

The Theosophical Link



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Some excerpts from *Sharing the Light – The Collected Articles of Geoffrey Hodson (Volume II)*.

'Do your best as a Theosophist to remove the ignorance of the world.

Do your best as a Theosophist to shed the light of Theosophy upon the world.

Do your best as a Theosophist to purify, refine and strengthen your own nature.

Conceive of yourself as always in training for far harder and greater tasks than those which you now perform, and live accordingly.

Meet your adverse karma valiantly and without a flinch.



Meet your favourable karma calmly and in self-control.

Do not be unduly moved by either. At the centre always be still.

Set the will to work on your personal failings and eliminate them.

Never be satisfied from day to day till they be gone.

Develop a valiant independence of all personal favours, yet be

grateful for them when they come.

Inculcate in humanity a staunch adherence to the highest principles and ideas, for the moral standard is everywhere far too low.

Put the seal of perfection upon everything you do.'

Sharing the Light (VI and II) was compiled by John and Elizabeth Sell, and published in 2008.



The Three Objects of the Theosophical Society

1.

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

2.

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

3.

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

Freedom of Thought – Official Statement

Bookshop and Library hours

Tuesday
1:00 pm to 7:25 pm

Wednesday to Friday
12:00 pm to 4:30 pm

Saturday
10:00 am to 2:00 pm

Sunday to Monday
Closed



Visit us on the web

www.tsperth.iinet.net.au

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its Three Objects is the sole condition of membership. No teacher, no writer, from H.P. Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to be attached to any school of thought which they may choose, but have no right to force that choice on any other. Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held or because of membership in any school of thought to which they may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly exercise their own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration of others.

Disclaimer

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

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:
10 December 2012.

Email your submissions to tsperth@iinet.net.au, or leave your typed articles in the Editor's draw in the office.

Contact information

The Theosophical Society, Perth

21 Glendower Street
PERTH WA 6000

Phone: (08) 9328 8104
VoIP: (08) 6262 8334
Fax: (08) 9328 8104
Email: tsperth@iinet.net.au
Web: www.tsperth.iinet.net.au

Mount Helena Retreat Centre

1540 Bunning Road
MOUNT HELENA WA 6082

Phone: (08) 9572 1513
Email: mthelenats@iinet.net.au

Principal capital city lodges in Australia

National HQ / Sydney TS	NSW	484 Kent St, Sydney NSW 2000
Adelaide Theosophical Society	SA	310 South Terrace, Adelaide 5000
Brisbane Theosophical Society	QLD	355 Wickham Terrace, Brisbane 4000
Canberra Theosophical Society	ACT	Condamine and Bent St, O'connor 2601
Hobart Theosophical Society	TAS	13 Goulburn St, Hobart 7000
Melbourne Theosophical Society	VIC	126 Russell St, Melbourne 3000

Visit our website for the contact details of these Branches.

President's Report

Mount Helena Retreat Centre closed for 6 months

On Monday September 3, a storm hit Mt Helena causing substantial damage to the infrastructure. We lost power and water in a few seconds as a tree fell onto the power lines on the property snapping one power pole at its base and falling on top of the water pump, and bringing down the power lines.

Over the next couple of days temporary power and water was re-established for the residents, George and Hana.

But the facility cannot return to normal operation until insurance assessments and contractors quotes are assessed and the work completed. The early stages of this process are happening now, and will result in Mt Helena being unavailable for any activity for the next 6 months.

We will endeavour to keep everyone updated with progress reports which will be posted on our web site.

Activities for the past year

Our National President, Linda Oliveria visited us in July, closely followed by Barry Bowden, who as usual proved popular, running a weekend event at Mt Helena.

Bev Champion came over to present her discovering your creativity at the Easter Weekend event, which was very popular event.

There have been fewer weekend events held at Mt Helena facilitated by Perth Branch members this year.

We have also had ongoing study / discussion groups throughout the year run from these premises, which is in addition to the weekly Tuesday night program.

Our schedule in Perth is still very hectic; one of the busiest in the Australian Section.

This is challenging schedule and can only succeed in meeting our objectives by the dedicated service and commitment of all committees, including the Programming Sub-committee, Library Sub-committee, and of course the Executive Committee.

And committees are made up of individuals. So thanks to all those members and non-members who contributed throughout the year.

Harry Bayens

Mount Helena Report

As the Mount Helena Retreat Centre is not operating as a business for the next short while, there is no need for a formal report in this edition of the Link. Instead, some photographs have been included in order to show all Members the state of affairs up at the Centre. There are many members who support the continuation of MHRC despite the recent adversity.



Images showing damage to the water pump station shed. The shed was hit with a tree and a power pole.



Fallen power lines on site

It has been my philosophy of life that difficulties vanish when faced boldly.

Isaac Asimov



Power is being temporarily maintained by a generator

On the Library and Bookshop shelves

The Theosophical Library is unique in that it has one of the largest ranges of Theosophical, philosophical, spiritual and esoteric books, CDs and DVDs in Western Australia

Volunteers required – Can you help?

Our current pool of dedicated regular volunteers is shrinking again, *especially on Fridays!* Therefore, if you have some spare time and enjoy books, then this is a perfect opportunity to get involved in contributing and serving your Branch. See Librarian or Skip for further information and to arrange an Induction session to get you going.

Thank you Sam

Earlier this year we had Sam Stanisheff who was one of our longest serving volunteers retire. Thank you Sam for your decades of faithful library service, we wish you well.

Audio-visual

Did you know we have an extensive collection of audio /

video tapes and DVDs for TS members to borrow? If you have no VCR or Player? – no problems, why not view \ listen to your choice in the relaxing comfort of the TS Reading Room?

TS reading/study on a budget

We have restocked the shelves with the popular '*THEOSOPHICAL CLASSICS*' at the low price of \$22.50. Install this CD on your computer and you have all the 'core TS' literature (SD\Isis\CW's\ML\Key to T\Glossary, etc.) at your disposal just a click away. The disk includes a simple 'search engine' to find words etc across all publications.

Second-hand books

Whenever passing the Library make sure you check the bargain priced secondhand books. New

stock is always arriving and subject matter is very diverse.

Library expansion

Additions to our library requires careful management due to a lack of space. We are currently exploring ways to modestly increase the shelf space by extending some of the shelving.

Christmas break

The library\bookshop shall be closed from 23rd December to 7th January 2012 (inclusive).

Library membership is open to the public.

Library hours

Tues: 1:00 pm – 7:25 pm
Wed – Fri: 12:00 pm to 4:30 pm
Sat: 10:00 am to 2:00 pm

Light from the East Speeches – Part 2

The following article has been selected from just one of the talks delivered at the event titled *Light from the East Speeches*. This public forum was delivered in London at the first annual convention of the Theosophical Society in Europe on July 10th, 1891, and included talks by prominent Theosophists: H.S. Olcott (on the origin of the TS), Herbert Burrows (on Real Science), Bertram Keightley (on reincarnation), Annie Besant (on human duty), as well as A.P. Sinnett's talk on Spiritual Evolution, which featured in the last edition of the Theosophical Link. The following talk is by William Q. Judge and features his thoughts on karma and the notion of justice.

William Q. Judge on Karma

The pursuit of happiness

All men and women, I take it, are in the pursuit of happiness. If they do not find happiness here they seek it after death. They think that is they are not happy now they may be happy when they shall have died, and so I suppose, the poor people who live in your East End, which is a blot on your civilisation, brought about by the wrong philosophy which those living in the other end believe and practice, they, I suppose, in the degradation in which they are compelled to exist, are also in the pursuit of happiness. They cannot get in now in London, they expect it sometime, and in the other circles of your Society, amongst those who are not condemned by nature or by God to have been born in the East End without their consent, even they are full of disappointment, unable to secure the ends they have in view, compelled to work hard for the living which they cannot secure, they are also in the pursuit of happiness. Is it not so? And is it not also so that in both places the individuals of each class demands justice and "Karma", about which I am to speak, is justice and nothing else.

The poor man in your slums, the poor man through all your cities

Asks, "Why was I born poor? Why was I born a wretch unable to rise, condemned all my life to be a degradation to myself and to my country?"

"Karma", about which I am to speak, is justice and nothing else.

The Church gives him no answer; it says, "My friend, it is one of the mysteries of God, you cannot enquire into it". The others at the other end, who do not care, do not answer him either.

Now, as Jesus of Nazareth said, "The poor are always with us". You are not all rich, you are all in different conditions of life, you know every day you are struggling with disappointment, with want of success, with poverty, and with various things which you cannot understand on any principle of justice in the Universe, unless of course you belong to that class of dogmatic religionists who say the Lord has seen fit to place me in this position whether it is pleasant or unpleasant, and I cannot explain it.

The government of law, not of injustice

Now, the doctrine of Karma which we talk about means that

as this being, to whom Brother Keightley and Brother Burrows referred, passes from life to life, he is under the government of law, and not of injustice. Is not the world governed by law, or is it governed by favour?

Now, the religious systems of the day in the West show that their teachers believe the Universe to be governed by favour, by prayer, by partiality, by the absence of law. The theologians say, "If the Lord made law, he can also refuse to obey the law"; but the Theosophist says, "If the Lord made law to govern the universe, he must obey the law", and the great law governing man in his progress through life, in all the relations of life and of the Universe is Justice, and that law of justice says that as you sow so shall you reap, and that was enunciated by Jesus of Nazareth, just as all the teachers before him and since have enunciated it in all places and times.

Karma means Justice, compensation for every act, good or bad, which you do in your life.

Now if that law enunciated by Jesus is true, that as you sow so shall you reap, and as ye judge so shall ye be judged, where is the

justice of having a human being born in degradation without his consent, unless you adopt our doctrines of Reincarnation and Karma?

Karma from previous lives

Karma means Justice, compensation for every act, good or bad, which you do in your life. Seventy years is not enough time in this life to reap by experience and to receive justice for all your deeds. Do you not know that although this saying of Jesus is believed, "As you sow, so shall you reap", that hundreds of men now live sixty or seventy years of wicked life, and they do not get apparently what they have sown. When will they get it, if there is no justice? Similarly you see good men living sixty and seventy years of life; where do they get what they have sown?

You may say some of you, one reaps in Heaven and the other in Hell. But if you say that, at the same time there is another doctrine which you admit, that the wicked man merely by believing at the last moment may reap yet his just reward. For what? For being wicked all his life, and at the end simply saying, "I believe in something that is not justice." If there is justice in the Universe it must govern us always, and we believe in Reincarnation, that you and I have been here before, that I have been here before and will be here again. If this be true, and I think it is, and also the other principles of justice, the principle of perfect compensation and balance in nature, then the whole universe is vindicated. But if you look at it in any other way, God

Becomes unjust and no one believes that he is so. The Universe becomes something governed by caprice, for do not the theologians and the churches, all churches in this country and every other country which are dogmatic, say that you can alter the course of nature by prayer, that when the mother prays for the child who is on a journey, that child is saved from a horrible wreck, and forty other children are killed because their mothers did not pray. Is that justice? No. Justice means that for every act

**The other principle of justice:
the principle of perfect
compensation and
balance in nature.**

you perform, every thought you think, every thing you do, you will receive an exact equivalent some time. And seventy years of life, as I told you, is not long enough, it is not long enough to reap by experience, to account for the savages being savages, to account for your poor people being poor and degraded. Nothing will account for these things but our doctrines of Karma and Reincarnation, and that these people have come over from other lives where they did those acts which condemn them now to suffer the compensation.

Perfect justice must rule

The Christian must believe in this, because St. Matthew says, "For every act, word and thought, you must give account." Giving account does not mean to say, "I did it", and then get no reward and no compensation. It means to give account, and to render and give up, and to receive the

fine or punishment, and in St. John's Revelation is also says, "I saw the Book of Life open, and men were judged for their acts." So that in the Christian Bible, we find that this doctrine of Karma, that perfect justice must rule, that you must receive the compensation for every act and thought was taught, and that this compensation can only be accomplished by Reincarnation.

For it is unjust that the savages should be savages; it is useless to say to me, "it is a mystery of the Lord's, he made them savages, we cannot enquire into it." I must enquire into it, as Brother Burrows said, and enquiring into it I find that Reincarnation explains that these people are savages because they are coming up in the scale of evolution, and are waiting for the time when they shall go into human bodies under conditions where things will be more favourable.

That is what the law of Karma means. Karma means action, the result of action, the cause and the effect, and human beings are always setting in motion causes, and those causes must reap effects, must bring about effects here or hereafter, and hereafter does not mean in a mythical place which no man can find, but here on this earth; that you must come again and again to reap the results of your acts, good or bad, to progress from life to life on this earth, to continue civilisation higher and higher, so that at last these pinnacles may be reached to which Mr Sinnett referred, of which Mr Burrows spoke, until at last the whole world will admit that it is one family going on to

perfection, not that other parts in it are in the favour of some Almighty presence, which, by reason of their supplication, gives them benefits which it will not give to anyone else just as worthy.

The Theosophist says that justice rules the world, and justice is the English equivalent of the word

Karma, or of the old, most ancient doctrine, that man is ruled by law and must give account, must suffer or enjoy various, several lives on earth, for every act, word and deed which he may have done or performed.



The Final Judgement on Egyptian papyrus

“Karma means action, the result of action, the cause and the effect, and human beings are always setting in motion causes, and those causes must reap effects, must bring about effects here or hereafter, and hereafter does not mean in a mythical place which no man can find, but here on this earth; that you must come again and again to reap the results of your acts, good or bad, to progress from life to life on this earth, to continue civilisation higher and higher, so that at last these pinnacles may be reached ... until at last the whole world will admit that it is one family going on to perfection, not that other parts in it are in the favour of some Almighty presence, which, by reason of their supplication, gives them benefits which it will not give to anyone else just as worthy.” - William Quan Judge

Three Truths

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.

A brief history of the Perth Lodge of the Theosophical Society 1897 to 1976 – Part 3

Since our inception in 1897 when we received our Charter, the Lodge (as it was called till the recent name change) has acquired a rich history both within the public domain and the Society due to the wonderful hard working efforts of some of our past members.

Continuing in this issue is the third installment of our historical article, a compiled and printed history of our Branch ('Lodge') undertaken by long-time members Clare and Keith Thompson during the 1970s

The Lodge builds Arundale Hall, 1919 – 1929

At the annual meeting in February 1924, the Trust which had been administering the property put a proposition to the Perth Lodge regarding the transfer of the title to the Lodge. Very briefly, the terms of the gift were: the management of the property to be vested in 10 persons, 5 from the trust and 5 from the executive. Thus the Property Management Committee was constituted and for many years it managed the property and was not a part of the executive. The management of the property and its funds were vested in the Property Management Committee, the Lodge still paying rent to it. It was proposed that the Lodge take over the title in June 1924 on these terms. Three Trustees were appointed to be responsible for the property. At a Special General Meeting in March 1924 the Lodge endorsed the takeover under these terms and thanked the members of the Trust for their generosity and service.

In February 1927 there was a move to sell 192 St. Georges Terrace but this was defeated. The reason for the suggestion to sell the property was that it was inadequate and in poor condition and the Lodge did not have the funds to make the improvements

so badly needed.

It was while we were living there (I lived in one of the small rooms in the backyard), that the Economic Stores at the corner of Hay and William Streets was burnt down. I remember that our roof, which was made of wooden shingles, caught fire from the flying debris from the huge blaze of the Economic Stores and the fire brigade had to come to our fire also and put it out in the middle of the night.

In 1927 a further special members meeting was called. Mr. (later Bishop) Wicks brought to our notice a very suitable block at the corner of James and Museum streets which we could obtain for £4000. By purchasing this site and the shops next door we would be freed from the annual deficit caused by interest on the remaining mortgage on No.192. We would also get the rent from the two shops. The green light was given to sell No.192 St. Georges Tce. and an option was procured over the block in James Street. We were offered £8000 cash for No.192 and this was accepted. This paid off the remainder of our mortgage and also paid for the block in James Street.

In July 1928 the Property Management Committee report-

ed having arranged finance with the W.A. Trustee Co. and accepted a tender from Finlay & Stoneman to build the present Lodge building for £8272. Mr. W. Tracey, my brother, who was an architect, did the architectural work free of cost. In building the hall provision was made in the foundations for possible future erection of flats over the main hall. It was expected that the new building would be ready for occupation in January 1929 but the minutes do not give the exact date of our taking over. In March 1929 there is a report that Mr. Stanway Tapp had photos of the building taken and a short account of the opening had been sent to Adyar (Note: Refer to The Theosophist of June 1929 pg. 205 for photo and pg. 211-212 for article, available in the reading room archives). This probably took place somewhere between January and March 1929. The membership at this date was 114.

Other prominent workers

Before resuming our onward progress there are a number of interesting items which have been left waiting while we followed the search for a permanent home for the Lodge.

Quite a number of prominent workers for the Lodge have already been mentioned. Others active during this period were:

Miss Helen Creath who worked for the Women's Service Guild, a fine group working for women's interests and still active today. She was also on the National Council of Women and the Girls Guides Movement and with her sister founded the Lucy Creath Home for Children.

Mrs. Bessie Rischbieth, well known in the public life of Perth, was active in the Children's Protection Society; she was a Justice of the Peace in the Childrens Court, a worker in the Women's Service Guild, on the Perth Hospital Board and the secretary of the Kindergarten Union.

Miss Lottie Priest was an active T.S. worker and for many years President of Claremont Lodge. She was also one of the founders of the W.A. branch of the British Union for Abolition of Vivesection.

Mrs. Sandra Hodson together with Geoffrey Hodson played a prominent part, both here and in New Zealand, in introducing humane killing in the abattoirs.

Miss Grace Holder was acting secretary and Commissioner of

the Girl Guides and also an active worker in the Lodge, as was also Mrs. Mary Farrelly, known as the "Wheat Lady" who did much good work for food reform.

The Beacon

In the early 1920's a Lodge magazine called the "Beacon" was started. It ran first as a monthly and then quarterly. A newsletter was sent to town members. This could be said to be the forerunner of our present "Link".

Some of the children were migrants who could not speak English; so much of our work had to be done with signs and dancing. Mr. Jinarajadasa said that it was unique.

Young people's groups

In 1919, while at the corner of Lake and James Streets, the young people's activities were strong. They were called the Lotus Circle and the Round Table. We literally gathered in children off the street and had an attendance of about 100 every Sunday. Some of the children were migrants who could not speak English; so much of our work had to be done with signs and dancing. Mr. Jinarajadasa

said that it was unique. Miss Beth Schroeder assisted Miss Clare Tracey who ran it for some time. There were a large number of Young Theosophists in the Lodge at this time and they were very active.

Jinarajadasa, Besant and Krishnamurti visit Perth

In 1919 Mr. Jinarajadasa spent two weeks in Perth and in 1922 Dr. Besant, Mr. & Mrs. Jinarajadasa, Mr. Krishnamurti and his brother Nitya, Fritz Kunz, Senator Reid and others spent a day in Perth. Dr. Besant lectured in the Literary Institute, her subject being "The Relationship between India and Britain". The hall was packed and Dr. Besant was interviewed by the press and received excellent notices. She was entertained at luncheon by the Speaker of Parliament House. In May 1929 Mr. John Curtin, (later prime Minister of Australia), spoke under our auspices in the Arundale Hall on "Child Endowment".

The next installment continues with "The Difficult Years of The Depression, 1930 – 1954".

Theosophy and the Theosophical Society – Charles W. Leadbeater

The following article is an extract from an address that was given at the Annual Convention of The Theosophical Society in England, July, 1930. Due to limited space, the whole address has not been printed here. If you would like to see the full article, please contact the Editor and a full copy can be provided.

C.W.L.'s TS tours

I have just made a very hurried tour in several of the countries of Central and Western Europe, so I can say something about Theosophical conditions in those places, and as there are many representatives here from

different countries, they will be able to verify or to correct what I may say.

I called not only at Budapest, but at Vienna, at Cracow, Warsaw, Berlin, Holland, Paris, and in

every place we have some fine workers, hard-working members, and wherever that happens, as you know, others gather round them, and there is a good center for Theosophical work.

The only thing that does seem

rather to hamper all these places is lack of sufficient funds for expansion in various directions. They all agree in that: They say, "We could do so and so if only we had a good deal more money."

Lack of sufficient funds in the TS

One hopes that that may come. But I have noticed in forty-seven years of Theosophical life that the Theosophical Society never seems to have enough money to do all that could be done; and furthermore, on the very rare occasions when somebody, possessed of cash, does join the Society, he immediately proceeds to lose it. I don't know why, but I have seen it often. It happened twice in Australia, and I know it has occurred once or twice in America. I know there was quite a millionaire in San Francisco, Mrs. Hotaling, whose money had been made in whisky, but it soon disappeared. Three times that has happened in Australia; three times people with a good deal of money came into the Society, then left it, or lost the money. It evidently is not good for us to have too much money; we should probably become conceited, but at any rate we have not the opportunity to test that experience. I dare say you could do with more here; it is the same all over the world. We have the grandest plans, but it looks as if the Lords of Karma know better than we do: they do not apparently wish us to be highly endowed financially.

It seemed to me, visiting all these places, that really good and earnest work was being done everywhere, and that although there were not perhaps the numbers we should like to see

"It evidently is not good for us to have too much money; we should probably become conceited, but at any rate we have not the opportunity to test that experience."

(the quantity aspect of Theosophists might be a little lacking) the quality was generally very good. In all places there were these very earnest workers who were really giving up their lives and their strength to it, and where that happens of course good progress is made.

"Believe only when what is taught agrees with your own reason and common sense."

Madame Blavatsky always said to her people again and again, "Do not believe all this just because I tell you you must; take it into yourself; make it part of yourself; reason about it and try to understand; and if you believe, you must pass it on that." That is exactly the same thing that the Lord Buddha said five hundred years ago. He said, "Don't believe anything because it comes from the old traditions, because some are true and beautiful; others are not. Don't believe it because it is written in a sacred book, because the sacred books bear evidence of the knowledge of the time in which they were written, and therefore some of their statements are quite accurate and others are not. In the same way, do not believe a thing because it comes to you from presumed spiritual experience and inspiration, or it comes from a medium. Do not believe such things, because some are true and others are not." So He went through a little category of the

reasons for belief which He would not recommend His people to accept, and He said, "Believe only when what is taught agrees with your own reason and common sense, and when that is so, then accept it and act accordingly and abundantly." That is the same thing we have been saying all the way through.

"The Lord Buddha said, 'Believe only when what is taught agrees with your own reason and common sense, and when that is so, then accept it and act accordingly and abundantly'."

The same attitude taken toward physical science should be taken toward psychic science

We have been told by Krishnaji (i.e. *Jiddu Krishnamurti - Ed*) frequently that we must make up our own mind about things. He says, "You must have individual experience". Of course it is not possible for everybody to have full experience of all these details, and you have not had that in any other science. Always you accept the statements of the specialists as far as they go; but sometimes they propound something that does not seem reasonable, and then if you are wise, you do not contradict, you just lay it aside. The same attitude that you take towards physical science, ought, I think, to be taken towards psychic science; and when we come to speak of the really higher and spiritual things, then again you must think of your own most uplifted moments and see whether what you felt fits into, or can be accounted for, by that which you see in the books.

Obviously it would be unwise of

you to accept anything which contradicted your own experience; but at the same time you may remember that all experience is only partial, and that you may very likely have a fragment of experience which does not fit in with that of other people.

In many ways all these subjective experiences need very careful checking and consideration because it is so very easy for a man to deceive himself. He comes into an uplifted frame of mind and he says or feels certain things, but the next day his condition will be quite different. Such conditions depend very often upon purely physical causes: a man is in good health at one time and not so good at another. As thought changes, his attitude changes, and so it may be that you cannot repeat your experiences at will, but you can go only by your own feeling in the matter. I do think we should always have the reservation as it appears to one at the moment, as at present advised. "I feel so and so, I think so and so, and for the time I must act from that point of view on that attitude".

We are only at the beginning

We should never shut out from ourselves the remembrance that we are only at the beginning of these great studies, and that we shall certainly need to modify certain of our conclusions. I think I can say that we shall not have to modify any of the great principles of right or wrong—that which helps value and that which hinders it—but we shall learn higher and more valuable appli-

cations of all these things as we go on.

Various texts in various scriptures lead us to believe that we shall attain perfect knowledge some day. "Then shall I know even as now also I am known," is one of these texts. "Be ye perfect as your Father in Heaven is perfect"; and in the Eastern teaching they tell us that the Adept is one who has no more to learn, though they do make the restriction, I think, with regard to this solar system. It will take some time to learn all about this solar system.

When you come into contact with those Supermen we call the Masters, the great Adepts, then you will discover what the intellect can be; and if you have had the slightest pride in your share of that commodity you will drop it at once.

What lies in front?

I have taken various steps in knowledge in my time and gained a somewhat higher level from which I have a wider outlook. One is conscious of glory and splendour that no words can ever describe. But apart from that, the first thing that always strikes me is that there, in all directions, I see new avenues opening out, of which I have never known anything before. A greater and greater knowledge of one's ignorance seems to me to be what one gains with these advances. One tries to fill up the gaps afterwards, but the more one learns the more one sees of what there is to learn—and how long it will be before we are ever

going to attain perfect knowledge, I do not know. It is very interesting, and we shall go on, on that line. What is the end I do not know; I have never seen any guide to that. Hume said, "Either there is a beginning and an end, or there is not, and both these are equally impossible, yet one of them must be true."

People ask me can I guarantee them eternal life? I say, "No." I know nothing about eternity. I can guarantee you from what I have seen, but before saying that I had better say how I mean it.

We see that we are standing, as it were, at a certain rung of a ladder, and we see the ladder extending down below and away up above us, the end lost in clouds which we cannot penetrate. We can see the lower steps—the kingdom below us—and there is evidence to show that we have risen through these various stages, and also we can see by looking back in other ways that mankind has advanced spiritually. There is no doubt or difficulty about the steps that lie behind. What lies in front?

First of all the great Adepts are several rungs up the ladder higher than any of us; They therefore can see further into the future than we can see, and They tell us that it is exactly the same thing about the higher levels beyond Them that They cannot see.

I told you it was the business of our race to develop intellect. When you come into contact with those Supermen we call the Masters, the great Adepts, then

you will discover what the intellect can be; and if you have had the slightest pride in your share of that commodity you will drop it at once. You must not think because there is a Sixth Sub-Race coming on that the work of the Fifth is finished, because it is not. There will be a far more glorious intellect developing in two or three thousand years' time than there is now. We are beginning another Sub-Race. In seven hundred years there will be beginning another Root Race—the Sixth. Beginnings are very slow, and growth is very slow. The Sixth Sub-Race has not yet commenced, and it will have great intellect.

When the Greek philosophers, Plato and the rest, come back in incarnation once more, then you will see something of intellect.

When the Greek philosophers, Plato and the rest, come back in incarnation once more, then you will see something of intellect. Therefore you will find that the people who have to do with the great Adepts are not conceited about their knowledge. These far greater people look ahead, and just as we can see lower kingdoms so They, looking down to our levels, say, "It is not so long since we stood where you are standing now." We can look up to others far higher than ourselves, and we see that the line of the development of perfection is unbroken. Therefore, we know that this greater, future step, will be ours some day. We have that evidence all the way up, and since all we have been able to verify has proved to be accurate, then that is probably accurate also.

So I can say from what I have seen, looking far ahead, I can guarantee you some millions of years of steady development, ever increasing in power, in knowledge, and in usefulness, but as to eternity itself I can say nothing. I cannot see the end; even the Great Ones tell us that they can see no end.

The two lines

I spoke of the two lines along which you might go. There have been many Yogis in India who withdrew themselves practically entirely for self-development. They retire, some of them, into a jungle or hermitage, some into monasteries of various kinds, and there they devote themselves very largely to meditation with the object of developing themselves and reaching higher and higher levels. For the time they have the appearance of ignoring their brethren in the world very much indeed.

I once asked a great man in India who held that point of view, "Are they not in some danger of forgetting the rest of the world?" He said, "Well, you have to consider the average thought of the world. The thought of the enormous majority of people in the world is self-centered—not selfish in any way, but self-centered in a very small circle around them. It is thought on the lower plane of thought. These recluses are men who have taught themselves how to think with far greater force than you have, and they are pouring out that thought for you, and therefore they compensate for

your deficiencies. Your thought is brought up to a much higher level by the thought of these men of whom you think as being entirely shut up and away from the rest of the world." That is one point. They say one should not attempt to teach anyone or to help anyone intellectually until one has attained Adeptship, because then you can make no mistake, and all that you teach others will be what is right for them.

The other theory is this: a more gradual ascent, step by step, does allow one to look around and do work for others while one is climbing. It may be said that one may mislead others, and make mistakes. One may, but in the meantime one is helping people, and that seems to some of us to outweigh the other consideration.

Spreading the knowledge of Theosophy

You can spread the knowledge of Theosophy in all kinds of ways, not only by direct lecturing and writing books, but you can treat various subjects Theosophically in your conversations with other people. You need not always be using Sanskrit terms to spread the Theosophical ideas, and you will be more liked if you do not puzzle people with too many unknown words. There is a great deal to be done.

The future of the TS

The Theosophical Society has a world-wide work and an age-long work. When it has become the cornerstone of all the new religions of the world, even then

there will be many people who have not accepted it and there will still be something to teach. It will go on unquestionably into its immediate and distant future.

We should all understand and live brotherhood, and we should all meet together and try to arrive at reasonable conclusions instead of quarrelling. You have only to spread Theosophy and the evolution of the world would become much more rapid. It is our business to stand together and do that. It is a wonderful and glorious piece of work.

Every one of you has something very definite that you can do for Theosophy. It is your business to look about and find out what it is. You would not be in the Society if you had not some work to do in connection with it. Find that work and throw all your strength into it.

Unity in the TS

Remember that union is strength, and if you all join your will together you will make a tremendous force, far greater than the mere aggregate. The thing works well by geometrical

progression, so let us feel and show a strong deep, real Brotherhood. And then let us try all that we can to tell our good news to other people, and bring them to take the Theosophical point of view. So shall we make progress for ourselves (though the less we think about that the better), and so shall we be doing the will of the real Founders of the Society—the great Adepts, who are Themselves carrying out the scheme of the laws of our solar system.

News and Updates

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!



Like us on
Facebook

facebook.com/TheTheosophicalSocietyInPerth

Old News



The very first edition of the Link was distributed in December 1966 and since then, so many editions of this publication have been issued to Perth TS members. The layout and content have often changed over time, but it is interesting to note that some of the issues experienced in the TS almost fifty years ago are still around today.

The following is a snippet from the September/October 1969 edition of the Link on the theme: The nature of Being.

From the President

Theosophy is a religious philosophy at least as old as human thought. By 'religious' I mean that it concerns itself with the nature of Being at all levels of consciousness from Cosmic Logoi down to the 'hidden life vibrant in every atom'. Theosophy would wish for its followers ever-widening vistas of spiritual understanding and usefulness of service to man. The Theosophical Society does not exist to provide entertainment for its members or for the public, but rather it provides the opportunity and a meeting place where men and women at all levels of understanding but with a common passion for Truth may come together to work together, to study together, to uncover their individual and collective activities in the Great Plan and then to work to bring it to fruition.

The better informed we are as to the nature of man and his actual and potential powers and the means whereby these may be developed to their uttermost capacities, the more effective we shall be both as members of the TS and to society at large.

Activities and Events

The Collected Writings of H.P. Blavatsky – *Isis Unveiled*

Co-founder of the Theosophical Society, Madame Helena Blavatsky, amongst other skills was a highly acclaimed journalist and author. *Isis Unveiled*, published in 1877, was her first major publication, a precursor to her magnum opus *The Secret Doctrine*, without the intimidating Sanskrit terminology. It broaches thoughts of physicists, scientists, ancient religions and eminent minds of the era, all in accordance with Theosophical principles. H.P.B. dedicated *Isis Unveiled* to the Theosophical Society “*To Study the Subjects on Which They Treat*”.

This group meets on **alternate Fridays** in the reading room of the TS from **2-4 pm**.

For further information contact the TS or the facilitator, Brian Wood, on
(08) 9339 6229



Hatha Yoga Classes



Hatha Yoga classes for the not so young and not so flexible

Held from **10am to 12pm on Fridays**.

In this class we work on increasing body awareness, discovering and lengthening tight muscles, learning breathing techniques, relaxation and some of the simpler yoga postures. The last half-hour is for practicing meditation for those who wish to participate. No experience necessary.

All welcome.

 The background of the Christmas party announcement features a decorative border with a scalloped edge. On the left side, three large, colorful Christmas ornaments (blue, red, and green) are hanging from strings. Small stars are scattered throughout the background.

Christmas Party at Perth Branch

Tuesday 11 December 7:30 pm
Christmas comes but once a year

Let's get together for some holiday cheer!

Please join us at Perth Branch to celebrate the close of another wonderful year.

Please bring a plate of vegetarian food to share, as well as a Secret Santa gift of ~\$5 to exchange with others.

All members, family and friends are welcome to come along and join in the end of year festivities.

Program of Lectures

Definition of meeting types and relevant guidelines

- **Public meetings** – all members and public are welcome to attend.
- **General members 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.
- **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. It is recommended that the member contacts the President (or the meeting convenor) prior to the meeting so that any issues may be addressed beforehand and that the guest may be received appropriately on the night.
- **Strictly members only** - are strictly for current members only. Non-members will not be admitted to the meeting.

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



Classical Musical Meditation every 2nd and 4th Tuesday of the month

A classical music meditation will be held in the meditation room commencing at 6:15 pm for about thirty minutes (6:15 – 6:45 PM).

All Welcome

November 2012

Tues 6 Nov Members Only	<p style="text-align: center;"><i>Light on the Path – An ongoing study group</i> – George Wester</p> <p>This book is one of a trilogy, considered to be the mystical gems of theosophical literature. This series of workshops will explore the deep significance and far reaching implications of the perennial teachings embodied in this classic text, whose subject matter is the path of inner transformation and spiritual realization.</p>
Tues 13 Nov General meeting	<p style="text-align: center;"><i>The Sikhs – Some history and practices</i> – Mr. Anup Singh, Priest from the Sikh Association of WA</p> <p>Sikh simply means "seeker of truth." In tonight's presentation an overview of the Sikh religion, some of its history, beliefs, philosophy, values, codes of conduct and practices will be presented.</p>
Tues 20 Nov General meeting	<p style="text-align: center;"><i>The nature of wisdom</i> – John Davey</p> <p>This presentation seeks to take a closer look at Wisdom. Do we dare to try and define it or is this a great folly? How do we recognise Wisdom? Audience participation is invited in what will hopefully be an interactive and stimulating session.</p>
Tues 27 Nov General meeting	<p style="text-align: center;"><i>Convention Business Meeting</i></p> <p>Approx. 10 minutes with a quorum of 25 members required. Please attend so this required meeting does not have to be rescheduled. Followed by:</p> <p style="text-align: center;"><i>The Commotion of Emotion</i> – Skip Pry</p> <p>In this power point presentation we will explore some ideas as to where our emotions might arise from, how they manifest in relation to our experience of them and some of the kingdoms of nature involved in their expression as they arise within us</p>

December 2012	
Tues 4 Dec Members Only	<p style="text-align: center;"><i>Light on the Path – An ongoing study group</i> – George Wester</p> <p>This book is one of a trilogy, considered to be the mystical gems of theosophical literature. This series of workshops will explore the deep significance and far reaching implications of the perennial teachings embodied in this classic text, whose subject matter is the path of inner transformation and spiritual realization.</p>
Tues 11 Dec Members and their guests	<p style="text-align: center;"><i>Christmas Party at Perth Branch</i></p> <p>Please bring a plate of vegetarian food to share, as well as a Secret Santa gift of \$5 value to exchange with others. All members, family and friends are welcome to come along and join in the end of year festivities.</p>



From all of us here at Perth Branch, we wish you a safe and merry Christmas and a prosperous New Year! Branch activities to resume on 5th February 2013.
The Library and Bookshop resume on the 8th January 2013.

New Year's Reality Check

By Joanna Fuchs

Another year, another chance
 To start our lives anew;
 This time we'll leap old barriers
 To have a real breakthrough.
 We'll take one little step
 And then we'll take one more,
 Our unlimited potential
 We'll totally explore.
 We'll show off all our talents
 Everyone will be inspired;
 (Whew! While I'm writing this,
 I'm getting very tired.)
 We'll give up all bad habits;
 We'll read and learn a lot,
 All our goals will be accomplished,
 Sigh...or maybe not.

Oh well, Happy New Year anyway!

