



November 2018 — January 2019



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*Essex Farm Commonwealth War Graves Commission cemetery, near Ypres, Belgium.
Gravestones are for soldiers of the Great War (World War I)*



The Great War

After more than four years of war, the guns fell silent on the Western Front. Let's remember The Great War, the scars it left and the pride we felt when we emerged from the other side.

Remembrance Day. This year, 11 November marks the 100th anniversary of the Armistice which ended the First World War (1914–18). Each year on this day, Australians observe one minute's silence at 11 am, in memory of those who died or suffered in all wars and armed conflicts and in appreciation of their sacrifice.

The Three Objects of The Theosophical Society:

- ☯ To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- ☯ To encourage the study of comparative religion, philosophy and science.
- ☯ To investigate the unexplained laws of nature and the powers latent in the human being.



BOOKSHOP AND LIBRARY

Monday:

Closed

Tuesday:

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

Wednesday – Friday:

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

Saturday:

10 am to 2 p.m.

Sunday & Public Holidays:

Closed


Website:

www.tsperth.com.au

Email:

tsperth@inet.net.au



Search for
"The Theosophical
Society in Perth"

Disclaimer

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

Open policy

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

Rule Books are also available at the office for members.

Freedom of Thought – Official statement

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

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

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

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

Mission Statement

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

Privacy policy

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

Submissions

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

1st January, 2019.

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

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President's Report

Well, another year end is fast approaching and soon it will be December and then 2019 will be upon us. The past year has seen the passing of two of our long standing and much loved members Noel Duzevich and Frank Mitchell.

In September, we had the branch AGM and the Executive Committee for 2018-19 is as follows:

President	Franco Guazzelli
Vice President	Robert Russell
Secretary	To be appointed *
Treasurer	Harry Bayens
Publicity Officer	Viv Ward
Committee Members	John Davey, George Duffy, Skip Pry, Bheena Sewnarain

* Mathew Thomson has kindly offered his services as Secretary . At time of writing we are awaiting an approval from TS Section as Mathew has not been a member of the TS for the required minimum of 2 years to be on the EC.

Thank you to Shirley Martin who has stepped down, for her service to the EC.

Non Executive Committee positions:

Librarian	Skip Pry
Membership Secretary	Pamela Parry

The Executive Committee wish to thank all the volunteers who have contributed to the running of the Branch and Mt Helena over the past year. Their work is greatly appreciated.

We were very fortunate in the past year to have had a full menu of visiting speakers, Pedro Oliveira, Di-anne Kynaston, Simon O'Rourke, Michael Gomes and our National President Linda Oliveira. The programming committee and the TOS have provided us with some very good presentations and the TOS dinners where very well attended. Thank you to all.

I wish all a happy and safe Festive Season and I look forward to seeing all in 2019.

Franco

It is very easy to conform to what your society or your parents and teachers tell you. That's a safe and easy way of existing, but that is not living. To live is to find out for yourself what is true.

Jiddu Krishnamurti



The Initiate Life:

A Guide to the Path of Hastened Unfoldment

Compiled from the Talks and Study Notes of Geoffrey Hodson

The Path of Hastened Unfoldment is one of Geoffrey Hodson's key teachings and this book is composed of material pertaining to this very subject. It is thus particularly relevant for the serious student, whether he or she be an aspirant, disciple, or Initiate. Whilst many of these talks were addressed to Theosophical Society members and audiences, the message of the Ancient Wisdom and the Path of Swift Unfoldment is universally applicable to all humanity. Quote from book:

The Steps upon the Path leading to the Initiations of the Greater Mysteries exist now, always.

This book is a result of some years of compilation of typed records of study notes and lectures gathered by the Hodsons over a lifetime. These records were entrusted to the present editors by Mrs. Hodson, with the intention that whatever was suitable and of value to a student of the Ancient Wisdom would be preserved in a published form. More recently, two Theosophical Society members who had been given collections of papers by Mr. Hodson some years before his death made additional notes available to the editors.

About the Author

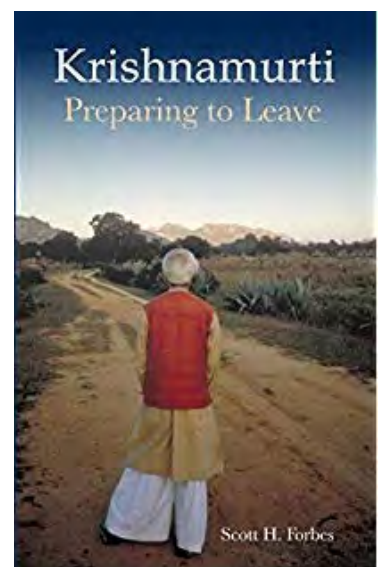
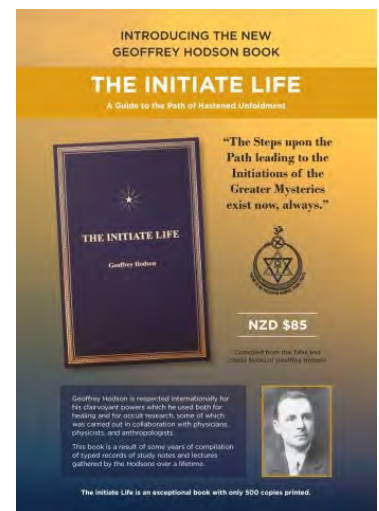
Geoffrey Hodson joined the Theosophical Society as a young man, and from then on until the end of his life of 96 years, he travelled throughout the world teaching, lecturing, and writing on Theosophy. He is respected internationally for his clairvoyant powers which he used both for healing and for occult research, some of which was carried out in collaboration with physicians, physicists, and anthropologists. He is the author of over sixty books and booklets, notable among them being those on the Angelic Hierarchy, biblical interpretation, and symbolism. As well as the Theosophical Society he was active in a number of similarly idealistic movements. Mr. Hodson is acknowledged the world over for his near lifelong dedication to spreading the Ancient Wisdom, Theosophia, and for his depth of knowledge of its multifaceted aspects. So highly regarded was he that wherever he travelled, people sought his counsel and were guided by his unique insight. Those who knew him in this way will bear testimony to his wisdom, and to his compassion and un-failing kindness. You can order the book online at: <https://theosophy.nz>

Krishnamurti: Preparing to Leave.

Scott H. Forbes, SHF Publications, 2018

Jiddu Krishnamurti was born in India during the reign of Queen Victoria, when India was regarded as the jewel in the crown of the British Empire. He was discovered by members of the Theosophical Society and groomed to be The World Teacher, in accordance with the belief system of the Theosophists who influenced major social trends in Edwardian England and Imperial India in the first half of the 20th century.

He remains today one of the most mysterious, enigmatic and controversial characters ever to emerge from the river of Masters, gurus, spiritual leaders and philosophers. He died in Ojai, California in 1986 of pancreatic cancer having left a treasure trove of insights on a par with those of the Buddha. These insights are referred to as "The Teachings" and represent a priceless perspective of what is possible if human beings will dare to be free from their conditioning. Various biographers have attempted to record his journey through life.



Those sanctioned by Krishnamurti include the three volumes by Mary Lutyens, who was a lifelong friend; and the Memoirs and Unfinished book by his devoted assistant, Mary Zimbalist.

But the best has been left to last. It is the book, “Krishnamurti: Preparing to Leave” by Scott H. Forbes, who became an intimate of Krishnamurti after he went to work at the Brockwood Park Krishnamurti Educational Centre in 1974 . As the years passed Scott became more enthralled with Krishnamurti’s life and teachings and it was not long before he became an intimate member of the family group which comprised Krishnamurti, Mary Zimbalist, Dr. Parchure and Scott and his wife.

Scott’s book “Krishnamurti: Preparing to Leave” is a priceless account of the last months of Krishnamurti’s life from approximately 25th May, 1985 until February 17th, 1986. During this period, Scott spent six to eight hours a day caring for Krishnaji - as he was affectionately called - and he wrote his account while it was fresh in his mind and before his notes became lost. He was only thirty seven years of age. He was the youngest man ever to be so intimately connected with the mature-age World Teacher.

Everything about the book, from the quality of the paper, to the photographs, to the fast paced descriptions within, strive for excellence. Biographies, even of famous men, can be boring but not this one. In an age of visual communication it is an almost insurmountable challenge to make the truth critically relevant and compelling. Scott H. Forbes succeeds where many before him have failed. It is Scott’s unpretentious style which is so engaging. He has an undiluted love for Krishnaji and this shines through his writing. But, there is no sensationalism in this book, rather a commitment to truthfulness as evidenced in his avoidance of any kind of spiritual mumbo jumbo. His account is a moving experience to read. He describes events exactly as they occurred. He does not attempt to mystify, glorify, or interpret.

Long years ago, Krishnamurti described his relationship with Scott in terms of “cooking him”. Those who are familiar with Krishnamurti’s entire life, will know that this was a term he coined for “preparing the ground”. When the time was right, Krishnamurti trusted that Scott would flower and use his talents and energy to help him sow the seeds for generations who would come after. There are many incidents in Scott’s account which have parallels with the actions of a loving father towards his son, though Scott in no way pursues this line of enquiry. Scott never avoids a mystery - and there are numerous mysteries surrounding the life and death of Krishnamurti - but he never attempts to explain or intrude with his own interpretation. He merely tells the story of an incredible man, faced with the seemingly insurmountable task of putting his affairs in order, prior to his earthly departure and in such a way that his lifelong mission of “setting humanity free” would continue until his final breath and more importantly, beyond. To this end he was confronted with the task of resolving divisions, conflicts and clashes of ego in the organizational structure of his Schools and Foundations in India, England and America. He worked tirelessly and to the very end to reconcile the disparate forces.

This is not a book of pain and suffering, though these dimensions are certainly present. Rather it is a tale of endurance, faithfulness, and compassion. No one interested in Krishnamurti’s life and Teachings should miss reading this book. It reveals a side of Krishnaji which is arguably missing from other books about him. To Scott Forbes, Krishnamurti bequeathed the care of Mary Zimbalist who looked after him unselfishly and with complete devotion from 1965 until his death in 1986. He also bequeathed the responsibility of completing the Study Centre at Brockwood Park as he wished it to be. Scott’s book is important for one final reason. I believe that it will have great appeal and relevance for young people, who are faced with the conflict and divisions of society in the 21st century. More than anything else, Scott tells the final chapter of a momentous time in human evolution, when a single human being dared to challenge humanity to be different, to be self aware, and to examine what it means to be truly human.

Trisha English — Western Australia



It is when the heart is silent that the inspiration dawns and vision grows clear. In the silent watches of the night, in the stillness of the desert, on the lonely mountain top, in the hush of the forest, under the silvered canopy of stars, passions lose their power, illumination floods the mind, the heart is filled, and the spirit takes wings and soars to heaven.

A. E. Powell

T. S. SOLIDARITY AND IDEALS

Henry Steel Olcott: from *The Theosophist*, November 1894 [Edited]



The time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. The American public, out of whose bosom the Society evolved, is entitled to the first word on this subject from their compatriot; whose love for India and absorption in the Society's life have never quenched his patriotic feeling for the land of his forefathers.

After the lapse of nineteen years, the small group of friends who casually met in the drawing-room of H P Blavatsky, in Irving Place, New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe; known of all men; discussed, complimented, reviled, and misrepresented in almost all languages; denounced usually, but sometimes praised, in the pulpit and the press; satirized in literature, and grossly lampooned on the stage. In short, an important factor in modern thought and the inspiring cause of some high ideals. Like every other great movement, it has its centres of intensest activity which have developed amidst favouring environments, and as, in other cases, the evolutionary forces tend to shift its swirl from place to place as these conditions change. Thus, for instance, India was the first centre where the thought-engendering power accumulated, and our movement overspread the Great Peninsula from North to South, from East to West, before it flowed westward. What was done at New York was but the making of the nucleus, the bare launching of the idea. When the founders sailed away to Bombay, in December 1878, they

left little more than the name of the Society behind them; all else was chaotic and unmanifested. The breath of life entered its infant body in India. From the great, inexhaustible store of spiritual power garnered up there by the Ancient Sages, it came into this movement and made it the beneficent potentiality it has become. It must be centuries before any other country can take its place. A Theosophical Society with its base outside India would be an anomaly; that is why we went there.

The first of the outflowing ebb went from India to America in 1885-6. Ceylon came into line six years earlier, but I count Ceylon as but an extension of India. After America came Europe. Then our movement reached Burma, Japan, and Australasia. Last of all, it has got to South Africa, South America, and the West Indies.

What is the secret of this immense development, this self-sowing of Branches in all lands? It is the Constitution and proclaimed ideals of the Society; it is the elastic tie that binds the parts together: and the platform which gives standing-room to all men of all creeds and races. The simplicity of our aims attracts all good, broad-minded, philanthropic people alike. They are equally acceptable to all of that class. Untainted by sectarianism, divested of all dogmatic offensiveness, they repel none who examine them impartially. While identified with no one creed, they affirm the necessity and grandeur of the religious aspiration, and so bid for the sympathy of every religious-minded person. The Society is the open opponent of religious nihilism and materialistic unbelief. It has fought them from the first and won many victories among the best

educated class. The Indian press testifies to its having stopped the tendency towards materialism which was so strong among the college graduates before our advent. This fact is incontestable, the proofs are overwhelming. And another fact is, that a drawing together in mutual good-will has begun between the Hindu, Buddhist, Parsi, and Mussulman Fellows of the Theosophical Society; their behaviour towards each other at the Annual Conventions and in the local Branches shows that. It is a different India from what it was prior to 1879, and the late tour of Mrs. Besant lightened up the sky with prophetic brightness.

Some wholly superficial critics say that Theosophy suits only the most cultured class, that they alone can understand its terminology. No greater mistake could be made; the humblest labourer and the average child of seven years can be taught its basic ideas within an hour. Nay, I have often proved to adult audiences in Ceylon that any ordinary child in the school I might be examining or giving the prizes to could, without preparatory coaching, be got to answer on the spur of the moment my questions, so as to show that the idea of Karma is innate. I will undertake to do the same with any child of average cleverness in America or Europe. He will not know the meaning of the word, but instinct will tell him the idea it embodies. It all depends on the way the questions are put to him. And I may add that the value of our public lectures and our writings on Theosophy follows the same rule. If we fail with an audience, it is because we do too much "tall talking", make our meaning too obscure, indulge in too stilted language, confuse the ideas of our

hearers, choose subjects too deep for a mixed public, and send our listeners away no wiser than they were before we began. They came for spiritual nourishment and got dry bran without sauce.

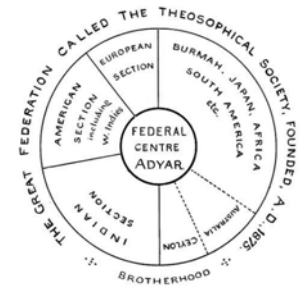
This is because we do not think clearly ourselves, do not master our subjects properly, and being actually unfit to teach, and knowing it, wonder about through jungles of words to hide our incompetency. What we most need is the use of common sense in discussing our Theosophy, plain, clear exposition in plain language of our fundamental ideas. No one need try to persuade me that it cannot be done, for I know the contrary.

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. We want religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that is his religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Mussulman by the followers of Islam, as a Hindu by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsi catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know, what many others only suspect, that Theosophy is

the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianise the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members.

One thing that will help our good resolutions is to throw more of our strength into the Theosophical Society, instead of giving it all to our personalities. By forgetting ourselves in building up the Society, we shall become better people in every respect. We shall be helpers of mankind a thousandfold more than by the other plan. When I say the Society I do not mean a Branch or a Section—that is to say, a small fragment or a large piece of it. I mean the Society as a whole-- a great federation, a large entity, which embraces us all and represents the totality of our intelligence, our good-will, our sacrifices, our unselfish work, our altruism; a fasces composed of many small rods that might be separately broken, but which, bound together, is unbreakable.

The activity at the Headquarters of any given Section is apt to blind the eyes of new members and make them fancy that the Section is the chief thing, and the Federation but a distant mirage. From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual centre of the whole movement is sometimes apt to be forgotten. This is not due to ill-will, but to the complete autonomy which has been conceded to the Sections. Perhaps the real state of the case may be best shown at a glance by the foregoing simple diagram. The plan shows three fully-formed Sections, the Indian, American, and European; the sizes of the segments indicating the respective numerical strength in Branches. The dotted lines show Ceylon and Australasia as inchoate



Sections, and the broad field remains to be covered hereafter with sectional organizations. The periphery of the whole is the Theosophical Society, which contains all Sections and territories and binds them together with its protecting rim. The heart, or evolutionary centre, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of our American Union, London that of the British Empire, Paris that of France, and every other capital of any nation that of that particular government. The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquility, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis with ease and safety because of our Constitution, and it is due to that that we are to-day stronger and more united than ever before. Behind us is a wrack of storm clouds, before us the sun of peace shines.

I call upon every loyal member of the Society to do what he can to strengthen its solidarity. To do which he need not desert his household and flit away to some Headquarters; in doing the work that lies nearest to hand and creating a new centre of Theosophical activity about himself, he is furthering the cause which our Society represents probably better than if he went, uninvited, to join a staff where he might be but a supernumerary.

Contemporary Zen

This is a little haiku poem that I wrote today, being inspired by Gurdjieff's and Ouspensky's writings:

I have moments of
being awake when I see
that I've been sleeping.

Here is another haiku poem that I wrote, again inspired by George Gurdjieff's writings. In the book, *The Meditative Mind: The Varieties of Meditative Experience*, the author, Daniel Coleman provides a good summary of Gurdjieff's "Fourth Way" spiritual system. One of Gurdjieff's pupils, Peter Ouspensky described this system as an esoteric school which teaches one *how* to transform one's consciousness. The Fourth Way differs from the other three traditional pathways (the way of the fakir, the way of the monk, and the way of the yogi) in that it requires engagement in everyday life in order to work on one's consciousness in the mirror of one's relationships with others.

I have been learning about this system for the past couple of years, and self-observation is an important step on the path to self-transformation. These ideas and practices can be very nicely incorporated into Western psychology.

A haiku poem is a traditional form of Japanese poetry composed of three lines whereby the first and third lines contain five syllables, and the second line, seven syllables. My poem has five verses and its content addresses one's (unfortunately) "normal" state – that of suffering.

I will not be played
like the keys on piano
for I am spirit.

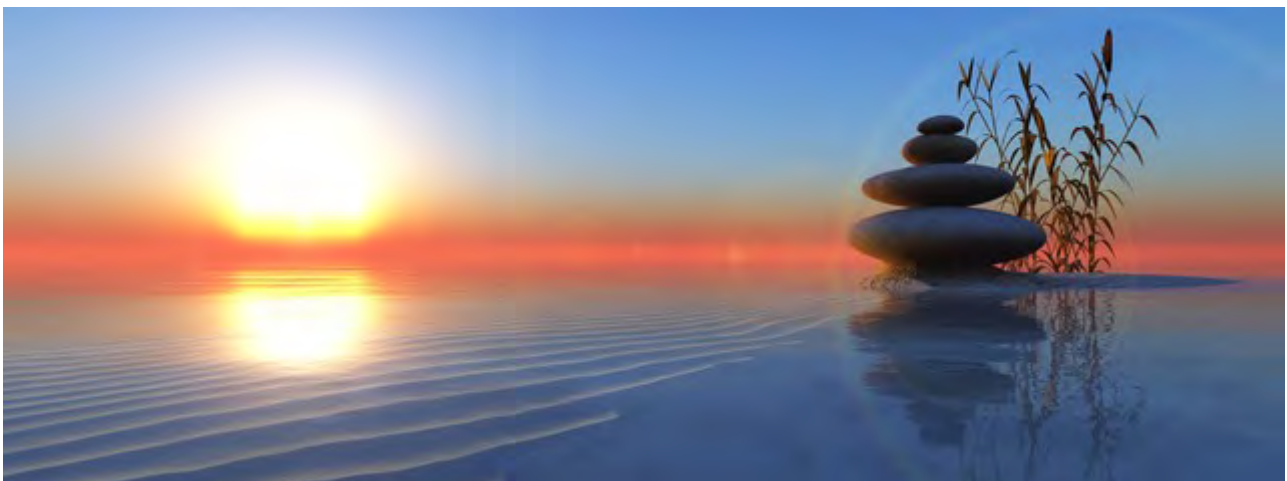
I cannot be owned
like a piece of real estate
for I am spirit.

I cannot be left;
discarded by another
for I am spirit.

One body, one name,
suggest I am one person;
such an illusion.

Seek inside for truth.
Outer world – temporary.
Silence is within.

Suzanne Stout



Program of Lectures

Definition of meeting types and relevant guidelines

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

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

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

NOVEMBER

<p>Tues 6 Nov General Meeting</p>	<p>Listening With Your Heart - Keith Flynn</p> <p>Did you know that listening with your heart is one of the most powerful ways to instantly connect with loved ones and people?</p> <p>This is a skill and a way of life that can easily be cultivated when you understand the simple underlying principles. We will explore these ideas in this PowerPoint presentation.</p>
<p>Tues 13 Nov General Meeting</p>	<p>Inner World, Outer World DVD - part 2 The Spiral - The Golden Key to the Mysteries of the World, the Unfolding Universe.</p> <p>Facilitated by Shirley Martin</p> <p>In this 30 min. DVD we see here the study of patterns, which in China is called LI, such as labyrinths.</p>
<p>Tues 20 Nov General Meeting</p>	<p>Follow Your Bliss - Merrian Styles</p> <p>Joseph John Campbell was an American Professor of Literature at Sarah Lawrence College who worked in comparative mythology and comparative religion. His work covers many aspects of the human experience. Campbell's magnum opus is his book The Hero with a Thousand Faces, in which he discusses his theory of the journey of the archetypal hero found in world mythologies.</p> <p>Since the book's publication, Campbell's theory has been consciously applied by a wide variety of modern writers and artists. His philosophy has been summarized by his own often repeated phrase: "Follow your bliss." We will explore these ideas in this PowerPoint presentation.</p>

NOVEMBER

Tues 27 Nov
General Meeting

Convention Business Meeting - Approximately 10 minutes with a quorum of 20 members required. Please attend early so this required meeting does not have to be rescheduled.

The Christmas Spirit and the Christmas Angels - Viv Ward

During the advent season, we all seem to experience a deep sense of unity, love, and joyfulness. There is a reason why and, unbeknown to many of us, within the inner worlds there are many angels making preparations for Christmas. Tonight I will give a PowerPoint presentation and will give a reading from a past theosophist/authoress about these angelic events. At the end of the reading, I shall play a piece of beautiful Christmas music, we can then sit back, close our eyes, and send out our heartfelt thoughts of love, peace and goodwill to all for Christmas.

DECEMBER

Tues 4 Dec
General Meeting

The Mystery of DNA - Jasmine Farghaly

DNA, the building block of our physical existence, is both fascinating and mysterious. What is DNA? Is our DNA extra-terrestrial in origin? Is it a code, a message conveying our true beginning?

What is the link between emotion and DNA? Why numerous genes have been recently added to the human genome? What is the four strand DNA? How is DNA reprogrammed by human language? Can our dormant DNA be activated? What is the relationship of DNA and Akashic records?

If human DNA eventually disintegrates, is there a permanent DNA for our eternal nature, the spirit? What is the relationship of human DNA and our spiritual DNA?

In this PowerPoint presentation, we shall explore together through time and space and to find out who we truly are.

Tues 11 Dec
General Meeting

Annual Christmas Party

Please bring a plate of vegetarian savoury or sweet food to share.

All members, family, friends and visitors are welcome to come along and join in the end of year festivities. If you have a song, stories, jokes, poems or play a musical instrument etc. and you would like to share as part of the entertainment please bring them along on the night.



ANNUAL MEMBERSHIP DUES REMINDER

A reminder to all members who have over 1 year's membership that your annual membership dues are payable by Dec. 31st. Our rules require that members who do not renew by this date will be lapsed from membership. Members of less than 1 year will be sent a separate reminder notice, when due, of the pro-rata amount payable.

Membership	(M)	\$65
Member + Theosophy in Australia magazine (hardcopy)	(MM)	\$85
Pensioner / Student (full time only) / Unemployed	(P)	\$45
Pensioner / Student/Unemployed + Theosophy in Australia Magazine (hardcopy)	(PM)	\$65

Note: The term pensioner includes unemployed and full time (only) student members. Seniors card holders and self-funded retirees do not qualify for the pensioner rate. Please advise if your category status has changed and needs to be updated or amended and that if you are claiming the discounted pensioner rate you actually qualify for this category.

An EFT payment can be made directly to our NAB bank account: **BSB 086 488, Account No. 697487911.**

Please ensure you include your surname and what it is for, e.g. "Smith J. - Dues", when entering the payment details.

LIBRARY/BOOKSHOP CHRISTMAS - NEW YEAR CLOSURE

The library / bookshop will close for the holiday period on **Saturday, 22 December 2018 at 2pm** and will reopen on **Wednesday, 9 January 2019 at 12pm.**

Tuesday night lectures will restart on **February 5th.** Wishing everyone a happy holiday and a safe and peaceful New Year.



Activities & Events



MEET-UP

PRACTICAL THEOSOPHY DISCUSSION GROUP.

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

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

24th November 2018 - Past Lives & Karma.

There is a rumour going around that we have more than one life, in fact they say that all of us have lived before. They say a personal wisdom can be gathered throughout these different lives and we will have experienced many a situation; in fact at any time we may have needed to deal with fools, knaves, kings and criminals. Consequently and through many a life experience we can and will deal with a current situation better!

Well, goodness gracious, do you believe this? You may have some knowledge, and/or you may not even know that you know! Do come and join us for this great presentation and discussion.

There will be no Meet-Up in December 2018 or January 2019.



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

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

See you there!



An Occult View Of The War

By C W Leadbeater

Part 1 of 2

Revised version from *Theosophy in Australia* magazine, April 1916

Earlier version published in *The Theosophist*.

(Editor's Note: Sub-headings added for readability in this presentation.)



The great war is the one topic of the day, the one thing about which everyone speaks—the one thing, also, about which everyone thinks, and yet vast numbers of people are not thinking rightly about it. There are many who do not know what to think. They are torn by a number of different ideas, and they find it hard to take a balanced view. On the one side there is often a rush of hatred called forth by awful barbarities, by unexampled cruelties; on the other side there is a strong feeling—a well-founded feeling—that war is an awful and insane thing, which never settles any point properly, because the side that wins in a war need not at all necessarily be always the right side. Providence, they say, is on the side of the biggest guns, and the old mediaeval idea that war was always decided by some higher power does not find invariable acceptance in the present day. People say: “We know war is an evil and a wicked thing; we know that peace is right and beautiful; so how can we fight with any heart?” Yet, on the other hand, when such awful things are happening, is it not every man’s duty to do what he can to stay the evil? So there is a general uncertainty of feeling, and many people hardly know what line they ought to take.

Perhaps a statement of facts with regard to the war from the inside

may help you as to the attitude which we ought to adopt. In my own mind that attitude is absolutely clear and definite, and I shall endeavour to put it before you with such advantage of knowledge of the inner side of things as has come to me, because the attitude which men take with regard to this war is a matter of great importance. It is quite true that the one thing to be thought of now is to win. But many of us are not able to go and fight, and the attitude that we take with regard to this matter may make the final settlement a comparatively easy thing or an almost impossible thing, and, therefore, it is not unimportant that we should have the right ideas clearly in our minds.

In order to have clear ideas upon any subject we must first of all have the facts at our command. There is always a hidden side to everything—a side which is unseen by the ordinary man, un contemplated by the ordinary thinker; yet that unseen side is nearly always vastly more important and vastly more informing than the side which is seen.

I am going to try to give you some glimpse of the hidden side of this great struggle, and I hope that that may help you to take up an attitude, to form an opinion, which will be helpful and not harmful, when we come to the settlement later.

Preparation For War

On the surface this war seems simple enough, although incredible. All who know anything of the real history of events—I mean from the external point of view—know that Germany has been prepared through many, many years with a careful, calculated thoroughness, which has, perhaps, never been equalled in the world, to make a spring at the throat of Europe; just precisely that—to make a tremendous bid for world-domination. I know that even that much is not generally believed in Germany. There they try to persuade themselves that they were forced to make this attack; but all of us who have read the evidence, the Blue Books, and the various messages interchanged between the countries concerned, know that the attack was absolutely unprovoked, and that one side had prepared for it in a perfectly marvelous manner—a manner which is an example of thoroughness to the rest of the world, only unfortunately an example of unparalleled treachery and dishonour as well. The Allies were most unfortunately unprepared to a terrible extent—to an extent which has cost a vast amount in lives and in suffering. All that is on the surface and is obvious. Calculated, detailed, and marvelously unscrupulous as was the preparation,

it has been fully equaled by the execution, which has been carried out with a deliberate brutality, with a finished cruelty never before approached. I know that is a strong thing to say, but you have only to read unimpeachable evidence to see that it is true. Unfortunately, I know it to be true. I have had in the course of work on other planes opportunities of observation for myself. I know that the most awful stories you have heard are absolutely founded on fact. I am sorry, but it is so. We have to face things as they are—not as sentimentalism would like to have them. We have to face things as they are, so that actually we have come to see that Kipling was right in his memorable phrase: “We shall now have to revise our vocabulary: we shall now have to divide the inhabitants of the earth into human beings and—Germans”. I am sorry, but I am telling you the facts of the case.

If you think of it, that is a most amazing thing; and remember that, so far as we have been allowed to hear, there has been no protest. Just think: I do not want to stir up your passions—it is the last thing I would desire to do; but just think of the things which have happened. Remember the “Lusitania”; remember the “Persia” and the “Arabic”. Think of how many cases there have been of attacks upon unprotected towns, the deliberate murder—a verdict of wilful murder has been brought in by a court over and over again—of non-combatants. Think of that for a moment, and then say how can you account for such a thing?

[Turmoil In The TS In Germany](#)

You have all, I am quite sure, known people belonging to this

race. I, at least, have known many Germans. I belong to the Theosophical Society—a society which has branches in every country in the world. I have met men of that race. I have known them, they have been friends of mine. I am sure that the same is true of a great many of you.

It is true that in that Theosophical Society we had a foretaste of this endeavour to dominate the world, for the German section of the Theosophical Society rose against the rest of it and tried to obtain supreme power in the Society some years ago, before this war was in sight. They employed exactly the same weapons that are now being employed by the political agents of the German press: the same unscrupulous lies, the same discovery of spies in all sorts of unexpected places. We in the Theosophical Society went through—on paper of course mainly—a small edition of this attempt to capture the whole organization. We did not understand then; the utter unscrupulousness of it all astounded us. Now we see that it was only part of the whole German scheme—an attempt to get hold of a world-wide Society, through which something might have been done to help the German plan of world-domination. Fortunately, the scheme was defeated, with all its attendant calamity and treachery.

We have all known men of German race: were they on the whole the kind of people who would behave in this fashion? You know that they were not. Do not you see that this dire change requires accounting for—that it needs something absolutely unusual, something entirely novel in the way of an explanation? I will try to tell you exactly how it did happen—

how it is happening.

[A War Of Principle](#)

Here is another point. We all of us feel, I think, that we are engaged more or less in a war of principle, that there are great principles at stake, that we are fighting for liberty, for what is called democracy. I have not personally by any means an unalloyed admiration of democratic methods; but I do say that democracy at least means an effort towards liberty for the people, though I think there is a good deal which is crude and unfinished and unscientific about it.

We are fighting then, surely, for this democracy and liberty on one side as against terrible tyranny and slavery on the other. It is not only the right of existence of smaller nations. You know it has been quite openly stated in the German press that the day of small nations is over, that they have no right to exist. It is not only that that is at stake, but more nearly than that is it honour, and the keeping of a pledge. You know well how the next man below the Emperor described a solemn treaty as “Only a scrap of paper” and could not understand how we could wish to go to war merely for this scrap of paper. It is against *that* kind of thing that we are fighting. The fact that our enemy has miscalculated does not, after all, make the matter any better: the fact that they cynically judged us by themselves — that they supposed that Ireland would be certain to rebel (because it seemed on the verge of civil war) if England were attacked; the fact that they believed that you, in Australia, with our fellow citizens of the Empire in Canada and the Cape of Good Hope, would all take the opportunity to break

away—that is what they expected. They calculated on all that. They have miscalculated, but that does not make their case any better.

So quite clearly we are standing for principles. And I can tell you this—that more truly than you know, and on a greater scale than you know, is this a question of principle.

[Atlantis, The Last Great Struggle](#)

We know that there are forces which work against evolution as well as those which work in favour of it. We know that there is frequently a small, even a personal, struggle taking place between these forces over individuals, and sometimes over what seem to us quite small things. But we know also that now and then great world-crises arise, where good and evil set themselves against one another in serried array, and humanity is influenced by these powers and driven into taking part on one side or the other. The last occasion on which so great a world-struggle took place was in Atlantis some twelve or thirteen thousand years ago. There was a great fight then between those who were on the side of good and those who were on the side of selfishness.

We may read something of the action of the Lords of the Dark Face in Atlantis in the Secret Doctrine. Madame Blavatsky devotes much time and energy to expounding their line of work. We must try to understand that there may be people who are doing what to us seems absolutely evil, and yet they may think themselves justified in their action. They may think that the line

which they are taking is not evil, but in the long run good. It is true that when they say: “in the long run good,” I think they generally mean good for themselves; but these Lords of the Dark Face had their own view of evolution, and to themselves they justified it, much along the line in which some people in these days try to justify the action of Judas Iscariot on the ground that he was more anxious than the rest that the Master’s glory should be shown forth to the world, and so he put his Master in a position where he thought that He must show forth His glory. However incredible it may seem, that view is gravely put forward by some writers.

The Lords of the Dark Face in Atlantis were intensifying themselves as separated beings against the stream of evolution. We hold that the trend of evolution is towards unity—that this vast multiple Universe that we see around us is all the expression of One Mighty Power, and that as from Him we all came out, so to Him one day we shall all return—not losing our sense of individuality, not losing the memory and the benefit of all our experience, but certainly rising ever higher and higher into perfect realisation of our unity with Him. Therefore, we know it to be pleasing to Him that we should work ever towards that unity. But those who hold the opposite view think that the Deity sets up this current which we call evolution in order that we may strengthen ourselves by fighting against it; and although we do not believe that, we can see that it is a possible view, and it is clear that men who hold it will not live at all as we do. We think that such people are vitally

in error, that they are allowing themselves to be clouded by the lower self; still we see that they try to justify their position by a certain line of argument. It is not necessary to suppose that those Lords of the Dark Face were doing evil for evil’s sake; but they held what we consider a wrong and selfish view as to the intention of the Deity. I have myself heard some of their successors of the present day say: “You people think you know what GOD means; your Masters hold these views, and, of course, you follow Them. But we have a different view; we are following the traditions of a very ancient school and we contrive to hold our own fairly well”.

[Self-Worship In Atlantis, A Perversion Of The Idea Divinity Is Within All](#)

In Atlantis this attitude led, among the ordinary and commonplace followers, to extreme selfishness and sensuality, to general unscrupulousness and irresponsibility. It led to an extraordinary condition in which each man set up an image of himself and worshipped that as a God—a perversion of the perfectly true idea that God is within everyone of us, and that if you cannot find Him within yourself it is useless to look for Him elsewhere. So it came about that there was a vast revolution against the Ruler of the Golden Gate, and practically the good and evil forces which are always seeking to influence the world found physical expression in that great series of battles in Atlantis. In that case the majority of the population was distinctly on the side of evil, and the evil won.

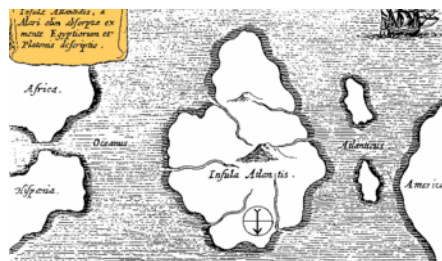
Because the evil won, it was necessary, more than one thousand years afterwards, to overwhelm that great island of Poseidonis beneath the waters of the Atlantic; and sixty five million people died within twenty four hours in that great cataclysm.

This time once more the forces of good and evil have materialised themselves here on the physical plane, and the mighty contest has come down again to this level. Remember, we are the same people who were in Atlantis, and it is probable that we took our part in the struggle—with the minority, let us hope—yet perhaps some of us with the majority; it is a long time ago, and we cannot be certain.

I remember reading a terrible story (fiction only, I hope, for it could hardly have been actual fact) of the recovered memory of a past incarnation. There was once a man, an earnest and devout Christian, who through the accident of subjecting himself to mesmeric treatment, found that in a trance condition he was able to gain glimpses of what he felt to be past lives of his own. Incredulous at first, the strength and vividness of his experiences soon forced him to admit that they must be real reminiscences; and in this way he acquired much interesting information about mediaeval periods. Then arose in his mind a wild but fervent hope that if he could press his memory further he might discover that he had been on earth during the lifetime of Jesus; he yearned inexpressibly for a glimpse of that Divine Presence; he imagined himself following and ecstatically worshipping the Lord whom he so loved; he even dared to hope that perhaps he might have had the supreme honour of martyrdom for his

faith. Further and further in successive trances he pushed back his recollection, until at last with inexpressible thankfulness and awe he realised that he had trodden the sacred soil of Palestine at the very same time as that majestic Figure. And then, with a shock so terrible that it left him a dying man, he knew the appalling truth that in that life of long ago he had been a rabid unit in an angry crowd yelling wildly: "Crucify Him! Crucify Him!"

I trust devoutly that we were all on the right side in that stupendous struggle in Atlantis; but, however that may have been, at least the very same people are having their chance again now, but this time the majority, thank Heaven, is on the side of the



good, and the good will win. This very fact, that many who were on the wrong side then are on the right side now, is full of hope and cheer for us, for it shows that in spite of all appearances to the contrary the world is evolving; and, however disheartening are our failures, we are on the whole better men than we were twelve thousand years ago. Therefore we may hope to avoid for some thousands of years to come a cataclysm on the tremendous scale that sank Poseidonis. But if the evil won, the cataclysm would follow; it must follow, for the Deity intends that humanity shall evolve, and if part of humanity deliberately casts itself out of the line of evolution, that particular set of bodies and minds must be

wiped out, and must begin again under other conditions. The souls will come back to birth again presently, scattered all over the world in various countries, so that there can no longer be the same terrible strength of united unscrupulousness that has made that nation a danger to the world.

We must not think, if we can help it (I know how hard it is to help it) that all the people who fight on the side of the evil are necessarily all wicked people. Unquestionably many of them are appallingly wicked; but equally unquestionably many of them are not so by nature; they are victim of a mighty obsession—an obsession so tremendous in its power that if you and I had been subjected to it we too might not have seen our way clear through it and come out of it unstained; who can tell? Thousands and thousands of people, as good as we, have not come through it satisfactorily. The power behind which is contrary to evolution can and does seize upon a whole nation and obsess it and influence it. It is true that it cannot do that (just as is the case with individual obsession) unless there is in the obsessed something or other which responds. But if there be in any nation a majority, or even a powerful minority, which—perhaps through pride, perhaps through grossness and coarseness, through not having opened up sufficiently the love side of the nature, through having given itself too entirely, too unscrupulously to developing intellect—is already in that condition of ready response to evil, then the rest of the nation, the weaker people, are simply swept along with them, and they cannot see straight for the time. We must try to realise that.





Open Heart Meditation Session

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

Please Note: Open Heart Meditations will finish 19/12/2018 and restart 9/1/2019.

Presenters: Marta Kablar & Ophelia Poczwa

Venue: Main Meeting Hall, 21 Glendower Street, Perth

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



Contact for further information:

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 or TS Perth ph. 9328 8104
 Email: tsperth@iinet.net.au
 Web site: tsperth.com.au



Meditation On Twin Hearts & Pranic Healing

All welcome - No Charge

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

Please Note: Last session for the year will be 1/12/2018

Ph. 9328 8104 Email tsperth@iinet.net.au
 or Email wa.pranic.healing@gmail.com

TOS supper night Presentation

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

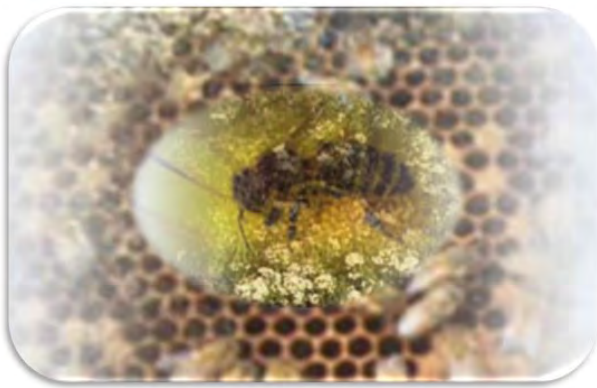
Presentation by our Special Guest presenter —

Leilani Leyland

From Bees Neez Apiaries

Will be sharing on — All Things Bees —

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



The evening program includes

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

Check out our Fund Raising Raffles!

Three Truths

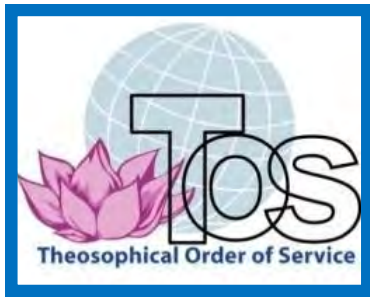


There are three truths which are absolute and cannot be lost, but yet may remain silent for lack of speech.

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

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

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



Brief report on the 4th TOS International Conference in Singapore

It was a smashing success!

The conference theme, “TOS: Yesterday, Today and Tomorrow”, provided the backdrop for continuing events.

Jean Carroll, former Director of the TOS Australia, K. Sivaprasad, National Secretary of TOS India and Ananya Sri Ram Rajan, President of TOS-USA (via video), reported on the achievement of goals set at the last TOS Confer-

ence five years ago. Educational, enlightening and entertaining presentations made by Italy, Hungary, India, the Philippines, Pakistan and Singapore gave us detailed pictures of selected projects: Italian TOS aid to Syrian refugees, Hungary’s assistance to the gypsy community, medical camps and mobility aids provided by the TOS India, strides towards the empowerment of women also in India, the Golden Link College in the Philippines, Qandeel home schools and other educational efforts in Pakistan and various projects initiated by the Singaporean TOS. Their presentations touched our hearts while instilling fresh ideas for service in our own countries.

Enjoy some photo highlights of the conference delegates:



For the Fallen

Poem by Robert Laurence Binyon (1869-1943), published in *The Times* newspaper on 21st September 1914.

*With proud thanksgiving, a
mother for her children,
England mourns for her dead
across the sea.
Flesh of her flesh they were,
spirit of her spirit,
Fallen in the cause of the free.*

*Solemn the drums thrill:
Death august and royal
Sings sorrow up into immortal
spheres.
There is music in the midst of
desolation
And a glory that shines upon
our tears.*

*They went with songs to the
battle, they were young,
Straight of limb, true of eye,
steady and aglow.
They were staunch to the end
against odds uncounted,
They fell with their faces to the
foe.*

*They shall grow not old, as we
that are left grow old:
Age shall not weary them, nor
the years condemn.
At the going down of the sun
and in the morning
We will remember them.*



Robert Laurence Binyon
by artist William Strang

*They mingle not with their
laughing comrades again;
They sit no more at familiar
tables of home;
They have no lot in our labour
of the day-time;
They sleep beyond England's
foam.*

*But where our desires are and
our hopes profound,
Felt as a well-spring that is
hidden from sight,
To the innermost heart of their
own land they are known
As the stars are known to the
Night;*

*As the stars that shall be
bright when we are dust,
Moving in marches upon the
heavenly plain,
As the stars that are starry in
the time of our darkness,
To the end, to the end, they
remain.*



The Theosophical Link Contributions

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