



# The Theosophical Link

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**“A human being is part of the whole, called by us ‘universe’, a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature, but the striving for such achievement is in itself a part of liberation and a foundation for inner security.”**      **Albert Einstein.**

(This quote is used in Daniel J Siegel’s book “Mindsight”)



## The Three Objects of the Theosophical Society

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

**Bookshop and Library****Monday**

Closed

**Tuesday**

1 pm to 7:25 pm

**Wednesday – Friday**

12 pm to 4:30 pm

**Saturday**

10 am to 2 pm

**Sunday & Public****Holidays**

Closed

## Freedom of Thought – Official statement

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

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

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

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

### Disclaimer

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

All stock images are used in accordance with Stock Xchange's terms of use.

### 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 April 2015**.

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

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**Mount Helena Retreat Centre**

1540 Bunning Road  
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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

We are now well and truly becoming hi tech at branch headquarters. We are in the "Cloud". For those of you who may not be aware of the Cloud, it simply means that we are using networked software that does not reside on our computer. We are now using the accounting package, "Xero", which is Cloud based. It operates using large groups of remote servers which are networked to allow centralized data storage and online access. This change helps to make the job of future treasurers easier. It also means far greater flexibility because of the remote access facility.

The Barry Bowden Weekend at Mt Helena in November was a great success. Barry facilitated the whole weekend and his insights and presentation skills made everyone feel comfortable enough to share their views. The material presented generated plenty of discussion. It was a Full House and everyone who was there soaked up the friendly atmosphere and good food.

Promoting and advertising the Perth Branch and Theosophical events through the media has had mixed success. The cost of advertising is becoming more expensive, but the results are less than impressive as more and more people abandon newsprint in favour of the Internet.

We are therefore looking to improve our Internet web page, by firstly speeding access to it, and then by ensuring that the web page remains current. This will encourage everyone, including our members, to review it more often so that last minute changes to things like the program, can be updated, and be on the web page within a day.

I wish to thank all of the members who have contributed to the work of the Perth Branch in the last year, and hope everyone has a happy holiday this summer.

Regards

Harry Bayens



## News from the Library

Back in the August Link edition it was reported that we were considering the best way to transfer over 100 Geoffrey Hodson cassette lecture tapes onto a CD format from our library stock. This project has now commenced and once all of these tapes as well as several other ones from various well known TS authors such as C. W. Leadbeater, Sri Ram, Clara Codd and Felix and Eunice Leyton are completed in the transfer to a digital format it is intended to burn a copy of each one onto a CD so that people may check them out, as you would a book, and be able to listen to them. We also hope to be able to put this digital database and the recordings on our web site so that people will be able to listen to them from anywhere in the world once we work out the best method and technical details to allow this to happen. If during the cassette tape give away, held in the first half of 2014, of previous TS lectures you happened to get one done by one of the previous mentioned authors, as above, could you please let us borrow it back to process it as part of this project and we can make a CD copy for you as a gesture of thanks?

Our library is only able to operate as a service to our members and the public because of the commitment and selfless service given by our members who volunteer to work in the library. All of these dedicated people are warmly thanked for their efforts over the last year to allow us to continue the important work of being open and accessible to all who walk thru our front door.

Skip Pry (Librarian)

## MINDSIGHT – FINDING AUTHENTICITY AND CONTENTMENT THROUGH INSIGHTS INTO THE MIND

By Paul Farnhill

If you weren't you, who would you be? If it was possible to re-create you're thinking patterns, what and who are you capable of becoming?

Common sense tells us that if we change our view of the world, the world changes – in the course of changing our thoughts, we change our lives and our personality. But we also all know that such change is not easy.

Spiritual seekers have always been alive to the fact that 'we are not our thoughts' and, to take it a couple of steps further, we're not our emotions or our bodies either. When you strip away thoughts, emotions and our body what's left is pure consciousness and this has long been the focus of many long established belief systems, notably Buddhism.

But now scientists are building a new 'scientific picture' of how we can re-create ourselves and discover inner depths; and, in the process of discovering how the mind works, they're also uncovering the tools of how we can change, making it possible for everyone to develop their awareness and consciousness.

But how do we actually change? Reading books can prove useful and interesting but ultimately books are just 'pointers' to change, not a change process in themselves.

For centuries, different kinds of meditation have been advocated as the way to realize deeper truths. Put simply, meditation has been seen as a way to still the mind so we can really see what's going on in our heads. After Freud's discovery of the sub-conscious mind, people began in earnest to explore the depths of psychology and meditation techniques eventually became recognized as one such investigative tool.

The benefits of meditation have been measured by scientists and many doctors now recommend it as a way to develop a healthier and happier life.

But has meditation been put on a pedestal it doesn't deserve? Is it the only pathway to self-knowledge?

While science supports the benefits of meditation, the 'spiritual zeitgeist' for personal and spiritual development may be shifting from meditation to mindfulness. While the terms are sometimes seen as inter-changeable, they're different. True, some forms of meditation that involve 'noticing what's

"Mindsight', according to Siegel, is a focused attention that allows us to see the internal workings of our mind and not be swept away by them."

happening to you' or contemplation can be similar to mindfulness; but other meditative techniques are very different from mindfulness.

To understand why this shift towards mindfulness is occurring, we need to be across the science of the mind.

The latest contribution to the power of mindfulness is a current bestselling book, *Mindsight*, by Daniel Siegel. Siegel explains how the brain and mind work and how we can re-create ourselves through 'neuroplasticity', a fancy scientific term for re-wiring the electrical currents in brain activity – so that as we think, we change 'neural networks' and they in turn re-shape the physical properties of the brain.

Neuroplasticity is not new, but Siegel's book explains the latest thinking in relatively plain English and then goes on to advocate the ways we can change. Unfortunately, his 'how to' recommendations are nowhere near as good as his up-front scientific analysis – so 'seekers of change' will need to supplement his observations with the work of others, an area I'll touch on later.

But first, we need to understand how our minds work. Everyone has an internal world filled with thoughts, feelings, memories, dreams and hopes. It's a constantly changing world that can be happily euphoric one minute and then switch to overwhelmingly depressive the next.

'Mindsight', according to Siegel, is a focused attention that allows us to see the internal workings of our mind and not be swept away by them. It enables us to get off the 'auto pilot' of ingrained behaviour, habitual responses and negative

emotional loops. It allows us to 'name and tame' emotions and we can then learn to see with greater clarity.

Neuroscience has found that we can change our patterns of thinking by literally re-sculpting our neural networks through stimulating the areas of the brain that are crucial to mental health. The best news is that you can do it at any age, even in your 90's!

The brain has over 100 billion inter-connected neurons and each average neuron has 10,000 connections, or synapses, linking it to other neurons. The **brain's** possible on-off 'firing patterns' is believed to be greater than the number of atoms in the known universe.

When we have an experience, like a thought, our neurons are activated, chemicals are released and these processes lead to synaptic connections – "what wires together, fires together". Scientists have shown that if our early experiences are positive, the nervous system reinforces 'emotional resilience'. Conversely, if early experiences are negative, the stress response diminishes resilience.

The problem is, if we're unaware or emotionally wounded, we don't know we're unaware or wounded, so we're not conscious of our faulty thinking. We're all 'dysfunctional' to some extent. Finding our way out of this mental prison takes time and focused practice.

To change the 'firing patterns' we need to know how to exercise the brain – and according to Siegel, mindsight has three critical components:

- Openness – being receptive to whatever comes into our awareness;
- Observation – the ability to perceive ourselves as we experience an event; and
- Objectivity – the ability to have a thought or feeling and not get swept up in it.

But it gets more complicated when we consider the nature of 'mind'. Contrary to popular opinion, mind is not just in our heads and it's not the same as our brain. The heart has an extensive network of nerves that process complex information and relay data to the brain. So too do the intestines and other major organs. We can have a 'gut feeling' or a 'heartfelt'

sense. Our immune system interacts with our nervous system.

Our minds have a 'computer software' element – they regulate the flow of energy and information. But we can step into this flow and change it; the mind shapes patterns of recognition, perceptions and beliefs.

The mind is also said to be 'embodied' and 'relational'. It's embodied in that the flows of energy and information occur partly in the distributed nervous systems that monitor and influence other systems. And it's relational because our minds interact, even 'fuse' with other minds, as we exchange thoughts and feelings.

Mindsight, according to Siegel, goes beyond insight and empathy. It enables us to see that we are each part of an inter-connected flow, a wider whole. We can view mind, brain and relationships as part of one wider reality. This connectedness with others is particularly crucial when we are very young (even before we are actually born), because that's when much of our 'neural infrastructure' is set – which explains why we can literally live in the past.

So what's a healthy mind? A lack of dysfunctions, or something more? Siegel suggests that 'integration' is the key – having the ability to listen to, reflect on and appropriately incorporate the many voices or sub-personalities in our head. He uses the analogy of a river and river-banks on either side, with the river being like a free flowing consciousness when we integrate all our experiences. But if we can't integrate and make sense of experiences, the river banks (our mindsets) can become dysfunctional in one of two ways – rigidity (where we cling to ideas and perceptions and suffer for it) or chaotic (where we have confused chaotic minds with multiple personalities and no clear idea of who we are).

Knowing the theory is one thing, developing the power to change is another.

Our thinking and memories are unreliable and faulty, but as we 'don't know what we don't know', we have to develop awareness to see things clearly. We need to practice standing back from our thoughts to learn to see ourselves as we really are – till we get to the point where we realize that what we thought

was our 'identity' is no more than a stream of experiences, often faultily interpreted.

Siegel also recommends other commonly used mindfulness techniques such as a focus on breathing and body scans. Where he departs from other mindfulness advocates is his leaning towards science. He advocates knowing our histories so that we can tell if we're 'left or right brained' and why this is so – and then adopting strategies to integrate 'left' and 'right'.

Siegel also prompts us to examine how, usually as children, we cut ourselves off from feelings – and, if we bring those feelings to mind and stay with them, we can integrate them and so disarm them, the 'name it and tame it' technique.

Because the brain has learned to code patterns of thought and behaviour, it acts as an 'anticipation machine' so we expect past experiences. Our 'search engines' access selective stories and memories. All these fragmented experiences need to be incorporated into a much larger sense of who we actually are. To do this successfully we need to re-examine and even re-live the past. This can be painful and time consuming but it's the only way to have a basis for clear thinking. All else is distorted. We need to know who we really are in order to know who we might become.

The key to making sense of who we are is to have meaning, to have an authentic life narrative. Everyone has different 'selves'. You can't wipe out aspects of your personality and not others – you need to identify and integrate these states. With practice a person can become a fully functioning conscious individual.

What happens if you're in a relationship? Does that help or hinder? It could be either, but both parties need to be aware of authenticity in order to develop as conscious individuals and as a conscious couple.

Some people's attachment histories make them conform too readily to others expectations, while others shut off any input from people too close to them. 'Know thyself' is the key for both individuals. Attuned couples engaged in a joining of minds create a wonderful resonant sense of becoming a 'we'. But the journey there might not be easy.

To become a linked 'we', a couple also need to become differentiated as two 'me's', which for some might be a tricky balancing act. That could be the end of the story for many scientists, but Siegel then looks to the transpersonal, the spiritual, and explores how mindsight has even wider implications.

Science suggests that our mental perceptions are constructed to make disjointed reality into a fluid flow of experiences. The brain has a bias for making the world seem solid and stable. The same can be said for how we try to create a continuous 'I' out of multiple states. Once we learn 'cause and effect' as children, we seek causal links everywhere, even making them up if there are none.

This drive for continuity and predictability runs head into our awareness of transience and uncertainty. Ultimately, wrestling with transience and mortality requires that we look beyond the illusion of permanence and seek deeper meaning in our lives – and that leads from the personal to the transpersonal, from the temporary to the timeless.

When we expand our idea of self we realize a growing awareness of being part of a larger whole. Instead of having an 'internal preoccupation', we develop a sense of wanting to give back to others and we identify with a larger set of causes.

When our resonance circuits are engaged we can feel each other's feelings and understand each other's thoughts. Without mindsight, people become objects rather than subjects. When we develop mindsight, we can find an authentic contentment. It comes from defining ourselves as part of an inter-connected whole – connecting with others and with ourselves in authentic ways that break down the isolative boundaries of a separate self. In this regard, Siegel continues in the tradition of the great mindfulness advocates like Krishnamurti and the new guru on the subject, Eckhart Tolle.

For those people who are tempted to explore the world of mindfulness there are many websites. One good site, perhaps surprisingly, is Australian – [www.actmindfully.com.au](http://www.actmindfully.com.au) - which contains lots of free information and links to videos as well as links to mindfulness practitioners in Perth.

## The Barry Bowden Retreat Weekend November 15th and Progress Report on the Mt. Helena Working Group

By Shelley Orchard

Mt Helena provided a beautiful sunny and tranquil backdrop for the Barry Bowden Retreat Weekend which was held over the 15th November weekend. Barry is a national speaker for the Theosophical Society and the TS National Office assisted us by covering his travel costs and his theme of "Healing the Inner Self" certainly proved popular as the weekend was booked out.

Barry provided wonderfully insightful reflections on how we can be shaped by experiences of pleasure and pain if we can mindfully assimilate the experiences and use them in building new foundations and attitudes within our lives. He talked about a daily "review" process whereby we assess and take responsibility for our actions and impacts in our individual worlds. His messages came from the heart and were evidenced by some great anecdotes as well as classical references which we all felt made the information easier to understand and process. He encouraged listeners to contribute and discuss the ideas and we all felt at ease with his relaxed style of delivery and the minimisation of time or subject restraint. The weekend felt too short and I think we were all sorry to say goodbye to Barry and his partner Gayle. They both said they loved Mt Helena and would like to return one day so we will work on that idea for the not too distant future.

From a practical point of view we were all delighted with the level of support, the catering which was collaboratively tackled, enjoyed by all and assisted by many willing hands. The clean-up went well and we made a \$250 profit! A success from every angle!!

The Mt Helena Working Committee has made significant progress in the last twelve months and thanks needs to be directed to everybody who has been involved in the Busy Bee, The clean ups, the massive grass cutting operation

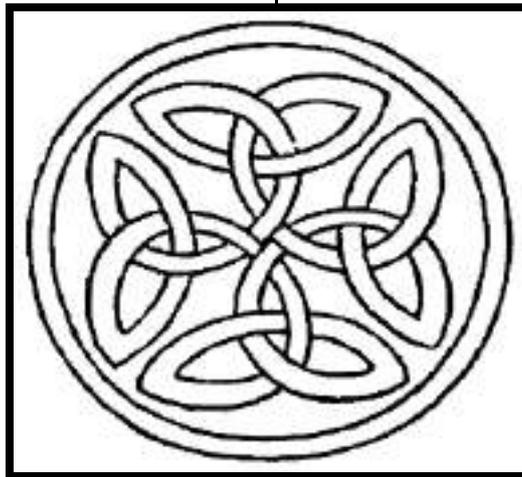
(yes Harry...we are so lucky to have a motivated mower in our midst), the tree "disappearances" especially around Patterson House, the amazing mole work by Franco to fix the plumbing in time for the Retreat so the loos worked! the new curtains and hemming work in Patterson House, finding a new cleaner, washing the Bush Chalet curtains, fixing up the locks, planning doors in Leadbeater House, Rick's super paint job, Dave Firby's amazing new pergola .....the list goes on and on!! Then of course organising the three retreats we have held up there

was a real learning experience and it is getting easier and it has been worth every bead of sweat to see and hear how much people have enjoyed their time up in the trees! Thanks Everybody!

The end result is that Patterson House is ready to rent and Harris House is getting there!! Another mega effort will be needed once Franco and

George have finished and the clean-up, curtain and carpet "thing" will happen all over again but hey we have made wonderful strides forward and it is almost done!

We will be looking soon at what events we will holding up at Mt Helena in 2015. The Easter Event will be held in Glendower Street as it was felt that it is easier to access for many of our members and for visitors alike. The TOS will continue to play an active role with catering and other activities hand in hand with the TS and we welcome any feedback or input that readers may wish to present in relation to how we move ahead with the promotion and development of Mt. Helena.



**SOME WORDS ON DAILY LIFE**

(WRITTEN BY A MASTER OF WISDOM)

Blavatsky Collected Writings v.7 pp.173

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy must be made practical; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. Forget SELF in working for others—and the task will become an easy and a light one for you . . . . .

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbor's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with the God within your own soul; heed only the praise or blame of that deity which can never be separated from your true self, as it is verily that God itself: called the HIGHER CONSCIOUSNESS. Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done.

Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defense, jury and judge—whose sentence is the only one without appeal; since none can know you better than you do yourself, when once you have learned to judge that Self by the never wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true selves, condemn your outer selves according to their own false lights . . . .

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life, to follow their inner light will never be found judging, far less condemning, those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in your turn by another idol. Let, therefore, those who have created that idol destroy it whenever they like, casting it down with as little cause as they had for setting it up. Your Western Society can no more live without its Khalif of an hour than it can worship one for any longer period;

and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image created by its own foul fancy and which it has endowed with its own vices, that Society dethrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece, the Society, has to tell the TRUTH to the very face of LIE; to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats.

As an Association, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have individually no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations or individuals. No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered as a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbor, and centre rather his attention upon his own shortcomings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but,

whether in the case of a brother, a neighbour, or simply a fellow man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modeling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion; but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced . . . . Do not indulge personally in unbrotherly comparison between the task

accomplished by yourself and the work left undone by your neighbours or brothers. In the fields of Theosophy none is held to weed out a larger plot of ground than his strength and capacity will permit him. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to Karma, and can be dealt with justly by that all-seeing LAW

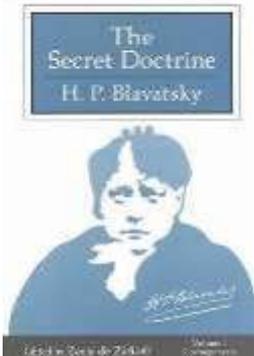
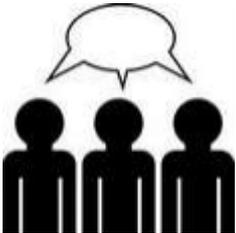
alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. . . . You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

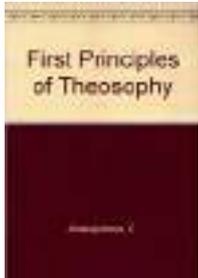
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The degree of success or failure are the landmarks the masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.



Activities and Events

	Activity or Event	Date and Time
	<p style="text-align: center;"><b>Hatha Yoga Classes</b></p> <p>Classes in Hatha Yoga for the not so young and not so flexible, led by Gailene Wester, will be held in the TS hall <b>on Fridays, from 10am until 11.30 am with an optional practice in meditation until 12 midday.</b> The classes will consist of lengthening movements leading to simple postures, balances, breathing techniques, locks, concentration and relaxation with an optional meditation practice until 12 midday.</p> <p>Participants will need to wear flexible clothing, and to bring a mat, and a blanket or towel when it is cool. You will need to be able to get up and down from the floor unaided. The classes range from beginners to intermediate standard. All welcome.</p>	<p style="text-align: center;"><b>Fridays 10-11.30am Meditation until 12pm</b></p>
	<p style="text-align: center;"><b>The Secret Doctrine H.P. Blavatsky</b></p> <p style="text-align: center;"><u><b>The Secret Doctrine Study Group</b></u></p> <p style="text-align: center;">Venue: Theosophical Society Reading Room</p> <p>“The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology”. <a href="#">H. P. Blavatsky</a> S. D. Vol. 2 - page 794</p> <p>All are welcome to participate in readings and discussions from this early major Theosophical work.</p> <p>Facilitated by Brian Wood mb. 0421-945-155</p>	<p><b>2 - 4 pm on alternate Fridays February: 13th &amp; 27th</b></p> <p><b>March: 13th &amp; 27th</b></p> <p><b>April: 10th &amp; 24th</b></p>
	<p style="text-align: center;"><b>MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP.</b></p> <p style="text-align: center;"><b>Theosophical Society Hall; (see meeting dates)</b></p> <p>In this presentation and discussion group we will be looking at a practical spiritual life. Have you ever wondered whether you are on the right path? There are seven paths or seven ways. Do you know what they are? You will be surprised at the scope! Consider life after death, many views are held, which are right and which are wrong? Or is there something else to be discovered? Dare we divulge this great secret? How is a reality created? Is it coincidence, fate, or directed? If so, by whom? We probe into this great complexity. Come to this open group and we will explore these matters as never before. Your opinion and insight is valuable, share the experience.</p>	<p style="text-align: center;"><b>Saturday 2pm – 3.30pm.</b></p> <p style="text-align: center;"><b>Meeting Dates ; Feb 28<sup>th</sup>, The Seven Ways of Expression.</b></p> <p style="text-align: center;"><b>March 28<sup>th</sup>; Views of the Afterlife.</b></p> <p style="text-align: center;"><b>April 25<sup>th</sup>; Creating Reality</b></p>



# “FIRST PRINCIPLES OF THEOSOPHY”

by C. Jinarajadasa  
Book Study Group

For Members Only

As places are limited to 10 people please confirm a spot, in advance, with the facilitator.

The course of study is estimated to last about 5-6 months.

Some theosophical or esoteric knowledge would be useful, though not essential.

Copies of the study text will be provided.

#### Subjects Covered:

- I. The Evolution of Life and Form
- II. The Rise and Fall of Civilizations
- III. The Laws of Reincarnation
- IV. The Law of Karma
- V. The Invisible Worlds
- VI. Man in Life and in Death
- VII. The Evolution of Animals
- VIII. The Work of the Triple Logos
- IX. The Kingdoms of Life
- X. The Evolution of Matter and Force
- XI. The Evolution of Life
- XII. Nature's Message of Beauty
- XIII. The Evolution of Consciousness
- XIV. The Inner Government of the World
- XV. The Path of Discipleship
- XVI. God's Plan, which is Evolution

To be held in the Theosophical Society reading room at :

21 Glendower St. Perth

ph.93288104 or contact the facilitator

Perry Coles

on ph. 0434 869 034 for further details.

Alternate  
Saturday's  
starting:

Feb. 14th  
from  
10am-12pm

# INTRODUCTION TO THEOSOPHY COURSE

## BASIC'S OF THE ANCIENT WISDOM PHILOSOPHY



Members and non-members are invited to participate in this seven week powerpoint introductory course on some of the fundamental ideas which are considered to be the “foundation stones” upon which the “Ancient Wisdom Tradition” is built. There will be a DVD shown each week in the second half of the session to help illustrate the ideas presented in the first part of the session.

This course will begin Sat. Feb. 7th from 10.00am -12:30pm.

The course is open to all and is free of charge. Participants may attend any or all sessions on offer and may join in the course at any time which will cover the following basic ideas of the occult wisdom tradition and philosophy:

**Week 1 Feb. 7 - THE DIFFERENT STATES OF MATTER**

**Week 2 Feb. 14 - REINCARNATION**

**Week 3 Feb. 21 - KARMA OR JUSTICE**

**Week 4 Feb. 28 - LIFE AFTER DEATH**

**Week 5 Mar. 7 - PROGRESSIVE DEVELOPMENT AND CYCLES**

**Week 6 Mar. 14 - THE SPIRITUAL PATH AND THE OCCULT HIERARCHY**

**Week 7 Mar. 21 - ONE LIFE IN ALL THINGS**

For further information please contact: The Theosophical Society in Perth

21 Glendower St. Perth 6000 ph. 9328 8104 or the facilitator Skip Pry on ph. 9228 8753.

## **EASTER WEEKEND SEMINAR 2015**



### **CONSCIOUSNESS AFTER DEATH? THEOSOPHICAL VIEWS**

**FEATURING - PEDRO OLIVEIRA  
(NATIONAL EDUCATION COORDINATOR)**

**DATES: SUNDAY 5TH & MONDAY 6TH APRIL 2015**

**VENUE: 21 GLENDOWER STREET, PERTH**

**COST: NO CHARGE FOR THE SEMINAR.**

**CATERING: REGISTRATION REQUIRED, DETAILS CLOSER TO THE EVENT**

**NB: A DETAILED PROGRAM WILL BE AVAILABLE FROM THE LIBRARY CLOSER TO THE SEMINAR DATE, AND WILL BE POSTED TO OUR WEB PAGE.**

“The ocean cannot be received in a cup unless the cup is made as large as the ocean. Likewise, the cup of human concentration and human faculties must be enlarged in order to comprehend God. Receiving denotes capacity acquired by self-development; it is different from mere belief.”

Paramahansa Yogananda

## Program of Lectures

## Definition of meeting types and relevant guidelines

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

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

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

FEB	
Tues 3 Feb General Meeting	<p style="text-align: center;"><b>Fragrant and Radiant Healing Symphony</b> - Jasmine Farghaly</p> <p>This PowerPoint presentation is based on the book “Fragrant and Radiant Healing Symphony” by Roland Hunt. It is an enquiry into the wondrous correlation of the healing virtues of Colour, Sound (Music) and Perfume and a consideration of their influence and purpose.</p>
Tues 10 Feb General Meeting	<p style="text-align: center;"><b>Shopping For Enlightenment (Part 1)</b> - Skip Pry</p> <p>Taken from the book by the same name this PowerPoint presentation will take a humorous, light hearted and tongue in cheek look at some “new age products”, their use and benefits for our “spiritual” journey. Come along and have a good laugh at products such as aura putty, karma calculators, third eye openers, astral travel meters, celibacy capsules and much, much more.</p>
Tues 17 Feb General Meeting	<p style="text-align: center;"><b>Colonel Olcott, Adyar Day.....in Remembrance</b> - Viv Ward</p> <p>Adyar Day is a day to remember those who dedicated their lives to Theosophy. Colonel Olcott is especially remembered for his dedication to the Theosophical Society's humanitarian work travelling the world spreading the message of universal brotherhood. Tonight's PowerPoint presentation will look at how eternal links between Colonel Olcott, his Master, and Madame Blavatsky began; his life before and after becoming the Theosophical Society's Founding President, and all he achieved for humanity's benefit.</p>
Tues 24 Feb General Meeting	<p style="text-align: center;"><b>Gnosis in Chaotic Times</b> - Marc Meinharth</p> <p>What is life? Why do we live? Who are we? What remains from this life? No religion, doctrine or scientific theory can ‘tell’ a person what reality is. The Real can only be experienced. This is why there have been many doctrines that could be termed ‘gnostic’. A tradition is a language used to describe the internal nature of things. However, it is the experience of the real, the inner truth of the tradition that a Gnostic is concerned with - not the beliefs and theories that surround it.</p>
MAR	
Tues 3 Mar General Meeting	<p style="text-align: center;"><b>Druidry : An Experiential Philosophy in a Contemporary World</b></p> <p>Eamonn O’ Treasaigh from the Gaelic Druid Order in Western Australia Most people have heard of Druidry, but it is a spirituality which remains shrouded</p>

	in mystery. Join us for this PowerPoint presentation as we explore contemporary Druidic practice and examine questions including: How does modern Druidry relate to the ancient traditions and what do Druids believe and how do they worship?
Tues 10 Mar General Meeting	<b>Spiritualism - What it is, and its Value in the World Today and the Organization</b> Minister Christine Gregson Sharp from the Spiritual National Union of W.A. In tonight's talk we will look into some of the history of the beginning of Modern Spiritualism which is quite relevant to how we see it today along with "what is Spiritualism" and its many gifts. How it is perceived in today's society and what kind of upliftment it can offer to the general public.
Tues 17 Mar General Meeting	<b>Sacrifice in the Changing World</b> - George Wester "...in every social movement the note of the higher is renunciation, the note of the lower is love and co-operation; then they will blend together, and each will bring what he has to give, none will despise another, for everything is equally necessary for the building up of a nation." A quote from "The Changing World" by Annie Besant. In tonight's PowerPoint presentation and exploration we will delve into the notion and nature of sacrifice in today's world. What do we think it is, or what does it seem to be, what can it be and what will it cost. Prepare to be challenged.
Tues 24 Mar General Meeting	<b>The Power of Eckhart Tolle</b> - Paul Farnhill In an age of media celebrities, how relevant and original is Eckhart Tolle and what is his real contribution to spirituality? This PowerPoint presentation provides a critique of the world's most influential spiritual writer of the last decade and examines the creation of a modern guru.
Tues 31 Mar General Meeting	<b>Choose Happiness</b> - Kelsang Ani Resident Teacher at the Dharmapala Kadampa Meditation Centre Perth With so much emphasis in our modern world on material and technological development, we can easily overlook our inner potential for deep happiness and lasting inner peace.
<b>APR</b>	
Sun - Mon 5-6 Apr <b>Public Meeting</b>	<b>Consciousness After Death? - Theosophical Views</b> - Easter Weekend Seminar featuring Pedro Oliveira National Education Coordinator for the TS in Australia. See elsewhere in Link for details.
Tues 7 Apr <b>Members Only Meeting</b>	<b>Madame Blavatsky's Practical Suggestions for Daily Life</b> - Pedro Oliveira National Education Coordinator for the TS in Australia Although the bulk of her writings deal with the profound metaphysics of Theosophy, Madame Blavatsky also devoted time to throw light on practical hints about daily life, including subjects as duty, knowledge, motive, speech and contentment. They sound as relevant today as when they were first published in 1889.
Tues 14 Apr General Meeting	<b>The True Nature of the Second Coming of Christ</b> Peter Fern from The Anthroposophical Society Rudolf Steiner gave insights into this pivotal event. The perception of Christ in the etheric realm and the possibility of connecting with Him. Steiner said that there could not be a second coming in the flesh. This became his point of departure from the Theosophical Society.
Tues 21 Apr General Meeting	<b>Energy Insights into Healing and The Spiritual Life</b> - Bill Keidan In this audio visual talk Bill, a former President of Perth Branch, now of Wellington Lodge in New Zealand will give the results of his study of Theosophy, Taoist Yoga, Therapeutic Touch, and modern teachers of Energy Transformation as applied to Healing and the Spiritual Life

Tues 28 Apr  
General Meeting

**Red Ranger Sheds Inc. - A TOS Fundraising Evening**

Bradley Holland is Red Ranger. He has been working with Australian Wildlife since 1992. Bradley presents informative educational talks to the community. During the last 4 years he has been working with wayward youth, refugees from the Northam detention centre and indigenous youth. He is encouraged by the response of the Department of Corrective Services which recognises that youth who participate on his courses develop compassion, responsibility and self-respect by caring for the animals. He has a vision of developing Red Ranger sheds, where men can mentor youths and teach them skills by constructing shelters for the animals. Eventually, he hopes to set up a conservation park for endangered Australian Wildlife. This should be an interesting and inspiring presentation. As usual, the TOS will host their delicious \$8 supper prior to the talk which commences at 6:30 pm, followed by the meeting at 7:30 pm.

**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](mailto:tsperth@iinet.net.au) or place your material in the Editor's drawer by the 1<sup>st</sup> of April

