



The Theosophical Link

The Theosophical Society in Perth

The Three Objects of The Theosophical Society:

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

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Image by Nikesh Khadka - Pixabay

Whoso hath known Me, Lord of sage and singer,
Ancient of days; of all the Three Worlds Stay,
Boundless, -- but unto every atom Bringer
Of that which quickens it: whoso, I say,
Hath known My form, which passeth mortal knowing;
Seen my effulgence -- which no eye hath seen --
Than the sun's burning gold more brightly glowing,
Dispersing darkness, -- unto him hath been
Right life! And, in the hour when life is ending,
With mind set fast and trustful piety,
Drawing still breath beneath calm brows unbending,
In happy peace that faithful one doth die...

The Song Celestial, or Bhagavad Gita, translated by Sir Edwin Arnold



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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You **MUST** include your surname and the payment purpose in the **Reference** field, with each transaction so that we can identify it and process accordingly. Also, please inform the Secretary of any change of address, phone number and email to:

secretary@tsperth.com.au

Submissions

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

1st April, 2026



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.



Perth Library and Bookshop

Open Hours:

Monday	1 – 4 pm
Tuesday	5:30 – 7:15 pm
Wednesday	Closed
Thursday	Closed
Friday	1 – 4 pm
Saturday	10 am – 1 pm
Sunday & P/H	Closed

Enquiries:

library@tsperth.com.au

Social Media:



The Theosophical Society in Perth



Theosophical Society in Perth

Our Websites:

<http://tsperth.com> or
perth.theosophicalsociety.org.au



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President's Report

January, 2026

Branch

After a lengthy wait, we are pleased to advise that the installation of the four new security cameras has now been completed. The system is fully operational and can be monitored directly from the office, significantly enhancing security coverage across the property. In addition to this upgrade, each authorised key holder has been issued a unique access code to be used alongside their physical key. This allows us to track entry to the premises at any time, thereby improving accountability and further strengthening overall site safety.

Kerry, who has done an outstanding job caring for the library and coordinating many volunteers, has now left Perth and moved to Mt Barker to be closer to one of her daughters. While we are sorry to see her leave, we are very pleased for her and wish her a happy and relaxing retirement. Kerry will continue as a member of the Executive Committee and will participate in EC meetings via remote access.

Once again, I wish to acknowledge the excellent stewardship of all the Executive Committees that have preceded us. Their commitment and hard work have shaped the Theosophical Society into what it is today. As 2025 now draws to a close, we concluded the year with a well-attended Christmas Party, welcoming fifty-four people, including a dozen visitors, five more attendees than last year. It was heartening to see such lively interaction among those present. Jasmine Farghaly, accompanied by a friend, delighted us with performances on the piano and trombone, and everyone joined in singing traditional Christmas carols. One attendee also shared a poem from her recently published book. In addition, a quiz had been organised in advance, with Malik ably facilitating it, and it was very well received by all. This is something that could be a permanent fixture at our Christmas party each year.

Mt Helena

At the end of August, we welcomed Chantelle and her family to Harris House, where they began a 12-month lease as caretakers of our Retreat Centre. Having a family living on site has been immensely beneficial, reducing the need for frequent travel by Committee members to address issues and providing a warm, welcoming presence for organisations using the Centre.

We continue to welcome regular external organisations that hire our Retreat facilities. The Zen Group has continued to make consistent use of our premises, hosting their second retreat with us this year. Over the past three years, they have consistently scheduled two retreats annually, demonstrating their ongoing appreciation for both our facilities and the tranquil environment we offer. Their continued engagement is affirming and encouraging, highlighting the importance of providing a well-supported, friendly setting for visiting groups.



Mt Helena (continued): The Brahma Kumaris, who are familiar with the site from several years ago, are pleased to be returning in early March with a large group of participants. They will be making use of the bush chalets which were upgraded to serve larger groups.

The large fallen tree behind Hodson Chalet has now been dealt with. Our caretakers hired a wood splitter and then stacked all the split wood in the big new shed. This was a huge job and necessary to get the wood lying around out of the weather. It as proved difficult in the past to find anyone to split the wood, so a big thank you to Kieran and friend Jesse for this.

Overall The outlook of our Branch for 2026 is extremely positive. We continue to attract a growing number of younger members, due in large part to the ongoing efforts of our Publicity Officer in maintaining our Meetup presence on Facebook, together with Kerry's welcoming and friendly presence in the library, where she is always so helpful and approachable. We now have a team of volunteers to take up the space left by Kerry and they are very enthusiastic, sharing Kerry's love of this quiet sanctuary. I know they will do a wonderful job of extending the same welcome to all our members and visitors alike.

I would like to extend my warmest wishes to all our members in Perth and around the world for a gracious, happy, and healthy 2026, with hopes for peace and goodwill toward all sentient beings.

Jean-Robert Hote



Mt. Helena resident wildlife

Kangaroo Paw, native plant to the south-west of Western Australia.





Book Reviews

A New Science of Heaven: How the New Science of Plasma Physics Is Shedding Light on Spiritual Experience

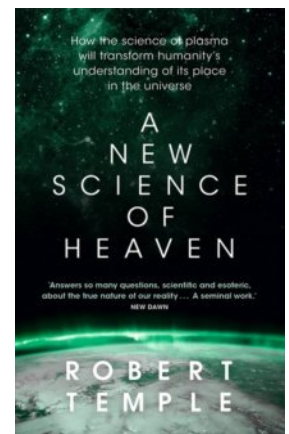
by
Robert Temple

The story of the science of plasma and its revolutionary implications for the way we understand the universe and our place in it.

Science in the 20th century has 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.



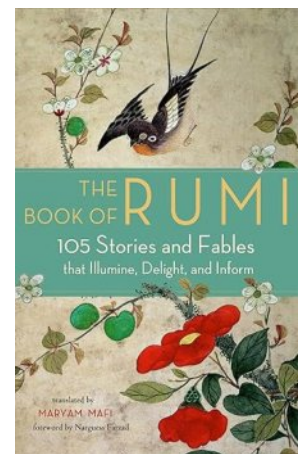
The Book of Rumi: 105 Stories and Fables that Illumine, Delight, and Inform

by
Rumi

This fresh prose translation of 105 short teaching stories by Rumi form the core of the six-volume *Masnavi*, explores the hidden spiritual aspects of everyday experience.

Rumi transforms the seemingly mundane events of daily life into profound Sufi teaching moments. These stories include popular tales such as "Angel of Death", "The Sufi & His Cheating Wife", "Moses and the Shepherd", "Chickpeas", and "The Greek and Chinese Painters" as well as the less commonly quoted parables: "The Basket Weaver", "The Mud Eater", and "A Sackful of Pebbles".

Rumi's voice alternates between playful and authoritative, whether he is telling stories of ordinary lives or inviting the reader to higher levels of introspection. Mafi's translations delicately reflect the nuances of Rumi's poetry while retaining the positive tone of all of Rumi's writings, as well as the sense of suspense and drama that mark the essence of the *Masnavi*.



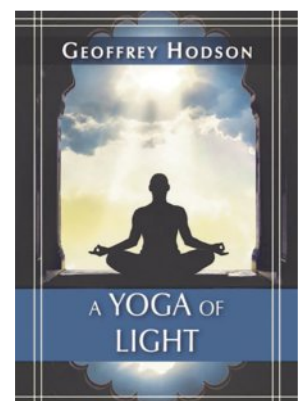
A Yoga of Light

by Geoffrey Hodson

The first objective of meditation is to discover one's own Spiritual Selfhood. The second objective is to realize that the Spiritual Self is forever an integral part of the Spiritual Self of the Universe.

This book is offered as preliminary guidance to those who seek a self-tried and safe method.

Geoffrey Hodson (1886–1983) inspired generations of spiritual seekers. His many books include *Call to the Heights*, *The Kingdom of the Gods*, *The Light of the Sanctuary*, *Pathway to Perfection*, and *Hidden Wisdom in the Holy Bible*.



What Is Freedom?

by A. J. H. van Leeuwen, 1948



"In His service is Perfect Freedom."

The Theosophical Society in its Second Object invites its members to make a comparative study of Religions, Philosophies and Sciences. In doing so, we find in each system a fundamental set of principles which seems to be the mystical backbone of every human endeavour to express the deepest mysteries of life. It can safely be said that this mystical backbone of Fundamental Principles is best formulated in the theses of the Hindu Trimurti, the Christian Trinity, the Theosophical Trilogoi and all those philosophical, mystical, religious and scientific triangles, found in our study of Life and Existence. To mention some of them:

1	GOD the Father;	GOD the Son;	GOD the Holy Ghost.
2	Shiva;	Vishnu;	Brahmā.
3	Spirit;	Soul;	Matter.
4	Self;	Consciousness;	Non-self.
5	Monad;	Ego;	Personality.
6	Logos;	Bios;	Cosmos.
7	Sat;	Chit;	Ānanda.
8	Ichchā;	Jñāna;	Kriyā.
9	Nous;	Pneuma;	Soma.
10	Ain-Soph;	Shem;	Shekeenah.
11	Will;	Wisdom;	Activity.
12	Wisdom;	Strength;	Beauty.

But, strange to say, nowhere in this field do we find the principle of FREEDOM. We do find it, however, in many or most political slogans. The French Revolution inaugurated it in its call for *Liberté, Égalité, Fraternité*. In the Atlantic Charter President Roosevelt and Mr. Churchill raised the standard of the "Four Freedoms". And all dictators, as well as all political leaders throughout the world and throughout all ages of history, have promised and still promise their followers and adherents "More Freedom"! It is the claim of all those who have suffered in concentration-camps and prisons during the last war and after. If we are unhappy we lay the blame on our want of freedom, and all disability due to sickness or old age cumulates as want of freedom to do the things we would do. Is not then our search for Happiness essentially a search for FREEDOM?

Freedom seems to be the goal every one is striving after. But what precisely is the true meaning of Freedom? It is indeed exceedingly difficult to give in words the essential meaning. In philosophical, psychological and scientific textbooks, as well as in the great World-Cyclopaedia, we find a twofold definition. It runs somewhat as follows:

“First, *negatively*, freedom is a situation without any resistance, hindrance, constraint, coercion, condition, curtailment, and so on; Second, *positively*, freedom is the power of expressing one’s own sovereign will according to self-determined and self-imposed laws only.”

On close observation this twofold definition does not seem satisfactory, because it only replaces the outward restriction by an inner one, and so it describes another form of non-freedom which is also limited. The first part defines in fact what we understand by *Independence*; while the second part gives the definition of *Autonomy*; but neither conveys the meaning of Freedom proper. The idea itself seems to escape all our efforts to limit it by words, just because of its real and inner meaning. The fact is that we are all prejudiced by the wrong way in which the word “Freedom” has been used and misused. And yet we must not stop here, because through Theosophy we know that in man dwells the Godlike power which will enable us to perform the seemingly impossible. If we have a vision, hazy, troubled and distorted though it may be, of perfect or Absolute Freedom, then it must exist somewhere, and it must be attainable if we seek it in the right and appointed way. The reason why we do not find it is that we are seeking it in the wrong direction.

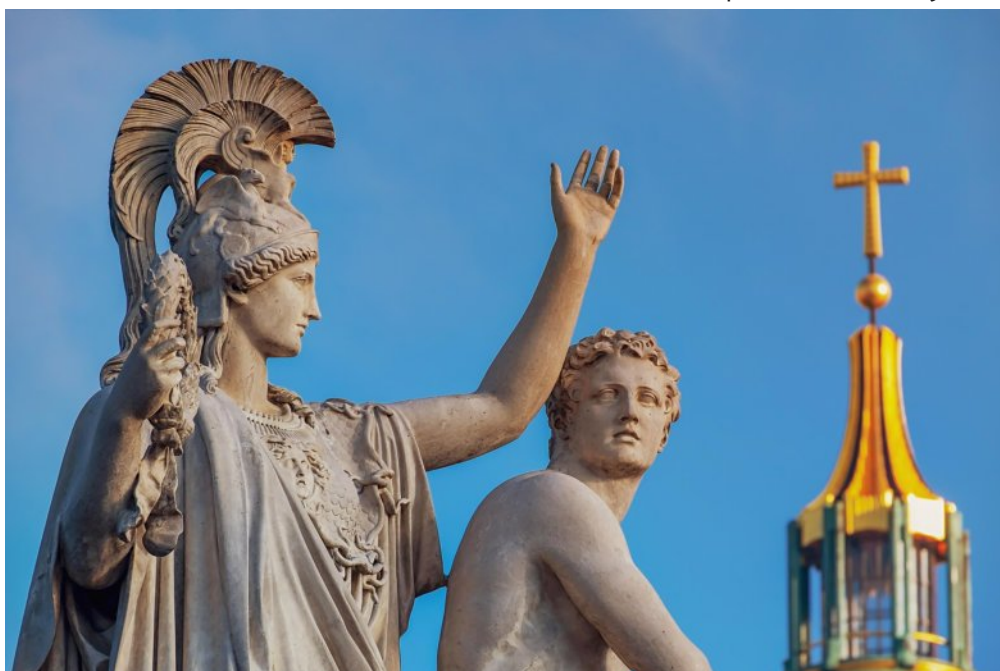
If we look up the word “Freedom” in etymological dictionaries, we learn that originally its meaning was quite different from what is now given in modern textbooks. The word has come down to us from untold antiquity. Its root in the Gothic language was (probably) *Fréo*, in Old Norwegian it sounded *Réyo*, in Kymric dialect (Old Slavonic) it was pronounced *Priya*, in Coptic (Original Egyptian) it was *Phré* (we can still hear it in the Egyptian King’s title: Phré-oh or Pharaoh) and so on, *ad infinitum*.

It is the root of the name of the Germanic Goddess *Frigg* or *Fréya*, who gave her name to Friday, the sixth day of the week, which in olden times and in some tribes has been the holy day of the week, as it still is with the Muhammadans. The Latin word *Liber* is more recent and has come also from the same root, as it is derived from *li-véru* (liberation from de-li-er). To us moderns it has come down under all sorts of disguises, as, for instance, Freedom in its meaning of membership of an exclusive Society or a Guild, or honorary citizenship of a town; while the exact meaning of the word Free-Mason is not as yet rightly understood and is still a source of numerous speculations. In every Indo-Āryan language we come across words which are derived from that root *Fréo*. Even the word Āryan (A-Rya) itself, which means a “Noble-man,” comes from that root, and the original meaning of the Gothic word *Fréo* was “Nobility” and “greatness of character”. It was indeed the title for the King of a country, who was regarded in olden times as the equal of the Gods, and even as a God himself.

Now we begin, perhaps, to perceive dimly that true Freedom does not belong to our manifested Universe of duality, of contrasts and of opposing values. Long ago Dr. Besant told us that the challenge of the Masters of the Wisdom to us is: “You must step out of your world into Ours.” In Their world of perfect Harmony we shall find the perfect Freedom we are longing for, and also perfect Love and perfect Wisdom.

True Freedom cannot be found by increasing to any extent its reflection in matter, which is “Independence”; so true Love is by no means the limitless expansion of human desire; nor is true Wisdom to be gained by the accumulation of all possible knowledge this Universe can ever give. We cannot possibly define in words these abstract and purely spiritual ideals; they must germinate and develop in our

consciousness, and only then do we know that they are the only things in life for which it is worth living at all. We cannot convey their meaning to another even as Reality cannot be conveyed; for we can only convey knowledge, emotion and action, which are veils hiding the spiritual mysteries; māyāvic shadows because dependent for their existence on mutual relationship. In the Absolute, relationship does not exist, all is merged into the Sublime All-One-ness of GOD, and in HIM there is no “Other”



with whom relationship can be established.

Now we can understand why all political, social and economic experiments or systems in this manifested world always fail to bring Freedom to mankind; nor can they bring Wisdom or Love to anyone. The reason is that these spiritual ideals exist in the spiritual world only, and not, save in their distorted reflections, in everyday life as understood by an unenlightened modern society.

In verse 26 of the 1st chapter of the *Book of Genesis* we read that GOD created Man “after HIS Image and in HIS Likeness”. In the original Hebrew version we read it: “b(e) salmēnū ki-d(e)mūtenū “. *Salām* has been translated “Eikōn” in Greek and “Imago” in Latin. So actually the idea is that we are GOD’s “Images”. *D(e)mūt* is “Homoiōsis” in Greek and “Similitudo” in Latin, which is rendered “Likeness” in English. Reflecting on these words we see great Mystery and Truth. An *Image* is not the real thing, it is only a reflection in some mirror or medium. The Original may be perfect and absolute and beautiful, but the Image — due to the imperfections of the reflecting mirror or the limitations of the medium — must be distorted and may be even ugly. This Image of GOD is man in this world of manifestation, the *Homo Imago Dei*, man in his ignorance, conflict and misery. But there is yet another creation of GOD, and that is Man in HIS *Likeness*, a *Similitudo*, that is, Man in perfection; Spiritual Man, Man as GOD, the *Homo Similitudo Dei*. It is only this Spiritual Man who can attain to spiritual and true Freedom.

In his radio broadcast at Bombay, published in *The Theosophist* of May 1948, pages 85, 86, Krishnamurti has said something very essential about Freedom, and also proposed a new trilogy: *Truth-Freedom-Love*. It will be an enlightening addition to my argument if I quote part of his talk:

“Truth alone can set us free and in *Freedom* alone can there be *Love*. This freedom is not independence. ... This freedom knows no man-made frontier. It is the freedom of the mind, born from compassionate understanding. This freedom is always individual, never political or economic. It is always an inner discovery. No one can grant it, nor is it the outcome of struggle. It comes into being silently and swiftly. ... It is this freedom alone that can renew the world. Only those in whom it is born are truly non-violent. ... They are the greatest revolutionists of the revolution that the Real brings.”

Here, in my opinion, lies the clue to the problem of present world chaos. If we could understand only a little of this Spiritual Freedom, we should gain at the same time Wisdom and Love, because they are one. It is not by turning our consciousness outward that we shall understand the

world-problems; nor by turning our attention inward, as so many so-called spiritual teachers advise us to do, because in this way we shall never know our *real* Selves; the only right and true way is to turn our mind *upward to the Infinite* away from outer society and away from the little self; then shall we know and understand mankind and ourselves. Then shall we understand how these apparent opposites are but the reflected Images of One Sun, the LOGOS-SUN. The Images bear no essential Reality; but through them we shall be able to understand how HIS Truth, HIS Freedom and HIS Beauty dwell equally, though hidden, in all HIS Image-Creatures. Within each Image-Creature in this World of Images there is the Divine Mystery of GOD’s Similarity, which is the Inner Godhead and Life and Light Ineffable.

The vision of Truth is the vision of GOD in HIS Omniscience and gives us Wisdom; the vision of Freedom is the vision of GOD in HIS Omnipotence and gives us Strength; the vision of Beauty is the vision of GOD in HIS Omnipresence and gives us Love. In these visions we grow to Holiness and to the stature of a Perfect Man.

What is now the practical point of all this?

It has been said several times by our leaders that action can only be true and valuable if it is the outcome of true and clear understanding. A deed done with perfectly good intention, but without insight or knowledge, can only give good result by chance; it is equally possible that its effect will be nought or even harmful. Therefore it is always dangerous to depend upon a person who has no right understanding, notwithstanding his goodwill. If that is true, and nobody will doubt or deny it, it is of the utmost importance to understand fully and deeply what is meant when we are told that we have to seek the *Road to Freedom*.

Right understanding of an idea opens the doorway to insight and gives us the vision and direction in which to seek it. In the chaotic world of today man does not see any direction. Politicians, diplomats, social workers and economists seek in vain, because Liberation or true Freedom is of a Spiritual Realm and can never be found in a world of turmoil, strife and conflict. Our manifested world of shadows is especially created and intended for relationships and is firmly founded upon them; and in relationship no true Freedom is ever possible.

This manifested world of relationships, however, can, must and will most certainly open to us the *gateway* to the Road of Liberation; but the Road itself is emphatically *not* of this world. It is only of the Spiritual World where the Great Spiritual Hierarchy lives and moves and works, and whose pupils and humble channels we aspire to become in the world of manifestation. But the Spiritual World of the Masters is not far away or in a far-off future; it is quite near to us and around us. Our world is Their World at the same time,

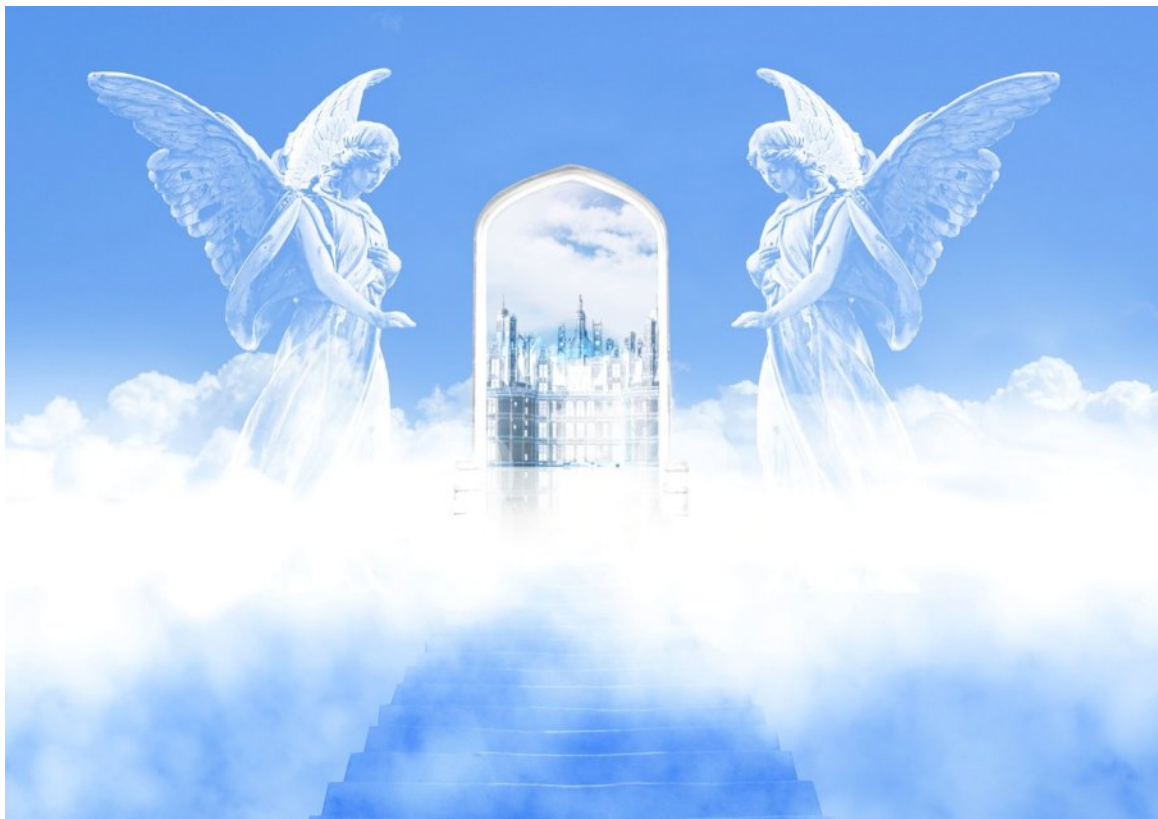


but only in another way. Theirs is the spiritual, GOD-like way; ours is the mājāvic, human way. From this point of view it may truly be said that we need not even seek for Freedom, because GOD's Freedom is always here, precisely in the same way as GOD's Wisdom and GOD's Love are always here. It only requires "open eyes, open hearts and open minds" to discover and accept these Heavenly Gifts. They are not "manifested" in the exoteric sense of the word but they are "manifest" indeed for all who live the spiritual life.

It really would be a deliverance if mankind could understand this and cease

its vain efforts to seek something in this world which is not there. Our CREATOR intended this to be so, for HE founded this world on relationships by which we may gain *knowledge*, may experience the thrill of our *emotions*, and learn the effect of our *actions*, done in the service of our fellow-men. We know that no Freedom can come to us in relationships, but that GOD will give it freely and abundantly if we will enter HIS Spiritual World, HIS world of GOD'S Similarity. To know this would put a stop at once to many misleading errors which now entice political leaders and their adherents to embark upon dangerous adventures which can only result in conflict, misery, pain and utter failure.

There is in reality no independence, no autonomy, no sovereignty in this mājāvic world. True and honest leadership must inevitably result from giving up these phantasmagoria, and from striving only towards a Spiritual Realm, where these things are to be found in abundance. The word of Christ to His listeners in Judea was: "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." In this direction alone shall we find the Entrance to the Road of Liberation. Equally true is it that only those who have found the Entrance and are treading the Path, are able to help the world. Only then do they become spiritual guides of humanity, able to teach men the Great Mysteries of Life. Then, perhaps, in a far distant future, they will become Saviours of men. This, however, can only be achieved after they have entered into the Light of True, that is, Spiritual Freedom.



Gross National Happiness in Bhutan

by Andy Khong

The term “**Gross National Happiness**” (GNH) was coined by the previous King of Bhutan (4th King), Jigme Singye Wangchuck in 1972. The King had expressed his concern about the narrow focus on economic growth (Gross National Product - GNP) as the sole indicator of a country’s progress and development, and he believed that the government should also prioritize the well-being and happiness of its citizens. As a result, the concept of GNH was developed as an alternative approach to measuring progress and development in Bhutan, which has since gained attention as a unique and holistic approach to development.

Tshering Tobgay, former Prime Minister of Bhutan said, “... *balancing economic growth carefully with social development, environmental sustainability, and cultural preservation, all within the framework of good governance. We call this holistic approach to development ‘Gross National Happiness,’ or GNH.*”

The concept of GNH is based on four pillars: sustainable and equitable socio-economic development, preservation and promotion of cultural values, conservation of the environment, and good governance. It also includes nine domains that contribute to happiness: psychological well-being, health, education, time use, cultural diversity and resilience, good governance, community vitality, ecological diversity and resilience, and living standards.

Achieving GNH requires a multifaceted approach that focuses on meeting the needs of citizens in all aspects of life, including physical, emotional, and spiritual well-being. This can be achieved through policies and programs that



prioritise social welfare, environmental conservation, and cultural preservation, as well as good governance that ensures equity, justice, and the protection of human rights. Some of the strategies that can be used to achieve GNH include investing in education and healthcare, promoting sustainable economic development, protecting natural resources, and fostering a strong sense of community and social connection. It also involves promoting individual well-being through initiatives such as mindfulness training, mental health programs, and stress reduction techniques.

Gross National Happiness (GNH), and Gross National Product (GNP) are two different measures of a country’s progress and development. The main differences between them are as follows:

- 1. Focus:** GNP focuses on economic growth and measures the total value of goods and services produced by a country’s citizens, including those produced abroad. In contrast, GNH focuses on the overall well-being and happiness of citizens, including their physical, emotional, and spiritual needs.

2. Indicators: GNP measures economic indicators such as GDP, industrial output, and exports, while GNH includes a broader range of indicators such as health, education, environmental conservation, cultural preservation, and good governance.

3. Approach: GNP takes a materialistic approach and emphasises economic growth as the key driver of development, while GNH takes a holistic approach and emphasises social welfare, cultural preservation, environmental conservation, and good governance as important aspects of development.

4. Measurement: GNP is measured using economic indicators such as monetary value, while GNH is measured using surveys, interviews, and other methods that assess people's subjective well-being and happiness.

In summary, GNH is a holistic approach to measuring progress that prioritises the overall well-being and happiness of citizens over economic growth. Achieving GNH requires a multifaceted approach that focuses on meeting the needs of citizens in all aspects of life, including physical, emotional, and spiritual well-being, while preserving cultural values, protecting the environment, and ensuring good governance. Bhutan is often referred to as the only carbon-negative country in the world. This means that the country absorbs more carbon dioxide (CO₂) from the atmosphere than it emits.

Bhutan is able to achieve carbon neutrality and even carbon negativity due to its strong commitment to environmental conservation and sustainability. The country has a constitution that mandates that at least 60% of its land be covered in forests, and it has implemented strict policies to protect its natural resources, such as limiting the number of tourists and prohibiting export logging.

In addition to its policies to protect its forests, Bhutan has also invested in renewable energy sources such as hydroelectric power, which provides almost all of its electricity needs. These efforts have led to a reduction in the country's greenhouse gas emissions, making it one of the few countries in the world to achieve carbon neutrality, and in some cases, carbon negativity. It is important to note that carbon negativity is a complex and evolving concept that can be difficult to measure accurately, and some experts have questioned the accuracy of Bhutan's claims. However, there is no doubt that Bhutan has made significant strides towards environmental conservation and sustainability, and its efforts are recognised and admired around the world.

Polygamy (men marrying several wives), and polyandry (women marrying several husbands) are practised in Bhutan, although such practices are dying out. The Bhutanese constitution guarantees equal rights for men and women, and prohibits discrimination based on

gender; hence, equality in having several marriage partners – what is good for the goose is also good for the gander. The previous King (4th King), Jigme Singye Wangchuck, married four women (all sisters) together in a private wedding ceremony (in 1979), which was a prophesied marriage. The marriage was formalised and consecrated publicly in 1988, but no foreign dignitaries were invited to the ceremony.





Punakha Dzong, Punakha, Bhutan.



Prayer wheels, Buddhist temple, Bhutan



National flag of Bhutan



Bhutanese boot in Simtokha Dzong, Bhutan

There is a minimum daily tariff that foreign visitors are required to pay in order to visit Bhutan. The minimum daily tariff is set by the Bhutanese government and is currently set at US\$250 per person per day during the high season (March, April, May, September, October, and November) and US\$200 per person per day during the low season (December, January, February, June, July, and August).

This daily tariff covers the cost of accommodation, meals, transportation, and an official guide. A portion of it also goes towards supporting social welfare and environmental projects in Bhutan. It is important to note that the minimum daily tariff is not just a fee for entering the country, but a requirement for arranging a tour with a licensed Bhutanese tour operator. All visitors to Bhutan must book their travel through a licensed tour operator, who will arrange their itinerary, accommodations, and transportation. Therefore, the minimum daily tariff is essentially the cost of a Bhutanese tour package, and visitors are not able to travel independently in Bhutan. Exceptions may be granted for diplomatic visits, guests of the Bhutanese government, or if you are a National of India, Bangladesh, or the Maldives.

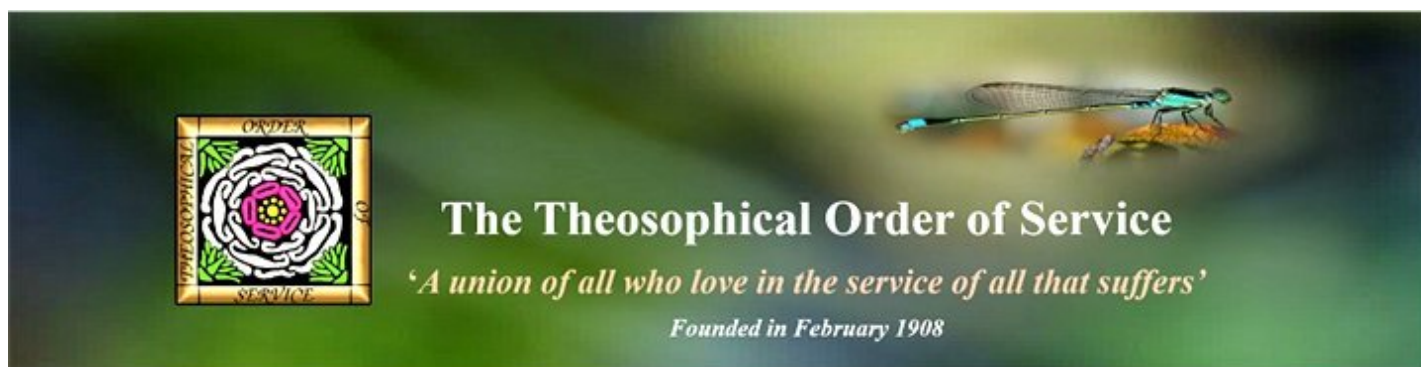


Paro Taktsang (Tiger's Nest Monastery), Paro, Bhutan.

All images are courtesy of Wikimedia Commons, or Pixabay.



Gate on Phuentsholing-Thimphu highway (AH-48) at Chuzom, Bhutan



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 **Library volunteers** at the Perth Branch of the Theosophical Society in Perth via email to tos@tsperth.com.au



About TOS

TOS was founded in February 1908 by Annie Besant. Its formation was a response to the wish of a number of members of The Theosophical Society 'to organise themselves for various lines of service, to actively promote the first object of the Society: "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour" '.

The motto chosen for this body was: **'A union of those who love in the service of all that suffers'**.

The TOS offers a framework in which:

- individuals may work along self-selected lines of service for the uplifting of humanity and the protection of the planet
- the practical application of theosophical principles to issues of contemporary concern may be explored
- social action as spiritual practice is honoured and nurtured

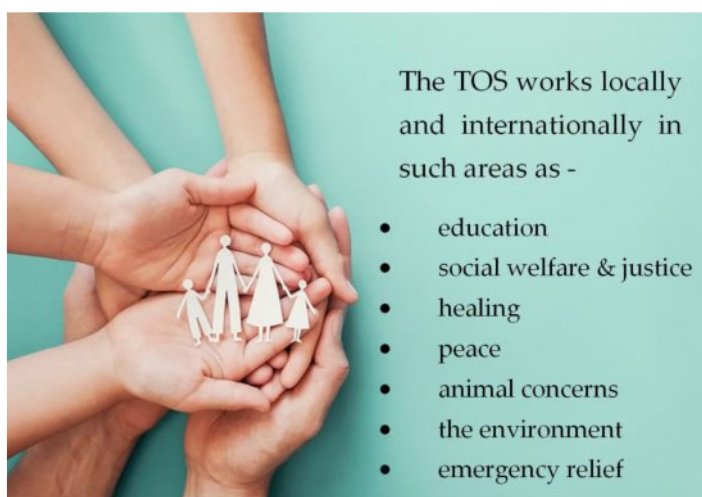
The Theosophical Society officially maintains neutrality in relation to various social and political issues, with its position of complete freedom of thought for all of its members. On the other hand, the Theosophical

Order of Service acts as a forum where members may air their views and take stands on affairs of public interest.

The TOS currently has branches in around 25 countries. In some of them it is a separately constituted, legally registered body and in others it operates as an autonomous department of the Theosophical Society. All of its activities are supported and supervised by the International Secretary of the TOS who reports regularly to the President.

Membership of the Theosophical Society is not a requirement for joining the TOS or assisting in its activities. In fact anyone may participate without being a member of either organisation, though to take office as a National Director or local branch organiser, one must be a member of both.

www.ts-adyar.org/theosophical-order-service-tos



The TOS works locally and internationally in such areas as -

- education
- social welfare & justice
- healing
- peace
- animal concerns
- the environment
- emergency relief

Heroes And Warriors All

(Reprinted from *The Theosophist*, December 1939: A reminder—and a challenge—to face the heroes within ourselves, when humanity has confronted the grim reality of the World Wars.)

Part 1 of 2

This selection includes not only great heroes of the Wars we call Wars, but also great heroes of Wars against disease, and against cruelty to human-kind and to animal-kind. This is not an exhaustive list, but a representative one. It has been compiled from the following books and journals:

Abraham Lincoln, by Emil Ludwig. — *A History of Europe*, by H. A. L. Fisher. — *Indian Historical Studies*, by H. G. Rawlinson (quoted in *India's Living Traditions*). — *Keesings' Contemporary Archives*. — *Life of Hunyady Janos*, by E. Abbot. — *The Mind Changers*, by E. Douglas Hume. — *New International Encyclopedia*. — *The New Standard Encyclopedia*. — *The New York Times Magazine* (article by Emanuel Hertz). — *One Thousand Heroes*, by Arthur Mees. — *An Outline History of China*, by Herbert H. Gowen. — *The Rise of the Dutch Republic*, by Motley. — *The Theosophist* (articles by C. Jinarājadāsa, Mary K. Neff, and Josef Skuta). — — — [Images: Wikimedia Commons & Photofunia]

1. Hunyady János, 1387-1456

This Hungarian statesman and general first won renown in the Hussite Wars. From 1441 onwards Hunyady fought 40 battles against the Turks, only two of which he lost and many of which were brilliant victories.

Of this period, Mr. C. Jinarājadāsa writes: "The Elder Brothers had planned the revival of learning, to follow the thousand years of the dark (middle) ages. But from 1400 to 1450 all these plans were threatened by the spread of the empire of the Turks into Europe. The Turks had their role to play, but that eastwards and southwards, in Persia, India, Turkestan, Tartary and Africa. To Hunyady, more than to any other one man, Europe owes it that the danger was averted." He is sometimes called "the Scourge of the Turks," but he was also a great statesman and one of the champions of Christendom.

Hunyady János "has left to the world the memory of a heroic, saintly life, free from personal ambition and self-seeking. Of impeccable honesty in an age of corruption and nepotism, honour, patriotism and duty were ever his guiding principles."

His enemy the Sultan, on hearing of his death, exclaimed: "In him the earth has lost its rarest man."



Hunyady János

2. Joan of Arc, 1412-1431

Celestial voices spoke to the peasant girl as she plied her household tasks or tended her father's sheep at Domrémy, bidding her ride out of Lorraine into France and there relieve the city of Orleans which was besieged by the English, after which she must conduct the Dauphin to his consecration at Rheims.

With a sublime simplicity of purpose Joan accomplished these two missions. Nine days after her arrival before its walls, Orleans, which had already endured a siege for more than seven months, was a free city. To the Dauphin, who doubted even his own legitimacy, she brought the warrant of her inspired confidence, and the political credentials which the rite of consecration could alone supply.



Dante Gabriel Rossetti - Joan of Arc (1882)

It is idle to pretend that this girl of eighteen was a military expert. Good soldiers were at her side. Her strategy was spiritual. Ardent herself and clear of hesitations, she gave courage and elation to a disheartened cause.

After the consecration her task was accomplished. The work of national deliverance to which she had given so strong an impulse could proceed without her. Having fallen into the hands of the enemy (the Burgundians) at Compiègne, she was handed over to the English chieftains, who, with the help of Pierre Cauchon, the Bishop of Beauvais, and of the doctors of the Paris University and of other notable French divines, burned her to death as a witch in the market-place of Rouen, 28 May 1431.

The martyrdom of Joan gave to France a sense of moral unity such as the country had never yet known. One by one England was divested of all those advantages which had come to her in the earlier stages of the conflict.

3. Paracelsus, 1493-1541

His father and his tutors found the boy a strange creature, not in the least satisfied with their teachings; ill content with the little room in which his father studied herbs and stars. He was born with a gleaming question-mark in his brain. He wanted to know Why? How? When? Where? He wanted proof of everything, and even when he had the proof he

wanted to travel beyond the little that was known, to cleave his way into the unmapped world of knowledge.

As a man, Paracelsus roamed far and wide, a pilgrim of knowledge. He went to the mines in the Tyrol, a geologist before geology was recognized as a science. He studied ores and rocks, he studied the ways of separating mineral from mineral, of refining the pure from the impure. He learned the ways of miners, he studied their ailments and pondered their cures.

A strange and baffling figure, at one time wandering o'er the earth as an outcast, resting in tents and hovels, mixing with robbers and gipsies and slaves; at another time standing in the universities of Europe talking like a scientific Solomon.

Paracelsus was the first man to thunder forth that chemistry's true function was not to make gold artificially, but to prepare medicine for the cure of sickness. He was an alchemist of life, seeking to transmute disease into health, infirmity into human well-being. But he knew that if he was to build up he must destroy the system against which he protested. He denounced the quackeries of the doctors; he exposed the villainies of chemists who sold bad drugs; there are twenty things in the discoveries of Paracelsus which



new jumping-off points for medicine which have become commonplace knowledge, and the man who recovers his health by means of them today may never have heard that Paracelsus ever lived. His work was great and fundamental, and all humanity is enriched in health and happiness by it.

4. William the Silent, 1533-1584

Prince of Orange and Nassau, a Catholic Prince, Stadtholder of Holland, Zeeland and Utrecht, he became the champion of Liberty and Protestantism in the Netherlands.

When Philip II sent first the Inquisition and then the Duke of Alva with a great army into the Netherlands to crush the nation, and William the Silent was summoned to appear before the tribunal, afterwards known as the Council of Blood, he replied that he did not recognize its rights, sold all that he possessed, raised an army and took the field against the Duke. The spirit of the nation seemed to be broken, but the Prince renewed their courage and confronted the military power of Spain and the spiritual power of Rome with only a few angry burghers to support him. His brothers, who had joined him, were defeated and slain, the people, for whom he had drawn the sword, refused to rise, his mercenary troops deserted, and a price

was put upon his head; but he refused to acknowledge defeat. The people began to trust him and accepted him as their leader. He gathered a new army and carried on the fight for Liberty.

He failed to unite all the Provinces of the Netherlands into an independent state, but in 1579 the Union of Utrecht established the Seven Protestant United Provinces and William was persuaded to become their Count. He fell by the hand of an assassin.

Motley says of him that his "life was a noble Christian epic; inspired with one great purpose from its commencement to its close; the stream flowing ever from one fountain with expanding fullness, but retaining all its original purity... He went through life bearing the load of a people's sorrows upon his shoulders with a smiling face. As long as he lived, he was the guiding star of a whole brave nation, and when he died little children cried in the streets."

5. Akbar, 1542-1605

The greatest of the Mogul emperors of India, Akbar continued the policy of conquest started by his predecessors until his empire covered a great part of the country.

He early recognized that the great curse of his dominions was disunion, and he set himself the task of forming a united India, upon the achievement of which rests the glory of his name. As a first step in this policy he married a Rajput princess, and as a second he remitted two taxes which pressed most heavily upon the pride and pockets of his Hindu subjects. Although a Muhammadan he employed Hindus in his service equally with his co-religionists. Financial reforms were introduced, slavery, *sati* and child-marriage were abolished, and the Emperor sought to make the conscience of the individual, rather than State compulsion, the standard of right and wrong.

Akbar realized that the chief obstacle to union was a religious one, so he assembled learned men of all creeds and tried to arrive at a common basis upon which a universal religion might be founded. This has been immortalized by Tennyson in his poem, *Akbar's Dream*.

In his attempt to form a fellowship of faiths, and as a pioneer of peoples' unity, Akbar anticipated the first two Objects of The Theosophical Society.



Portrait of William I, Prince of Orange, by A. T. Key



Painting of Mughal emperor Akbar meeting Guru Amar Das in 1567

6. Shivaji, 1627-1680

Among all the heroes of India there is none of more dauntless courage than Shivaji the Hero-king of the Deccan. Born at Poona while his father was fighting the Moguls, Shivaji summed up in himself all that was most fervid in Hindu religion and most fiery in the Maratha character.

He was the author of a momentous national revival: the first to make any serious effort to throw off the Muslim yoke which had been laid upon the necks of his compatriots as a result of the Muslim invasion of 1100 and borne by them for 400 years.

Shivaji was a man of great intellectual power and alertness, but his outstanding characteristics were his love of liberty, and tolerance in religious

matters. With all his ardent devotion to Hinduism his orders, nevertheless, were never to harm "the mosques, the Book of God, or the woman of anyone," and in all his raids and conquests not a single mosque was destroyed.

It had been Shivaji's ambition to subdue the Indian continent, capture Delhi, and liberate the Ganges valley from the yoke of tribute. These aims were not realized, but from his reign the Maratha Federation remained the dominant power in India throughout the eighteenth century, till torn by internal dissensions, it fell before the British in the early nineteenth.



Shivaji the Great

7. John Sobieski, 1624-1696

This Polish hero saved Vienna and therefore western Europe from conquest by the Turks. He was born of a noble Polish family, son of the Governor of Poland, a land at that time rent by



internal dissension and repeated attacks from external enemies.

Sobieski's record though not altogether consistent — for as a youth he fought for the Swedes against his native country — is that of a Catholic and a patriot. As commander-in-chief of the army he defeated the Turks in 1673, and was chosen to be king of Poland on the strength of his great victory. Everything about Sobieski was on a big scale, the size of his body, the range of his culture, his energy in action, his immunity from petty jealousy and intrigue, the rich and abounding geniality of his temperament. Whenever this King of Poland appeared on the field he led the Poles to victory. By 1675 he had forced the Turks to cede all Podolia (with the exception of one fortress) and two-thirds of the Ukraine to his country, but his object was far greater than a Podolian triumph. He dreamed of a crusade to drive the Turk from Europe.

The repulse of the incompetent Kara Mustapha from the walls of Vienna in 1683 marks the beginning of the long process of Turkish decline.

Sobieski lived on for 13 years but they were not years of happiness. The old feuds at home persisted; armed strife and civil discord were embittered by conspiracies repeatedly aimed at the king. The man who had saved Austria and liberated Hungary from the Turkish yoke passed from unparalleled glory to deepest melancholy, and died a heartbroken old man.

8. Richard Martin, 1754-1834

The first to succeed where others had failed, the first to secure a law to protect animals, hailed from the Emerald Isle, and was possessed of a character variable as an Irish day, quick to laugh, ready to joke, yet with a heart swollen with the woes of the world, with a hand strong to punch, expert in duelling, and a tongue ready to lash an offender. Such was Richard Martin who in 1821 brought forward the "Ill-treatment of Cattle Bill," who would feed hungry children in his own home, pay attention to an overlooked governess, and at a ball ask the wallflowers to give him dances. But to all opposition to his bill the Irishman stood foursquare. He was "satisfied of the propriety and justice of the measure" for the protection of sensitive creatures completely at the mercy of man, beings without words to use on their own behalf, and till then, devoid of any rights.

Within three years of the passing of his bill



Painting by P. Mathews in or just after August 1838 of the Trial of Bill Burns, the first prosecution under the 1822 Martin's Act for cruelty to animals, after Burns was found beating his donkey. The prosecution was brought by Richard Martin, MP for Galway, also known as Humanity Dick, and the case became memorable because he brought the donkey into court.

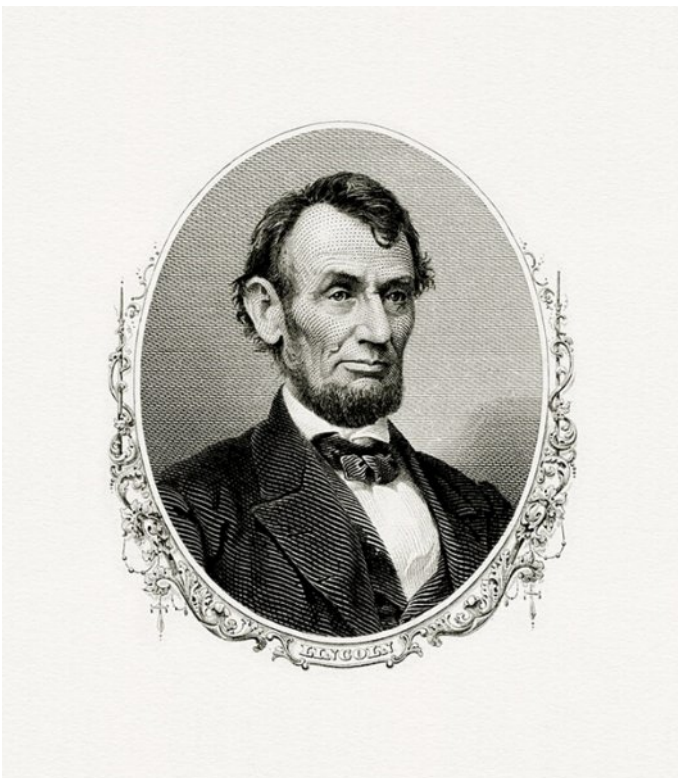


was formed the Society "for the purpose of preventing, as far as possible, the cruel treatment of brute animals," which in 1840 became The Royal Society for the Prevention of Cruelty to Animals; and Richard Martin was able to see something of the work to be undertaken by his successors before his death at the age of eighty. It is said his last thoughts were concerned with impressing on his family his desire that the greatest care be given to his pet dog.

9. Abraham Lincoln, 1809-1865

America's greatest citizen. He preserved the Union of the States and liberated the slaves. His character may be judged from his own words — remarkable sentences spoken on different occasions:

- Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.
- You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time.
- If slavery is not wrong, nothing is wrong.
- Whenever I hear anyone arguing for slavery, I feel a strong impulse to see it tried on him personally.
- How true it is that "God tempers the wind to the shorn lamb," or in other words, that He renders the worst of human conditions tolerable, while he permits the best to be nothing better than tolerable.
- With public sentiment, nothing can fail; without it nothing can succeed. Consequently, he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed.



- You can't overturn a pyramid, but you can undermine it; that's what I have been trying to do.
- God must like the common people, or he would not have made so many of them.
- It is no pleasure to me to triumph over anyone.
- I am confident that the Almighty has His plans and will work them out; and whether we see it or not, they will be the wisest and best for us.
- I am not at all concerned about that (that the Lord is on the side of the North), for I know the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side.
- Without the assistance of that Divine Being...I cannot succeed. With that assistance, I cannot fail.

10. Giuseppe Mazzini, 1805-1872

He is known as the saint of the Italian republican movement.

"Republicanism was a tradition deeply rooted in Italian soil, but it was the republicanism of the city, and not of the nation, and consequently a memory which made for political disharmony rather than for national union. It was the office of Mazzini, the anti-clerical son of a Genoese doctor, to change the quality and direction of the nation's thought by preaching with rare and single-minded

devotion the doctrine of the Republic one and indivisible. That his country should ever accept the rule of a king, whether Neapolitan or Sardinian, seemed to him impossible... A republic alone, linked in perpetual and pacific bonds with free republics all over the world, was worthy of Italy. The dream was chimerical: characteristic of one... who like most liberals in 1848 put his faith not in battle-field decisions but in the power of enthusiasm and reason to bring men to see political perfection. The moral fervour of the nationalist movement (in Italy) was largely due to the teaching of this exalted visionary and of the Association of Italian Youth which he founded in 1831 in a garret in Marseilles to promote his ideas" (H. A. L. Fisher).

Mazzini was one of the triumvirs of the short-lived but memorable Roman Republic of 1849. "It was essential," wrote Mazzini, "to redeem Rome; to place her once again at the summit, so that Italians might again learn to regard her as the temple of their common country." This showed true political discernment. Mazzini vigorously supported Cavour and Garibaldi in 1859-60. He lived to see the consummation of his hopes for a united Italy. His book on the *Duties of Man*, which was the result of his thought during his imprisonment, is one of the noblest products of the human mind.

To be continued in Part 2



Giuseppe Mazzini

Human Family

By Maya Angelou

I note the obvious differences
in the human family.
Some of us are serious,
some thrive on comedy.

Some declare their lives are lived
as true profundity,
and others claim they really live
the real reality.

The variety of our skin tones
can confuse, bemuse, delight,
brown and pink and beige and purple,
tan and blue and white.

I've sailed upon the seven seas
and stopped in every land,
I've seen the wonders of the world
not yet one common man.

I know ten thousand women
called Jane and Mary Jane,
but I've not seen any two
who really were the same.

Mirror twins are different
although their features jibe,
and lovers think quite different thoughts
while lying side by side.

We love and lose in China,
we weep on England's moors,
and laugh and moan in Guinea,
and thrive on Spanish shores.

We seek success in Finland,
are born and die in Maine.
In minor ways we differ,
in major we're the same.

I note the obvious differences
between each sort and type,
but we are more alike, my friends,
than we are unlike.

We are more alike, my friends,
than we are unlike.

We are more alike, my friends,
than we are unlike.

Happy Lunar New Year 2026! The Year of the Fire Horse

The Horse is the seventh of all zodiac animals; in Chinese culture, they represent speed and freedom. According to a myth, the Jade Emperor said the order would be decided by the order in which they arrived to his party. Horse had to pass by a cemetery on his way, but he was too scared. He hesitated for the longest time, and run past it with his eyes closed. After he overcame that obstacle, he went at full speed and managed to arrive seventh.



The Year of the Horse brings movement, courage, and forward momentum.

Where the Snake revealed the truth, the Horse asks us to act on it — to trust our instincts, choose freedom over familiarity, and move boldly toward what feels aligned.

This is a year of embodiment and expansion where clarity turns into action and confidence grows through passion.

The shedding is done.

Now, we run.

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

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	February 2026
Tuesday 3 February	<p>The Path of the Soul, by Kate Barrett-Lennard</p> <p>An illustration of how our soul speaks to us throughout life and the significance of our consciousness for determining our soul's direction. As a spiritual Soul we are born into circumstances of impact, which we are here to transcend. Our destiny is to move in the direction of spiritual wholeness and eventually to attain this, free from the dictates of material attachments, in order to stand in the knowledge of one's divine nature. How we manage this will determine our path and its direction. On this path we become the Light of the World.</p>
Tuesday 10 February	<p>Reports from the last International and National Conventions, by Jean-Robert Hote</p> <p>Every year the International Section, as well as the Australian Section of the TS support and invite members for an annual get together to share in a week of friendship and a full program of talks, workshops and recreational activities. We will report on both Conventions held early this year.</p>
Tuesday 17 February	<p>The Swan River Tarot, The Original Tarot, by David Mitchell</p> <p>Artist and researcher David Mitchell reveals a groundbreaking view of Tarot's origins — tracing its story not to Europe, but to the Indigenous Dreaming trail of the Swan River (Derbarl Yerrigan) in Western Australia. The Swan River Tarot shows how the river's ancient creation story mirrors the Major Arcana, from The Fool's first step to The World's completion. Through cultural, geographical, and astronomical connections, David demonstrates that Tarot reflects a far older, Earth-based wisdom encoded in the landscape itself. The Swan River becomes a living mandala — a sacred map that restores the Tarot to its original source in the land.</p>
Tuesday 24 February	<p>Adventures in Theosophy - Inspired by George Arundale, by Bheena Sewnarain & Hana O'Rourke</p> <p>Bheena & Hana are inviting you to come for a different experience today - participate in discussion, share your conclusions with other seekers of truth on a journey as you delve into profound insights and teachings that form the core of Theosophical wisdom. "Because answers are inert things that stop inquiry. They make you think you have finished looking. But you are never finished. There are always discoveries that will turn everything you think you know on its head and that will make you ask all over again: Who are we?"</p>

Date	March 2026
Tuesday 3 March	<p>Co-Freemasonry and the participation of the Angelic Kingdom, by Jean-Robert Hote</p> <p>Through the cooperative presence of the Angelic Kingdom, Co-Masonic rituals become channels for a more radiant and balanced inflow of spiritual energy, uplifting both participants and the wider sphere of human service. This cooperation enhances the ritual's efficacy, linking human aspiration with higher spiritual intelligence and thereby contributing to a more unified field of sacred service. Many prominent Theosophists took the opportunity to enlarge their knowledge and gaining greater spiritual potency. Explore a practice that continues to grow in richness and meaning, offering a profound sense of purpose through service to humanity.</p>
Tuesday 10 March	<p>Hilma af Klint: Painting the Mysteries, by Jessica Eva</p> <p>Long before abstraction was celebrated, Hilma af Klint was painting the ineffable. Guided by spiritual inquiry, Theosophy, and esoteric knowledge, her visionary works map unseen realms, cosmic laws, and the evolution of consciousness. An exploration of af Klint's radical artistic practice as a form of sacred transmission - paintings not made for the art world of her time, as she requested, they remained hidden until 20 years after her death in 1944.</p>
Tuesday 17 March	<p>Through the Veil: Ancient Initiation from Eleusis to Meteora, by Anthony Naves</p> <p>A visual exploration of ancient initiation as both lived and symbolic. It begins with the Eleusinian Mysteries, examining the symbols and initiations evolved at the site, through the Orphic, Dionysian and then Mithraic schools of thought where they were taught. Next follows the path north across the Greek landscape to Meteora, where the Holy Church of the Dormition of the Virgin Mary preserves an older Dionysian temple, with a preserved and functioning sacred structure with rare proto-Gnostic frescoes. This presentation traces the continuity of initiatory traditions.</p>
Tuesday 24 March	<p>A Theosophical Order of Service event</p> <p>Founded by Annie Besant in 1908, the Theosophical Order of Service (TOS) provides a practical expression of Theosophical ideals through selfless service, aiming to reduce suffering and foster spiritual growth through compassionate action by engaging in by engaging in humanitarian, environmental, educational, and animal welfare initiatives. Are you interested in making a difference and discovering your own latent power? Come explore how we can provide opportunities and how you can contribute.</p>
Tuesday 31 March	<p>Meditation and Self-Healing, by Sue Lee</p> <p>Meditation can be used in many different ways and for many different purposes. In my experience of thirty years, I have benefited from the teachings of Buddhist masters, and I would like to share some methods with you. These will include self-healing, and some may surprise you.</p>

Date	April 2026
Tuesday 7 April	<p>From Stardust to Star: Our Evolutionary Journey, by Wendy Dixon</p> <p>We will explore the vast scope of evolution from the Monad's inhabitation of the first, second and third elemental kingdoms, then the mineral, plant and animal kingdoms and entry into the human kingdom and beyond. What have we learnt in this journey? How have we learnt, and with the aid of what forces? What are the main evolutionary impulses of each of the kingdoms of nature and how can we assist the evolution of the life waves that follow us? How do we assist the evolution of the life waves that precede us?</p>
Tuesday 14 April	<p>H. P. Blavatsky, by Adrian de Graaf</p> <p>Two short videos will be presented with the following titles: (1) Helena Blavatsky knew about the forbidden Gospel of Adam and Eve found in the Nag Hammadi Library. (2) Banned for over 100 years, Helena Blavatsky warned, Not Everyone Has A Soul.</p>
Tuesday 21 April	<p>Searching for Shambala: the extraordinary life of Nicholas Roerich, by Terry East</p> <p>Nicholas Roerich was one of the most extraordinary men of the 20th century. Artist, explorer, diplomat, archaeologist, spy, philanthropist and international man of mystery - Roerich had a profound impact on 20th century cultural and political affairs. Behind the scenes, Roerich and his wife Helena had a rich spiritual life. After his early years in Orthodox Russia, Roerich developed an interest a variety of religious and spiritual systems, including schools of Hinduism, Buddhism and, of course, Theosophy. Ultimately, Roerich's rich, varied and mysterious life can't be reduced to any simplistic narrative other than, perhaps, his relentless search for Shambala.</p>
Tuesday 28 April	<p>The New Frontier, by Tina Hentisz</p> <p>Consciousness can be said to be a constant vibratory matter which energizes and stimulates sensitive receptors everywhere. The more we know about our awareness and personal input, the better equipped we shall be to handle a future with Artificial Intelligence. The detection and reception of consciousness takes place on all subtle levels including animal, plant and mineral. This will be a timely exploration into the current possibilities.</p>



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

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

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

- Mabel Collins, *The Idyll of the White Lotus*

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.

GOD

Khalil Gibran

In the ancient days, when the first quiver of speech came to my lips, I ascended the holy mountain and spoke unto God, saying,

"Master, I am thy slave. Thy hidden will is my law and I shall obey thee for ever more."

But God made no answer, and like a mighty tempest passed away.

And after a thousand years I ascended the holy mountain and again spoke unto God, saying,

"Creator, I am thy creation. Out of clay hast thou fashioned me and to thee I owe mine all."

And God made no answer, but like a thousand swift wings passed away.

And after a thousand years I climbed the holy mountain and spoke unto God again, saying,

"Father, I am thy son. In pity and love thou hast given me birth, and through love and worship I shall inherit thy kingdom."

And God made no answer, and like the mist that veils the distant hills he passed away.

And after a thousand years I climbed the sacred mountain and again spoke unto God, saying,

"My God, my aim and my fulfilment; I am thy yesterday and thou art my tomorrow. I am thy root in the earth and thou art my flower in the sky, and together we grow before the face of the sun."

Then God leaned over me, and in my ears whispered words of sweetness, and even as the sea that enfoldeth a brook that runneth down to her, he enfolded me.

And when I descended to the valleys and the plains, God was there also.

The Theosophical Link Contributions

Members of T.S. 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!