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COMING FORTH INTO THE LIGHT

I was born the day I thought:
What is?
What was?
And
What if?

I was transformed the day
My ego shattered,
And all the superficial, material
Things that mattered
To me before,
Suddenly ceased
To matter.

I really came into being
The day I no longer cared about
What the world thought of me,
Only on my thoughts for
Changing the world.

— Suzy Kassem, *Rise Up and Salute the Sun*

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:

6:00 p.m. to 7:25 p.m.

Wednesday – Friday:

1:00 p.m. to 4:00 p.m.

Saturday:

10:00 am to 2:00 p.m.

Sunday & Public Holidays:

Closed



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www.tsperth.com.au

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tsperth@iinet.net.au



Search for
"The Theosophical
Society in Perth"

Disclaimer

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

Submissions

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

1st April, 2022.

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 realisation 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.

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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.

President's Report

January 2022

Here, in the Theosophical Circle of Wisdom and Ancient Truth we propose to live a life with a voluminous perspective and some cosmic consciousness. We have the motto: **There is no Religion higher than Truth** – and by “Truth” we must stand and hold firm. There is no doubt that there is upheaval, a pandemic and much political unrest going on right now.

Charles Dickens wrote:

“It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair.”

This famous quote could certainly apply to this time, and perhaps it is the dichotomy of the human condition. However, Robert S. Ellwood, Professor of World Religions and well-known Theosophist wrote in *Next stages of Human Evolution* (Part 2):

“...We can be optimistic about the future... Despite often discouraging appearances... as Theosophists, we must not think we are outdated or irrelevant in this rapidly changing world... the deepest relevance of the Theosophical message is only just beginning to be apparent, that we are among those who really know what is going on, both historically and spiritually, and we are desperately needed to put it in the largest possible perspective.”

I encourage you all to read this inspiring message. We are the living viewpoint, we are the living theosophical expression; we may be the vibrancy, energy and truth that the world needs right now. This much needed vision and interpretation applies on a community scale as well as on the larger worldly perspective. So, here in the Theosophical Circle of Truth and Wisdom let me wish you all a Prosperous and Happy New Year – and do be sure to make use of all, or any brilliant opportunity offered to you. Yes, this time comes but once.

Tina

presidenttsperth@iinet.net.au



Status Anxiety, by Alain de Botton

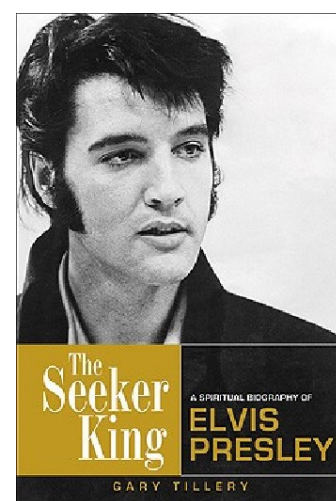
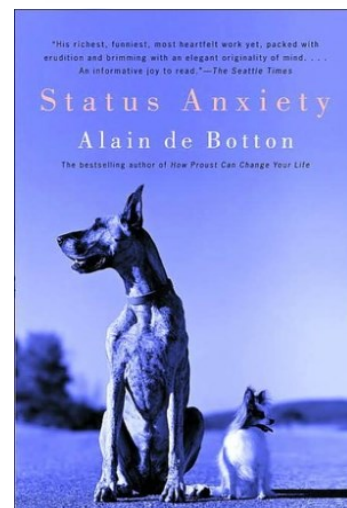
Anyone who has ever lost sleep over an unreturned phone call or the neighbour's Lexus had better read Alain de Botton's irresistibly clear-headed new book, immediately. For in its pages, a master explicator of our civilization and its discontents turns his attention to the insatiable quest for status, a quest that has less to do with material comfort than with love. To demonstrate his thesis, de Botton ranges through Western history and thought from St. Augustine to Andrew Carnegie and Machiavelli to Anthony Robbins.

Whether it's assessing the class-consciousness of Christianity or the convulsions of consumer capitalism, dueling or home-furnishing, *Status Anxiety* is infallibly entertaining. And when it examines the virtues of informed misanthropy, art appreciation, or walking a lobster on a leash, it is not only wise but helpful.



The Seeker King: A Spiritual Biography of Elvis Presley, by Gary Tillery

A woman in the audience once handed Elvis a crown saying, "You're the King." "No, honey," Elvis replied. "There is only one king — Jesus Christ. I'm just a singer." Most know that Elvis was a deeply religious man, yet few are aware that he engaged in a spiritual search that led him far afield from traditional Christianity. *The Seeker King: A Spiritual Biography of Elvis Presley* retells the story of "the King" with a focus on his spiritual odyssey. While he read from the Bible almost every day as an adult and recorded three albums of gospel music, Elvis suffered through a spiritual crisis in the mid-1960s. Heartsick to think that he was squandering his life making frivolous movies, he felt a hunger in his soul. Then he met a fellow seeker in 1964 and the relationship changed his life, giving him a new perspective on his talent and his charismatic power over the public. He began devouring the works of Gurdjieff, Krishnamurti, Helena Blavatsky, Manly Palmer Hall and scores of other spiritual writers. In 1965 his search led to an epiphany while he was driving through northern Arizona — a direct encounter with the divine. Transformed, he took up meditation and received personal instruction from Swami Yogananda. Elvis came to believe that God wanted him to use his light to uplift people. And so he did. His excesses were as legendary as his generosity. Yet despite his lethal reliance on drugs, he remained ever spiritually curious. When he died, he was reading *A Scientific Search for the Face of Jesus*. This intimate, objective portrait inspires new admiration for the flawed but exceptional man who said, "All I want is to know and experience God. I'm a searcher, that's what I'm all about." *The Seeker King* is the third in a collection of spiritual biographies that includes *Working Class Mystic: A Spiritual Biography of George Harrison* and *The Cynical Idealist: A Spiritual Biography of John Lennon*.

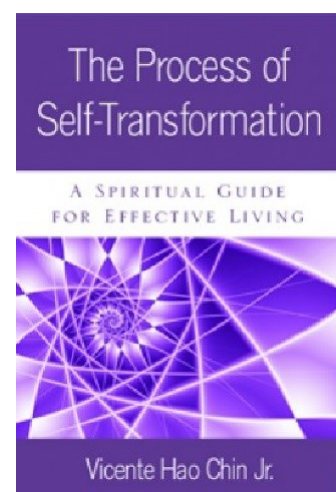


The Process of Self-Transformation: Exploring Our Higher Potential for Effective Living, by Vicente Hao Chin Jr.

"From time immemorial," says the author, "sages from diverse cultures have passed on enduring solutions to the dilemmas of living. Yet their insights are not as known to the world as they ought to be." This deep, wise, and practical guide intends to make them more so.

It is the harvest of the popular seminars developed and led by Vic Hao Chin, former president of the Theosophical Society in the Philippines and a worldwide teacher and presenter. He gives time-proven approaches for eliminating fear, resentment, worry, depression, and the stress of daily living in order to deepen spiritual practice.

And he includes sections on overcoming negative conditioning, developing relationships, and optimizing physical health. To help readers in the process of self-actualization, he also provides helpful illustrations, case studies, and step-by-step instructions for meditation and breathing exercises.



THE PERTH THEOSOPHICAL SOCIETY IN 2022 — WHAT NEXT?

By Shelley Orchard

The last two years have not been the happiest of periods for the Perth TS, with doors closed for so long and the news of events from within causing concern to members who no doubt are now thinking “What Next?” Some members let their memberships lapse or walked away but in September a new Executive Committee was elected and now it is time to look ahead.

Membership total in Australia was reported at 760 in the last Theosophy in Australia analysis and Perth has 114 members (updates on lapsed memberships have been completed recently). There is a clear imperative to recruit new members, and with an age profile of current members mainly filling the “older” category, it would be great if we could attract a cohort of young recruits in the mix of new members.

In February, as part of the Hyde Park Festival, we are planning to open the doors and hold an Art Exhibition and Information Event with refreshments. We hope that this and other events that Kerry Holly, the Publicity Officer, is working on will raise awareness and interest about the TS in the wider community. There is certainly a ‘spiritual hunger’ out there in our troubled world and Andy Khong’s interesting article in the last Link talked about roads to spirituality — TS has a role to play today more than ever. If you have any contribution to offer in this area of ‘spreading the word’ please contact Kerry or one of the committee members.

Over the years members have talked about why they come to TS activities and what they hope may come with their membership. The Mission Statement of the Society reads...“To serve humanity by cultivating an ever deepening understanding and realisation of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life.” How does that statement translate in today’s vernacular and where does it fit into the world experience today? Would a newcomer to Theosophy find the statement comprehensible if “Ageless Wisdom” is not a familiar concept? So, what would we, as members, say to a newly interested person off the street and what else might we say to explain why we are TS members? Why do we come to events and why do many of us feel intellectually, emotionally, or socially connected to TS?

We could explain that we look for meaningful social interaction with like-minded people — or a good-natured debate if ideas differ! Discussions on philosophy, comparative religious beliefs and spiritual matters or books and their ideas might be on the cards. We could hope to learn from one another about subjects that interest us and get suggestions on where to look for relevant information in the extensive Library resources or elsewhere.

Within every questioning mind there is a desire to find answers or be ready to be presented with more questions to answer perhaps! Seeking information in books, talking to others, sharing and comparing life experiences and sometimes accepting support and encouragement are all part of the need to develop a broadened personal perspective and perhaps ‘mindful open eyes’ on the world. We need each other and the Theosophical concept of Universal brotherhood is fundamentally perhaps what we all seek.

The Library at Glendower Street is an amazing resource and Wyn Sperrin is purchasing new books to ensure that books are reflective of contemporary views as well as maintaining the foundation texts of TS for all readers. The talks on Tuesday evenings at 7:30 will continue, commencing February 1st 2022, and input of ideas for interesting topics is always welcome. There will be Retreats throughout the year at Mount Helena and members wishing to stay, retreat and contemplate may use the facilities for a charge of \$15 per night. Please address your requests to Wyn Sperrin if you are interested.

We encourage members to support the events that are on offer and to contribute suggestions for other events they wish to see at the TS. There were 23 members at the Glendower Street Christmas wind up party (Kavisha’s music was wonderful!) and 22 attendees at the catered (own cost) Mount Helena pre-Christmas lunch. Membership support and input is essential to the future growth and success of the Branch.

The Perth TS is fortunate to have a secure financial base and wonderful assets for its members and it is vital that all of us work together with united purpose and energy to nurture the Perth TS for a bright 2022 and beyond.

Theosophical Society

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WISDOM IS TO THE PURE

H. T. Edge

The mind of man is, in the present age, chiefly under the dominion of the senses; hence it cannot be accepted as a true guide to right conduct. If the senses rule the mind, and the mind rules the man, then the man is obviously a sensualist.

It is useless, therefore, for any man who is still a slave to his senses, to attempt to attain wisdom or arrive at truth. His mind is full of illusions, produced by those senses, and the truth will be obscured. As well might an astronomer scan the heavens with a bent reflector or a cracked lens.

So long as the mind of man is impure and the senses uncontrolled, it is impossible for him to obtain true premises from which to reason; hence his conclusions will be equally false. This is sufficient to account for the impotence of so many of our scientific theories and metaphysical systems when we seek a beacon-light by which to guide our daily steps in life.

Many of the great intellectual fabrics of modern civilization have been evolved by the unawakened minds of people under the delusions of the senses. They have analyzed and classified the impressions of the senses and the ideas derived from those sense-impressions, but have dumped us down and deserted us at the gateway of Truth, which they have named the "Great Unknown" and the "Unknowable."

Wisdom can only come to the pure. As our great Eastern forerunners in philosophy have warned us, "A troubled lake cannot reflect the true image of the sun." These wise old masters set themselves first to purify the mind, that it might become a faithful reflector of the Truth. We, in our insane and conceited folly, have turned our rusty and



clouded glasses to the heavens, hoping to see something else besides the cobwebs and spiders on the lenses.

The few simple but eternal truths, which a child knows, are sufficient to enable us to purify our minds. Brotherly love, mutual forbearance, justice, calmness, and the like, are truths which we recognize independently of the intellect. Children and savages know them, and even the great masters of materialistic scepticism act upon these principles, though they do not include them in their philosophy.

But these laborious weavings of vast cobwebs of ideas are not only useless, but positively harmful. They can, for instance, vindicate such practices as the dissection of live animals, or even men; practices which toll the death-knell of sympathy and whose justification leads directly to the justification of worse and worse horrors. Thank heaven! the mass of the people go on living their simple lives, unaffected by the lucubrations of materialists and metaphysicians, and the philosophers themselves have no courage to live down to their own ideas.

The mind is only a secondary faculty. It cannot perceive truths; it can only collect impressions and form them into ideas and chains of ideas. These impressions may be derived from the senses, or from the spiritual eye of man, which is above the mind and prior to it. The mind can obtain knowledge from the spiritual eye, if only the din the senses and passions can be stilled. Patanjali's Yoga Philosophy pursues this method, and so do the Buddhist and many other teachings. Our own Christ urges us repeatedly to seek light from above and within, and to seek first the "kingdom of God, and his righteousness; and all these things shall be added unto you."

The road to knowledge lies through the purification of the mind by controlling the passions and senses. The passions and senses are producers of illusions which obscure the mind, as mist rising from the damp earth obscures the sun. The greatest of all such illusions is the sense of separateness, caused by shutting up the mind in the prison of the senses. This illusion is like the old geocentric system of astronomy; it upsets the whole plan of the universe and involves complicated explanations to account for what is really simple.

It is undoubtedly this wrong point of view that has led some eminent thinkers to see in Nature nothing better than an eternal conflict: the universe is seen in detail only, not as a harmonious whole; man is regarded as a number of isolated units, warring against each other. The same error is responsible for the competitive system in which "each man for himself, and the devil take the hindermost" is the rule.

This is not a tirade against free inquiry or speculation in general, but against useless learning and misguided speculation. The point insisted on is that right conduct and purity of life are necessary preliminaries to true knowledge. So long as the speculator leads a selfish or indifferent life, his mind will only distort things for him; he will not see life in its true colours. It is easily understood, for example, that an armchair philosopher cannot frame a system which shall guide the toiling man of affairs. Marcus Aurelius, Epictetus, Socrates, the Christ of the Gospels — these are the really wise, and their knowledge was all sufficient. Such men can face every situation and adapt themselves to every need.

Clear vision is better than all the groping in the world. A merely learned man is like a blind man with a map; a wise man is like a man who can see.



THE SCIENCE OF SYNCHRONICITY

Tina Hentisz

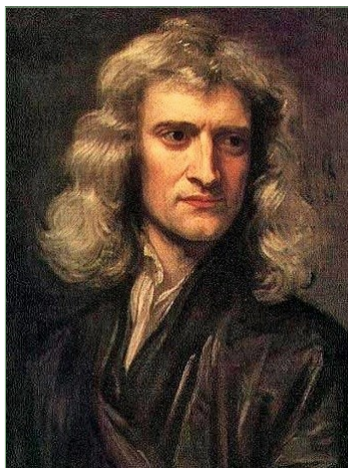


Most of us have, at some point or another experienced an unusual or uncanny coincidence — also referred to as a synchronistic event. This synchronicity may have been so startling it compelled us to question: how did this happen? Was this pure coincidence or a bizarre chance? To become aware of the science of synchronicity will surely push a personal perception as to what may be possible.

It has been proposed that synchronicity is our very own intimate connection to a loaded field of potentiality swirling all around us. This potentiality — possibly — could be played expertly or inadvertently. So, is the Universe nothing but a massive search engine, operating under a gazillion impulses or more? Are we all kind of coding text into the Universe to bring in the future?

To consider this perplexing possibility brings up a lot of questions. With the help of Isaac Newton, Werner Heisenberg, Albert Einstein, Carl Jung and Elena Nechita of Romania we may come up with some further understanding.

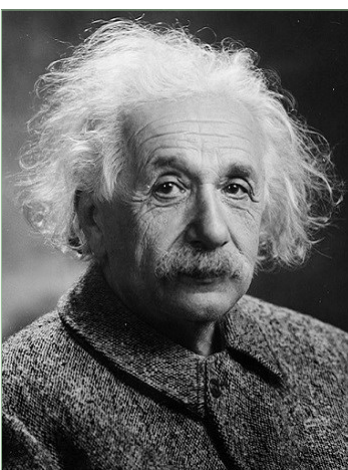
There is no doubt that synchronicity is a very complex matter and my attempts here at logical and illogical explanations will not necessarily be the great truth of the matter. I will try and keep this article simple and I may err into some very broad generalisations



Isaac Newton



Werner Heisenberg



Albert Einstein

for a greater understanding. I will also presume that you have some basic knowledge of consciousness and thought. As Annie Besant said: “Our knowledge today is only fragmentary, it is partial, and it is liable to great modifications as we learn more and understand more.”

If you have read and studied Theosophy and looked into the deeper aspects of life there is no doubt that you will be living with greater clarity today. Much has been stated about consciousness, synchronicity and how a reality may develop.

The Internet today is practically boiling over with “startling new revelations” with further scientific and spiritual insight. So, what have we discovered?

First and foremost; what do we base our reality on? — Time! Time is of the greatest essence. But what is time exactly?

Isaac Newton (late 17th Century) proposed; that things happen because something causes them to happen... as in cause and effect, and that time is merely a measure of cycles of change within the world. He proposed; that the Universe was orderly, follows natural law, and works like an incredibly complicated machine.

We have been contenting with that proposal for a long time, because it made good sense and we had the sun, moon,

the stars and the four seasons for good measurement. Most people were too busy eking out a living or fighting with the neighbours anyway — and we all knew that there were good times and bad times.

In the early 20th Century, we took another look and our simple view of reality and theory of time was undermined by Werner Heisenberg. He talked about the uncertainty principle of quantum physics. We agreed with that, sure, the times are uncertain, but then Albert Einstein found that time is relative, space is curved and matter and energy are interchangeable. Right, okay...ice, water, evaporation — all right. It really wasn't too much of a worry for most of us.

As it is now; scientists have come to realize that all theories are as yet approximations to the true nature of reality, and the how, the what and the why cannot possibly be quantified or measured. To state it simply: Space is an enigma, a potentiality that adapts according to vibration and circumstance...

We now know that time, or the future coming into existence can be explained as cause and effect, a seriality or following up of events. So, time, or the future coming into existence may be explained as cause and effect, seriality or following up of events. Thus, if we only could see — and slow down this incredible accelerated time frame or reality creation — what we would see is a flickering, streaming and changing of millions of atoms, photons and particles. Lo and behold! Watch the future coming into existence.

Everything is connected. Einstein said matter and energy are interchangeable, so as a matter of fact we will be busy daily manipulating the potential all around us. Therefore, on this physical and earthy level, which is of a heavy frequency and of a slow vibration, we will not be able to create much by thought alone. As complexity has it, a great deal will depend on determination, suitability, karmic influence and a thousand other reasons — and because we are not the only ones pulling the strings of time.

We know that through time and a practical application of matter and energy, we have the reality of civilisation: housing, transport and reliable

food supply. We have the continuity of health and education, making us the most adaptable masters of our domain in a practical sense. Consider that any modern building was only potential, way back in time. Where we are right now, may have been bush or plains, with an occasional kangaroo, koala or goanna. Human ingenuity curved time and space; we applied some practical energy and voila! — a town or city rose up, soon with highways, bridges and fantastic array of mechanical modes of transport.

Carl Jung developed his ideas on synchronicity in part through discussions with Albert Einstein. Furthermore, he only came to write about it after active encouragement from Wolfgang Pauli, one of the founders of quantum mechanics. Jung emphasised his belief on “meaning”, noting that synchronicity often appears when people are in crisis, in transformation, or when pushed to extreme limits; in other words, meaningful times in life.

So, what was once a thought or a figment of our imagination is more real than we could've ever imagined — and I am sure we can all talk about the synchronicity in our life...

Elena Nechita, a professor of Informatics in Romania, in her article “*Seriality & Synchronicity*” in an overview of the complexity of science (and she also mentions meaningful, or informational physics), she states:

“In this informational view of the Universe, the observer remains included as part of the system — and the Quantum Universe changes, not because it was widely influenced by the mind, but because the observer's mind unleashed a transfer of information on a sub-atomic level”.

So, an exchange of information takes place, meaningful only to the observer. Importantly — inspiration may be all around you, because you are an active participant in this exchange of energy or greater cosmic consciousness. Our brain is not a “stand alone” information processing organ: it acts as a central part of our integral nervous system with recurrent information exchange with the entire organism and cosmos...

This wonderful connectedness is an idea and possibility that we all need to work on, and thus we

will open up to a greater potential and a higher consciousness.

You may know that any thought is said to be a vibration, which is deliberately or inadvertently sent out with a strong or weak intent. If it is merely a passing thought it will dissipate easily, leaving a mere skerrick of intent. If the thought is coupled with a strong emotion, deliberation and “will power” it will increase in strength and purpose to find that corresponding potential.

This ‘kind of motivational impulse and strong push’ coming from the personal self could therefore be considered to be a building block in shaping a further reality, and/or it could be a trigger towards a synchronistic event.

Modern science is now measuring and validating the relationship between cause and effect in dimensions of time and space. A hint: in the science of electricity, one of the meanings of the word “synchronous” is “having the same frequency.” Like attracts like, and any unforeseen event may surprise us.

We are manifesting daily and a personal vibrational impulse or strong deliberation will connect to this magnetic Universal search engine. This “Universal engine” will buzz off, faster than the speed of light and bring us, through time and space, “whatever” is available to help us.

Of course, we must not ignore the obvious choice, and sit and wait for a reply. Effort or energy must be expended. If we are doing research, for instance, much is available on the Internet or through appropriate publications and research. But, perhaps, the problem is tenacious and there may be some urgency — well, no one can predict what will happen next.

The solution may come to us via a dream, a book falling off the shelf, a meeting with a special person; a newspaper article, or a thousand other eventualities. Lo and behold! A synchronistic event.

Somehow, the intensity of our desire will power and expended effort will create a field of meaning that brings fortuitous coincidences our way — or not.

Of course, there will be many times when we seem to get no result at all. Or any result and connecting consequence makes no sense, could be ignored, yet it could be totally in tune and absolutely logical and appropriate. With hindsight we may well say, of course, it had to be that way and why didn’t I see it?

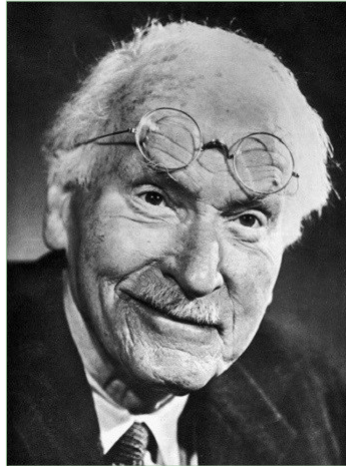
Be wary of thoughts that are not your own, ideas that float about; be selective and discriminating in what you wish to work with. We may be aware that foolish and criminal thoughts float by in exactly the same way as the incredible valuable inspiration. The developing consciousness and creative potential that surrounds us gets added to each day, and no, it is not all good news; just like the Internet some of the “floating” information is fake and warped, some of it salacious.

Any driven thought cannot help but vibrate along a certain frequency, that cannot possibly be measured or quantified. Yet, we are all part of that same creative consciousness, part of that same effervescent energy contraction and power frequency that we call our world.

Whatever we choose to call it, the Science of Synchronicity speaks of a coordinating agency of unimaginable scope and subtlety whereby all of the coincidences and correspondences of the world coalesce or come together, as if threads in a grand design, and within which our lives, our ideas, our thoughts are inherently nestled.

Seen in this way, the Science of Synchronicity can be thought of as offering us a sideways glance into the mind of God.

There is a lot more to be said, but here we are: Theosophy at its core, to encourage us all to study the unexplained laws of nature — and naturally a million questions remain...



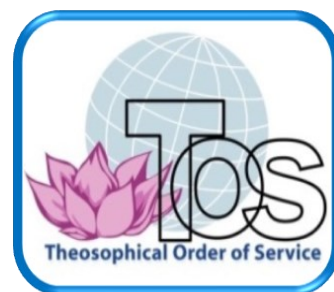
Carl Jung



Elena Nechita



TOS News



The Theosophical Order of Service was formed to give members of the TS a platform in which to do service to humanity, as the three ideals of Theosophy are Study, Meditation and Service.

We are a very small dedicated group and would welcome anyone who feels they would like to do some service for humanity with love.

Love and Blessings to all,

Gailene Wester

TOS Chairperson — [gailenefran@gmail.com — 0488 019 349]



TOS Healing Circle Angel meditation:

Third Sundays of the month @ 2:00 pm
TS Hall - 21 Glendower St., Perth



TOS / LCC combined:

Taize World Peace music meditation:

First Fridays of the month @ 6:00 pm — at the Liberal Catholic Church, Cnr. Brewer and Lacey Sts., Perth

The Theosophical Order of Service
'A union of all who love in the service of all that suffers'
Founded in February 1908

A SYNTHESIS OF THEOSOPHICAL LAWS



By Gaston Polak

(Reprinted from *The Theosophist*, May 1937)

A synthetic representation of the laws which govern manifestation. With special comment on correspondences, cosmic and microcosmic, symbolized in the Hermetic axiom: "As above: so below"; and how this law is applied in Science and in Theosophy.

Ekam Sat Bahudha Vipra Vedanti — "Reality is One, though the sages call it by divers names."

Thus says the *Rig Veda*. It is this idea, taken up by the Vedanta and all the monist philosophies, that we shall adopt to start with.

We can, therefore, suppose as the first Law:

THE LAW OF UNITY

I. Behind an infinity of phenomena exists One reality only, One unique principle, absolute, source of all which is.

But this One reality is, in itself, unknowable, unmanifested to our intellect. Here is effected the transition from monism to dualism, from the Advaita philosophy to the Sankhya. In all domains the One belongs to the unmanifested. To be made manifest, the One must of necessity become Two. This is true in the lowest as in the highest forms of Nature, as for example:

The magnetism in the magnet does not manifest its attraction or repulsion except by the opposition of a positive and a negative pole. An electric current is produced only under similar conditions.

In the egg, before impregnation, the potentialities are latent and dormant. To pass from this state to life, after impregnation, it is necessary that by the phenomenon called mitosis the mother cell divides into two cells. This division is preceded by that of the centrosome. Here also, life becomes manifest by the passage of one to two.

Similarly, in order to pass from a state of non-manifestation to a state of manifestation, the One absolute must divide itself into a duality. We usually name this duality "Spirit-Matter," but such no-

menclature depends entirely on our limited point of view. The two poles are of equal value.

This passage from One to Two, does not, as yet, constitute the second Theosophical Law, for this duality shows itself in reality under three different aspects. Any object or all-consciousness, every objective or subjective phenomenon, necessarily occupies a certain place in space; it has necessarily a certain duration; and, finally, it shows itself to us with a certain degree of intensity.

Space, Time, Force, or Space, Duration, Modality, are three limits within which are contained all that we perceive internally or externally.

They resemble the three-sided prism through which the great white ray, sent forth by the One, breaks up and is refracted on the screen of nature.

There are thus three aspects of Duality:

- ⇒ Second Law: *Duality in Space, or Symmetry:*
- ⇒ Third Law: *Duality in Time, or Rhythm:*
- ⇒ Fourth Law: *Duality in Energy: Law of Action and Reaction — Karma.*

THE LAW OF DUALITY

II. Duality in Space, or Symmetry:

The duality in Space plays an important rôle in Nature. We know that mineral crystals are divided into six classes, according to their more or less complex symmetrical formation. This symmetry may exist in relation to a plan; a point (radial symmetry), or a straight line (axial symmetry).

Living creatures do not escape this Law; the human body, for example, and the bodies of all mammals contain one right and one left half, both

approximately symmetrical in accordance with a median plane.

In other animals, for example the star-fish, the symmetry is radial.

From an occult point of view, Man is also symmetrical: the physical body constitutes the counterpart of the Will element or *Atman*: the emotions and passions are the reflection of the sentiment of Unity, of Love, of *Buddhi*; and, lastly, the intellect reflects pure reason, which rises towards the region of serene abstraction. These three groups of duality are united by *antahkarana*, the fugitive passage way which constitutes, at the same time, the centre of symmetry.

Men are grouped according to the dual aspects of temperamental opposites, which complete one another: the dreamer and the man of action, the feminine and the masculine, the imaginative and the thinker, the optimist and the pessimist, the irascible and the peaceful; the calm and the agitated, and so on *ad infinitum*.

Tarde, the French philosopher, devoted a most interesting book to these questions entitled *Universal Opposites, An Essay on a Philosophy of Contraries*. In this book, he recalls that Aristotle had already treated of these dualisms. "He was so obsessed by the theory of opposites," says Tarde, "that he based a moral on it. Virtue is for him only a midway point 'between two opposing vices': the just mean is his own invention.

- ⇒ Between the two sentiments of fear and excessive assurance, courage is the midway point.
- ⇒ Between prodigality and avarice — liberality.
- ⇒ Between irascibility and phlegm — gentleness.
- ⇒ Between flagrant exaggeration and disparaging extenuation — truth.
- ⇒ Between envious chagrin at the good fortune of others, and malicious enjoyment of their misfortune — justice.
- ⇒ Between antic, joking at all things, and rusticity, which jokes at nothing — kindness."

In all domains, one remarks how very true was the assertion of H. P. Blavatsky in *The Secret Doctrine*: "The Manifested Universe is pervaded by duality, which is, as it were, the very essence of its Existence" as "Manifestation." (French Edition, vol. I, p. 44).

This duality is interesting also from the point of view of research and discovery. It suffices, at times, to transpose or to invert certain terms of a proposition recognized as true, in order to discover a new one. This principle has been employed in some of the most interesting chapters in Mathematics, i.e. in Projective or Positional Geometry, where, from theorems concerning points, one may deduce almost automatically other theorems covering straight lines or planes.

But this aspect of the law of duality is only one particular aspect of a more general law, that called the "Law of Correspondences," to which we will return later.

Up to the present we have only studied duality in its *static* aspect, in space. We must now speak of it in its *dynamic* aspect.

THE LAW OF RHYTHM

III. Duality in Time, or Dynamic Duality.

This is more easily termed the "Law of Rhythm." It is to this aspect that Madame Blavatsky alluded in the first volume of *The Secret Doctrine* (p. 45) as follows:

"The second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental Laws of the Universe."

This universality of rhythm has become infinitely more apparent since the recent discoveries of science. It manifests itself equally in the infinitely small as in the infinitely great, in the world of life as in that of matter.

The atom of the physicists was at first compared to a miniature solar system, with a positive electron in the centre, the sun of this system, and negative electrons gravitating around it, just as do the planets around the sun. This conception of Bohr's, without being entirely abandoned today, has been singularly broadened and "spiritualized," or, at least "energized," in the "Undulatory Mechanics"



of Heisenberg and of De Broglie, where each atom is considered as a centre of radiation, a wave centre, that is to say a centre of rhythm.

From an occult point of view, such as is described by Dr. Besant and Bishop Leadbeater in *Occult Chemistry*, the physical atom is a complex organism, reducible, on the highest etheric sub-plane of the physical plane, into ultimate atoms. Each of these is an ovoid endowed with a movement of rhythmic pulsation, resembling the beating of a heart.

To sum up, matter is therefore only rhythm. And the energies themselves which animate this matter, what are they? They, also, are rhythm.

Sound is a vibration, or, at least, sound transmits itself by means of a vibration, i.e. a rhythm of the air. Heat, light; electricity, are transmitted by vibrations, i.e. etheric rhythm. These vibrations are described as transversal, i.e. perpendicular to the ray. They are infinitely tiny, approximately one-millionth of a millimetre, but infinitely rapid, vibrating at the rate of trillions per second. Thanks to these short but excessively rapid vibrations, the luminous ray, for example, transmits itself at a speed of 300,000 kilometres per second, in a space which is practically infinite for us.

If we leave the atom, or the energy, for celestial spaces we again find rhythm, in the movement of rotation and that of progress of the earth round the sun, which is a pendulum-like movement. The earth approaches the sun with a gradually increasing speed until the perihelion is reached, it then recedes with gradually diminishing speed until it reaches the aphelion, and so on indefinitely, whilst the sun, with all its host of planets, moves, in its turn, towards the point in the sky known as the apex.

RHYTHM IN MAN

If we pass now from the macrocosm to the microcosm, from the universe to man, we find in him an inextricable web of rhythms. The heart-beats, the peristaltic movements of the intestines, our successions of action and repose, sleep and waking, all is rhythm. And man is not only the physical body that we see. He is also the generator and receiver of quantities of emotional and mental energies which succeed one another following a well defined rhythm, different for each individual, and which, according to Theosophy, are transmitted by us to others and from others to us, by astral and mental vibrations, in the same way as material energies are transmitted, thanks to the vibrations of the ether of the physicists.

Lastly, the survival of our spiritual Ego is maintained by the majestic rhythm of our lives and our deaths alternately, throughout our successive incarnations.

THE LAW OF KARMA

IV. Duality in Energy, or Modality — Law of Action and Reaction (Karma).

It is scarcely necessary to insist on this law for the readers of this review, accustomed as they are to Theosophical terms. We may observe, however, that, looked upon as a law of retribution, or punishment, this is, from a static point of view, a special case of the well known principle in mechanics, of the equality of action and reaction, and, from the point of view of dynamics, a special case of the principle of the conservation of energy.

Nothing is lost — nothing is created. The sum total cannot change. Only the aspects and distribution of these energies change.

Every act committed, on whatever plane it may be, brings about a modification in the state of equilibrium of the whole and remains therefore committed for all time, and its repercussions may extend to infinity. Note the interesting remark made by H.P. Blavatsky on this subject, in *The Secret Doctrine*, 3rd vol., p. 549:

H.P.B. remarked with regard to a tap made by a pencil on the table: "By this time, it has affected the whole universe. The particle which has had its wear and tear destroys something which passes into something else. It is eternal in the Nidānas it produces."

Man is the complete product of what he has done, felt and thought in this life or in his previous lives. Without Karma, no progress is possible. Without Karma, no justice. Because of the Law of Karma our previous actions and thoughts gravitate around us and finish by becoming an integral part of us in the form of faculties. Thanks to the Law of Karma, a civilization, round, chain or manvantara passes to the succeeding civilization, round, chain or manvantara, the fruits of its acquired experience. Without Karma no universe can exist.

The first Law was that of Unity, the second, third and fourth, those of Plurality. The fifth, sixth

and seventh, of which we will now speak, are those of the relation of the One with the Multiple. These relations may also be viewed from three different aspects; these will no longer be those of Space, Time and Energy, but Action-Will, Love-Wisdom and Intelligence.



A conclusion to this article will follow in the next issue:

- ☯ The Law of Evolution
- ☯ The Law of Sacrifice
- ☯ The Law of Correspondences
- ☯ A World of Symbols



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NEUTRALITY

In The Theosophical Society

A PROGRESSIVE UNDERSTANDING

Part 4 — Conclusion

(Supplement to the President's Special Letter on The Society's Neutrality — Universality, 1/3/1940)

THE CHALLENGE OF THE WAR SPIRIT

I am torn between what seems to be an urgent duty — to cause a Society which stands for Universal Brotherhood to speak with no uncertain voice when its high purposes are degraded by infamous persecutions — and what is perchance the higher duty still, of remaining silent as a body, though calling upon every individual member to work; as he has never, perhaps, worked before, in the cause of that Universal Brotherhood which is so menaced on all sides in these days of darkness.

I make no apology for asking you to listen to the words of some of our elders, as, for example, that wonderful passage in Dr. Besant's Presidential Address of 1915:

"We who are servants of the White Brotherhood, who regard Love as the supreme virtue, and who seek to enter into the coming age of Brotherhood and co-operation, we can but follow the Guardians of Humanity, and work for the triumph of the Allied Powers who represent Right against Might, and Humanity against Savagery. The Theosophical Society, the Society of the Divine Wisdom, founded by Members of the White Brotherhood and their Messenger in the world, must throw itself side which embodies the Divine Will for Evolution, the side on which are fighting the Supermen of the day. If by this we lose the members we had in the Central Empires, after the war is over and the madness of it is overpassed; it must be so. Better to lose our members than to lose the blessings of the

Brotherhood, better to perish, faithful to the Right, than to become a fellowship of Evil."

And those strong words of hers in October 1915 referring to the tearing down of the Theosophical work in Germany which "was to destroy one of the great forces working for progress in the religious world..."

"To be neutral under such conditions is to betray humanity, for the fate of the world for generations hangs in the balance, and the neutral helps to weigh it down on the wrong side."

And heed a comment on her previous utterances in *The Theosophist* for October 1917:

"It would be well to devise some method the Society should decide for itself what it means by neutrality. Does neutrality impose upon it officially indifference to all the great questions of Right and Wrong? May it not, as a Society, stand up for Religion, for Justice, for Freedom, for Humanity? In the great struggles which usher in a new civilization, must it crouch in a corner silently, while the great and good are grappling with the forces of evil? When the World Teacher comes, must it stand aside and see Him crushed for lack of help, pleading its neutrality, while Judas betrays and Peter denies? Neutrality in matters of varied religions, of party politics, of disputes on philosophy, of education, of social reform, is one thing; but neutrality on questions of the evolution and degradation of Humanity is quite another. When God and the Devil are at

The Theosophical Society... must throw itself on the side which embodies the Divine Will for Evolution...

grips — to use the old terms — neutrality is cowardice, neutrality is crime.”

And again refer to the Presidential Address for 1915, wherein Dr. Besant declares:

“Were the war an ordinary one, it would not rend us apart, but in this war are in conflict not men, but principles: principles of Good and Evil in which a spiritual Society cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities.”

Here indeed are the issues made abundantly plain. Shall we say that the world-wide persecution of the Jews involves the principles of Good and Evil, and that our Society “cannot remain in the safe and pleasant fields of neutrality, without being false to its fundamental verities”?

In *The Theosophist* for June 1933 (Watch-Tower) Mr. Jinarajadasa tells us that “persecution anywhere and in any form is an outrage on Universal Brotherhood.” Shall or shall not The Society protest as such against an outrage on its vital First Object? Then again in *The Theosophist* for May 1921, Dr Besant postulates that The Society should be neutral as regards “any teaching or any line of action that does not controvert that basis [Universal Brotherhood] of our Society.” The Great War seemingly did controvert this basis, and Mr. Jinarajadasa declares that persecution is an outrage on Universal Brotherhood. If so, do we not again find ourselves being drawn to the conclusion that the persecution of the Jews in Germany demands from The Society an abandonment of its neutrality?

And did not a Master say in the early days of The Society: “Theosophy through its mouthpiece, The Society, has to tell the Truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications...”

— *Lucifer*, January 1888

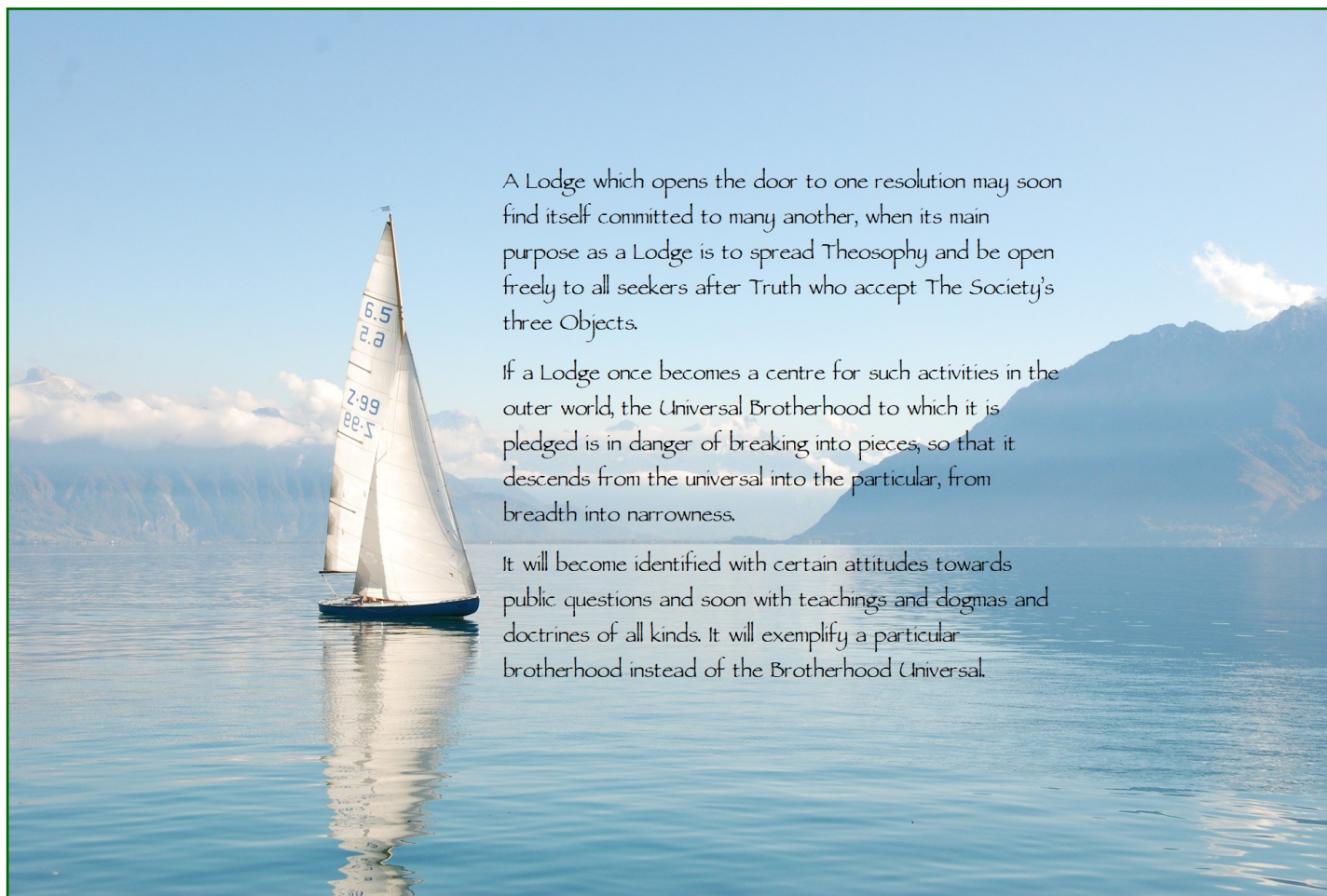
Our President-Founder was never confronted by a situation such as now exists. Not in the political field but rather in the field of religion and social reform were the problems which faced him. And just as Dr. Besant makes it abundantly clear that there can be no official dogmas or doctrines, or teachings of any kind, endorsed and made official by The Society as a whole, so did Colonel Olcott hold, stressing the vital importance of The Society never taking sides in social and religious controversies.

In fact, while the neutrality of The Society has frequently been “compromised” by the speeches and activities of its two founders, of Dr. Besant, and of other leaders, in the sense that the outside public always tends to identify The Society with the utterances of its most prominent members, the only occasion on which The Society was actually committed by its General Council to an abandonment of its neutrality was in the case of the official pronouncement on a World Religion in 1925. But this pronouncement itself was cancelled at a subsequent meeting of the General Council held in 1930.

So far, then, the General Council has never, save in the case of the quickly-to-be rescinded resolution regarding a World Religion, made more than a very general pronouncement on world affairs, as in its Resolution, 2 January 1935:

“RESOLVED that the General Council, aware of the grave menace of War, calls upon members of The Theosophical Society throughout the world to do all in their power to minimize the danger, especially by promoting active goodwill where there is a tendency to racial, national, religious and other antagonisms.”

To maintain this neutrality now — this is the question. I think I had better say at once that while, of course, I shall submit myself with all respect to any decision to which the General Council may come, and while my own personal inclinations are strongly for a great statement on the part of The Society in respect of the present awful tyrannies and awful persecutions, nevertheless I feel irresistibly constrained to come to the conclusion that it will not be wise or helpful for The Society, as such, to intervene by way of a official pronouncement.



A Lodge which opens the door to one resolution may soon find itself committed to many another, when its main purpose as a Lodge is to spread Theosophy and be open freely to all seekers after Truth who accept The Society's three Objects.

If a Lodge once becomes a centre for such activities in the outer world, the Universal Brotherhood to which it is pledged is in danger of breaking into pieces, so that it descends from the universal into the particular, from breadth into narrowness.

It will become identified with certain attitudes towards public questions and soon with teachings and dogmas and doctrines of all kinds. It will exemplify a particular brotherhood instead of the Brotherhood Universal.

NEUTRALITY IN THE CRUCIBLE

Why have I come to this conclusion? Because I do not think that The Society, as such; is yet strong enough to be able to discern unerringly, impersonally, which wrongs should, and which wrongs should not, be the subject of an official statement. If we, as a Society, denounce the persecution of the Jews as a crime against Brotherhood, where shall we stop? There are innumerable crimes against Brotherhood crying aloud for redress. Shall not member after member call upon the General Council to denounce in no uncertain terms the particular wrong which to his eyes looms no less large than, say, the particular wrong with which we are for the moment concerned? If we admit one wrong, we shall have to be occupying ourselves in studying every other wrong presented to us, and The Society will be in a constant state of agitation over the General Council's acceptance of this wrong as worthy to be the subject of a resolution, and its rejection of that wrong as being of lesser importance or in other ways being unfitted for an official pronouncement.

I think for the present it is still safer, as our President-Founder has said, to remain "above all

these limitations of the physical man, spotless, immortal, divine, unchangeable," until that deeper wisdom which shall come in the course of years enables it, while dwelling in the heights, to descend into the valleys in the dignity and in the power of a perfect peace.

Moreover, I should like to add that I am not in favour of individual Lodges passing resolutions even on the subject of the persecution of the Jews. In India, for example, a Lodge passing such a resolution might well lay itself open to a demand from its Mussalman brethren to denounce what they regard as the persecution of the Arabs in Palestine. There is almost as much feeling among our Mussalman brethren about what they regard as atrocities committed upon the Arabs, as there is our own feeling as to the persecution of the Jews. A Lodge which opens the door to one resolution may soon find itself committed to many another, when its main purpose as a Lodge is to spread Theosophy and be open freely to all seekers after Truth who accept The Society's three Objects. If a Lodge once becomes a centre for such activities in the outer world, the Universal Brotherhood to which it is pledged is in danger of breaking into pieces, so that it descends from the

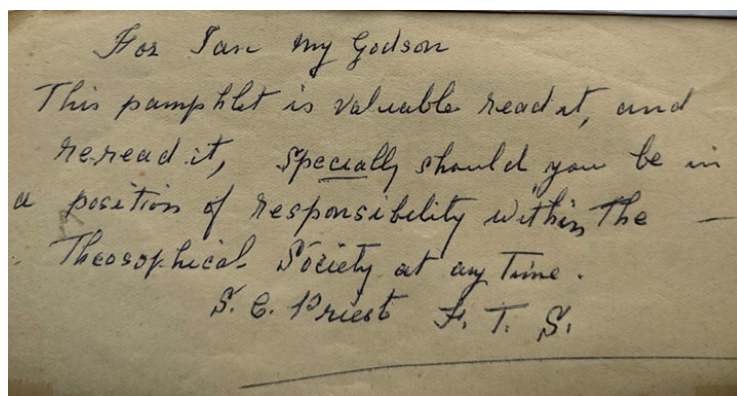
universal into the particular, from breadth into narrowness. It will become identified with certain attitudes towards public questions and soon with teachings and dogmas and doctrines of all kinds. It will exemplify a particular brotherhood instead of the **Brotherhood Universal**.

But as for the individual, from the time of the President-Founder we have been “perfectly free to plunge into the thick... of the fight.” And it has been overwhelmingly demonstrated to me that The Society as a whole, with only the very rarest exceptions, demands of me that I shall continue the practice of my predecessors in expressing my own personal views on such subjects as may seem to invite such expression. Section after Section has emphatically endorsed not only the right but the duty of the Presi-

dent constantly to acquaint the membership with his opinions on current affairs. As one General Secretary phrased it — The Society has the right to know what kind of man the President is in all the details of his views.

Of course, as has also been indicated, I must express my views as wisely as I can and with as little as possible of compromise to The Society.

— *The Theosophist*, January 1939



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)

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

The contents presented and opinions expressed in the lectures are wholly the responsibility of the speaker and are not necessarily those of the Theosophical Society in Perth.

Please Note: It was not possible to prepare a complete program at this stage. But in that way there may be some surprises! Do check the Perth Theosophical Website, the Theosophical Facebook page, or simply call during Library hours – Ph. 9328 8104 for further information. There may be something new. We do hope to see you soon!

FEBRUARY

<p>Tuesday 1 Feb General Meeting</p>	<p>Self-Transformation - Our journey to spiritual awareness – by George Wester</p> <p>An overview of the process of Self-Transformation, exploring the key elements that each one of us must address on our own journey to spiritual self-awareness.</p>
<p>Tuesday 8 Feb General Meeting</p>	<p>Hildegard of Bingen – by Merran Semple</p> <p>Hildegard of Bingen was a 12th Century Christian mystic, Benedictine abbess, and polymath proficient in philosophy, musical composition, herbology, medieval literature, cosmology, medicine, biology, theology, and natural history. During her 81 years of life, she wrote extensively, leaving poems, chants, songs and mystical writings that still have relevance today for those seeking wisdom and inspiration.</p>
<p>Tuesday 15 Feb</p>	<p>The Secret Life of Sir Francis Bacon - by Bill Keidan. Presenter: Jean-Robert Hote</p> <p>Sir Francis Bacon “Said to have been the greatest genius that England has ever produced”. A video presentation of a talk by Bill Keidan, a former president of Perth Branch. You will find out something of the length and breadth of the contribution of this very great person who so impressed the people of his time, and left a priceless legacy for us today.”</p>
<p>Tuesday 22 Feb General Meeting</p>	<p style="text-align: center;">TBA</p> <p>Please check the Perth Theosophical Website.</p>

MARCH

<p>Tuesday 1 Mar General Meeting</p>	<p>Secret Science behind Miracles (Part 1) — by Tina Hentisz</p>
	<p>Max Freedom Long wrote the book – <i>Secret Science behind Miracles</i>. This book is a classic for delving into the secret sciences, invisible fields or the quantum theory effect. In this presentation we will take a closer look at fire walking, death spells, healing and more. This will be a pictorial presentation, do not miss it.</p>
<p>Tuesday 8 Mar General Meeting</p>	<p>The Idyll of the White Lotus — by Suzanne Stout</p>
	<p><i>The Idyll of the White Lotus</i> was written in 1884 by English Theosophist and occultist, Mabel Collins. However, she dedicated the book to “the true author” who inspired the work – reportedly an Adept. In this small Theosophical book’s preface it states that the novel “has a deep spiritual meaning underlying it... it is the tragedy of the soul.” It also presents The Three Truths that are listed in each copy of our Link Magazine. An exploration of the book’s esoteric meaning.</p>
<p>Tuesday 15 Mar General Meeting</p>	<p>TBA</p>
	<p>Please check the Perth Theosophical Website.</p>
<p>Tuesday 22 Mar General Meeting</p>	<p>TBA</p>
	<p>Please check the Perth Theosophical Website.</p>
<p>Tuesday 29 Mar General Meeting</p>	<p>Secret Science behind Miracles (Part 2) — by Tina Hentisz</p>
	<p>Max Freedom Long wrote the book – <i>Secret Science behind Miracles</i>. In this 2nd presentation we will take a closer look at dreaming the future into reality, raising the dead, telepathy, and multiple personality phenomena. We will mix in what we know now, which will undoubtedly throw further light on these so-called miracles. Do not miss it.</p>

APRIL

<p>Tuesday 5 Apr General Meeting</p>	<p>On Death and Dying: a Buddhist Perspective (Part 1) — by Sue Lee</p>
	<p>Entering the journey which traverses living and dying. What is the relationship between being and not being? How does the dying experience change the state of being? What did the Buddha teach us?</p>
<p>Tuesday 12 Apr General Meeting</p>	<p>TBA</p>
	<p>Please check the Perth Theosophical Website.</p>
<p>Tuesday 19 Apr General Meeting</p>	<p>TBA</p>
	<p>Please check the Perth Theosophical Website.</p>
<p>Tuesday 26 Apr General Meeting</p>	<p>On Death and Dying: a Buddhist Perspective (Part 1) — by Sue Lee</p>
	<p>Understanding rebirth. How does today’s life impact on lives to come? Can we ensure a fortunate rebirth? Do we need to prepare ourselves for the great transition of death, and if so, how?</p>



Take Time

Take time to think; it is the source of power.

Take time to read; it is the foundation of wisdom.

Take time to play; it is the secret of staying young.

Take time to be quiet; it is the opportunity to see God.

Take time to be aware; it is the opportunity to help others.

Take time to love and be loved; it is God's greatest gift.

Take time to laugh; it is the music of the soul.

Take time to be friendly; it is the road to happiness.

Take time to dream; it is what the future is made of.

Take time to pray; it is the greatest power on earth.

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 tsperth@inet.net.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, 2022.**

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