have been held since that year that have not been opened with the recitation of these words. At every International Convention, successive Presidents of the Society have inaugurated the proceedings with the antiphonal recitation of what has come to be known as the "Universal Prayer" or "Universal Invocation." Simple in the extreme, the words possess the magical power of a *mantra*:

**O Hidden Life,  
vibrant in every atom;  
O Hidden Light,  
shining in every creature;  
O Hidden Love,  
embracing all in Oneness;  
May all who feel themselves  
as one with Thee,  
Know they are therefore  
one with every other.**

So familiar have these words become that it may be their significance and depth of inner meaningfulness have escaped us. When we become habituated to anything, be it a person, a situation, or an idea clothed in the fabric of language, there is always the danger that we come to take it for granted.

In times of stress, we may even mouth words we learned in our childhood, as in the simple prayers of our faith. People have been known to do this automatically at times of crisis. Even avowed atheists have been heard to utter prayers they deny knowing or remembering. But words are precious and often fragile vehicles not only for thought, but for the aspirations of the heart. They can convey not only mundane meanings that get us about in the world and relate us to each other, but also the hunger of the soul and the beauty of the spirit in their reaching out to that "more-ness" which remains forever indefinable and therefore unspeakable.

Can we pause, then, to examine the lines which Dr. Besant gave the Society and the world? What inner meanings, what deeper realities lie behind the words themselves? To what new insights may we be led, even as we pronounce the words and speak the separate phrases? Have we become attached to these words simply because they came from that heroic soul, Annie Besant? Would it matter if some other individual had served as a channel for their impartation to the world? Undoubtedly, constant repetition has endowed the verse with a certain inner significance, a sacredness if we may call it that, but repetition can also dull the spirit and memorised phrases can be mouthed with little attention of either mind or heart.

Before we examine some, at least, of the inner meaning of the verse, it may be of interest to note its specific origin. In her Watch Tower notes from The Theosophist of June 1923, Dr. Besant wrote that the lines were prompted by a request from a number of members

who were helping to organise a "Brotherhood Campaign" in South India. This "campaign" had been inaugurated some time earlier in Great Britain and was just then being taken up in India. Her comment continues:

I wrote ... a few lines for daily repetition, morning and evening, as I did not feel that I could write a meditation, as they had asked me to do. Meditation seems to me to be a very individual thing, the working of one's own mind on some special theme; the most I could do was suggest a theme. Here it is, as it chanted itself...

Then follows the verse already given above. Further, she adds:

It sends forth successive waves of color, pulsing outwards from the speaker, if rhythmically intoned or chanted, whether by the outer or the inner voice, and if some thousands would send these out over successive areas, we might create a very powerful atmosphere...

The fact that Dr. Besant tells us that the verse "chanted itself" to her may indeed indicate that its true source lay in a deeper or higher realm beyond her own conscious mind, perhaps even from that Source to which she herself always gave the deepest and most profound reverence and obeisance. Surely, we must concur that the words, as she gave them, are of such beauty and majestic sweep that any alteration or modification would be improper. The effect on the surrounding environment or community, and on the individual who may be reciting the words as the verse is spoken, can only be guessed at, although many testify to its efficacy in producing an inner peace and even actual healing.

Turning now to the verse itself, we may consider it phrase by phrase, suggesting some of the meanings latent within it. First,

**O Hidden Life,  
vibrant in every atom;**

The immediate question that arises is: Why hidden? Is not life in evidence all about us? Life surely is not hidden! But what is referred to here, what is invoked, must be beyond or above the obvious. Dr. I.K. Taimni, in his work, *Glimpses into the Psychology of Yoga*, reminds us that: "The Ultimate Reality exists only in the Ever-Unmanifest and is the source of all relative realities which can be within the realm of human experience..." The highest principle, then, is present everywhere, and yet, is beyond all existence. It is truly the "hidden life" that underlies all of manifestation.

Inherent within that Reality is its own dynamism, as it were, making possible the production of all things, all existence, for there, at the heart of Reality, is the throbbing pulse of creation. Without that pulse, nothing can exist. It is ubiquitous, and contains within itself the power of resonating throughout all that ever is or will be. That potency is locked up in every atom and every element of the manifested universe. Truly, it is "vibrant in every atom." So all of nature pulsates with the rhythm of the Eternal One, hidden forever, but known by its countless manifestations, as the One becomes the many, and yet remains forever One. This initial phrase is a call to that eternal, Unmanifest Principle: the Supreme Reality which is both beyond the cycles of manifestation and yet forever vibrating through the manifested universe. In terms of human consciousness, it is an

invocation to that *Atman* which is hidden in our very nature, as present here in the physical as at its own level because its resonance vibrates through all the atoms of all our vehicles—carriers of that *Atman* — from *Buddhi* to the physical.

**O Hidden Light,  
shining in every creature;**

Again, we may ask: Why hidden? If there were a light shining in every creature, surely that light would be observable. The very nature of light is that it glows and therefore it can be seen. Light radiates outwards, but we are called on to invoke a hidden light, a light that shines within but is not radiating outwards in a visible manner. So, a deeper meaning must be implicit in the words.

The One Reality, when it manifests, may be said to become Light. It is this interior light of the Supreme Reality, of *Ishvara*, the manifest Deity that is present in every creature. Life has now become light; its very vibrancy is now shining with an inner dynamism. In humanity, *Buddhi*—the “light of the soul” —is now united with *Atma*, ready to turn outwards into activity. It is this light which must illumine our entire nature. This light makes consciousness possible, and it is “hidden” because it is not objective to consciousness but is of the very nature of pure consciousness itself. And that light is present, shining through every atom in space.

**O Hidden Love,  
embracing all in Oneness;**

From the polarity of Life and Light there now springs creative

activity, Love. Wherever there is polarity, relationship between the poles comes into existence. The purest of all relationships, the one relationship that is not sullied in any manner by any object of either attachment or repulsion, is the relationship of Love. This we may call the underlying “glue” which holds together all manifested things, all parts of the universe, all elements that appear with manifestation. Therefore it is Love that “embraces all in Oneness.” The One has become the many; out of unity has come multiplicity. Yet however great the multiplicity, all is held in the one embrace of that pure relationship which arises when Life and Light come into existence, that relationship of Love. Love lies at the very heart of the creative process. It is therefore the principle of universal lawfulness, which underlies evolution. Hidden, then, at the heart of the manifold is Love, which binds the many into the unity of the One. This is the law and the fulfillment of the law, bringing everything into perfect equilibrium, for whatever happens anywhere in the universe has its repercussions everywhere. There is no external authority, no extra-cosmic deity weighing the scales of justice. Love is at the heart of the universe and brings about balance because all that is in the universe is held in its embrace.

Here, too, is the creative principle: *Atma-Buddhi* joined with *Manas*, turned outwards now on the great involutionary-evolutionary journey. *Manas*, or creative activity, is truly love in action. The mind, when infused with intuition, embraces the universe, perceiving all things as they truly

are. The mind that can fragment the Real in order to grasp or realise its manifold nature can also be brought into a condition of stillness, in which the modifications of the thinking principle have ceased. In that condition, perception, or awareness, is undivided. The undivided state of consciousness embraces “all in oneness.”

The first three phrases of the mantram remind us of the great triplicity of the Supreme Reality—Life, Light and Love. But this triplicity is “hidden,” because it is not known objectively, but rather underlies the entire process of manifestation. It is “hidden” because the mind alone cannot grasp its essentialness, nor can it be experienced through the instrumentality of the senses. As Dr. Taimni points out, in the above quoted work, “According to the Occult philosophy there is a method of knowing the Reality... and this method consists in suppressing the modifications of the mind completely.” That method, of course, is yoga. “Then,” continues Dr. Taimni, “the individual consciousness becomes freed from the veil which separates the individual consciousness from the universal consciousness and knows this Reality directly by becoming one with it.”

In the first three lines of our verse, we invoke the triple nature of the One Reality. In that invocation we may perform a supreme yoga of Self-Realization. Our attention is drawn to the sublime fact that underlying each individual and the universe is the One Reality in its triple aspect of Life, Light and Love. Its realization lies

in a realm beyond the mind, but by invoking it, we bring that Reality into direct awareness, into our consciousness attuned and harmonised with the One. The final two lines of the verse affirm this realization.

**May all who feel themselves  
as one with Thee,**

The use of the word *Thee* indicates that the triplicity of Life, Light and Love is indeed One—the One Supreme Reality. Note, however, that the emphasis first is on the word *feels*. What is it to feel oneself as one with the Supreme? Feeling is acute awareness—awareness without any distracting thought, without any disturbing influence. It is an awareness that is total, which overwhelms us and takes hold of us wholly and utterly. Perhaps it may be compared to the moment of pain when one stubs one's toe against a stone abutment. At such a moment, there is no other awareness than the awareness of pain. No thought even intrudes at the sharp moment of impact. Only later may we say, "I stubbed my toe" or "I felt pain in my toe."

The feeling that must come, and must be affirmed in the realization of oneness, is such a feeling: total, entire, complete, without analysis or reason or logical deduction. Only in such a condition can true *knowing* arise. In one sense, this ability to "feel ... as one with Thee" may be described as the pain of oneness, the burden of oneness, that we all must bear, if we would know the reality of life itself. It is not, in other words, a selective feeling: "I will feel one with you, but not with that person; I will feel one with a tree, but not with a snake," etc.

When we say, "May each..." or "May all..." we are invoking in ourselves a consciousness that has no divisions, no barriers. It is a consciousness infused only with Life, Light and Love, and therefore it is pure and whole. Out of that acute awareness of "feeling," must follow a knowing:

**Know they are therefore  
one with every other.**

So the mantram concludes with an affirmation of the certainty of knowledge. Humanity is not only meant to *feel*; it must *know*. This is the full burden of *self-consciousness*. It is a knowing that is not simply a surmise, an opinion, an idea, or a belief that may be altered when some other notion comes along. It is rather a conscious act that arises because we have been immersed in a consciousness that was uncompounded, undivided, whole and pristine in its nature. As a result of the contact with that consciousness, of that non-verbal awareness that we are one with the Universal Reality, that we are truly *Atma-Buddhi-Manas*, we have to know, to be fully conscious of our oneness with all other units of Life who are equally infused with that Reality, vibrating with it, shining with it, embraced by it.

In some versions of the mantram, the word *also* has been substituted for the word *therefore*, but it may be noted that in Dr. Besant's original version, the latter word is used. There is a subtle, but very definite, difference between the two words. "Also" is an additive word; it means "in addition to," "this plus that," etc. "Therefore" has the connotation of "subsequent upon," "as a result of"; it is not augmentative. What is in-

tended in the mantram is the realization that when the feeling of unity is present, recognition of the oneness with the Supreme Reality that is Light, Life and Love, then there follows upon that recognition the realization that one is inevitably united with all other creatures. For how can we be one with the Supreme and remain separate from, distinct from, all others who are equally rooted in the One Reality?

Many more meanings may be discovered in this magnificent verse that Dr. Besant bequeathed to us. It is truly a reaffirmation of the entire creative process in which we — and all life — are immersed; a reaffirmation that we hold within our power, as selfconscious units of life, the ability to perceive life, whole and splendid. This is the vision we can send shining out over the entire world, the vision to which we can give wings and voice and form. This is the vision that can recreate ourselves every time we chant the mantram, and so, recreate and transform our world. Such a vision alone can bring about a new consciousness in the world, a consciousness of unity, of brotherhood, of peace and harmony, of wholeness and holiness. When we repeat these few simple lines, either alone or in a group, we invoke the One Reality to manifest itself anew, and this is to make whole and make holy all that is in the universe about us. No more wonderful act could we perform.'




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\* Annie Besant's lectures on Raja Yoga were collated into a clear and useful book: *An Introduction To Yoga*.

## 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.

### AUGUST

<p>Tues 7 Aug General Meeting</p>	<p style="text-align: center;"><b>Deity, Cosmos and Man: An Outline of Esoteric Science (Part 8)</b> - Perry Coles</p> <p style="text-align: center;"><b>Spiritualism and Psychism</b> (Rescheduled from June 5)</p> <p>Spiritualism, as commonly understood, is a view of life that recognises the survival of a personal "soul" or "spirit" after the death of the body, and the ability of that surviving entity to communicate with the living through the intermediary of a sensitive or medium. Psychism is a general term that embraces a range of paranormal occurrences and faculties, such as materializations, poltergeists, mediumship, precognition, out-of-the-body experiences, psychometry, clairvoyance, and clairaudience. In Occult Science the phenomena associated with both spiritualism and psychism are systematically studied and coherently explained. This PowerPoint presentation will explore and offer an introduction to these areas of study.</p>
<p>Tues 14 Aug General Meeting</p>	<p style="text-align: center;"><b>Mediumship - Channeling</b> - Diane Foster</p> <p>Is mediumship or channeling a gift, inherited, learned or part of our DNA; coming to us through the millennia? Various speakers throughout this year have either touched on the subject or given it more in-depth thought and presentation. It is practiced by people from all walks of life and certainly used in various cultures throughout our known world. Religious and non-religious alike have heard, seen or felt a connection to a source that appears not be of our dimension in which we operate for our everyday life. This PowerPoint presentation uses a true mystic experience, with reference and with an amazing outcome to explore how the message was received, acted upon and came to a conclusion.</p>
<p>Tues 21 Aug General Meeting</p>	<p style="text-align: center;"><b>Nature Spirits, Fairies and Angels: Where Would We Be Without Them?</b></p> <p style="text-align: center;">Helene Fisher (rescheduled talk from Oct. 2017)</p> <p>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?</p>

## AUGUST

Tue 28 Aug  
General Meeting

**Esoteric Psychology and the Seven Rays** - Murray Chopping

An introduction to the living impulses and qualities that guide the universe and the individual. With the assistance of powerpoint, we will attempt an understanding of part of this complex subject.

## SEPTEMBER

Tues 4 Sept  
**Members Only Meeting**

**Nomination Night** for Executive Committee positions (about 10 mins) followed by:

**Theosophy: How Do We Walk the Talk?**

Linda Oliveira, National President of the TS in Australia

Theosophy is not simply a noun; it should also be a *verb*. If Theosophy is not put into practice by the student, at least to some extent, it has very little use or relevance in daily life. There can be an ocean of difference between theoretical and practical Theosophy. In this interactive PowerPoint session we will consider the difference between theory and practice, a number of general observations about the subject, and some selected quotations which will form the basis for our exploration together.

Wed 5 Sept  
**Public Talk**

**Death, The Near-Death Experience and Spiritual Awakening**

Linda Oliveira, National President of the TS in Australia

Death is in many ways a great mystery. This PowerPoint presentation will include some teachings from the Perennial Wisdom tradition on what happens after we die, which has been of great interest to many people and may assist in demystifying death. It will also include some fascinating features of the Near-Death Experience (NDE) and how the NDE, and working through the many smaller deaths in our lives, can help lead to spiritual awakening.

Tues 11 Sept  
**Strictly Members Only**

**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 meeting.

Tues 18 Sept  
General Meeting

**Sanskrit - Sacred Sounds** - Angie Borges-Rodriguez

Sanskrit is the original language and it is known as Sanskrit because it is measured, refined and ordered. It must have all its words full of spiritual significance. In other languages, since the sounds have been distorted, the significance is lost." - Śrī Śāntānanda Sarasvatī, Conversations 1971. Sanskrit, meaning 'perfected' or 'refined', is one of the oldest, if not the oldest, of all attested human languages. Its origins are obscure; Sanskrit has a long and sacred history often traced back to the Gods and their worship. The language itself has the capacity to hold timeless truths and deep knowledge that helps to reveal spiritual awareness. I have been studying Sanskrit for the past 3 years and in this talk I will demonstrate some of the highlights present in learning this unique language.

**SEPTEMBER**

<p>Tues 25 Sept General Meeting</p>	<p><b>Our Great Journey</b> - Toria La Rondie</p> <p>Looking at the story so far in this PowerPoint presentation - with particular focus on all states of consciousness. Collective consciousness, sub consciousness and higher consciousness according to a variety of experts e.g. theosophists, philosophers, sociologists and psychologists.</p>
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**OCTOBER**

<p>Tues 2 Oct General Meeting</p>	<p><b>The Time Machine: The Coffin in Ancient Egypt</b> - Dr Jasmine Day President of the Ancient Egypt Society of WA Inc.</p> <p>This PowerPoint talk will look at the changing face of Egyptian society and funerary fashions which can be traced through centuries of development in the design of coffins, sarcophagi and cartonnage mummy casings. Ever conscious of their own history, the Egyptians periodically revived coffin styles dating back to eras well beyond living memory. Like time machines, coffins were intended to magically and physically protect and carry their occupants through eternity - and have indeed transported them into our own time.</p>
<p>Tues 9 Oct General Meeting</p>	<p><b>The Road to Enlightenment</b> - Rob Russell</p> <p>The path to enlightenment maybe long but only you can do it. There may be helpers on the way, for most it's a gradual road over many lifetimes should it be a race to get there? We can discuss some of the ways it has been reached.</p>
<p>Tues 16 Oct General Meeting</p>	<p><b>The Wild Man in Myth and Flesh</b> - by Byron Joel</p> <p>Of all the myths and stories we find shared ubiquitously around the globe, one of the most persistent and captivating is that of hairy, wild, human-like creatures living in the wilderness. How are they represented in different cultures? Are they merely myth or is there a physical reality to them? And if so, why the disparaging gap between the bountiful anecdotal evidence and meagre forensic? I will discuss the elusive creatures and their different types known by many names around the world, Sasquatch, Yowie, Yeti, Alma, Orang Pendek, etc. and the historical, mythological, evolutionary-biological, paleo-anthropological and even modern forensic clues as to what may lie behind these cross-cultural myths &amp; unrelenting sightings.</p>
<p>Tues 23 Oct General Meeting</p>	<p><b>A Time Based Truth</b> - Tina Hentisz</p> <p>What happens when we die? Dare we take a stab at it, dare we look into what may happen, dare we be practical about it? Much information is available for our assessment, sorting and benefit. This is not a talk for the fainthearted. A PowerPoint presentation for your careful consideration. Do not miss it.</p>
<p>Tues 30 Oct General Meeting</p>	<p><b>TOS Night</b></p> <p>A TOS fund raising night. Please join the TOS for our delicious snacks and light supper for \$10 at 6:30 p.m. and to check out the raffle basket and other items for sale. Followed by: <b>All Things Bees</b>—Leilani Leyland from Bees Neez Apiaries will be sharing on all things bees. This PowerPoint presentation will include the problems in the world today related to the health and wellbeing of the bees, the world, and humanity.</p>

## Activities & Events



### MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP.

#### Theosophical Society Hall Monthly Meetings, Saturdays, 2 p.m. till 3.30 p.m.

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 greater awareness.

#### 28th July 2018 – Synchronicity.

Modern science measures and validates the relationship between cause and effect in dimensions of time and space. For instance; think of someone and soon thereafter that person contacts you. Or you've just read an article, or had an interesting debate, - and as you drive away, a song or talk refers to the same subject. And often in a humorous way! This is synchronicity at work. Uncanny, yes, but it is happening more and more as we wake to a new reality. What unknown forces of the Universe are at work there? Share your experience, share an opinion!

#### 25th August 2018 – Transformation.

Who are you? Many people are experiencing confusion about their purpose and role in society, while battles rage around them. Transformation implies a marked change in life, with this comes healing and wholeness. Dare we look inward for possible answers? A positive life change can transform us in many ways and push us forward on a personal evolutionary scale. Enjoy the quiz. You may be surprised...

#### 29th Sept. 2018 – Auras; Colors & Meaning.

Have you ever seen an aura or a psychic energy field around a person? Sometimes it happens by chance and you wonder whether you really did see it. This can be a fascinating field of discovery, because the aura will also represent mood and physical health. There is so much more to know about auras, do come and perhaps you can discover the magic for yourself.



**Meet-Ups are open to TS Members and the Public.**

Your input and attendance is essential, to share any experience and ideas you may have. Remember that a deeper truth and higher consciousness can only be established through an active participation.

See you there!



## Open Heart Meditation Session

Every Wednesday at 6:30 - 7:30 P.M. No Charge - All Welcome

Presenters: Marta Kablar & Ophelia Poczwa

Venue: Main Meeting Hall, 21 Glendower Street, Perth

Open Heart Meditation is a remarkably simple, yet effective, heart-based practice that is centered on "feeling" rather than on brain-oriented visualizations or breathing techniques, making this practice purely experiential. Open Heart Meditation is different to most meditation techniques because it is about working with the spiritual heart (center of feelings) to connect with the True Source of Love and Light so we are able to let go of any kind of negative emotions which have caused us problems with our spiritual heart. It has helped many people reduce their stress level and heal on a deep internal level and allowing the natural healing process to happen much faster. In addition, this practice is universal and non-denominational and it encourages respect for all religious beliefs. This is not a serious practice that involves hard work, creative visualizations or any sort of effort whatsoever. If it is being done properly it should feel light, gentle, peaceful, effortless...and fun!



or

On the family trip to nirvana.

### Contact for further information:

Marta on 0410771582

Email: [marta.kablar@gmail.com](mailto:marta.kablar@gmail.com)

TS Perth ph. 93288104

Email: [tsperth@inet.net.au](mailto:tsperth@inet.net.au)

Web site: [tsperth.com.au](http://tsperth.com.au)



## Meditation On Twin Hearts & Pranic Healing

All welcome - No Charge

Every Saturday, 10:30 A.M. - 11:30 A.M.

21 GLENDOWER STREET, PERTH

Ph. 9328 8104

Email

[tsperth@inet.net.au](mailto:tsperth@inet.net.au)

or Email [wa.pranic.healing@gmail.com](mailto:wa.pranic.healing@gmail.com)

# The Inner Purpose of the Theosophical Society

*A Speech delivered by Mrs. Annie Besant, at the Tenth Annual Convention of the European Section of The Theosophical Society (1898 )*

IT falls to my lot to close this Tenth Annual Meeting of the European Section of the Society, and to close it by saying a few words on the inner purpose of the movement, on the future for which it is preparing, on the work which lies ready to its hand. You have heard from the President-Founder of the Society something of the road that lies now behind us something of the hopes that inspired those who on the physical plane gave the first impulse to the movement. You have heard from our brother from India something of the dangers of the road along which we are walking, something of the great ideal which inspires the hearts of all true Theosophists, as of all spiritually-minded men and women.

We may go a little further along these lines of thought that have been traced for us, and see how the inner purpose answers to the outer work, how the impulse from the spiritual plane came to incarnate itself in the world around us, how the true impulse came that made the Society, from Those who gave it and who give it its life, Those who sent it out on its blessed mission to the world, how They chose the time and the agents for accomplishing once more on earth the work so often begun and still unended - the work of sending the spiritual herald to announce a new step forward in the evolution of humanity, to mark out the pathway along which men should travel in accomplishing the stage thus opened, sounding the note which

was to dominate the whole, stamping on it the mark which was to be the sign of the growing, making the principles known on which the form should be moulded, and giving to the world the life which was to find a new body on the material plane.

That inner purpose of the Society may be said to be twofold: to the world at large, and to the members of the Society. To the world at large to herald the forward step to

*This movement alone makes its basis in the unity of all its forerunners, so that it joins all together instead of adding a new one to the many faiths of the world.*

which I have just alluded; to the members of the Society to use them as the pioneers of that forward movement, making possible the road along which mankind should tread, hewing out, as it were, in front the path, smoothing that path with their own feet, giving their lives to make it possible - nay, even to make it comparatively easy - for those who should follow them. For as it is the glory of the Theosophical Society to herald the onward movement of the race, so it is the privilege of its early members to bear something of the burden which shall make that same burden lighter for the race that is to be born; to have the glory of the struggle though not of the victory; the glory of the sowing

though not of the reaping ; the scattering abroad of the seed of progress, leaving to others the glad days of harvest; content if in their day and generation they may make it possible that the great life beyond shall pour in fuller measure over the world so longing for its coming, and if they may be able by what they may learn - still more by what, having learned, they may practice - to raise in front of the race that is coming the ideal of a noble humanity, a humanity more divine than that which yet we have touched, making the ideal which the coming race shall partly realise, preparing the material out of which the statue of a divine humanity shall be hewn.

How shall that be done ?

Glancing at the past, trying to learn the lessons of history that lie behind us, we see everywhere in history that when a new growth is coming to man, when a new stage of evolution is approaching and man stands on the threshold of a forward movement, that then from the great Elder Brothers of the race, from Those mighty Ones who are the spiritual Guardians of humanity, from Those who offer in Their own most sacred persons the perfect ideal of man become divine, where strength and tenderness, where wisdom and compassion are wedded in one perfect form and life - from Them, from Them alone, comes ever the impulse that guides humanity forward.

And at every critical period of history, when a new race or family is to be born, there comes from Them alone the first impulse for the new advance, and also the outline of the form in which that advancing life is to be incarnate. Look back into the past and you will see that with the birth of each great family of our Aryan race a new religion has been given to the world, the religion before the people. You will find that the religion thus proclaimed by some Great One, taking birth among men as the Founder of the coming creed, you will find that in each case He gives His religion for the moulding of a new civilisation, for the shaping of a new type of humanity, for the building and the forming of a fresh body for the life, and that in the main points of the religion you can foretell the main outline of the dawning civilisation. That is true, as you will find if you care to study alike in the history of India where the first family of the Aryan race took root, or in the neighbouring country of Chaldea, where another shoot took its place and left its life and wisdom, or westward still, when you come to Greece and Rome of the Keltic race, with its great traditions of religion and philosophy - moulding the civilisation of beauty in Greece and the civilisation of law in Rome. You find the same with the later-born western nations, who received even ere they lay in their cradle the great teaching of the Christ, to be to them what the teachings of His predecessors were to the nations to whom they were given, and to shape the western civilisation as the Others had shaped the civilisations that went before. And when we find in history that the coming of a new spiritual impulse has ever meant a forward step for man, when we find that the nature

of that impulse has outlined the nature of the coming evolution - then what must we think when we see come another mighty impulse from the same immortal source, and what can we learn as we scan the characteristics of that impulse, as to the nature of the growth which lies next in space and time before the advancing feet of man?

One great difference comes at once - springing as it were before our eyes - when we look at the difference between this movement and the others that have gone before it - a difference so great, so vital, so fundamental, that if we can see its meaning, some of the steps at least become clear before us; that if we can assimilate its significance, we have a veritable touchstone whereby we may test everything around us in science, in philosophy, and in politics, an Ithuriel spear as it were which we can use to touch every form that comes before us, to see whether within the form is hidden an angel of light, or whether there is veiled within some dangerous misleading demon who would draw humanity astray from the path which it ought to tread.

What is that mark, that unique characteristic?

Every great Teacher coming to the world has brought as His priceless gift to man some new proclamation of spiritual truth in the form of a new religion. This movement alone, of all the great religious impulses of the past, brings no new religion to mankind, proclaims in no new formal shape the world-message, calls no men to come apart from other faiths and other creeds and place themselves within a pale, which, while it shuts them in for special teaching, shuts

others out as not members of the faith, as outside its special proclamation. Alone of all the impulses it speaks, not of a new religion, but of the common basis of all religions alike. Differing from all that went before, it does not build a new church, it does not found a new philosophy, it does not raise a wall of separation round those who accept it, those who reject it being without. It proclaims one basis for all. It teaches religion, and not a religion; that which is common to all, not that which shall be special to a new church or a new faith. It makes its basis in the unity of all its forerunners, so that it joins all together instead of adding a new one to the many faiths of the world. That is its great mark, that its unique characteristic - one belief for all in one spiritual life, one common evolution, one goal which all may approach, and approach by different roads. Every road right for those who walk in it; every road divine, and men able to reach God therein.

So at the beginning of our race was it stated, and now practically that is put before the world as the stage that it should try to realise; every man remaining in his own road, every man remaining in his own religion, no converting from one faith equally divine to another, no proselytising in one faith by another; all faiths equally divine, for all have one source and seek one goal; every man of every race right in his own religion and only wrong when he denies the inspiration of the religion of his brothers; right whenever he raises loving hands in worship, wrong whenever he pushes out angry hands in rejection; right whenever in his worship he knows that all languages are one in the ears of the Divine that hears them, wrong

only when he thinks his voice the only one that can pierce the heavens and reach the divine throne; wrong when he denies to his brothers the same Fatherhood that he claims as his own.

The unity of every faith that loves God and serves man, that is the message which comes to the world as the inner purpose of the Theosophical movement: to draw all faiths together, to see them all as sisters, not as rivals, to join all religions in one golden chain of divine love and human service. That is the purpose of our movement all the world over - to reverence and serve religion wherever we find it, and to pierce through the varieties of the outer faith to the unity of the hidden life.

That, then, our work. But if that be our work, then are we not false to it in its most essential meaning, if anywhere we carry strife instead of peace and speak words of exclusion instead of words of love? They only are the true Theosophists, they only reflect in small degree the spirit of the great Brotherhood of Teachers, they only are worthy messengers, however feeble, of their divine message who carry out the spirit of brotherhood amid all the warring creeds, and who not only carry the message of peace, but live the peace they teach, and show the ideal of brotherhood in life as thoroughly as they proclaim its reality in words.

But what does it foretell for the future? It foretells the dawning of a civilisation where unity shall be the keynote instead of strife; where co-operation shall be the

means of life rather than competition; where beyond the development of the individual in the combative intellect, the spiritual unity shall begin to dawn in the eyes and in the lives of men. For as surely as this truth is given in spiritual form, as surely as the existence of that spiritual brotherhood of man is a fundamental truth in nature, so also it is true that the life must find its fit form in which

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to incarnate, and that deeper understanding, closer bonds, more real love between nations now apart, shall tread in the wake of the Theosophical movement, and shall bring in due course of time to the earth we live in a peace which at present lives only in the higher regions of the universe. That is the promise which it lifts before our eyes, despite the struggle of the warring world; that the hope - full of peace and bliss - which it points to in the future beyond the battlefield and the massacre, beyond the poverty and the misery, beyond the heart-break of the present, into the heart-joy of the future. The work to which we are called is to form a nucleus of souls at one, to show by our lives the unity we proclaim, to live love in a world of hatred, to live peace in a world of strife. That, and nothing less than that, the high mission to which we are called; that, and nothing less than that, the noble duty that is

bound upon our shoulders; and just in proportion as we live it, we shall make it possible for others; just in proportion as our lives are its preachers, will the sermon take effect on the hearts of men.

But if you realise that, what can shake you in your devotion to this movement? What can trouble your serene confidence in the certainty of the joy that lies beyond?

The Society in its outer form may be shaken over and over again. It is well that it should be shaken from time to time, for how can the weak and the strong be separated - as they must be separated for a while until the hardest of the battle is over - save by so shaking the Society that only those whose vision is clear, whose hearts are brave, whose wills are strong, shall be able to stay within the pioneer band who are hewing out the road to the future? The place of the weak is not in the forefront of the struggle. The place of the weak is not in the worst shock of the combat. Rather, easier strife for them, an easier pathway, sufficiently difficult to draw out their strength, but not difficult enough to drive them to despair. For those who are strong, as we heard just now, for them the place of hardest fight and keenest struggle, and those who would be the pioneers of the future must be willing to bear and strong to endure. Theirs the place within the forward rank of the movement, making possible for the weaker the treading of the up-hill path.

Matters it then to us, if this be true, that our thought shall spread everywhere without our name? Rightly did our President tell us that all over the world these

these thoughts were moving, and that within the limits of the different faiths you find the Theosophical ideas proclaimed. That is the testimony to the reality of our work, that the only reward that it is well that we should look for - not that we shall be known as leaders, but that the ideas may permeate throughout the civilisation in which we are living; not that our names shall stand high as teachers, not that our names shall be known as thinkers, but that the teaching shall spread everywhere, no matter what lips proclaim it; that the knowledge shall spring up on every side, no matter by whom that knowledge at any time be given. Enough to sow; let anyone have the name of the sowing to whom it may happen to come; let those who can only work when they are praised, let them have the credit of spreading the ideas everywhere. Let us be content with the noble work of labouring, so that the ideas may go everywhere, and let every church take them as its own - they are its own if it only knew the treasures that its Teacher gave it. Ours enough to point out where they may be found, and let others hold them up before the eyes of the world. Those who are able to reach the people, let them take the truth and speak it, so that everywhere its sound may be heard. When from Christian pulpit a Theosophical truth is taught, let all our hearts see in that the reward for which we have been labouring. If our Master's truth be told, what matters it who shall tell it? If any eyes see His beauty, what matters whose hand it is that lets fall the veil?

For those of you who are members of this great Society, who hold it the highest privilege that Karma

could bring to you to be one of the workers in this movement for humanity, for you what is the future offered you, for you what the prize of the high calling which is in the far future to-day? To know what Those who have gone before us have known, so that our knowledge may be used for the helping of the ignorance of the world; to tread the path which Those have trodden before us, that narrow, ancient path that is opened for us by the Sages and can only be shut to us by our own weakness, by our own folly, by our own sin. No other hand in heaven or earth can close the gateway of that path against any human soul; only its own hand can close it, for thus hath spoken the law. To you the path is clear in sight, proclaimed again in the hearing of all. Coming into the Society you take, as it were, your first step in that direction of which the ending is to be one of the Saviours of the world.

What magic lies in those four words! What music in the inspiration which they bring to the human soul! To be a world-Saviour - what does it mean? It means that all the world's ignorance is less because you know; that all the world's sin is less because you are pure; that all the world's sorrow is less because you are sharing it; that all the world's weakness is less because you lend to it your strength. Struggle to be strong, not in order that you may be strong, but that world may be stronger. Struggle to be wise, not that you may be wise, but that the world may be the wiser. Struggle to be pure, not that you may be pure, but that the whole world may be nearer to the purity that is divine. Care not for your own joy, for



Annie Besant

your own happiness, for your own satisfaction. Care only for the upward treading of the world and the little help you may bring to it. You must either be lifted or lift. You must either be a clog or wings to lift the world upward on its road. That is the great choice which lies before you in coming into this movement.

Your Self has chosen that destiny even if your brain as yet knows it not. That your brain may know it us your Self knows it, that your intellect may recognise it as your Self has recognised it - that may be the outcome of your worship, of your devotion, of your learning; for this only is worth living for - that the world maybe better because we have been living in it; this only is the one crown of humanity - that the man crowns himself with thorns in order that others may be crowned with life immortal.

The Co-Masonic Association of Western Australia (Inc.)

Invites you to an



Tour of the Temple — Followed by refreshments

- † Ever wondered what Co-Freemasonry is all about?
- † Can women and men be Co-Freemasons together?
- † An opportunity to ask many questions.



## Three Truths



There are three truths which are absolute and cannot be lost, but yet may remain silent for lack of speech.

- ☯ The Soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.
- ☯ The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception.
- ☯ Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

(From *The Idyll of the White Lotus* — Mabel Collins)

# TOS supper night Presentation

Tuesday night, 30th October 2018, at 7:30 p.m.

Presentation by our Special Guest presenter —

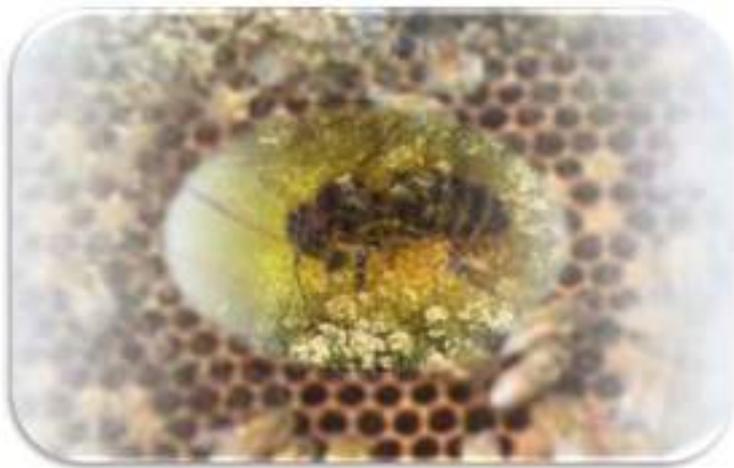
## Leilani Leyland

From Bees Neez Apiaries

Will be sharing on

— All Things Bees —

This will include: the problems in the world today related to the health and well-being of the bees, the world, and humanity.



The evening program includes

Supper at 6:30 p.m. (\$10.00 p. p.)

Check out our Fund Raising Raffles.

## VOLUNTEERS NEEDED: KARMA YOGA IN ACTION



## BUSY BEE AT MOUNT HELENA

6-7 OCT 2018 — 08:30 — 16:30



CONTACT: FRANCO GUZZELLI, TS PRESIDENT



## THE MOUNT HELENA WORKING GROUP

Presents

# SPIRITUAL PATHWAYS

At The Theosophical Retreat, 1540 Bunning Road, MT. HELENA

September 15-16, 2018

Talks will be on Eckankar, Co-Freemasonry, Kabbalah, Paganism, Rosicrucianism, Tao/Chi Gong & Gnosticism as Spiritual Pathways.

### COSTS:

- |                                     |       |
|-------------------------------------|-------|
| ✦ Members accommodation & meals     | \$95  |
| ✦ Non-members accommodation & meals | \$125 |

### Day trippers:

- |                                   |      |
|-----------------------------------|------|
| ✦ Members not including meals     | free |
| ✦ Non-members not including meals | \$20 |
| ✦ Meals each                      | \$15 |
| ✦ Morning and afternoon teas      | \$5  |
| ✦ Beverages                       | free |



**Bookings:** in the TS library, for members from 6 – 20 Aug.

Non-members from 20 - 31 August.

### 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/emailed submissions will be gratefully accepted.