

# The Theosophical Link



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Therefore, let the wise one strive after Freedom, giving up all longing for sensual self-indulgence; approaching the good, great Teacher (the Higher Self), with soul intent on the object of the teaching. Let him by the Self raise the Self, sunk in the ocean of the world, following the path of union through complete recognition of oneness. Setting all rites aside, let the wise, learned ones who approach the study of the Self strive for Freedom from the bondage of the world. Rites are to purify the thoughts, but not to gain the reality. The real is gained by Wisdom, not by a myriad of rites. When one steadily examines and clearly sees a rope, the fear that it is a serpent is destroyed. Knowledge is gained by discernment, by examining, by instruction, but not by bathing, nor gifts, nor a hundred holdings of the breath. Success demands first ripeness; questions of time and place are subsidiary. Let the seeker after self-knowledge find the Teacher (the Higher Self), full of kindness and knowledge of the Eternal.

(The Crest-Jewel of Wisdom - Vivekachudamani - Adi Sankaracharya)



## The Three Objects of the Theosophical Society

- |   |   |   |
|---|---|---|
| 1.  | 2.  | 3.  |
| 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 unexplained laws of nature and the powers latent in the human being. |

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

Closed

**Tuesday**

1 pm to 7:25 pm

**Wednesday – Friday**

12 pm to 4:30 pm

**Saturday**

10 am to 2 pm

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

Closed

## Freedom of Thought – Official statement

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

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

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

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

### Disclaimer

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

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### Open policy

The Minutes of all Executive Committee (EC) meetings are always available to members on request at the office. Rule Books are also available at the office for members.

### Submissions

The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st July 2016**.

Email your submissions to [tsperth@inet.net.au](mailto: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"

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

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## Privacy policy

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

## President's Report

Everyone who attended the Perth Convention in January agreed that it was an outstanding success. Our International President, Tim Boyd, gave several presentations and outlined his vision for the future. He also gave a detailed summary of the improvements that are occurring at the Adyar headquarters in India.

Tim delivered his message clearly in plain English and answered all questions put to him, and did not shy away from the more difficult ones. Delegates found him to be both friendly and approachable.

A theme that ran through his presentations was teamwork. To achieve our objectives we need to work cooperatively. Certainly worth reflecting on I am sure you will agree.

I came away feeling confident that the international section is in very good hands.

For those of you who missed some or all of the convention, CD copies of the main presentations will soon be available for loan from our library.

And finally, thankyou to all the volunteers who assisted in making the convention a huge success

Regards

Harry Bayens

AN ANNOUNCEMENT TO ALL LINK READERS  
FROM THE PROGRAM OF LECTURES COMMITTEE

We are very pleased to announce that as from 2nd August and then on the first Tuesday of every month, we are adding facilitated discussion nights to the program. We shall discuss topics of YOUR choice whilst being seated in a large friendly circle and at the end of the evening those who wish to stay on to discuss further over a cuppa are most welcome to do so. We will be placing a Suggestion Box within the lecture hall, so as these will be YOUR discussion nights, please place suggestions in the box on the topic/s YOU would like to hear discussed. Alternatively, you can email the TS ([tsperth@iinet.net.au](mailto:tsperth@iinet.net.au)) or approach either Skip, Tina, or Viv with your written request.

With Kind Regards

Viv Ward

(For and on behalf of the Program of Lectures Committee)



## News from the Library

The Geoffrey Hodson project which I have been reporting on over the last year, which also includes some lectures by other well-known historical TS members, is now complete. Over 140 lectures are now on CD and they have all been placed in the library and the database has been updated. Although some of the recordings may not play on older CD players as a few are on an MP3 format but the majority should be okay for most players. This project, which has taken 14 months to achieve, brings to a close the various major projects the former library sub-committee had outlined, over 4 years ago, as long term goals to implement. The projects have included the stock take of the entire library collection, in many cases the necessary culling of duplicate/triplicate stock, installation of additional shelving, lighting and a computerized database search facility, rearranging numerous categories to accommodate the new shelving, the expansion of our bookshop author/titles stock to cover a wider range of appropriate material, the implementation of the sale of second hand books which has over the last 4 years funded all of the costs associated with all of these projects. Thanks are extended to all of our library volunteers over this time frame, the former library sub-committee members and especially to Hans Smit for his efforts in a large array of technical and other matters which have been invaluable to all of these projects.

A new book order from India for the bookshop is on its way with over 65 different titles so look out for these on the shelves and just a reminder that all TS members receive 20% off new book purchases.

We have recently created two new categories in the library for Angels/Nature Spirits and Alien/UFO by consolidating various books from other authors, sections and categories. It was felt that these will be more appropriate categories for those who may be searching for information on these topics as previously they have been scattered over various other sections within the library.

We are still looking for any photos of the old Museum St. property whether inside or out of the building or any other material about the old lodge for archival purposes. If you have any would you be willing to let us borrow them so that we could make copies of anything you might have before returning it to you? Please contact the branch if you can help add any material to our collection about this aspect of the branch history.

As mentioned in the last Link magazine another library volunteer is still needed to help every Friday from 12pm to 4:30 pm to assist with another volunteer we already have. Training is provided and ongoing support is available as well as reimbursement of any travel costs incurred. If you could help us fill this vacant spot please contact myself or the branch.

Skip Pry

Librarian

# THE CREST JEWEL

by Raghavan Iyer

To affirm is to deny. It is obvious that we do this always, but we periodically forget because of narrowing our focus to what we affirm in the language of perceived objects and in terms of the illusive independent existence of a particular set of subjects who see those objects. We fashion a pseudo-system. The universe is boundless, birthless and partless. Both within and beyond visible space and in eternal motion within endless duration, going through apparent vicissitudes like the waxing and waning of the moon or the rise and fall of the tides, through cyclical and cosmically precise changes, human beings have the privilege of exercising the deific power of creative imagination.

At the highest level conceivable to a finite mind caught up within the prison of the personality, imagination is ceaselessly enjoying the universe, for example, the play of light and shade upon the green leaves of summer. If we say that there is also continuous negation, we are correct because chlorophyll is gradually negated, and thereby the leaves turn yellow. Thus we know that spring and summer must be followed by autumn. Human beings, however, sometimes forsake these primal facts because they prefer convenient fictions which involve false affirmations.

There is the false affirmation that a whole lot of bodies are in existence today. Do the bodies say so, and if so, how do they know? Apparently they are supposed to have minds, but what is a mind and what is the evidence that bodies have minds? We entertain opinions about these matters, but are opinions the same as ideas and are ideas the efflux of fluctuating moods? Is that the same as thinking, the activity of a Thoreau in the woods and an Emerson in his study? Questions of this kind are deeply troublesome and difficult. Therefore, Sri Shankaracharya states that before you can begin to deserve the Crest Jewel, which is in the crest above the forehead of the human body, the regal gem of pure discernment and spiritual wakefulness, and before you can benefit by it in the three states of consciousness – waking, dreaming and dreamlessness – you must recognize that at the root you have made a false identification. Without knowing it, you have engaged in falsehoods to which you were invulnerable before you learned to walk, before you learned to identify with the body that stumbles and before you learned to talk, to repeat

sounds associated by other people with sense-objects. You started to slip into a stupor, and began to live an increasingly unreal existence, mostly reinforcing your sense of unreality but insisting it was the only reality – thereby showing that it was not real to you – against other people's conceptions of reality. Therefore, that compassionate teacher Sri Shankaracharya states that we must get to the root and core of illusion.

What is the root? We are told that the Crest Jewel is that which causes all our problems but which also is their cure. The Crest Jewel represents the fundamental affirmation that two habitual negatives make a higher-order affirmation. On the one hand, there is a false negation in the notion of reality attached to the apparent freedom of all seemingly separate subjects, and the resulting glamour of the false shadow-play created by supposedly separate selves. On the other hand, there is also the notion of a plurality of separate objects, constituting a false negation of the one homogeneous substance or root-matter which is of the quality of pure primordial light and remains undivided and untransformed. All the various collocations of atoms, in seemingly fortuitous movement, whirl and revolve around invisible centres which are seemingly separate points in one homogeneous universal region, giving rise to the falsehood that there are separate objects. These two false negations have been marked out in the great teaching of the Guru.

Sri Shankara begins the text by saying there are three things extremely difficult to have. One is manhood. The second is the longing for liberation. The third is access to Masters. Without the second the third is impossible and the first is useless. If one wants access to Masters, one has to long sufficiently for liberation. One has to want sufficiently, with the whole of one's being, to become free from the massive burden of inane repetitions that we call life and the impossibility of making it meaningful with the help of borrowed, lifeless and bloodless categories that wear masks and don caps and engage in a perpetual pantomime play called living. Shankara says that there is nothing new under the sun, that it is all the same old story. One might say it began with thinking man, but it really began when man stopped thinking. As a result, a huge rigmarole emerged which men then packaged and called recorded history.

History represents in recent centuries a harsh but also a necessary negation of the absurdities, errors and illusions of the past. When that happens with so many minds, when so many wills are blunted, hearts hurt and human beings lamed and crippled, suddenly we know that springtime is near. The Golden Age is next door. Suddenly we realize what we always might have known – that there are children in this world, that other people exist, that while ten men are gloomy there are another hundred who are happy. Those who are engrossed in being happy do not go around certifying their happiness to the gloomy. The gloomy want certainty, but there is no certitude to be attained anywhere in the realm of differentiation.

This is a philosophical truth which everyone knew as a little child. The intuitive negation of childhood, a beautiful sharing with no "mine" and "thine," was followed by cruel adolescent affirmations which are intensely ugly especially to others and sometimes to oneself. Then came the prolonged adolescence of those who are petrified that they might actually have to assume minimal responsibilities. But when men will not negate, Nature negates. Nature's power of negation is vaster than the collective power of negation of history, and both seem more awesome and decisive than the capacity of an individual to negate. Against this, however, we have the tremendous affirmation through the supreme negation of Sri Shankaracharya.

The individual who knows that at the root is the persisting illusion of separateness, is vaster than the universe, and can dissolve it instantly by breaking down at will the baseless, insubstantial fabric of his imagination. Anyone who can do that has begun to wake up. There are people who will not wake up voluntarily because they repeatedly fell asleep during eighteen million years and are now frightened to settle accounts. They are themselves negated by suffering which comes as healing compassion, and are negated by others in the course of intolerable inhuman encounter. Self-negation is shown by the timeless religion of responsibility and the hidden science of divine wisdom. The invisible sun in every man as the Atman, the spectator, ever radiates endless energy for the sake of all. According to this teaching, darkness is prior to what we call light; glamour or unwisdom is beginningless. It is what the ancients called Chaos, Gaia, or Mahamaya. There is a chaos prior to any cosmos. There are many myriads of systems, galaxies and galactic clusters in the vast spaces of the heavens, but if there were no primordial chaos one would be forever trapped within the same universe.

Before Adam was Chaos, the primordial matter, in which is hidden the light that is the soundless sound. In the beginning was the Word. Primordial chaos is necessary for the universe, but whether we think it necessary or not, we have no choice. We are caught. We can get out, because we have in us the light that was hidden in the darkness, which lighteth up every man who comes into the world.

The Crest Jewel of Wisdom speaks only to those who are prepared to negate the world of appearances:

Gaining at length human life, hard to win, and manhood, and an understanding of the revealed teachings, he who strives not for liberation in the Divine Self, deluded in heart, self-destroying, slays himself through grasping at the unreal. who, then, is the very self of folly but he who, deluded, follows selfish purposes, after he had gained a human body and manhood hard to win? Even though they recite the scriptures, and sacrifice to the gods, and fulfil all works, and worship the divinities – without awakening to the unity of the Divine Self, liberation is not attained even in a hundred aeons.

From the standpoint of the sage, the innumerable ways in which human beings are enmeshed in the Mahamaya are not very interesting. The sage can recognize anyone who is fully awake behind a semi-sleepy projection. Those who really want to emerge from behind the false personal mask will receive what they deserve in mathematically exact proportion. This is a truth about consciousness on all planes. One must deserve to go beyond all the external forms and modes and, through the eternal soul-memory now awakened of the soundless sound behind the great vibrations of the universe, to light up in the lower mind a self-conscious reflection of the invisible sun that overbroods the egg.

Albert Einstein said there are no hitching posts in the universe. There are no boundaries except arbitrary and conventional ones assigned by human beings who happen to think that they occupy a fixed point of space and time, when in fact space is curved and time is relative. They do not understand the inner meaning of spatial coordinates and of clock time. Although there are no hitching posts, there are innumerable hooking points. When people really begin to enjoy the thought that at any point of space-time they could break out of the boundedness of the universe, they can experience through self-knowledge what they have forgotten. The ancients taught that God is a circle with its centre everywhere and circumference nowhere. Human beings can find in the inmost depths of abstract meditation an

active centre of intense, motionless, joyous consciousness. Abiding in universal welfare and doing nothing, as beings of light they enjoy pure unmoving spiritual will in, through and independently of, all material vestures. Even if we somewhat understand all of this, it is still very difficult to light the lamp of discernment. The moment we think, "Let me do this," "May I be that," we only create karma and imprison ourselves. But the moment we say, "Let me begin," and also recognize that there is a chaos we cannot explain and that there are no hitching posts, then we begin like true pilgrims to walk along the Path. It leads to invisible summits lost in glorious Nirvanic light which may be glimpsed from foothills and mountains arduously climbed in cheerful enjoyment, although one is aware of the many pitfalls on the way. The only hooking points are found within. They form the seven-knotted bamboo staff of the ascetic. If you were a montagnard you would cherish the serene strength of the individual and know what the communards forget, that communities are doomed to fail from the start when men are afraid to be alone. At the same time, if a human being in distress came for help, the montagnard will take care of him and then return to solitude.

The soul is ensnared through the power of misidentification in the chaos of primordial matter. If we enjoy narcissistically the illusions of the ever-changing reflective soul, then we forget the light of divine discernment, the Sleeping Beauty in the castle. She can only be awakened by Prince Charming, the androgynous manas, the power of noetic thought, ideation and imagination. Real thinking has a self-sustaining quality determined by the grasp, the vision, the scope and the strength of the universal ideas that provide mental nourishment. When one truly begins to walk the inner Path, one does not need any reference point in external space and time, and can see the moment of birth as if it were this morning's dawn and can see


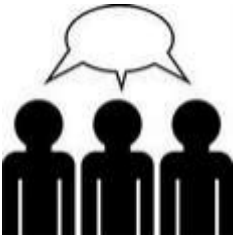
the moment of death as if it were this evening's twilight. Thousands of previous lives seem like twinkling stars in the sky.

The real Gurus who truly know teach just by being themselves. They are self-existing, self-manifesting embodiments of the wisdom of compassion, crowned with the Crest Jewel of pure insight. Their very existence is testimony. Shankara spoke to disciples who were already free from the delusion of the personal "I" but who were stuck in the illusion of the individual "I." His teaching is not about the hereafter, not about the now and then, not about the always and everywhere, but about That. The supreme affirmation is TAT TVAM ASI – That Thou Art. That is the oldest teaching which Shankara explained by reference to reason, to experience, to states of consciousness, to vestures of matter in the fivefold classification, and also by references to madmen, yogis and free men. Universal self-awareness is the potential privilege and birthright of every human being, but no one can attain to it except by fulfilling the qualifications, embodying the conditions that approximate the posture and the position of a true learner.

The Crest Jewel could be in your hands. Use it, Shankara says, because by use you make it sufficiently your own to recognize that the greatest lies are "I" and "thou." All amounts to an "it" and "it" equals That. That equals zero. Your sphere becomes luminous when you wholly adopt the standpoint of the Logos in the cosmos, the God in man, and then enjoy the universe through every pair of eyes. Heal yourself, and others through yourself, by luminous thoughts and adamant compassion.  
Hermes, August 1977 by Raghavan Iyer

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"Thus, fifty odd years after his death "the great Teacher" [i.e. Gautama Buddha] having refused full Dharmakaya and Nirvana, was pleased, for purposes of Karma and philanthropy, to be reborn. ... He was reborn as Shankara, the greatest Vedantic teacher of India, ... Thus it is averred that Gautama Buddha was reincarnated in Shankaracharya – that, as is said in Esoteric Buddhism: "Shankaracharya simply was Buddha in all respects in a new body." While the expression in its mystic sense is true, the way of putting it may be misleading until explained. Shankara was a Buddha, most assuredly, but he never was a reincarnation of the Buddha, though Gautama's "Astral" Ego – or rather his Bodhisattva – may have been associated in some mysterious way with Shankaracharya. Yes, it was perhaps the Ego, Gautama, under a new and better adapted casket – that of a Brahmin of Southern India."  
– H.P. Blavatsky, "The Mystery of Buddha"

	Activities & Events	Date and Time
	<p style="text-align: center;"><b>Hatha Yoga Classes</b></p> <p>Free Hatha Yoga Classes for the not so young and not so flexible In the main hall every Friday from 10am until 12 midday, the last half hour being a meditation practice for those who wish to stay. Participants must be able to get up and down from the floor unaided. Please wear flexible clothing, bring a yoga mat, and a rug for during the relaxation when it is cold. A day of Hatha Yoga is proposed to be held at the Theosophical <u>Retreat at:</u> <u>Mount Helena on 24th of June 2016.</u></p>	<p style="text-align: center;">Fridays 10-11.30am Meditation until 12pm</p>
	<p style="text-align: center;"><b>MEET-UP . PRACTICAL THEOSOPHY DISCUSSION GROUP.</b></p> <p><b>Theosophical Society Hall; Saturday; 2 pm till 3.30 pm.</b> In this presentation and discussion group we take an investigative approach, where all personal contributions are most welcome. At any meeting you will be surprised with the variety and diversity of opinions, personal experiences and proposals, creating much food for thought and a higher consciousness.</p> <p><b>Our May 28<sup>th</sup> Meetup; AURAS ; COLORS &amp; MEANING.</b> Have you ever seen an aura or a psychic energy field around a person? Sometimes it happens by chance and you wondered whether you really did see it! This can be a fascinating field of discovery, because the Aura will also represent mood and physical health. There is so much more to know about auras, do come and perhaps you can discover the magic for yourself...</p> <p><b>Our June 25<sup>th</sup> Meet-up; MEDITATION ; CONSCIOUS LIVING.</b> Meditation is a technique for resting the mind and attaining a state of consciousness that is totally different from the normal waking state. The goal of meditation is to go beyond the mind and experience our essential nature—which is described as peace, happiness, and bliss. Do you meditate? A presentation, exercise and discussion.</p> <p><b>Our July 30<sup>th</sup> Meet-Up; TRANSFORMATION.</b> Who are you? Many people are experiencing confusion about their purpose and role in society, while battles rage around them. Transformation implies a marked change in life, with this comes healing and wholeness. Dare we look inward for possible answers? A positive life change can transform us in many ways and push us forward on a personal evolutionary scale. Enjoy the quiz. You may be surprised...</p> <p><b>Meet-Ups are open to TS Members and the Public.</b> Remember that a deeper truth and higher consciousness can only be established through an active participation.</p> <p style="text-align: center;"><b>MEET-UP ; SAT; MAY 28<sup>th</sup> 2016, SAT.JUNE 25<sup>TH</sup> 2016, SAT.JULY 30<sup>TH</sup> 2016 .</b></p>	<p style="text-align: center;">Next Meeting; <b>May 28<sup>th</sup></b> June 25<sup>th</sup> July 30<sup>th</sup></p> <p style="text-align: center;">Meeting Hall. TS Perth at 2pm</p>





The Theosophical Order of Service is the 'Service' arm of the Theosophical Society. Wherever there is a need, small groups band together to provide relief. From schools in Pakistan to micro-loans for women in Bangladesh to Indigenous communities in Australia, to protecting animals or helping communities facing natural disasters, the TOS is there offering help.



**TOS @ TS CONVENTION**  
A GREAT WAY TO START THE YEAR



**MARCH MOVIE DAY**  
FUN HAD BY ALL

What's next:

**TOS - YOGA DAY**  
SAT 18<sup>TH</sup> JUNE 2016  
9:00AM - 5:00PM  
AT THE  
MT HELENA RETREAT CENTRE  
1540 BUNNING RD MT HELENA  
CHECK NOTICE BOARD FOR DETAILS

**World Peace / Taizé Meditation**  
- first Friday of the month  
6 pm at the Liberal Catholic Church  
- Cnr Brewer & Lacey Sts Perth.

**TOS Healing Meditation Circles**  
- 2pm third Sunday of the month.  
TS - 21 Glendower St Perth

**Special Event: - TOS Fund Raiser**  
**Tuesday April 26** 6:30pm supper (\$8)  
**@Glendower St** 7:30 presentation by  
**The National Stroke Foundation:**  
**One in six people will have a stroke in their lifetime**  
In Australia, someone has a stroke every 10 minutes. This presentation will arm you with ways you can prevent stroke, and how to recognise the signs of stroke. The talk will be conducted by a professionally trained volunteer Strokesafe Ambassador and will cover:

- What stroke is
- The effects of stroke
- How to prevent a stroke
- How to recognise the signs of stroke
- What to do if someone is having a stroke

Many of the National Stroke Foundation Ambassadors have survived a stroke themselves or cared for someone who has. Others have worked in the field of stroke. All of them are passionate about raising awareness of stroke and reducing the impact of stroke on the community.

**TOS motto:**  
**A union of those who love**  
**in the service of all that suffer**



### Report from the Mt Helena Working Group

The Mt Helena Working Group has planned the following Events for the coming year. The activities at the property were well supported last year and we hope that the program for 2016 will attract even more support!

We hope that members and interested non-members will join us in the Hills and share the beautiful surrounds of Mt Helena.

We would also like to get more input from more people as to what they would like to see happening up at Mt Helena!

There are currently fortnightly Workshops facilitated by Roberta Steadman being held up at Mt Helena covering a variety of interesting topics under the heading "Sharing Divine Truths". Workshops are conducted on Sunday afternoons at 3:00 pm. On May 1st there is a Power Point Presentation on "Sound Healing" which was a subject also featured last year as an experiential part of the Retreat held featuring "Wellbeing" and was very popular with all who shared the experience.

The Yoga Days were so popular that two are in the Calender this year and well done Gaelene for making the sessions so popular and worthwhile for all participants. Who could have guessed that working on fitness could be such fun and so mutually supportive!!

The dates proposed are:

30th April and 1st May "Comparative Spirituality"

18th June Yoga Day

6th and 7th August "Egypt's Timeless Influence"

24th September Yoga Day

26th and 27th November "Love and Fellowship Today's World"

Date TBA Free Catered Members Weekend

We hope to be able to share these planned events and the treasured Mt Helena Retreat Centre with as many interested parties as possible in the coming year. It is a place of real peacefulness and beauty and has over time and will continue in the future to offer a tranquil "time out" opportunity to members.

Should you want more information or if you have any comments or suggestions that you would like to talk through please contact myself or one of the Mt Helena Working Group members on Mob.0437154559.

Shelley Orchard

## Spiritual Progress

By H. P. Blavatsky

Christian Rossetti's well-known lines:  
Does the road wind up-hill all the way?  
Yes, to the very end.  
Will the day's journey take the whole long day?  
From morn to night, my friend.

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded, yet in every one of them we find the fullest agreement upon one point -- the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now -- the *complete* subjugation of the lower nature by the higher. From the Vedas and Upanishads to the recently published *Light on the Path*, search as we may through the bibles of every race and cult, we find but one only way, -- hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit?

The true Adept, the developed man, must, we are always told, *become* -- he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption, the inner being must continually

burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives, the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen -- it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime -- every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency -- failure.

The goal of the aspirant for spiritual wisdom, is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in

the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvelous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing to be done towards attaining adeptship is to acquire "powers" -- clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say, they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment

when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of "powers"; and that its only mission is to re-ignite the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow. The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavoring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring psychic gifts, such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached is never lost. [\**Laukika* (Sanskrit): "worldly, temporal"; *lokothra*, misprint for *lokottara* (Sanskrit): "excelling or surpassing the world." -- Ed.]

(From *The Theosophist* (6:8), May 1885, pp. 187-8)

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## THE PURPOSE OF THE SOCIETY'S OBJECTS

By Joy Mills

Recently a friend asked me to discuss with him my views on the present work of the Theosophical Society. A member for some years, he was still convinced of the value of the Society, its importance as an organization devoted to the dissemination of Theosophy, but he was concerned about a comment made by a prominent member to the effect that it could take centuries before the ideal of brotherhood would be realized. In my friend's view, this was a defeatist attitude. Further, he said, why should the ideal of brotherhood continue to be emphasized in our First Object if this ideal was virtually unattainable? As I had travelled so extensively, did I feel that brotherhood was a lost cause, an ideal never to be realized in our lifetime?

Some time before the above conversation took place, I had been queried by another member as to the purpose and intent of the Third Object. In this case, the question concerned what the Society was doing or had been doing to "investigate unexplained laws of nature." Was not such investigation the province of science, and since most members are not scientists, were not we a little presumptuous to think we could achieve this object? Furthermore, he continued, what about those "powers" latent in human beings? Were we doing anything to "investigate" such powers, whatever they might be?

An examination of the questions asked by these two members on two widely separated occasions reveals the need for every member to ponder over the purpose and meaning of all three of the Society's Objects. The centenary of their adoption in their present form provides an opportunity to undertake an exploration in some depth of precisely what is aimed at in the Objects as well as the extent to which they are realizable or attainable. An interesting aspect of such an exploration would be a historical survey of the development of the Objects, noting the several changes that occurred during the Society's formative years from 1875 to 1896. For example, the Society's aim as set forth in 1875 was comprised in the single sentence: "The objects of the Society are, to collect and diffuse a knowledge of the laws which govern the universe." However, that statement should be read in the light of the preamble to the original by-laws or rules adopted at the time of the Society's founding; that preamble opens with the words "The Title of the Theosophical Society explains the objects and desires of its founders."

Without quoting the 1875 document (preamble and by-laws) in full, it may be noted that a thorough reading of it indicates three essential points that have a bearing on the Society's work. First and perhaps foremost, especially in the light of numerous other statements by H. P. Blavatsky and H. S. Olcott as well as in *The Mahatma Letters to A. P. Sinnett*, the ideal of brotherhood was emphasized from the beginning. In the preamble, the statement is made that "In considering the qualifications of applicants for membership, it [the Society] knows neither race, sex, color, country nor creed."

The second feature that may be noted is the emphasis given in that preamble to the policy of freedom of thought. Among other statements, the following may be cited: The Society's "only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propaganda."

The third most notable point is that contained in the opening statement of the preamble, as quoted above. It is evident that the very name of the Society indicated its purpose, its aims and objectives. While no attempt was made in that 1875 document to define *theosophical*, and no official definition of Theosophy has ever been imposed on the members, it is clear that there is "such a thing as Theosophy," to quote H. P. Blavatsky herself. That phrase is found in an answer she gave to the inquirer, in *The Key to Theosophy*: The Society, she said there, "was formed to assist in showing to men that such a thing as Theosophy exists and to help them to ascend towards it by studying and assimilating its eternal verities."

These three essential features, emphasized in the earliest document issued by the Society at its founding in 1875, may be said to have found explicit expression in the Three Objects as these were finally worded in 1896. It is obvious, for example, that the first principle—brotherhood—which in 1875 was noted as the basic consideration for membership, became finally the foremost pillar on which the Society rested. Not only was an acknowledgement of the ideal to be fundamental to any qualification for membership, but it was to be the aim towards which the members would aspire by themselves becoming a nucleus of a universal brotherhood.

One is almost inclined to suggest that the realization of such a universal ideal can scarcely be achieved by humanity at large, if even the members of the Society which holds to such an aim have difficulty forming even a nucleus (which surely means a living center) of a genuine brotherhood! What is aimed at is certainly more than a mutual feeling of good will, although even such a feeling is often hard to achieve in the daily intercourse with all types and kinds of persons whose behavior, views and appearances may all too often seem completely contrary to our own! How far, we may well ask, have we ourselves advanced toward the ideal? To what extent have we engaged in forming a true nucleus of brotherhood?

Are our Lodges, groups, centers, examples of what such a nucleus should be? No better place exists to test our First Object than the local branch to which we belong, and yet how often have our Lodges faltered, stumbled, and even fallen on the obstacles created by misunderstandings among members, by intolerant views and dogmatic assertions propounded in the very name of brotherhood? If our theosophical groups cannot be workshops in which we practice the skills of brotherhood (for the ideal is a skill as well as an art), then can we learn to develop the skills of harmonious relationship in the milieu of daily affairs? Does not the First Object lead us to examine our own conduct, our own reactions, our own relationships with others and with all forms of life, to see whether we have come even close to the realization of the true nature of brotherhood based on an absolute knowledge of the unitary nature of all existence?

Freedom of inquiry, the second principle enunciated at the Society's founding, is encapsulated in the Second Object, encouraging us to expand our horizons, broaden our sympathies, deepen our appreciation for the paths of others, by studying all the fields of human endeavor as represented by the three major categories of religion, philosophy and science. Such study, undertaken not that we may become "walking encyclopedias" or scholastic giants, but rather that we may deepen our understanding of the numerous ways that lead to a knowledge of the One Reality, requires a genuine freedom of thought. The study must be without preconceived ideas, without prejudice or bias, and without blind belief in the superiority of one way over another, if it is to support the first principle of brotherhood. And there can be no other reason for such study, for that ideal is surely the overarching principle for which the Society was founded.

If, then, the fundamental principle of brotherhood, so often reiterated by the founders, H. P. Blavatsky and H. S. Olcott, and by their Mahatmic Teachers, is enshrined in the First Object, and if the principle of freedom of inquiry is implied in the Second Object, what relation exists between the name of the Society and the Third Object? For, as suggested above, the opening statement in the preamble to the 1875 Rules indicated that the Society's designation as *Theosophical* pointed to its purpose, its aim and objectives. Therefore, we may well ask whether there is indeed any relation to be found between the Third Object, which seems to link two quite disparate themes ("unexplained laws of nature" and latent human powers), and the term *theosophical*, a term which for the most part has been left officially undefined? To answer that question demands a close examination of all that is implied in the Third Object in the light, first, of the ideal of brotherhood and, second, of the Society's name.

As already pointed out, there is no official definition of Theosophy, no definition which has ever been imposed on the Society's members, none to which they must pledge some form of allegiance. How often it has been said that our sole bond of union is our pursuit of truth; our single aim the realization of brotherhood, our essential purpose to awaken in ourselves and others the intuitive awareness of the unity of all existence? Could it be that by searching out those hitherto "unexplained laws," embedded both in the universe and in our own nature (since all that is within the macrocosm is or must be within the microcosm), we inevitably awaken our own latent powers, powers which are a direct reflection of the creative potencies by which a manifested universe (and all within it) is brought into existence? Could it be that the very laws by which this whole vast system comes into being are "unexplained" until we have revealed them in our lives, since we are truly co-creators with the One (since nothing exists outside that Ultimate One), co-participants in the creative processes by which that One reveals Itself in the many? And could it be that in this lies the acme of our human potential, all the powers within us but reflections of the one universal power in its many permutations and manifestations throughout all the domains of existence, throughout all the kingdoms of nature?

On one occasion, to a question concerning the Third Object, the President, Mrs. Radha Burnier, responded (*Human Regeneration*):

"This object implies study not only of Nature in its outer manifestation but of the relationship of all things, for all law is a statement of relationships. Knowledge of the laws is power to accelerate progress . ...the understanding of ourselves is connected with the understanding of laws, and of the forces at work behind them.

The ultimate law, we may suggest, is the law of right relationship, which must obtain throughout the universe, maintaining order and revealing both meaning and purpose. No wording describes the beauty and power of that relationship better than brotherhood, the expression in the human kingdom of that love which a poet described as "the burning oneness binding everything."

And how else shall we know that law, and all "unexplained laws" which evolve from it, except by awakening within ourselves those hidden potentials of our nature which lead to a full and complete realization of our unity? The Neo-Platonist, Iamblichus, said it well:

There is a faculty of the human mind, which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking of the higher life and peculiar powers of the heavenly Ones. By this faculty we are made free from the dominations of Fate, and are made, so to speak, the arbiters of our own destinies.

In the first letter from his Adept correspondent, A. P. Sinnett was advised to consider the "deepest and most mysterious questions which can stir the human mind—the *deific* powers in man and the possibilities contained in nature." As those "deific powers" stir within us, as we awaken to the wonder and glory and mystery of our human-hood, with all its responsibilities as well as its vast potential for doing good, we come to recognize that the Objects of this Theosophical Society are all interlinked and interrelated toward the single purpose of bringing about the transformation of ourselves and thus of the world.

The Objects point us in the direction we—and one day all humanity—must walk, the direction of *being* brothers, of knowing our brotherhood not just as a theory, but as a reality, acting at every moment in harmony with ourselves, with others, and with all the life that surrounds us. Yes, an ideal perhaps not to be realized in one lifetime, perhaps not to be realized for centuries to come, but truly an ideal for which no effort can ever be lost, no failure to achieve can ever be final, no action toward its attainment ever too small or insignificant.

We have been given magnificent aims to set before ourselves. The purpose of the Objects is clear: to remind us constantly of why we are here, not just as members of this Society, but as men and women walking the ways of humankind toward the gods.

"Adi Sankara was walking through the market place with his disciples.

They saw a man dragging a cow by a rope.

Sankara told the man to wait and asked his disciples to surround them.

"I am going to teach you something" and continued...

"Tell me who is bound to whom? Is the cow bound to this man or the man is bound to the cow?"

The disciples said without hesitation "Of course the cow is bound to the man!. The man is the master. He is holding the rope. The cow has to follow him wherever he goes. The man is the master and the cow is the slave."

"Now watch this", said Sankara and took a pair of scissors from his bag and cut the rope.

The cow ran away from the master and the man ran after his cow. "Look, what is happening", said Sankara

"Do you see who the Master is? The cow is not at all interested in this man. The cow in fact, is trying to escape from this man.

This is the case with our MIND.

Like the cow, all the non-sense that we carry inside is not interested in us. WE ARE INTERESTED IN IT, we are keeping it together somehow or the other. We are going crazy trying to keep it all together under our control.

The moment we lose interest in all the garbage filled in our head, and the moment we understand the futility of it, it will start to disappear. Like the cow, it will escape and disappear."

We can allow disappearing of all the unwanted things from our mind and feel relaxed...

**ON THE REWARD AND PUNISHMENT OF THE EGO.**

ENQUIRER. I have heard you say that the *Ego*, whatever the life of the person he incarnated in may have been on Earth, is never visited with *post-mortem* punishment.

THEOSOPHIST. Never, save in very exceptional and rare cases of which we will not speak here, as the nature of the "punishment" in no way approaches any of your theological conceptions of damnation.

ENQUIRER. But if it is punished in this life for the misdeeds committed in a previous one, then it is this Ego that ought to be rewarded also, whether here, or when disincarnated.

THEOSOPHIST. And so it is. If we do not admit of any punishment outside of this earth, it is because the only state the Spiritual Self knows of, hereafter, is that of unalloyed bliss.

ENQUIRER. What do you mean?

THEOSOPHIST. Simply this: *crimes and sins committed on a plane of objectivity and in a world of matter, cannot receive punishment in a world of pure subjectivity.* We believe in no hell or paradise as localities; in no objective hell-fires and worms that never die, nor in any Jerusalems with streets paved with sapphires and diamonds. What we believe in is a *post-mortem state* or mental condition, such as we are in during a vivid dream. We believe in an immutable law of absolute Love, Justice, and Mercy. And believing in it, we say: "Whatever the sin and dire results of the original Karmic transgression of the now incarnated Egos (8) no man (or the outer material and periodical form of the Spiritual Entity) can be held, with any degree of justice, responsible for the consequences of his birth. He does not ask to be born, nor can he choose the parents that will give him life. In every respect he is a victim to his environment, the child of circumstances over which he has no control; and if each of his transgressions were impartially investigated, there would be found nine out of every ten cases when he was the one sinned against, rather than the sinner. Life is at best a heartless play, a stormy sea to cross, and a heavy burden often too difficult to bear. The greatest philosophers have tried in vain to fathom and find out its *raison d'etre*, and have all failed except those who had the key to it, namely, the Eastern sages. Life is, as Shakespeare describes it: —

". . . but a walking shadow — a poor player,  
That struts and frets his hour upon the stage,  
And then is heard no more. It is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing. . . ."

Nothing in its separate parts, yet of the greatest importance in its collectivity or series of lives. At any rate, almost every individual life is, in its full development, a sorrow. And are we to believe that poor, helpless man, after being tossed about like a piece of rotten timber on the angry billows of life, is, if he proves too weak to resist them, to be punished by a *sempiternity* of damnation, or even a temporary punishment? Never! Whether a great or an average sinner, good or bad, guilty or innocent, once delivered of the burden of physical life, the tired and worn-out Manu ("thinking Ego") has won the right to a period of absolute rest and bliss. The same unerringly wise and just rather than merciful Law, which inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on Earth, provided for the now disembodied Entity a long lease of mental rest, *i.e.*, the entire oblivion of every sad event, aye, to the smallest painful thought, that took place in its last life as a personality, leaving in the soul-memory but the reminiscence of that which was bliss, or led to happiness. Plotinus, who said that our body was the true river of Lethe, for "souls plunged into it forget all," meant more than he said. For, as our terrestrial body is like Lethe, so is our *celestial body* in Devachan, and much more.

ENQUIRER. Then am I to understand that the murderer, the transgressor of law divine and human in every shape, is allowed to go unpunished?

THEOSOPHIST. Who ever said that? Our philosophy has a doctrine of punishment as stern as that of the most rigid Calvinist, only far more philosophical and consistent with absolute justice. No deed, not even a sinful thought, will go unpunished; the latter more severely even than the former, as a thought is far more potential in creating evil results than even a deed. (9) We believe in an unerring law of Retribution, called KARMA, which asserts itself in a natural concatenation of causes and their unavoidable results.



ENQUIRER. And how, or where, does it act?

THEOSOPHIST. Every labourer is worthy of his hire, saith Wisdom in the Gospel; every action, good or bad, is a prolific parent, saith the Wisdom of the Ages. Put the two together, and you will find the "why." After allowing the Soul, escaped from the pangs of personal life, a sufficient, aye, a hundredfold compensation, Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the *Ego* re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested *Ego* trembles in the scales of just Retribution, as *it* now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for *it*, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the *Ego* are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the *Ego* is cast, but verily on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other *Egos* who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past *personality*. They will be thrown by Nemesis in the way of the *new* man, concealing the *old*, the eternal EGO, and . . .

ENQUIRER. But where is the equity you speak of, since these *new* "personalities" are not aware of having sinned or been sinned against?

THEOSOPHIST. Has the coat torn to shreds from the back of the man who stole it, by another man who was robbed of it and recognises his property, to be regarded as fairly dealt with? The new "personality" is no better than a fresh suit of clothes with its specific characteristics, colour, form and qualities; but the *real* man who wears it is the same culprit as of old. It is the *individuality* who suffers through his "personality." And it is this, and this alone, that can account for the terrible, still only *apparent*, injustice in the distribution of lots in life to man. When your modern philosophers will have succeeded in showing to us a good reason, why so many apparently innocent and good men are born only to suffer during a whole life-time; why so many are born poor unto starvation in the slums of great cities, abandoned by fate and men; why, while these are born in the gutter, others open their eyes to light in palaces; while a noble birth and fortune seem often given to the worst of men and only rarely to the worthy; while there are beggars whose *inner* selves are peers to the highest and noblest of men; when this, and much more, is satisfactorily explained by either your philosophers or theologians, then only, but not till then, you will have the right to reject the theory of reincarnation. The highest and grandest of poets have dimly perceived this truth of truths. Shelley believed in it, Shakespeare must have thought of it when writing on the worthlessness of Birth. Remember his words:

"Why should my birth keep down my mounting spirit?

Are not all creatures subject unto time?

There's legions now of beggars on the earth,

That their original did spring from Kings,

And many monarchs now, whose fathers were

The riff-raff of their age . . . . ."

Alter the word "fathers" into "Egos" — and you will have the truth.

"Do not believe in anything simply because you have heard it. Do not believe in anything simply because it is spoken and rumored by many. Do not believe in anything simply because it is found written in your religious books. Do not believe in anything merely on the authority of your teachers and elders. Do not believe in traditions because they have been handed down for many generations. But after observation and analysis, when you find that anything agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it."

— Gautama Buddha

## 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 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 Perth 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 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 3 May General Meeting	<b>White Lotus Day</b> - 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 powerpoint presentation by Viv Ward of a very interesting article taken from a volume of H. P. Blavatsky's Collected Writings on the mystery and sacredness of the number seven. Tonight's commemoration will help to keep alive the memory of HPB's service to humanity and her devoted love for the Theosophical Society.
Tues 10 May General Meeting	<b>A Story Like No Other</b> - Murry & Cheryl Chopping from the Share International Organisation In this powerpoint presentation we will explore the idea that all the great religions posit the idea of a further revelation to be given by a future Teacher. What if this "future" was in fact, now, at the end of one age and the beginning of the next? Would mankind notice? This is, in fact, the great story of our time. A story of the spiritual unfolding happening now.
Tues 17 May General Meeting	<b>Consciousness: The New Frontier</b> - Tina Hentisz We now know that consciousness is non-local, so not confined to your brain, or anywhere specifically, or even confined to a point in time! This needs further elucidation! An attempt to do this will be made through this vital powerpoint presentation and discussion. Be there to help!
Tues 24 May <b>Members Only Meeting</b>	<b>Our Main Purpose</b> - Bill Wood An exploration of our main purpose as members in attending Branch meetings. It could be a specialized part of our Purpose for living on Earth - i.e. Spiritual Evolution or Unfoldment where "Spiritual" is defined as a "Higher Mind and Above". Bill will share his ideas on this subject and invite comments from the audience after each of seven possible modes. Even an eighth possibility may be mentioned.
Tues 31 May General Meeting	<b>The Hidden Side</b> - Rob Russell A talk and interactive discussion with questions and answers. We can explore lots of areas from dangers, secrets, conspiracy and aliens to masters. Who knows where we will end up? An exciting exploration of theosophy and other things. Come along and share your thoughts and join the conversation.

JUNE

<b>JUNE</b>	
Tues 7 June General Meeting	<p style="text-align: center;"><b>Mind Control or ESP</b> - Diane Foster</p> <p>This powerpoint talk will be about Diane’s experience with the Silva course many years ago and its interpretation. Attested as ... “functioning at a deeper level, creativity is enhanced, memory improved and better able to solve problems” and more importantly, “for the betterment of mankind”. Fundamental to the Silva course is Emile Coue’s phrase, “Day by day ...” and using our energy fields for the betterment of self, spirit and others. Silva recognises Healers such as Jesus, the Hawaiian kahunas etc., and Silva maintains that ESP is not “extra” but that, “everybody has it”.</p>
Tues 14 June General Meeting	<p style="text-align: center;"><b>Science, Music and Consciousness - Into the New Millennia</b> - George Wester</p> <p>From Astrophysics to Nanotechnology, from Classical to New Age, Pop and Heavy Metal music, there is a vast range of influences impacting on society. Is it essential for evolution or merely a materialistic distraction for humanity? Tonight’s powerpoint presentation will be an experiential journey, with slides and clips, through the last 50 years to reflect on where we have come from and explore where this journey can take us.</p>
Tues 21 June General Meeting	<p style="text-align: center;"><b>Awakening to the True Self</b> - Margaret Parrott from the Spiritual National Union</p> <p>When your spirit decides that it is time to leave behind the path of illusions and journey inward, become more aware of our Divine and innate senses, it brings us to the realization that we and all of Nature are infinite, boundless and pure consciousness and we are not separate from anything. There will also be a short powerpoint presentation showing a trance medium and materialisation. Such is the power of Nature.</p>
Tues 28 June General Meeting	<p style="text-align: center;"><b>Giordano Bruno</b> - Shirley Martin</p> <p>Monk, Sage, Astrologer, Philosopher, Heretic BUT was he a Theosophist? Come on a journey and let's investigate.</p>
<b>JULY</b>	
Tues 5 July General Meeting	<p style="text-align: center;"><b>Finding the Inner Master - Our True Self</b> - Perry Coles</p> <p>Gurus in the world are plentiful but how do we distinguish a true from a false guru? Do we need a guru or do we rely solely on ourselves? Are astral guides reliable? This powerpoint talk will look at what theosophical writings have to say on this subject and examine some of the pitfalls we may encounter on the Spiritual Path.</p>
Tues 12 July General Meeting	<p style="text-align: center;"><b>The Vampire</b> - Skip Pry</p> <p>This powerpoint presentation will be about an 1891 article on the subject of vampires by H. S. Olcott. We will consider some occult ideas and possible explanations for the myths and legends about the existence of this long held belief from a wide variety of cultures.</p>
Tues 19 July General Meeting	<p style="text-align: center;"><b>The Transcendental Magic in a Symbol - Part 1</b> - Elizabeth Collins</p> <p>This powerpoint presentation, the first of two, will focus on the 16th &amp; 17th century occultists; Cornelius Agrippa, John Dee and Robert Fludd. We will look at how their contribution to the understanding of symbols flows through into Renaissance Art and forms the foundations for the work of later occultists. This first talk will also begin an exploration of how symbols may affect human thinking and emotions based on our 21st century knowledge of brain function.</p>
Tues 26 July General Meeting	<p style="text-align: center;"><b>No program details provided by the TOS</b></p> <p>A TOS fund raising night - Please join the TOS for our delicious snacks and light supper for \$8 at 6:30 pm and to check out the raffle basket and other items for sale.</p>

*From: Service to All Living Things: Annie Besant*

“How can I best serve the world?”...

Begin with your own family, those who are nearest to you, whom you see day after day, to whom you can continuously practice service; extend it then gradually from the family circle, to those who are your nearest comrades in your ordinary life and so by embracing circle after circle, each extending further than the last, you will approach more nearly to the ideal of world service, although that is an acquisition beyond the powers of all save the most highly developed of our race, the great rishis who form the inner government of our world.

Looking at it from that practical standpoint, we are able to form the habit of love and service.

You want not simply to perform a great service now and then – for great service comes but seldom in the lives of most of us – we want to build that habit of service which can only be achieved by daily continual practice until the spontaneous impulse to think and act in a particular way becomes the most useful and the most noble that we can compass in our mortal lives. There is always a danger for us that we wait until a great opportunity offers. I am entitled to say great opportunity will never come to you unless you practice every little opportunity that comes in your everyday life...



**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@inet.net.au](mailto:tsperth@inet.net.au) or place your material in the Editor's drawer by the 1<sup>st</sup> of July 2016