



The Theosophical Link

INSIDE THIS ISSUE

Contact information	2
President's Report	3
News from the Library	3
Jacob Boehme by Elton A. Hall	4
'Spiritual 100' list for 2015 By Paul Farnhill	8
Karma – Mabel Collins	14
Activities and Events	16
Program of lectures	17



“When thou standest still from thinking and willing of self, the eternal hearing, seeing, and speaking will be revealed to thee, and so God heareth and seeth through thee. Thine own hearing, willing, and seeing hindereth thee, that thou dost not see nor hear God”

Jacob Boehme (1575-1624)



The Three Objects of the Theosophical Society

1.

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

2.

To encourage the study of comparative religion, philosophy and science.

3.

To investigate unexplained laws of nature and the powers latent in the human being.

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Closed

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1 pm to 7:25 pm

Wednesday – Friday

12 pm to 4:30 pm

Saturday

10 am to 2 pm

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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.

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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 July 2015**.

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

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Search for
"The Theosophical
Society in Perth"

Emailtsperth@inet.net.au

Contact information

The Theosophical Society, Perth

21 Glendower Street
PERTH WA 6000

Phone: (08) 9328 8104

Fax: (08) 9328 8104

Email: tsperth@inet.net.auWeb: www.tsperth.com.au**Mount Helena Retreat Centre**

1540 Bunning Road
MOUNT HELENA WA 6082

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 have a new web page address. It is;

<http://www.tsperth.com.au>.

It is important that you take note of the new address as we will be enhancing it over the next six months, and I encourage you all to refer to it for the latest updates and activities of the Branch.

Refer to the article in this edition of Link for further details.

I am pleased to announce that Vicente Hao Chin Jr. is coming to Perth and will be speaking at the Branch on the 18 and 19 August 2015. Vic is the President of Golden Link College Foundation, a theosophical school in the Philippines. He has published several books as well as conducting the Self-Transformation Seminar in many countries around the world, including Perth.

For those of you that have not been to a talk by Vicente Hao Chin Jr., now is your chance.

On a more mundane level, we recently purchased a new electric stove for the Branch after the old gas stove finally died. It was well over 40 years old. This will make the job of heating food in the oven far more efficient for the volunteers who help with kitchen duties.

Regards

Harry Bayens



News from the Library

Recently there has been a relocation of four library categories to some underutilized shelves that has resulted in freeing up extra library shelf space for more than a dozen other categories. At the same time several categories have also been culled of duplicate and triplicate titles that has freed up some extra shelf space to add some recently acquired titles that we did not have. As a result of this culling there has been additional books added to our second hand stock for sale. Our library database and our category location map have been updated to reflect these changes.

Work has now been completed to assess the books in the Mt. Helena library that we did not have here in our library and having brought some of them here to incorporate into our stock has resulted in the addition, over the last 3 months along with a few donations from the public, of over 320 extra books that we did not have previously in the library.

We will shortly be placing an order from India and America for more books for our bookshop as our stock is getting somewhat low. Lookout for some new titles in the next couple of months.

Skip Pry (Librarian)

Jacob Boehme

by Elton A. Hall

Jacob Boehme (1575-1624), the Teutonic Philosopher, "Prince of all the medieval Seers," was born to a peasant family in the village of Alt Seidenberg, about two miles from Goerlitz in German Silesia. Although he received no formal education beyond learning to read and write, he was destined to discover the inner meaning of the Bible and the mystical heart of the spiritual life.

When a young boy, he spent long hours alone watching his parents' cattle in their pasture near the village. Amidst this solitude he beheld his first vision. He saw a great vault filled with riches, which he took to mean that occult powers were his to possess. He vowed never to use them for selfish purposes. Of the vision he said, "I can only liken it to a resurrection from the dead." From this time he began to read the Bible and the writings of Paracelsus from an esoteric perspective.

Although physically healthy, he was neither large nor robust, and in 1589 his parents apprenticed him to a shoemaker. Once, when tending the shop alone, a stranger entered and inquired about the price of some shoes. Boehme, aware of a remarkable look in the stranger's eyes, professed ignorance of the cost of the shoes, but the stranger, rather than searching out the shoemaker, told Boehme that though he was small of stature, he would become great among men and "cause much wonder in the world." Admonishing Boehme to remain faithful to his original vow, the stranger disappeared as mysteriously as he had come.

In 1599, at the age of twenty-four, Boehme became a master shoemaker and married a woman who loved and comforted him until he died. His family eventually included four sons and two daughters.

In the year 1600 Giordano Bruno was burnt at the stake, both for daring to teach that the universe is infinite and for his general attack upon Christian dogmatism in every form.

The same year also witnessed Boehme's second illumination. He had yet a third vision in 1610 in which he experienced the divine splendour of the whole of nature: "While in that state," he wrote later, "my spirit immediately saw through everything." *Aurora*, his first and largest book, was undertaken on January 27, 1612 and published later in the same year.

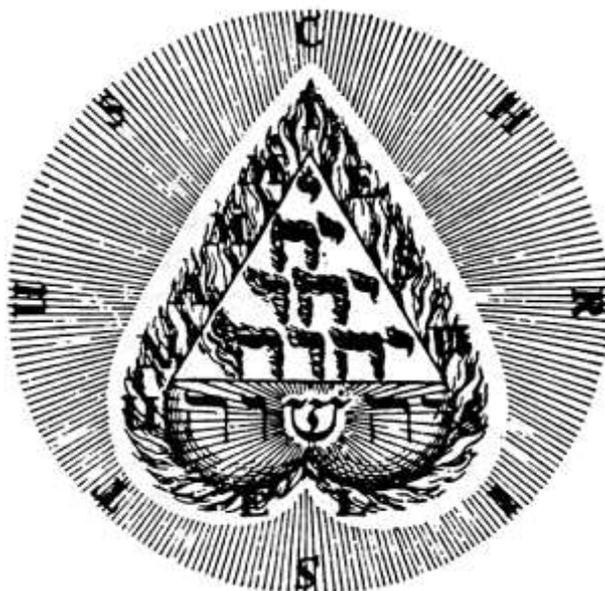
When Gregorius Richter, the local Lutheran pastor, read Boehme's account of the "Morning-Redness in the Rising of the Sun, that is, the Root and Mother of Philosophy, Astrology and Theology," he exploded in self-righteous fury. Rushing to the City Council of Goerlitz, he demanded that Boehme be banished from the town. Surprised and frightened, the Council capitulated and exiled Boehme, only to become ashamed of its decision against a man whose reputation, work and religious life were blameless. The Council rescinded its order the next day but only

on the condition that Boehme cease writing forever. Shortly thereafter Boehme sold his declining shoe business and traveled often as a merchant to the large cities in the area, including Prague and Dresden. The inner impulse to share his insights with his fellow men became too strong to be suppressed, and the last decade of his life saw the publication of a number of his works, including *On True Resignation, The Signature of All Things, On*

Regeneration, and the beautiful devotional dialogue *Concerning the Supersensual Life*.

Richter raged anew, denouncing Boehme from the pulpit and within his hearing. "Will ye," Richter shouted, "have the words of Jesus Christ" – a carpenter – "or the words of a shoemaker?" Boehme calmly answered, "Not I, the I that I am, knows these things, but God knows them in me."

When Abraham von Frankenburg published *The Way to Christ*, a collection of Boehme's writings, Richter's anger forced a new exile upon Boehme. He withdrew to Dresden without being allowed to take leave of his family. At about the same time, the emperor convened an array of eminent theologians, and Boehme was invited to join them and explain his views.



His purity of soul and modest expression so moved the members of the convocation that they publicly expressed the privilege they shared in learning from him and judged themselves incompetent to rule on his orthodoxy. Doctors Gerhard and Meissner became his followers.

Vindicated by the best religious minds of his time, Boehme knew that his work was finished. He foretold the hour of his death, prepared himself, set his affairs in order, and died on November 17, 1624, saying, "And now, I'll take the road to Paradise" – an occult statement in accord with his esoteric theology. His enemies in Goerlitz prevented his burial until the power of Count Hannibal von Drohna forced it. The magnificent cross placed on his tomb was destroyed by his opponents. But his followers, often persecuted, kept his writings in print and saw that they came into the hands of those who appreciated their transcendent, spiritual character.

Boehme's writings form one symphonic whole, articulating central themes, embellishing them at many levels of meaning, returning to them and blending them into a unified vision of God, Man and Nature. His vast mystic and metaphysical system is expressed in metaphorical terms, often of his own creation, and in symbolic biblical language.

According to Boehme's *Six Theosophic Points*, the eternal Unground, "which exists and also exists not," manifests primordially as a will, "an ungroundedness to be regarded as an eternal nothing."

It is not a spirit, but a form of spirit, like the reflection in the mirror. For as the form of a spirit is seen in the reflection or in the mirror, and yet there is nothing which the eye or mirror sees; but its seeing is in itself, for there is nothing before it that were deeper there.

This first will, directed toward the Unground, beholds the abstract potentiality of spirit as a veil over It. When will turns away from itself, the veil becomes an unfigured luminosity.

For if the image depart from the mirror, the mirror is a clear brightness, and its brightness is a nothing; and yet all the form of Nature is hidden therein as a nothing; and yet veritably is, but not in essence.

"And thus," Boehme concludes, "one is free from the other, and yet the mirror is truly the container of the image." The Unground stands out of all relation to noumenal Nature, and yet contains it.

Pristine desire arises within this will and produces essences, the ground of being, by manifesting as the Heart, "for it is the Word of life, or its essentiality." The movement toward the Heart, "going within itself to the center of the ground" is called Spirit, "for it is the finder, who from eternity continually finds where there is nothing."

These three – Will, Word and Spirit – are the "holy Tri-unity of God," Deity manifest against the absolute Unground, and the source of nature.

The power whereby nature evolves is Magic. "Magic is the mother of eternity, of the being of all beings," Boehme wrote in *Six Mystical Points*, "for it creates itself, and is understood in desire."

It is in itself nothing but a will, and this will is the great mystery of all wonders and secrets, but brings itself by the imagination of the desireful hunger into being. It is the original state of Nature.

True Magic is not an entity, but rather the desiring or creative spirit of all being.

It is a matrix without substance, but manifests itself in the substantial being. Magic is spirit, and being is its body; and yet the two are one, as body and soul is but one person. Magic is the greatest secrecy, for it is above Nature and makes Nature after the form of its will. It is the mystery of the Ternary, viz., it is in desire the will striving towards the heart of God.

The three aspects of Deity each give birth to the others, and magic is the creative potency which arises in their mutuality and which causes all things to come into being. "In sum: Magic is the activity in the Will-spirit." Thus the material, moral and spiritual aspects of manifest existence have their origins in Magic.

Manifest nature contains two qualities, called in their ethical aspect good and evil, though both are in reality the eternal will. The good quality draws toward the heart of Deity, and the wrathful quality away from Godness (*Gottheit*) toward differentiation. In his commentary on *Aurora*, Louis Claude de Saint-Martin notes, "By the word 'wrath,' the author understands the eternal power itself, as separated from love, justice and light." The wrath of God, exemplified in numerous biblical tales, is the eternal power of will called forth and channeled through the reflected wills of men when they have turned away from universal love, impartial justice and inner illumination.

The Tree of Life is therefore also the Tree of the Knowledge of Good and Evil, and "the fruit which grow on this tree signify men." Man has inclinations toward both good and evil. When he is drawn toward the world of manifestation, evil predominates; but when he responds to the vitalizing sap within the tree, good elevates him toward Deity, which is the sap itself.

The majority of humanity is "now half dead" and "knoweth but in part," though nature "hath at all times guided and instructed wise, holy, and understanding men" who "always in their writings and teachings have been a light to the world."

When the soul is kindled or enlightened by the Holy Spirit, then it triumpheth in the body, like a huge fire, which maketh the heart and reins tremble for joy.

Philosophy, Astrology and Theology are the three branches of knowledge which constitute the *Aurora*, symbolized in the Tree of Life. Philosophy treats of divine will, the nature of Deity, the archetypes of all things and the good and wrathful qualities in nature. Astrology, "according to the spirit and sense, and not according to speculation," shows the powers of nature, the stars and the elements, and how they affect all creatures. Theology explains the nature of the Christ principle, how it constitutes a kingdom at war with the wrathful kingdom of the transient world, and how men become inhabitants of one or the other kingdom.

The spiritual, sidereal and terrestrial worlds are placed in mutual relationship and are unified through correlations and correspondences by the deific power radiating through abstract forms or matrices into grades of objectivity. In *The Signature of All Things* Boehme taught:

The whole outward visible world with all its being is a signature, or figure of the inward spiritual world; whatever is internally, and however its operation is, so likewise it has its character externally; like as the spirit of each creature sets forth and manifests the internal form of its birth by its body, so does the Eternal Being also.

The six days of creation symbolize the "six forms of the working power" in nature whereby the visible world comes to express the "divine corporeality by which all things are generated and come to form a being," *i.e.*, the cosmos. They have their rest and synthesis in the seventh, which overbroods but never directly informs either divine substance or terrestrial matter.

The six powers which it sends forth are "the divine sound . . . wherein all the other forms are manifest."

Nature can be understood in terms of seven properties.

There are especially seven forms in nature, both in the eternal and the external nature;

for the external proceeds from the eternal.

The ancient philosophers have given names to the seven planets according to the seven forms of nature; but they have understood thereby another thing, not only the seven stars, but the sevenfold properties in the generation of all essences.

Saturn represents the desire-energy of a matrix, which draws from the free will of eternity, and which becomes a harmoniously ordered energy, the image of eternity. This condition is represented by Jupiter. Saturn allows the eternal to manifest as essence, and Jupiter signifies the potency of sensibility. Mars represents the manifestation of desire-energy as a fiery power, the origin of feeling and hence of pain. It is also the origin of love-desire and therefore is the principle which can aspire to unity with the eternal, or separation from it. Sol symbolizes the "light of nature" whereby the other planets are beheld. Venus is the beginning of corporeality and gives rise to false or terrestrial desire. Mercury is the symbol of discrimination, the separator of all thought and awareness. When awakened, it is holy and divine but it can kill as easily as it creates. Luna is "the amassed essence" of corporeality. The spiritual artist knows how the 'planets' are to be brought together, the combinations in which their influences are poisonous and those in which they mutually rejoice and blend their potencies into a divine exaltation.

Perhaps Boehme's greatest teaching regarding the spiritual path is in his *Dialogue Concerning the Supersensual Life*. A Disciple asks his Master, "How may I come to the supersensual life?" The Master answers:

Son, when thou canst throw thyself into THAT, where no creature dwelleth, though it be but for a moment, then thou hearest what God speaketh . . . Blessed art thou therefore if thou canst stand still from self-thinking and self-willing, and canst stop the wheel of thy imagination and senses . . . then art thou come into the super-imaginariness, and into the intellectual life, which is a state of living above images, figures and shadows.

Nothing then can harm one, for one becomes like all things. But "If thou wilt be like all things, thou must forsake all things." To desire some one thing or another is to establish a bond with it, and this bond separates one from the rest of nature while allowing that one thing to affect and modify one's own nature.

The only desire which leads to the supersensual life is desire of Christ, the Heart of Deity, for in that one surrenders one's will to the original will of being.

When the Disciple asks, "What is it that I must thus leave?" the Master answers that all partial loves must be given up for the love of Christ, for "there is a certain greatness and latitude of heart in love, which is inexpressible." In that love, "he can have no want of spiritual friends and relations, who are all rooted with him together in the love which is from above."

The virtue of love is NOTHING and ALL, or that nothing visible out of which all things proceed; its power is through all things; its height is as high as God; its greatness is as great as God. Its virtue is the principle of all principles; its power supports the heavens and upholds the earth; its height is higher than the highest heavens; and its greatness is even greater than the very manifestation of the Godhead in the glorious light of the divine essence, as being infinitely capable of greater and greater manifestations in all eternity. What can I say more? Love is higher than the highest. Love is greater than the greatest. Yea, it is in a certain sense greater than God; while yet in the highest sense of all, God is LOVE, and love is God. Love being the highest principle, is the virtue of all virtues; from whence they flow forth. Love being the greatest majesty, is the power of all powers, from whence they severally operate. And it is the holy magical root, or spiritual power from whence all the wonders of God have been wrought by the hands of his elect servants, in all their generations successively. Whoever finds it, finds nothing and all things.

The disciple, taught that the wisdom of the world is folly when compared with divine wisdom, asks how the light of the inferior wisdom is to be used. The Master replies that "there are in thy soul two wills, an inferior will, which is for driving thee to things without and below, and a superior will, which is for drawing to things within and above." These two are set against one another in the unregenerated man. Similarly, the soul has two eyes, which find their image in the eyes of the physical form.

The right eye looketh forward in thee into eternity.
The left eye looketh backward in thee into time.

Just as we "must learn to distinguish well betwixt the thing and that which is only an image thereof," we must sacrifice the inferior will to the divine will of which it is the image. Then the two eyes can merge in a unity of vision in which we behold "with the eye of eternity things eternal" and "with the eye of nature things natural, and both contemplating therein the wonders of God, and sustaining also thereby the life of the outward vehicle or body." In the words of *The Gospel According to Matthew*, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

Having instructed the Disciple that "All is in the will," the Master warns:

. . . when the earthly body perisheth, then the soul must be imprisoned in that very thing which it shall have received and let in; and if the light of God be not let in, being deprived of the light of this world, it cannot but be found in a dark prison.

The illumined soul, in death as in life, transcends the conditions of place and time, for its light is the primordial light which veils the mystery of that Unground beyond deity.

Despite virulent opposition, the teachings of this man of vision who penetrated to the universal core of Christian thought, rapidly spread across Europe and England. They pointed the way to a perception of truth and devotion to the divine which transcended the dogma and intolerance of the churches, cut through the superstitions and embellishments of theology, and opened the book of triple Nature where the Eternal ceaselessly inscribes its inner characters.

<http://www.theosophytrust.org/286-jacob-boehme>
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The Watkins Bookshop 'Spiritual 100' list for 2015

By Paul Farnhill

Who are the most popular and influential spiritual people in the world? The Watkins Bookshop 'Spiritual 100' for 2015 has just been released. Paul Farnhill takes a look at who is making waves in the changing world of spirituality and how the whole area is become more diversified than ever.

What does 'spirituality' mean to you? At one time, spirituality was synonymous with religion. These days, spirituality is so diverse that it's almost beyond definition. 'Whatever gives you meaning' might be one catch-all descriptor. This broadening definition of spiritual allows all sorts of 'beliefs' under the spiritual tag – new age beliefs in angels; all kinds of new yogis and mystics; social activists and change agents; novelists writing about spiritual experiences; alternative health practitioners; dissident psychologists; radical scientists – plus a new range of 'communicators' to explain the ideas of these new movers and shakers and why we should take notice of them.

Even knowing how to find these new spiritual thinkers – and so be able to

put your finger on an ever-changing 'spiritual zeitgeist' – is a real challenge. Fortunately, there's an established and reliable source to guide you through this spiritual maze. It's called the Watkins List or the Spiritual 100 and it's a list, produced annually, of the 100 most influential spiritual people alive today.

The Watkins List emerged from the Watkins Bookshop, opened in 1897 in London and still going today, which sells esoteric books. The original owner, John Watkins, was a friend of the founder of the Theosophical Society, Madame Blavatsky.

To be eligible to appear in the list, people must meet three criteria – they must be alive today; they must have made a unique spiritual contribution on a global scale; and the person must be prominent (frequently Googled, appear in Nielsen Data, have a Wikipedia page and actively talked about on the Internet). This year's list illustrates the diversity of spirituality today. The top ten most influential spiritual people features a couple of surprising

entries, but the figures are mainly well known and long established.

The Dalai Lama comes in at number one again (for the fourth time in five years). He's followed by Pope Francis (2) who has moved strongly up the rankings due to his progressive reforms and 'man of the people touch'. Eckhart Tolle (3), for the last five years the most popular non-religious figure, maintains his reputation, followed by another prominent figure, the Zen Buddhist monk and advocate of 'engaged Buddhism', Thich Nhat Hanh (4). He's followed by another religious figure, the South African church leader Desmond Tutu (5).

For the first time, four out of the top five spiritual leaders are all 'religious', a proportion not reflected in the rest of the list. The rest of the top ten consist of the ever-popular Ayurvedic medicine and mind-body doctor, Deepak Chopra (6), spiritual novelist Paulo Coelho (7), TV personality and communicator Oprah Winfrey (8), the aging and long-influential author of *Be Here Now*, Ram Dass (9) and the fiction writer and poet Alice Walker (10). Selecting and ranking, spiritual

leaders is a controversial task because it's such a subjective exercise. Making sense of the trends in the list is equally problematic.

There are two approaches to analyzing trends in the Spiritual 100. One is to examine who is moving up and down and in and out between years, and so explain changes over time. Some names are popular spiritual figures over decades; others may seem like relative unknowns who may disappear as quickly as they first appeared. Changes in rankings in the Spiritual 100 can change dramatically from one year to the next, with people making big moves up or down from one year to another.

The second approach to analyzing trends is to take a closer look at the groups or categories that comprise the list. Ideally, a combination of the two approaches is needed to get a good feel for that elusive zeitgeist. The approach I've taken to examine the list is to look at the categories that comprise the list, beginning with the traditional religious categories.

The biggest single religious group are the 'Christians' with 12 representatives. In addition to the previously mentioned Pope Francis (2) and Desmond Tutu (5), there are three other church leaders of a

Ajahn Brahm is a new entrant and Buddhist monk – the only one from Perth and only one of two Australians in the list

progressive or evangelical nature in Francis Chan (34), Michael Bernard Beckwith (61) and Rob Bell (89). The rest of the 'Christians' are an eclectic mix. Matthew Fox (14) is a theologian who taps into older mystical as well as inter-faith traditions. Marianne Williamson (27) is a teacher, a *Course in Miracles* advocate, and a charitable activist.

Thomas Moore (28) is a psychotherapist and former Christian monk. Neil Donald Walsche (37) wrote about his *Conversations with God*. Richard Rohr (69) is a Franciscan friar in the Catholic church and is a progressive critic and poplar speaker. David Steindl-Rast (72) is a Catholic Benedictine monk, church leader and advocate of contemplative traditions.

The '**Buddhists**' have 10 entries, though many other entrants in the Spiritual 100 claim Buddhist leanings. Like the 'Christians' there is considerable diversity in their ranks. The Dalai Lama (1) is well established and respected for his writings and lectures. Thich Nhat Hanh's (4) 'engaged Buddhism' is seen as both spiritual and practical for today's world. Jon Kabat-Zinn (13) has made Buddhism accessible through his books and guides to meditation practice. Pema Chodron (38), the female American nun from the Tibetan lineage is respected for her clear and practical books on Buddhism, as well as her talks and lectures. Daisaku Ikeda (49) is the leader of SGI International, the vehicle through which he has taken Nichiren Buddhism to the world. Robert Thurman (50) is a Buddhist writer and translator of Buddhist texts. Ajahn Brahm (56) is a new entrant and Buddhist monk – the only one from Perth and only one of two Australians in the list – who leads a Theravada temple and who's weekly talks are broadcast to an increasingly large international audience. Adyashanti (65) is a California based Zen Buddhist teacher, writer and public speaker. Jack Kornfield (66) is a writer of Theravada Buddhist books and has popularized Buddhism in the west. Mark Epstein (85) is a Buddhist author and psychotherapist.

There are six other people who could be said to make up '**other religious groups**' in the Spiritual 100. Karen Armstrong (22) and Huston Smith (64) are both writers on comparative religion. There are two Sufi's in the listings – Khwaja Shamsuddin Azeemi (79) is a Sufi Sheikh and writer and Jamaliya Syed Khaleel Awn Moulana (94) is a Sufi master, preacher and writer. There is one Taoist in the list, Mantak Chia (57), a Taoist master and healer. There is also one Jew in the list, Sharon Kleinbaum (100) a social activist who is also leader of a Jewish synagogue in New York.

While slotting people into categories can be arbitrary, the overtly 'religious' comprise 28 of the 100 entries in the Spiritual 100, while the remaining 72 are of a more secular spiritual nature.

The 'secular spiritual' are led by the largest group, with 15 people – a **miscellaneous 'new age'/ alternative** grouping who almost defy categories.

The highest ranked figure is the Australian Rhonda Byrne (11), author of *The Secret*, who is an advocate of 'law of attraction' and belief-based personal development. Alejandro Jodorosky (15) is a Chilean cult film-maker and spiritual and esoteric writer is next, followed by Graham Hancock (30), a writer and speaker on ancient civilizations, mystical traditions and altered states of mind. Iyanla Vanzant (32) is an inspirational 'New Thought' speaker and teacher and a multi-media high priestess of healthy relationships. Doreen Virtue (40) is an advocate for angels and is sometimes called a 'folk psychology motivational speaker'. Don Miguel Ruiz (41) is a Mexican author of Toltec and shamanic writings and is best known for his popular *The Four Agreements*. Starhawk (45) is a theorist of feminist neopaganism and ecofeminism. Caroline Myss (60) is a popular author of spiritual books on archetypes and personal development. Lee Carroll (67) is a 'channellor of Kyron' and an author and speaker. James van Praagh (71) is a clairvoyant and spiritual medium. Erich von Daniken (75) is still popular, years after writing his *Chariots of the Gods* book on UFO's and extraterrestrials from the past. Judy Hall (81) is a past life therapist, karmic astrologer, psychic and healer. Anita Moorjani (87) is a writer on near death experiences. Vladimir Megre (90) is the founder of the Anastasia and Ringing Cedars movement. Shakti Gawain is a personal development author best known for her creative visualization work.

Another group which is clearly new, but not 'new age' are the **New Spiritual** – four people all of whom are immersed in and advocate an experiential spirituality. These are led by Eckhart Tolle (3), in recent years the most influential non-religious spiritual leader, author of *The Power Of Now*, who teaches how to live in the present. Deepak Chopra (6) is also a long-popular writer and speaker with a focus on mind-body development. Prem Rawat (33) teaches a meditation practice he calls 'Knowledge' to develop personal strength, choice, appreciation and hope. Andrew Weil (36) is a popular doctor who focuses on holistic health and alternative medicine. Jeff Foster (78) is an experience-focused teacher who helps people discover who they really are.

Psychologists who focus on mindfulness, meditation and spirituality are another influential group of spiritual leaders. Dr Brian Weiss (44) is recognized for his pioneering work as a past life researcher. Richard Bandler (51) is the co-creator of Neuro Linguistic Programming. Stanislav Grof (54) has contributed to the science of spirituality through his work as a transpersonal therapist. Marshall Rosenberg (68) has developed the psychology of non-violent communication. David Deida (74) is a pioneer on the psychology of spiritual and sexual relationships. Claudio Naranjo (84) is another psychologist who works in psychotherapy and spirituality.

Scientists don't feature prominently in the Spiritual 100 for 2015. Rupert Sheldrake (18) is known for his work on 'morphic fields' through which animals and people can communicate. James Lovelock (39) developed the idea of the world as Gaia, a living and breathing entity. Bruce Lipton (53) promotes the 'biology of belief', demonstrating how thoughts can change our DNA. Peter Russell (95) crosses the bridge between science and communication as an author and meditation teacher.

Another grouping, **yogis and mystics**, is smaller than one might expect, suggesting that the west is not dependent on the east for spiritual knowledge. Jaggi Vasudev (17), better known as Sadhguru, is an Indian yogi, mystic, writer and philanthropist and the creator of the Isha Foundation yoga programs. Sri Sri Ravi Shankar (23) is the founder of the Art Of Living Foundation that promotes practical exercises for spirituality. Amma (29), better known as the 'hugging mother', is a spiritual leader and social activist. Moorji (55) is a spiritual leader with a focus on advaita and non-duality. Gangaii (73) is a 'direct inquiry' spiritual teacher and she teaches people to know who they are through self-realization techniques. Mother Meera (80) is believed by her devotees to be an embodiment of the Divine Mother, Shakti.

Another group, the **Motivators**, have some similarities to the 'psychologists', but they generally don't have the psychology-science background or orientation. Louise Hay (16) is one of the original modern personal development proponents, still popular after decades of work, and now the owner of a self-help publishing empire. Wayne Dyer (19) has been around for almost as long, promoting self-development and spirituality. Byron Katie (20), proponent of 'The Work' program of self-analysis and self-creation is another long time advocate of self help.

Jack Canfield (47) is more of a 'salesman motivator' but his *Chicken Soup For The Soul* series established him as a self-help expert with a spiritual side. Tony Robbins (63) is a highly successful salesman/marketer known for his books on self-improvement. Robin Sharma (96) is a younger generation motivator and author of *The Monk Who Sold His Ferrari*.

Another diversified group is the '**Activists**' – people with a sense of social responsibility looking to change the world, usually with a spiritual side. Arianna Huffington (12) is the founder of the Huffington Post, now owned by the AOL Group. Gary Snyder (35) plays multiple roles as an environmental activist, writer, poet, and lecturer.

Robert Bly (52) is the leader of a men's 'mythopoetic movement' as well as a social activist. Russell Brand (58) is another multi-talented individual, now best known as a social activist, but also a comedian, author and writer. Malala Yousafzai (76) is a young Pakistani activist for female education and the youngest ever Nobel Prize winner. Barbara Marx Hubbard (77) is a futurist, author and public speaker.

With so many complex spiritual ideas abounding, '**communicators**' of ideas have created a new category of spiritual celebrity. Oprah Winfrey (8) is a TV personality and the best-known communicator of spiritual ideas; she has made or contributed to successful spiritual careers and the sales of best selling spiritual books. Gregg Braden (42) is an articulate author of books on science and consciousness. Lynn McTaggart (82) is best known for her book *The Field* which links spirituality and physics. Seyyed Hossein Nasr (83) is a professor of Islamic studies and Islamic esotericism and has communicated those subjects to wider eastern and western audiences. David Pincheck (88) is a writer and publisher whose businesses, *Evolver* and *Reality Sandwich*, are platforms for communicating spirituality. Larry Harvey (93) is the founder of the *Burning Man Festival*, communicating esoteric and new ideas. Andrew Harvey (98) is a writer-communicator on mystic traditions. Eben Alexander (99), a neuroscientist by training, is the author of *Proof of Heaven*, an autobiographical account of near death experiences, on which he now lectures.

Novelists have added another communication dimension to spirituality, though none of the novelists in the Spiritual 100 could be considered great literary authors. Clearly at the top of the pack is Paulo Coelho (7) whose books, including *The Alchemist*, have sold 175 million copies.

Alice Walker (10) is best known as a black and women's rights activist and author of *The Colour Purple*, but in recent years has produced more 'spiritual' writings. Elizabeth Gilbert (21) is now on the lecture circuit following the success of her *Eat Pray Love* romantic spiritual novel. Richard Bach (25) has sold millions of books, mainly short and simple allegorical novels, with his *Jonathon Livingston Seagull* starting a new genre. Dan Millman (43) is a writer of popular simple novels with 'spiritual self-help' themes, the best known of which is *Way of The Peaceful Warrior*. James Redfield (59) is best known for his big selling *The Celestine Prophecy*. Mario Reading (97) is best known for his novel *The Music Makers* and *The Antichrist Trilogy*.

Artists and musicians have long created spiritual works. Four entries in the Spiritual 100 are creative

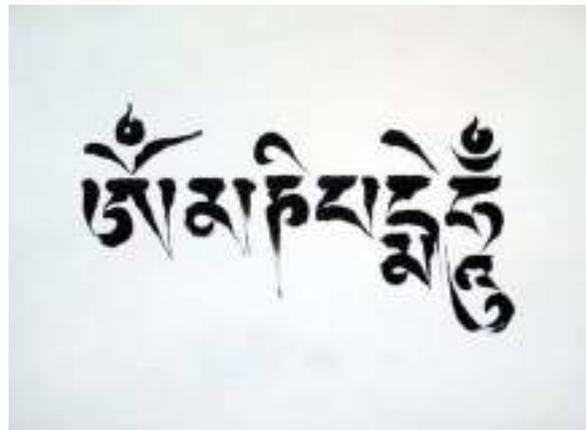
artists. Alex Grey (31) is an American visionary artist whose work spans performance art, process art, sculpture and painting. Richard Saul Wurman (48) is an architect and graphic designer, now best known as the creator of the TED Talks series. Steve Taylor (62) is a Christian rock singer. Jonathon Goldman (91) is a musician engaged in harmonies and soul healing.

Philosophers don't figure prominently in the Spiritual 100. The only one who does is in a league of his own – the intellectual giant Ken Wilbur (26) whose work spans philosophy, spirituality, psychology, religion and many more subjects.

The Spiritual 100 for 2015 illustrates the diversity of spirituality. It also provides endless leads for inspirational ideas. Happy reading.

“Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not, for this complexion of doubt unnerves and pushes back one's progress. To have cheerful confidence and hope is quite another thing from giving way to the fool's blind optimism: the wise man never fights misfortune in advance.”

MAHATMA K. H.



THE WATKINS SPIRITUAL 100

– THE MOST INFLUENTIAL SPIRITUAL PEOPLE, 2015

1. Dalai Lama	35. Gary Snyder	69. Richard Rohr
2. Pope Francis	36. Andrew Weil	70. Satish Kumar
3. Eckhart Tolle	37. Neale Donald Walsche	71. James van Praagh
4. Thich Nhat Hanh	38. Pema Chodron	72. David Steindl-Rast
5. Desmond Tutu	39. James Lovelock	73. Gangaii
6. Deepak Chopra	40. Doreen Virtue	74. David Deida
7. Paulo Coelho	41. Don Miguel Ruiz	75. Erich von Daniken
8. Oprah Winfrey	42. Gregg Braden	76. Malala Yousafzai
9. Ram Dass	43. Dan Millman	77. Barbara Marx Hubbard
10. Alice Walker	44. Brian Weiss	78. Jeff Foster
11. Rhonda Byrne	45. Starhawk	79. Khwaja Shamsuddin Azeemi
12. Arianna Huffington	46. Julia Cameron	80. Mother Meera
13. Jon Kabat-Zinn	47. Jack Canfield	81. Judy Hall
14. Matthew Fox	48. Richard Saul Wurman	82. Lynne McTaggart
15. Alejandro Jodorosky	49. Daisaku Ikeda	83. Seyyed Hossein Nasr
16. Louise Hay	50. Robert Thurman	84. Claudio Naranjo
17. Jaggi Vasudev	51. Richard Bandler	85. Mark Epstein
18. Rupert Sheldrake	52. Robert Bly	86. Thomas Keating
19. Dr Wayne Dyer	53. Bruce Lipton	87. Anita Moorjani
20. Bryon Katie	54. Stanislav Grof	88. Daniel Pinchbeck
21. Elizabeth Gilbert	55. Mooji	89. Rob Bell
22. Karen Armstrong	56. Ajahn Brahm	90. Vladimir Megre
23. Sri Sri Ravi Shankar	57. Mantak Chia	91. Jonathon Goldman
24. Esther Hicks	58. Russell Brand	92. Shakti Gawain
25. Richard Bach	59. James Redfield	93. Larry Harvey
26. Ken Wilber	60. Caroline Myss	94. Jamaliya Syed Khaleel Awn Moulana
27. Marianne Wilkinson	61. Michael Bernard Beckwith	95. Peter Russell
28. Thomas Moore	62. Steve Taylor	96. Robin Sharma
29. Amma	63. Tony Robbins	97. Mario Reading
30. Graham Hancock	64. Huston Smith	98. Andrew Harvey
31. Alex Gray	65. Adyashanti	99. Eben Alexander
32. Iyanla Vanzant	66. Jack Kornfield	100. Sharon Kleinbaum
33. Prem Rawat	67. Lee Carroll	
34. Francis Chan	68. Marshall Rosenberg	

Source: Watkins Publishing, 2015

(Ed. See the list here: <http://www.watkinsmagazine.com/watkins-spiritual-100-list-for-2015>)



Progress Report on Mt Helena

The Mt Helena Working Group is happy to report that Mt Helena is now fully tenanted and looks to be in a financially viable position at last!

Following huge efforts on the part of many people, especially Franco and George who laboured long and hard and economically on Harris House termite repairs as well as other items and Harry and Dave who cleared out the shed and house and vetted prospective tenants and arranged their occupancies.

Many more people helped out and a huge "thank you" to you all is well deserved! The general willingness to bog in and help has made the big job that much more achievable.

New life is evident already up there and the voices of two very happy young boys are a real joy to hear up amongst the beautiful trees. The tenants appear to be well settled and happy with their new found rustic environment and we wish them a warm welcome and a happy occupancy. It is wonderful to have a vibrant presence there again.

As 2015 is well underway the Mt Helena Working Group has met to discuss and plan the year's Retreats and Events.

Early discussions suggest two Busy Bee Weekends (and helpers will be welcome to stay overnight up at the property if they wish to maximize their efforts!) and four Weekend Retreats.

The suggested dates are:

May 2 and 3 - Busy Bee

May 16 and 17 - Retreat "Healing Modalities" is the proposed theme.

July 18 and 19 - Retreat

August 29 and 30 - Busy Bee

Sept 12 and 13 -Retreat (Full Moon this weekend - any ideas related to this event?)

November 15 and 16 - Retreat

We would very much like input from all members and friends about the types of activities, content and themes they would like to see in the Retreats and any ideas will be welcome!!!The proposed schedule may alter with new input and twelve months is a long time to plan ahead so we will stay flexible!

Looking forward to a successful, eventful and collaborative future and good things to share together up at Mt Helena This year!

Shelley Orchard



Karma

Written down by Mabel Collins

This essay on karma is found in the book *Light on the Path*, which was first published in 1885.

CONSIDER with me that the individual existence is a rope which stretches from the infinite to the infinite and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colorless, are perfect in their qualities of straightness, strength, and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a great time it is disordered, and it disorders the whole. Sometimes one is stained with dirt or with color, and not only does the stain run on further than the spot of contact, but it discolors other of the threads. And remember that the threads are living — are like electric wires, more, are like quivering nerves. How far, then, must the stain, the drag away, be communicated! But eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colorless, but golden; once more they lie together, level. Once more harmony is established between them; and from that harmony within the greater harmony is perceived.

This illustration presents but a small portion — a single side of the truth: it is less than a fragment. Yet, dwell on it; by its aid you may be led to perceive more. What it is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

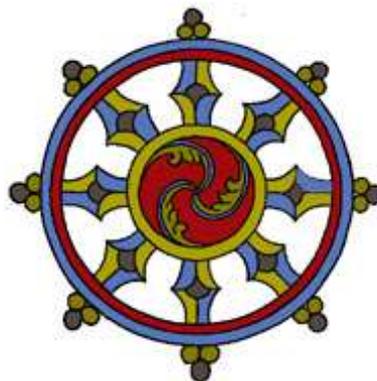
It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on, either on the good or on the evil path. And to step definitely and knowingly even but one step on either path produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes: for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

He who would escape from the bondage of Karma must raise his individuality out of the shadow into the shine; must so elevate his existence that these threads do not come in contact with soiling substances, do not become so attached as to be pulled awry. He simply lifts himself out of the region in which Karma operates. He does not leave the existence which he is experiencing because of that. The ground may be rough and dirty, or full of rich flowers whose pollen stains, and of sweet substances that cling and become attachments — but overhead there is always the free sky. He who desires to be Karmaless must look to the air for a home; and after that to the ether. He who desires to form good Karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting may plant a thousand weeds, and among them the giant.

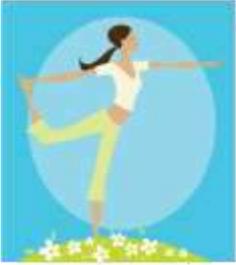
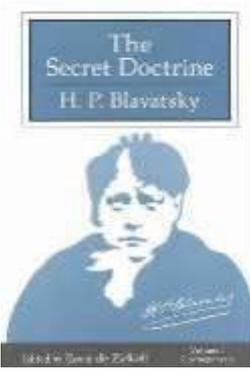
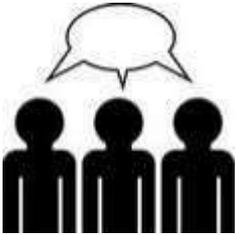
Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself. Yet in even this thought there lurks a great danger which starts forward and faces the disciple, who has for long thought himself working for good, while in his inmost soul he has perceived only evil; that is, he has thought himself to be intending great benefit to the world while all the time he has unconsciously embraced the thought of Karma, and the great benefit he works for is for himself. A man may refuse to allow himself to think of reward. But in that very refusal is seen the fact that reward is desired. And it is useless for the disciple to strive to learn by means of checking himself.

The soul must be unfettered, the desires free. But until they are fixed only on that state wherein there is neither reward nor punishment, good nor evil, it is in vain that he endeavors. He may seem to make great progress, but some day he will come face to face with his own soul, and will recognize that when he came to the tree of knowledge he chose the bitter fruit and not the sweet; and then the veil will fall utterly, and he will give up his freedom and become a slave of desire. Therefore be warned, you who are but turning toward the life of occultism. Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practice it, and so a thousand serpents will be kept from your path. Live in the eternal.

The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself. The initiate has a right to demand the secrets of nature and to know the rules which govern human life. He obtains this right by having escaped from the limits of nature and by having freed himself from the rules which govern human life. He has become a recognized portion of the divine element, and is no longer affected by that which is temporary. He then obtains a knowledge of the laws which govern temporary conditions. Therefore you who desire to understand the laws of Karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by those laws.



Activities and Events

	Activity or Event	Date and Time
	<p style="text-align: center;">Hatha Yoga Classes</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 on Fridays, from 10am until 11.30 am with an optional practice in meditation until 12 midday. 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.</p> <p>All welcome.</p>	<p style="text-align: center;">Fridays 10-11.30am Meditation until 12pm</p>
	<p style="text-align: center;">The Secret Doctrine H.P. Blavatsky <u>The Secret Doctrine Study Group</u></p> <p>All are welcome to share and discuss the writings of the Societies co-founder Madame Helena Blavatsky. Her magnum opus tome, The Secret Doctrine is credited as bringing latter day insights to the Ancient Wisdom with topics including science, religion and philosophy.</p> <p>"The unborn timeless mind is working in us. The Buddha mind and our mind are not two. Those who strive after satori or attempt to discover the self-mind and exert themselves with this view are committing a great mistake. As soon as an attempt is made to realize the way, to attempt Buddhahood, you deviate from the Unborn and lose sight of what is unborn in you." 'One Mind': Bankei Yotaku</p> <p>Facilitated by Brian Wood mb. 0421-945-155</p>	<p><u>Dates:</u> May: 8th & 22nd June: 12th & 26th July: 10th & 24th</p> <p>2 - 4pm on alternate Fridays</p> <p><u>Venue:</u> Theosophical Society Reading</p>
	<p style="text-align: center;">MEET-UP; PRACTICAL THEOSOPHY DISCUSSION GROUP.</p> <p style="text-align: center;">Theosophical Society Hall; (see meeting dates)</p> <p>In this Presentation and Discussion Group we will be looking at a Practical Spiritual Life. We will start May 30th Creativity as a Spiritual Process'. To live is to be creative! Can we be spiritual as well as practical in today's fast moving world? How?</p> <p>On June 27th; "Cellular Memory Phenomena". This presentation and discussion will reveal some startling information about our heart and cells. The whispers are now being heard in the medical circles! Do not miss this.</p> <p>On July 25th ; " Krishnamurti; "The impossible question." We delve into a dialogue with Krishnamurti about Consciousness and Reason for being. Can we unravel the impossible question? Are we really free? These and other questions are vital matters indeed! Do not let time slip by, come to the Meet-Up Discussion Group. Your input and attendance is essential, to share the experience, ideas and the practical and applicable theosophical theory.</p> <p>See you there!</p>	<p>Last Saturday of the Month; 2pm -3-30 pm. May 30th "Creativity as a Spiritual Process".</p> <p>June 27th "Cellular Memory Phenomena".</p> <p>July 25th "Krishnamurti; "The impossible question."</p>

Program of Lectures

Definition of meeting types and relevant guidelines

- **Public Meetings** – All members and the public are welcome to attend.
- **General Meetings** – For 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 Meetings** – 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.

MAY

MAY	
Tues 5 May General Meeting	<p>White Lotus Day - Commemoration of H. P. Blavatsky's passing on May 8, 1891 with a short reading from the Bhagavad-Gita and The Light of Asia as requested by her to mark the occasion. Followed by: A fascinating occult story read by Viv Ward. This very enjoyable Theosophical story is taken from a volume of H. P. Blavatsky's "Collected Writings". It is set in the Far East and unravels into a series of extremely unusual events. Tonight's readings will help us to keep alive the memory of HPB's services to humanity and her devoted love for the Theosophical Society.</p>
Tues 12 May Members Only Meeting	<p style="text-align: center;">The Secret Doctrine: Esoteric Insights & Spiritual Practice facilitated by Shirley Martin</p> <p>This eight part DVD series by Pablo Sender looks at various aspects of HPB's greatest work The Secret Doctrine. Part 7 of tonight's 61 min. presentation looks at The Third Fundamental Proposition - Theory.</p>
Tues 19 May General Meeting	<p style="text-align: center;">The Baha'i Faith - Wendy Wisniewski</p> <p>The Baha'i Faith is an independent world religion that was founded in 1844 and has been present in Australia since 1920. The Faith's central theme is that humanity is one family and the time has come for its unification into a peaceful global society. Baha'is come from a variety of national, ethnic and occupational backgrounds. We worship, serve and learn together as equals. We work side by side with others as we learn how to be an effective, positive force in the community based on our commitment to peace, the oneness of humanity and the unity of religions.</p>
Tues 26 May General Meeting	<p style="text-align: center;">Angels - Roberta Steedman</p> <p>Throughout history "Angels" have been mentioned in our Holy Scriptures, but what do we really know of our feathery friends and the part they play in creation? In this powerpoint presentation we explore their Hierarchy and job descriptions, and how we can use them in our everyday life.</p>

JUNE

JUNE	
Tues 2 June Members Only Meeting	The Secret Doctrine: Esoteric Insights & Spiritual Practice facilitated by Anne Bower This eight part DVD series by Pablo Sender looks at various aspects of HPB's greatest work The Secret Doctrine. Part 8 of tonight's 70 min. presentation looks at The Third Fundamental Proposition - Practice.
Tues 9 June General Meeting	Renaissance: The Rebirth of Ancient Wisdom - Elizabeth Collins A major contributing factor to the 'Renaissance Movement' was the rediscovery of ancient texts and the translation of these, including the "Corpus Hermeticum", from Greek to Latin. Whilst this evening we will look at examples of 'Renaissance Art', the focus of this powerpoint presentation is their revival of esoteric influences including the Hermetic tradition and how this movement redirected concepts of 'Magic'.
Tues 16 June General Meeting	The Journey of the Soul - Yadu Srestha - Kalamunda Temple President for the International Society for Krishna Consciousness Inc. In tonight's lecture we will explore the ideas of karma, reincarnation, liberation and a higher state of ultimate liberation.
Tues 23 June General Meeting	Think Like an Egyptian: Funerary Mythology - Dr Jasmine Day from the Ancient Egyptian Society This powerpoint lecture outlines aspects of Egyptian religion relating to death, including legends of the gods and ideas about the soul. Egyptian attitudes towards the afterlife are explored through "The Harper's Song" and legends about magical journeys into the underworld.
Tues 30 June General Meeting	Arthur Conan Doyle & the Search for Meaning - Becky Newell From the casebook of Sherlock Holmes to the adventures of Professor Challenger the fictions of Arthur Conan Doyle (1859-1930) continue to provide a rich source of interpretation and inspiration for fans, even into the 21st Century. Join us tonight as we consider some interpretations of the spiritual kind inspired by the pen of this revered and prolific writer of the British Victorian and Edwardian eras.
JULY	
Tues 7 July General Meeting	Shopping For Enlightenment (Part 2) - Skip Pry Taken from the book by the same name part two of this powerpoint presentation will again take a humorous, light hearted and tongue in cheek look at some more "new age products", their use and benefits for our "spiritual" journey. Come along and have a good laugh at products such as destiny dartboards, meditation meters, near death simulators, yin yang suckers, and much, much more.
Tues 14 July General Meeting	The Brahma Kumaris - a Global Organisation Inspired by a Vision of a Better World Carolyn Minter Perhaps few organisations have stimulated as much change and discussion at the time of their inception, or have undergone such expansion in succeeding decades, as the Brahma Kumaris. You are invited to be transported to a place nestled in the Aravali Hills of Mt. Abu, Rajasthan from where approx. 8,500 spiritual learning centres have sprung in over 130 countries and to participate in this powerpoint presentation and a practical experience of "Raja Yoga Meditation" at the close of the evening.
Tues 21 July General Meeting	A TOS Fundraising Evening with Tony Mountjoy From the Conservation Council of W.A. Fracking is a controversial type of gas drilling, targeting gas in deep shale and tight sandstone rock formations, which are fractured, or 'fracked' at very high pressures using water, chemicals and sand. This powerpoint presentation examines the potential environmental consequences of developing a fracking industry in WA and what it means for communities, agriculture, nature and our water, food and

	<p>climate. Threats to our food and drinking water supplies, jobs from other industries, such as farmers, wineries and tourism operators, will also be addressed. The presentation will also address the issues of economic benefit and jobs, and offer one alternative vision for the future of WA. As usual, the TOS will host their delicious \$8 supper prior to the talk. The Supper commences at 6:30 pm, followed by the meeting at 7:30 pm. Check out the raffle basket and other fund raising items for sale.</p>
<p>Tues 28 July General Meeting</p>	<p>The Secret Science Behind Miracles (Part 1) - Tina Hentisz This powerpoint presentation is based on Kahuna Lore and will provide some insight into an ancient and secret system of workable magic. These are the discoveries of consciousness, vital forces and auto suggestion that changed the world. You will be amazed.</p>

Meet Up; Practical Theosophy Discussion Group.

Message from the facilitator Tina Hentisz

Hope the New Year has started well for you! Time can slip by unnoticed; to think that we are already well into the year of 2015. With each year we build on our further experience and wisdom; in fact we may be a little wiser each day through time and situation. Add that to the volume already stored! Much of our life may be day to day routine, but there will be the highlights and surprises, a choice, a freedom of opinion and further possibilities. It is our preference and determination that sets the individual life apart from others. It is most important that we follow our own creative inclination and it is never too late to start something new. Ronald Reagan didn't become President of the United States till he was 72 years of age! I mean, this is an important job. Was he a great President? Some say yes, some say definitely not. Can you imagine how thrilled our young Ronald was though, to be sitting on the golden throne of the US of A. So much better than acting it out in the movies! He was the boss, didn't have to act out or pretend, or did he? I am only telling you this story, because I know that many of our members have reached the golden age of maturity; you may be 56, you may be 60, 65 or even 70 or 80, well now is the time to shine. Yes, 2015 is your time; it says so in the stars. You may say that you have already been shining for a long time, but that is (dare I say it) a Theosophical Prerogative. How can it be otherwise? Of course, our younger members are included in this assumption as well; in fact they may shine a little longer... Such is life... ☺

All of this pre-ambule is to make you aware of our Meet-Up Program; if you have a computer you can look it up, it is under a Meet-Up, Practical Theosophy Discussion Group. This Discussion Group is open to the Public as well as Members. We meet on the last Saturday of the month, at 2 p.m. at the Lodge. We do have another exciting program planned, to start off on May 30th; Creativity as a Spiritual Process'. To live is to be creative. This is where we look at any hobby, occupation or career opportunity; can we be spiritual as well as practical? How is this done? This meeting will most likely confirm a determination that you already have or perhaps you will gain further inspiration through our discussion time. On June 27th there will be; "Cellular Memory Phenomena". This presentation and discussion will reveal some startling information about our heart and cells. Some will find this hard to believe, yet the whispers are now being heard in the medical circles. Do not miss this.

Last but not least on July 25th; "Krishnamurti; "The impossible question." We delve into a dialogue about Consciousness and Reason for being. Can we unravel the impossible question? Are we really free? These and other questions are vital matters indeed. To know this or to intuit this theory will move us all into a higher consciousness. Vital matters indeed. Excellent reasons for further discussion. So, do not let time slip by, come to the Meet-Up Discussion Group. Your input and attendance is essential, to share the experience, ideas and a practical and applicable theosophical theory. See you there!

T.S PERTH NEW WEB ADDRESS

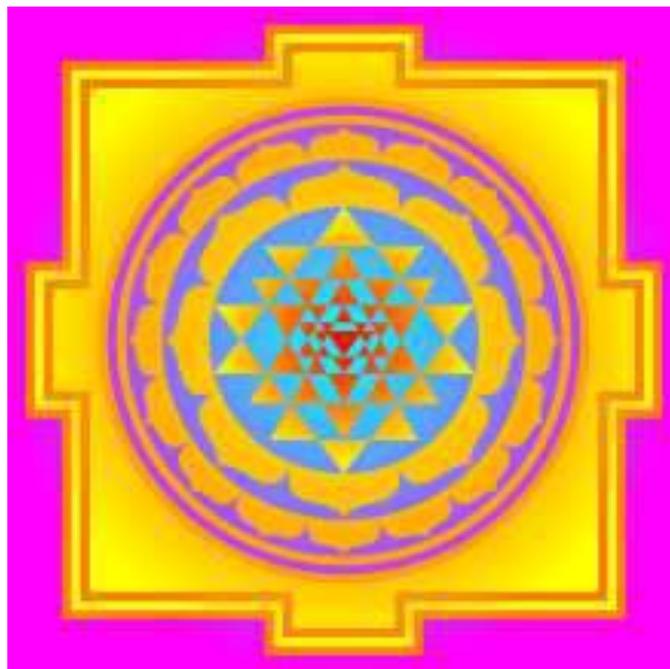
<http://www.tsperth.com.au>.

The new address works much, much faster than the old one

The old web address (www.tsperth.iinet.net.au) is still there but is OUT OF DATE. Don't use it. It will be removed soon.

Save the new web address to your favourites. To do this you will have to put in the full address as above in the command prompt for Windows Explorer or Firefox, depending on what you are using.

Our e-mail address remains unchanged.



The Theosophical Link contributions

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

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