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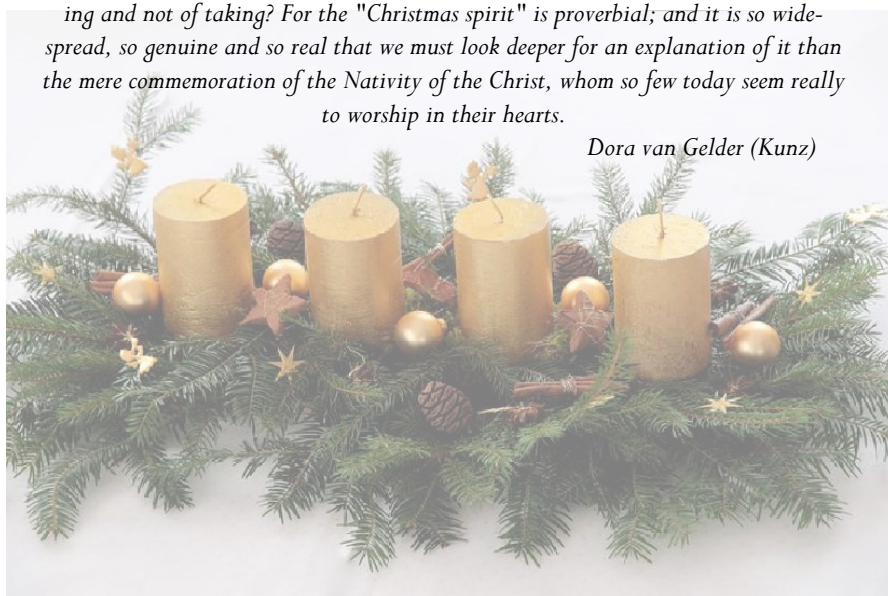
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Christmas Among the Angels

To students of the hidden side of life Christmas is a most wonderful reality — a far greater reality than most of us think, since it involves the whole course of Nature, and not humanity only. With us Christmas is the birthday of our Lord, the anniversary of His physical incarnation upon earth; and because of that we try to make it a time of peace and goodwill towards men, of very close unity and brotherly love. But have we ever wondered how such a unity is possible at Christmas, or why it is at this time of the year alone that men do really feel goodwill towards each other, and think only of giving and not of taking? For the "Christmas spirit" is proverbial; and it is so widespread, so genuine and so real that we must look deeper for an explanation of it than the mere commemoration of the Nativity of the Christ, whom so few today seem really to worship in their hearts.

Dora van Gelder (Kunz)



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.



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Monday	Closed
Tuesday	6 – 7:15 pm
Wednesday	Closed
Thursday	1 – 4 pm
Friday	1 – 4 pm
Saturday	10 am – 1 pm
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Submissions

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

1st January, 2023.

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

I would like to firstly express my gratitude to you, the membership, for accepting me as the next President. It's an honour and I can assure you not something I take lightly. I'll do my best and you are welcome to contact me about anything that is important to you about your involvement.

It's very important that I take the opportunity to thank the retiring Executive Committee (EC) members for the work they've done during the past Branch year. If you've ever sat on a committee then you'd be aware that it's rarely straightforward and regularly challenging. One of their achievements that I personally appreciate are the new lights in the main hall which in my view are both visually pleasing and decently bright.

It seems to me there is simply no point in denying that the last 2-3 years have been very difficult ones for all of us. There has been Covid of course but I'm also thinking of the internal troubles within the Branch. Perhaps I'm deluded but it seems to me that we now have the opportunity to move into a new period of Branch history. To do that successfully the new EC needs to follow through on the Rules and Procedures aspects of the Branch operation. You may already be aware that we are not alone with regard to internal difficulties. Other sections of the Society in Australia have also faced serious challenges during the last year or so, with Melbourne springing to mind with their Library / Bookshop dilemma. When I attended the National Council meeting in June, I witnessed some solid cooperation but also tension at times. This sent me off on some extended thinking about Brotherhood and what that really means. I'm still seeking to fully understand the concept and perhaps you may consider writing to me about it or, better still, doing a presentation on it.

Indeed, I strongly encourage you to be involved in some direct way in the life of the Branch. You are the Branch and I invite you to think seriously about that idea.

When Harry Bayens and I had the privilege of conducting the Introduction to Theosophy course earlier this year, we had the pleasure of seeing a small but significant number of younger folks become members. I meant what I said at the AGM, that is, these young men and women are the future of the Branch and need to be encouraged in every possible way.

At the first meeting of the new EC, a number of sub-committees were set up to administer all aspects of the Branch operation. I would ask you to think seriously about joining one of those in a spirit of service.

Talking about the new EC, I am confident that you will be well served by them. I looked around the table at that first meeting and saw many years of TS contact in front of me. It's my privilege to work with them.

Enjoy your membership and I sincerely hope you will join us for the Christmas break up on the 13th of December.



John Davey



Breath: The New Science of a Lost Art, by James Nestor

No matter what you eat, how much you exercise, how skinny or young or wise you are, none of it matters if you're not breathing properly.

There is nothing more essential to our health and wellbeing than breathing- take air in, let it out, repeat 25,000 times a day. Yet, as a species, humans have lost the ability to breathe correctly, with grave consequences. In *Breath*, journalist James Nestor travels the world to discover the hidden science behind ancient breathing practices like Pranayama, Sudarshan Kriya and Tummo, to figure out what went wrong and how to fix it.

Modern research is showing us that making even slight adjustments to the way we inhale and exhale can jump-start athletic performance, rejuvenate internal organs, halt snoring, allergies, asthma and autoimmune disease, and even straighten scoliotic spines. None of this should be possible, and yet it is. Drawing on thousands of years of ancient wisdom and recent cutting-edge studies in pulmonology, psychology, biochemistry and human physiology, *Breath* turns the conventional wisdom of what we thought we knew about our most basic biological function on its head.

You will never breathe the same again.



Essential Spirituality: The 7 Central Practices to Awaken Heart and Mind, by Roger Walsh

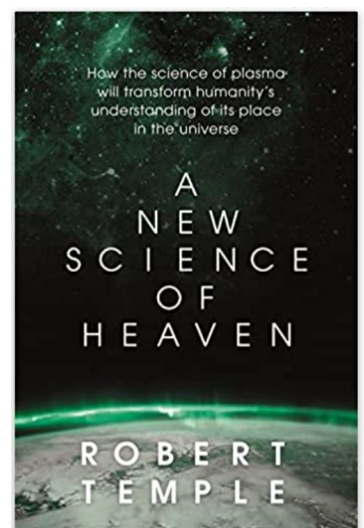
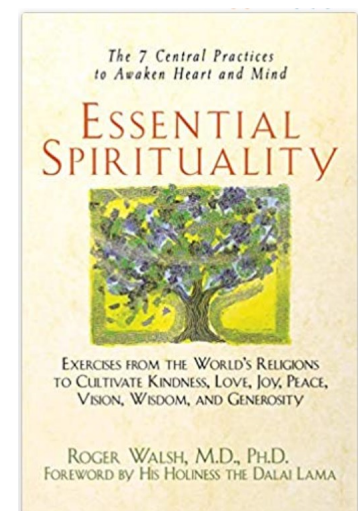
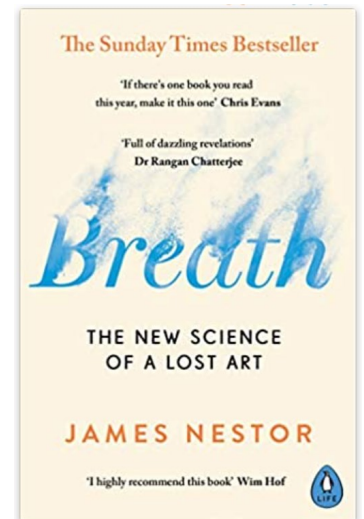
In his decades of study, Dr. Roger Walsh has discovered that each of the great spiritual traditions has both a common goal and seven common practices to reach that goal: recognizing the sacred and divine that exist both within and around us. Filled with stories, exercises, meditations, myths, prayers, and practical advice, *Essential Spirituality* shows how you can integrate these seven principles into one truly rewarding way of life in which kindness, love, joy, peace, vision, wisdom, and generosity become an ever-growing part of everything you do.

A New Science of Heaven: How the new science of plasma physics is shedding light on spiritual experience, by Robert Temple

Histories of science in the 20th century have focused on relativity and quantum mechanics. But, quietly in the background, there has been a third area of exploration which has equally important implications for our understanding of the universe. It is unknown to the general public despite the fact that many Nobel prize winners, senior academics and major research centres around the world have been devoted to it - it is the study of plasma.

Plasma is the fourth state of matter and the other three — gas, liquid and solids — emerge out of plasma. This book will reveal how over 99% of the universe is made of plasma and how there are two gigantic clouds of plasma, called the Kordylewski Clouds, hovering between the Earth and the Moon, only recently discovered by astronomers in Hungary. Other revelations not previously known outside narrow academic disciplines include the evidence that in certain circumstances plasma exhibits features that suggest they may be in some sense alive: clouds of plasma have evolved double helixes, banks of cells and crystals, filaments and junctions which could control the flow of electric currents, thus generating an intelligence similar to machine intelligence. We may, in fact, have been looking for signs of extra-terrestrial life in the wrong place.

Bestselling author Robert Temple has been following the study of plasma for decades and was personally acquainted with several of the senior scientists — including Nobel laureates — at its forefront, including Paul Dirac, David Bohm, Peter Mitchell and Chandra Wickramasinghe (who has co-written an academic paper with Temple).



A Guardian Wall Of Will

A FORM OF TAPAS-YOGA

By George S. Arundale, 1939 — Part I

*A crime against one is
A crime against The One*

NOTE: In these days of unrest, when the messengers of darkness have liberty to be abroad in the world to challenge civilization, it becomes the urgent duty of all who believe in civilization to accept the challenge and cause it to be harmless, or at least to minimise its harmfulness.

Within the great Law these messengers are at work, for there is naught outside the Law. But it is for those who serve the Light to render impotent the servants of the darkness. And just as the darkness seeks to spread its balefulness throughout the world, and to enthrone might over right, tyranny over freedom, so must those who are servants of the Light know no distinction of frontier nor of faith nor of peoples, must help to hurl might and tyranny from their ruthless dominance and re-establish right and freedom in their strength.

There are some who would know something of a Tapas-Yoga by the performance of which the Light may shine more and more, and the darkness shrink away. These notes are compiled for them, with the grave warning that only those who are pure in heart, humble in mind and selfless in action, can hope to serve the Light faithfully and without danger to themselves. The Light is no respecter of persons. It shines upon all alike, and those who seek to become its channels must know that it must needs burn their weaknesses as it will burn all weakness everywhere, and as it will burn strength no less - to the purification of both. Let them then first enter upon the Way of their own Purification, that the Fire of Light consume them not, but flow through them to burn away the weeds of wrong that

the flowers of right may have space to grow and cover the earth.

George S. Arundale, 1939



A CALL FOR PURE WILL

We need in the world men and women of pure Will who will become on a very small scale a Guardian Wall against tyranny, oppression, persecution, violence, and the war spirit everywhere.

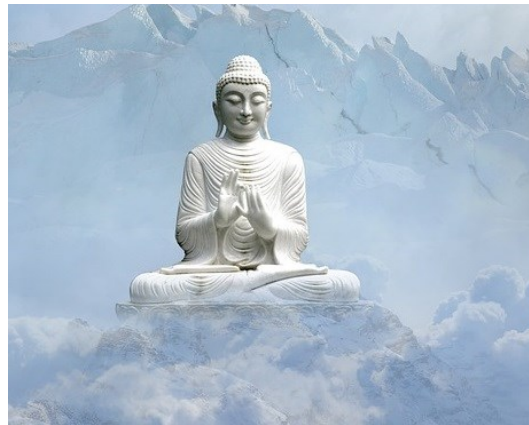
So to become is a form of Tapas, which is to say a form of purification through the Fire of the Divine Spirit in each of us. Such men and women must have to some extent achieved a purity, a directness, an impersonality, a calmness, of Will which shall enable them to receive or draw into its clear flames all those impurities of life which tyranny, oppression, persecution, violence and the war spirit everywhere in fact constitute.

To form part of such a Guardian Wall which protects the world, and especially the weak, against these impurities, is one of the great acts of Yoga. But so fraught is it with danger to him who performs it that it may be undertaken only by the few, and even by them only after careful preparation and self-purification.

It must of necessity be attempted only by those in whom there dwells the spirit of impersonality, of goodwill for all without one single exception, of careful and constant self-control, of deep understanding as to the spiritual, the inner, the true reasons for all that is going on in the world today, of perfect trust in the universality of the Law of Love and of the Law of Justice, yet who realize themselves to form part of these Laws — to be among their humble agents and incarnations in the world.

A Yoga of Will

Those men and women of pure Will who attempt the arduous task of performing this high and difficult Yoga must become receptive to all that is going on in all parts of the world, and plan periodical meditations, acts of Yoga, not only to stem the tide of wrong, but no less to strengthen the tide of right. They must be in a constant state of instant reaction to the world's major events both in the darkness and in the light. But the work must be done in a condition of uttermost peace, reverence and unfrontiered understanding.



Of Love and Justice

They must know without doubt that Love and Justice rule everywhere, and they must honour that knowledge even in the face of the appearances that distress us so much in the outer world. They must be able so to live and so to act that while they realize the universality of the Love and Justice of God, they know they are part of that Love and Justice, and must act accordingly, act in the name of Love against hatred, of Justice against tyranny.

Preparation for this Tapas-Yoga:

Those who desire to attempt to help to bear the stress and strain of the world's heavy burdens must pay every attention to the strengthening of the various bodies which will be occupied in bearing the load. Thus only will these bodies be constantly fit in health and keenness for the service they are privileged to be called upon to perform.

The Dedication of the Physical Body

The forces of the physical body must be preserved intact and not dissipated upon any self-indulgencies. It must, of course, be kept scrupulously clean, both as to the body itself, especially the hands and feet, and as to the clothes it wears. Pure food, a regular and well-balanced vegetarian diet, varied to suit individual needs, good exercise, restful sleep, are vital.

The night life of theatres, clubs and other amusements is most injurious to all real living. Smoking, and the taking of alcohol save under medical advice, render this Tapas-Yoga not only fruitless but destructive of its very purpose.

The body must be trained to gracefulness, dignity, unhurried movements and constant poise. It must be so harmonized that while in emergencies it can with ease do extra work, normally it must blend so perfectly with its fellow-vehicles as to need little if any attention. To be able to ignore a body is a sign of its healthiness.

It must be remembered that the physical body is the outermost channel through which the power for good flows into the outer world. It must therefore be treated as such. No more sacred is any temple than the bodies of man, or indeed those of any other creature.

We go to Church. We worship in Temple and Mosque. Yet each body is a living Church, a living Temple, a living Mosque.

Do we treat them as such?

The Dedication of Feelings & Emotions

The forces of what we call the astral body, the vehicle of the feelings, emotions and aspirations, must similarly be preserved intact, and the sacred body be guarded against any self-indulgencies. The forces appropriate to this body must be trained ever to flow upwards, never under any circumstances downwards. And it must be nourished on the purest feelings and emotions. Constant watchfulness is required lest forces which in the past have flowed downwards, as may then have been right, continue so to flow. The creative power of sex may only be invoked in its appointed sacramental setting, as an act of deeply reverent ecstasy reminding us that, even as we are, we are Gods. Even the slightest indulgence may often be, usually is, the beginning of a stream which in time will become an overwhelming and disintegrating avalanche.

The Dedication of the Mind

The forces of the mind must be directed to the search for the Real, for Truth, not, as some mistakenly say, for the sake of Truth, but for the sake of that powerful, wise and beautiful Service which Truth alone can give. The Light of Truth alone prevails over the darkness of ignorance. And although Truth is ever elusive — for as soon as we think we have grasped it, we find that it escapes from our hold — yet in the very seeking and temporary holding of it we are discovering Truth, since Truth is everywhere.

The mind must not with us be the slayer of the Real. It must be the discoverer of the Real, and then the servant of the Real.

Each Vehicle for Service

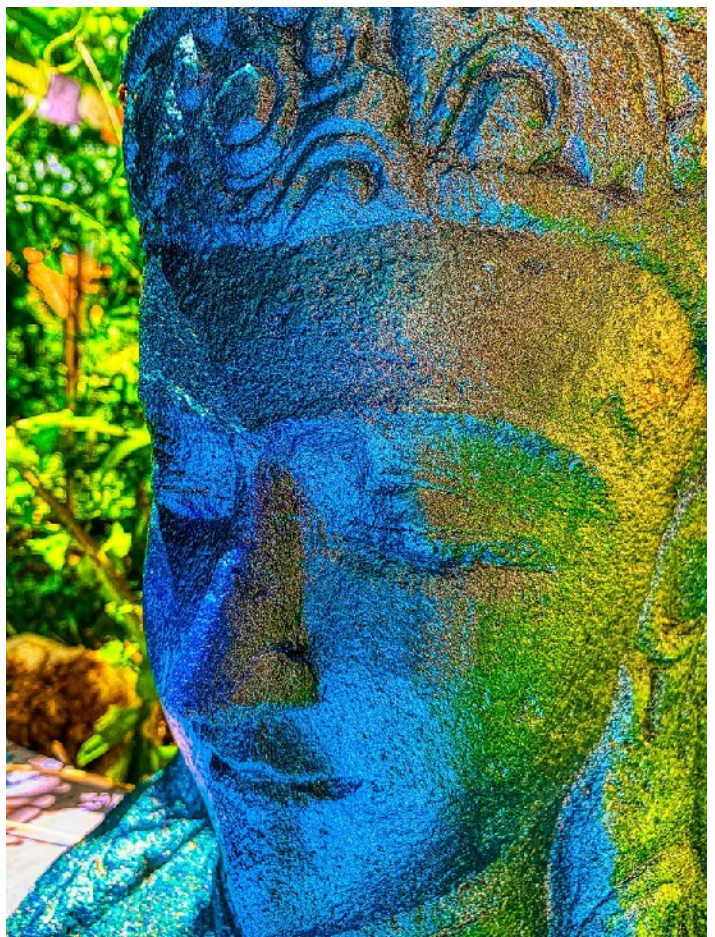
Each vehicle is for that service which is the truest self-discovery and self-realization. And the world would be more advanced on its pathway of civilization were some of its greatest men and women intent upon service rather than upon power, upon duty rather than upon prestige. Until life is supremely dedicated to Ahimsa, harmlessness, there must ever be confusion and unhappiness; and out of these arise war, hatred and all other impurities.

The Vehicle of Law

Perhaps it will be possible for some to give active heed to that which is called the Intuition. It is through this body that pours the wonderful force which perceives the eternal Law in every form. Through this vehicle we are able to perceive Truth in its vehicle of Law, just as through the lower body of the mind we should be able to perceive Truth as concept-form, whether concrete or abstract, through the body of the feelings and emotions Truth in the form of desire, and through the physical body Truth in the form of very matter itself.

Intent on Truth

For the strengthening of the intuition the nature of the individual must be unruffled and unruffleable in mind, in feelings, in physical body, intent on Truth, without attachment to any of its forms, yet perceiving Truth in all forms. The vehicle of the intuition is directly connected with Life as Law, as the lower vehicles are concerned with Life as Form, for even the abstract mind is concerned with those forms which are the bridge between Life and Form.



Readiness for this Yoga:

What are the indications?

Positive Goodwill

First, a steady stream of positive goodwill towards all, especially in the face of, in the midst of, criticism, ill-will, abuse, misunderstanding. Definitely, the members of this band of servants of the Will must be able to turn the other cheek if they are smitten on one cheek, not in a spirit of self-righteous resignation, but in a spirit of recognizing that Justice is the law of Life, and that in one way or in another the criticism, ill-will, abuse, misunderstanding, apparently justified or not, must result in good.

Effective Non-Violence

Never is non-violence in the face of violence, be the latter physical, emotional or of the mind, without its effectiveness, even though force may sometimes have to be met with force. Those who would perform this mode of Tapas-Yoga are non-violent in thought, in feeling and emotion, in word and in deed — always so far as their own immediate personal interests are concerned, and always, too, in all those things which are outside their immediate personal interests, yet within their larger personal interests as all life should be. And there must ever be the spirit of non-violence, even though strong action, strong words, strong feelings and emotions, strong thoughts, may be expedient for the protection of others and for strengthening Right against wrong.

Goodwill to All

Each servant of the Will is recommended to make a careful survey of himself especially in relation to others, so that he may be sure that he really has this positive goodwill towards all without exception. Thus purified, he will be able calmly, in all serenity, to roam throughout the world, strong unshakable, free from indignation and bitterness, free from all spirit of denunciation and of all sense of superiority, self-righteousness.

Inner At-one-ment

His aura will be pure and steadily rhythmic, gracious in its colours, with a strong, calm outward sweep. And it will always be attuned to that mighty aura of the Hierarchy which has the whole life of the world in its holy keeping.

Silence Channelship

He will thus have a sense of inner calm, of inner certainty, of inner power, of inner at-one-ment with the Will of the Ruler of the world and His Ministers — all of which he will for the most part express in Silence, in meditation, impersonalizing himself into pure channelship, always with dignity and with self-restraint, even though there may from time to time be occasion to fight, as Arjuna fought on the battlefield of Kurukshetra under the guidance of Sri Krishna. He will always hold two-thirds of himself in reserve.

Thus equipped he will be ready for this form of Tapas-Yoga, provided his various bodies are in a condition of health, of strength, of harmony.

Creative Power alive with the Real

I have already declared that the God-given creative power of a servant of the Will must ever be sent outwards to vitalize the Real. He must neither keep it for himself nor use it for himself. Within the married life, let me repeat, there must not only be restraint, reverent restraint on the part of the man, but each sexual act must be a sacred sacrament, performed before the very Altar of God. Outside the married life this creative power must energize the Good, the Beautiful, the True, as best he can see these. Outside the married life he must live in the power of the true celibate who marries himself to the whole world that he may bring forth the world's upliftment.

Reverence, Goodwill, Compassion

Inside and outside the married life, towards different ends, the creative power is alive with tremendous reverence, with tremendous goodwill, with tremendous compassion.

As these three off-spring of creativeness grow in sturdiness and good deeds, so will he know that his Divinity is awakening into Self-consciousness.

So will the outermost frontiers of his consciousness be fit for the expression of Tapas-Yoga. Without this, the physical body is likely to break under the strain which such Yoga imposes upon every vehicle without exception.

Calm Inesistibility

His feelings and emotions must be in special measure fraught with reverence, goodwill, and compassion. No surging waves of hatred or horror, nor any desires for vengeance, nor demands that wrath shall overtake the transgressor — none of these may mar the power and purity of his emotional nature. He must be utterly calm, and all the more penetrating in the force of his feelings and emotions, for that very calm which rises up into the heights and extends downwards into great depths. He may use strong words. He may perform strong actions. His thoughts may be vibrant with piercing definiteness. But he will be calm, and thereby bestow upon each feeling and emotion, upon each thought, a solemn and unchallengeable irresistibility.

The pure Will he invokes for service will be good will towards oppressor no less than to oppressed, no less towards the wrong-doer than to the victim of the wrong.

Crystal-clear Intentness

His mind is crystal clear with intentness upon the Mind of the great Hierarchy, so that it seeks to reflect the Will of the Ruler of the world, and not the hesitant expedencies of man. His mind becomes exalted, lifted up into the world-mind which is the thought of God. So does his mind become sharpened unto that piercing definiteness of which I have already spoken. The Masters, our Elders in that great Hierarchy, must be able to see into the depths of his feelings and emotions, so crystal clear are they, thus being able safely to vitalize them with the mighty movements which belong to this field of consciousness. The Masters must be able to see into the depths of his mind, so crystal clear it is, thus being able safely to vitalize it with the power of the mighty Plan of God which it is intended to reflect.

The Bodies Renewed

So must the physical body be renewed for Their use, and so does it become ready for this Tapas-Yoga of Transmutation. So must the body of the feelings and emotions be renewed for Their use, and so does it become ready for this Tapas-Yoga of Transmutation. So must the body of the mind be renewed for Their use, and so does it become ready for this Tapas-Yoga of Transmutation.



Attuned to Love, Law, Justice, Light

His intuitional body must similarly be dedicated by attuning it to the everfunctioning, the universally-functioning. Love and Law and Justice of both God and Man, as Man really is in his Being, though not always, apparently, in his Becoming.

And if there be any functioning consciousness in his Nirvanic body of Light, he must become that Light, having no longer to seek it, or to find it, or to follow it. Such is for him Nirvana.

Active Dedication

Let each would-be servant of the Will bestir himself in all active dedication to these great steps of preparation. He must devote some time each day to them, not by straining towards them, but by quietly and peacefully entering into them and becoming one with them. He may find it helpful to pursue his dedication in some open space of undefiled nature, where the rhythm and harmony of its growth are in no way distressed by the intervention of man. Or he may find the necessary stimulation in Temple, or Church or Mosque, or in some other sacred place. Or he may find it sufficient to commune within himself, anywhere, at any time, in any surroundings. Or music may help him, or chanting, or the wind, or the songs of the birds and the humming of insects, or the warm friendliness of Mother Earth, or the stern messenger rays from our Lord the Sun.

Testing of Progress

But he must take all this preparation with the utmost seriousness and sense of offering, with no reservation or holding back. And he must be able from time to time to note progress, to discover that his Self is steadily, even if slowly, gaining control over his self. It will be for him to judge as to how he is getting on, in all impersonality, in no spirit of fear nor in any spirit of favour, to judge whether he is yet

fit to run to risk which descends upon all who perform that Tapas which is the science of changing evil into harmlessness and good into power.

The Way of Vigil

And as he thus proceeds upon the Way of Vigil, he must guard with all care against ever wanting anything for himself. Not a single desire for his own benefit must find form in words, for only as he forgets himself can he learn how to remember the world. So many of us expect attention, expect favours, expect to be given work to do, expect appreciation, expect recognition, expect understanding. A true member of this Band of Servants of the Will expects nothing, asks for nothing, is content to lift up his eyes unto the hills whence, as well he knows, will come all the help he can ever need, for it is the help of God Himself, and of the Gods.

He will have left far behind him all jealousies, all depressions, all sense of injustice, all sense of wrong. These indeed work havoc with Tapas, and destroy it utterly, as does all expectation from others whoever they may be, however near, however dear.

Are these foundations of this Tapas-Yoga well and truly laid? If so, let there be action. But if not, let him beware lest they crumble into pieces and bury him beneath them for centuries.

The Tapas of Transmutation:

What is the action?

In the purity and power thus evoked from their Divine sources, to open the doors of his Being to darkness that it may trouble less the world, or that at least it may decrease its harmfulness, increase its harmlessness; and to open the doors of Being to the Light from within that it may stream forth and give light to the unfolding world.

[To be continued]



QI GONG – THE NATURAL ELIXIR FOR SELF-HEALING

by Andy Khong

Notes: [*] spelling based on the PinYin system of Romanization, adopted by the International Organization for Standardization in 1982, and the United Nations in 1986. [^] spelling based on the Wade-Giles system of Romanization developed since 1867].

Daoism* (Taoism^) is a way of being human that values flow, balance, and harmony. Qi Gong* (Chi Kung^) is an integral part of Daoism and developed as part of Alchemical Daoism (the other non-mutually exclusive branches being Ceremonial Daoism, Magick Daoism, Divinational Daoism, and Action-Karma Daoism).

Qi is the Chinese name for universal life force (energy). The concept of Qi underlies *Traditional Chinese Medicine* and Martial Arts. **Gong** is translated as committed cultivation and the benefits and skills acquired through dedicated practice.

Qi Gong is the systematic method of cultivating Qi through focused inner awareness and intention while practicing specific postures and movements, including techniques in breathing, self-massage, visualization, and meditation.

The goals of Qi Gong are to cultivate, nurture, gather, refine, circulate, harvest, and store life energy; to stimulate the organs to function normally; and to stand and move with grace, poise, and power.

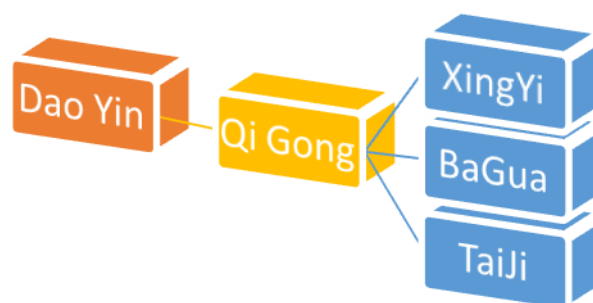
Qi Gong is practiced worldwide for health maintenance, exercise, stress reduction, prevention, self-healing, meditation, and increasing/enhancing vitality. The breadth of its popularity and diversity

of its applications speak to the efficacy of the methods developed and codified over 3 millennia. In ancient times, Qi Gong was known as Dao Yin. Qi Gong was eventually synthesized and developed into different internal Martial Arts being **XingYi*** (Hsing-I^), **BaGua*** (Pa Kua^), and **TaiJi*** (Tai Chi^).

XingYi is Form and Intention Fist, the most martial of all the internal arts, using linear movements mainly based on 12 different animals. BaGua

is Eight Trigrams, where the practitioner walks and spins around in a hexagram. TaiJi is Supreme Ultimate Fist, system of physical exercises designed especially for self-defence and meditation. 'Supreme Ultimate' representing the Universe operating on Yin and Yang principles of Daoism. The 5 major styles of Taiji today are named after the families who originated them – Yang, Chen, Wu-Hao, Wu, and

Sun. Taiji commonly seen today has most of its martial movements watered-down, with it practiced as a graceful form of exercise – which involve slow, circular movements with ascending, descending, opening and closing actions as a natural motion of Qi flow in the body.



Qi Gong will in general build up your overall vitality and wellness, so many people find that their specific problems diminish or disappear completely as their overall health improves. Qi Gong practice can improve structure, function, and bone density of the skeletal-muscular system. There are also specific Qi Gong exercises which can help with specific health problems.

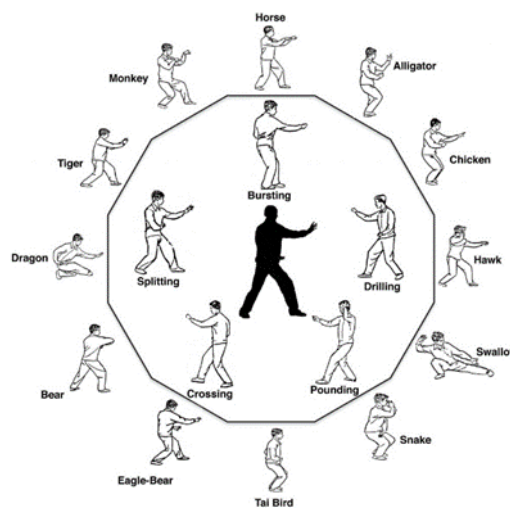
When your bio-batteries run low, you can recharge by moving and channelling Qi, the life force vibrating through the universe. Using a combination of gentle movement, breath work, self-massage, and meditation, you can cultivate Qi to tone your organs, shore up your immune system, increase vitality, and integrate difficult emotions. We all know that regulation of the mind (meditative state) can relieve stress, while improving mental concentration and memory.

Despite the results of practicing Qi Gong, people are still sceptical about Qi as it not visible to the naked eye, relegating it to superstition or imagination, and healing being the result of psychological factors. During the late 1970's, researches in China provided scientific evidence that Qi transmitted by Qi Gong Masters consist of electromagnetic waves, static electricity, infrared rays, and certain particle flows. Our eyes can only see a narrow range of the light spectrum; example X-rays, gamma rays, sound waves, and radio waves are not visible to our eyes. Qi is just like bacteria and viruses that are floating around – they are not visible to our naked eye.

Daoism contends that as much as 25 percent of our life-force energy resides in our sexual organs throughout our lives. Ancient Daoist wisdom teach-



Bagua (Pa Kua) – Eight Trigrams



Xingyi (Hsing-I) – Form & Intention Method

es that you can recycle your sexual energy to increase longevity; by alchemizing the healing intelligence of your sexual energy (*Jing Qi*) and your spiritual energy (*Shen Qi*) to nourish your body and feel more joy in your life than you might have ever felt. Although not widely taught, you can learn from some Qi Gong instructors how to cultivate the power of these two forms of life-force energy, resulting in high-vibe Qi flowing directly into your DNA which can vitalize your cells, supercharge your organs and glands, and recalibrate your endocrine system. Qi Gong could also be used to slow the aging process and promote longevity by cultivating, alchemizing, and dispersing the healing intelligence of primordial Jing Qi and Shen Qi for heightened health, vibrancy, and consciousness.

Another not widely taught system of Qi Gong is "Iron Shirt". You may have seen Kung Fu practitioners demonstrating their great strength and resilience by having different materials broken against their bodies. The process of Iron Shirt Qi Gong works to build, or rebuild, the strength of our body and energy from the inside out. It works in subtle ways to open the joints and strengthen the ligaments and tendons. It regulates and strengthens the activity of the nervous system. It tones the circulatory system to better support healthy internal pressure and flow through the body. And it creates flexible dynamic strength through the whole body as all of the tissues work together to find optimal alignment and to efficiently support load and withstand force. Iron Shirt Qi Gong brings energy to the surface of our body, making it strong, smooth, flexible,

and resilient for overall health and wellbeing.

There are many systems of Qi Gong with some people speculating that there are 5,000 or even 10,000 systems. During the 1980ies, the Chinese government found less than 2,000 systems being practiced within China. Each system of Qi Gong have different approaches, emphasis, movements, and techniques. Some systems are more closely aligned to Indian Yoga; hence Yoga and Qi Gong are known as sister arts.

Two prominent systems of Qi Gong that have come to the forefront in recent years are Zhineng Qi Gong, and Guo Lin Qi Gong. Zhineng Qi Gong founded by Dr Pang He Ming, is well known for its Medicineless Hospital where up to 2000 patients called 'students' practise group training. The Hospital avoids medicines and special diets in favour of exercise, love, and life energy. Over the years, the Hospital has treated more than one hundred and eighty diseases, with improvements in 95% of cases. Unfortunately, the Hospital has now been closed for political reasons.

Guo Lin Qi Gong also known as Anti-Cancer Walk was founded by Guo Lin who had uterine cancer which metastasized to her bladder despite numerous operations, radiation, and chemotherapy. Using the traditional Qi Gong her grandfather had

taught her, she developed a new form of Walking Qi Gong to aid in her recovery. After a full recovery she began to teach to the public. Word of mouth and newspapers made more people aware of the positive results of Walking Qi Gong, thus attracting more cancer patients to learn this amazing technique. In the process of treating cancer for many practitioners, got rid of other ailments such as asthma, migraine, ulcers, sight problems, etc.

The most profound medicine, a very real and powerful healing elixir if produced within you. When we learn to heal ourselves by activating our internal medicine, we will be able to increase our production, our vitality, and our well-being – three of the richest human assets for free! If medicine is necessary, self-healing methods complement and support the treatment. Most medications or medical treatments do not actually restore or fully heal our natural ability to sustain a high level of well-being.

The process of cultivating the medicine within is called Qi Gong. Just a few moments of Qi Gong done on a regular basis can positively impact your health and longevity – your creativity, your productivity, your inner peace. The naturally occurring self-healing ability of our own body, mind, and spirit is the world's greatest healer. It is easy to turn this internal medicine on, **and it is absolutely FREE!**



Guo Lin Qi Gong (Anti-Cancer Walk)



Taiji (Tai Chi) – Supreme Ultimate Fist



Zhineng Qi Gong (Medicineless Hospital)



YEAR OF THE RABBIT — 2023

by Andy Khong



The Year of the Water Rabbit starts on 22nd January 2023 (Chinese New Year), and on go on till 9th February 2024 (Chinese New Year's Eve).

People born in year of the Rabbit are believed to be vigilant, witty, quick-minded, and ingenious; Rabbits are gentle and approachable, and have decent, noble and elegant mannerisms. The Rabbit is the 4th animal in the Chinese zodiac, and is known to be the luckiest out of all the twelve animals. The 12 zodiac animals in order are: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog, and Pig. Each year has an animal sign accord-

ing to the 12-year-cycle. The 5 Elements in Traditional Chinese Medicine (TCM) according to the Creation Cycle in order are Water, Wood, Fire, Earth, and Metal – each zodiac sign is associated with one Element, with the Water Rabbit coming once every 60 years.

A long time ago, the Jade Emperor organized a zodiac race across a river, and invited all the animals in the world to take part. Twelve animals turned up: a pig, dog, rooster, monkey, sheep, horse, snake, dragon, rabbit, tiger, ox, and rat. The Emperor named a year in the zodiac after each one



as a reward for turning up, while the race across a rapid river to reach the finishing line on shore determined the order each animal would be placed. The rat (who couldn't swim) hitched a lift on the back of the Ox during the race, and when they reached the shore, he jumped off the Ox's back and ran to the finish line. Hence the Rat came in first, followed by the Ox (2nd). The Tiger (3rd) swam a good race and came in just after the Ox. The Rabbit (4th) floated on a log and got to shore with the bellowing breath of the Dragon (5th) which assisted the struggling Rabbit; hence the Rabbit and Dragon have become good friends, and Dragons always prosper during the Year of the Rabbit. Then came the Horse who didn't realize that a Snake was coiled around his foot, and as soon as they reached the shore, the Snake (6th) uncoiled itself and slithered towards the finishing line, which frightened and stuttered the galloping Horse (7th). Next came the Goat, Monkey, and Chicken who were all on the same raft; when they got to shore, they ran towards the finishing line with the Goat (8th) finishing ahead of the Monkey (9th), and the Chicken (10th). The Dog (11th) despite being a good swimmer, splashed around and played in the river before deciding to finish the race. The Pig (12th) finished last because he ate some food, and dozed off during the race. The Cat asked his neighbour, the Rat to wake him up for the zodiac race but the Rat intentionally didn't wake the Cat; so by the time the Cat woke up, the race was over.

From that day on, the Cat hated the Rat so much that the Cat will chase and kill the Rat. The Elephant was on his way to the zodiac race too, but ran away because the Rat got into its trunk. Hence the Cat and Elephant are not featured in the zodiac.

The Chinese zodiac year (based on the lunar calendar) starts from Chinese New Year (CNY), whose date ranges from late-January to mid-February in the Gregorian calendar. Therefore, if you were born in January or February, you might have been born in the zodiac of a previous animal. Years of the Rabbit include: 1903, 1915, 1927, 1939, 1951, 1963, 1975, 1987, 1999, 2011, and 2023.

Chinese New Year is celebrated over the first 15 days of the Lunar Year (22nd January to 5th February 2023). Join in the celebrations this year by going to Chinatown and observe the rich and colourful celebrations of Lion Dance, Dragon Dance, Temple Fairs, sound of firecrackers, and decorations which boost the festive atmosphere like banners, flags, flowerpots, orange trees, paper-cuts on windows, folk paintings on walls, hanging red lanterns, display couplets on doors, and so on. Chinese New Year's Eve dinner is a family reunion occasion, and *the* most important dinner for the entire year. Most of the restaurants in Chinatown would have a special Chinese New Year banquet, usually consisting of 8-11 dishes which are only available during the first 15 days of C.N.Y. — examples being *Prosperity*

Salad with Rainbow Salmon, Abalone-Shark Fin-Sea Cucumber Soup, Stir Fried Black Fungus with Sliced Lotus, Black Moss Sea Cucumber, etc. Diners usually do the Prosperity Toss during the CNY Banquets, known as Yee Sang (in Cantonese) or Yu Sheng (in Mandarin); the toss is a symbolism of good fortune, abundance, prosperity, and vigour.

The Year of the Rat (2020) was about **survival**. The Year of the Ox (2021) was about anchoring ourselves in a **new reality**. The Year of the Tiger (2022) was about a year of making **new changes** after the Pandemic, a year of risk-taking and adventure, finding enthusiasm again for all of us, and with social progress starting again. The Year of the Rabbit (2023) will be a **peaceful year**, a time to retreat to a quiet and peaceful place, to heal our wounds, and wind down after all we had to endure in the previous few years. Things will finally start to fall into place after more than a 2-year period of struggle and hardship, and our lives will take a positive turn. It is recommended that you pay attention to the Rabbit symbol and understand its defining traits – a prudent examination of each situation, alertness, and be able to mobilize quickly, and the need to get away quickly from dangerous situations, similar to when a rabbit is able to sneak out of danger or bad weather. Overall, all of us will benefit this year from the Rabbit's governing influence of being self-aware

enough to avoid rash decisions, and to think before acting.

The common Chinese New Year greeting in Northern China is "**Xin Nian Kuai le**" (新年快乐, Happy New Year in Mandarin using PinYin Romanization). Whereas in Guangdong (Canton), Hong Kong, Macau, and among most of the Cantonese speaking diaspora outside China (including Australia, New Zealand, Canada, USA, and UK), the greeting is "**Kung Hey Futt Choy**" (恭喜发财 Wishing you a Prosperous New Year in Cantonese using Wade-Giles Romanization). **Here's to wishing you and your family a year of health, prosperity, and peace!**



Andy Khong



Prosperity Toss known as Yee Sang (in Cantonese) or Yu Sheng (in Mandarin) during Chinese New Year

HOLIDAYS AND THE SPIRIT OF GIVING

By Simon O'Rourke

We are quickly approaching another holiday season and those special Holy-days in which we provide gifts to others. And it may be a good opportunity to think about the Spirit of Giving and the principle of our first object, a nucleus of the Universal Brotherhood of Humanity without distinctions based on race, creed, sex, caste or colour. The word Brotherhood is of course inclusive of all human beings and symbolises a common spiritual heritage, the Divine Life in which, as has been said, we all live and move and have our being.

Of course it would be easy to be worldly and cynical and say that our holidays have become commercialised, that we have forgotten whatever there were of their altruistic origins, and no doubt that there are some people who regard Christmas, Easter, Father's Day, Mother's Days and birthdays and so on as beneficial primarily to businesses and to the national economy. There is some truth to that, as there are many businesses whose continued livelihood relies strongly on the financial profits of trading during holiday seasons to lift the sagging losses from quieter parts of the year.

However, the spirit of giving and of sacrifice of oneself for others is a very important principle inherent in these holidays and celebrations, even if veiled by the conventions of trading. In the East we know there are two paths, Pravritti and Nivritti, Sanskrit words meaning forthgoing and return, or two aspects of the one path, representing the universal movement of the 'pilgrim soul' from the spiritual to the material and its return to the spiritual. Our Theosophical literature, and the ideas found in the scriptures of the great world traditions, would point to these being two aspects of the same wheel of evolution, moving towards spiritual unfoldment.

We see this repeated in each incarnation during the first part of life, beginning with birth and growth, reaching the mid-point, followed by the second part of life in

which we experience maturation, outflowing energy, and eventually culminating in death. Like the Lotus that, following the same laws, begins in the mud, struggles through the water, then flowering for a time in the open air under the sun, eventually exhausts its fragrance and vitality, and finally the life fades. Over many incarnations we may think of Pravritti as the path of self-development, survival of the fittest, following *unconsciously* the law of sacrifice, and at the mid-point turning, or perhaps 'converting', to the path of return, Nivritti, the path of selflessness, and path of *conscious* sacrifice, altruism, the spontaneous giving of oneself as Self-sacrifice.

Altruism becomes a conscious power in life through the practical application of Theosophic principles and knowledge in everyday activities, intellectually, devotionally, and in action. It is founded on the principle of wisdom attained through love, which slowly grows through willing service to those around us and then later to humanity as a whole. In the little book and article, *The Original Programme Of The Theosophical Society* (Blavatsky's Collected Writings Vol VII p145-172), HPB wrote, quoting one of her teachers: "It is *esoteric philosophy alone*, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state



between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering...”

Sometimes people find their understanding stranded on a word or expression. I have at times found people with a western background in particular are somewhat fearful or resentful of expressions such as *Altruism* and *Self-sacrifice*, subconsciously fearful they will open the door to crimping slavery and blind conformity. However, the principles of karma (retributive justice) and dharma (our individual duty, truth or mission in life) ensure that the path forward is found by the practice of kindly and loving service through completing all of the smaller, leading to the larger, duties in life. Where one person sees conformity and restriction perhaps another will see the greater opportunity to learn, especially learning to share one’s energies for a genuinely higher purpose. Service is learning, work is learning, so that we may develop the qualities of love and intelligence that may make one truly useful.

In the *Mahatma Letters to AP Sinnett*, a Master of the Wisdom, and one of the inner founders of the Theosophical Society, wrote: “Be patient, friend and brother; and I must repeat again — *be our helpful co-worker*; but in your own sphere, and according to your ripest judgment. Since our venerable Khobilgan has decreed in his wise prevision that I had no right to encourage you to enter a path where you would have to roll the stone of Sisyphus, held back as you surely would be by your previous and most sacred duties — we really must wait. I know your motives are sincere and true, and that a real change, and in the right direction, has come over you, though even to yourself that change is imperceptible. And — the chiefs know it too. But, say they — motives are vapours, as attenuated as the atmospheric moisture; and, as the latter develops its dynamic energy for man’s use only when concentrated and applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the form of deeds... ‘Yes, we will wait and see’ — they say.” (See Mahatma Letter No 13.)

[**Note:** HPB describes ‘Khobilgan’ as a Buddha-like spirit.]

In our youth, we may have taken on a number of responsibilities and ties that prevent us from being completely free to do the things we would like to do. However sometimes opportunities are wast-

ed because we were not yet ready. The time in preparation will allow the yearning to be of service to grow, and strengthen the good motives, as the steam building in power. And the small tasks bring practice and experience in service.

“Does it seem to you a small thing that the past year has been spent only in your ‘family duties’? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my ‘pupil,’ the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity — what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage — since good and evil are not to be measured by events on the lower or physical plane. — Be not discouraged that your practice falls below your aspirations, yet be not content with *admitting* this, since you clearly recognise that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness. I will not now enter into other subjects since this is but a line



of sympathetic recognition of your efforts, and of earnest encouragement to hold a calm and brave spirit toward outward events in the present, and a hopeful spirit for the future on *all planes*" (See Mahatma Letter No 123.)

It's mentioned here that 'good and evil are not to be measured by events on the lower or physical plane', and 'a hopeful spirit for the future on *all planes*.' In the latter, a reminder that the Higher Self and the Monad may take an interest in the personality in its theosophic life, even if that seems unimportant to the rest of the world. So often we find people judging the spiritual value of things by their external appearances. Judgement is often based on position and wealth. Even in the early days of the Theosophical Society, people often said how much more they could achieve in the promotion of Theosophy and the Theosophical Society if only they had more money. I am sure most of us have heard similar statements today. And it is not unusual to find people giving money instead of gifts for the above mentioned celebratory days. But if money would help I am sure we would have more of it. At rare times we have, mostly as bequests from dedicated Theosophists. Perhaps far more may be achieved by doing the work than to pay someone else to do it. Certainly, the skills developed in helping others, in drawing on and drawing out our own resources, is far greater in usefulness as preparation for future work.

It was stated somewhere in *The Bhagavad Gita* that better one's own dharma (truth or duty), though destitute of merit, than the well-performed



dharma of another. From a higher perspective, if we may take that view, the dharma of a King badly performed is worse than the dharma of a royal Gardener well-performed. Yes a King has a position but the work is shared throughout the nation among many. The Adepts have stated *Motive is Everything* with us. And the motives of each person in the nation has its own effects, as does the performance of dharma.

The work of any King or President is limited to their sole motivations and efforts or exertions that they put into it. Their motives may be tarnished by love of their seat of honour, and they may contribute little or more of themselves, depending on their motivations, relying on others to carry the burden, or inspiring others by the example of carrying it themselves, regardless of how people attribute individual credit. I am only looking at their dharma, and this is not to say that any initiatives that directly affect others will not have their mixed karma. Annie Besant in her little book *Karma*, gives an example of a wealthy person who, to enhance their own reputation and legacy, contributed a large park to their city. That person will reap and draw to themselves both the karma attached to the selfishness of the gift, as well as the good karma of the happiness it has brought to those who enjoyed the benefit of the park.

Similarly, wealthy people may contribute great sums of money towards gifts for others and to charities, with very little cost of effort to themselves. Remember the Christian parable of the poor person who gave all of their wealth to the collection box of the Temple, symbolic of her giving her whole self, being selfless even in poverty, retaining nothing (Luke ch21 vs1-4). In some traditions, I understand this holding back of the self is sometimes known as 'the clenched fist'. Plato reminds us that Hades, God of the underworld, whose name derives from "his knowledge (eidenai) of all noble things" was equally known as Pluto, who "gives wealth (Ploutos), and his name means the giver of wealth, which comes out of the earth beneath" (Cratylus). Better the noble and spiritual treasures that are ours from life to life when we have earned them on the basis of merit than the temporal treasures that we will always leave behind.

Shri Krishna, in the great Indian epic *The Mahabharata*, stated the circumstances under which he would receive charity or food from the evil King Duryodana, who had opposed the Pandava brothers

with unremitting hatred. In his refusal, Krishna said "Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue. One taketh another's food when that other inspireth love. One may also take another's food when one is in distress. At present, however, O king, thou hast not inspired love in me by any act of thine, nor have I myself been plunged into distress." We may take the lesson that any gift to another is best given out of love, the purest of motives, or to bring relief, and that it is better given from one to another and not through any intermediary as so often happens with cash or money gifts. When one is in distress, the gratitude of the recipient belongs to the one who brought the food and the one who initiated the service rather than the person who made the payment.

HPB notes in the section on Charity, found in *The Key To Theosophy* "Act individually and not collectively; follow the Northern Buddhist precepts: Never put food into the mouth of the hungry by the hand of another. Never let the shadow of thy neighbour (*a third person*) come between thyself and the object of thy bounty. Never give to the Sun time to dry a tear before thou hast wiped it. Again. Never give money to the needy, or food to the priest, who begs at thy door, *through thy servants*, lest thy money should diminish *gratitude*, and thy food turn to gall." By gall or bitterness she means the loss of the original spirit, in the form of resentment, loveless impersonality, or if the gift is perceived to be given in tokenism.

She goes on: "It is important to note that we Theosophists do not believe in giving money, if we had it, through other people's hands or organizations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt."

One may wonder if the value of the cold hard credit card, cash or electronic device, in bringing relief to a person's physical suffering, is more important than whether there is any kind of gratitude resulting from personal contact. Perhaps again a higher view may see that gratitude has wider implications, if we realise that the suffering of the body follows the course of karmic law and may pay a debt related to actions begun in past lives. Not that

we should not do, in this example, everything in our power to alleviate that suffering. However, on the other hand, the feeling of gratitude is the small spark of love that growing in the person may lead them on to a nobler future. A kindly service, and the consequent gratitude, can inspire a person towards imitating that kindness. The ancients always taught gratitude to the Divine, for our lives, to the Gods and teachers, for guidance and wisdom, and to the ancestors, ourselves in past lives and our parents who created the conveniences and civilisations we have today.

Rather, we realise that like service some types of service are more useful than others. For example, many people have the opportunity to give food and shelter. Many people, though less than the previous group, may be able to offer some empathetic and sympathetic psychological support. Fewer people may be able to give spiritual help and fewer again may be able to provide help with the soothing esoteric philosophy of Theosophy, or to sympathetically give life to its meetings and activities. So we realise that while there are many ways to help and to give service, perhaps the best kind of service is that in which the need is greatest and yet the number of helpers are the fewest. Together, with our talents and abilities acquired in this and past lives, we may be able to give the necessary help in that arena.

If we consider the same idea with respect to the giving of money, we begin to consider that, the relief of the cry of the soul is far more important than the care of the physical body, and that giving time, energy and our Self may in many cases be more greatly needed than the spending of money. Theosophical teachings suggest the highest part of the Buddhist or Intuitionist world, close to the Nirvanic plane, provides an opportunity for us the know others as if we were, for a time, those others, with their knowledge, and a profound understanding of their history and motivations from within. One of the reasons the Buddha was thrice sacred and a teacher of teachers was due to his ability to see the past, present and future causes and effects of all who came to him. Giving to others, even in the form of holiday presents, and thinking deeply and intuitively of their needs, even if we fail, is an opportunity to 'put ourselves in their shoes', so to speak, as preparation to begin to know them as we would know them with the wisdom of Buddhist consciousness, to know them as we would know ourselves.



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 / 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

ANNUAL MEMBERSHIP DUES REMINDER

A reminder to all TS 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

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.

NOVEMBER

Tue 1 November
Public Meeting



The Golden Stairs – by Suzanne Stout

In 1888 H.P. Blavatsky presented the “Golden Stairs” to members of the Esoteric Section of the Theosophical Society in London. She noted that “these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom”.

In this presentation we will explore the meaning of these precepts and their relevance to our progress on the spiritual path.

Tue 8 November
Public Meeting



Homoeopathy – by Sally Moore, Adv Dip Hom Med. Member of ARoH.

A skeletal history and a foundation explanation of Homoeopathy with day-to-day life examples of how the principles of homoeopathy play out in our lives. Following with some of the more recent developments in homoeopathy. Sally came to homoeopathy from a career in ceramics, being introduced through the illness of her children through the 1980’s.

Suffering herself through the years from asthma, migraines, muscular issues and some women’s ailments, she experienced the wonderful results of relief and improved health that homoeopathy can bring.

She studied at the Oceanic Institute of Homoeopathy and became a qualified registered homoeopath in 2000. Practicing since then, in the Perth region of WA as the principal Homoeopath at the Olive Homoeopathic Healing Group, with its three locations.

Tue 15 November
Public Meeting

The Waters of Life – by Richard Glenk

A unique and eye opening perspective on the wonders and power of water in our daily lives.

NOVEMBER

Tue 22 November

Public Meeting



Convention Business Meeting – Members only (very short), followed by
Living a Theosophic Life, by Simon O'Rourke

One of the founders of The Theosophical Society, Col. Henry Olcott, said the main principles of Theosophy could be taught to anyone, even a child, within an hour. We have a responsibility with greater knowledge to put what we know into practice. What does it mean to live a Theosophic Life?

Simon O'Rourke has been a member of the Theosophical Society for 30 years with a strong interest in Theosophy and the Secret Doctrine teachings. He is currently the Education Coordinator for the Theosophical Society in Australia, and is a former President and Treasurer of the Blavatsky Lodge in Sydney.

Tue 29 November

Public Meeting



Taizé meditation for World Peace – by Rhonda Phillips and George Wester

A candlelit evening of meditation and uplifting music. Created by Brother Roger Schütz in 1940 for all traditions, during World War 2. Brother Roger was 25 years old and he was working for world Peace and to reconcile the heart of the world, and felt called to serve those suffering from the conflict of WW2, as his maternal grandmother had done during WWI. He rode a bicycle from Geneva, Switzerland to Taizé, a town in unoccupied France, just beyond the demarcation line with the zone occupied by German troops. He bought an empty house, where for two years he and his sister, Genevieve, hid refugees, both Christian and Jewish, before being forced to leave Taizé, after a tip-off that the Gestapo had become aware of their activities.

Brother Roger has always kept a low profile, rarely giving interviews and refusing to permit any "cult" to grow up around himself. He was awarded the UNESCO Prize for Peace Education in 1988.

DECEMBER

Tue 6 December

Public Meeting

Were we human beings created or engineered? – by Adrian De Graaf

What is the difference between being “made” and being “created”?

Tues 13 December

General Meeting



Christmas celebrations, conversations and music entertainment at the Perth Branch. Family and friends welcome. Optionally, bring a small plate of something to share.



Next Meeting: **Tuesday, 7th February 2023.**



“If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth.”

H.P.B., Our Cycle And The Next (Collected Writings, Vol XI, p202)

The Theosophical Link Contributions

Members of TS Perth Branch are heartily invited to contribute articles, poems, book reviews and any news affiliated with the Branch to the Editor for possible future inclusions in the Link. Email your submissions to info@tsperth.com.au — these will be gratefully accepted. The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st January, 2023.**

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