



February – April 2024



INSIDE THIS ISSUE

Contacts	2
President's Report	3
Book Reviews	4
What H.P.B. thought of C.W.L.	5
Karbala and Najaf, Iraq	8
Mesopotamian Marshes	12
Perth Branch History and Time Capsule Project Update	15
The Weapons of Dark Forces	17
Program of Lectures	21



*The lips of Wisdom are closed,
except to the ears of Understanding.*

Three Initiates

The Three Objects of The Theosophical Society:

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



BOOKSHOP AND LIBRARY

Monday	Closed
Tuesday	6 – 7:15 pm
Wednesday	Closed
Thursday	Closed
Friday	1 – 4 pm
Saturday	10 am – 1 pm
Sunday & P/H	Closed



“The Theosophical Society in Perth”

Our Websites:

tsperth.com or
perth.theosophicalsociety.org.au

Disclaimer

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

Submissions

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

1st April, 2024.



FIND OUR WEBSITE

Freedom of Thought – Official statement

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

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

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

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

Mission Statement

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

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.

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.

Contact information

The Theosophical Society, Perth

21 Glendower Street, PERTH W.A. 6000

Phone: (08) 9328 8104

Web: tsperth.com

Email: president@tsperth.com.au

secretary@tsperth.com.au

treasurer@tsperth.com.au

General email (incl. event bookings) – info@tsperth.com.au

For payments such as Membership subscriptions or Event Bookings, please use the following details: **BSB 086 488 - Acct. No. 697 487 911**

You MUST include your name and the payment purpose with each transaction, so that we can identify it and process accordingly.

Inform the secretary of any change of address, phone number and email to secretary@tsperth.com.au

President's Report

I would like to acknowledge the good custodianship of all the Executive Committees who have gone before us. Their hard work and dedication have made the Theosophical Society what it is today. The year 2023 is now behind us and, to round it off, our Christmas Party was well attended with thirty-eight people including six visitors.

We have had to face a few challenges with both the Branch and Mt Helena.

At our Branch, a complete inside renovation is underway which was planned quite a while ago by previous Executive Committees. This not having been done for many years, it was definitely the time to bring all this planning to fruition. Our Branch certainly needed a face lift. At the time of receiving this magazine, the painting must be close to being finished. The carpeting will be the next step.

We have undertaken a major overhaul of a precious resource, our library. This is at least a two-year project, initiated by the advent of our new librarian, Travis Mills. We have a small but skilled group of members devoted to putting in the hard work. This will bring our library into the twenty-first century and will also be linked to the national database.

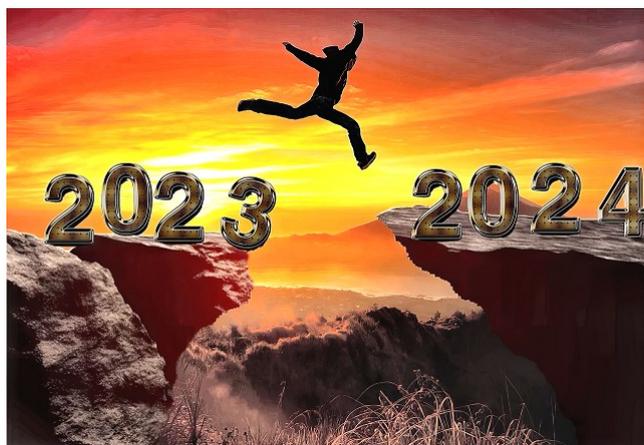
In Mt Helena, we decided to start much needed maintenance, this included leach drains, smoke alarms and hot water systems. We also undertook a major project to finally fix the long running water issues, not only for our permanent tenants but also for groups hiring out the Blavatsky building and chalets.

We also have our three TS members events and retreats.

Our membership is growing steadily and what is especially encouraging is the fact that these new members are younger people who eventually will be the life blood of our TS and will hold its future in their hands.

We are very excited to, once again, hold the National Convention here in Perth. It is always wonderful to see so many interstate and overseas delegates to come to our shores. We also agreed to hold the Indo-Pacific Conference in 2026. All of this keeps Theosophy alive and vibrant and affirms to members why we are here and why we are Theosophists.

I wish you a very Happy New Year. May this year bring new happiness, new goals, new achievements, and many new inspirations.



Jean-Robert Hote

Egyptian Postures Of Power: Mysticism | Meditations | Movements, by Jason Quitt

The Egyptian Postures Of Power is an ancient system of meditation techniques based on the ancient Egyptian statues. Just as Qigong, Tai Chi, and Yoga; the Egyptian Postures utilize the sacred movements and geometry of the body to enter into harmonic resonance with the universal forces of nature. For thousands of years, postures have been used ritualistically in ceremonies, meditations, wellness and in seeking the keys to enlightenment.

The Egyptian postures come directly from the ancient statues found in Egypt. There are thousands of these stone statues depicting various stances and postures.

Traditionally each posture represented a spiritual knowledge or understanding. This information has been lost over thousands of years of history. Many other religious cultures such as Buddhism and Hinduism also have very similar examples of these postures in their ancient past depicted into their artwork and statues.

What is the intent, meaning and purpose of these postures? How can we rediscover and interpret this seemingly lost information?

The Spectrum of Consciousness, by Ken Wilber

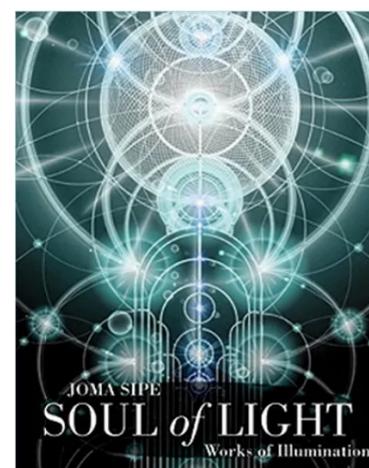
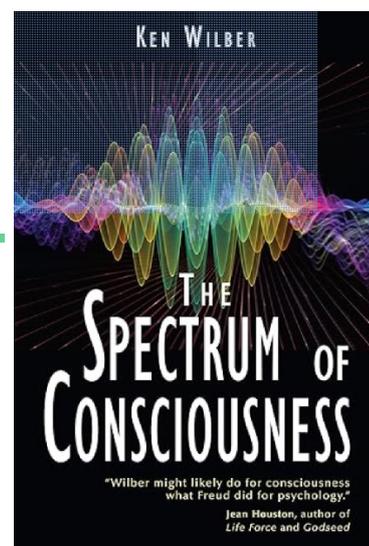
Wilber's groundbreaking synthesis of religion, philosophy, physics, and psychology started a revolution in transpersonal psychology. He was the first to suggest in a systematic way that the great psychological systems of the West could be integrated with the noble contemplative traditions of the East. *Spectrum of Consciousness*, first released by Quest in 1977, has been the prominent reference point for all subsequent attempts at integrating psychology and spirituality.

Soul of Light: Works of Illumination, by Joma Sipe

Soul of Light: Works of Illumination is a collection of over 100 works of vibrant, full-color visionary art that transmits an inner spiritual feeling and message, influenced by sacred geometry and a multitude of esoteric and spiritual traditions. Portuguese artist Joma Sipe's focus in each of his paintings is light – not the ordinary light of day, but the light of spiritual illumination. For each piece, Sipe begins with thin silver or gold ink pen on a blank canvas. He then energizes certain points in the drawing with crystals. Finally, he adds light and soft-color computer effects to achieve an ethereal quality.

Since childhood, Sipe has been influenced by painters of the late nineteenth-century Symbolist Movement. He feels profoundly connected with early Theosophist H. P. Blavatsky and has also studied Rudolf Steiner, Eliphas Levy, G. I. Gurdieff, the contemporary Gnostics, and the spirituality of Hindu teacher Paramahansa Yogananda and Eckart Tolle, who in turn led him to *A Course in Miracles*.

His knowledge of occult anatomy and the chakras, meditation, alchemy and the Kabbalah contributes to the wealth of esoteric wisdom he brings to bear in his art. All helps him reflect on canvas his powerful sense of the sacred that seems to illuminate the very being of the viewer as well as of the artist and his visionary world.



WHAT H.P.B. THOUGHT OF C. W. LEADBEATER

BY C. JINARAJADASA

FROM *THEOSOPHIST*, FEBRUARY 1927

INTRODUCTORY

C. W. Leadbeater, whose eightieth birthday falls on February 17th, joined the Theosophical Society in 1882. (1) He was then a clergyman of the Church of England. On October 31, 1884, he received his first letter from the Master K. H. The letter came to him through the post to his residence in Liphook in Hampshire. This letter is published as Letter No. VII in "*Letters from the Masters the Wisdom – First Series*". In that letter, the Master offered him the opportunity of going to Adyar "for a few months". At this time a terrific attack was being launched on H. P. Blavatsky by the Christian missionaries of Madras, and what was known as the Coulomb "exposure" of H.P.B. had begun. Many professed ardent Theosophists had dropped away from the Movement in England.

Note (1) Owing to the long delays in issuing diplomas in these early days of the T.S., his diploma however bears the date November 20, 1883. (C.J.)

C.W.L. came up at once to London and showed the letter to H.P.B., but she refused to give him any advice whatsoever regarding its contents. However, by the evening, he had decided to go out to India, and throw himself completely into the work of the T.S. As H.P.B. was sitting in front of the fire that evening, and C.W.L. and Miss Laura Cooper (the late Mrs. G.R.S. Mead) were facing her, he noticed that suddenly H.P.B.'s right hand seemed to be pulled out with a jerk, as if by some invisible hand. Immediately over the palm of the extended hand there appeared a white cloud, which the next

instant condensed and fell flat on H.P.B.'s palm. It was a letter addressed to C.W.L. from the Master. It was a very brief letter, and appears as Letter No. VIII. In it, the Master noted C.W.L.'s decision to go to India and, approving of it gave him precise directions as to travel. These directions were to start, if possible, on the 5th of the following month, and join H.P.B. at Alexandria. It was impossible for C.W.L. to travel with H.P.B., because she was leaving that same night when this second letter arrived.

C.W.L. was living at this time at Liphook, where his uncle the Rev. W. W. Capes, Reader in Ancient History at Oxford, was the Rector. He arranged with his uncle to cease from his clerical work immediately. All his affairs were quickly wound up, and on November 4th he left London for Marseilles. From Marseilles he took a steamer to Alexandria, and so joined H.P.B. in Cairo. With her he travelled to Colombo, where he formally took *panchasila* from the High Priest Sumangala. The party arrived at Adyar on December 21.

Early in 1885 he accompanied Colonel Olcott to Burma. When the General Council decided that H.P.B. should leave India, he offered to accompany her to Europe. But his services were required at Headquarters. His work was of many kinds; when a worker was needed he did whatever was required. He was by turns one of the Recording Secretaries of the T.S., manager of the book business, and acting editor of *The Theosophist*. In January, 1886, the Colonel sent him to develop the Buddhist educational work in Ceylon.



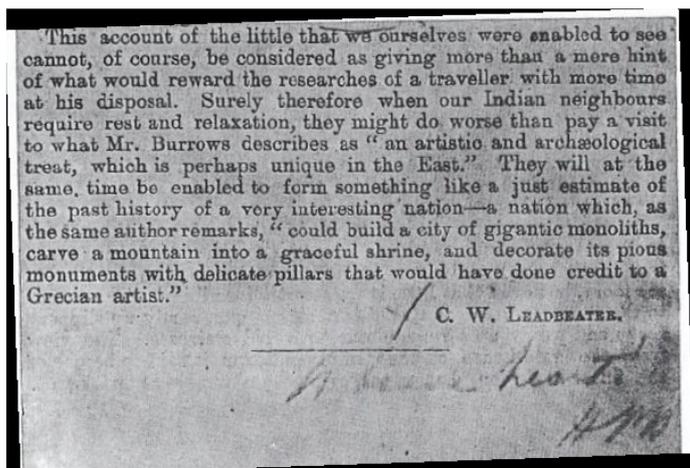
It was during this period of work for Buddhists that he did things which astonished the Sinhalese Buddhists. He wrote a children's Buddhist Catechism and organised Buddhist Sunday Schools round Colombo. He wrote Buddhist carols and trained boys to sing them. He made a great point of training Sinhalese boys so that they might, as they grew up, take the Buddhist work in hand. I knew of these activities of C.W.L., though I was not one of the first band of the boys in Colombo whom he gathered round him; my elder brother was one of the first to be drawn to him. C.W.L. taught all the boys to swim, and each Saturday morning took them to swim in Colombo harbour. I recollect how my elder brother threw himself with enthusiasm into C.W.L.'s work, and tramped with him on Sundays from Sunday school to Sunday school. When the carol singing was organised, I was one of the choir boys, and I remember one year, at Wesak festi-

val night, how we went in a decorated cart to several temples singing carols. C.W.L.'s aim was to rouse the Buddhists from their lethargy, to take hold of the development of their own religion.

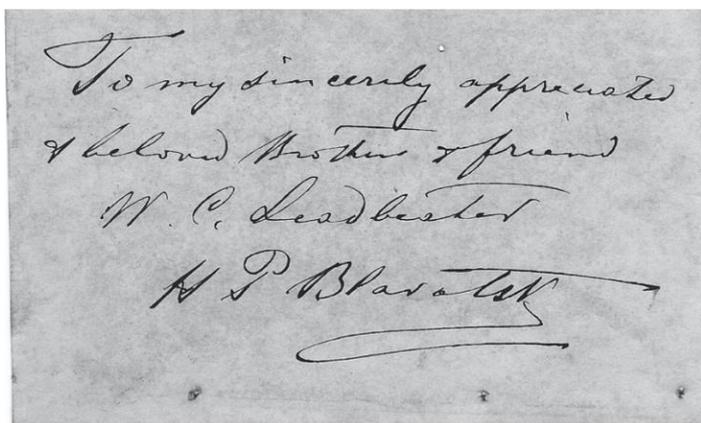
Needless to say, the Sinhalese people being like all other peoples in this regard, stories were whispered of questionable conduct on the part of C.W.L. because he was the companion of boys; for wherever he was busy at work, a good many of them were round him helping him. Even when I was twelve and had not come into any prominence among this band of young people, I heard some of these vague whispers in 1888. Towards the end of 1889, he had established the Buddhist English High School, now grown into the famous institution in Ceylon, the Ananda College. It was about this time, that he finally was certain without question that I was his brother Gerald who had been killed in South America. On November 28, 1889, I left with him for

England, and he thus ceased his connection with Ceylon. I might remark that, the Buddhists of Colombo being just as fond of gossip and malice as people in other lands, the innuendos about C.W.L. were quite well-known to Colonel Olcott. I mention this fact, because H.P.B. could be not so unpsychic as to be ignorant of a man's true nature, and would be the first to know whether they were true or not. That she knew they were not is shown by her regard for C.W.L.

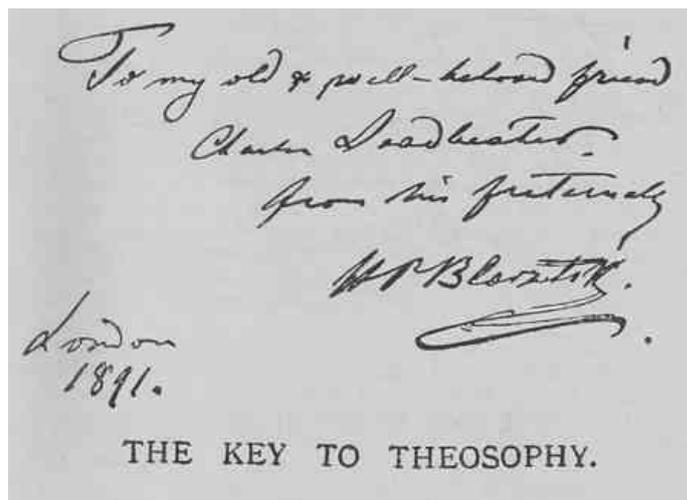
WHAT H.P.B. SAID



What H.P.B. thought of C.W.L. is evidenced by three statements of hers which I give. The first, Fig. 1, is from her copy, now at Adyar, of *Theosophist*, Volume VII, August, 1886, p. 686. The volume is bound, and has her name stamped on it, and is one of the volumes which belonged to the European Section Library after her death. At the end of C.W.L.'s article on "Anuradhapura and Mihintale," two famous Buddhist places of pilgrimage, H.P.B. has made a cross in blue pencil and written in her own hand and signed with her initials, "A brave heart! H.P.B."



The second illustration is what she wrote in the copy of *The Voice of the Silence* which she presented to C.W.L. as soon as he arrived in England.



The third illustration is what she wrote on the copy of *The Key to Theosophy*, which also she presented to him in 1891.

CONCLUSION

We must note the fact that the particular advice on the sex problem for which C.W.L. has been censured had been given by him long before he joined the T.S., when he was a clergyman in the Church, he himself hearing of it from clerical sources, as he explained to the committee of enquiry in 1906. When in 1906 there was a furious indignation against him, he stood perfectly calmly by his advice, explaining that he had given it in individual and special cases as a prophylactic, and as preferable to the advice not infrequently given by medical men. What most amazed me was that all those Theosophists, who had known and admired C.W.L.'s services to Theosophy for twenty-two years, should suddenly consider him as having lapsed morally all at once. They seemed utterly unable to remember that, during those twenty-two years, during which he had not thought fit to revise his ideas, he was doing excellent work, and was without the slightest doubt the centre of the force of the Masters. They knew and admitted his spiritual eminence in the past; but he "fell".

This whole matter of the sex difficulties of youth and the best line of solution will no doubt be solved by the wisdom of the coming generations.

I had not, and have not anything to contribute to that solution. But though the whole problem came startlingly before me in 1906 I feel immensely grateful that C.W.L. opened my eyes to the biggest problem which confronts us men — a problem which is being constantly shirked by Theosophists as by all others. Since 1906, I have tried to keep my eyes open to this most perplexing problem, and to gain information about it. What roused my indignation in 1906 was the sudden fury of Theosophists who considered him as “fallen,” merely because they happened to discover for the first time ideas which he had been holding for about a quarter of a century. I was not championing C.W.L.’s ideas; but I did fight to maintain that C.W.L. had not changed in his

nature, or in his value to the Theosophical movement, merely because some Theosophists thought they had “found him out”.

The three illustrations of H.P.B.’s high regard for C.W.L. will, I think, be sufficient for most people, who believe that H.P.B. was not an ordinary woman, but one who had deeper perceptions. She did not call every Theosophist round her a “well-beloved friend”. If she regarded C.W.L. as worthy of her high regard, during these years when he held his particular views on sex matters, and in spite of the slanders about him in Ceylon, I think many of us are not likely to make a mistake in following her example and holding him in a similar high regard.

C. Jinarajadasa

KARBALA AND NAJAF, IRAQ

by Andy Khong

Karbala is a city located about 100 km (62.5 miles) south-west of Baghdad. It is one of Shiite Islam’s holy cities best known for the Battle of Karbala in 680 CE, and for the shrines of Husayn and Abbas.

After the death of the Prophet Muhammad, a dispute ensued over who should take his place as leader of the faith as the Prophet had not named a successor. The majority believed that the leader should be elected from among those most capable; while others believed that direct descendants of Muhammad were the only rightful leaders. This political difference split the followers of Islam into Sunni, and Shiite.

Most of the prominent Muslims (Sunni) elected Abu Bakr, the Prophet’s closest advisor and

friend to be the 1st Caliph (Caliphate is an Arabic word meaning succession, and a title given to those who assume the mantle of spiritual and political leader after Muhammad). Other Muslims (Shiite) argued that the Prophet had designated his son-in-law and cousin Ali as his successor.

The first four Caliphs after Muhammad (in sequence) were Abu Bakr, Omar, Othman, and Ali. The first four Caliphs (called the ‘rightly-guided’ Caliphs [Rashidun Caliphate]) used their mission to create an

equitable society, believing in Allah, avoiding evil, and ensured that their immediate families did not benefit from their positions.

Ali eventually became the fourth Caliph (1st Shiite Imam), but his reign was short and he was



Map showing location of Karbala and Najaf, Iraq.

assassinated inside a mosque in 661 CE. His eldest son Hasan was elected Caliph (2nd Shiite Imam) in Kufa, a garrison town near Najaf. Upon hearing the news of Hasan's election, the Governor of Levant (Syria today), Muawiya (who fought Caliph Ali in the 1st Muslim Civil War [656–661]), marched on Kufa with his army, and a wounded Hasan ceded the Caliphate. Muawiya then established himself as the 1st Umayyad Caliph and the dynasty ruled over the region (Middle East to North Africa) from 661 to 750 CE.

Few years before his passing, Muawiya arranged for the succession (regarded as a contentious act by prominent Muslims) of his son, Yazid I. to be the next Caliph through flattery, bribes, and threats but he was not able to secure the pledge of allegiance from some Muslim notables like Husayn, the younger brother of Hasan, who believe in the principle that leadership could not be inherited, and people had the right to choose their leader to avoid dynastic rule.



Burial Chamber of Husayn, Karbala.



Shrine of Husayn, Karbala.

Husayn was regarded by Shiite Muslims as the 3rd Caliph (Imam), a leader whose relationship as grandson of Prophet to Muhammad gave him special status and authority. The people of Kufa invited Husayn to lead them in a revolt against the Umayyad Caliph based in Damascus. When Yazid I. (then 2nd Umayyad Caliph) found out about this plot, sent his forces to put down the unrest in Kufa; then at the lopsided Battle of Karbala (10th October

680), 4,000 Umayyad soldiers massacred Husayn and his men (believed to be a total of 72) on the desert plains of Karbala. Husayn and his men have been regarded as martyrs by both Sunni and Shiite Muslims since. Among those killed were Husayn's half-brother Abbas, and his six month old son Ali Asghar. After Husayn's death, a tomb was built which attract millions of pilgrims to Karbala to observe 'Ashura' (commemoration of Husayn's death).



Burial Chamber of Abbas, Karbala.



Shrine of Abbas, Karbala.

Najaf is a city about 160 km (100 miles) southwest of Baghdad, and 79 km (49 miles) from Karbala. It is a pilgrimage centre well-known as the burial site of Ali, who is Prophet Muhammad's son-in-law and cousin. Najaf is the 3rd most visited holy site for Muslims — Makkah (Mecca) and Madinah (Medina) in Saudi Arabia are the two other cities that receive more Muslim pilgrims. Ali is recognized by Sunnis as the 4th Caliph, and by the Shiites as the 1st Imam. He is the father of Husayn, and Abbas who were martyred at the Battle of Kabala.

Walking distance from the Shrine of Ali is Wa-

di al-Salam, which in Arabic means "Valley of Peace". This is the burial place for Ali, Adam* & Noah*, plus a staggering 6 million people – making this the world's largest cemetery [* according to 'hadiths' = accounts of the words or practices of Prophet Muhammad]. Many pilgrims believe that to be buried close to Ali, ensures that on Judgement Day, Ali will appeal to Allah on their behalf to enter "Jannah" (Kingdom of Heaven).

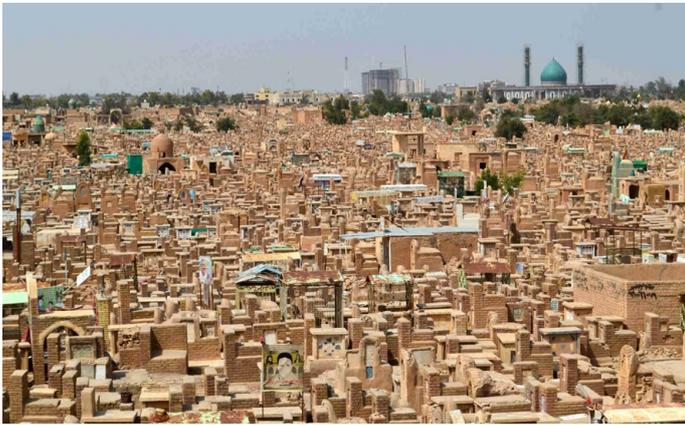
Unlike Makkah (Mecca in Saudi Arabia), non-Muslims are permitted to go to all the holy cities, and enter places of worship in Iraq.



Burial Chamber of Ali, Najaf.



Shrine of Ali, Najaf.



Wadi Al-Salam (Valley of Peace), largest cemetery in the world (6 million bodies), Najaf.



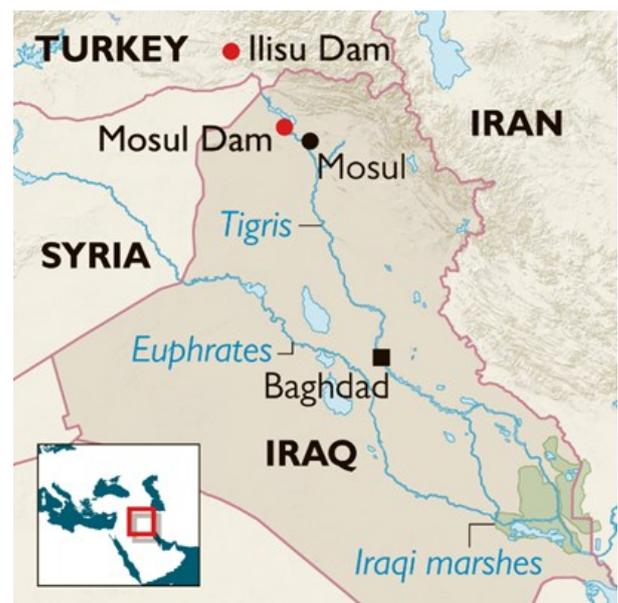
Female dress code for going to Shrines/Mosques in Iraq.

MESOPOTAMIAN MARSHES

by Andy Khong

The Mesopotamian Marshes (also referred to as the Iraqi Marshes, or Al-Ahwar in Arabic), are a wetland region located in southern Iraq recognized for their unique beauty and ecological importance; historically stretched up to 20,000 square kilometers (7,750 square miles) in the floodplain of the Tigris and Euphrates rivers. Anthropologists believe this is the cradle of civilization where humans about 12,000 years ago, started its transition from a lifestyle of hunting and gathering, to agriculture and settlement.

Part of the marshes were drained from 1950s to 1970s for agriculture and oil exploration. Iraqi dictator Saddam Hussein drained the Mesopotamian Marshes in the 1990s as part of a campaign to assert control over the area's population and resources. The marshes, which had been home to the Marsh Arabs for thousands of years, were seen by Saddam Hussein as a hotbed of dissent, and sanctuary for opposition forces. The drainage was accomplished by building dams and canals to divert water from the Tigris and Euphrates rivers, which fed the marshes. The resulting loss of habitat led to the displacement of hundreds of thousands of Marsh Arabs (known as "Madan" – meaning dweller in the plains), as well as significant ecological damage to one of the world's largest wetland ecosystems. The



marshes have since been partially restored, but the ecological and social impacts of their draining remain a major concern. Drought, and damming in Turkey, Syria, and Iran have cut off water flows and biodiversity is collapsing.

The Mesopotamian Marshes are home to a diverse array of plant and animal species, including reeds, water lilies, fish, and migratory birds. The marshes also support local communities who rely on fishing and agriculture for their livelihoods. The intricate network of waterways, reed beds, and floating islands create a stunning landscape, making



Mashuf (traditional boat) going down the Mesopotamian Marshes.

the Mesopotamian Marshes a visually stunning wetland ecosystems in the world.

In addition to their beauty, the Mesopotamian Marshes hold important cultural significance as well. The region has a rich history, dating back to ancient civilizations like the Sumerians and the Babylonians, and it has been the site of human habitation for thousands of years.

Despite the destruction of much of the marshes in recent decades, efforts are underway to restore the ecosystem and preserve its unique beauty for future generations. Conservation organizations and local communities are working together to plant new vegetation, build dams and dikes, and restore the natural flow of water to the region.

The marshy soil in the Mesopotamian Marshes is made up of mud and decaying plant matter (peat), when combined with salt water makes it hy-

poxic (low oxygen), resulting in the smell of a rotten egg. Massive amounts of pollutants and sewage are also dumped into the Tigris and Euphrates, degrading the water quality, and exacerbating the pungent and putrid smell. Some animals like the water buffalo here die of sickness from poor water quality, which is visibly off-coloured with pollution; despite this some intrepid tourists go for a swim in the marshes!

The Mesopotamian Marshes are home to a diverse array of plant and animal species, including reeds, water lilies, fish, and migratory birds. The marshes also support local communities who rely on fishing and agriculture for their livelihoods. The intricate network of waterways, reed beds, and floating islands create a stunning landscape, making the Mesopotamian Marshes a visually stunning wetland ecosystems in the world.



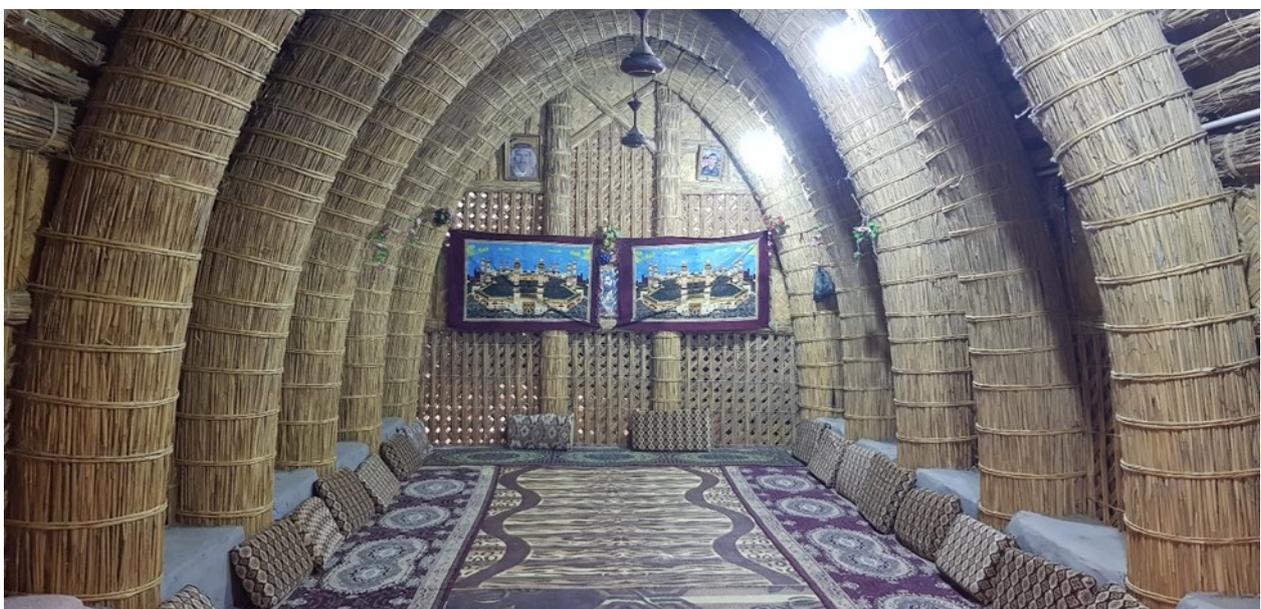
Sunset at the Mesopotamian Marshes.



Water Buffalo at the Mesopotamian Marshes.



Mudhif (Guest House) at the Mesopotamian Marshes.



Inside a Mudhif (Guest House) at the Mesopotamian Marshes.

Reeds are harvested from the Mesopotamian Marshes by the Marsh Arabs to build houses. There are 3 different kinds of houses that are built here. The *Raba* which is the family home, then the *Bayt* which is a single-room home, and the *Mudhif* being a Guest House. The *Mudhif* is used to symbolize generosity and hospitality — welcoming guests (with food and refreshments), weddings, and funerals.

The long and narrow boats used in the Mesopotamian Marshes for fishing, transporting goods, and ferrying people around are called *Mashuf*; they are ideal for maneuvering around the grass and reeds.

Overall, the Mesopotamian Marshes are a beautiful and important region with a rich history and cultural heritage. The Mesopotamian Marshes became Iraq's first National park in 2013, and the United Nations named it as a UNESCO World Heritage Site in 2016. The marshes are a wetland ecosystem, a huge aquatic landscape in the middle of the desert in southern Iraq. Going on a *Mashuf* (traditional boat) through the Marshes is a great experience, and an awesome place to be!



*On a Mashuf (traditional boat) at the Mesopotamian Marshes.
Great experience and awesome place to be!*

Perth Branch History and Time Capsule Project Update

BACKGROUND INFORMATION

For background reference (particularly new members), after the Branch's very successful 120th birthday celebrated on 18th of June 2017, it was decided to embark on a 'History Project', as was recorded in the 'Aug – Oct 2017 Link, p9':

We are planning to bury a time capsule on the property (with an appropriate location plaque) by the end of this year which is to be opened by future members on or after Saturday June 22, 2097 which will be our 200th anniversary as a branch.

Although Skip Pry originally proposed and drove this Project, many at the time quickly and enthusiastically, got behind it making this a truly Branch effort which culminated in over 24 members providing submissions for the time capsule. T. S.

THE THEOSOPHICAL SOCIETY IN PERTH

(est. June 22, 1897)

**ON DECEMBER 24, 2017 THE PERTH BRANCH BURIED
A TIME CAPSULE BENEATH THIS PLAQUE.**

**ON SATURDAY JUNE 22, 2097, OUR 200TH ANNIVERSARY,
FUTURE MEMBERS SHALL UNEARTH AND OPEN THE CAPSULE**

"With thanks and gratitude to past members whose work and dedication have made this branch possible and with hope for the future members who have yet to take rebirth we say to you"-

"Keep the Link Unbroken" - H.P.B.'s final words.

Image of engraved stainless steel 'Location Plaque' fixed to outside of Library wall above the buried Time Capsule.

member Diane Foster, a professional archivist, gave valuable advice and supplied special archival envelopes and paper to help preserve the materials and also assisted in the packing of the capsule.



Perth Branch Members Attending the 120 years Anniversary Celebrations on Sunday June 18th 2017.

Apart from the various sealed envelopes provided by members there was also a wide variety of submissions such as bookmarks, pamphlets, trinkets, charts, keyrings, posters, a Star Trek calendar from 1995, etc, with a London Illustrated newspaper dated January 22nd, 1855 being the oldest.

There was a copy of the West Australian newspaper dated June 22nd 2017, the Branch's 120th anniversary, as well as a list of all the contributors and the names, addresses and diploma numbers of all members at the time of its packing and a few Link magazines including our 100th and 120th anniversary celebration editions.

When all this came together, the capsule was finally loaded and sealed on December 21st, 2017 and then buried, as recorded in the Feb – Apr 2018

Link, p.8; —

...Thanks also go to Franco Guazzelli, and George Duffy who helped to bury the capsule on December 24th, 2017 which will eventually be marked by an engraved plaque on the wall just above its burial location at the branch.

UPDATE

After the burial of the Time Capsule, all that remained to complete the original Project was fixing a Location Plaque, which we are happy to report was completed in June this year, some six years after the Capsule was put in the ground, the delay being mainly due to the Covid disruption.

The plaque is located on the external wall to the right of the main front entry between the Library window and the electrical meter cabinet.

It shall be intriguing to know how this well intended project survives the challenges of time in a fast changing world until the Time Capsule is unearthed on Saturday June 22nd, 2097.

May our Branch have a long incarnation. ॐ



THE WEAPONS OF THE DARK FORCES AND HUMANITY'S SURE SHIELDS

Notes of a lecture by Geoffrey Hodson (Reprinted from *The Theosophist*, 1943)

The student of the history of the cultural and spiritual evolution of Mankind on Earth recognizes the existence of two opposing Forces. These are sometimes called the Forces of Light and the Forces of Darkness. All unselfish human beings, on whatever level of evolution they may stand, are representatives of the Forces of Light. All selfish human beings, from the cruel, lustful savage up to the highly intellectual enemy of human happiness, are representatives of the Forces of Darkness. Between these two a perpetual warfare is waged, of which the two World Wars were temporary physical expressions.

The Theosophical Society may be regarded as a battle operation of the Forces of Light. We Theosophists who have the privilege of being active in the work are soldiers of the front line. Let us, therefore, examine the enemy's strength, his weapons and his methods of using them. Let us try also to conceive of the most potent shields, the most effective counter-attacks.

WEAPONS AND METHODS AND SHIELDS

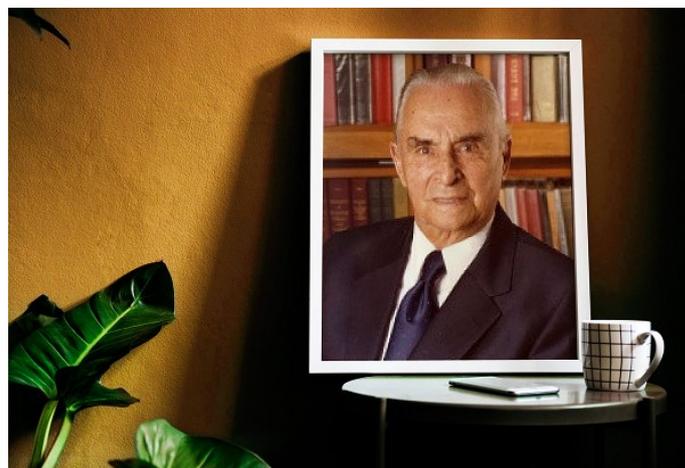
ॐ ॐ ॐ

Weapon 1. Maintenance and increase of the ignorance and mental confusion of humanity.

The cause of all human suffering is ignorance. The safeguard and cure is knowledge, leading to realization.

Shield. Human enlightenment.

The Theosophical Society, the whole purpose of which is to enlighten the mind of man, is a shield against the evil forces in the world which sap and destroy the health of mankind, moral and physical. Theosophic activity is a most effective counter-attack. All effective movements with the same objective are part of this one sure shield.



ॐ ॐ ॐ

Weapon 2. Alcohol.

Alcohol has long been known to cause more social degeneracy than any other agency, to make always for wastefulness and inefficiency, to weaken the manhood of a race, to bring in its train dishonour and degradation, the ruination of women, divorces, poverty, innumerable diseases, and generally to spread misery and shame wherever it is found.

Alcohol is one of the great weapons used by the powers of darkness and evil. With their usual demoniacal skill and ruthless efficiency, most successfully have those powers, and their human agents, employed alcohol to produce in the human race demoralization, degradation, misery and decay.

Shield. Temperance. Education.

The world needs a great Temperance Crusade in order to defeat what is probably the most powerful weapon in the hands of the Dark Powers, and the greatest single evil in the world.

ॐ ॐ ॐ

Weapon 3. Economic exploitation.

The deliberate misuse of money and the power which it brings. The skilful use of the human characteristics of greed, hate and fear. An equal evil

with drink. Unlike drink, which is gaining ground, financial exploitation is losing during war. A gigantic effort will be made after the war to restore this great bastion of evil with its central citadel, which is the devilish doctrine — "Each for himself and the Devil take the hindmost": "I am not my brother's keeper."

Shield. World legislation against Poverty. Social security.



Weapon 4. Military aggression.

Shield. Brotherhood.



Weapon 5. Cruelty.

This includes all the nameless cruelties inflicted by man upon man, upon children, the weak, the aged, and upon the animal kingdom. In addition to physical cruelty there is the even more far-reaching cruelty of gossip, calumny, slander.

Shield. Kindness as a gospel and ideal of life.

Sooner or later, and the sooner the better for humanity, the doctrine of harmlessness will have to be adopted by the whole race, and applied to every aspect of human life. Particularly in the field of Religion will harmlessness have to become an essential expression of the religious life.

Among successful counter-attacks are a universal Anti-Cruelty Crusade, a Vegetarian Society for New Zealand and every country, and support for the Society for the Prevention of Cruelty to Children and the Society for the Prevention of Cruelty to Animals.

"Always be kinder than the situation demands."



Weapon 6. Ugliness.

This is the especial mark of the beast. It pervades all human life, even the Arts themselves, the supposed Sanctuary of Beauty. The words "black arts" have a new meaning today. They connote not only the practice of black magic — another powerful weapon — but the defamation and degradation of the Arts themselves. Thus everywhere amongst

civilized peoples are to be met black music, black dancing, black painting and very black advertising.

Shield. A crusade for beauty.

This must be initiated in the schools, where ugliness must be denounced and cultural ideals be inculcated, and the supreme necessity for beauty in human life accentuated.



Weapon 7. Exploitation of and injustice to woman.

Shield. Equality of status in everything.

Man also to accord respect, honour, chivalry to woman. These ennoble a race. In their absence a race degrades itself. Sex-reverence is urgently needed.



Weapon 8. Ignorance, superstition, priest-craft and disunity in religion.

Compare the teachings of Jesus with the following dogmas:

FALLACIES OF THE CHRISTIAN FAITH

- (1) That God has human vices, anger, etc.
- (2) That dependence upon an external Redeemer is essential to Salvation.
- (3) That belief in material atonement inhibits the action of the Law of Causation.
- (4) That Christianity is the only true religion, revelation and way to God. Followers of all other Faiths are pagans and damned unto Eternity.
- (5) That a human soul can be lost.
- (6) That eternal torment and fire await the erring human soul.
- (7) That the descent of spirit and of human consciousness into matter was a fall and a sin, for the expiation of which God had to send His Son that men might kill Him and so be saved.
- (8) That the Bible is directly inspired by God, and literally true word by word.
- (9) That damnation awaits those who do not believe this.

(10) That there is no pre-existence of the soul, or Special Creation.

(11) That there is only one life on earth for each individual.

(12) The resurrection of the body.

To get these fallacies foisted onto Christianity, with all their incalculable harm, has been a very great victory for the Dark Powers. Here, as in the Arts, the Dark Powers have successfully invaded the very shrine and citadel of the Forces of Light — Religion itself. The World Faiths are mutually antagonistic. No institution is so divided against itself into innumerable sects, mutually non-co-operative, as the Christian Faith; as long as this situation continues it cannot increase as a spiritual power and shield against evil.

Shield. *The dissemination of Truth, i.e., Theosophy.*

Fellowship of World Faiths. Unity of Christian Denominations.



Weapon 9. *Materialism. Behind all evil.*

Material objectives for all effort. "Take and get" the impelling motive, and success in both the test of success in life. Heedlessness in daily life. Everything is taken for granted. Little self-recollection. Little gratitude. Little or no sense of the Presence of God, and so of deep responsibility in life. No private religious life. No sense of interior communion. No ideal of spiritual attainment. No making of great men and women. Concentration on material power, possessions, property, popularity.

Shield. *Spirituality — Vision.*

For example:

We are all blind until we see
That in the human plan,
Nothing is worth the making, if
It does not make a man!

Why build we cities glorious
If man unbuilt goes?
In vain we build the world
Unless the builder grows.

— EDWIN MARKHAM



Weapon 10. *Secularization of education.*

Another great success of the Dark Powers. The true aim of education is to build men, but now largely secularized.

Shield. *Idealism in education.*



Weapon 11. *Materialism in the medical profession.*

Mechanistic view. Vivisection, serums, alcohol and meat encouraged; money the predominant motive.

Shield. *Theosophical knowledge of the Constitution of Man, the Purpose of Life and the Law of Causation.*

Physician as priest, living a selfless, dedicated life.

From this consideration of the weapons of the enemy, and mankind's defences against them, it is clear that a great and world-wide religious revival is needed, a rebuilding of spiritual faith, a return to moral principles and obedience to moral law.

I want a world in which religion will be a matter not only of Churches and rituals but a part of every person's daily life.

— MRS. ROOSEVELT



One great difficulty in this conflict is that the weapons of the Dark Powers are continually and successfully used by them with man's concurrence. Many men welcome them, frankly and blatantly profit by them. For this reason if the Dark Powers are defeated in the present war, they are still far from being finally beaten. Hitlerism is rife everywhere.

The great Shield therefore consists of individual Gnostics, unshakeable believers, devoted crusaders, great champions of the right, and organized agencies composed of men and women wholly consecrated to the service of the Powers of Light and the cause of human happiness and progress.







The Theosophical Order of Service

'A union of all who love in the service of all that suffers'

Founded in February 1908

Our Library



Please note the borrowing conditions that apply for TS Members:

1. Members are entitled to borrow a total of 3 books and/or DVDs/CDs at a time for a period of 3 weeks.
2. Borrowed items are not transferable to other members and must not be lent to another person.
3. Renewal of borrowed items may be done by telephone the first time, but items must be returned to the Library before a second renewal can be given. No further renewals can then be given.

PROGRAM OF LECTURES

Definition of meeting types and relevant guidelines

- ◆ **Public Meetings** – All members and the public are welcome to attend.
- ◆ **General Meetings** – For Perth members, with interested members of the public welcome to attend up to 4 meetings, with the objective to explore and confirm an interest in becoming a member of the TS. If after attending 4 meetings the person is not interested in becoming a member they are requested to restrict their visits to other options open to the public.
- ◆ **Members Only Meetings** – Are strictly for current Perth and visiting TS members only. Non-members will not be admitted to the meeting.

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

All of the contents and images presented, and opinions expressed in the lectures are fully the responsibility of the speaker, and not necessarily those of the Theosophical Society in Perth.

FEBRUARY

<p>Tue 6 February General Meeting</p>	<p style="text-align: center;">Diamond Consciousness, by Roberta Steedman</p> <p>Diamond Consciousness is the multifaceted, multidimensional consciousness all higher dimensional light beings possess... and is one that everyone here on Earth will eventually manifest in the coming Golden Age. The Diamond Consciousness state is embodied and promoted by the Avatars and the Ascended Masters who have all attained this level of consciousness through their training and spiritual disciplines. While everyone here on Earth is at a different level of awareness and understanding, all of us possess the innate capacity to refine ourselves to reveal this precious, inner jewel of wisdom and purity.</p>
<p>Tue 13 February General Meeting</p>	<p style="text-align: center;">The Importance of Practice on the Esoteric Path - Part 3, by James Kelly</p> <p>Is theoretical knowledge enough to liberate the human mind? Is intellectual understanding what the great teachers and sages of antiquity pronounced? When walking the esoteric path, one notices a very clear distinction between intellectual study and practical work. Both have their place in the timeless systems of self-transformation, yet one is often overlooked in today's age of information.</p>
<p>Tue 20 February General Meeting</p>	<p style="text-align: center;">The Power of Shapes that Surround Us, by Jean-Marie Gobet</p> <p>Two radiations, one cosmic and centripetal, and the other telluric and centrifugal, create on the ground a dynamic duality of the yin-yang type. Like glass prisms that receive, decompose, and diffract light, forms absorb cosmic-telluric radiations, saturate themselves with them, and re-emit them in their surroundings. The nature of a volume, its orientation, and its charge determine its influence. This volume affects more or less subtle planes, touching, according to the terminology of Jean de la Foye, the physical field, or the spiritual field.</p>
<p>Tue 27 February General Meeting</p>	<p style="text-align: center;">Colour Therapy: An Uplifting Experience, by Angela Burchardt</p> <p>What is Colour Therapy? Learn about its multiple uses for a personal, uplifting experience. No matter where you are on your soul's journey, you can experience feeling a greater sense of well-being when you actively and consciously use the colours for personal healing and insight. Colour works with all healing modalities, creating balance for the physical, mental, emotional and spiritual bodies. It has the capacity to help raise consciousness and strengthen one's spiritual resolve.</p>

MARCH

<p>Tue 5 March General Meeting</p>	<p>Desiderata – Inherent Wisdom, by John Davey</p> <p>This classical poem contains timeless wisdom and is worth looking closely at line by line. This presentation seeks to do that. Audience participation is encouraged in terms of life experience.</p>
<p>Tue 12 March General Meeting</p>	<p>Astrology, by Margie Crocker</p> <p>Astrology has been used for thousands of years. Like everything in our universe, adaptations occur over time and we have a choice to adopt them. The outer planets (Uranus, Neptune and Pluto) are used only by some astrologers. What is their value and why are they beneficial to our lives? Also, the Nodes are now used to help understand what lessons we learned in our past life; and our lessons and goals in this life to complete unfinished business and make karmic progress. Let's explore these current trends.</p>
<p>Tue 19 March General Meeting</p>	<p>Theravada Buddhism, by Sue Lee</p> <p>Theravada Buddhism is the name of Buddhism's oldest school that still remains in practice. Its teachings are preserved in the Pali Canon, and this talk seeks to set the scene of those early days and to present some essential aspects of the teachings.</p>
<p>Tue 26 March General Meeting</p>	<p>NDEs and Sacred Scriptures: The Parallel Messaging, by Douglas Hodgson</p> <p>Professor Douglas Hodgson will examine the striking similarities and parallels between messaging found in the accounts of those who have written about their near-death experiences (NDEs) and that contained in the sacred scriptures of the world's greatest religions. The symmetrical and mutually reinforcing messaging is timeless in nature and is arguably more relevant today than in any previous period in human history, as Humanity faces existential threats to its survival.</p>

APRIL

<p>Tue 2 April General Meeting</p>	<p>The Secret Life of Plants, by Virginia Milner</p> <p>Force fields, Kirlian photography, humans and plants. Do plants respond to music, telepathy, attitude and the human aura? Please enjoy an interacting evening with Virginia, sharing and exploring this fascinating best seller, <i>"The Secret Life of Plants"</i>.</p>
<p>Tue 9 April General Meeting</p>	<p>A Synopsis of the Psychological Key of Interpretation of "The Secret Doctrine". Based on Pablo Sender's Work, <i>Approaching the Secret Doctrine – Its Teachings and Practical Application</i>, by Kerry Holly</p> <p>Section three of Pablo's study is devoted to the practical aspect of the teachings. It explores how the macroscopic principles found in The Secret Doctrine can be applied to the practice of meditation as well as to daily living. A special method of study that allows for an interpretation of metaphysical and cosmic teachings in terms of human consciousness, and how to apply this method to both the three fundamental propositions and the Stanzas of Dzyan.</p>

APRIL

Tue 16 April General Meeting	The Astral Light, Astral Shells and Mediumship , by Perry Coles <p>We often hear about the astral plane and astral travel. In early theosophical literature this plane was described as the "astral light". What types of beings inhabit the astral light and how do they interact with the living and our psychic environment? Theosophy also warns about the dangers of mediumship — what dangers exist in the astral light and why is mediumship to be avoided?</p>
Tue 23 April General Meeting	You, Consciousness and Artificial Intelligence , by Tina Hentisz <p>We are moving into a new time frame, new conditions and new challenges. Adaptation may be the name of the game because it seems evolution has thrown all of us into some deep waters. It is sink or swim. What is important now?</p>
Tue 30 April General Meeting	The Spiritual Meaning of the Twelve Labours of Hercules , by Tom Marcinkowski <p>This talk draws on the work of Alice A. Bailey to demonstrate that the story of Hercules and his labours is an allegory for initiation. The Twelve Labours represent the movement of the Sun through the twelve signs of the zodiac. This same process can be undergone psychologically, and represents the overcoming of form and the subjugation of matter: to gain "divine self-realisation".</p>

The Three Truths

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

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

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

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





Consider starting a zen garden upon your cat. Focusing on repetitive actions is an excellent way to calm your mind. It will also help you concentrate on the present moment and revel in the now.

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 possible future inclusions in the Link. Email your submissions to info@tsperth.com.au — these will be gratefully accepted. The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st April, 2024**.

Your contributions and any feedback are truly appreciated. A big Thank-You to our regular contributors!