



The Theosophical Link

The Theosophical Society in Perth

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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Meditation for Beginners, *by J. I. Wedgwood*

(an extract)

It is a point worth remembering in meditation, that if one seeks to draw down the ideal to oneself in personal possession, or is semi-consciously looking for personal gratification or the sense of power of other selfish results, the effort will not be crowned with due success: what is needed is an act of pure unselfish aspiration, the soaring upward, with no thought save that of giving, to the object of one's adoration. Only when free from the taint of personal selfishness does the student's thought play at a sufficiently high level to open him to the inflow of higher influence...

In such ways the student will find that whereas at first the Masters were to him merely an intellectual conception - a logical necessity in his scheme of philosophy - gradually, as his bodies grow more responsive to higher influences, they will become a living reality in his life, recognised and perceived by the heart as well as by the head.



Contact information

The address & contact details are at the bottom of page.

For payments such as **Membership Subscriptions, Donations** or **Event Bookings**, please use the following details:

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secretary@tsperth.com.au

Submissions

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

1st July, 2025



Open policy

The Minutes of all Executive Committee (EC) meetings are always available to members on request at the office. Our Rules 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.

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.



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The Theosophical Society in Perth



Theosophical Society in Perth

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President's Report

April, 2025

Branch

The chemical delignification inside the roof cavity has been completed as well as the roof and wall cleaning. We are now focussing on the rendering of the walls. We have already received one quote and some further research need to be carried out. A property manager has been selected to look after our five rental premises. This will greatly facilitate the running of those properties, alleviating the work of our committee. Our tenants have already been notified.

Bill Keidan, who is a former member and president of our Perth T.S. Branch, has arrived in the last week of March following our invitation. He is now a member of the Wellington Lodge in New Zealand T.S. Apart from the three talks he gave at the Branch on Tuesday evenings, we are lucky that he graciously offered to do additional seven presentations, one during every Saturday while he is here in Perth.

Mt Helena

The well-awaited renovation of our ablution block has been completed, our plumber has been working on it. Our electrician was also busy installing lights along the paths leading from Blavatsky Hall building to the four chalets. This is actually going to make the retreat much safer at dawn and dusk. The security doors for Blavatsky Hall have been installed and look wonderful. The kitchen security door is also a big improvement on the previous door. Unfortunately, some native plants did not survive this summer's extremely hot weather, despite constant efforts given by our volunteers.

A big storm left our two tenants without water and power for two days. Some trees were uprooted. A huge branch fell in the Patterson House backyard. Our regular tree lopper logged the fallen trees and branches as well as clearing the firebreak once more for obvious safety reasons. He also cleared all the small branches which were scattered all over the property.

Our calendar of events is well underway. All our bookings to external organisations are faithful clients who are now returning each year, plus the Zen Group is booking twice a year. Instead of the usual three events for T.S. members, one being free, we have planned four events, with two at no charge to members. Our Art Retreats have their regular attendees and two have been planned for this year.

The installation of a new shed has started with the earthworks, which are necessary to secure a proper base. The paths to the bush chalets and the ablution block now also have lights to facilitate walking through the bush at night. This work should be completed at the time we publish this magazine.

It looks like all the committee's hard work is paying off and we can now take a well earned breather and enjoy the benefits.



Jean-Robert Hote



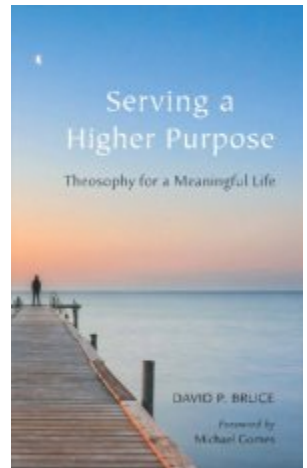


Book Reviews

***Serving a Higher Purpose:
Theosophy for a Meaningful Life***
by
David P. Bruce

When we sow our seeds in the garden of life, do we settle for a meagre display of two or three flowers? Or do we aim for a pageantry of rich colours and breathtaking beauty?

So asks author David Bruce in the exquisite essays inspiring us to live an active spiritual life. Fresh and concise, he discusses themes such as living with purpose, spiritual practice, digital distractions, reincarnation, the human condition, and offers advice on books and reading. Free of dogma, he helps the open-minded inquirer find ultimate meaning.

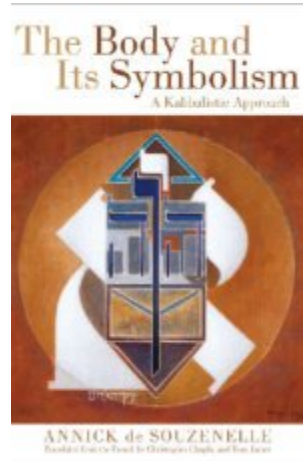


***The Body and Its Symbolism.
A Kabbalistic Approach***
by
Annick de Souzenelle

This intricate and profound exploration of Kabbalistic symbolism as applied to the human body is a classic in French esoteric circles. It is the life work of psychotherapist Annick de Souzenelle, whose tremendous depth of thought has been inspired by the depth psychology of C. G. Jung.

Author incorporates the symbolism of the Hebrew language with biblical references and her understanding of Kabbalistic spirituality to present the Kabbalistic tree of life as a pattern of the human body in all its various parts and vital organs, from the bottom of the feet to the top of the head. Not only is hers an important work in the field, it also affords some flavour of the rich French esoteric tradition.

The Body and Its Symbolism will be sought after by advanced students of the Western esoteric traditions, especially Kabbalah.

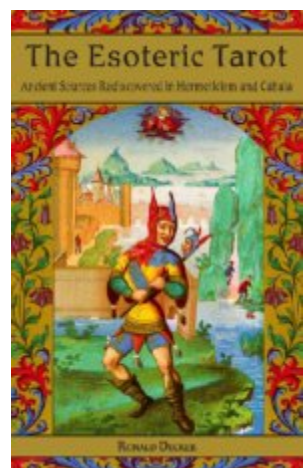


***The Esoteric Tarot:
Ancient Sources Rediscovered in Hermeticism and Cabalah***
by
Ronald Decker

That the Tarot originated in ancient Egypt as a divinatory tool is a romantic misconception. Ron Decker reveals the Tarot's true evolution and meanings as its inventor(s) understood it.

Decker says the 4-suit deck was invented in Asia Minor before AD 1000; Italian courtiers added the trumps in the 1400s. But Tarot was first used as a game; divination was only created in the 1700s by a Parisian fortune-teller who based the trump images on Hermeticism, which merges Greco-Egyptian alchemy, astrology, numerology, magic, and mysticism. Today, the suit-cards are often traced to the ancient Jewish Cabala; but, they too acquired their meaning only in the 1700s, and he cites a lost numerical system based on Cabala at that time.

Decker's interpretation integrates three whole systems - astrological, arithmological, mystagogical (concerning initiation rites into the Mysteries). His depth of knowledge makes the book a must-have for serious students of Tarot and esotericism.



What Theosophy Is

by H. P. Blavatsky

(Reprinted from *The Theosophist*, May 1937)

Wisdom-religion, or “Divine Wisdom.” The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing Theosophy is purely *divine ethics*; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediaeval philosophers who called themselves Theosophists.

- *A Theosophical Glossary*, p. 304.



The Great Reconciler

The Neo-Platonic school of Ammonius aimed, as we do, at the reconciliation of all sects and peoples, under the once common faith of the Golden Age, trying to induce the nations to lay aside their contentions — in religious matters at any rate — by proving to them that their various beliefs are all the more or less legitimate children of one common parent, the Wisdom Religion.

- *The Secret Doctrine*, vol. III, p. 308.



Everlasting Truth

Theosophy is Divine Knowledge or Science.

- *The Key to Theosophy*, p. 1.



As it has existed eternally throughout the endless cycles upon cycles of the Past, so it will ever exist throughout the infinitudes of the Future, because Theosophy is synonymous with Everlasting Truth.

- *The Key to Theosophy*, p. 193.



The Truth of All Ages

Theosophy is the shoreless ocean of universal truth, love, and wisdom, reflecting its radiance on the earth, while The Theosophical



Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its Society human nature trying to ascend to its divine parent. Theosophy, finally, is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities.

- *The Key to Theosophy*, p. 139.



What a Theosophist Is

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

- *Practical Occultism*, p. 1.



Theosophy and Religion

What the *true* occultist seeks, is not knowledge, or growth, or happiness, or power, for himself; but having become *conscious* that the harmony of which he forms part is broken on the outer plane, he seeks the means to resolve that discord into a higher harmony.

This harmony is Theosophy — Divine or Universal Wisdom — the root whence have sprung all “religions,” that is all; “bonds which unite men together,” which is the true meaning of the word religion. Therefore, Theosophy is

not a “religion,” but religion itself, the very “binding of men together” in one Universal Brotherhood.

- *Lucifer*, vol. I, p. 48.



The Duty of a Theosophist

Every Theosophist... is bound to do his utmost to help on, by all means in his power, every wise and well-conditioned social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.

- *The Key to Theosophy*, p. 158.



Altruism is an integral part of self-development... It is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

- *The Key to Theosophy*, p. 61.



His Duty to Himself

To control and conquer, through the Higher Self, the lower self. To purify himself inwardly and morally; to fear no one, and naught, save the tribunal of his own conscience. Never to do a thing by halves; i.e., if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all.

It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says:

“Be not diverted from your duty by an idle reflection the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.”

- *The Key to Theosophy*, p. 162.



The Golden Stairs

Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts — these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

- *The Theosophist*, vol. 52, p. 557..



The Power Behind Us

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but **Unite** and **Work** as one mind, one heart. The Masters require only that each shall do *his best*, and, above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to

work for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should co-operate with all and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country.

- *Message to the American Section*, 1890.



Theosophy First and Last

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: “Be Theosophists, work for Theosophy.” Theosophy first and Theosophy last; for its *practical* realization alone can save the Western World from that selfish and unbrotherly feeling which now divides race from race; one nation from the other; and from that hatred of class and social considerations that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as other civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

- *Message to the Boston Convention*, 1891.



The Yazidis: Religion, Holy City, and Struggles

by Andy Khong

The Yazidis are an ethno-religious minority primarily residing in northern Iraq, with smaller communities in south-eastern Turkey, northern Syria, Armenia, and Georgia. Yazidism, their ancient monotheistic faith, is a syncretic blend of pre-Islamic traditions, Zoroastrianism, Sufism, and elements of Christianity and Judaism. Despite being one of the world's oldest religions, Yazidis have faced significant persecution throughout history, most notably the 2014 genocide by ISIS (Islamic State of Iraq and Syria).

Yazidi Beliefs and Practices

Yazidism revolves around the worship of one supreme God, referred to by various names, including Xwedê and Êzdan. Central to their belief is Tawûsî Melek, the Peacock Angel, who is

seen as God's chief representative and a benevolent figure of guidance. Contrary to misconceptions, the devil is not worshipped by Yazidis. Their unusual beliefs have led to them being unfairly labelled as “*devil worshippers*.”

A misinterpretation of their name is the reason for the continued persecution in their homeland, the Mt. Sinjar region west of Mosul. According to Sunni extremists like ISIS, it comes from the highly unpopular second caliph of the Umayyad dynasty, Yazid ibn Muawiyah (647–683 C.E). However, recent studies have shown that the name is derived from the modern Persian word “*ized*,” which means angel or deity, and has nothing to do with the loose-living Yazid or the Persian city of Yazd. Yazidis call themselves “*worshippers of God*,” which is the simple meaning of the name Izidis.



Iconic conical dome of Yazidi Mausoleums, symbolizing the connection between earth and the divine



Tawûsî Melek, the Peacock Angel

Since many of their beliefs are based on Christianity, they have given themselves the name Daasin (plural Dawaaseen), which is derived from the name of an ancient Nestorian * diocese called the Ancient Church of the East. Although they hold the Bible and the Koran in high regard, a large portion of their own tradition is oral.

Yazidi accounts of creation differ significantly from those of the Abrahamic religions (Judaism, Christianity, and Islam). According to Yazidi cosmogony, the universe originated from a white pearl that existed in pre-eternity. God emerged from this pearl and created the material world through the actions of Tawûsî Melek and six other divine beings. Unlike the linear creation narratives in Abrahamic traditions, Yazidi cosmology draws heavily from Ancient Mesopotamian and Indo-Iranian traditions, aligning it more closely with Ancient Iranian religions, Yarsanism, and Zoroastrianism.

The Yazidi community is hierarchically structured into three main castes: Murids (laypeople), Sheikhs, and Pirs (religious leaders). Marriage is strictly endogamous, meaning Yazidis must marry within their community and caste. This practice is vital to preserving the religion and ensuring social cohesion. Marrying outside the faith results in ostracization, as

Yazidism does not permit conversions or reintegration.

Lalish: The Holy City of the Yazidis

Lalish, located in Iraq's Nineveh Governorate (120kms [75 miles] from Erbil the capital of autonomous Kurdistan), is the spiritual heart of Yazidism. This sacred valley is home to several shrines, most notably the tomb of Sheikh Adi ibn Musafir, a 12th-century religious leader credited with shaping Yazidism into its current form.

Significance of Lalish

1. **Pilgrimage:** Yazidis are expected to make a pilgrimage to Lalish at least once in their lifetime. This journey serves as an act of spiritual renewal and devotion.
2. **Sacred Rituals:** Visitors perform purification rites such as walking barefoot within the sacred grounds, lighting oil lamps, and reciting prayers.
3. **Symbol of Identity:** Lalish is considered the place where Tawûsî Melek descended to bless the earth. It is also a centre for religious leadership and ceremonies.

Key features of Lalish include Kaniya Spî (the White Spring), a site for purification rituals, and the iconic conical domes of Yazidi shrines,



Location of Lalish, autonomous region of Kurdistan, Iraq.



Kaniya Spî (White Spring), baptismal chamber and a site for purification rituals

symbolizing the connection between earth and the divine. The annual autumn festival at Lalish is a pivotal event, bringing together Yazidis from around the world to celebrate their faith through music, communal meals, and prayer.



Yazidi spiritual centre and Valley of Lalish.

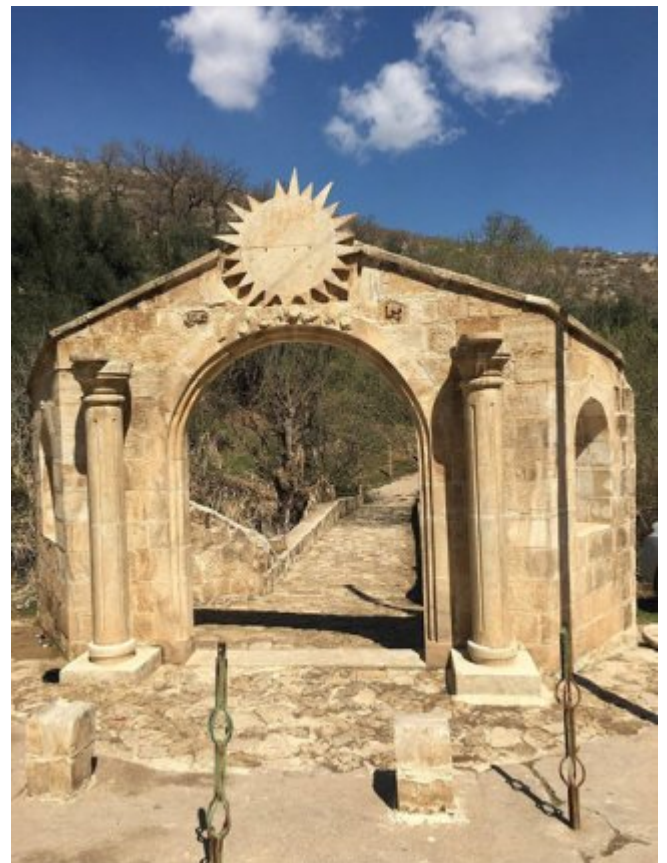
The Yazidi Genocide

The Yazidis have endured centuries of persecution, culminating in the genocide committed by ISIS in 2014. On 3rd August, 2014, ISIS launched a brutal attack on the Sinjar region, a Yazidi homeland.

- **Mass Killings:** Thousands of Yazidi men and boys were executed for refusing to convert to Islam.



Sanctuary of Sheikh Adi ibn Musafir, religious leader who shaped Yazidism



Silat Bridge – path which crosses a small stream considered as the dividing line between the sacred and secular spaces

- **Sexual Slavery:** Over 7,000 women and girls were captured, enslaved, and subjected to systematic sexual violence.
- **Humanitarian Crisis:** Tens of thousands fled to Mount Sinjar, where many died from starvation and dehydration before international forces intervened.
- **Destruction of Cultural Heritage:** Sacred sites were desecrated, and entire villages were razed.

The genocide displaced over 400,000 Yazidis, creating a humanitarian crisis that persists to this day. Although the international community, including the United Nations and various governments, has recognized the atrocities as genocide, efforts to bring justice and rebuild the community remain ongoing.



Image: by Êzîdîxan, Wikimedia Commons



Yazidi men having a spiritual discussion



Teenage Yazidi girls

Resilience and the Future of the Yazidis

Despite these immense challenges, the Yazidis continue to rebuild their lives and preserve their unique cultural and religious identity. Lalish remains a symbol of hope and resilience, serving as a spiritual anchor for a community that has endured centuries of hardship. Yazidi cosmology and traditions, distinct from those of neighbouring religions, highlight their unique place in the region's spiritual and cultural history. The Yazidi story is one of survival, a testament to their enduring faith and commitment to their heritage. The

Yazidis are truly fascinating people to meet, and to walk amongst their holiest city of Lalish is certainly a memorable experience.

Notes:

- * **Nestorianism** is the Christian doctrine that Jesus existed as two persons, the man Jesus and the divine Son of God, or Logos, rather than as a unified person. This doctrine is identified with Nestorius (386–451), patriarch of Constantinople. This view of Christ was condemned at the Council of Ephesus in 431, and the conflict over this view led to the Nestorian schism, separating the Assyrian Church of the East from the Byzantine Church. – *New World Encyclopaedia*.

What About Those Three Objects?

By James H. Cousins (Reprinted from *The Theosophist*, December 1935)

Dr. Cousins urges that attention to the Three Objects is the supreme duty of a Lodge of The Theosophical Society; he is convinced that the practice of the Three Objects and their implications is “the foundation-plan not only of individual and group life, but of the complete real education for lack of which humanity is suffering its present degradation and threatened disintegration.”

The work of The Theosophical Society began as the study of the unusual. Two high-powered egos with curious minds (curious in the inquisitive sense, not just peculiar) got to know certain things, — and wanted to know more. The pursuit of knowledge means “going places”. This involves colliding with people. Some of them, responding to vibratory laws, strike off at tangents (probably to arrive at the same point of missed opportunity two or more lives hence); some of them, by laws of affinity, stick. Those who stuck on or around the said curious egos became infected with curiosity. They therefore formed a Society. Its First Object was, as said, the study of the unusual.

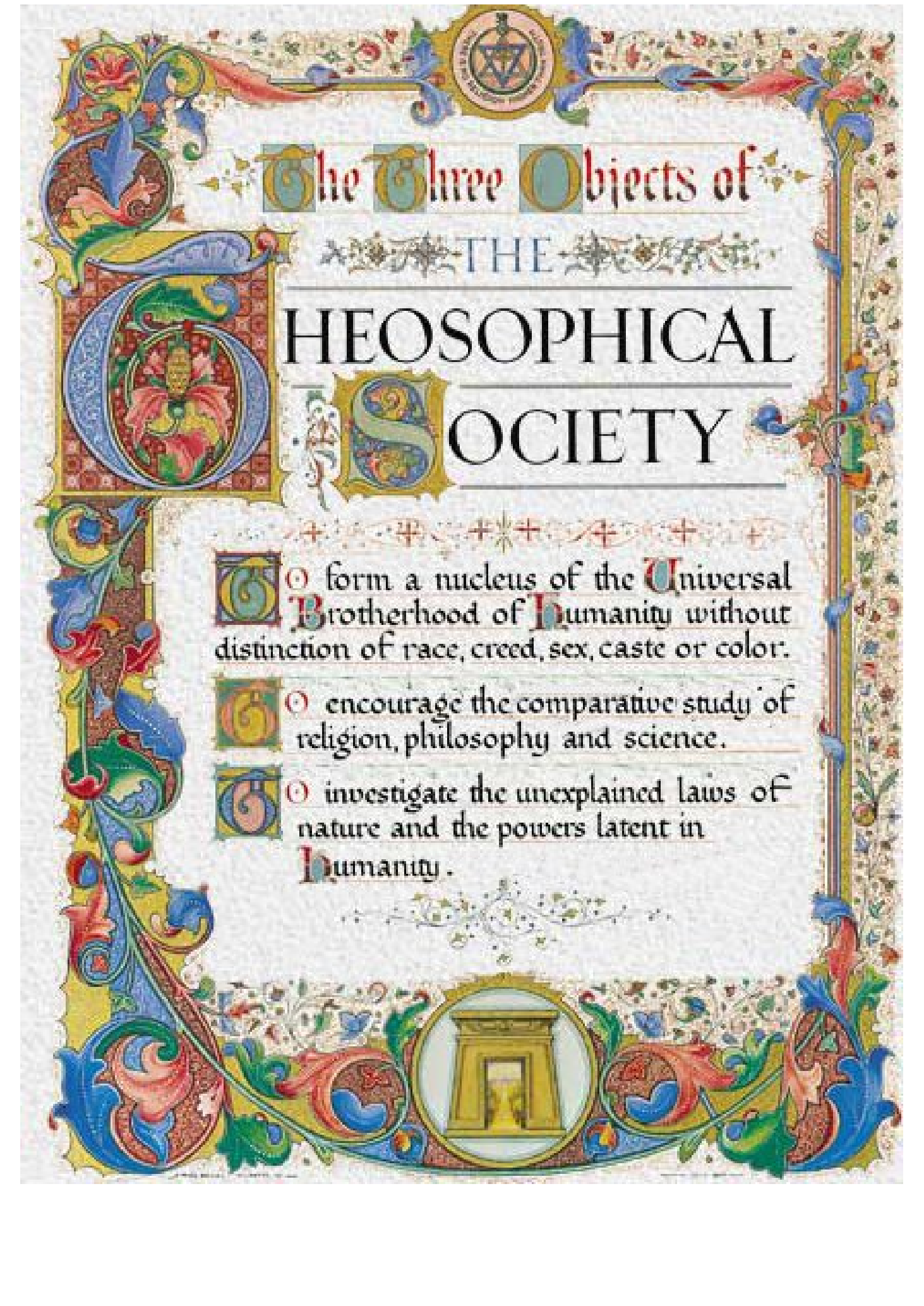
Curiously, this First Object of the Society of curious egos became the Third Object of The Theosophical Society. The latter was the same group of curious egos — only they had made some discoveries of very usual matters, hereafter indicated. This caused them to put two Objects in front of the First Object. Curiously also, this did not reduce the first First Object’s sense of its own importance. It rather emphasized it, as corridors emphasize the throne-room to which they lead. On the other hand, the new First and Second Objects were neither, in their own estimation, inferior to one another nor just auxiliary to Object One transformed into Object Three. They were all of a piece, “the same — only different.” A triangle, any side of which may be its base, seems to symbolize them. Chronology is imposed on them, because humans, who *will* talk of the *ineffable*, cannot manage to articulate simultaneously two essentials of one entity, let

alone three.

It all came about this way. The expansion of the human unit is ultimately the most important matter — to the unit. But it happens also that expansion of any kind is only attainable through activities which draw on others for expansible materials, and which take the expanding units into the terrains of others in order demonstrate their expansiveness. Even in the common experience, at one age or another (and the earlier the better) of cranial expansion, there is no point in possessing a swelled head if one cannot display it to others.

The expansion here spoken of is not an expansion of bulk that adds mere weight, or of mass that adds mere extension. It is an expansion that is also a transformation into power. To get its full flavour you must stand on a platform and say it with a capital P, and in two syllables, thus — Pow-wer.

Now, power, dynamic power. spoken thus, and thus acted, can be very rough and dictatorial. It can seek to gratify itself to its utmost. It can try to bring everything under its sway. But therein would be its self-defeat; for the pleasure of power is not in its being obeyed, but in its being enforced. One “lonely antagonist of destiny” gets more fun out of the exertion of his power than a whole useless army. In fact, a useless army is a matter for derision; and, knowing that laughter ruins bad causes, the armament profiteers are not sorry when the joke of useless arms seems likely to turn into the profitable tragedy of used arms.



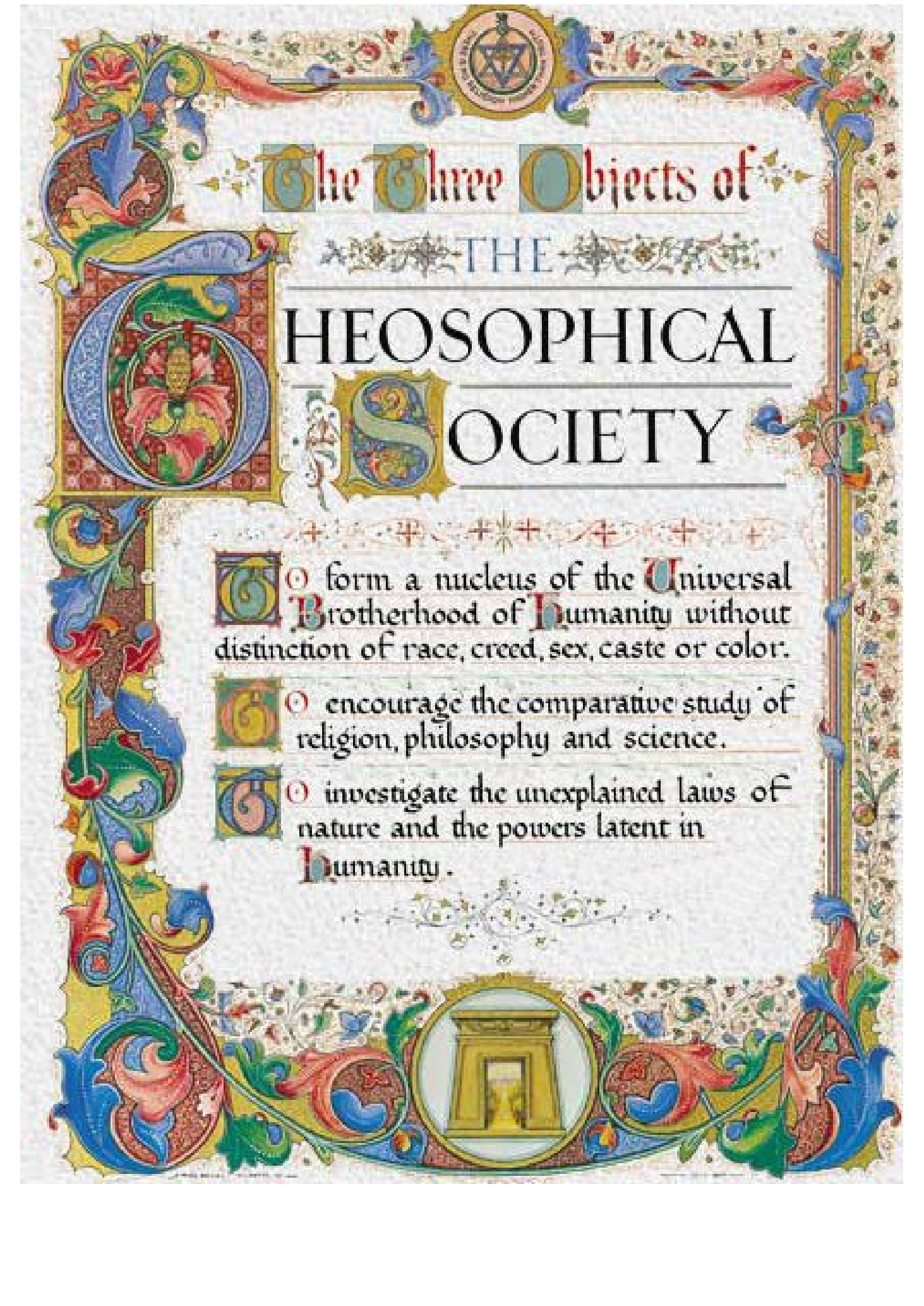
The Three Objects of

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1. To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color.

2. To encourage the comparative study of religion, philosophy and science.

3. To investigate the unexplained laws of nature and the powers latent in Humanity.



Nature needs action-power for the carrying on of her pleasure in existence. But, knowing its self-destructive potentiality, she has set on both sides of it two other powers which restrain, and, in doing so, also conserve and continue it — feeling-power and thinking-power.

But the power to feel must be more than just *that*, if it is to be anything at all. As sentimentality, it is simultaneously shifty and shiftless; that is, it is unstable, also lacking in substance. Dynamic power joined to feeling-power is capable of every monstrosity of zealotry. That conjunction is, indeed, the clue to the ruddy pages of human history.

The feeling-power that will act as a safeguard of doing-power is a capacity of exquisite response to the impacts of life, and particularly of other living entities, a capacity that puts the individual in an attitude of beneficence to all else; an attitude that is not a mere sentiment, or mere expedient, but grounded in realizable and relatively unchangeable laws of life.

The most inclusive law of life is that of the unity of life. The argument for (and against) it belongs to the thinking-power. An intellectual assurance of its verity may or may not be useful; but its real effectiveness exists in knowing it by experience. This knowledge cannot be gained by logic. It *can* be gained if one is uncertain as to one's interdependence with others, hence of the unity and community of life) by the simple expedient of trying to live for a day as an entirely independent entity. After an hour or so of rigorous striving (if five minutes have not sufficed) one will have achieved a salutary awareness, a feeling ratified by the consciousness that, no matter how life may appear to be at sixes and sevens, it is almost appallingly interdependent, therefore essentially one.

But that one-ness is not the unity of a unit, not a uniformity imposed from outside on separately conscious units. It does not mean the

will of an abstract Whole made common to each of its abstract fragments. What it means is recognition of individual by individual as complementaries to one another's life, and as sharers in a life that includes, and therefore is greater than, the mere addition of each to each. The realization of this fact of life naturally expresses itself in freedom — not the spurious freedom of exploitation and antagonism, but of mutual service as coadjutors in a common experience, as “members one of another,” as incarnate Wisdom put it.

The vital interaction between individuals, under the modification of environment, which we call “life” (a very different process from the individual gratification of the senses which is frequently and falsely termed “seeing life” instead of, as it is, “inviting death”) is, at the present stage of human development, almost completely emotional: that is, it is more reactive than contemplative. Even when humanity thinks, it thinks, not in terms of disinterested thought, but with an eye on satisfactions. Desire is the prime force of life. “The nature of Purusha is desire”, says a *Upanishad*. We cannot at present expect a mass control of desire by thought. The most that individuals with vision can do is to join their own vision with that of others like-visioned in an effort to impress on the general consciousness of humanity a law of life that may beneficially influence the modes of life. Such a law is that of unity. Great sagacity moved those at the head of The Theosophical Society to make a declaration of recognition of the *fact* (not the theory, or the ideal) of the unity and community of life, the first (and at present, though not necessarily for ever, the only) doctrine of The Society, and to make its First Object the formation of *a* nucleus of *the* Universal Brotherhood—not *the* nucleus of *a* Universal Brotherhood, as some would have it, to the detriment, I believe, of The Society's work by deflecting emphasis from a law of life to one of its interpretations.

The further declaration of The Theosophical

Society that the practice of brotherhood is without any distinction, even of salary, is occasionally regarded as an attempt, necessarily futile, to eliminate obviously inevitable and eminently desirable varieties of human achievement and quality—to make, so to speak, the Theosophical garden all lotuses and all in bloom. But the declaration, looked straight in the eye with straight eyes (not with crossed eyes or with one eye shut), is a recognition of distinctions, but subject to the steady pressure of realization of oceanic unity below the wave-broken surface; a pressure towards eliminating, not distinctions, but false attitudes and actions and a false uniformity.

The other safeguard of action-power is thought-power; the capacity to recognize, co-ordinate and sift the maximum factors in any problem of life, and to apply the reached conclusion to the control of feeling and conduct.

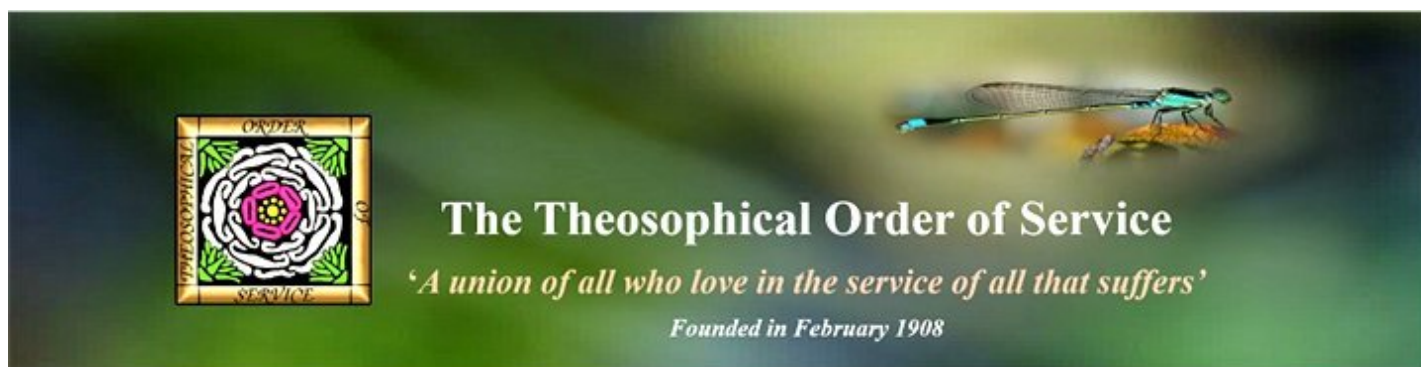
Thought needs “psychological objects” — phenomena of life contemporaneous and past; phenomena of all life, not of the mental phase of life only; phenomena of observation that have led to the sciences; phenomena of reason that have produced the philosophies; phenomena of creative impulse that have expressed themselves in the arts; phenomena of aspiration that have sought to realize themselves in the religions; phenomena of human growth, association, movement and organization that have become explicable through history and sociology.

All thought, to be thought at all, must take cognizance of other thoughts of one’s own, of other people’s thoughts, other systematizings of thought. From the earliest dimmest exercise of thought, individually and collectively, thought is a putting together of thoughts. Were this process to end with the observing of differences and acting on an assumption of superiority and finality, the thinker would perish of isolation and starvation, probably before his house would have fallen about his ears from the disintegration of false building principles.

All thought is a process of synthesis (so, indeed, is all true feeling and all true doing). Its work is to discover realities and explain transiencies, It cannot concede the claims of that which is inevitably relative, such as theological systems, to be treated with the diffidence due to the absolute. On the other hand, while synthetical thought cannot accept the relative as absolute, neither can it reject it absolutely, since everything, no matter how falsely it may regard itself, is in some degree a part of reality, and must possess some significance, direct or symbolical. Nothing can be absolutely relative; everything is relatively absolute. Everything reflects the radiance of reality on everything else. Light is ultimate; darkness is its limitation. **“O Hidden Light, shining in every creature!”** is an assertion of reality. So is Object Two of The Theosophical Society — the comparative study of religion (and art), philosophy, and science, including the science of human life, its development, organization and interactions with its environment.

Comparative study in the Theosophical sense (that is, study based on the realization of the essential unity of life and the co-operative interaction of its forms, even of the apparently malevolent) has within it the possibility of inducing a mental attitude and an intellectual technique which, interacting with the realization of unity, could wisely and beneficently develop, enrich and control the dynamic expression of life both in its ordinary aspect and in those as yet extraordinary aspects which were the original First Object of The Theosophical Society.

Attention to the three Objects of the Society is, I am convinced, the supreme duty of a Lodge of The Theosophical Society; and study along the lines of the three Objects, and the practice of their implications, is, I have long been sure, the foundation-plan not only of individual and group life, but of the complete real education for lack of which humanity is suffering its present degradation and threatened disintegration.



TOS: Theosophical Order of Service in Perth, W. A.

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

Are You Interested in Making a Difference? - Please join us in our work!

We are, as TOS in Perth, a very small group of dedicated volunteers who welcome you to serve humanity. The work is not onerous but does require true community engagement. It's about working toward building trust, long-term relationships and willingness for participation.

Contact:

Please join us in our work— contact the TOS, or the Librarian at the Perth Branch of the Theosophical Society in Perth via email to **Kerry Holly: tos@tsperth.com.au**



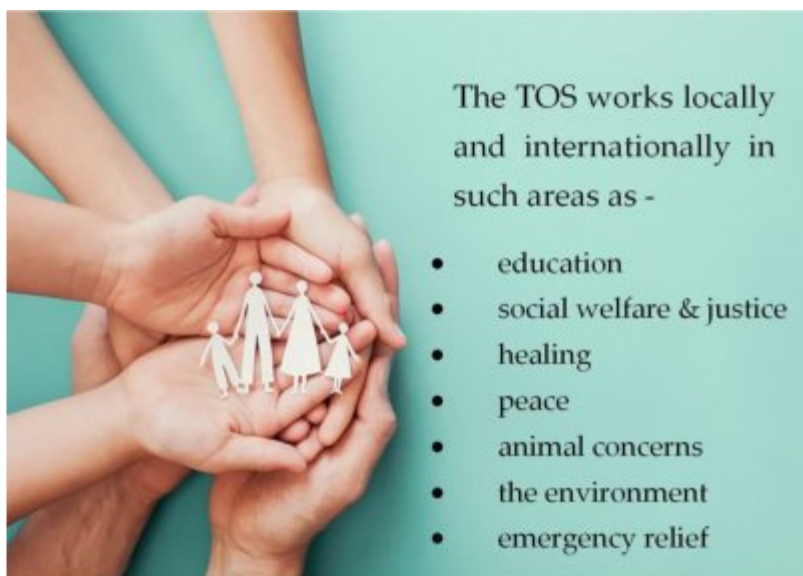
Our Latest Project:

Sunshine Welfare Action Mission (WA)

"An integrated values- based education which enhances the overall development of children within a sound academic framework.

By focusing on the five human values, this model of education crosses all barriers of caste, creed, religion, nationalities, geographies and races and is summarised as the **3 H's** - **H**earth, **H**ead and **H**ands. When the heart, or seat of truth, guides the head, which then instructs the hands it is possible to achieve a complete integrated personality."

The Funds raised by Volunteers of the Perth Theosophical Order of Service in Perth 2025 will be supporting the establishment of the first free values-based school in the Armadale area of Perth. It will cater for children from Pre-Kindergarten to Year 6 opening in 2025 with Pre-Kindergarten, Kindergarten and Pre-Primary classes.



"Theosophy is altruism"

Remember that the concept of Theosophy involves **altruism**. Keep in mind that Theosophy is all about selflessly serving others. Embracing this practice can bring immense joy and fulfilment into your life. **- H. P. B.**

History of the Perth Hall Furniture

Bethwyn Taylor

To Be Tabled At Committee Meeting

Bethwyn Taylor

It has come to my attention while speaking with a small group after the meeting last Tuesday, about the Table, and the chairs on the platform, that no one knew how these wonderful pieces of antique furniture had come to be in the T. S.

I do, and so here is its history.



In the early days of the Theosophical Society there were many things required, and not much money available. So when the T. S. was finally established at #1 Museum Street, Perth, there was need for adequate furniture.

So dedicated members gave what they could, and many donations were received. One such person was **Mrs. Bessie Rischbieth**, from Peppermint Grove, a very beautiful and wealthy lady, who had been a suffragette, and also did great work for the welfare of mankind, to help overcome poverty and misery. She was one of our most outstanding citizens, and her life and history are well documented in the State Library.

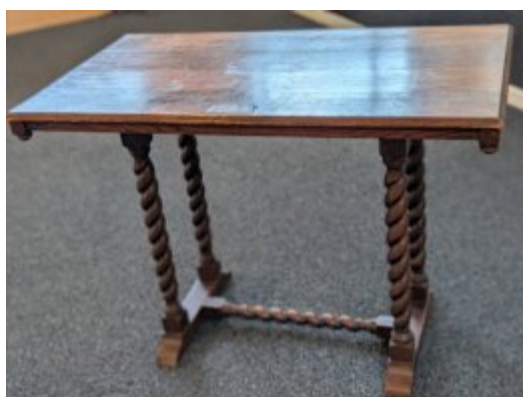
She fought against injustice and prejudice and for the rights of women and peace and was a Theosophist, and so grateful for the help and inspiration she received from our great Teachings, and Madame Blavatsky and Annie Besant, that she donated to the T. S. these pieces of antique furniture, original and hand carved, imported from England, to grace the platform for the activities of the Theosophical Society.

We received many famous speakers in those days from overseas, and they sat in that magnificent chair, before rising to speak. The table would have flowers on it, and water etc., and the other smaller chairs for the President and the Secretary when the occasion arose. There was a small table too, that stood at one side to match, and there were palms and the whole setting was beautiful and elegant. And so were those who came, Annie Besant, C. W. Leadbeater, Mr. Jinarajadasa, George and Rukmini Arundale, Clara Codd, Mary Neff, Harry Banks, Geoffrey Hodson, and many other wonderful men and women. Also our own members, who gave talks and lectures at Lodge and Public meetings.

This furniture is part of our inheritance, and should always stay in the T. S. It was given in great love by a wonderful soul, to forever bring beauty to the Lodge meetings. It should never be sold because it is irreplaceable, and belongs not only to us, but to the future Theosophists too, who just might love dignity, beauty and their ancestors.

Madame Blavatsky in her Collected Writings, Vol. XIII, has written an article on "Civilisation, the Death of Art and Beauty." Where she speaks of the need to preserve the past, its beauty, craftsmanship and art, before the greed of materialist, for money, will soon cause "old arts and artistic creations, everything original and unique to disappear." Her last words are a quotation from Burke:

"A spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backwards to their ancestors."



The plaque attached on the table (pictured left) reads:

"In Affectionate Remembrance of Mrs. Frances M. Ratten, A Valued Member of the Perth Lodge, Who Passed to the Peace 24th October 1932."

The cabinet (right) was donated by former Perth Lodge president Noel Duzevich, and before being placed on the stage it was beautifully restored by Adrian Bates, a Lodge member.



Bessie Rischbieth

Australian feminist and social activist (1874-1967). Bessie Mabel Rischbieth was an influential and early Australian feminist and social activist. A leading or founding member of many social reform groups, such as the Women's Service Guilds, The Australian Federation of Women Voters and their periodical *The Dawn*, she sought to establish international campaigns for social change and human rights. - *Wikipedia*

Despite never standing for political office, Rischbieth used her position within the women's rights movement, and her connections to those with influence, to back Edith Cowan's election to parliament. Cowan became the first woman in Australia to hold public office in 1921. Rischbieth was also a passionate artist and conservationist - at the age of 89, she protested the filling-in of the Swan River in Perth by wading into the water in front of bulldozers. - *National Library of Australia*



Bessie Rischbieth -
Wikimedia Commons

Krishnamurti, Consciousness and Authenticity

Tina Hentisz

Krishnamurti wrote many books, delving deeply into consciousness, evolution, and human nature. This article is based on excerpts of his book – *"The Impossible Question"* and his later talks, when a new world reality became apparent through the vigorous application of the computer.

Krishnamurti had a perception like no other as the world moved into a greater volatility and awareness in the 1970s. He said;

"In a world that is so utterly confused and violent, where there is every form of revolt and a thousand explanations for these revolts, it is hoped that there will be social reformation, different realities, and greater freedom for man."

In every country, in every clime, under the banner of peace, there is violence; in the name of truth there is exploitation and misery; there are the starving millions; there is suppression under great tyrannies, there is much social injustice."

There is war, conscription, and the evasion of conscription. There is great confusion and terrible violence; hatred is justified; escapism in every form is accepted as the norm of life."

When one considers these profound statements, you would think that Krishnamurti was here today, observing a world volatility as it is right now.

Why is this happening today? If we bring it back to a simple deduction there is no doubt that the world, or the slumbering giant of mankind is waking up to a new inner authority and heightened consciousness. The new energy, vitality and consequent regional assessment is alerting the oppressed, the poor and the desperate to fight a campaign for a greater freedom and opportunity.

No doubt, this personal awakening is both rousing and alarming. For some of the alerted it will be the perception of a better way to live, as they compare lifestyle and freedom. For others it could be the perception of greedy entrepreneurs living in Sodom & Gomorrah with all its sexual

freedom, crime, and blasphemy.

This cultural conflict and disagreement on public management and governance is likely to continue for some time, because a hard held principal power or constitutional change will not come easy. In fact, right now, it seems that all and everything that mankind has secretly and openly wished for is coming to the surface. Just how do we deal with that?

Perhaps we should start with this Krishnamurti statement;

"When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent?"

Because you are separating yourself from the rest of mankind. When you separate yourself by belief, by nationality, by tradition, it breeds violence. A man who is seeking to understand violence does not belong to any country, to any religion, to any political party or partial system; he is concerned with the total understanding of mankind."

This may be seen as a most controversial statement, initially. What exactly does he mean? Dare we ask; Is there violence by living a certain lifestyle, by living under a certain law and accepting a certain belief? Surely this can be seen as a cultural obligation - an agreement; to live by the laws of the land; not necessarily by force – but to create a lawful, peaceful society? Or is it? Should we perhaps ask what is within that lifestyle, what is within that doctrine?

To ask the pertinent or impossible question; is it favourable to all of mankind now that we have become a global village with lots of human interest and much cross migration? Or is it really our very own favouritism and fanaticism for what is familiar?

There is also this consideration from Krishnamurti:

"Every belief, every value, every kind of morality is a form of violence. If you need proof, watch what happens when someone questions one of yours."

He said;

"Violence is not diminished by scale."

We now know that bold language and a personal interpretation will land us in a spot of bother, especially in this sensitive time of political correctness. But - consider - do we not have the right to be culturally different and to express an opinion?

Krishnamurti said:

"Freedom is pure observation without direction, without fear for punishment and reward."

And -

"The ability to observe without evaluating is the highest form of intelligence."

Can we do this? Dare we look at our continually expanding human perception with a little less intensity? Who is thinking outside the box? Who dares to go against the common trends and a hard held authority and cultural belief systems? What will be the next security system, or should there be one?

This brings us now - very pertinently and obviously forward - the question: How will the new authority of A. I. affect us? Because - how does Artificial Intelligence come to conclusions? Supposedly algorithms tell a story, a perception or idea, but how applicable is it? Are we going to go over the old stamping ground to what has worked well in the past? Or will it be new and scary? Who will determine these rules or laws, who will decide?

Will a broader consensus or a muted conformity increase our scope of freedom or will it lessen it? Another authoritative influence may be a dangerous precedence. Dare we say the plot thickens; the complexity darkens, but are we to become more and more dependent on the average opinion or wisdom of the computer - which in basic terms may be the generality of a consensus?

Then, there is this statement from Krishnamurti in Madras 1980:

"Modern technology has taken over your brain. It is happening; this is not the invention of the speaker. Computer experts are very clear that all thought can do,- the computer can do. After all, is computation not an outcome of thought?"

The computer can do mechanical work in a factory, producing cars without the help of man. So what



becomes of man? What becomes of you when what you think, what you feel, what you have - all that thought - the machine can do? Do you understand the seriousness of this?"

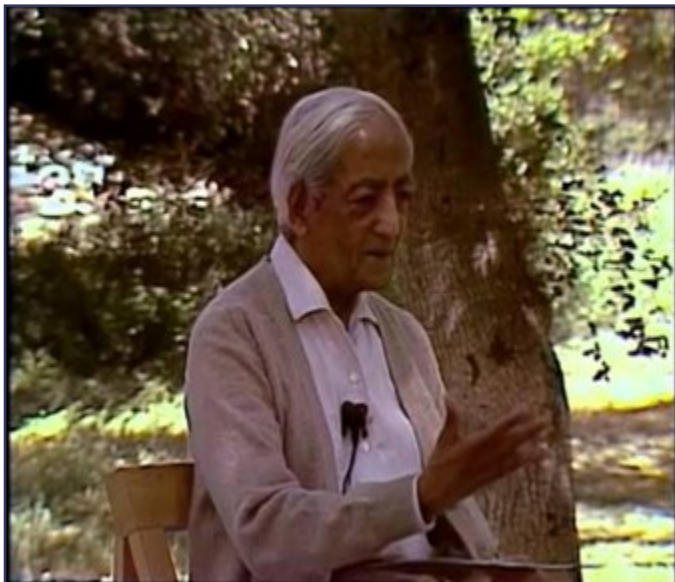
He said -

"We must meet a tremendous crisis. This is a problem facing mankind: because the machine, invented by our thought and intelligence takes over all the activity of thought and leaves man with what? A fixed and static intelligence? And you, as a human being, have been deprived of all the things that active thought has done for us in the past". So, he said: "We have to face this".

There is more...

"If you are inclined to be entertained for the rest of your life, then what happens to your brain? It will wither, and slowly decay because the computer is doing everything that thought can do. We need to be aware of the process of a mind that merely functions on memory. Memory is yesterday - and the speculation may now be illogical... There must be a quality of spontaneity according to time and space. That is, you have to discover yourself anew, see yourself as something-someone- that is changing all the time. If you can observe it, see it spontaneously, then the mechanical process of memory has very little significance.

The new (artificial) intelligence is based on logical memory, and logical memory leads to a life of the computer. I am not saying that you should be illogical;



on the contrary, we should be aware of the process of a mind that merely functions on routine and memory. Yet, there must be a quality of spontaneity. A turn with the times. A fresh application of what is important now".

Consider that the essence of Krishnamurti's teachings is that societal change and world peace can only occur through a complete change of individual consciousness.

Remember that machine learning, or A. I. does not have the capacity to question its own capacity. We do. We can change our mind, adapt, or totally stop the thought sequence - of our own accord. Without being programmed to do so.

This is simple, commonsensical - practical and logical - while A. I. can process vast amounts of data and identify patterns that humans may miss, it cannot ever replace the value of human consciousness, intuition, and creativity. So, as Krishnamurti might say - do not get stuck in a time-warp. Do not cling to the old laws, the old rules, on yesterday's memory - and the much recorded historical and cultural regulations.

Do not try to stop time and a new exciting reality that has shifted us all into some dramatically different considerations. And yes, truly difficult dilemmas and seemingly unsolvable problems! We cannot help but move forward. History and Time needs to give way!

We have B. H. I. - Biological Human Intelligence, which is a thousand times more adaptable than A. I. Scientifically - any personal consciousness or memory bank, could be explained as specifically - the containment of electrically motivated abstracted protons and particles - ready for action and further consideration on an infinite basis, depending on need, personal push, and willpower. Each individual operator connects to this invisible energetic cosmic network whether we know about this or not. We know now that a natural simplicity, a gullibility, or a naïve ignorance will not cut it today. We do need to go back to school, discuss, debate, and solve the problems that have surfaced because of old laws and old belief systems.

Opportunities to advance are almost unlimited; we now have *carte blanche* to connect with the world at the touch of a fingertip. Remember that the Artificial Intelligence Machine is not the ultimate authority; you are - we are. It is in all respects, it is a great help-meet, a bountiful delivered bonus of preserved and calculated intelligence, freeing us all to be more creative. , We know what needs to be done, and there is now that urgency. Do travel through the proper channels; watch out for warlords, pick pockets, scammers, and identity thieves.

Remember: only through our own creative effort and a human ingenuity will the impossible question that Krishnamurti presents become a profound statement of peace and prosperity.



A Yoga of Light



"Voluntarily imprisoned within you as Light is an Omnipotent Power. Set it Free. Let the Light shine"

Starts: Sunday May 4 (10.00 -11.30am)

(Then every other Sunday)

Facilitated by Perry Coles

Yoga of Light Meditation (30 minutes)
Using Geoffrey Hodson's guided meditation

Meditation is followed by reading from the book:

An Introduction to Yoga by Annie Besant (1 hour)

Group Meditation

Approaches to Hatha Yoga



For the not so young and not so flexible:

A class in **Approaches to Hatha Yoga** is held from **10.00 am- 12 midday on Fridays**

The class is held in the T. S. Perth main hall, Entry is through the back door from the car park. Parking is available at the rear of the building.

In this class we work on ☸ increasing our body awareness, ☸ discovering, and lengthening tight muscles; ☸ learning breathing techniques; ☸ some of the simpler yoga postures, ☸ and relaxation. No experience necessary. The last half hour is for ☸ practising meditation for those who wish to participate. - You will need a foam mat, non-restrictive clothing, and a blanket for relaxation in the cooler weather. You will also need to be able to get up off the mat unaided.

Members: No Charge

Non-Members: \$5.00 per session

*Mt. Helena Retreat 12-13 July
with Simon O'Rourke,
National Education Coordinator*



The Philosophy of the Bhagavad Gita: One of the greatest exponents of Eastern thought, the theosophist T. Subba Row wrote a series of notes on the study of the Bhagavad Gita. We will revisit his ideas and the light they shed on its study. We will examine the structure of its discourses, and the teachings concerning cosmic manifestation, meditation, karma and dharma (the pure, the passionate and the dark paths), the meaning of devotion, and understanding the nature of avatars, devas and gods. - Bookings and further details about the event will be available soon in the Library.

High Performance Ageing



High Performance Ageing: A Holistic Approach to Vitality

Rediscover movement as meditation and create a foundation for lasting health, mindfulness, and personal growth.

Sessions will restart in June

9 - 10 am on Thursdays

The class is held in the T. S. Perth main hall, with some days in the Hyde Park directly opposite. Entry is through the back door from the car park. Parking is available at the rear of the building. For more information, contact <info@tsperth.com.au>

This gentle yet powerful practice focuses on slow, intentional movement grounded in balance and centeredness. Drawing from strength and conditioning, Yoga, and Qi Gong, it emphasizes using our centre as a guide for both movement and stillness. By practising **High-Performance Ageing**, you'll enhance your proprioception and interoception — deepening your awareness of movement and breath. You will cultivate stability, strength, resilience, and energy, while fostering an overall sense of well-being. The aim is to harmonize the body and mind, nurturing a "yin body state" that supports long-term physical & mental health. Through mindful movement and focused attention, this practice helps prevent falls, builds stability, and promotes vitality for a fulfilling and active life.

Members: No
Charge

Non-Members:
\$5.00 per session

Program of Lectures

All sessions, unless otherwise stated, start at 7:30 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.

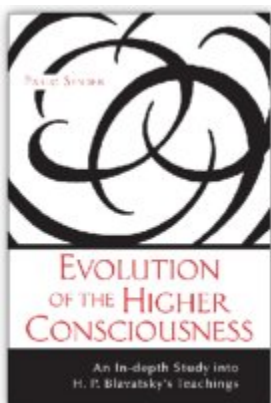
Date	May 2025
Tuesday 6 May	A Pilgrimage to India - Part 2 , by Sue Lee This talk continues the path of the Buddha's life and many of the beautiful sites that celebrate it. A PowerPoint visual tour.
Tuesday 13 May	Extraordinary General Meeting - Members Only This meeting is to decide, after discussing the options, whether to move from an Incorporated Association to a Company Limited by Guarantee. This is a follow up to the informal discussion we had at the EGM on 25 February. Please attend this evening to enable us to reach the quorum.
Tuesday 20 May	The Goetheanum's influence on contemporary architecture , by Jean-Marie Gobet We will explore the role and function of the art according to Rudolph Steiner and Wassily Kandinsky. A PowerPoint presentation.
Tuesday 27 May	Illuminated Perception , by Tina Hentisz It is said that we create our own reality. In fact, we can assume that the miracle of everyday happening is not just coincidence; a certain attitude, thought and consequent action will surely determine the day. How we use the potential of time and personal energy is totally up to us. Can a creative potential quietly collapse as we speak? You may be surprised at the possible sequence and consequence of any day.

Date	June 2025
Tuesday 3 June	Nikola Tesla , by Richard Glenk <i>"If you want to find the secrets of the universe, think in terms of energy, frequency and vibration."</i> Explore the life and mind of Nikola Tesla - from his inventions and profound quotations to numerology (the numbers 3, 6, 9), harnessing the earth's energy and the humanity's timeless battle with greed and power. Nikola Tesla was certainly a complex soul - scientist, inventor and esotericist.

Date	June 2025
Tuesday 10 June	Who Really Wrote Shakespeare? Uncover the true identity of the greatest playwright in history - by Malik Tillman Could the most celebrated playwright in the English language have been someone else entirely? While tradition tells us William Shakespeare of Stratford was the author of these timeless works, strange shadows cling to his story. We will explore a web of cryptic codes, hidden messages, and esoteric symbols embedded in the texts—some pointing to the existence of a secret society at the time of Shakespeare. We'll trace the influence of the Alchemist John Dee, the Queen's enigmatic advisor and mystical spy, and examine a series of clues that suggest Shakespeare's true identity may have been carefully concealed. This lecture is presented in honour of Alexander Waugh, whose work serves as its foundation and inspiration.
Tuesday 17 June	Yeshua's Prayer, by James Kelly A simple look at the profound Aramaic translations of Yeshua's prayer, commonly known as the Lord's Prayer shared by Jesus Christ, based on the work of Dr. Neil Douglas-Klotz. In Yeshua's ancient native tongue, this globally recited prayer transforms into an empowering invocation of cosmic truths full of universal meaning.
Tuesday 24 June	Initiations at Uluru Part 1, by Roberta Steedman As part of a group from Perth in 2010, I went through an Earth, Air, Fire, and Water initiation at Uluru. On my return I was contacted by Jeanie, current guardian of the Legend of Kai, to join a party to go to the site in Glen Forrest. I realised I had been prepared at Uluru for the events that followed.

Date	July 2025
Tuesday 1 July	The Inner Lives of Minerals, Plants and Animals - by Li Farghaly We have long taken the attitude that man is a unique and superior creature and that the universe was made very largely for his support and comfort. Is this true? We are going to explore in this presentation that life itself is essentially indivisible and its purpose have to be regarded as one, though appearing to be many. All living things are alive because of one life.

Date	July 2025
Tuesday 8 July	Pansophia and Orbis Pictus - A distinctive fusion of Vision, Wisdom and the Message of Perseverance - by Hana O'Rourke We will start with The Battle of the White Mountain, as a setting for my story. Pansophia is one of the important principles of Comenius: that everything must be taught to everyone, or in his words "to all people and from all points of view" (Great Didactic), as a guiding basis for education. Pansophy has been described as "full adult comprehension of the divine order of things" - it first appeared as an attempt to outline a universal wisdom comprised of various realms of wisdom, including that of divine emanation (which we might refer to as <u>theosophy</u>), the interaction between spirits and humankind (<u>anthroposophy</u>), as well as the natural world (<u>naturoosophy</u>).
Tuesday 15 July	The Subtle Building In Ritual, by Simon O'Rourke A focus on the purpose of Spiritual Ritual, the nature of spiritual force, the difference between the benefits of ritual and the benefits of meditation. We will examine some of the subtle invisible forms, from East and West, which help to form a channel for spiritual force, with the help of images based on the clairvoyance of several notable Theosophists.
Tuesday 22 July	Reiki Healing: A Modern Day Application of Ancient Energy Medicine, by Michelle McWilliams An introduction to Dr. Mikao Usui's healing modality and how it is used to assist in easing the ailments of our modern world. Michelle will discuss the highs and lows of her lived experiences as a Reiki practitioner.
Tuesday 29 July	Initiations at Uluru - Part 2, by Roberta Steedman In 2020 I was once again guided by spirit to return to Uluru, this time to go through an Etheric initiation. Although Uluru was in Covid lockdown, spirit guided me to be in a party of Aboriginal Elders to activate the release of Sophia's Etheric energy at the site.



The Book Study Group: Evolution of the Higher Consciousness; An In-Depth Study into H. P. B.'s Teachings

Facilitator: Murray Chopping
Saturdays 10am to 12pm

Who are we? What is the purpose of life? How do we actualize our potential? These are questions that thoughtful people have asked since time immemorial. - A comprehensive study of the teachings of Helena Petrovna Blavatsky (1831 - 1891)

Freedom Of Thought

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, or writer, from H. P. Blavatsky onwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to follow any school of thought, but has no right to force the 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. 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 to exercise the right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

Resolution passed by the General Council of The Theosophical Society, 1924.

Theosophical Society

The Theosophical Society was founded in New York on 17th November 1875, by Helena Petrovna Blavatsky, Henry Steel Olcott and others, and was incorporated under the laws of British India on 3rd April 1905, with its Headquarters at Adyar, Chennai, India.

Perth Branch was established on 10th June 1897, the charter being signed by Col. Henry Steel Olcott, and is a component of The Theosophical Society in Australia.

Theosophy

Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guides its evolution.

Theosophy puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the science of the spirit, teaching one to know the spirit as oneself and the mind and the body as one's servants.

Theosophy literally means divine wisdom: theosophia. Theosophy illuminates the scriptures and doctrines of religions, by unveiling their hidden meanings; thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.



INVICTUS

By **WILLIAM ERNEST HENLEY (1849-1903)**

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul.

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; your contributions and any feedback are truly appreciated. - Also, a big **Thank-You** to our regular contributors!