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*Study me as much as you like,  
you will not know me,  
for I differ in a hundred ways  
from what you see me to be.*

*Put yourself behind my eyes  
and see me as I see myself,  
for I have chosen to dwell  
in a place  
you cannot see.*

*Rumi*



## 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](http://tsperth.com) or  
[perth.theosophicalsociety.org.au](http://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 October, 2023.**



**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 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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## President's Report

As this edition of the Link will be the last time I get to use this space during my current tenure as President, I really must take the opportunity to make some acknowledgements.

Firstly, I would like to thank all members for the chance to serve in this position, it's quite an honour. Secondly, I must also thank the members of the Executive Committee for their hard work and support. Let's be quite clear about this, whatever might be agreed was achieved during the 2022-23 Branch year was not done by me alone, but hand in hand with the EC and the subcommittees. I can assure you: freedom of speech was practiced at the Meetings but with the insistence that it was done in a respectful manner. We haven't always agreed of course but have usually been able to reach a decision.

I hope you enjoyed listening to the visiting International speaker Juliana Cesano as much as I did. I had the privilege of spending some social time with her and discovered a very wise but simple soul who was happy with whatever we did including paddling in the water at Trigg's Beach.

Similarly, I was grateful that National President Stephen McDonald arranged to pay us a visit on his way through to the General Council Meeting. I always find Stephen's presentations interesting.

I would like to strongly encourage you to consider attending the forthcoming Annual National-Convention here in Perth, at St. Catherine's College in January next year. It has been confirmed that the International President, Tim Boyd, will be attending for at least two days of the proceedings. If you have not previously heard Tim speak then I can assure you that you are in for a treat.

Agreement has also been reached to pursue a cruise on the Swan River on the designated day out and given the likely hot weather, I am personally looking forward to that trip. Please join our interstate guests for this event.

*John Davey*

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## State Representative Report

In early July, I attended the National Council meeting of the Society via Zoom as there were serious difficulties with flights to Sydney due to weather conditions. I much prefer face to face meetings but zoom has its advantages. Members may not realise, as I certainly did not, that the National Council of the Theosophical Society in Australia considers rather different issues to those of the State Branches. Some good examples of this could include education issues that are common to all Branches and consideration of schedules of speaking engagements for the recognised National speakers. It does not end there, of course, and all Perth members are encouraged to ask questions, or put forward ideas that can be taken to the National Council forum.

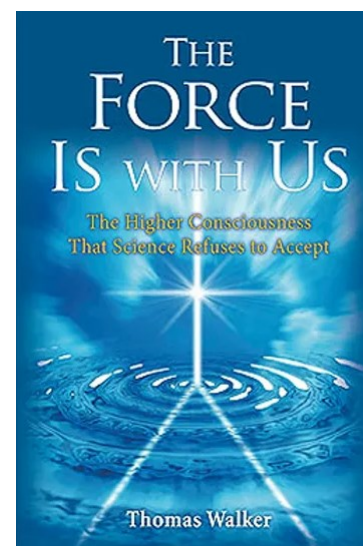
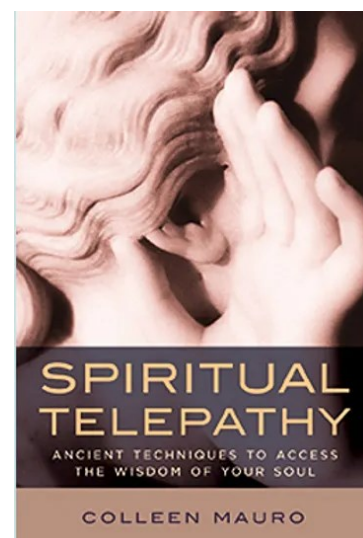
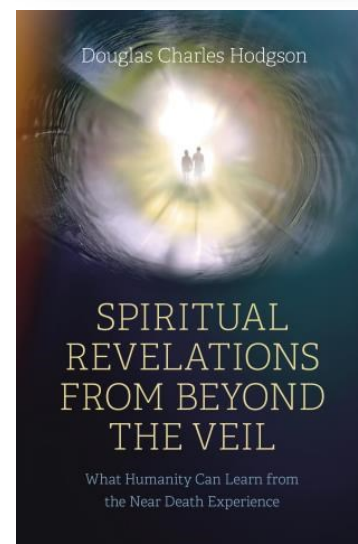
There was a good opportunity to promote the forthcoming Annual Convention here in Perth. May I again strongly encourage you to attend and mingle with our interstate guests. It is of special note and interest that the International President, Tim Boyd will be attending part of the Convention and indeed be a Keynote speaker.

Full credit to National President Stephen McDonald for being able to negotiate Tim's attendance. It's been some 7 years since Tim and his wife were here and that was also at the Convention.

## Spiritual Revelations from Beyond the Veil — What Humanity Can Learn from the Near Death Experience, by Douglas Charles Hodgson

Going beyond the current NDE literature, which mainly examines the historical, religious, philosophical, scientific and medical aspects of this phenomenon, *Spiritual Revelations from Beyond the Veil* concentrates on the important messages brought back for humanity's knowledge and benefit. The NDE accounts contain descriptions of Heaven and the higher spiritual realms, what interconnectedness/oneness means, the eternal nature and liberation of the soul consciousness, the gift of free will and its purpose, the nature of soul agreements, the universal laws of attraction, reincarnation, and cause and effect (karma), the nature of positive and negative energy, the significance of the death of our physical body as well as our spiritual rebirth and life review. Drawing from 500+ near-death-experience accounts, this book reveals some truly remarkable spiritual revelations about the afterlife, why we are here, and the nature of soul-consciousness.

Douglas Hodgson's involvement with legal education and university administration has spanned over four decades in Canada, England, Australia and New Zealand. As a lawyer, teacher, researcher, author and human rights advocate, his interest in religious discrimination and religious fundamentalism issues motivated him to engage in the study of the scriptures of the world's religions, ultimately inspiring him to write *Transcendental Spirituality, Wisdom and Virtue: The Divine Virtues and Treasures of the Heart*. He lives in Perth, Australia.



## Spiritual Telepathy: Ancient Techniques to Access the Wisdom of Your Soul, by Colleen Mauro

Colleen Mauro founded *Intuition: A Magazine for the Higher Potential of the Mind* to introduce readers to the emerging field of intuition development. In her new book, she takes readers beyond the intuition basics and introduces them to the next step — a more advanced form of intuitive perception called spiritual telepathy.

This book provides the ancient mind-training techniques that will allow you to access the wisdom and guidance of your own soul. These techniques, once taught in the ancient mystery schools come from a body of knowledge called the Ageless Wisdom. The Wisdom teachings tell us that the soul is our gateway to the higher worlds. Through the soul, we have access to the universal or divine mind where information on all subjects can be found. In the past, it's been only the "special" people — our saints, shamans and spiritual leaders — who have had access to the higher worlds. Colleen assures us that we can all gain access to that universal wellspring of inspiration and knowledge.

## The Force Is With Us: The Higher Consciousness That Science Refuses to Accept, by Thomas Walker

*The Force Is with Us: The Higher Consciousness that Science Refuses to Accept* is the enthralling journey through Walker's personal paranormal experiences and documented scientific research. This book begs the question "Is there real truth to the sci-fi Star Wars movies after all?!" Is there a force that burns and moves through all things, visible and invisible? During a series of unimaginable heartbreaks, a time of immense tribulation ending with his teenage son's lost battle with cancer, Tom Walker met this Force, this omnipresent energy, firsthand. Walker's heartfelt encounters with his son from beyond the grave urged him to search passionately for a valid explanation. What he found is truly amazing and just the beginning.

This unique compendium of case studies, scientific research, and personal testimony connects modern science with ancient spiritual traditions; speaking to the physicist, mystic, and clergyman alike. Walker illuminates the parallels between religious philosophies like Chinese Taoism and the Egyptian after-life with revolutionary theories in zero-point energy, Quantum fields, and dark matter.

# THE TRUTH THROUGH THEOSOPHY

BY ANNIE BESANT

FROM *THE THEOSOPHIST*, JULY 1937. PART 1.

This epitome of Theosophy, brief yet deep and spacious, was written by Dr. Besant in her prime for *The Encyclopedia of Religion and Ethics*. In all likelihood, no finer statement of Theosophy has been made, and we reproduce it for Theosophists and others amongst whom it is not so well known as it should be.

## I. DEFINITION AND SCOPE

### TYPICAL THEOSOPHISTS

Every great religion has two parts, an inner and an outer, a spirit and a body, "the knowledge of God, which "is Eternal Life", and its dogmas, rites, and ceremonies. The inner part, "the wisdom of God in a mystery", spoken of by St. Paul as known to "the perfect", is that which has, since the third century, been known in the West as "Theosophy"; in the East it has been known for ages under its Sanskrit equivalent *Brahma-vidya*, "God-wisdom", "God-knowledge", or "God-Science." Such Theosophy, or mysticism, the direct knowledge of God by man, belongs equally to all great religions, as their sustaining life, and may be possessed by any individual, even outside any religious organization. The Brahmadvins, "knowers of God", in Hinduism; the Gnostics, the "knowers", who, Origen declared, were necessary to the very existence of the Christian Church: the *shaikh*, in Islamic Sufism — these are typical Theosophists from the standpoint of the

modern Theosophical Society. No man is truly a Theosophist who has not direct knowledge of God, but he may win this through any religion or by his own unaided efforts.

Theosophy, in the modern as in the ancient world, proclaims the possibility of such knowledge, as the inevitable result of the immanence of God. Man is essentially a spiritual being, his self, or spirit, being an emanation from the Universal Self, or Universal Spirit, God, as a ray is an emanation from the sun. Hence, to know himself, his deepest self, is to know God; he can sink in consciousness into the depths of his own being, beyond the body, the passions, the emotions, the mind, the reason; these are all his, but they are not he; he can pass beyond them all, and realize himself as separate from them, the pure "I", pure being. This is the universal experience of those who, successfully, seek the Kingdom of Heaven within, and it is followed by the recognition that this Universal Being, into which the self opens, transcends all the beings in which it is manifested, and is alike in all.



Out of this experience, repeated for every one who becomes a knower of God, or Theosophist, are built the two fundamental truths of Theosophy: the immanence and transcendence of God, and the solidarity, or brotherhood of all living beings. The realization of the first truth, man's identity of nature with God, as a fact in consciousness, and the subsequent realization of the second, his identity of nature with all around him, by a blending of his self with their self, a conscious dwelling in their forms as his own—these sum up Theosophy in its fullest and deepest sense. The man who has thus reached self-realization in God, and in all beings is a Theosophist; those who deliberately aim at such self-realization are also generally called Theosophists.

### THEOSOPIHY AS A DOCTRINE

The word "Theosophy" has further, historically, a second meaning: it denotes a body of truths, or facts, concerning God, man, and the universe; and these may conveniently be classified under three heads: religion, philosophy, and science. On these

truths is based its system of ethics, rational, inspiring, and compelling. In considering this body of truths we are not studying a system invented and published in modern days; we have to do with what has aptly been termed the Wisdom-Tradition, handed down in all civilized countries, ancient and modern, by a long succession of prophets, teachers, and writers.

It may be traced in the *Upanishads*, *Puranas*, and epics of the Hindus, and in the six systems (*darsanas*) of Hindu philosophy; it underlies many of the Chinese systems, especially Taoism, and is seen in such books as *The Classic of Purity* and in the writings of Lao-tse; it is found in Egypt, as in *The Book of the Dead* and the papyri from which its religion has been reconstructed; it appears in the fragmentary records of Assyria and Chaldea; in the *Gathas* and other scriptures of the Parsis; in the Hebrew Scriptures as expounded by the Kabbala and the Talmud; in the Christian, as treated by the early Fathers of the Church, and by such Gnostic writers as Valentinus, Basilides, and a host of others; in Pythagoras

and Plato, with the Pythagorean, Platonic, and Neo-Platonic schools, with Plotinus, Iamblichus, and the theurgists; it is taken up from these by the doctors of Islam and the Sufi mystics; appears in the Rosicrucian students of alchemy and astrology, in Rosenkreutz, Paracelsus, Bruno, Eckartshausen, Boehme, Eckhart, Vaughan, Bacon, More, Fludd — all these and scores of others have assimilated and handed on the Wisdom-Tradition; it has lent its symbols to Masonry, and hidden some of its mysteries in Masonic ceremonies; it peeps out of Scandinavian and Celtic folk-lore, out of the Hawaiian legends and Maori traditions, the unburied temples of the Mayas and Quiches, the magic of the Zunis and other North American Indian tribes.

Its revival and its systematization into a coherent and inter-related body of doctrines, separated from non-essential and irrelevant teachings—this is modern, and is the work of The Theosophical Society, a modern association. But the doctrines themselves are scattered everywhere, through all times, in all places.

The test to be applied to a religious doctrine which claims to be Theosophical is catholicity. *Semper, ubique, et ab omnibus* — such is the test. For all religions came from a single source, the Divine Wis-

dom, and have as founders divinely inspired men — men who have climbed up the ladder of evolution till they have reached perfection in humanity, and have entered on the superhuman evolution. Such men we call “Masters”, and we regard them as the guides and directors of the evolution of humanity; the similarities in doctrines and ethics, pointed out by comparative mythology and comparative reli-

gion, we regard as due to the fact that all the founders of religions are members of the one Lodge of Masters, possess the same knowledge, and are guided by the same principles.

The universal — i.e., the Theosophical — doctrines of religion are: the unity of God; the manifestation of God as a Trinity for the building of a universe; the existence of graded orders of intelligences, a vast hierarchy of beings, forming the inhabitants, visible and invisible, of a

universe, or a solar system. The doctrine of reincarnation, taught in every religion, though in some temporarily overlaid, belongs to the domain of philosophy rather than to that of religion; the immortality or rather the eternity, of the spirit belongs also to philosophy more than to religion, when dealt with intellectually; the law of action and reaction — *karma* — falls under science, as do the constitution of a solar system and of man.

*Men who have climbed up the ladder of evolution till they have reached perfection in humanity, and have entered on the superhuman evolution:*

*Such men we call “Masters”.*

## II. RELIGIOUS TEACHINGS

### THE UNITY OF GOD

The universal one Existence which is the source of all existences actual and potential, the super-life and super-consciousness in which all lives and consciousness inhere, eternal beneath the transitory, changeless beneath the fleeting, unsupported but the support of all, all-embracing, all-containing, the One without a second—this is the central teaching of The-

osophy as of all religions, the first universal truth of religion.

### THE TRINITY OF THE MANIFESTED GOD

This is the second great and universal truth of religion, and therefore of Theosophy. Theosophy speaks of the manifested God as the Logos, borrowing the term from Plato, Philo, and the Fourth Gospel.

“Coming forth from the depths of the One Existence, from the One beyond all thought and all speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the Manifested God, and tracing the limiting sphere of His activity, thus outlines the area of His universe. Within that area the universe is born, is evolved, and dies; it lives, it moves, it has its being in Him; its matter is His breath; its forces and energies are currents of His life; He is immanent in every atom; all-pervading; all-sustaining; all-evolving; He is its source and its end, its cause and its object, its centre and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything, and everything in Him. Thus have the Sages of the Ancient Wisdom taught us of the beginning of the manifested worlds.

“From the same source we learn of the Self-unfolding of the Logos into a threefold form; the First Logos, the Root of all Being, the *Will* which out-breathes and in-breathes the worlds; from Him the Second Logos, manifesting the two aspects of life and form, the primal-duality, making the two poles of nature between which the web of the universe is to be woven — life-form, spirit-matter, positive-negative, active-receptive, Father-Mother of the Worlds — the *Wisdom*, or Pure Reason, ‘mightily and sweetly ordering all things,’ sustaining the universe; the Third Logos, the Universal Active or Creative *Mind*, that in which all archetypally exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in matter during the evolution of the universe, the fruits of past universes, brought over as seeds for the present.” [Annie Besant, *The Ancient Wisdom* (London 1897), pp. 41-42, with minor alterations, by the author herself, of course.]

## THE HIERARCHY OF BEINGS

This is the third truth universally accepted: the “seven spirits before the throne of God”; the primary emanations of the Supreme Trinity; the ranks of secondary Logoi, who rule congeries of solar sys-

tems, down to the Logos of a single solar system. In such a system the vast hosts of spiritual intelligences (the devas, archangels, and angels of religions), the grades of spirits encased in human bodies, the sub-human intelligences and those not yet even awakened to intelligence—all these, with the solar Logos at their head, form the ladder of lives, and evolve within the system. The sub-human intelligences include all nature-spirits, the gnomes, fairies, etc., who play so great a part in folk-lore, the living though limited intelligences who make all nature a living responsive organism instead of a soulless mechanism, whom little children sometimes see, and who are visible to the ordinary seer.

## UNIVERSAL BROTHERHOOD

The fourth truth in Theosophy is that of Universal Brotherhood, the inevitable deduction from the preceding; since there is but one life in all forms, all forms must be inter-related, linked together, and, however unequal they may be in development, they none the less make one huge family, are “of one blood.” The Universal Brotherhood of Theosophy differs from the political conception of “Equality”, the foundation of modern democracy, in that it postulates identity of origin and of potentiality, but recognizes varying degrees of development, the latter yielding the hierarchy of beings, or ladder of lives. In this Freemasonry resembles it, with its broad division of mankind into the enlightened and the profane, and the subdivisions of the enlightened into degrees and graded officers, uniting the essential equality with the hierarchical order and due subordination. In this both Theosophy and Freemasonry are in harmony with nature, increasing power going hand-in-hand with increasing knowledge and increasing responsibility. Wisdom, supported by strength and made manifest in beauty, rules in a true brotherhood, as in nature.

It is interesting to note that these four primary religious truths of Theosophy, of universal religion, are but the intellectual formulation — for the instruction of the people — of the two primary spiritual truths directly contacted by the knower of God,



the gnostic, the Theosophist.

The first three are religious dogmas, expressing intellectually the first spiritual truth; the fourth is the expression in the outer life of the second spiritual truth. The spiritual truths can be known only by individual self-realization; they may be intellectually taught and believed as the fundamental dogmas of universal religion, Theosophy. A dogma is the intellectual presentment of a truth known by the spirit, and believed on external authority.



*To be continued...*

## ZIGGURAT OF UR, IRAQ

*by Andy Khong*

*“A ziggurat is a work of monumental architecture rising in steps to a flat platform and topped by a temple. The structure emerged in ancient Mesopotamia for use in religious rituals.”* ([www.worldhistory.org](http://www.worldhistory.org))

The word *ziggurat* came from the Akkadian language which means height or pinnacle. It is a religious and architectural structure of major cities in Mesopotamia from around 2500 to 500 BCE. Mesopotamia is a Greek word which means “*land between two rivers*”, being the land surrounded by the Tigris and Euphrates rivers. Present day Iraq and Syria is about the approximate site of ancient Mesopotamia.

The Sumerians, one of the earliest known civilizations from southern Mesopotamia were responsible for early ziggurat construction. The Akkadians from northern Mesopotamia eventually conquered the Sumerians, and carried on the practice of ziggurat construction. Other civilizations that settled in Mesopotamia like the Assyrians, and Babylonians also built ziggurats.



*Ziggurat of Ur, Tell al-Muqayyar, Iraq. A temple dedicated to the Moon God Nanna, the patron deity of Ur.*



*Ziggurat of Ur (an artist's impression of how it looked like in ancient times).*

A *ziggurat* is a massive structure in the form of a pyramidal tower with a rectangular base, built in successive stages with a number of stories or terraces (usually 2 to 7), outside staircases, and a temple/shrine at the top. The legendary Towel of Babel mentioned in Book of Genesis (Bible) is built as a ziggurat. Sloping sides and terraces of ziggurats were usually landscaped with trees, plants, and shrubs, e.g. the Hanging Gardens of Babylon. During the ancient times, people believed that Gods lived in the sky and the top of the ziggurat is where Priests could commune with a patron deity on behalf of the people by holding religious ceremonies. Each ancient city would have a different patron deity.

Is there a difference between pyramids and ziggurats? Pyramids were built outside cities as tombs for Pharaohs or Kings in ancient Egypt and Central America. Ziggurats were built in ancient Mesopotamian cities as a temple used by the community. Pyramids have narrow chambers to access inner tombs, whereas Ziggurats are solid with no inner chambers. Pyramids are built with a triangular capstone at top; Ziggurats



*Nasiriyah, where Ziggurat of Ur is located.*

are built with steps and/or terraces on its sides, multi-storied, and are flat at the highest level with a temple/shrine dedicated to the patron deity of the city.

Today about 25 ziggurats remain with the best-preserved ziggurat located at Ur. The ancient city of Ur (known as *Tell al-Muqayyar* today) is located near the city of Nasiriyah [360 km south-east of Baghdad], Dhi Qar Province, Iraq. The Ziggurat at Ur was built around 2100 BCE by King Ur-Nammu and was completed by his son King Shulgi. It was built as an administrative centre, and as a temple dedicated to the Moon God Nanna, the patron deity of the ancient city of Ur. The Ziggurat at Ur has been restored twice – by Babylonian King Nabodinus in the 6th century BCE, and by Iraqi dictator Saddam Hussein in the 1980s.



*Abraham's House, Ur. Abraham lived here for 70 years before moving to Haran for 5 years, then to Canaan when he was 75 years old.*

Adjacent to the Ziggurat, archaeologists believe that a complex dating around 1900 BCE was Abraham's (Ibrahim in Arabic) house. The Bible mentioned that Abraham was born in *Ur Kasdim*, a city commonly translated as "*Ur of the Chaldeans*". Mainstream scholarly opinion agree that the location of Biblical *Ur Kasdim* is the city of Ur (Tell al-Muqayyar today). In March 2021, Pope Francis conducted an inter-religious prayer service in Ur as he drew renewed attention to a place revered as the birthplace of Abraham, the patriarch of Jewish, Christian, and Muslim faiths.



*View from the top of Ziggurat of Ur.*

# H.P.B. BY ONE WHO KNEW HER

BY G. SOOBIAH CHETTY

Originally published in *The Theosophist* June 1946

*(There are at the Theosophical Headquarters only three left who had any contact with H.P.B. One is Mr. G. Soobiah Chetty and another myself. My contact was brief, as I saw her only twice as boy when C. W. Leadbeater went to call on her in London and I accompanied him. The third resident, M. Subramania Iyer, for many years a prominent theosophical worker in Burma, had a glimpse of her as a boy of twelve. Colonel Olcott and H.P.B. left the train at Chingleput on their journey from South India to Madras. By invitation of a public committee the two Founders left the train and were taken in procession. The boy Subramanian had heard of the two strange white visitors and so was in the procession and saw H.P.B. Some two hours later the Founders continued their journey to Madras.*

*But Mr. Soobiah Chetty as a young man saw H.P.B. constantly during the three years of her residence at Adyar. He is still living at the Theosophical Headquarters. Though unable to be present at the White Lotus Day celebration, he sent the following messages — C. Jinarajadasa).*

After his return from Guntur and Nellore in 1882, Colonel Olcott expressed his intention of changing the Headquarters of the Theosophical Society from Bombay to Madras. A few friends of Madame Blavatsky soon collected a sum of money and the house, "Huddleston Gardens," which was the old name of the Headquarters, was purchased. In connection with the selection of the place, I desire to say that when within a few days of her arrival in Madras, H.P.B. came to look at the place, she suddenly said: "Master says, 'buy this place'." H.P.B. always acted under the direction of her Master.

In this place H.P.B. lived and laboured from 1882 to 1885, when she left for Europe. She always rose early and set to work immediately. She was a tireless worker.

I recall her massive head and I remember its remarkable size and shape. I also remember the steady penetrating gaze of her eyes. She would open her mouth and eyes wide and laugh with the innocence and naturalness of a child.

It was sometimes said that she was an eccentric woman, I do not agree. Whatever took place in or about her was beyond doubt out of the normal, and she was most undoubtedly endowed by nature with psychic powers which she controlled. I do not also agree that she was ill-tempered as was frequently alleged. There was nothing violent or brutal in her and any quick change in her was a consequence of her long and intense previous occult training. It was also frequently alleged that she was

a credulous woman. I again say that it is wrong. Credulous she was not, and she was not a fool either. She felt that it was undignified and unspiritual to suspect a fellow being.

Every line of her face was instinct with power. Her every action proclaimed it. When she brought the two palms of her hands together and bent them so as to form a cup, a loud explosion was heard; musical bells rang clearly in the rooms in which she happened to be; voices were heard; and missives dropped from above. All these happenings were spontaneous.

As far as I knew, her only enemies were the Christian missionaries and their tools and sympathizers. Her hatred of Christian dogma and ecclesiasticism was twisted and misrepresented as a hatred of the ethics of Christ or of the Christian religion itself. It was as false as it was wrong. She hated religious dogma and ecclesiasticism unreservedly and universally. It just simply happened that the Church which gave itself superior airs received a more devastating exposure than any other institutional religion.

There are two important features of her life and character and disposition that I would like to lay great stress on. Her devotion to her Master, and her abiding faith in His benevolence and guidance were the most conspicuous among her numerous virtues. She did not take any credit at any time to herself, it was always the Master in her thoughts or in her words and acts. The other feature is her overwhelming sense of Universal Brotherhood. It was

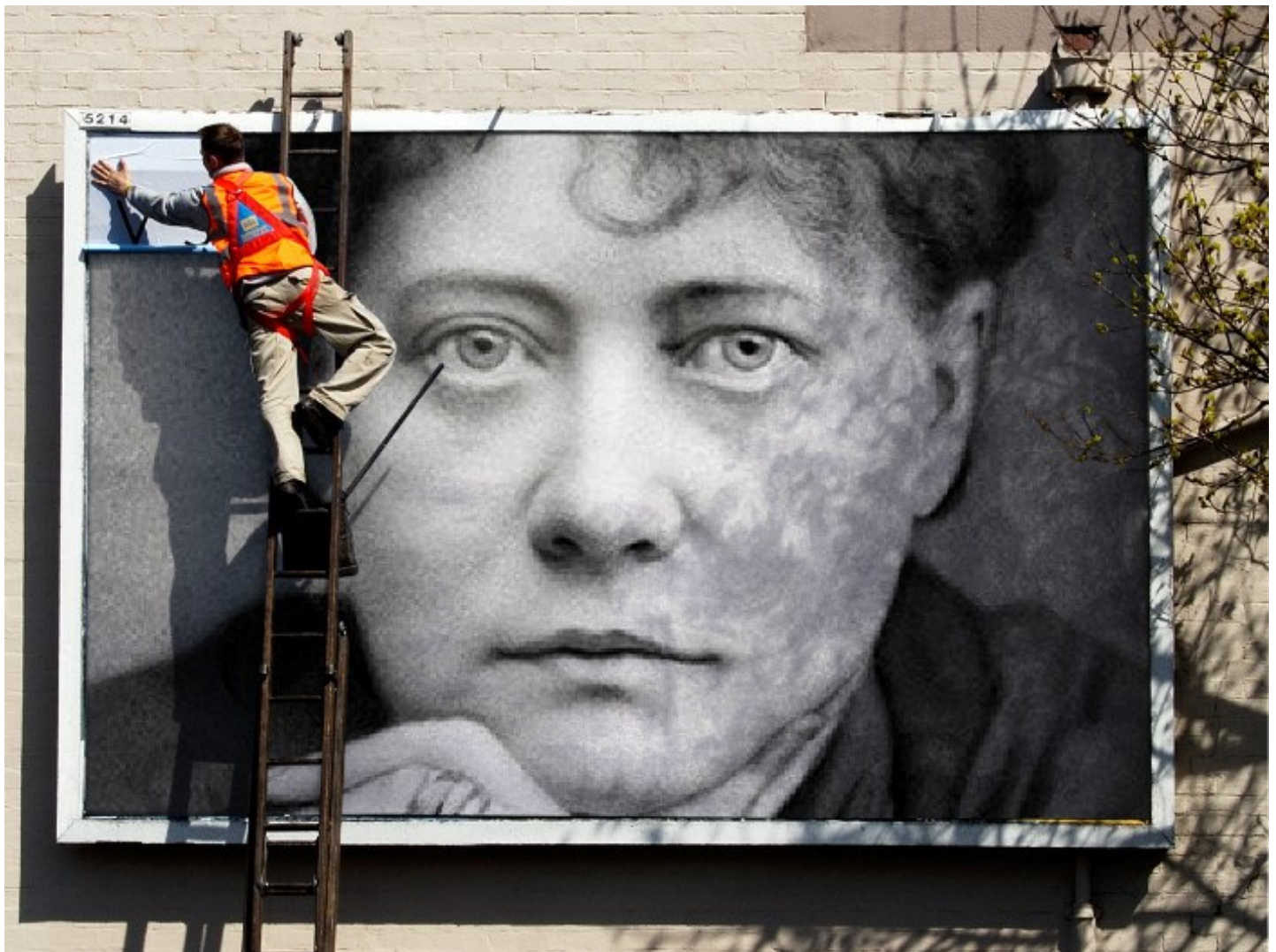
from the precept and practice of it that she forgave most freely and wholeheartedly men and women who slandered her.

I appeal to you to cultivate equal faith in the Masters who watch over us all, and to practise Brotherhood in an equally efficient manner. We talk of Brotherhood but most of us like to choose our friends. We talk of democracy, but what can be more democratizing than Universal Brotherhood? The democracy of politicians and statesmen is tribal or national, but the Universal Brotherhood of the Theosophical Society is democracy in the truest and highest sense of the word.



*H.P.B. to H.P. Blavatsky  
with my kind regards.*

*Written on the fly-leaf of H.P.B.'s copy of The Voice of the Silence, now among H.P.B.'s books at Adyar.*



# THE WORLD IS AT WAR FOR ITS SOUL

by G. S. Arundale

Part 4 of *The Guardian Wall of Will*, 1939

[Editor's Note: material published seems so very relevant to the current state of the world...]

"For what is a man profited, if he shall gain the whole world, and lose his own soul?"

(*Matthew 16, 26.*)

Today the world is once again at war for its soul. So was it from 1914 to 1918, and though its soul was made safe, the safety seems to have been only for a time, for today there are those in the world who seek to gain the world, but who do not seem to know that the world they expect to gain can be but the body, the form, the outer husk. Their gaining of the world would be at the cost of the world's soul and of their own souls no less.

The mighty Guardians of the world will not permit this. They will not allow the world to be gained at the expense of its soul. But the cost of the refusal and the pain of it depend largely upon those who are the world's most civilized denizens — who dwell in the higher reaches of humanity.

If such as these hesitate, are afraid, allow their own interests, the interests of their countries, the interests of their faiths, to weigh more heavily in the balances than the interests of the world as a whole, then the cost of the refusal must needs rise, and the pain of it must needs be intensified.

On the one hand there are those who seek to gain the whole world for their selfish and narrow interests, and whose weapons of seizure are hatred, ruthlessness, persecution, the callous indifference to honour and justice, the contempt for mercy.

On the other hand there are those who sincerely abhor such barbarism, but who are unequal to cope with forces which deem all means justified to attain the end in view, and who hesitate to involve their nations in the horrors of war in order to preserve to the world its soul.

Such good people who fearsomely hesitate, who seek to placate rather than to denounce, and who are prepared to buy peace at almost any price, are almost as much a menace to the world as those

who deliberately and openly seek to enslave it.

The world is at war. There are the forces of darkness which have no weakness or shame to declare their cause and to fight for it at all costs. There are the forces which seek some kind of compromise between darkness and light, willing that light shall compromise with her nature so that darkness may exalt hers. And there are the forces of the light, which know no compromise, which have no weakness or shame to declare their cause and to fight for it at all costs, knowing that great is the Light and it shall prevail, and knowing that no cost is too great in the service of the Light.

To which army do you belong? The answer is little in doubt.

Only a very small proportion of the world's humanity is consciously fighting against the world's soul, seeking to tear the world away from its soul. A very small proportion, but a proportion which cannot be ignored because it is highly organized and knows well how to use every artifice of might to crush Right underfoot.

A certain proportion of the world's humanity is helpless in the toils of those who constitute this band of enemies of the world. But the vast majority of the world's humanity does indeed belong to the army of the Light, its value and effectiveness largely depending upon the leadership it enjoys. In the world today there are few leaders. In the high places, in office and in power are those of small vision, of small political stature, timid, hesitant, ever afraid to run a risk for the sake of seizing an opportunity. So is it that the army of darkness, actually small in numbers, triumphs on every front, for as it advances, the leaders on the other side recede; as it insists, the leaders on the other side concede.

Abyssinia? Let the people of Abyssinia pay the price of the peace we want.

The Jews? Let them pay the price of the peace we want.

China? Let her pay the price of the peace we need.

What kind of peace is it that is thus purchased? Can we get a peace, can we enjoy a peace, can we retain a peace, which is bought with the martyrdom of the weak and helpless, with the blood of their injuries and with the terrible grief of their desolations? How dare we say: Peace in our time, O Lord!

Shall not this martyrdom, this blood, this grief, cry out for vengeance not only against those who directly caused it, but against us who lifted not a finger against it, only here and there a cry, for fear lest we become afflicted as these unfortunates in their hundreds of thousands are being afflicted every day?

Charity, it is said, begins at home. It is also said that it does not end there. Let it be further said that charity which stays at home and issues not abroad will soon wither and decay.

There is but one world. The world has but one soul. There is but one charity which, while issuing forth from the heart and encompassing the whole body, stops not there nor at the frontiers of any land or of any faith, but surges ever onwards and outwards until it reaches the rainbow's end: and then...?

Uncharitableness erects customs frontiers and at least demands dues in conformity or in conversion, if in no other forms. Charitableness knows no distinction of frontiers, not by denying them, but by accepting them, and in accepting asks no conformity or conversion, but remains content to give.

Charity has demanded from us that we shall go forth to save the afflicted, the weak and the grief-stricken, for thus only shall we save life — the one Life, ours and that of all that lives.

*"For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." (Mark 8, 35)*

We are very carefully saving our lives, yet if the Christ was crucified to save the world, can there not be some form of crucifixion for us to save the

Abyssinians, the Jews, the Chinese?

I say that the Christ spirit is abroad in these days of darkness, seeking where it may abide in strength and holy purpose.

The Christ spirit has come down to earth in answer to the cry of those throughout the world who have become afflicted by the cruelties of man.

The Christ Himself is abroad, for "Lo, I am with you always, even unto the end of the world." (Matthew 28, 10.) Where is He? Where else could He be save where His children are afflicted, are desolate, are in despair. And as He comforts them, He looks upon the world and says: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (Matthew 10, 34.)



Who is taking up the sword? He needs today the soldier. He needs those who will take up their cross and follow after Him into the fight for love and justice.

Each country in the world is blessed by greatness and by the great ones who have embodied it for all to behold. Never more than now has that greatness been needed. Never more than now has the world needed the great.

Never more than now has the whole world needed to pool its greatness that the peoples of the world may arise therein to purge the world of its

its darkness lest it lose its soul.

And the greatness it needs is the greatness which made each nation chivalrous, noble, pure in sacrifice, strong in justice, rich in culture.

If such greatness be embodied by citizens in every and, then will the Saviours of the world lead them to victory.

In Europe let there be a Federation of northern lands. Let there be a Federation of the West. Let there be a Federation of the South. Let there be a Federation of the East. Let the United States of America help the world to save her soul, and let India the Mother of the Aryan world, regain the freedom of her own soul in helping the whole world to fight for the world soul.

Let every country put on the mantle of its greatness. Let each gird about itself the sword of service. Let each assume the crown of its righteousness. Let there be a world dedication to Universal Brotherhood. Then will the war of the world for its soul have been won.

Hurl yourself into the breach,  
Send forth your being  
Pulsating deeply, in intent irresistibly  
To the very frontiers of your endeavour.



## The Will Of The Silence

There are times when to the servant of the Will the darkness becomes so oppressive, so apparently impenetrable, that no Light, no Colour, no Form, no Sound, seems able to affect it. It seems as if even the standing forth, as I have described it, achieves no result, for the darkness has put on its steely armour of absolute separateness, and points outwards its sharp sword of destruction. The Light stands against the darkness, and it would seem as if there could be victory to neither side, that both the darkness and the Light must have their sway in all the worlds.

At such times, however, the servant of the Will has one mighty power in reserve — that very Silence which is the Progenitor of Sound, supreme King of all, whose Voice is omnipotent, omniscient, omnipresent. Retiring within his innermost Being, the calm and selfless servant of the Will may invoke

this Father-Mother of manifested Life that it may work its irresistible Will. No servant of darkness dare invoke this Silence, this essence of the Life, the Light and the Glory of Being.

In utter silence invoking that Silence, all shall be done in accordance with the perfect Law, not as the servant of the Will may deem righteous, not to a victory such as he may will, not to such confounding of darkness as he may see to be the working of the Law, but as shall be the very Will of God Himself.

In uttermost surrender, in deepest joy, in perfect submission, in an ecstasy of transfiguration, the servant of the Will becomes one with the Will of the Silence, be it that the Will suffers the very darkness to move still unmolested on its way, be it that the very Light itself is suffered to recede before the darkness glorying in its triumph.

When the darkness is at its darkest and this Tapas of the Silence is performed, a mighty peace enfolds the servant of the Will who performs it, and he is transcendent whether he conquers or suffers the defeat that seems beyond redemption.

His trust is perfect. His co-operation with the ultimate Will he has invoked is flawless. He ascends into Heaven, if it so be willed, in happy radiance. Into Hell he descends no less gloriously. For it is the Silence that lifts him into Heaven, it is the Silence that sends him down into a Hell. The Lord hath lifted up. The Lord hath cast down. Blessed be the name of the Lord.



*Tapas is  
Sovereignty of Adjustment*







# 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](mailto:gailenefran@gmail.com) — 0488 019 349

## Taize World Peace music meditation:

Held on first Fridays of each month @ 6:00 pm

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*

## 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.

# PERTH BRANCH OF THE THEOSOPHICAL SOCIETY

## ANNUAL GENERAL MEETING



To be held at 21 Glendower St., Perth  
 Tuesday 7:30pm on 12th September 2023

**Members Only – Note: Nominations Close on 5/9/2023 7:30 pm**



### **ANNUAL MEMBERSHIP DUES REMINDER**

A reminder to all members who have over 1 year's membership that your annual membership dues are payable by no later than 30th November. Our Rules require that members who do not renew by this date will be lapsed from membership. Members of less than 1 year will be sent a separate reminder notice, when due, of the pro-rata amount payable.

Member	(M)	\$75
Pensioner/Student (full time only)/Unemployed	(P)	\$50

**Note:** The term pensioner includes unemployed and full time (only) student members. **Seniors card holders and self-funded retirees do not qualify for the aged pensioner rate.** Please advise if your category status has changed and needs to be updated or amended and that if you are claiming the discounted aged pensioner rate you actually qualify for this category.

An EFT payment can be made directly to our NAB account: BSB 086 488 — A/C 697487911. Please ensure you include your surname and what it is for e.g. [Smith J. - Dues](#) when entering the payment details.

# 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.*

## AUGUST

<p><b>Tue 1 August</b> General Meeting</p>	<p><b>Introduction to Theosophy Part 3 – The Law of Karma</b>, by Perry Coles</p> <p>A basic introduction to Theosophical teachings. In this session the topics covered will be:</p> <ul style="list-style-type: none"> <li>• Karma as Universal Harmony</li> <li>• Is Karma punishment / reward?</li> <li>• Why is there suffering and pain?</li> <li>• Motive and the law of Karma</li> </ul>
<p><b>Tue 8 August</b> General Meeting</p>	<p><b>Man, Cosmos and the Law of Seven – Part 3 &amp; 4</b>, by Li Farghaly</p> <p>The Law of Seven governs both the micro-cosmical and macro-cosmical life as well as the inseparable relationship and correspondence between man and the cosmos. Part 3 and 4 will focus on the phenomena of Seven – across the different religions and philosophies.</p>
<p><b>Sat 12 August</b> General Meeting</p>	<p><b>How to Develop Spiritual Awareness</b>, by Barry Bowden – National Lecturer</p> <p>There is a process the individual must willingly go through, to make sense of life and the ups and downs that inevitably happen. Learn the role of emotions and how to bring harmony to them, slowly. Consider the dual role of the mind... in the spiritual approach, and how to bring maturity to it. We will also explore the higher spiritual forces hidden within every human being.</p> <p><b>From 10am until 3pm</b> – with lunch (BYO) &amp; tea breaks.</p>
<p><b>Tue 15 August</b> General Meeting</p>	<p><b>The Science of Self Knowledge</b>, by Barry Bowden – National Lecturer</p> <p>The science of awakening a human being to wisdom and the unshakable harmony of the soul.</p> <p>“Before the soul can see, the Harmony within must be attained, and fleshly eyes are rendered blind to all illusion.” (<i>The Voice of the Silence</i>, by H.P.B.)</p>

## AUGUST

<b>Wed 16 August</b> <b>Public Meeting</b>	<b>The Angelic Kingdom of Nature</b> , by Barry Bowden – National Lecturer How the angelic kingdom evolution operates: it is a journey alongside humanity. The fascinating slides, produced under instruction by well-known Theosophist Geoffrey Hodson, show the changes as the angelic kingdom evolves into devas.
<b>Tue 22 August</b> General Meeting	<b>The Three Pillars of Theosophy</b> , by George Wester Explore the inspirational significance of the three texts that form the foundation and guide for the Spiritual Path, within the Theosophical realm of thought.
<b>Tue 29 August</b> General Meeting	<b>Secrets of Sacred Geometry</b> , by Andreia Borges Sacred geometry aligns the human body with the natural rhythms of the Earth and the Cosmos. A building built on the principles of sacred geometry is enlivened with energies that are beneficial to the human body and consciousness. Such a building connects the person with the cosmos and a sense of relationship with the living Earth in ways other buildings do not. Create a mandala of a place and learn how to apply it in our lives.

## SEPTEMBER

<b>Tue 5 September</b> General Meeting	<b>Nomination Night for Executive Committee Positions – approx. 10min.</b> <b>Nominations closing by 7:30 pm</b>  <b>Intro to Theosophy, Pt 4: After Death states &amp; Reincarnation</b> , by Perry Coles. A basic introduction to Theosophical teachings. The topics covered will be: <ul style="list-style-type: none"> <li>• What happens when we die?</li> <li>• Is there a heaven and a hell?</li> <li>• What is the “bardo” according to the theosophical Mahatmas?</li> <li>• What is it that reincarnates?</li> </ul>
<b>Tue 13 September</b> <b>Members Only</b>	<b>Annual General Meeting (AGM)</b> Note that a quorum of twenty members is required to proceed. Please make a special effort to attend so we do not need to reschedule this meeting. Members that wish to be elected for the next 12 months as a member of the Executive Committee must be in good standing. See the separate page for AGM.
<b>Tue 19 September</b> General Meeting	<b>Our DNA – The Genetic blueprint of Life</b> , by Virginia Milner Who is really running the show? Is activation possible? This will be an exploration into our understanding of DNA. Explore the ideas as presented by Bruce Lipton, Ajahm Brahm, Annie Besant, Charles Leadbeater and others. Enjoy an interactive evening discussing these concepts.
<b>Tue 26 September</b> General Meeting	<b>The Importance of Practice on the Esoteric Path</b> , by James Kelly 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.

## OCTOBER

<p><b>Tue 3 October</b> General Meeting</p>	<p><b>Introduction to Theosophy, Part 5 – The Spiritual Path</b>, by Perry Coles.</p> <p>This series of presentations are a basic introduction to Theosophical teachings. Spirituality and psychism, Chelaship and Initiation. The Six Paramitas or perfections, Living the life to come to the Light.</p>
<p><b>Tue 10 October</b> General Meeting</p>	<p><b>Fragrant and Radiant Healing Symphony</b>, by Jasmine Farghaly.</p> <p>This presentation is mainly based on “Fragrant and Radiant Healing Symphony” by Roland Hunt. It is an enquiry into the wondrous correlation of the healing virtues of Colour, Sound (Music) and Perfume and a consideration of their influence and purpose.</p>
<p><b>Tue 17 October</b> General Meeting</p>	<p><b>The Three Enlightenments</b>, by Simon O’Rourke</p> <p>The Ageless Wisdom teaches that a Way or Path requires a number of preparations, or qualifications leading to the perfection of the human being, and the complete transformation of the soul. Pythagoras called this Metempsychosis. “Arise, awake.... Sharp as the edge of a razor, hard to traverse, untreadable is this path...” So says the Katha Upanishad.</p> <p>We will enquire into the stages of the Path and the powers acquired.</p>
<p><b>Wed 18 October</b> <b>Public Meeting</b></p>	<p><b>The Key To Contemplation</b>, by Simon O’Rourke</p> <p>The Yoga Suttras of Patanjali begins with the well-known idea: “Yoga is the inhibition [<i>nirodha</i>] of the modifications [<i>vritti</i>] of the mind [<i>citta</i>].” (I.K. Taimni)</p> <p>This aspect of control of the mind is an important principle of Raja Yoga. Yet Raja Yoga is also the heart of <i>The Bhagavad Gita</i> (the Song of the Lord) and is just as central to the teachings of Theosophy (<i>Brahma Vidya</i> or Divine Knowledge) concerning meditation. Why is Raja Yoga important? How is consciousness within the Theosophical principles or vehicles affected by Raja Yoga? And what will be the future of meditation?</p>
<p><b>Tue 24 October</b> General Meeting</p>	<p><b>The Holistic House</b>, by Jean-Marie Gobet – Architect</p> <p>How should the house be built, that would act as an agent of transformation and upliftment for the human soul? Could such a house be built? Can a building embody more than just our social values and our individual tastes, could it, as believed the architect-priests of ancient Egypt, embody its own soul, the soul of the house. We certainly do have the knowledge and the ability to build houses that will not be detrimental to our health, and we even have the knowledge to take the process one step beyond and to make these very houses tools for our spiritual, emotional, and physical evolution.</p>
<p><b>Tue 31 October</b> General Meeting</p>	<p><b>Spiritual Revelations from Beyond the Veil: What Humanity Can Learn from the Near-Death Experience</b>, by Douglas Hodgson</p> <p>Professor Hodgson will discuss his findings in relation to the important and intriguing messages for Humanity, which were imparted to some 500 people, while undergoing a near-death experience. Check the entry in the Book Reviews section!</p>



## 2024 NATIONAL CONVENTION PERTH

20 – 26 January 2024

★ **Members Only** ★

**Featured Speaker:** Tim Boyd – International President of the Theosophical Society

**Venue:** St Catherine's on Park, University of Western Australia, Perth

**Theme:** **The Wisdom Traditions, The Great Teachers, The One Life**

**Earlybird Registration Fee** is \$20 if received by 31/08/2023. All registrations received after this date \$40.

**Registration Deadline** for guaranteed accommodation, live-in registrants – Friday 17 November 2023.

Enquiries: Convention Secretary – [office@theosophicalsociety.org.au](mailto:office@theosophicalsociety.org.au) or on (02) 9264 6404.

**Early registrations are encouraged. We look forward to meeting you in Perth.**

## MT HELENA RETREAT 18—20 AUGUST 2023

Three days of learning to listen to the Inner Self

**HOW TO DEVELOP SPIRITUAL AWARENESS — BARRY BOWDEN**

Who are you? This one question can only ever be answered in our silent recess.

The “Master” in the Sanctuary of our souls is “the Higher Self” — the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man, in whom it is captive) from the Mind, which we have agreed to call the Human Soul (the “Spiritual Soul” being the vehicle of the Spirit). (*Practical Occultism*, H.P.B.)

Here is the drama of life we struggle with, problems of the lower life neglecting, the higher or not understanding it pragmatically. This weekend will give an intellectual framework to these ideas; and practical ways to connect with the higher faculties latent in us. These higher faculties are the doorway to that magical peace that is the cure for human problems.

This will be guided by explaining the practice, and the esoteric reason these forces can be guided. Barry has been practising these types of inward meditation for over 30 years and has a good inner understanding of how the spiritual impulse can be guided. We do have it all within us. Patience, practice, and a love of humanity awakens it within the human being.



## Mt Helena Art Retreat



Over the weekend of May 26th and 27th, in the season of *Djuran*, a group of aspiring people assembled at The Mount Helena Retreat Centre ready to meditate and create an atmosphere of connectedness and enthusiasm.

We were blessed by the most perfect sunshine and the verdant beauty of the property shone for the whole two days.

Antony Rieck gently fostered and supported our efforts to create therapy collages that reflected our inner thoughts and expressed with pictures what we so often struggle to convey adequately in words. There were no rights and wrongs or good and bad ideas about any of our attempts and we all got totally engrossed as our pieces took shape throughout the day. The atmosphere was cozy beside the warm fireplace. We explored printed material and natural organic material to express and expand on simple themes that ultimately unveiled surprising complexity.

We enjoyed a Sunday morning session of meditative Qi Gong in the sunshine and walking around the property which reminded us of how successful the recent efforts at clearing some of the undergrowth have been. The two tawny frog mouth owls who live in the eaves outside the kitchen were not in the least bit phased by our search for pieces of nature to incorporate into our art. They looked intently down on all passersby. This little corner of heaven looked and felt exceptionally beautiful indeed.

When the pieces were finished on Sunday, we all looked on in amazement at what we had each created. There was so much variety, so many messages and ideas communicated in truly original ways and each piece could be "paired" somehow with its creator. We were surprised and delighted by our creative efforts!

The weekend was so successful that many of the participants expressed interest in doing it again. Good experiences are always worth fostering and repeating. We have decided to run another retreat in August, and we will be advertising the event. So, watch this space.



Artists at work!



Meditative Qi Gong



Frog mouth owls quietly observing.



Dining at the local Tavern.

### 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](mailto: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 October, 2023.**

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