



# The Theosophical Link

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## Karma as an Educator

No man can ever receive what he has not earned, and all things come to us as the result of causes which we ourselves have set in motion.

If we have caused anything we have also caused its result, for the cause and the effect are like the two sides of a coin-- we cannot have one without the other; indeed, the result comes upon us as part of our original action, which may be said in this case to be still continuing.

Everything which comes to us is our own doing, good and bad alike; but it is also being employed definitely for our good. The payment of the debt is being utilised to develop the man who owes it,

and in paying it he may show patience, courage, and endurance in the face of adverse circumstances.

People constantly grumble against their circumstances. A man will say: "I cannot do anything, situated as I am, with so many cares, with so much business, with so large a family. If only I had the liberty which so-and-so has!"

The man does not realise that these very hindrances are part of his training, and that they are put in his way just in order to teach him how to deal with them.



An excerpt from *The Inner Life* by C.W. Leadbeater



## The Three Objects of the Theosophical Society

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

**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.

**Visit us on the web**

[www.tsperth.iinet.net.au](http://www.tsperth.iinet.net.au)

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Search for  
"The Theosophical  
Society in Perth"

**Email**

[tsperth@iinet.net.au](mailto:tsperth@iinet.net.au)

### Disclaimer

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

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

### Open policy

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

### Submissions

The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1 October 2014**.

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

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**Mount Helena Retreat Centre**

1540 Bunning Road  
MOUNT HELENA WA 6082



Mount Helena Retreat Centre has been temporarily closed. Telephone and email enquiries should be addressed to Perth office.

## 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.

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## President's Report

Midwinter is a good time to sit by the fire to toast the tootsies. It is a good time for starting the day with hot porridge and crusty raisin toast. Midwinter is also a good time for hearty meals, warming soup and eating delicious apple pie. Winter is a good time for having friends over to help out in the kitchen or to try out the latest recipes. Mt. Helena is one of these places, where all of this fun can be had. We have a very functional kitchen and there are lots of volunteers, but do remember that this is not a promise of hot soup and apple pie, because who knows what surprises may be tabled there? You can be sure it will be tasty and cooked with love. The next weekend at Mt. Helena is scheduled on the 13/14th Sept. If you have decided to go, there will be the added bonus of informative discussions and friendship, plus a lovely warm fire in the meeting hall. Keep an eye out for the program in this edition of the Link

We have had some very good Tuesday Night presentations at the Perth Lodge, providing much fuel for further considerations. It is good to see that the wet and windy weather hasn't prevented the good attendance and a public interest. Take a look at the new program, there is sure to be something of interest there, we have our National President, Linda Oliveira visiting on the 26th and 27th Aug with a presentation on "Annie Besant; Warrior and Humanitarian" on the Tuesday Night, as well as a public presentation on Wednesday; "Discovering the Diamond" an exploration into nonviolence. These presentations are sure to be most informative and thought provoking. As well as that, our Annual General Meeting is coming up on the 9th Sept; this is one night that you cannot miss. We are always in need of more volunteers, so do consider whether or not you can take on some of the necessary work that needs to be done to make and keep the Perth Branch of the Theosophical Society a resounding success.

We are still in need of a new Editor for the Link; Michelle Phoenix has moved to Sydney and has many other activities that now need precedence. We do hope that someone will come forward, please do consider volunteering for this vital connection that keeps all of us informed. With a little computer skill, it is not difficult. One time, I remember; we had an Editor, Graham, who was a busy, hardworking geologist. Graham was often sent to remote areas in Papua New Guinea or was off to some other isolated, off the beaten track terrain. Assembling the Link was never a problem for him though, he would piece it together by flashlight while camping while fighting off whining mosquitos. As well as keeping all of the other wild-life at bay. Now that is true dedication for you!

We do hope that you are enjoying this winter weather, here in the West it is mostly blue skies and plenty of sunshine, with only an occasional shower to whet the appetite, who can complain about that? To finish off a quote from Rose Lane; "Happiness is something that comes into our lives through doors we don't even remember leaving open." Enjoy!

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## News from the Library

There have been a number of recent book donations that has resulted in over 40 new titles being added to the library. These donations have also increased the numbers of our second hand book stock for sale due to them being either duplicate titles or being unsuitable for the library. Come in and have a look and pick up a bargain.

We have recently had bound for our reference library several years' worth of "The Theosophist" and

“Link” magazines which are all now up to date.

We are currently considering the best way to transfer over 100 Geoffrey Hodson cassette lecture tapes onto a CD format from our library stock. Many people these days do not have a cassette player and are unable to make use of and listen to the ones we have in the library. This project will, no doubt, take some time to complete once a decision is made about the best method to achieve these format transfers.

We are currently in need of a library volunteer to work every other Friday afternoon from 12 - 4.30pm or every Tuesday night from 5.30 -7.25 pm. Being a volunteer organisation, I hope that some of our members can commit to helping us serve you. The job is not difficult and training is provided. It can be a very rewarding and interesting time speaking to many members and the public who visit the library. It is also a perfect chance to catch up on some reading with all the library's resources at your fingertips. If you can help us, help you, please come forward and let us know.

Skip Pry

Librarian

## Mount Helena shines again!

The Mount Helena Theosophical Retreat Centre sprang back to life over the weekend of June 17 and 18 with a Members-only fully-catered free weekend retreat around the theme of Well Being. Some 16 members shared a happy and refreshing weekend of fun and fellowship in the most beautiful setting with the sun shining for much of the two days.

It was an important event for Mt Helena as no occupation had happened up there for some 18 months following the storm damage to power and water supplies. A lot of work had gone into organising professional input of a backhoe to clear nature's debris, cut back trees and clear roofs, supported by a Busy Bee held earlier in June. The Busy Bee was supported by TS volunteers and they helped spruce the place up in readiness for the weekend event. It looks very beautiful up there now and the two huge piles of bush litter cleared will give us a wonderful excuse for a big bonfire sometime soon!

All participants helped set it all up and the food was great! Cakes and yummys were provided by the 'Rockingham Girls' – Viv, Shirley and Anne – and by golden-fingered Gailene. Shelley and Harry sorted the other all-vegetarian food which went down well, especially the plum crumble! When everybody works together it's amazing how easy it can be to eat well and have a restful time together.

Gailene led a yoga session that revealed how flexible we all are – Gwen will attest to this I am sure. A bushwalk and meditation after lunch was enjoyed by all, and despite various 'leaders' trying hard to lose us, we all got back safely having learned a bit about 'bushcraft' from some of the more knowledgeable of the group.

We made a mandala out of flowers, nuts, bark, leaves and twigs provided by Mother Nature. Glenys and her artistic skills were well appreciated as the creation took shape in the dining room. Exploring different parts of ourselves and our potential creativity is a wonderfully restful and restorative exercise, and was an ideal pursuit to undertake at Mt Helena which offers so much of nature's abundance.

The less arty of the group enjoyed a 'My Music' experience which proved an interesting way to find out more about fellow Theosophists and their sometimes surprising musical preferences!

We are all such individuals and yet music can bind and inspire all of us.

Paul Farnhill demonstrated that the aging demographic with the Theosophical Society does not mean we can't do justice to 50 questions at a Quiz Night! We all enjoyed knowing, not knowing, and guessing at the very varied questions and trying to throw the other teams off track with loud whisperings of the wrong answers!

While the night temperatures began to fall, the ever-hardy TS members abandoned the 'cocoa and slippers option' and put on warm jumpers and made for the blazing camp-fire where lifetimes of memories, and a fair number of equally old jokes, were enjoyed in the light of the fire under the stars.

Following a Sunday breakfast, Viv Ward led an enthusiastic, if inexperienced, group as members demonstrated Qi Gong in action. Members learned about finding spirit, balance and harmony through movement.

In the afternoon, Viv was joined by experienced Reiki practitioners Shirley Martin, Anne Bower and Rick Whittleston who demonstrated their skills on the uninitiated, as other members received hands on energy healing, followed by a group meditation.

Afternoon tea was followed by a communal clean up and then members farewelled each other, sad to see the weekend had finished all too quickly, though not before everybody chipped in with ideas for several more weekends at Mt Helena.

The Well Being weekend was a real success for the Theosophical Society, demonstrating the Three Objects of the Society.

The 'Brotherhood of Humanity' was clearly evident, as members learned from each other and cooperated to create an inspiring and

enjoyable event. The two days also illustrated the second and third Objects of the TS as members learned about the theoretical and practical arts of developing consciousness through investigating the links between mind and body.

All participants were of the opinion that such retreats at Mt Helena were good for the soul and there were plenty of ideas for themes and events for more TS retreats. The Mt Helena Working Group intends to meet regularly to coordinate ideas and future activities for the Mt Helena Retreat Centre.

If you have any ideas for future TS retreats and would like to contribute to the revival of Mt Helena, please contact Shelley Orchard, Anne Bower or Harry Bayans.

Future events are being proposed for approval by the Executive Committee and include a weekend retreat on meditation on 13 and 14 September. There is a Busy Bee planned for the weekend of 30 and 31 August during which the burning of a big bonfire will occur for all fire enthusiasts!

Written by Shelley Orchard

*"Few people know how to take a walk. The qualifications are endurance, plain clothes, old shoes, an eye for nature, good humour, vast curiosity, good speech, good silence and nothing too much."*

Ralph Waldo Emerson

## What should Theosophical groups study?

By John Algeo

This article was originally published in *The Theosophist* in April 2007.

Questions often arise about what is appropriate for Lodges and other Theosophical groups to study, specifically whether there are objections to studying this or that author, this and that subject, and so on. Such questions are asked probably because the Society is a non-dogmatic organisation and because the term 'Theosophy' is not mentioned in the Society's three Objects. Nevertheless, Theosophy is explicit in the name of our Society, so the existence of a body of teachings under that term can hardly be doubted. Because no person speaks authoritatively for the Society, anyone can give only a personal view of these matters, yet the view that follows is based on resolutions of our General Council and, I think, on common sense.

The international governing body of the Theosophical Society is the General Council, consisting of the heads of all national organisations, the international officers, and a limited number of additional members. Over the years the General Council has made various statements, two of which are of special importance. These two, called "Freedom of Thought" and "Freedom of the Society," are complementary and between them address questions of the sort mentioned above. Because of the importance of these resolutions, they are worth considering in detail and paying attention to.

### Freedom of Thought

As the Theosophical Society has spread far and wide over the civilized 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 or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on

members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his 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 he may hold, or because of membership in any school of thought to which he 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 to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

The "Freedom of Thought" statement (written by Annie Besant in 1923) is a clear, unambiguous affirmation of the non-dogmatic nature of the Theosophical Society,



John Algeo

guaranteeing individuals the right to accept or reject whatever Theosophical (or other) ideas they like and to belong to whatever organisations or schools of thought outside the Society they may wish. Exclusivist organisations and belief systems seek to prohibit their members from affiliating with any other group or being exposed to other ideas; the Theosophical Society is not one of those. On the contrary, the Theosophical Society is firmly committed to the great principle of individual liberty and responsibility. In a world threatened by narrow-minded fundamentalism on many sides, this principle of “Freedom of Thought” is a precious one.

The “Freedom of Thought” statement, directed primarily toward guaranteeing individual rights, is complemented by another, directed primarily toward guaranteeing collective rights:

### **Freedom of the Society**

The Theosophical Society, while cooperating with all other bodies whose aims and activities make such cooperation possible, is and must remain an organisation entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title the Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organisation.

The “Freedom of the Society” statement (adopted in 1949) was motivated by a desire to affirm the independence of the Society from any other organization, including historically related

movements such as Co-Freemasonry and the Liberal Catholic Church, which have had a sizable overlapping membership with the Society. Its wording, however, clearly applies to linkage of the Society with any other, less closely related organisations or organised systems of thought—however worthy the latter may be in themselves.

The Theosophical Society is firmly committed to the great principle of individual liberty and responsibility. In a world threatened by narrow-minded fundamentalism on many sides, this principle of “Freedom of Thought” is a precious one.

The Theosophical Society, H. P. Blavatsky says in *The Key to Theosophy*, “was formed to assist in showing to humanity that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.” Although the Society has no dogmas incumbent on its members to accept, it is the repository of an ancient Wisdom Tradition, formulated for our time by H. P. Blavatsky and her successors. In its teaching function, the Society exists to receive, rearticulate, and transmit that Tradition. The “Freedom of the Society” statement asserts the unentanglement of the Society with other organisations and affirms its fidelity to its own purpose of showing that “Theosophy exists.”

These two statements, on freedom of thought and of the Society, address the perennial and very sensible questions from Theosophical groups about what they should study.

Theosophists, as individuals, have the right to study and practice any system of thought they

like. Theosophical groups, as official branches of the Society, have the obligation to study and teach Theosophy.

What does “studying and teaching Theosophy” mean? It involves a dual activity. On the one hand, we should reach out to study and understand from a Theosophical perspective various other cultures, customs, and approaches to life. On the other hand, we should deepen our own knowledge of the Theosophical tradition and make it known to others.

An old motto holds that “Theosophy is everything, but not everything is Theosophy,” meaning that everything can be viewed from a Theosophical standpoint, although not all standpoints are Theosophical. We can look at any ideas or any system of thought with Theosophical eyes, and doing so is studying and teaching Theosophy. But if we habitually present non-Theosophical systems of thought on their own terms, we are not “studying and teaching Theosophy,” but propagandising some other systems of thought within a Theosophical milieu.

A particular example may be helpful. Mormonism has some interesting parallels to (as well as some striking differences from) Theosophical thought. A Theosophical group might want to have as one of its programs a comparative and contrastive study of Mormonism from a Theosophical perspective, including perhaps a program examining Mormonism on its own assumptions in an effort to understand that approach to religion. That could be a fair and appropriate Theosophical study.

However, if instead the group were to devote its time to studying the Book of Mormon, The Pearl of Great Price, Doctrines and Covenants, and other Mormon texts, and to holding Mormon-style religious ceremonies, that group would have ceased to function as a Theosophical group and would have become a proselytising body for

Mormonism. The group would then no longer be filling the Theosophical purpose for which it was organized and would, in fact, be violating the “Freedom of the Society” statement. Individual members who are convinced of the value of Mormonism are free to join a Mormon church or organize their own Mormon study group, but not to convert a Theosophical group into a Mormon one.

Exactly the same thing can be said of a large number of other systems of thought that are much closer to Theosophy, for example, Anthroposophy, the Order of the Golden Dawn, the I Am Movement, the Church Universal and Triumphant, the Bailey literature, Astarra, and so on. This is not to say that there is anything wrong with all or any of those systems, but, although they all have roots in Theosophy, none of them is Theosophy. They have their own particular teachings, practices, and organisations, to which anyone, under the “Freedom of Thought” statement is free to adhere, but which should not be confused with the Theosophical tradition, which has “its own distinctive and unique character.” That is equally true of other systems such as Kabbalah, Sufism, and so on.

So the answer to the question about what to study is that the focus of every Theosophical group should be centrally on the Theosophical tradition. Otherwise, why should the group be a Theosophical one at all? A very clear theosophical tradition originated from H. P. Blavatsky and H. S. Olcott, and then was elaborated by others, including Annie Besant and her colleagues and successors right down to our current President, Radha Burnier. None of those persons is either infallible or authoritative. But taken together, their works form a coherent body of exposition of the Ancient Wisdom we call Theosophy.

In addition to that coherent body of teachings, many other things can be studied, provided they

are approached from a Theosophical standpoint, because Theosophy is everything. But if the focus of any group ceases to be primarily a Theosophical one and becomes something else instead, it has ceased to serve the purpose for which it was formed, because not everything is Theosophy.

National and regional Sections and local groups quite properly have autonomy in determining what they will study. But if any group wants suggestions, they can consult their national Section or regional association. Many national and regional bodies have extensive information and suggestions about Theosophical subjects and manners of presentation. And they are happy to share those resources with one another. It might be useful for the international headquarters to draw up a finding list for such

information, and if there is interest in its so doing, we can make that a project for the coming year. Abundant and rich resources are available to help in scheduling a group's activities 'on the broadest and most inclusive lines', as the 'Freedom of the Society' statement says.

The purpose of Theosophical groups is to study Theosophy and make it known to others. That purpose can be realised by focusing on the primary Theosophical tradition, not in any narrow sense, but in all its richness and variety. It can also be realized by applying the Theosophical tradition as a lens through which to view a range of other relevant topics. The keynote to keep in mind is that Theosophy is everything, but not everything is Theosophy.

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## News and updates

### **Social networking**

Facebook is proving to be a great way to attract new people to Theosophy. Regular broadcasts on Facebook include the program of lectures, activities and events, and other useful or interesting information about the Perth Branch. Take a look for yourself!



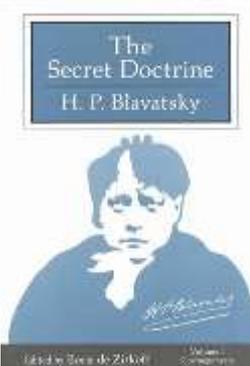
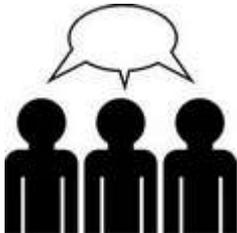
### **The Theosophical Link – New Editor needed from January 2015**

There is currently a vacancy for this voluntary role. This is a great opportunity for someone who is creative, has an eye for detail, and enjoys collating information. If you would like to actively contribute to the Branch by providing material which is in harmony with the Three Objects of the Theosophical Society, please get in touch with the office. See page 2 for contact information, or stop by the office next time you're in the Branch.

### **The Theosophical Link contributions**

Members of TS Perth Branch are heartily invited to contribute articles, poems, book reviews and any news affiliated with the Branch to the Editor for future inclusions in the Link. Typed submissions will be gratefully accepted. Leave your articles etc. with the library or office staff, email them to [tsperth@iinet.net.au](mailto:tsperth@iinet.net.au) or place your material in the Editor's drawer by **1<sup>st</sup> October 2014**.

Activities and Events

	Activity or Event	Date and Time
	<p style="text-align: center;"><b>Hatha Yoga classes</b></p> <p>The classes will be led by Virginia Milner who will add some Tai Chi and Chi Gong and by Gailene Wester as for previous classes, with lengthening movements, simple postures, breathing techniques, relaxation, concentration and meditation practice.</p> <p>Classes will be held as usual on Friday mornings from 10am until 12 midday. All welcome.</p>	<p>10 am to 12 pm each Friday</p>
	<p style="text-align: center;"><b>The Secret Doctrine H.P. Blavatsky</b></p> <p>Venue: Theosophical Society Reading Room</p> <p><i>".....is not a Symbol ever, to him who has eyes for it, some dimmer or clearer revelation of the Godlike? Through all these there glimmers something of a Divine Idea ... Nay the highest ensign that men ever met and embraced under, the Cross itself, had no meaning save an accidental extrinsic one."</i></p> <p style="text-align: center;">-Thomas Carlyle, Sartor Resartus, ch 3, "Symbols"</p> <p>All are welcome to participate in readings and discussions from this early major Theosophical work.</p> <p>Coordinator: Brian Wood: 0421-945-155.</p>	<p>2 - 4 pm on alternate Fridays</p> <p><b>August:</b> 8<sup>th</sup>, 22<sup>nd</sup>  <b>September:</b> 5<sup>th</sup>, 19<sup>th</sup>  <b>October:</b> 3<sup>rd</sup>, 17<sup>th</sup>, 31<sup>st</sup></p> <p>Facilitated by Brian Wood</p>
	<p style="text-align: center;"><b>Meet up; Practical Theosophy Discussion Group</b></p> <p>Venue: Theosophical Society Reading Room</p> <p>Have you ever wondered whether you have lived before? Have you ever seen a ghost? Have you ever had to deal with psychic phenomena? Is there such a thing as cell memory phenomenon? What happens after death? Come to the open discussion group and we will explore these matters as never before. Your opinion and insight is valuable, share the experience, ideas and notions.</p>	<p>2 pm to 3:30 pm on the following Saturdays:</p> <p><b>July:</b> 26<sup>th</sup>  <b>August:</b> 23<sup>rd</sup>  <b>September:</b> 13<sup>th</sup>, 27<sup>th</sup>  <b>October:</b> 11<sup>th</sup>, 25<sup>th</sup></p> <p>Facilitated by Tina Hentisz</p>



## The Theosophical Society in Perth

<p style="text-align: center;"><b>Meditation Forms</b></p> <p style="text-align: center;"><b>BYO Warm Bedding! BYO Favourite Music!</b></p> <p style="text-align: center;">In House Catering - Vegetarian</p>	<p><b>DATE:</b> Saturday 13<sup>th</sup> and Sunday 14<sup>th</sup> September 2014</p> <p><b>VENUE:</b> Mount Helena Retreat Centre: 1540 Bunning Rd, Mount Helena</p> <p><b>COST:</b> Members: \$65 Non-members: \$95</p> <p><b>Register in the Library by 10 September 2014</b></p>
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SATURDAY 13th	PROGRAM	PRESENTER
10.00 – 10.30 am	Arrive, settle in and MORNING TEA	
10.30-11.30 am	Meditation and where it fits in with TS Philosophy	Tina Hentisz
11.30 am – 12.30 pm	Theosophical Meditation	G Wester
12.30 - 2.00 pm	LUNCH	
2.00 – 3.30 pm	Chi Gong Meditation	Viv Ward
3.30 -4.00 pm	AFTERNOON TEA	
4.00 – 5.00 pm	Where meditation fits into your life	Paul Farnhill
5.00 – 6.30 pm	Free time	
6.30 – 7.30 pm	DINNER	
7.30 pm	Musical Entertainment	Special Guests

SUNDAY 14th	PROGRAM	PRESENTER
8.00 - 9.00 am	BREAKFAST	
9.00-10.30 am	Tai Chi Meditation	Rhonda Phillips
10.30 - 11.00am	MORNING TEA	
11.00 - 12.30 pm	Musical Meditation	Harry Bayens
12.30 - 2.00 pm	LUNCH	
2.00 - 3.00 pm	Bushwalk Meditation	Shelley Orchard
3.00 – 3.30 pm	AFTERNOON TEA	
3.30 pm	Clean up and farewells	

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## Hints to Young Students of Occultism

By L.W. Rogers

The following is an excerpt from Rogers' book, *Hints to Young Students of Occultism*, first published in 1911. According to Rogers, "Many who earnestly desire to escape from the bondage of the lower nature, and rise to spiritual illumination, are at a loss how to proceed, or even how to practically apply to daily life the occult information they may have gained by general reading. This little volume [provides] hints on how to utilise time and energy - a few guide-boards in the evolutionary wilderness at doubtful turns in the road, indicating the advantageous way to go and displaying warning signs across some attractive byways that lead to perilous places."

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### Fearlessness

Fearlessness is something more than courage. A man whom we call courageous may be very far from fearless. A recruit going into the battlefield for the first time, white-faced but determined, is called a man of courage. Wellington is said to have remarked as a young soldier passed him to the front, pale, trembling but resolute: "There goes a brave man; he realises the danger, but unhesitatingly faces it". A man may have the courage to move toward a known danger, even to risk his life where there is a strong probability of losing it, and yet be by no means fearless. Perfect freedom from fear marks a high state of development and indicates great knowledge; for, as a matter of fact, fear arises from ignorance.

Chiefly because ignorance is the parent of fear, a man who is courageous in one thing is sometimes an abject coward in another. He may face death a hundred times and come to be quite unconcerned about bullets and shells, and yet he could not be induced to spend a night alone in a graveyard.

Some men, courageous in other matters, are filled with fear by the sight of a harmless snake. Others would on no account be present at a materialising séance. But all these fears would vanish with a little knowledge. The graveyard

can have no terror for the man who knows that the dead physical body is as much a separate thing from the dead man who once lived in it as his clothing is and that a cemetery is as harmless as a wardrobe. The man who is afraid of a materialisation, or a ghost, would quickly regain his courage if he understood a little more about the facts and laws of the invisible world. He would not run from a wraith if he knew it was but a temporary aggregation of matter as harmless as puff of smoke.

The action of fear upon the physical body is interesting and instructive and even a superficial examination of it shows that it is extremely detrimental in its effects, while courage is of incalculable value to a person. Sudden fear contracts the heart, impedes the circulation of the blood and leaves the face blanched and ashen. We are not surprised when the clairvoyant tells us that the colour in which this emotion expresses itself is grey. It is quite in keeping with what we know of its physical effects. The motion of fear appears to be synonymous with contraction. It is a lessening of life, and therefore of vitality - a tendency toward separation from the source of life. Fear is the ally of disease and death. It is destructive, disintegrating. Every physician knows this from experience and always does his best to keep fear from the mind of his patient. He knows that

if he can kindle hope and revive courage the battle is more than half won.

Because fear means a restriction of the life-forces, a process of life contraction instead of expansion, it is inimical to soul growth. Only in the atmosphere of serene fearlessness can the inherent divinity come to perfect expression. Any kind or degree of fear is an enemy of growth and progress; and the kinds and degrees are many. People fear poverty, fear disease, fear old age, fear accident, fear possible helplessness, fear loss of position, of power, of social standing, - fear even the opinions of others about them. With many people one or another, or several, of these things gives rise to a mental condition of perpetual unrest. Ignorance, once more, is the cause of all such fear. The difficulty is in the failure to understand facts - to see things in their correct relationship to each other and thus to realise the harmlessness of things which, seen out of their true relationship, are fear inspiring. A man is afraid of a harmless wraith because he erroneously attaches to it a power it does not possess. Just so are all the rest of his fears groundless, and the objects of them equally powerless to injure him, except through the fear he permits them to inspire in him. To all things over which he worries a man attaches a wholly imaginary power to do him injury and in order to acquire fearlessness he must try to understand nature's methods of evolution and to comprehend why certain unpleasant experiences, such as the unexpected loss of property, accidents on sea or land, friendlessness in old age, etc., come to people. He must come into an understanding of three things: First, that no such experiences can come to any human being unless that person has himself generated the causes that will bring them; second, that when a thing is inevitable it is much less disastrous if calmly faced than if met with paralysing fear that renders one helpless; and third, that ill-fortune has a lesson

to teach that is of more real value to a man than good fortune could possibly have been in its stead - not that painful things in general are better than pleasant ones, but that they are absolutely necessary to those to whom they come; and were it otherwise they would not, and could not, come to them.

The man who reaches a knowledge of the actual unity of all life has no fear. Fear and hatred perish together. A man does not fear himself. When he knows that he is one with all that lives he can have neither hatred nor fear of anything nor can anything have fear of him. The devotee of the orient prays that he may become one who is afraid of nothing and of whom nothing is afraid.

To the disciple who has entered fully into the spiritual life nothing matters. He has reached a clear understanding of the fact that a superior intelligence is superintending his evolution and that all the events of this life and his future lives will be adjusted with more careful planning for his welfare than that of a tutor for his pupil or a father for his son; that no useless lesson will be given him, that no unneeded experience can befall him, and that while he may not understand all the events in a program so far-reaching that it includes his evolution on planes of the universe of which he is wholly ignorant in his waking consciousness, he has no more to fear from it than an infant has in the arms of its loving mother. When this view of evolution is fully comprehended one reaches a mental condition that is higher than courage - the condition that can properly be called fearlessness.

It is not the state in which the will is called upon to enable one to resolutely face danger or death. It is rather the state of consciousness that, realising there is neither danger nor death and that all things are well with the soul, looks fearless and unafraid upon any change that can come.

## Self-Reliance

One of the things to be constantly aimed at is self-reliance. It should be most assiduously cultivated. The sincere student of occultism is striving to perfect himself as an instrument to be used in quickening human evolution. He may now be serving that sublime purpose in the very humblest way but he will not overlook the fact that great tasks await the willing and capable worker; that volunteers for selfless service are very, very few and that the need of them is great. Therefore he will understand that as rapidly as he can fit himself for effective service the larger tasks will be found at hand, awaiting him. But only those who have evolved the necessary qualities are available for the work and can hope to be given a part in it; and of what use would one be who has not become self-reliant?

Worlds are not shaped with the helpless hands of infants. We must get beyond the clinging, timorous, dependent stage that characterises children, before we shall be of much real service in the evolutionary work. There is an attitude of mind that means "Well, I'm willing enough but I don't know what to do. I'm ready to work if somebody will furnish me a place". That is much better than indifference but it is not the self-reliant attitude that one should strive to reach. The desirable mental attitude is one of strong, resolute determination to find a way to serve without anybody's help - a desire to be useful, directed by steady, self-reliant purpose.

In the most prosaic affairs of life and in earth's hurly-burly business grind it is the self-reliant who move the world. The self-reliant man comes to the front in times of difficulty and peril as naturally as oil comes to the surface of water. He belongs there by right of ability to manage, to direct. Being in control of himself he can control events. Being master of himself he is

master of the situation. In a crisis all instinctively turn to the masterful man.

The most conspicuous figures in the history of the Theosophical Society are striking examples of what comes of a self-reliant determination to serve; that does not wait even for an invitation to work for the common good. Each created a field and filled it. Colonel Olcott, for example, did not wait for the growth and maturity of an occult society that could furnish him the office of president and thus give him an opportunity to be uniquely useful. He set to work and built the organisation, thus becoming signally useful to the world at once. The others did not wait for the western nations to ask for a theosophical literature. They anticipated the demand by producing a literature that will some day be recognised as marking an epoch in the history of western civilization.

A beginner in the study and practice of Theosophy is often inclined to think that it is only a few who can do important things and the rest are necessarily doomed to be satisfied with looking on and applauding. They forget that a multiplicity of agencies and methods are used to hasten human evolution and that the apparently unimportant things are quite as necessary as those that attract attention. They also forget that those who are doing the great things once stood where the beginner now stands and that the younger student can as certainly reach an equally important and useful field of activities in the future, if he really desires to, and now seeks to be of service in the smaller way.

If he puts his hand to the small work now he shall grasp the great task later as certainly as he lives and thinks. But no one may hope to be entrusted with great responsibilities until he has proved that he is capable of discharging small ones.

## Program of Lectures

### Definition of meeting types and relevant guidelines

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

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

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

### AUGUST

Tues 5 Aug General Meeting	<b>An Introduction to Esoteric Principles</b> - Perry Coles In the last of this 7 part powerpoint series we will look at The Path of Initiation which in occult terms is the process by which individuals learn to take their own evolution in hand and to proceed consciously into higher levels of spiritual unfoldment.
Tues 12 Aug <b>Members Only Meeting</b>	<b>The Secret Doctrine: Esoteric Insights &amp; Spiritual Practice</b> facilitated by Anne Bower This eight part DVD series by Pablo Sender looks at various aspects of HPB's greatest work The Secret Doctrine. Part 2 of tonight's 63 min. presentation looks at The Purpose of Its Study.
Tues 19 Aug General Meeting	<b>Theosophical Order of Service - A Global and Local Perspective</b> A TOS fund raising night - Please join the TOS for our delicious snacks and light supper for \$7 at 6:30 pm and to check out the raffle basket and other items for sale. The Theosophical Order of Service is the 'Service' arm of the Theosophical Society. Wherever there is a need, small group's 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, TOS is there offering help. Various TOS members will give an insight into the global reach of the Theosophical Order of Service around the world and in Australia.
Tues 26 Aug <b>Members Only Meeting</b>	<b>Annie Besant Feminist, Warrior and Humanitarian</b> Linda Oliveira - National President of the TS in Australia Annie Besant was the International President of The Theosophical Society from 1907 until her passing in 1933. She led a fascinating and rather tumultuous life, being involved in many areas of social, political and educational reform. Annie Besant embraced feminism long before it became fashionable. This powerpoint presentation focuses primarily on her childhood and the first half of her life, with particular reference to some of her humanitarian work.
Wed 27 Aug <b>Public Meeting</b>	<b>Inner Disarmament: Discovering the Diamond</b> Linda Oliveira - National President of the TS in Australia Martin Luther King Jr. said, "The choice is not between violence and nonviolence but between nonviolence and nonexistence." In this powerpoint presentation we

	will explore the idea that if this is true, then nonviolence is a choiceless choice for our survival into the future. How does violence manifest? What does inner disarmament involve? And what is the Diamond to be discovered?
<b>SEPTEMBER</b>	
Tues 2 Sept General Meeting	Nomination Night for Executive Committee positions (approx. 10 min.) followed by: <b>Practical Cosmic Consciousness</b> - Tina Hentisz In this powerpoint presentation we will explore What is practical cosmic consciousness? How does it apply to you? Adapting our consciousness on to a greater or cosmic scale is happening now. This will be a great evolutionary step forward. Be aware to the ramifications.
Tues 9 Sept <b>Strictly Members Only Meeting</b>	<b>Annual General Meeting (AGM)</b> Note that a quorum of 20 members is required to proceed with this meeting. Please make a special effort to attend so we do not need to reschedule this required meeting.
Tues 16 Sept General Meeting	<b>The Practical Taoism of the Taoist Tai Chi Society</b> - Dr. Peter Cook Executive Director of the Taoist Tai Chi Society of Australia Inc. This talk will present an overview of Taoist Tai Chi internal arts as methods of 'dual cultivation' to return both body and mind to their original nature. It will include a demonstration of Taoist Tai Chi arts and a try-it session for participants.
Tues 23 Sept <b>Members Only Meeting</b>	<b>The Secret Doctrine: Esoteric Insights &amp; Spiritual Practice</b> facilitated by Jean Dawson This eight part DVD series by Pablo Sender looks at various aspects of HPB's greatest work The Secret Doctrine. Part 3 of tonight's 63 min. presentation looks at The First Fundamental Proposition - Theory.
Tues 30 Sept General Meeting	<b>Spiritual Healing and Kirlian Photography</b> - David Clements David will talk of his 'Hands on Healing' work and how he became involved in it. He also uses Kirlian Photography to show the energy around hands. He has published a book on the subject called 'Spiritual Healing and Kirlian Photography'.
<b>OCTOBER</b>	
Tues 7 Oct <b>Members Only Meeting</b>	<b>Secrets of Sion</b> - Bill Wood This is not Zion in the sense of Judaism but Sion of Templar derivation to The Priory of Sion and the modern order of nuns "Our Lady of Sion". This talk will attempt to show the link between these two branches of the Christian church. Some esoteric teachings and activities of the Templars may be mentioned where appropriate.
Tues 14 Oct General Meeting	<b>And Now for Something Completely Different . . .</b> - Elizabeth Collins This powerpoint presentation considers Theosophical teachings on 'the nature of memory' within the context of the evolution of consciousness and compares this with current research into brain activities associated with memory and the spectrum of cognitive changes that can occur in ageing brains. If this all sounds a bit heavy going then, to lighten things up, we'll also explore some strategies for maximising brain health, which aim to bring illumination to this evening's title and theme.
Tues 21 Oct <b>Members Only Meeting</b>	<b>The Secret Doctrine: Esoteric Insights &amp; Spiritual Practice</b> facilitated by Hans Smit This eight part DVD series by Pablo Sender looks at various aspects of HPB's greatest work The Secret Doctrine. Part 4 of tonight's 64 min. presentation looks at The First Fundamental Proposition - Practice.
Tues 28 Oct General Meeting	<b>Life After Death and Other Mysteries</b> - Rob Russell An exploration of the possibilities how, where, why or is there nothing or are all things possible. Also, a personal story of how I met a real vampire, there are still a few about living and dead, and how to recognise them.