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Image: <https://www.arts.gov.au/what-we-do/indigenous-arts-and-languages>

2019 - the International Year of Indigenous Languages

Languages play an important role in the daily lives of all people.

It is through language that we communicate with the world, define our identity, express our history and culture, learn, defend our human rights and participate in all aspects of society, to name but a few. Through language, people preserve their community's history, customs and traditions, memory, unique modes of thinking, meaning and expression. They also use it to construct their future.

Language is pivotal in the areas of human rights protection, good governance, peace building, reconciliation, and sustainable development.

Indigenous languages matter for social, economic and political development, peaceful coexistence and reconciliation in our societies. Yet many of them are in danger of disappearing. It is for this reason that the United Nations declared 2019 the Year of Indigenous Languages in order to encourage urgent action to preserve, revitalize and promote them.

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


Website:

www.tsperth.com.au

Email:

tsperth@inet.net.au



Search for
"The Theosophical
Society in Perth"

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.

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.

Mission Statement

To serve humanity by cultivating an ever-deepening understanding and realization of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life.

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.

Submissions

The closing date for all items for inclusion in the next edition of the Theosophical Link is:

1st April, 2019.

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

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For payments such as Membership subscriptions or Event Bookings, please use the following details: BSB 086 488 - Acct. No. 697 487 911
You MUST include your name and the payment purpose with each transaction, so that we can identify it and process accordingly.

President's Report

Happy New Year!

The Executive Committee hopes you all had a relaxing and enjoyable break over the Festive Season and that 2019 be a joyous and safe one for all beings.

2018 saw the implementation of the updated Branch Rules and the introduction of a Code of Conduct for all members. Hard copies or digital of both are available to all members on request.

We also saw the passing of two of our very long serving members: Noel Duzevich and Frank Mitchell.

In the coming year, we will have International, national and local speakers at Perth and Mt Helena venues. So keep tuned in to the Link magazine or the website.

To all those who will be able to volunteer their time to assist in keeping the Branch rolling along, your generosity will be greatly appreciated.

Please remember that if you have anything you wish to say - whether praise or criticism - all Executive Committee members are happy to listen to you.

Franco



*Animals cannot speak, but
can you and I not speak for
them and represent them?*

*Let us all feel their silent cry
of agony and let us all help
that cry to be heard in the
world.*

Rukmini Devi Arundale



Gāyatrī

I. K. Taimni

Part of 3-book series. Other two are 'Self-Culture' and 'The Science of Yoga'.

"The edifice of self-culture which leads ultimately to enlightenment rests on three pillars:

- *character-building,*
- *upasana (adoration, worship) and*
- *Yoga"*

It is only when the aspirant has developed the requisite traits of character and a dynamic urge to find the Truth that he can steadily tread the path of Yoga. The former problem has been dealt with by the author in his book, 'Self-Culture' and the latter in the present volume. It is only when the ground has been well prepared by self-discipline and worship that the aspirant can usefully take up the practice of Yoga, which is dealt with thoroughly in 'The Science of Yoga'.

The three books are, therefore, in a sense, complementary in character and throw light on different aspects of the 'sadhana' or way which leads to Self-realization.

Although this book is meant primarily for those with the mental background of Hindu thought and tradition, some of the general principles presented in it can be applied by all aspirants in their self-direction for spiritual culture.

Gāyatrī is the most renowned of the Vedic *mantras*. Addressed to *Savitr*, symbolizing the Supreme Light of all Lights, it forms a part of a traditional Hindu sacrament. But in reality, there is nothing Hindu about it. A lofty prayer unmatched in its sublimity, it is as well a prayer for the whole of humanity. A *japa* or meditative utterance of it needs no accompanying rite and anyone can reverentially participate in it. Prof. Taimni succinctly treats all aspects of the sacred mantra.

A Brief History of Infinity – Brian Clegg

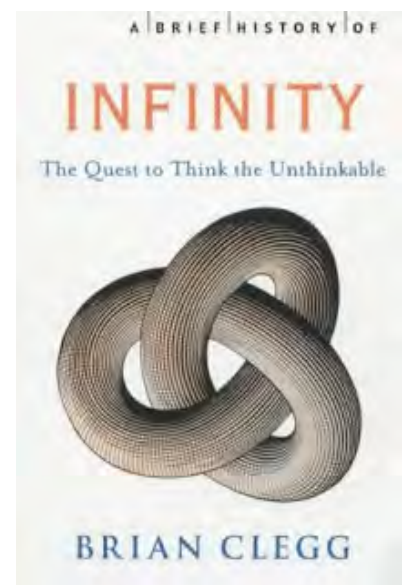
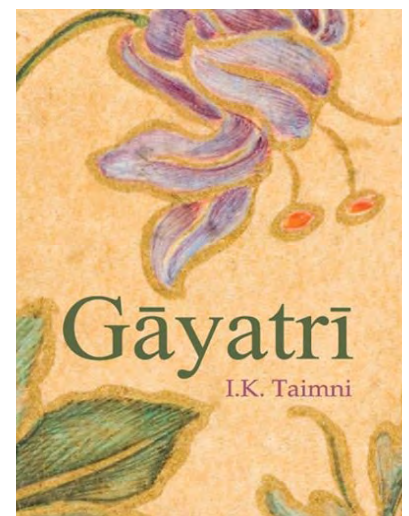
The Quest to Think the Unthinkable

We human beings have trouble with infinity. Philosophers and mathematicians have gone mad contemplating its nature and complexity – and yet it is a concept now routinely used by schoolchildren. In this highly entertaining and stimulating history, Brian Clegg takes us on a tour of that borderland between the extremely large and the ultimate, from Archimedes counting the grains of sand that would fill the universe, to the latest theories on the physical reality of the infinite.

Full of unexpected delights, the history of infinity proves to be a surprisingly human subject. Whether it's St Augustine contemplating the nature of creation, Newton and Leibniz battling over the ownership of calculus or Cantor's struggle to publicize his vision of the transfinite, infinity's fascination remains the way it brings together the everyday and the extraordinary, prosaic daily life and the esoteric. Exploring the infinite is nothing more than a journey into paradox.

Although infinity is touched on in many places, as far as we are aware this is the only popular exploration of infinity around – and well worth getting hold of.

Clegg is a prize-winning science writer with a physics degree from Cambridge and a masters in the mathematical discipline operational research. He has written over 20 science books and articles for newspapers and magazines from The Observer and Wall Street Journal to BBC Focus and Playboy. He lives in Wiltshire, England, with his wife and two children.



An extract from *The Kingdom Of The Gods*, by Geoffrey Hodson; CHAPTER III:

THE COLOUR LANGUAGE OF THE ANGELS

ANGELIC forms are built of light, or rather of tenuous material which is self-luminous; for every atom of their bodies, as also of the worlds in which they dwell, is a glowing particle of light. The form they use closely resembles our own and is, in fact, built upon the same model as is the human physical body. As stated earlier and shown in the illustrations, fairies and angels thus generally appear as very beautiful, ethereal human-like beings. Their faces, however, wear an expression which is distinctly non-human, for they are stamped with an impression of dynamic energy, of vividness of consciousness and life, with a certain supernal beauty and an other-worldliness which is rarely seen among men.

The appearance of the angels is also remarkable to human sight on account of the continual play of energy within and through their bodies and their glowing auras. They may be thought of both as agents, and even engineers, of the fundamental forces of Nature. The powers which they control and manipulate are continually passing through and radiating from them, producing as they flow an effect which somewhat resembles the aurora.

Distinct force-centres, vortices and certain clearly defined lines of force are visible in their bodies. In the auric discharges definite forms are produced, which sometimes suggest a crown upon the head and outspread wings of brilliant and ever-changing hues. The auric pinions, however, are not used for flying, for angels move swiftly through the air at will, with a graceful, floating motion and need no aids to

flight. The old painters and writers, some of whom seem to have caught glimpses of them, apparently mistook these flowing forces for their clothing and their wings, and so depicted them as robed in human dress, and even gave the angels feathers in their wings.

As their bodies are formed of light, every variation in the flow of force produces a change of colour. A change of consciousness is instantly visible as an alteration in the shape and colour of their auras. An outpouring of love, for example, suffuses them with a crimson glow while, in addition, a vivid stream of roseate love-force flows out towards the object of their affection. Activity of thought appears as an up-

rush of yellow light and power from the head, so that they frequently appear as if crowned with a shining halo of light—a crown of gold which is their thought, set with many jewels, each jewel an idea. Perhaps this is the origin of one of their titles in Hinduism, *Chitra Shikhandina*, “the bright-crested”.

All the phenomena of emotion and thought which we term subjective, are objective to angels, as also to men endowed with superphysical vision. Angels thus see thought processes, emotions and aspirations as external and material phenomena; for they live in the worlds of feeling, thought, spiritual intuition and spiritual will. Their “speech” produces colour and form rather than sound. A system of symbology is included in their mode of communication, symbols and flashes of colour

always appearing in the superphysical worlds as natural expressions of both human and angelic thought. The angels’ sense of the oneness of Life is so vivid that their every thought expresses an aspect



A MOUNTAIN GOD

Observed in the Drakensberg Range
in Natal

of the fundamental truth of unity. This gives to their colour conversations a depth and a beauty not present in the ordinary interchange of human thought. They are incapable of a concept either purposeless or untrue, or which fails in some measure to express that inherent divinity of which they never lose consciousness, and which illumines and inspires their every thought and deed. In this respect their colour language somewhat resembles the ancient Senzar, in which each letter and syllable is an expression of a basic truth. Unlike that ancient priestly tongue, however—the product of profoundly inspired minds—the mental language of the angels is instinctive and natural, calling for no conscious effort on their part in the choice and production of colour, form or symbol.

An angel who on occasion has mentally instructed me concerning his [as before stated, the masculine pronoun is used for convenience only, angels being asexual] Kingdom, also provided examples of angelic communication and of the operation of the law by which superphysical matter assumes appropriate form and colour in response to the impact of thought. An account of two of these lessons is here given from notes taken at the time. I must, however, first explain that *arupa devas* are in the highest degree impersonal, impassive, detached. Their consciousness is universal and exclusively concentrated upon their tasks. They are not normally accustomed to experience any personal attachments whatever. *Rupa devas* associated with the evolving life in Nature do not, as far as I am aware, usually experience or express the emotion of personal love. Their minds are universal and their “hearts” belong to the One Life of which they are impersonal embodiments. Certain *rupa devas*, however, may be regarded as incarnations of the qualities of divine love, compassion, tenderness for all that lives and these do feel, in however sublimated and impersonal a manner, a sense of unity with each other and with man.

As the following descriptions indicate, their love power can become temporarily directed to persons but without the faintest tinge of I-ness and possessiveness.

Certain nature spirits on the threshold of individualisation into angelhood, particularly those associated with the element of air—fairies and sylphs—can feel attracted towards men who pos-

sess the power consciously to enter their kingdom and communicate with them. Their submission to this attraction is rarely complete and even whilst seeking to allure the object of their affections, they do not usually conceive a permanent relationship. Such close mento-emotional associations with human beings can be helpful to them even though very harmful to their human partner. For them, the attainment of individualisation might be hastened by a blending of their mento-emotional nature with that of an individualised human being, but for man the adventure would be likely to lead to insanity.

Medieval legends in which sylphs and other nature spirits for their own advantage seek, and even physically attain, unions with men are probably more allegorical than historical. Physical union would demand materialisation on the part of the sylph which is most unlikely and, if ever attained, very rare. It would seem to be more probable that a veiled reference is being made to the evolutionary value to such nature spirits of close psychical association and collaboration with members of the human family.

An occult tradition does exist that, as an exception to that impersonality which is characteristic of highly evolved *devas*, intimate egoic attachments with human beings have been formed and have even become so strong as to cause the *deva* to seek and obtain admission to the human kingdom in order to be near the beloved human being. Birth in a human body then follows and, when a physical meeting with the beloved occurs, a very deep and fiery love is awakened in both of them. So strong is this emotion, that, if conventional barriers exist, they are ignored. Tragedy is not infrequently the result.

A CONVERSATION IN COLOUR

Whilst resting in the garden of my cottage in Gloucestershire, I observed the angel teacher travelling at a great height in the air and sent out a greeting and a mental call for further knowledge concerning the Angelic Hosts. At once he paused in his “flight” and descended steeply towards the garden. As he came down, he sent an answering stream of love, which extended from the region of his heart and appeared as rays of glowing rose and crimson light. This outflowing love resembled a flower, for the sides of the funnel form which it produced were divided into petals and in the

centre was a brilliant golden "rose", the whole opening gradually as the angel drew near. This "flower" pulsed rhythmically and the lines of force of which it was composed quivered as he poured forth his affection and life-force. He resembled a glorious Greek God, upon whose breast was an open rose. The petal-like radiations reached out and over me, the maximum diameter of the "flower" being about eight feet. A continuous play of brilliantly coloured force in bands of varying size and degrees of luminosity also shone above the angel's head.

Another angel, chiefly blue in colour, soon appeared and the two engaged in "conversation". As they "spoke" their auras reached out towards each other, touched and drew back, like the wings of celestial butterflies. They were about twenty-five yards apart, and a little above the fruit trees in the orchard. The fluidic nature of their auras was demonstrated by the ease with which they extended them to cover the intervening space. They "spoke" both with their hearts and their minds, for colours and symbols appeared in the emotional and mental matter of their auras, above their head for the most part, but also flashing between them with a rapidity and brilliance quite beyond my capacity to observe fully and record accurately. The main theme of the first angel found its natural expression through that soft, pale green sometimes seen in a summer sunset, this shade appearing continually both in the bands of colour above his head and in the symbol formed; it also tinged the larger portion of his aura, suggesting the qualities of sympathy and understanding.

Three beautiful forms like vertical, elongated scallop shells next appeared and hovered in the air above his head, quivering with life and light; in colour they were rose, yellow, and dark blue deepening to purple. Presently they expanded into the shape and appearance of large fans, met and became interwoven into one large, fan-shaped radiation. Alternately widening and narrowing, the single stream of flowing force extended high into the air and then disappeared. From his brother angel this called forth a perfect blaze of response, like a pyrotechnic display. His first answer turned the upper part of his aura into three bands of colours of the same shades as the shells; it then swept for-



A SCALLOP SHELL

ward and embraced the first angel, holding him thus for some two or three seconds and then withdrawing. Three greatly enlarged fan-shaped symbols next appeared above him in succession, each symbol disappearing into the upper air in a flash of colour. A radiant smile illumined his face, and it was evident that the remark of the first angel had touched some responsive chord in his nature.

The first angel then explained to me the meaning of this interchange. The blue angel who was the second to appear contained within himself something of the fundamental forces and qualities of character underlying the second, fifth and seventh Rays. His life was an expression of the deepest love and the highest intellect, whilst in his work he displayed perfect precision of action. These qualities represented his ideal of perfection

and he was consciously linked with an Archangel Superior in whom they were fully developed. In all Nature he perceived predominantly these three powers, traced the effects of their operation in members of the human race and expressed them in all his own activities.

In order to help human beings, for example, he would unify himself with their love nature, enhancing the human power of love by adding to it his own impersonal and universal affection. He would help scientists by stimulating their mental powers, by increasing their capacity for profound abstraction, and would endeavour to illumine their minds with the solution of any problems which they were seeking to solve. He would assist artists, actors, dancers and ceremonialists to attain greater perfection, grace and beauty of portrayal and more accurate expression of the idea by which their art was inspired. He would similarly aid his brother angels and the evolving life in the sub-human kingdoms of Nature. In all his activities these three characteristics would predominate, forming the background of his life and the source of his inspiration.

The first angel, with deep and intuitive sympathy, discerned this fact and mentally expressed his brother angel's ideals with all the fullness and completeness of which he was capable, thereby producing the three shell-like forms in the colours typical of the three Rays. The second angel responded by causing the three highly developed qualities of his nature to shine out successively in

greatly enlarged fan-shaped forms.

This account, lengthy as it is, is still but a very incomplete description of an interchange of thought and feeling between the angels, which probably lasted no more than a minute. The use of the word "Ray" fails adequately to express the concept in the angel's mind; he would probably call it an aspect of the Divine Life and Consciousness which is projected as a tongue of flame from the central fiery heart of things, or a stream of specially attuned vital energy permeating the universe. These conceptions were included within each of the shell-shaped symbols which, it will be noticed, are apt representations of the fundamental idea. The point of the shell would be at the central source of power which, as it poured forth, would widen out into the fan shape.

Each of these symbols consisted of radiating lines of force, the number of which I was not able to count, though doubtless that also would have its significance. As the whole symbol took form, the lines of force crossed each other and became interwoven until a broad, expanding stream of the three types of energy was formed. Each stream, however, could still be traced, because it maintained its own shape and colour in spite of the interweaving. The combined effect of these three aspects of Life working both in and through the second angel and in Na-

ture was most appropriately portrayed by this shell-like form.

The angel further explained that, in addition to this colour language, there is a direct interchange of ideas at mental levels. The colours and symbols are largely produced by that interchange, though they may also be used as illustrations and elucidations of the central idea.



Geoffrey and Sandra Hodson

Listening to the Voice of Nature

A weekend retreat

Join Helene Fisher, former *Findhorn** gardener, who will guide us to the heart of clear attunement to the soul intelligence in nature.

Tune in to the wisdom which plants hold, to better understand what your plants - and Earth - need.

- Hear how the work with the intelligence in nature has evolved over time, at Findhorn.
- Practice tuning in to individual plants and to the Mt Helena woodland.
- Apply your skills and understandings to supporting the flourishing of all life in your part of Earth.

*FINDHORN is a spiritual community and ecovillage on the windswept northeast coast of Scotland which has thrived since the early 60's, when it became famous for its abundant gardens.

WHERE: Mt Helena Theosophical Retreat

WHEN: 6th, 7th April 2019

COST Including food & accommodation:

Members \$95 - Non Members \$125

Day visitors: members free, non members \$20/day. Meals & teas extra if required.

To book phone 9328 8104

tsperth@iinet.net.au

Program of Lectures

Definition of meeting types and relevant guidelines

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

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

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

FEBRUARY

Tues 5 Feb General Meeting	Heavens and Hells - Rob Russell Different religions have different heavens and hells, and some have one or both or none - which is it? What's the theosophical view? Let's discuss what makes sense of all this.
Tues 12 Feb General Meeting	Expressions of the Divine - Matthew Thompson A talk about Religion, Atheism, and what constitutes Divinity in our world.
Tues 19 Feb General Meeting	Annie Besant, the Warrior... In Remembrance - Viv Ward Adyar Day is a day to remember those who dedicated their lives to Theosophy. Annie named herself Annie Besant, Warrior, and she certainly lived up to the name. In tonight's PowerPoint presentation, we will have a look at her incredible life before and after becoming the second International President of the Theosophical Society and all that she achieved for humanity's benefit.
Tues 26 Feb General Meeting	What is the Sound of One Hand Clapping - Stephen Lenghaus This is a brief overview of Zen Buddhism, including the history, meditation and influence on Japanese culture. Historical aspects include the development of Zen Buddhism, its transmission across time and space and the formation of various Zen Buddhist schools. Meditation techniques, types of meditation and the role they play will be included. Some Japanese cultural activities influenced by Zen Buddhism may also be covered.

MARCH

Tues 5 Mar General Meeting	Miracles - No Such Thing - John Davey Starting with the notion that so called miracles are a fulfilment rather than a suspension of natural laws, we examine, in this PowerPoint presentation why there has always been a fascination of such events.
Tues 12 Mar General Meeting	Freely Given Cancer Care Therapies From Solaris Cancer Care - Chandrika Gibson, Director of Wellness Education and Research A TOS fund raising night. Please join the TOS for our delicious snacks and light supper for \$10 at 6:30 pm and to check out the raffle basket and other items for sale. Followed by a PowerPoint talk on Solaris Cancer Care which is based within Sir Charles Gairdner Hospital where a network of approved complementary therapists deliver hundreds of free treatments and support to WA cancer patients each month - among them are: massage, reflexology, and reiki. There's also a professional counselling service on hand for those grappling with the fear and anxiety wrought by a cancer diagnosis.
Tues 19 Mar Strictly Members Only Meeting	The Magic of the Pendulum - Bill Wood This may seem to members as a rather mundane subject, however I hope to show that proper use of the pendulum can answer many important questions. If, indeed, this is so, then, use of the pendulum demands a high level of morals and ethics.
Tues 26 Mar General Meeting	A Spirit-focused View on Climate Change - Helene Fisher How can we as spirit-focused individuals address the ever-present and at times, overwhelming issue of climate change as it is and will more noticeably, affect our lives in the coming years, as our health, our jobs, our food can no longer be taken for granted? How can we sustain our gaze on disquieting realities and know that in doing so, we become available to fresh insight and wisdom? In this PowerPoint presentation we explore both the inner and the practical heart of a number of spiritual traditions, and how these might translate into our next step in affirming our care for Earth and all life.

APRIL

Tues 2 Apr General Meeting	Your Psychic Experiences - facilitated by Skip Pry Tonight's discussion group will explore, share and discuss some of the various psychic experiences that members may have had and attempt to offer some possible explanations of what may be behind the phenomena. Let's investigate. Bring your story, experience, ideas and opinions to share with the group.
Tues 9 Apr General Meeting	Developing the Subconscious Side of our Brains - David Kennett David's forestry research began initially with a desire to discover ways to address salinity in the Wheatbelt of WA. Twenty years later I have turned most of my 600 acre property into a forest and lowered the water table seasonally by over 2 metres, helping address salinity for neighbours up and down the catchment. As I planted trees, I observed anomalies within the trees and, as a water diviner I wondered

Continues on next page

APRIL

Tues 9 Apr General Meeting	<p>whether divining might provide more information than just the location of underground streams for bores and wells.</p> <p>The discoveries I made revealed some remarkable secrets about the natural world and in 2018 I visited Nepal and India teaching divining and its different applications to farmers, university students, and school children; the majority of them discovered for the first time, this amazing talent, inherent in all of us.</p>
Tues 16 Apr General Meeting	<p>Spirituality in Pre-Historic Europe - Angie Borges-Rodrigues</p> <p>What were the indigenous spiritual beliefs of the native Europeans? Europe has a long history of deep spiritual beliefs, ranging from the 40,800 year-old cave pictographs of El Castillo in northern Spain, to thousands of petroglyphs, to post-Ice Age monolithic and megalithic structures, to burial rituals that reflect the different periods in history. It is well known that ancient Europeans often worshiped at sacred groves, offered sacrifices to bodies of water, respected the numinous beings living in the rocks and practiced magic through poetry, song and ritual.</p> <p>But did all these beliefs completely disappear? Or can we still find some remnants of this distant past in our lives and festivals? We will investigate these questions in this PowerPoint presentation.</p>
Tues 23 Apr General Meeting	<p>Considerations on Time, Seriality & Synchronicity - Tina Hentisz</p> <p>A look into the complexity of time, seriality and synchronicity. How is a reality created and what is further the abstract state to an optimum level? New theories are published daily. What is the common thread or methodology? Theosophy and our essential nature may guide us on our way, but how, why and what? A PowerPoint presentation you will not want to miss.</p>
Tues 30 Apr General Meeting	<p>The Sly Man's Pill: An Introduction to the Fourth Way Esoteric Tradition</p> <p>Suzanne Stout</p> <p>This PowerPoint presentation will provide an introduction to George Gurdjieff's teaching of spiritual development, particularly the Method. Gurdjieff received his esoteric education from teachers in a secret Sufi monastery of a very special Order deep in the Hindu Kush area of North Afghanistan. This community was known as the "Sarmoun Community" and their ancient esoteric school is said to have been created in Babylonian times. Gurdjieff's teachings were brought to the West by some of his close pupils including Peter Ouspensky and Maurice Nicholl.</p>



April 6th & 7th

Helene Fisher - Listening to the Voice of Nature

June 29th and 30th

Gailene Wester - Aspects of Yoga.

August 3rd and 4th: T.B.A.

Oct afternoon 11th, 12th and 13th

Barry Bowden - Title T.B.A.



- **March 30th, 31st.**
- **September 7th and 8th.**

For more information, contact Franco 0417 856 256

Mt Helena Weekends 2019

Activities & Events



Meet-Up: Practical Theosophy Discussion Group



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

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

In this presentation and discussion group we take an investigative approach, where all personal contributions are most welcome. At any meeting you will be surprised with the variety and diversity of opinions, personal experiences and proposals, creating much food for thought and a higher consciousness. Come to this open group and we will explore theosophical matters as never before. Your personal opinion and insight is valuable, so come and share the experience, ideas and notions.

23rd February 2019 – PRACTICAL SPIRITUALITY

Practical spirituality is all about personal growth and development in a vibrant and challenging world. The idea is not to be a holy person; it is to be a whole person. Practical spirituality means to connect up with a life purpose and finding new ways to cultivate our inner strength and to share our best gifts with others.

30th March 2019 – MEDITATE OR MUDDLE

Meditation is perhaps the most important thing to do since we discovered the power of words and speech. The Buddhist scriptures describe meditation as “passing before the mental eye.” It may be thinking at will, learning to choose our thoughts and perhaps to dwell on something or other for as long a time. Meditate, and there will be a greater insight into the nature of reality.

27th April 2019 – FUTURE DIRECTIVES

Where do we go from here? Our awareness is reaching higher levels of consciousness through the practice of meditation, research, science and technology. A very significant stage has developed where the individual needs to pay close attention to motive and action. What will be the future directive for you?

*Remember that
a deeper truth
and higher
consciousness
can only be
established
through an
active
participation.*



An Occult View Of The War

By C W Leadbeater

Part 2 of 3

Revised version from *Theosophy in Australia* magazine, April 1916. Earlier version published in *The Theosophist*. (Editor's Note: Sub-headings added for readability in this presentation.)



The Soul Of A Nation

What, then, was there in Germany which has made this awful obsession possible? I find part of the answer to this question in a remarkable set of statistics which I came across recently. They are taken from a book called *'The Soul of Germany'*, written by a Professor of the University of Erlangen, in Bavaria. He makes a comparison between the amount of certain kinds of crime which came before the Courts in England and in Germany in a period of ten years. It must be remembered, in making such a comparison, that the population of Great Britain is about forty million, while that of Germany is seventy million; so that we must add 75 per cent to the English numbers to see what, if the two countries stood at an equal level of moral development, we might reasonably expect to find in Germany; but even after making this allowance we shall see a truly appalling disproportion. Forgive me if the statistics are unsavoury, but we want to understand how this ghastly condition of affairs has arisen.

The professor takes first the crime of maliciously or feloniously wounding. Of this there occurred in England during the ten years 1261 cases, so we might expect in Germany about 2200, the actual number is 172,153.

During the same time there were in England 97 murders, which would lead us to estimate those in Germany at 170; the number given is 350—almost exactly double what might be expected; and there is a further com-

plication due to the fact that (we read) there are hundreds upon hundreds of man-killings in the Fatherland which the German law does not technically term murders—which, therefore, do not appear in murder statistics.

Of rapes there were in Britain 216, which should give 380 in Germany; there were actually 9,381. Cases of incest were with us 56; we might, therefore, look for about 100 in Germany, but we find 573.



The number of illegitimate children was with us 37,041—a sufficiently shameful total, which should lead us to look for perhaps 65,000 in the larger country; instead of this there are 178,115.

Of malicious damage to property—a peculiarly mean and cold-blooded crime—I regret to say that we had in England 358, so on the same scale there might have been 627 in the Fatherland; but there really were no less than 25,759.

God forbid that we should set ourselves up to be self-righteous; we

English have our faults, and grave faults; but when we examine those statistics we cannot but realise that there has been a difference in the average level of morality; we begin to see how this incredible and awful obsession has happened, and why it was that the plan originally made by the Great Ones for this particular little bit of human evolution could not be carried out.

It was hoped that the Fifth Root Race would stand as a whole, or, at any rate, that the Fifth Sub-Race would stand as a whole. And the hope was nearly realised. The Powers that stand behind human evolution worked long through Their pupils to prevent this catastrophe. Whether those Powers knew all the time that the labour would not achieve its end, I cannot tell. We sometimes think of Them as knowing beforehand all that will happen; whether They do or not, I know not, but at least it is certain that in many cases

They work most earnestly to produce certain results, and to give to men certain opportunities. Through the failure of humanity to take the chances offered, the results may not then be attained. They are always *eventually* attained, but often they are postponed for what to us seems an enormous time. The Great Deity of the solar system, the LOGOS himself, knows perfectly all that will happen, and knows who will take his chances and who will not. That we must believe; whether all who work under Him also know that we cannot tell. Certainly I know that a great conflict

between good and evil forces has been long impending over us. I know also that it need not have taken precisely the form it has taken, if only some of those to whom great opportunities were offered had risen to the level of those opportunities and had taken them.

Some *have* taken them. This mighty British Empire has been formed and has been welded together by bonds of close affection in a way in which no Empire has ever been united before. There was a huge Roman Empire; but it was self-interest, the Roman peace; and the power of Rome which held that together. It was not the love for Rome of those subject races at all. There have been other vast Empires in the past, but they were held together by force, not by love. But what else than love holds *this* Empire together? England, the little Mother State, has no wish to coerce it. Once she did, under utterly mistaken direction by an obstinate King and a foolish Minister, try to coerce the American colonies. The only result of that was that nearly half of what should have been the Empire is not part of it now, though it is being bound closely to it by other ties. It should have been all within this one great Empire; that was the plan, but the stupidity of man overthrew that part of it. England has made no later effort to coerce the far mightier Dominions attached to her. She has left them perfectly free; yet they are bound to her more closely now than they ever were before.

It was hoped that the other nation which belong to our sub-race would join in a great confederation. America and England have been drawn closely together, so that war between them is now scarcely thinkable; and the hope was that Scandinavia and Germany would have come into a similar friendship; but Germany would not come in. There has been for many years a curious and undesirable form of national spirit arising in the country. There is plenty of evidence as to this. Read the German literature, and you will see perfectly well the direc-

tion in which for forty years and more its people have been going. Because of their intense pride, because of the teaching of brutality and of force, of blood and iron instead of the law of love, and because of the low level of general morality which is the direct consequence of such teachings they have laid themselves open to this dreadful obsession, and some of the great Lords of the Dark Face have again taken their place among them.

Ideology Of A Prince

Prince Bismarck was such an one, as Madame Blavatsky told us long ago. While he was still alive he laid His plans for the subjugation of Europe.



You may be thankful he has not survived till the present, for his plans were far wiser than those of the men who have followed him. Long ago Madame Blavatsky explained to us that he had considerable occult knowledge, and that before the war with France in 1870 he had travelled physically to certain points to the north, the south, the east and the west of France, and had there cast spells of some sort, or made magnetic centres, with the object of preventing effective resistance to the German armies. Undoubtedly the French collapse at the time was so complete and unexpected that it seemed to need some unusual explanation.

In the course of the work of the invisible helpers on the battle-field I have

several times encountered and spoken to the Prince, who naturally watches with the keenest interest all that happens; and some months ago I had an interesting conversation with him. Speaking of the War, he said that if we were servants of the Hierarchy and students of Occultism we must know that Germany was in the right. One of our party, becoming somewhat indignant, replied that all the rest of the world was willing to be at peace, that Germany had made an unprovoked attack, and had caused all this awful carnage, and was therefore entirely in the wrong. But the Prince said:

"No, no; you do not understand. This is a struggle which had to come—a struggle between the forces of law and order, science and culture on the one hand, and on the other those of disorder and license, and the degrading tendencies of democracy. It does not matter how it started. If, as you say, Germany began it by an act of unexampled aggression, what of that? It is fate; it had to be—if not in this way, then in some other; and this way offered us the best chance of success; though for my part, I should have set all these nations to fight one another first, and I should have stepped in when they were all exhausted".

We maintained that *we* also loved law and order, science and culture, but we wished along with them to have liberty and progress. The Prince would have none of such ideas; he declared that democracy cared nothing for culture, but wished to drag everybody down to a common level, and that the lowest; that it desired law to rob and restrain the rich, but itself would obey no law; that it had no conception of liberty under law (which is the only true liberty) but desired a triumph of utter lawlessness, in which selfish might should rule, and only those should be restrained who wished to live and work as free men. Further, he said that if we ourselves served the true inner Government of the world we must know that it is the very opposite of all

democratic theories, and that therefore it is Germany, and not England, who is fighting for the ideals of the hierarchical Government.

"Which", he asked, "is nearer to the true ideal of a King—our Kaiser, who holds his power from GOD alone, or your King George, who can strike out no line of his own, whose every action is limited by his ministers and his parliament, so that he can do no real good? And the French President, what is he but the scum momentarily thrown to the top of a boiling mass of corruption?"

We were most indignant at such an insult to our brave Allies; but we could not but admit that there was a modicum of truth in some of his earlier remarks. We tried to tell him that, though we shared his utter disbelief in the *methods* of democracy, we thought it a necessary intermediate stage through which the world had to pass on its way to a nobler freedom, because a scheme (however good) which was *forced* upon a people could never lead to its ultimate evolution; but that men must learn to choose the good for themselves with open eyes, to renounce their brutal selfishness, not because they were driven to do so at the point of the sword, but because they themselves had learnt to see the higher way and the necessity that each should control himself for the good of all.

The Prince was absolutely unconvinced; he said that our plan was Utopian, and that we could never bring the *canaille* to understand such considerations—that the only way to deal with them was the method of blood and iron, forcing them for their own ultimate good (and meantime for our convenience) into the life which we who were wiser saw to be best for them.

When some of this was later reported to the King of England, he smiled, and said quietly:

"I believe that GOD has called me to the position which I hold, just as

much as He has called my imperial cousin the Kaiser; I rule not by force, but because my people love me, and I want no higher title than that".

Freedom

I fear we must admit the Prince's claim that man as a whole is not yet fit for freedom; but he can never become fit unless he is allowed to try the experiment. Of course at first he will go wrong just as often as he will go right. We shall have an intermediate period when things are not at all as they should be, when they are not by any means as well managed as they would be under a benevolent despotism. Nevertheless we shall never get men to advance unless we leave them a certain amount of freedom. We must pass through this unlovely stage of democratic mismanagement, in order to get a time when the government of the people will be the government of the best. At present frankly it is not that. Aristocracy means government by the best; democracy means government by the people. We hope for a time when democracy and aristocracy will be one. We expect to reach that by our system; we should never get there along the line of military despotism. That is the real fundamental point at issue; so we see that this War is essentially one of principles.

If any should be inclined to doubt that a whole nation can be so obsessed from behind, a nation which has a great deal that is beautiful in its past history, which has produced some really fine people—if any should be disposed to doubt that, let him take the official German statements, and read the proclamations of His Imperial Majesty the Kaiser; the proclamations in which he speaks of himself (and probably he believes it) as commissioned by God to govern the world; in which he says: "On me the spirit of God has descended. I regard my whole task as appointed by heaven. Who opposes me I shall crush to pieces. Nothing must be settled in this world without the in-

tervention of the German Emperor." See the insane pride of this, and realize that the whole nation, so far as we know, applauds and approves. Read Mr. Owen Wister's "embodiment of composite statement of Prussianism, compiled sentence by sentence from the utterances of Prussians, the Kaiser and his generals, professors, editors and Nietzsche; part of it said in cold blood, years before this war, and all of it a declaration of faith now being ratified by action." Read the calm statement: "Weak nations have not the same right to live as powerful nations. The world has no longer need of little nationalities." "The Belgians should not be shot *dead*; they should be so left as to make impossible all hope of recovery. The troops are to treat the Belgian civil population with unrelenting severity and frightfulness". Remember all the horrors of the sinking of the "Lusitania", and remember how that great German nation went mad with joy over the slaughter of non-combatants, of helpless women and children. Except by that theory of obsession how can we account for it? As I have said, many of us have known people of that nation. Were they such people as would have agreed to anything of that kind? Of course they were not; no more than you or I. Unquestionably it is true that the powers from behind are working through these people now.

This is the real explanation of all that seems so incomprehensible; these people that fight us are not fighting only of themselves. They are directed by a power of will far stronger than their own, and they are driven on to do awful things. They are willing enough to be driven, for that is all part of the obsession. The men who drive them are utterly unscrupulous, and will use any means whatever to gain their end, for they know nothing of what we mean by right or wrong. They hold it as a manly duty to kill out all emotion or sympathy, because they consider such feelings a weakness. They are pitiless, exactly

as a shark is. The slaughter or torture of thousands or millions is nothing whatever to them, so long as they gain their end.

If this had not been; if the Fifth Sub-Race had all combined together to present a perfect front, we should still have had a conflict, but it would have been with some tremendous uprising of the much less developed races—perhaps another attempt such as Attila made to overrun Europe. The evil would have expressed itself, but it would have been among the backward nations. It is a great victory for the powers that stand for darkness that they can take a nation supposed to be in the forefront of civilisation, and twist that to their ends.

No Shadow Of Hatred In Our Hearts, Only Pity

We must not think that that all the members of that nation are wicked people. We must not let ourselves be brought down to their level. They have made it their special boast to set up a stream of hatred towards us, to compose hymns of hate and teach them to the innocent school-children. We must not be led away into such foolishness at that. We must have no single thought of hatred. We shall hear of the most terrible things being done of incredible brutality and horror on their part; but [if we wish to take the occult point of view we must have no shadow of hatred in our hearts for all this but only pity.](#)

The tragedy of Belgium has horrified the world. It has been one of the most terrible things that the world has ever known; but the tragedy of the moral downfall of Germany is greater even than that—that such a great nation, with such possibilities, should sink to this. That is, in truth, a more awful thing to see than all the pain and misery of countless ruined homes. That a race which produced Goethe and Schiller should so fall as to become a byword among the nations, so that for centuries to come all decent men will be ashamed of any connection

with it, and none shall speak its name without a shudder of horror—surely that is a tragedy unequalled since the world began.

Therefore not hatred, but pity should fill our minds. But on no account and under no circumstances must our pity be allowed to degenerate into weakness, or to interfere with our absolute firmness. We stand for liberty, for right, for honour, and for the keeping of the pledged word of the nation, and that work which has come into our hands must be done, and it must be done thoroughly. But we must do it because we stand on the side of the Deity, because we are in very truth the Sword of the Lord, because this is, indeed, a holy war, in a far deeper and more real sense than were the Crusades of old. Let us take care that we do not spoil our work and our attitude by such an unworthy passion as hatred. We do not hate the wild beast that is attacking our children, but we suppress it. We do not hate a mad dog, but for the sake of humanity we shoot it. We do not hate the scorpion we tread under foot, but we tread on it effectively. We do not hate a lunatic; we are sorry for him; but we defend our dear ones against his attack with unflinching determination, and we have no hesitation in taking whatever steps are necessary to deprive him of the power to do further harm. There must be no thought of hatred, but there must be no weakness. There must be no sickly sentimentality or wavering. There are those who clamour that the mad dog is our brother, and that it is unfraternal to shoot him. They forget that the men whom his bite would doom to an awful death are also our brothers, and that they have the first claim on our consideration. Germany is the mad dog of Europe, and must be suppressed thoroughly and at all costs. [“Therefore fight, O Arjuna”. Remember, we are fighting for the liberty of the world; Germany itself is a part of that world, and we are fighting to free Germany from its obsession.](#)

Let us have that well in our minds, and we shall begin to see what is the attitude we must take with regard to this terrible war; and if we do our duty unflinchingly in maintaining that attitude we shall make the final settlement infinitely easier. When this is over, as it will be over presently, when the struggle is of the past, there will still remain the aftermath. Those among the Allies who have hated will find their hatred turning into fiendish glee in their victory; but having allowed themselves to be turned aside from the true view of the struggle, those people will be in no condition to understand calmly and rationally what is to be done. It is only those who have kept their heads, who have shown themselves philosophers, but nevertheless puissant soldiers to stand and strike for the right—it is only they who will be able to judge what can be done, and what is best for the world.

The Theosophical Attitude

So we who are Theosophists should hold a firm and steady attitude, and not allow ourselves to be misled. The path of wisdom is, as usual, a razor edge. We must not fall over on one side or the other; we must have neither weakness nor vindictiveness, but a grasp of the real reasons for it all, and of what it is that is really happening.

The egos that have been swept into this vortex of hate on the wrong side of the fight will come back again; they will recover. It is indeed a terrible thing to throw oneself open to such an obsession. They will have a long way to climb, just as had those who went wrong in Atlantis; but thousands of those who were on the wrong side in Atlantis are on the right side now, and that is an omen of great hope for us. The world has advanced, otherwise the evil would win again; and this time it will not win.





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

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IF – a mother to her daughter

Shobha Cameron



1.

If you can heed your heart when all about you
are blaming you for their unconscious fears

If you can trust yourself when those who doubt you
insist you change your ways to fit with theirs

If you can dream and let your dreams possess you
If you can feel and let your feelings show

If you are not afraid to vent your anger
or fall in love and manage to let go

If you can give up waiting in the shadows
for a knight in shining armour who won't come

If you can meet men equally as partners
and not be trodden down or feel undone

If you can wake and feel that you are worthy
to grace the days and nights from dusk 'til dawn

If you can sing and dance with gay abandon
and thanks the star for letting you be born

If you can laugh and fill world with laughter
If you can weep and fill the world with tears

If you can live with sorrow and disaster
and honestly admit your deepest fears

If you can know the pain of too much loving
If you can long and let your longing grow

If you can give your body in surrender
and sometimes have the courage to say no

If you can hold your dying father gently
and feel the blessings coursing through your veins

And put your faith in those who stand for justice
yet don't lose heart if there is nothing gained

If you can clasp your stillborn baby closely
and love her even though she does not smile

If you can quietly watch your errant husband
and know that he deceives you all the while

If you can sense the sadness of your sister
and also her delight at being free
and remember that no woman is an island
but just another part of you and me

2.

If you can share the ones whom you hold dearest
with those who also love them for charms

If you can give with passion and with fervour
yet welcome help from friends with open arms

If you can meet a stranger and befriend her
who comes from lands that you have never trod
and take her home to share your roof and table
and see in her the tender face of god

If you can speak with courage and with candour
and to yourself be true at any cost

If you can lose your dignity and honour
and never feel a trace of any loss

If you can hurt and can embrace the hurting
If you can wrap your arms around your pain
and rise above the agony and anguish
to find the peace that makes you well again

If you can weep and let your tears enfold you
If you can bleed for love and let it flow

If you can speak with strength and understanding
what only those in silence ever know

If you can live your life in deep devotion
to all you see and hear upon the way
and spread you warmth across the land like music
and heal all those who need your touch today

If you can feel your soul alive and trembling
with gratitude for simply being here
and pass the message on to all around you
'The source of love is very very near'

If you can feel a sense of awe and wonder
in shells and starfish cast upon the shore
and let the waves uplift you in their splendour
and gaze upon the seagulls as they soar

If you can find in every fleeting moment
the joy and innocence and fun

You'll understand the mystery of loving
and I'll know my work as mother has been done.

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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 life itself, are as simple as the simplest mind of man. Feed the hungry with them.



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7
thousand

Languages
spoken
worldwide

370
million

Indigenous
people
in the world

90
countries

With
indigenous
communities

5
thousand

Different
indigenous
cultures

2680
languages

In danger

Main Facilitator



United Nations
Educational, Scientific and
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United Nations
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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 possible future inclusions in the Link. Typed/emailed submissions will be gratefully accepted.