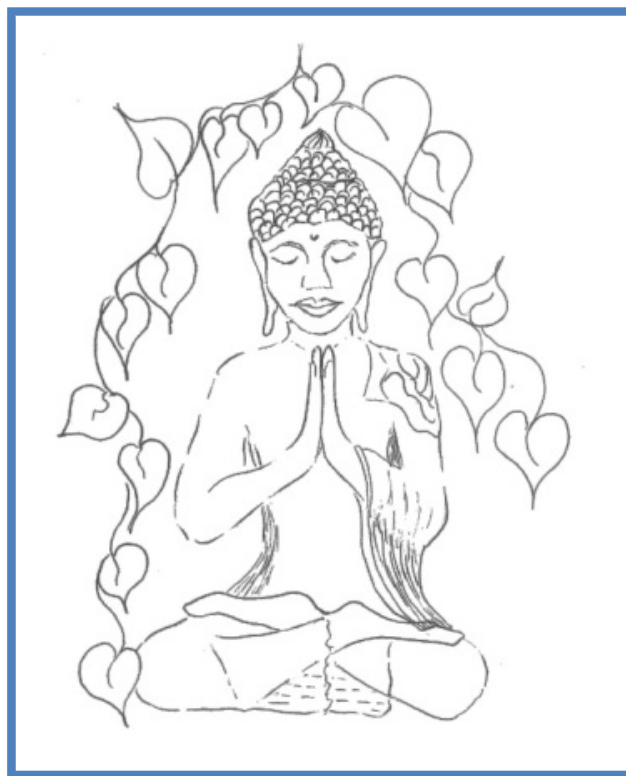




The Theosophical Link

INSIDE THIS ISSUE

Contact information	2
President's Report	3
News from the Library	3
Guidepost's for living- The Bhagavad Gita	4
The tree from which the Adepts Grow	8
Activities and Events	9
Exploring theosophical concepts	10
Mt Helena Update	11
Meditation	13
Program of lectures	15



Picture by Gillian Coles

Buddhist Wind Horse Prayer

**As Wind carries our prayers for Earth and All Life, may respect and love light our way.
May our hearts be filled with compassion for others and for ourselves.
May peace increase on Earth. May it begin with me.**

(A Tibetan prayer flag is called 'Lung ta', meaning 'Wind Horse')



The Three Objects of the Theosophical Society

- | | | |
|---|---|---|
| <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.

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: **1st January 2015**.

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

Visit us on the web

www.tsperth.iinet.net.au

Find us on Facebook

Search for
"The Theosophical
Society in Perth"

Email

tsperth@inet.net.au

Contact information

The Theosophical Society, Perth

21 Glendower Street
PERTH WA 6000

Phone: (08) 9328 8104

Fax: (08) 9328 8104

Email: tsperth@inet.net.au

Web: www.tsperth.iinet.net.au

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.

President's Report

I don't know how it happened. It may have been in the water, or perhaps in the stars, but it did happen, and I am President once more. And with only a one year hiatus! Let me assure you all, I did not plan it.

As a result of the recent AGM, the Executive Committee (EC) has had its biggest change in personnel for many years with all of the main positions effected. The occupants of President, Vice President, Secretary, Treasurer, and Publicity Officer have changed from the previous EC. So be patient during this transition phase.

I must make mention of both Deborah Weymouth and Keith Fisher, our retiring Secretary and Treasurer respectively. They have both contributed behind the scenes in two of the most important, and most difficult positions. They have worked tirelessly over many years and have always been conscientious and competent workers for the TS. Keith, as most you know, was also the National Secretary of the Australian Section for many years, as well as a stint as the International Secretary. I wish them both an enjoyable retirement from their EC duties.

The new EC met for the first time recently and there is a mood to make the TS more welcoming, especially for new members. The experience of being a TS member should always be stimulating and hopefully enjoyable.

It is important to remember that we are a diverse group of individuals with very different backgrounds, and in some cases, different religious traditions. Let's make a big effort this year to be friendly, inquisitive and welcoming. Our efforts should be directed towards sharing our knowledge and experiences without imposing our particular prejudices on anyone who walks through our front door.

Regards, Harry Bayens

PS I almost forgot, we have a new Link Editor, welcome Perry Coles.



News from the Library

Recent book donations that have been added to our library have now pushed the total number of items held in the library to over 8800. Anyone who spends even a little time perusing thru the library will be sure to find some gem that they never knew we had whether they be older or more recent publications and would be well worth your effort to discover such hidden and unknown books on a vast array of topics and subjects.

A new publication and recent addition to the library, which was donated by the national section, is "The Secret Doctrine Wurzburg Manuscript" by H.P. Blavatsky. This is a partial copy of an early manuscript of "The Secret Doctrine" and only portions of this have ever been published until now as this material was originally intended by H.P.B. to be part of a third volume of "The Secret Doctrine".

We are still in need of library volunteers to work every Saturday, if possible, or perhaps fortnightly as an alternative from 10am-2.00pm and also for every Tuesday night or fortnightly from 5.30pm-7.25pm. 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 volunteer your time and services.

The library will be closed for the X-Mas/New Year holiday period from Sunday Dec. 21 and will reopen on Tuesday Jan. 6 at 1.00pm.

Skip Pry (Librarian)

Guideposts for Living – The Bhagavad Gita.

By Joy Mills

The Bhagavad Gita is one of the world's great spiritual texts to which we may look for guidance for living a meaningful or a significant existence. Through centuries it has inspired thinkers, scholars, social activists, and people from all walks of life. It has been translated into nearly as many languages as are spoken on the planet, and commentaries on it have been produced throughout time. It is a work that belongs as much to the Western world as to the Eastern, for it speaks to every individual who has ever faced a seemingly insoluble problem. The Gita speaks to each one of us confronted by the existential dilemma of choice.

The Gita is one part of the great epic of India, the *Mahabharata*, which contains eighteen books; the Gita, which contains eighteen chapters or discourses, is part of the sixth book. The epic itself has a historical setting, but that is not our present concern, for in addition to its context as part of a great story, the Gita has both an archetypal, or universal, aspect and an individual aspect as represented by its human protagonist, Arjuna. It is both personal and transpersonal.

Central to understanding the Gita is the concept of yoga, or what has been called the path of conscious self-realization. According to the colophons, each discourse is an exposition of yoga. Yoga is both a practical discipline and the goal of self-integration, of complete harmonization of the individual soul with the Supreme Self. It is because we are dealing with that process known as yoga that the Bhagavad Gita is truly a guidepost for living—not only living the spiritual life but living in the here and now of daily existence with all its joys and sorrows.

Professor S. Dasgupta, in his *History of Indian Philosophy*, has stated that the Gita is not only a “system of philosophy” but more important, “a manual of right conduct and right perspective of things in the light of a mystical approach to God in self-resignation, devotion, friendship, and humility.” It is as such a guide to our conduct and to gaining the right perspective on all that occurs that we will look together at this beautiful text.

Let us begin at the beginning. *Dharmakshetra kurukshetra* are the first two words of our text, a

text that is truly a gita—song, a chant, the music or harmony of the Supreme embodied as Krishna, the mediator between the realm of the eternal and the world of our mundane existence. *Dharmakshetra kurukshetra* . . . in those two words we have the crux of our own dilemma, the central problem that every individual must eventually resolve.

Kshetra means, a field, a demarcated area or domain. It is where something takes place. It is here, now, this life, this existence, this present moment. And in this present moment, in this nowness of our existence, two voices are heard.

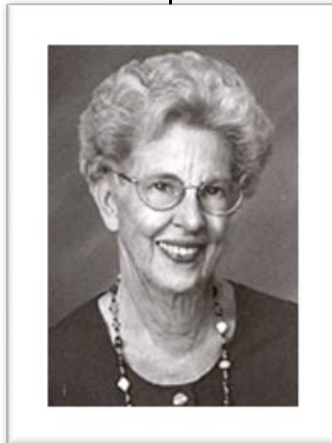
The first is the voice of dharma—not an easy word to define. Dharma is duty, righteousness, law, and lawfulness; it is truth, responsibility, order, religion. Dharma is the voice that calls us to fulfill our responsibility as a human being, whatever may be our occupation, our educational background, our place in life. Dharma sustains and nourishes our very existence, gives it its integrity, its meaning. Here and now, in the midst of this life, we must come awake

to our dharma, to be what we are intended to be. So the first word of the Gita, *dharmakshetra* in Sanskrit, defines for us the place or field of our unique responsibility.

But of the place where the battle is to occur is not only the field of our dharma; but the second word of the text tells us it is the field of the Kurus. In terms of the epic of which the Gita is a part, this means, of course, the family from which both sides in the coming battle were descended. So at one level

we can recognize that even as we are situated on the field of our individual duty, our dharma, we are also located on the field of all our relationships. But in Sanskrit, *kuru* is also one form of the verb “to do,” so *kurukshetra* could also mean “the field of our doings or the field of human actions,” seen in relation to the community of which we are part.

So in these opening two words, two voices call to us: the voice of our individual dharma and the voice of our responsibility as a member of a particular community. At the outset, we know we are on the field of action in the more embracing, more encompassing field of dharma. And since each individual's dharma includes all the psychological, familiar, social, and traditional laws or customs that govern each of us, as well as our duty to each of these structures, that also means that at the same time our dharma includes our responsibility to or own inner nature. So we often find ourselves in conflict among all these obligations. In fact, conflict



is inevitable. How many crossroads have you come to in your life? How many times have you asked yourself, as well as friends, relatives, elders, "What shall I do?" It may even be the question: "Shall I do what I want to do, or must I do what my parents want me to do?" And perhaps in despair we seek to abandon ourselves to no action at all, only to realize that even inaction is action.

While Annie Besant has titled discourse 1 "The Despondency of Arjuna," many translators have called it, "The Yoga of Despair." And indeed it may be suggested that despair, despondency, the darkness that may at times overwhelm us and obscure our vision of what is to be done, is in itself a yoga, or at least a stage on the yogic path to self-awakening. Often it is that very despair that drives us to seek understanding if not wisdom, to venture forth on the arduous road toward knowledge, freedom, truth. And it is here that we need to note a significant action taken by Arjuna, an action that I suggest is essential if we are to walk the path toward enlightenment. In many ways this is the first of the guideposts found in our text.

That action is described in verses 21 through 23 of discourse 1: Simply put, Arjuna has asked his charioteer—who is Krishna of course, representative of the Supreme—to take him to the center between the two armies who have gathered for the impending battle. In the words of verse 21: "In the midst between the two armies, stay my chariot." When faced with any problem, it is essential to center ourselves, to come to the center where there is silence, and there to "stay my chariot," a metaphor for the personality. In that inner quietude we may hear the voice of the Self, of Krishna, of the One who abides beyond all opposites. It has been said that Krishna never comes uninvited. We must be still to hear his voice, and only when we are centered can we ask the question, as Arjuna did.

In discourse 2 verse 54, Arjuna asks a very practical question: How does the wise person, the one who is "stable of mind," act? How does he talk, sit, and walk? Arjuna asks this question, in one form or another throughout the dialogue. For example, in discourse 14 verse 21, after hearing about the three qualities that compose the realm of matter, Arjuna asks, "What are the marks of him who hath crossed over the three qualities . . . ? How acteth he . . . ?" Arjuna is a practical person. He has come to Krishna, as we know, with a direct question: "What shall I do?" Of course when he asks that question at the outset of the dialogue, his mind is already made up: "I will not fight," he says and lays down his arms.

Carefully, step by step, Krishna like the true teacher he instructs Arjuna in all that action and even inaction involve. He does not begin by talking about the individual who has achieved liberation and has transcended all relationships. Krishna does not even answer his question directly, but he pictures for Arjuna the individual who lives in the world fulfilling his responsibilities while at the same time completely detached from any desire for the fruit of action. For such an individual, actions are directed toward the welfare of the world, an emphasis that finds expression in verse 25 of discourse 3: "As the ignorant act from attachment to action, so should the wise act without attachment desiring the welfare of the world".

Act Arjuna will; act we all will, always remembering that action is not confined to the physical realm. For there is action of thought, of emotion, of speech and mind as well as of body. Indeed, as Krishna says in verse 17 of discourse 4, "Mysterious is the path of action" and in verse 18, "He who seeth inaction in action, and action in inaction, he is wise . . . he is harmonious even while performing all action." Yet even as we act, we must recognize, as verse 46 of discourse 18 tells us, "All undertakings indeed are clouded by defects as fire by smoke." So it is how we act that is important, and for this Arjuna asks again and again for practical, and everyday illustrations of how the wise person talks and sits and walks and moves about in the world. And to answer this Krishna—in discourse 12—gives Arjuna and therefore us some very practical advice. Verses 13 through 20 of discourse 12 give us some extremely useful, though not always easy, guidelines for our everyday movements in the world.

Verse 13 of discourse 12 begins on what one commentator has called a "low negative key." The verse opens with the words "He who beareth no ill-will to any being . . ." If we can pause there to examine ourselves, we will see that we like some people and dislike others; we like some beings—dogs and cats, for example—and not others—snakes and spiders, perhaps. The whole of our phenomenal life is marked by a tension between our likes and dislikes. And these are really only a manifestation of our attachments, for even our aversions are sticky attachments. So to "bear no ill-will to any being" is not quite as easy as it may first appear. Even without an active desire to do harm to another creature, we may carry a grudge against someone or feel jealousy or envy. We may feel slighted or hurt and then almost unconsciously hope that the one who has hurt us will suffer some mishap.

After that negative beginning, Krishna proceeds with the first two positive virtues, “friendly and compassionate.” We are not only to remove any feeling of ill will. We are to begin by practicing friendship. Let everyone be recognized as a friend, in unconditional friendship. In the Yoga Sutras, Patanjali puts *maitri* at the head of all the factors that purify the mind. Sutra 33 of Section I begins with the Sanskrit words “Maitri Karuna,” and Dr. Taimni translates this sutra: “The mind becomes clarified by cultivating attitudes of friendliness, compassion, gladness and indifference respectively toward happiness, misery, virtue and vice.” The essence of friendliness is sympathy, even an empathy. In friendship, there is a predisposition to listen and to understand the other. This quality of friendliness goes to the very root of right relationship.

From friendliness to compassion is a natural movement of the heart. To be a friend to all that lives means that one is compassionate, caring, one to whom all life is precious. The one who is full of friendliness and sympathy naturally feels compassion for all who suffer. There needs to be an unqualified compassion, a natural flow outward. Once total friendliness and compassion flower, we begin to lose our sense of possessiveness. So the next phrase in verse 13, “without attachment and egoism.” The last thing to dissolve and become nonexistent is the sense of a separate self, *ahamkara* or egoism. And this condition results in a state described in the concluding words of the verse, “balanced in pleasure and pain, and forgiving.” When we realize that pleasure and pain “come and go impermanent” as Krishna has said in discourse 2, when we are free of attachment and aversion, friendly and compassionate, no longer under the sway of egoism, then forgiveness flowers within us, which is also patience and forbearance.

Verse 14 continues the list of qualities exhibited by the “sage of stable mind,” the way in which action should be performed: “Ever content, harmonious, with the self controlled, resolute, with mind and Reason [Buddhi] dedicated to Me . . .” To be “ever content” implies a cheerfulness under all conditions, that cheerfulness spoken of as one of the points of good conduct in *At the Feet of the Master*. Krishna speaks of the same quality again in verse 16 of discourse 17, where it is called “serenity of mind,” a serenity that cannot be disturbed by any external or internal cause, under any conditions. The whole being is in a harmonious state, with the entire personality complex under control. When the individual has achieved this harmony, then, without effort, the mind and the intelligence or Reason (as

Dr. Besant translates *buddhi*) come to rest in the Divine. That individual, says Krishna, “is dear to Me.” To be dear to Krishna is to be at home with one’s soul, with one’s inmost self, to be friends with that Self. Then in each of the succeeding verses, that dearness is defined, further aiding Arjuna to understand how action is to be performed.

Verse 15 declares the relationship that should exist between the wise person and the world. “He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger, and fear . . .” Here we are reminded of the verse already cited from discourse 3, that all our actions are to be directed toward the welfare of the world. The “sage of stable mind,” as the wise individual has been called, does not live away from the world. He may be said to be in the world but not of it. Such a person feels deep concern for our common humanity. We are to be friendly and compassionate, so that the world does not shrink away from us, nor do we turn against the world. What wisdom we have is to be employed to aid the world, to aid suffering humanity, but we do so without fear and certainly without anger.

When we make ourselves available to the world, not shrinking from that contact, what is our nature like? Verse 16 describes the attitude we should have: “He who wants nothing . . . is pure, expert, passionless, untroubled . . .” To be pure is to be untainted by worldly standards. We may not feel we are “expert” in knowing how to aid the world, but when we are “pure in heart,” there is a certain knowing of what is right to do in any circumstance, which may be only to send a thought of goodwill, of peace or healing or love out into the world. So we act, as it were, without acting or, as the verse says, “renouncing every undertaking,” which means that the personal self is not involved in wanting a certain outcome, expecting a certain “fruit” of the action. We are truly “untroubled,” which is to be without fear.

Verse 17 continues the theme, describing the person free from all conditioning: “He who neither loveth nor hateth nor grieveth, nor desireth, renouncing good and evil, full of devotion . . .” What does it mean to be full of devotion? We may say that the way of the devotee is not our way, but to be full of devotion means simply that our whole being is filled with that profound love for humanity of which the Mahatma spoke when he wrote to A. P. Sinnett (*The Mahatma Letters to A. P. Sinnett*, Letter 33, chron.): “It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets . . .” And

when there is such love, such devotion, there is no personal self. I am told that the Sanskrit words that Annie Besant translated as “full of devotion” are *para bhakti*, that imply a complete commitment of one’s being to the welfare of all.

to face with the pairs of opposites that confront many of us every day and that cloud our perception of what is real, what is important, what is worth doing. Release from our clouded condition, caused by the opposites, comes only from becoming free from all attachments. That emphasis is permanent and constant throughout the entire Gita. We must unbind ourselves from what the Buddha called “sticky attachments.” When we have ceased to be pulled back and forth between the opposites then the condition described in verse 19 is present: “Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion,” such indeed, says Krishna to Arjuna in answer to his question, is the way in which the Self-realized, the “sage of stable mind,” the true knower of the Wisdom, acts in the world.

Silent, not because such a person does not speak, though generally he may say little, but because even when he speaks there is none of the noise of desire, of chattering thought. Homeless, not because such a one has no home but because the entire world is his abode. In the beautiful words of *The Voice of the Silence*, he has “become a ‘Walker of the Sky’ who treads the winds above the waves, whose step touches not the waters.” Yes and “wholly content with what cometh,” filled with that inner contentment that whatever comes to us is what we have called to ourselves.

Finally, then, in verse 20, Krishna tells Arjuna, “The verily who partake of this life-giving wisdom [*Amrita-Dharma*, the truth that is imperishable, immortal, beautiful, and therefore life-giving] . . . endowed with faith [*shraddha*, confidence, the faith that has been called “unlearned knowledge”], I their supreme object . . . they are surpassingly dear to Me.”

It is evident that the individual pictured in these eight verses of discourse 12 is one whose qualities and characteristics seem far beyond achieving. Yet, as all great scriptures tell us, as Masters of Wisdom—whether called Krishna or by some other

That theme is carried forward in verse 18: “Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment.” Admittedly, all that is described here is not easily attained, but what is being portrayed is the self-realized individual. So we are brought face name—have reiterated, “We have but one word for all aspirants—TRY!” Above all, such an individual lives in the world, to help the world, acting in the here and now, and so we must begin here and now, following the guideposts that have been so beautifully provided for our walking. As Krishna tells Arjuna in discourse 5 verse 23: “He who is able to endure here on earth, ere he be liberated from the body, the force born from desire and passion, he is harmonized, he is a happy man.”

They say that five thousand years and more have passed since the immortal teaching was given to Arjuna. If ever the world was in need of the message of the Gita, it is surely today, when spiritual values have been negated and flouted, when material craving, greed, prejudice, fear, and hatred seem to stalk the land. But Krishna promised in verse 7 of discourse 4 that whenever there is “decay of righteousness,” whenever chaos rules, he would “come forth,” born from age to age. We do not know how he will be born, how he may be recognized, in what race, or faith, or with what voice he will speak. But of this we may be certain: If we try to live in accordance with the guideposts we have been given, follow our own unique dharma, work for the welfare of all, his voice will be heard in our voices, his thoughts will be reflected in our thinking, his actions revealed in our actions, his presence known in our presence as we seek to bring light and love and peace into every human heart.

References

- Besant, Annie. *The Bhagavad Gita*. Adyar, Chennai: Theosophical Publishing House, 1999.
- Hao Chin, Vincente. *The Mahatma Letters to A. P. Sinnett: In Chronological Sequence*. Adyar, Chennai: The Theosophical Publishing House. 1993.
- Taimni, I. K. *The Science of Yoga*. Wheaton, IL: Quest Books, 1999.

Originally published in *The Quest, Journal of The Theosophical Society in America*, July-August 2004.

The Tree from which the Adepts grow.

Secret Doctrine by H.P Blavatsky Vol.1 206-208

(b) There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Srotapanna," "Sagardagan," "Anagamin," and "Arhan" -- the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present *life-cycle*. The *Arhats* of the "fire-mist" of the 7th rung are but one remove from the Root-Base of their Hierarchy -- the highest on Earth, and our Terrestrial chain. This "Root-Base" has a name which can only be translated by several compound words into English -- "the ever-living-human-Banyan." This "Wondrous Being" descended from a "high region," they say, in the early part of the Third Age, before the separation of the sexes of the Third Race. This Third Race is sometimes called collectively "the Sons of *Passive Yoga*," *i.e.*, it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "*Set apart*" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest

Dhyanis, "Munis and Rishis from previous Manvantaras" -- *to form the nursery for future human adepts*, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.


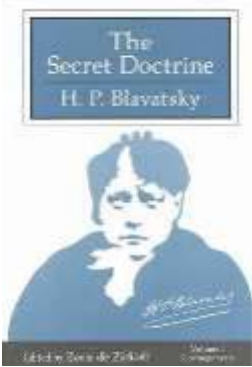

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane - the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know -- aye, neither on this Earth, nor in its heaven?



Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion.

Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE. It is under the direct, silent guidance of this MAHA -- (great) -- GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.

Activities and Events

	Activity or Event	Date and Time
	<p style="text-align: center;">Hatha Yoga Classes</p> <p>Classes in Hatha Yoga for the not so young and not so flexible, led by Gailene Wester, will be held in the TS hall on Fridays, from 10am until 11.30 am with an optional practice in meditation until 12 midday. The classes will consist of lengthening movements leading to simple postures, balances, breathing techniques, locks, concentration and relaxation with an optional meditation practice until 12 midday.</p> <p>Participants will need to wear flexible clothing, and to bring a mat, and a blanket or towel when it is cool. You will need to be able to get up and down from the floor unaided. The classes range from beginners to intermediate standard. All welcome.</p>	<p style="text-align: center;">Fridays 10-11.30am Meditation until 12pm</p> <p><i>Please note there will be no classes held between <u>Dec. 21st and Jan. 6th</u></i></p>
	<p style="text-align: center;">The Secret Doctrine H.P. Blavatsky</p> <p>Venue: Theosophical Society Reading Room</p> <p>“.....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.” -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 style="text-align: center;">2 – 4 pm on alternate Fridays November 14th & 28th December 12th & 26th</p>
	<p>Meet up; Practical Theosophy Discussion Group</p> <p>Venue: Theosophical Society Reading Room</p> <p>There is an exceptional world and new creative reality to be discovered which is just a little beyond the common perception. 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 style="text-align: center;">We will meet at the Theosophical Society Reading room, Saturday afternoon; from 2 pm till 3.30 pm.</p>	<p style="text-align: center;">Saturday 2pm – 3.30pm.</p> <p style="text-align: center;">Meeting Dates ; Nov 8th , Nov.22nd & Dec 13th</p>

Exploring Theosophical Concepts

(Note from editor- I thought it would be worthwhile to put a section in each issue of Link that briefly explores a different theosophical concept in each issue.)

This issue we look at the term -

“Planetary Spirits”

“Every celestial body in space, of whatever kind or type, is under the overseeing and directing influence of a hierarchy of spiritual and quasi-spiritual and astral beings, who in their aggregate are generalized under the name of celestial spirits. These celestial spirits exist therefore in various stages or degrees of evolution; but the term planetary spirits is usually restricted to the highest class of these beings when referring to a planet.

In every case, and whatever the celestial body may be, such a hierarchy of ethereal beings, when the most advanced in evolution of them are considered, in long past cycles of kosmic evolution had evolved through a stage of development corresponding to the humanity of earth. Every planetary spirit therefore, wherever existent, in those far past aeons of kosmic time was a man or a being equivalent to what we humans on earth call man. The planetary spirits of earth, for instance, are intimately linked with the origin and destiny of our present humanity, for not only are they our predecessors along the evolutionary path, but certain classes of them are actually the spiritual guides and instructors of mankind. We humans, in far distant aeons of the future, on a planetary chain which will be the child or grandchild of the present earth-chain, will be the planetary spirits of that future planetary chain. It is obvious that as H. P. Blavatsky says: "Our Earth, being as yet only in its Fourth Round, is far too young to have produced high Planetary Spirits"; but when the seventh round of this earth planetary chain shall have reached its end, our present humanity will then have become dhyān-chohans of various grades, planetary spirits of one group or class, with necessary evolutionary differences as among themselves. The planetary spirits watch over, guide, and lead the hosts of evolving entities inferior to themselves during the various rounds of a planetary chain. Finally, every celestial globe, whether sun or planet or other celestial body, has as the summit or acme of its spiritual hierarchy a supreme celestial spirit who is the hierarch of its own hierarchy. It should not be forgotten that the humanity of today forms a component element or stage or degree in the hierarchy of this (our) planetary chain.”

Taken from the “Occult Glossary” by G. de Purucker, Theosophical University Press



Library / Bookshop Notice

The library/bookshop will be closed for the Christmas – New Year period from

Sun. Dec. 21 and will reopen at 1:00 pm on Tue. Jan. 6, 2015

Mt Helena Update

Shelley Orchard

The Mt Helena Retreat Centre was at its beautiful best for the Meditation Retreat Weekend on September 13th. The wattle shone bright yellow, the purple creepers framed the verandas around Blavatsky Hall and the bush was filled with the stunning colours of wildflowers. It was like Australia's version of the Chelsea Flower Show with bonus kangaroo paws!

The programme offered proved very popular as the accommodation was booked out and we had 12 day-visitors. There were nine newcomers who had never visited Mt Helena before and they all said they would like to come back so they obviously appreciated the charms of this magic place!

The next weekend event is on November 15th when Barry Bowden, a national speaker with the TS is coming to deliver a weekend about spirituality and personal awareness. Bookings are open now through the Library on tel.93288104 and it is filling fast. The weekend is open to non-members also and all are welcome.

The weekend opened with a gonging session and sound journey facilitated by Szilvia and Sandra who succeeded in "blissing out" the 32 participants some of whom had not shared this kind of vibrational meditation before. All agreed that it was a wonderfully clearing and relaxing way to commence the weekend.

Tina Hentiz then talked about where meditation fitted in with Theosophical Philosophy and had some humorous stories to relate.

Lunch was followed by Viv Ward leading us in a participative Chi Gong meditation session and we all found ourselves stretching lunging and reaching for meditative good health for the inner and outer self! It was fun and we all scored high marks for trying to achieve the correct moves and balance.

After this physically expressive event we then joined George Wester in the Theosophical Order of Service Healing Meditation where we joined together in

sending healing thoughts and comforting blessings to nominated individuals to assist with improving their wellbeing. Dinner was very nearly a non-event as the gas cylinder feeding the huge oven roasting the veggies and cooking the cannelloni sputtered and died! We were so blessed to have Franco on hand; not only did he prepare wonderful roast veggies but he also fixed the problem with his hands on practical handyman expertise so a delicious candlelit dinner was enjoyed by all and finished in time to go into the cosy hall and enjoy live music from professional musician Keith. This was a first and a real treat for the weekend participants on the retreat and thanks Paul Farnhill for organising it.



Figure 1 –Musician, Keith Anthonisz

We are hopeful that Keith and his partner Maria will join us on future weekends as they loved our centre and really enjoyed their stay in the bush.

Sunday morning dawned with an optional Sunrise Yoga session led by Harry Bayens. Much to his surprise eleven of us turned up all bright eyed and eager and we enjoyed a collaborative kind of yoga session with very varied degrees of flexibility on show! The session made us happy to see breakfast with 'real' porridge made with pears although we were beginning to wonder how we were fitting in all the yummy food that was on offer!

Paul gave a talk on Meditation and where it fitted

into our lives and the interactive discussion in this session certainly provided many useful ideas insights and cross fertilisation of thoughts on this very broad and interesting topic. Is meditation like the key to the Tardis....looks small but offers unimagined possibilities? Maybe food for further discussion at future events.

Musical Meditation happened next and lulled us all into a good frame of mind for more food! Vegetable curry with mint yoghurt and cucumber raita followed by fruit Pavlova....a great cultural mishmash but enjoyed by all!

We all needed the Meditative Bushwalk that followed and the flowers and birds were a joy to experience in the sunshine. We did not see any kangaroos but maybe next time.....

Thanks to Rick the fire-pit was alight all weekend and as always was the focal mustering point for all of us at break times. We all smelled smoky by the end of the weekend but there is nothing like a contained fire amidst tall trees in a place of such beauty shared with like-minded friends. At night the embers provided an endlessly fascinating glow and magical pictures as we sat and chatted on the benches.

Everyone followed requests regarding 'housekeeping' over the weekend and clean up went smoothly. Thanks Robyn Kean for being a culinary assistant without peer particularly as an expert 'crumbler' for the rhubarb and apple crumble and an ace grater and helper for all else. By buying and

cooking the food for the weekend ourselves we save heaps in comparison to hiring a caterer and the weekend showed a profit of around \$700. We can provide quality food, an affordable weekend away with enjoyable fellowship and an opportunity for meaningful reflection and contribute to the ongoing running costs of Mt Helena. Thanks everyone who attended over the weekend and helped out and made it such a happy time.



Figure 2- The happy trio is Paul, Gwen and Anne

The work is nearly complete at Harris House and the termites have been banished and Franco Guazelli and George Duffy have done a fantastic job there. The plan is to rent out the two houses on the property as soon as possible and have the income assist with the upkeep of the Mt Helena Centre.

There is still a lot to do, but it is on track now and the outstanding success of the Meditation Retreat bodes well for an even brighter future with more and more people sharing and enjoying the magic of this special place.

Membership Dues & EFT

For those members wishing to pay their membership dues by Electronic Funds Transfer (EFT) there is an essential protocol that you must follow as set out below;

In the reference section of the EFT put your surname followed by MD.

EXAMPLE – If your name is John Smith you would place JSmithmd in the reference section. That way when the Bank Statement arrives our treasurer knows that it is J Smith paying their membership dues. Simple!

This is important because if you just put “membership dues” without your name there is no way of determining who made the EFT transaction.

NB- Membership dues are due this month.

Meditation - C. W. Leadbeater

From "The Inner Life Vol. I"

I think that our members sometimes mistake with regard to meditation, because they have not thoroughly understood the exact way in which it works. They sometimes think that because they do not feel happy and uplifted after a meditation it is therefore a failure and entirely useless, or they find themselves dull and heavy and incapable of meditation. There seems no reality in anything for them, no certainty about anything, and they feel that they are making no progress. They suppose that this must be somehow their own fault and they reproach themselves for it; but they often ask what they can do to improve matters and to restore the joy they used to feel.

Now the fact is that that experience in regard to meditation is that of all seekers after the spiritual life; you will find that the Christian saints constantly speak of their sufferings at periods of what they call "spiritual dryness," when nothing seems any use and they feel as though they had lost sight of God altogether. Imagine that I am sitting looking through a wide-open window upon a beautiful hill-side, but the sky is dull grey, heavy with a vast pall of clouds probably miles in thickness. I have not seen the sun for three days. I cannot feel his rays, but I know he is there, and I know that someday these clouds will roll away as others have done, and I shall see him again. What is necessary for the life of the world is that he should be *there*, not that I should see him; it is far pleasanter to see him and to feel the warmth of his rays, but it is not a necessity of life. I know just exactly how these people feel, and it is cold comfort to be told that our feelings do not matter, even though there is a very real sense in which it is true.

I think it is helpful to remember that our meditation has several objects--for example:



- To ensure that, however deeply we may be immersed in the affairs of the world, we shall devote at least some time each day to the thought of a high ideal.
- To draw us nearer to the Master and to the LOGOS, so that from Them strength may be poured upon us and through us to benefit the world.
- To train our higher bodies, so that they may have constant practice in responding to the highest vibration--to do the same thing for them that a carefully arranged system of gymnastics or regular exercises does for the physical body.

Now you will observe that all these objects are attained just the same whether we feel happy or not. A mistake that many people make is to suppose that a meditation which is unsatisfactory *to them* is therefore ineffectual. It is just like a little child performing daily her hour of practice upon the piano. Sometimes perhaps she partially enjoys it, but very often it is a weariness to her, and her only thought is to finish it as quickly as possible. She does not know, but we do, that every such hour is accustoming her fingers to the instrument, and is bringing nearer and nearer the time when she will derive from her music an enjoyment of which now she does not even dream.

You will observe that this object is being attained just as much by the unpleasant and unsatisfactory hour of practice as by that which she enjoys. So in the work of our meditation sometimes we feel happy and uplifted, and sometimes not; but in both cases alike it has been acting for our higher bodies as do the exercises of physical culture or training for our physical body. It is pleasanter when you have what you call a "good" meditation; but the only difference between what seems a good one and a bad one lies in its effect upon the feelings, and not in the real work which it does towards our evolution.

The reason of the temporary dullness is not always in ourselves- or rather, it is not always attributable to anything that can reasonably be called our fault. Often it is purely physical, resulting from over-fatigue or a nervous strain; often it is due to surrounding astral or mental influences. Of course it is our karma to be subjected to these, and so in that more remote way we are responsible; but we must just do the best we can with them, and there is no need for us to be despondent, or to waste our time in reproaching ourselves.

Another reason also may be that at certain times the planetary influences are more favourable for meditation than at others. I know nothing of this myself, for I have never considered the planetary influences in these matters, but have always forced

my way to what I desired; but I have heard a friend say that an astrologer told him that on certain occasions when Jupiter had certain relations with the moon this had the effect of expanding the etheric atmosphere and making meditation easier, or at least making it appear more successful. The astrologer gave him a list, which he consulted after taking notes of the conditions of his meditations daily for three or four weeks, when he found that the results exactly agreed with the influences which were said to be acting. Certain aspects with Saturn, on the other hand, were said to congest the etheric atmosphere, making the work of meditation difficult, and this also was verified in the same way.



Wisdom is always the blossoming of the quality of life, revealing Life's deep meanings. It is the unity of the all, reflected in the unity of a part. It is a movement of life which shows life in its superlativeness and at its best.

It is thought released from every tether, formed by a direct impulse from heaven. It is a divine ray which penetrates both heart and mind and unifies them. It is the breath of God of which the heat is life, and the light is love and beauty.

N Sri Ram -Thoughts for aspirants

Program of Lectures


Definition of meeting types and relevant guidelines

- **Public meetings** – All members and 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** – 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.

NOV	
Tues 4 Nov General meeting	Synthesis of the Various Schools of Vedanta Swami Sunishthanandaji from the Vedanta Church of Universal Religion There are various schools in Vedanta Philosophy. Among them, the three main schools are Dvaita (Dualism), Vishistadvaita (Qualified non-dualism) and Advaita (Non-dualism). As per the relation of an individual to the Ultimate Reality or Brahman is concerned, the three schools have three different opinions. Dvaita School states that the individual soul is apart from Brahman, the Vishistadvaita School states that the individual soul is a part of Brahman and Advaita School asserts that the individual soul is verily one with Brahman. Do these three views contradict each other or are they the expressions of the same Truth viewed from different perspectives?
Tues 11 Nov Members Only Meeting	Is there a Path between Pain and Pleasure? It is Called Peace. - Barry Bowden National Lecturer for The Theosophical Society in Australia Is there a path between these two states which we almost call life? How do we find it? We learn to look into ourselves without judgment, at our relationship with pain and pleasure, how we react and how we could act.
Wed 12 Nov Public Meeting	Thought Forms - Barry Bowden National Lecturer for The Theosophical Society in Australia In this powerpoint presentation we will look at the thought forms that surround us all during life (as with every thought we create them), and how we can use them in our lives to help others and understand ourselves more. It has long been said that thoughts are things. We will take a fascinating look at these, as well as emotional forms.
Tues 18 Nov Members Only Meeting	The Secret Doctrine: Esoteric Insights & Spiritual Practice facilitated by Shelley Orchard This eight part DVD series by Pablo Sender looks at various aspects of HPB's greatest work The Secret Doctrine. Part 5 of tonight's 56 min. presentation looks at The Second Fundamental Proposition - Theory.
Tues 25 Nov General meeting	Convention Business Meeting - Approx. 15 minutes with a quorum of 20 members required. Please attend so this required meeting does not have to be rescheduled. followed by: Theosophical Quiz Night facilitated by Tina Hentisz

	We go through life learning new things every day. Theosophy will add another dimension and can offer a deeper insight into ordinary events. So, what have we learned so far? Tonight is the night we ask the theosophical quizzical questions and discuss possibilities and propositions. Rewards are offered. You need to be there!
DEC	
Tues 2 Dec Members Only Meeting	The Secret Doctrine: Esoteric Insights & Spiritual Practice facilitated by Anne Bower This eight part DVD series by Pablo Sender looks at various aspects of HPB's greatest work The Secret Doctrine. Part 6 of tonight's 56 min. presentation looks at The Second Fundamental Proposition - Practice.
Tues 9 Dec General meeting 	Christmas Party Please bring a plate of vegetarian sweet or savoury food to share. All members, family and friends are welcome to come along and join in the end of year festivities.

The Theosophical Link contributions

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

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

“One with wholeness of virtue has an unconditioned mind.
He regards the mind of all being as his own mind.
He is kind to the kind.

He is also kind to the unkind, for the subtle nature of the universe is kind.

He is faithful to the faithful.

He is also faithful to the unfaithful,
for the integral nature of the universe is undeceiving.

In the midst of the world, he dissolves all minds into harmonious Oneness.”

Tao Teh Ching
(Translated by Hua Ching Ni)