



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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... our present-day philosophers "lift the Veil of Isis" – for Isis is but the symbol of nature. But, they see only her physical forms. The soul within escapes their view; and the Divine Mother has no answer for them. ... So, the glorious truth covered up in the hieratic writings of the ancient papyri can be revealed only to him who possesses the faculty of intuition – which, if we call reason the eye of the mind, may be defined as the eye of the soul.

- H.P.B., *Isis Unveiled*



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:

BSB **086 488** - A/c No. **697 487 911**

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 January, 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.



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Thursday	Closed
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Saturday	10 am – 1 pm
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The Theosophical Society in Perth



Theosophical Society in Perth

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President's Report

August, 2025

Branch

We are pleased to advise that the installation of our new security system has now been completed and is fully operational. The system includes four surveillance cameras with live monitoring available on a dedicated screen located in the office.

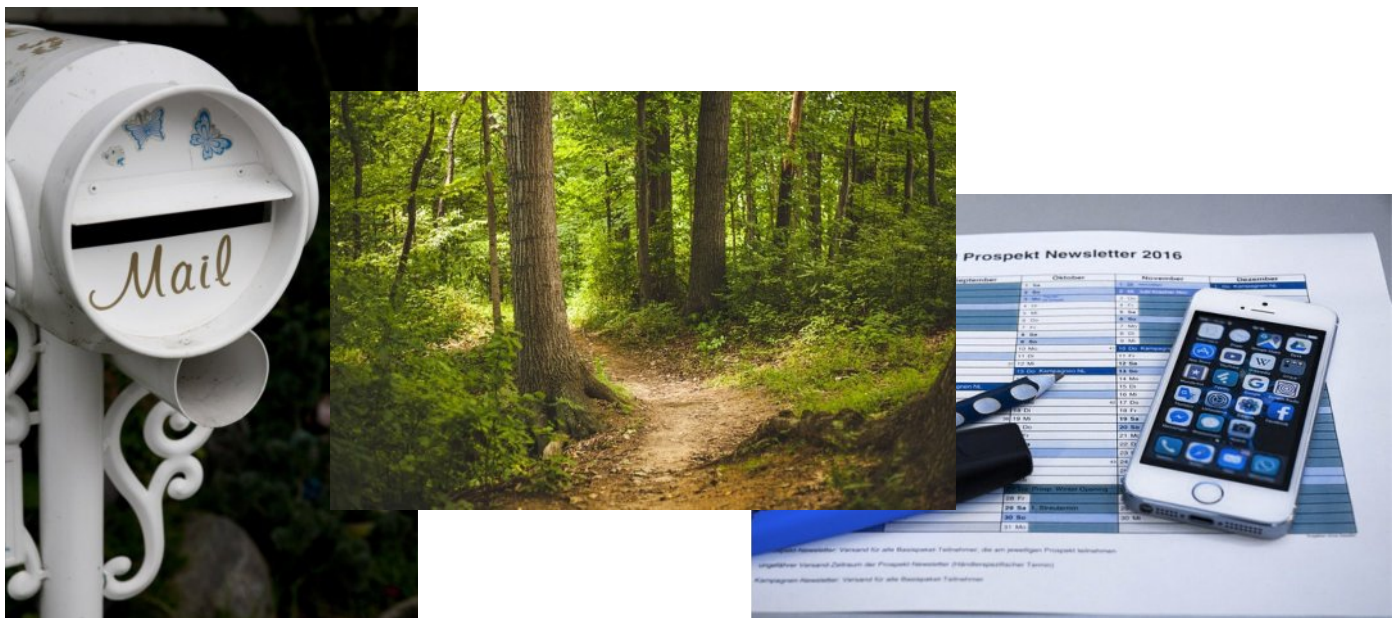
The new owner of the house on the right-hand side of our driveway is quite particular about the colour of the fence that needs to be replaced. We prefer a light shade to match the back fence and the shed, but they are insisting on a dark colour, which we don't recommend as it tends to fade over time. We're still in discussions to find an amicable solution.

Regarding our member programs, we are pleased to share that three distinguished speakers from the eastern states have already been confirmed for 2026. These events will provide wonderful opportunities for members to engage with fresh perspectives, broaden their understanding, and deepen their connection with the Society's work.

Mt Helena

We have been very fortunate to welcome a young couple who arrived in Western Australia just six months ago and have already become an important part of our community. They have now settled comfortably into Harris House as our resident caretakers, and in a short time have shown themselves to be both reliable and wholehearted in their commitment. Their enthusiasm, positive spirit, and willingness to turn their hands to whatever needs doing have been a real asset to the ongoing care and maintenance of the property.

During our recent busy bee, their presence made a real difference. Not only did they contribute their own hard work, but they also took charge of coordinating tasks, providing support and encouragement to the fourteen volunteers who came along to give their time. Thanks to their efforts, the work proceeded smoothly and efficiently, ensuring that the house and grounds were made ready for verge collection. It was wonderful to see such a cooperative spirit in action, with everyone working side by side to achieve a common goal.



Mt Helena (continued): Although the weather proved less than ideal and prevented us from completing everything we had originally planned, the latest busy bee was still a great success. A remarkable amount of cleaning and tidying was accomplished, and the results were clearly visible by the end of the day. We are deeply grateful to all who contributed, and especially to our new caretakers, whose energy and good will have brought fresh momentum to the ongoing upkeep of Harris House.

We truly count our Retreat as a special blessing, since our Branch is the only one in Australia fortunate enough to have such a unique and inspiring place at its heart. This Centre stands as a cherished asset for all of us, and it continues to enrich our programs, strengthen member engagement, and support the well-being of those who take part in its offerings.

In addition, we have seen a steady increase in weekend attendance, with more members choosing to spend time at the Retreat to enjoy its serene, welcoming, and restorative atmosphere. This renewed interest is heartening, as it highlights the continuing value the Retreat offers not only for study and reflection but also for fostering fellowship and community among our members.

Overall We would like to extend our heartfelt thanks to all members who attended our September Annual General Meeting. Seventeen updated rules were discussed and approved by the membership. The previous rules had become somewhat outdated, and these revisions bring a fresh and more relevant perspective. We are especially grateful to our Rules Subcommittee for their dedicated time and effort in preparing these important updates.

Jean-Robert Hote



*We are looking forward to
seeing you all at our usual
Christmas gathering on
Tuesday, 9th December
2025*



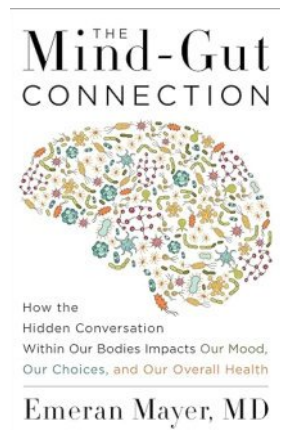


Book Reviews

The Mind-Gut Connection: How the Hidden Conversation Within Our Bodies Impacts Our Mood, Our Choices, and Our Overall Health
by
Emeran Mayer

Combining cutting-edge neuroscience with the latest discoveries on the human microbiome, a practical guide in the tradition of *Wheat Belly* and *Grain Brain* that conclusively demonstrates the inextricable, biological link between mind and body. The dialogue between the gut and the brain has been recognized by ancient healing traditions, including Ayurvedic and Chinese medicine. Western medicine has failed to appreciate the complexity of how the brain, gut, and more recently, the microbiome—the microorganisms that live inside us—communicate with one another.

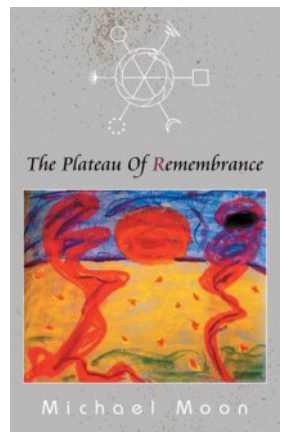
- heal the gut by focusing on a plant-based diet
- balance the microbiome by consuming fermented foods and probiotics, fasting, and cutting out sugar and processed foods
- promote weight loss by detoxifying and creating healthy digestion and maximum nutrient absorption
- boost immunity and prevent the onset of neurological diseases such as Parkinson's and Alzheimer's
- generate a happier mindset and reduce fatigue, moodiness, anxiety, and depression
- prevent and heal GI disorders such as leaky gut syndrome, food sensitivities and allergies, and IBS, as well as digestive discomfort such as heartburn and bloating, and much more.



The Plateau of Remembrance
by
Michael Moon

In the footsteps of Coelho's *Alchemist* and Hesse's *Siddhartha*, *The Plateau Of Remembrance* presents a new timeless journey. The sequel to *The Lost Ego With Five Outback Myths*, it illustrates the nocturnal visionary pen of poet and artist Michael Moon. In a long tradition of literary exploration, Moon invites you to relax on an armchair of sublime seclusion in the enchanting Australian outback. Quench your spirit and join the wanderer Zearben in a ripple of unique awakenings and realizations brought to life through vivid poetry, verse and prose in astounding imagery.

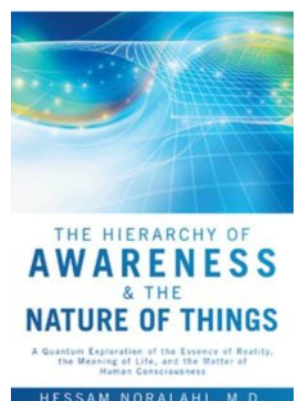
The Plateau Of Remembrance offers reflections of silken moonlight, in ancient scorched deserts, backdropped across the great southern star-scapes, in vast orbits of endless horizons. It chronicles Zearben's mystical journey in a way that draws out emotions rarely experienced.



The Hierarchy of Awareness & The Nature of Things,
A Quantum Exploration of the Essence of Reality, the Meaning of Life, and the Matter of Human Consciousness

by Hessam Noralahi

This book dares to confront the most profound questions that have haunted humanity for centuries, distilling them into a single, gripping volume that is both clear and captivating. It searches into the mysteries of life, joy, peace, and our place within the vast cosmos. But this is no ordinary reflection; it is a journey to live fearlessly, to thrive with unshakable courage, and to face life's greatest questions head-on. Within these pages, you'll explore the very fabric of reality itself—life, consciousness, wisdom, purpose, and beauty. But it doesn't stop there. It also tackles the most controversial and essential topics: the true nature of free will, the enigma of sacred, the concept of time and space, and the unsettling state of our world. What solutions will emerge? What remedies might save us from the struggles we face? The answers provided are more than just thoughtful—they are transformative, drawn from the depths of scientific inquiry, philosophical debate, ancient wisdom, and spiritual insight. But the real question remains—are you ready to confront the truths that lie within?



Chanting the Sacred Word, OM or AUM

by P. E. Green – November 1990

Part 2 of 2



Quoting H. P. B.:

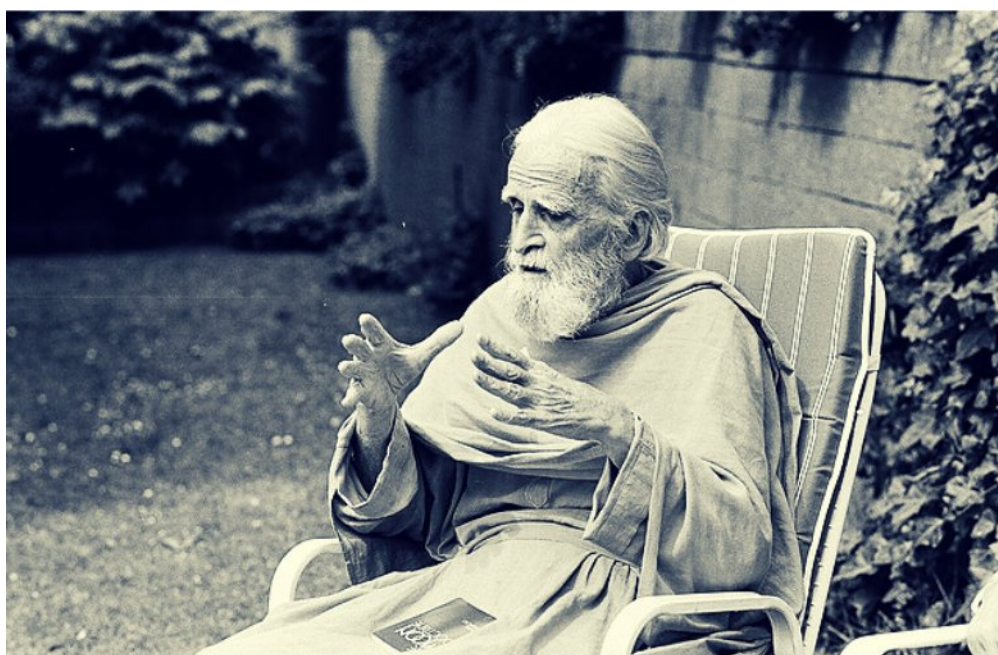
“Āum is the original of Amen. Now, Amen is not a Hebrew term, but, like the word Hallelujah, was borrowed by the Jews and Greeks from the Chaldees. The latter word is often found repeated in certain magical inscriptions upon cups and urns among the Babylonian and Ninivean relics. Amen does not mean “so be it” or “verily,” but signified in hoary antiquity almost the same as Āum. The Jewish Tannaïm (Initiates) used it for the same reason as the Āryan Adepts use Āum, and with a like success, the numerical value of AMeN in Hebrew letters being 91, the same as the full value of YHVH, 26 and ADoNaY, 65, or 91. Both words mean the affirmation of the being, or existence of the sexless “Lord” within us. Esoteric Science teaches that every sound in the visible world awakens its corresponding sound in the invisible realms, and arouses to action some force or other on the occult side of nature. Moreover, every sound corresponds to a colour and a number (a potency spiritual, psychic or physical) and to a sensation on some plane.”*

I had an interesting experience a few years ago. Father Bede Griffiths, a visiting Roman Catholic Priest, Author, and Lecturer, was speaking to a packed audience at the University’s Winthrop Hall. Seated beside him was a Hindu Priest or Holy

man from an Indian Ashram where it appeared that Father Bede Griffiths had spent considerable time and they had subsequently travelled to Australia together. To set the mood for the lecture, Father Bede suggested it would be a pleasant idea for all of us to chant the AUM together, which we did. What a pleasure it was to hear such a hearty, deep-voiced, full throated sound coming out from the very large audience. It set the scene for a most harmonious evening. East and West can work together – there is no doubt about it.

Geoffrey Hodson said:

“Remember: no yogic effort is ever wasted or even fruitless. One minute of thought, a single chanting of the Sacred Word with the thought of Unity, is bound to produce its effect, and strangely, a short sharp strong effort can sometimes be more effective than a prolonged endeavour.”



Father Bede Griffiths, Aarhus, Denmark. A Benedictine monk, author, leader of Saccidananda Ashram, South India. - Photo by Dialog Center Images via Flickr (Creative Commons).

Here are some thoughts on pronunciation of the “Word”. First from E. L. Gardner:

“The word properly sounded imposes rhythm by a mechanical process. This can also be done by will but the more economical way is generally the best way. It is sufficient to sound it mentally if physical sound is indiscreet, as this induces an etheric response in the head from the higher planes.”

He continues:

(a) 3 Syllabled AUM. Sounded aloud it takes one from the physical to the Higher Manas, i.e. A = Physical, U = Astral and M = Mental. It is useful much as a singer might sound “doh” and slur up to the note desired, but it is better at first to strike straight on to the higher note, as in the one syllabled case. The sacred word really represents for us the trinity in unity and when we use it we affirm the divine triad within ourselves, and our identity with the One.

(b) 2 syllabled. In AUM, A refers to the atomic and UM the six sub-planes of the Mental Plane.

(c) 1 syllable OM. Its use is to induce the Fourth State which is temporarily the abstract or formless. The word takes us to the third or second sub-plane of the mental, the verge of the Buddhic and thence we ought to be able to rise to the atomic, equivalent to the state of dreamless sleep, without being asleep. It is that level of consciousness just beyond the normal working consciousness. The Higher Mental is sometimes known as the Fourth State because we normally function on the three levels of the Physical, Astral and Lower Mental.”

H. P. B. says:

“OM is double in its right pronunciation and triple in its essence. A – UM. AUM consists of two vowels and one semi-vowel which latter must be prolonged.”



How do I pronounce it? I’m not the expert or the demonstrator tonight but I sometimes go straight for the note – so – AUM, and on other occasions I find myself saying A – UM, with no frills, and definitely no trills or quavers. I hang on as long as I can until the sound is drawn inwardly and I can feel it vibrating and reverberating inside. I use it, not always, but often before and during meditation and if there’s a problem it seems to help in getting to the core. It helps to start with the mouth wide open to give a full resonant note, the lips then closing, with the note still sounding, and if done properly, the sound will continue to reverberate inwardly until the breath is exhausted.

G. de Purucker says in answer to a question put to him on the Om:

“.... Om is a syllable of invocation and its general usage as elucidated in the literature treating of it, which is rather voluminous, for this word OM has attained to almost divinity, is that it should never be uttered aloud or in the presence of an outsider, a foreigner, or a non-initiate, but it should be uttered in the silence of one’s heart in the intimacy of one’s inner closet. He continues: We also have reason to believe, however, that it was uttered, and uttered aloud in a monotone by the disciple in the presence of their Teacher. This word is always placed at the beginning of any scripture that is considered of unusual sanctity.

The teaching is that prolonging the uttering of this word, both of the O and the M precisely as the teacher has taught us to do in this school, it

re-echoes in and arouses vibration in the skull, and affects if the aspirations be pure, the different nervous centres of the body for great good."

Barborka in *The Divine Plan* says:

"Consider the sounding of a word. Before actual utterance there must be (1) the thought about it, that is, what word should be uttered, and that which concerns the meaning of the word. When this is well determined, there then proceeds (2) the formulation concerning the mode of pronouncing the word. When this is established (3) the sound of the word is made: the word is spoken. That which was unmanifested has become manifest. Applying this illustration to the Logos (remember, the literal meaning of this Greek term is "Word") the same idea prevails. Whereas the potency of a manifested universe is ever present in the Divine Thought, (or Divine Ideation) not until there is a focalisation or concentration of Divine Wisdom into a Point can there be a means provided for the manifestation-to-be of the universe.

The Divine word is sounded."

OM is a mystic syllable the most solemn of all the words in India. It is an indication, a benediction, an affirmation and a promise.

Here are some thoughts on the mantra OM MANI PADME HUM (first from H. P. B.):

This famous invocation is very erroneously translated by the Orientalists as meaning, "O the Jewel in the Lotus." For although literally, ŌM is a syllable sacred to the Deity, PADME means "in the Lotus," and MANI is any precious stone, still neither the words themselves, nor their symbolical meaning, are thus really correctly rendered.

In this, the most sacred of all Eastern formulas, not only has every syllable a secret potency producing a definite result, but the whole

invocation has seven different meanings and can produce seven distinct results, each of which may differ from the others.

The seven meanings and the seven results depend upon the intonation that is given to the whole formula and to each of its syllables; and even the numerical value of the letters is added to or diminished according as such or another rhythm is made use of. Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements; and number and numbers set limits to the formative hand of Nature...

*... Thus the mystic sentence, "Ōm Mani Padme Hum," when rightly understood, instead of being composed of the almost meaningless words, "O the Jewel in the Lotus," contains a reference to this indissoluble union between Man and the Universe, rendered in seven different ways and having the capability of seven different applications to as many planes of thought and action... From whatever aspect we examine it, it means: **"I am that I am"**; "I am in thee and thou art in me."... The formula, "Ōm Mani Padme Hum," has been chosen as an illustration on account of its almost infinite potency in the mouth of an Adept, and of its potentiality when pronounced by any man.*

Barborka has this to say about the OM MANI PADME HUM:

"Verily there is a deeper significance than "The Jewel in the lotus" for within the heart of every lotus blossom Atman is enshrined. Just as within every pulsating human heart, there too is Atman, so, likewise within the unfathomable depths of infinite Space A Jewel in the Lotus is slumbering, ready to spring forth into manifestation. The final HUM is a Tibetan mystic syllable, just as in the other familiar form of the syllable AUM.

Within every lotus a jewel is enshrined, the message of this beautiful Mantra. Truly, a jewel is within the heart of the lotus, Atman (portrayed as a seed pod) yet each jewel has arisen from a source; so the origin is represented as a triangle within a golden globe, the three in one within the circle, a Trinity. In truth, Atman, the universal principle, is linked at all times to its Originating Source, Paramatman. The rays issuing from the emanating source are intended to represent the Monads descending into spheres of manifestation. Here the symbol is universal in character conveying the idea that each and every Monad is linked to its originating source.”

Again quoting from *Hidden Wisdom in The Holy Bible* Vol. I. Geoffrey Hodson says:

“The open lotus bloom typifies the emanation of universal order from primordial chaos, the finite from the Infinite Universes from the “waters” of unconditioned Space. The whole plant symbolises fertility, fecundation, growth, whilst the lotus seed which when cut across shows the perfect flower, represents the Monad, the Immortal Germ – macrocosmic and microcosmic. The lotus in full bloom portrays the perfectly expressed Monad whether of Universe, Angel or Man – the God within fully made manifest.

If this symbolism is applied more particularly to man, then the lotus seed may be likened to the human Monad. This is appropriate because when ripe, the seed is thrown off by the flower and sinks into the muddy depths (incarnation in a physical body) and the roots draw sustenance therefrom. The stalk reaches up through the water (the emotional nature) and the leaves both rest on the surface of the water and are sustained above it, aptly representing the dual mind (concrete and abstract). The beautiful bloom, with its pure white petals and golden heart opened towards the sun, is a fitting symbol of man’s powers of aspiration and spiritual intuitiveness. The formation of new seeds which

in their turn sink below the water into lake or river bed beneath, germinating and producing new plants, new flowers and still more seeds, portrays the unbroken succession of major and minor cycles (manvantaras and reincarnations). The seasonal continuance of this natural process also indicates the deathless nature of the Spirit in man, with its assured resurrection from both bodily death and the limitations of existence in the human kingdom of Nature.

Such is the Jewel in the Lotus.”

Also, in *Kundalini West*, by Ann Ree Colton, there is a splendid meditation on the OM (See pages 344 to 346).

Vivekananda said in his book *Raja Yoga*:

“If you intend using the OM as a meditation, apart from the single word, or the OM MANI PADME HUM, there is another sacred mantra you can use, the GAYATRI – a very holy verse of the Vedas – “We meditate on the glory of that Being who has produced this Universe.” OM is joined to it at the beginning and the end.”

Nearer to home there is still another powerful mantra, the seven-fold **amen** with which we conclude the Eucharistic service to which some of us belong, of the Liberal Catholic Church, this church being an offshoot of the Theosophical Society. The seven-fold amen is, of course, also used elsewhere.

OM, AMEN, I AM, all mean the same.

Vivekananda said, on meditation:

“The body must be kept straight with rhythmical breathing. Breathe in a measured way, in and out, to harmonise the system. When you have practised this for some time you will do well to join it to the repetition of some word such as Om or any other sacred word. Let the word flow in and out with the breath, rhythmically, harmoniously, and you will find the whole body is becoming rhythmical. The first effect of this practice is perceived in the change of expression



You are moving with it, into the airless ether, and into millions of universes of matter.

Meditate on the marching spread of the cosmic sound. It has passed through the physical universes to the subtle shining veins of rays that hold all matter in manifestation.

The cosmic sound is commingling with millions of multi-coloured rays. The cosmic sound has entered the realm of cosmic rays. Listen to, behold, and feel the embrace of the cosmic sound and the eternal light. The cosmic sound now pierces through the heart fires of cosmic energy and they both melt within the ocean of cosmic consciousness and cosmic joy. The body melts into the universe. The universe melts into the soundless voice. The sound melts into the all-sounding light and the light enters the bosom of infinite joy.”

ion one’s face, harsh lines disappear, with calm thought comes beautiful voice.... I never saw a Yogi with a croaking voice”.

I am going to close now with a passage from Paramahansa Yogananda’s book “*Metaphysical Meditations*” from the section on the expansion of consciousness. It really is a meditation but for now, just –

”Listen to the cosmic sound of AUM, a great hum of countless atoms, in the sensitive right side of your head. This is the Voice of God. Feel the sound spreading through the brain. Hear its continuous pounding roar.

Now hear and feel it surging into the spine, bursting open the doors of the heart. Feel it resonating through every tissue, every feeling, every chord of your nerve, every blood cell, every thought, is dancing on the sea of roaring vibration.

Observe the spreading volume of the cosmic sound. It sweeps through the body and mind into the earth and surrounding atmosphere.



Chondoism:

Korea's Indigenous Religion

by Andy Khong

Chondoism (Cheondoism) also known as Ch'öndogyo, which means “**Teaching of the Heavenly Way**” is an indigenous Korean religion that blends elements of Confucianism, Buddhism, Daoism, and Korean shamanism with a strong emphasis on nationalism and social reform. The religion emerged in the late 19th century as a spiritual movement rooted in the Donghak (“Eastern Learning”) movement, which was originally a peasant rebellion against social injustices and foreign influence. Today, Chondoism remains primarily practised in North Korea (Democratic Republic of Korea) where it is officially recognized by the government, while it has largely declined in South Korea.

Origins and Historical Development: Donghak Movement and Choe Je-U

Chondoism traces its roots to the **Donghak movement**, which was founded by Choe Je-U (1824–1864), a Korean scholar and mystic. Choe Je-U experienced a spiritual awakening in 1860, claiming to have received a divine revelation from Sangje (*the Supreme Lord*). He believed that Korea needed a new faith to counteract the growing influence of Western Christianity (known as “*Seohak*” or “*Western Learning*”) and foreign intervention. This led him to establish Donghak (Eastern Learning), a socio-religious movement that combined traditional Korean beliefs with a focus on national identity and social equality.

The **core tenets of Donghak** included:



Choe Je-U. (Unknown author, Wikimedia Commons)

- **Innaechon** “*Humanity is Heaven*”) – The belief that every individual has a divine nature, emphasizing human dignity and equality.
- **Rejection of foreign influence** – The movement opposed Western colonialism and Christianity.
- **Social reform** – Aiming to address class inequality and improve conditions for the peasantry.

However, due to its anti-establishment nature, Choe Je-U was executed by the Joseon government in 1864. Despite this, the Donghak movement continued to grow, eventually leading to the Donghak Peasant Revolution of 1894, which sought to overthrow the corrupt ruling class but was brutally suppressed by the combined forces of the Joseon dynasty, China, and Japan.

Transformation into Chondoism

Following the suppression of the Donghak rebellion, the movement evolved into a more structured and peaceful religion known as Chondoism (“Religion of the Heavenly Way”) under the leadership of Son Byeong-Hui (1861–1922) in the early 20th century. He sought to reform the movement, distancing it from revolutionary violence and emphasizing spirituality, ethics, and nationalism. In 1905, Son

officially established Chondoism as a recognized religious institution.

During the March 1st Movement of 1919, which was a major Korean independence uprising against Japanese colonial rule, Chondoists played a significant role in organizing protests and advocating for national sovereignty.

Core Beliefs and Practices

• The Concept of “Heaven” (*Cheon*, 天)

In Chondoism, “Heaven” (*Cheon*) is not seen as a separate deity but rather as a universal force that exists within all beings. The religion teaches that humans possess divine qualities, and by cultivating moral virtues and wisdom, they can achieve harmony with Heaven.



Statue of Choe Je-u (Su-un), founder of the Cheondo-gyo religion, located at the entrance to the Yeongdamjeong (Yongdam Temple) near Gyeongju, South Korea. (Wikimedia Commons)

• Main Philosophical Tenets

1. **Innaechon** (人乃天, *Humanity is Heaven*) – Each person has the divine within them, meaning that all human beings should be respected and treated as equals.
2. **Unity of the material and spiritual worlds** – Chondoism teaches that the physical and spiritual realms are interconnected, unlike the dualistic separation seen in some other religions.
3. **Moral and ethical self-cultivation** – Individuals must cultivate virtue, wisdom, and righteousness to live in harmony with Heaven.
4. **Nationalism and social responsibility** – Chondoism has historically promoted Korean national identity and self-determination.

• Religious Practices

Worship and Rituals: Followers conduct prayers and ceremonies at Chondoist temples, which include offerings and chanting.

- **Ethical Living:** Practitioners strive to live virtuously in accordance with Chondoist moral principles.
- **Community Engagement:** The religion emphasizes social service, charity, and political activism.

Chondoism in Modern Korea

North Korea

Chondoism has a significant presence in North Korea, where it is officially recognized as one of the state-sanctioned religions. The Chondoist Chongu Party, founded in 1946, serves as both a religious and political organization that supports the ruling government. From 2001-2012, the chairwoman of the party was Ryu Mi-Yong who is famous as she and her husband Choe Deok-Sin (former South Korean Foreign Minister) defected to North Korea in 1986. For a long time Ryu Mi-Yong was seen as a political heavyweight in North Korea, and one of the strongest women



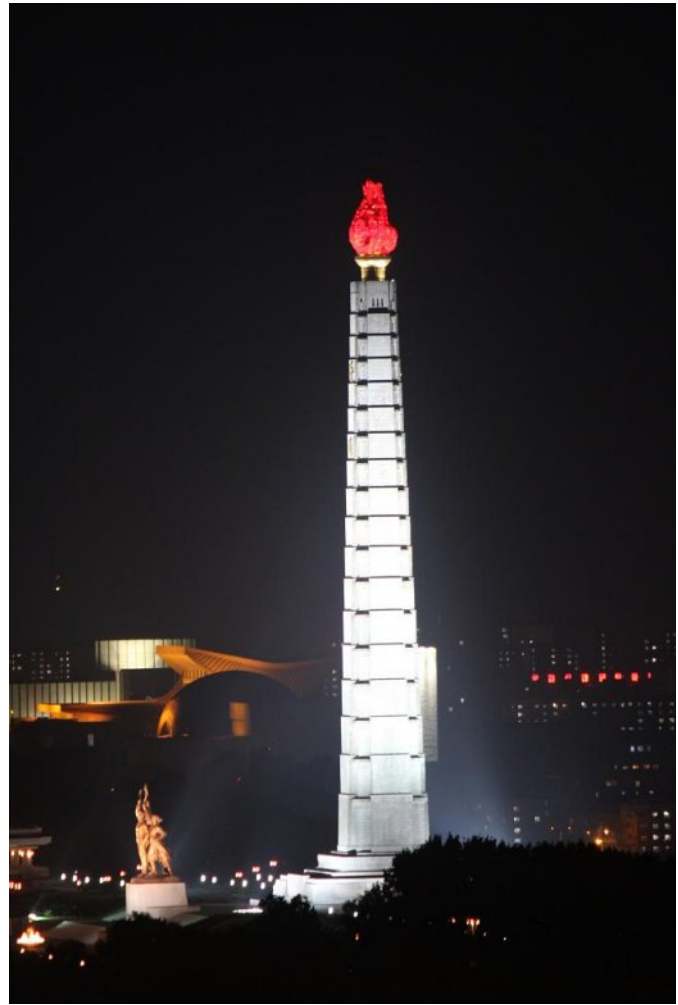
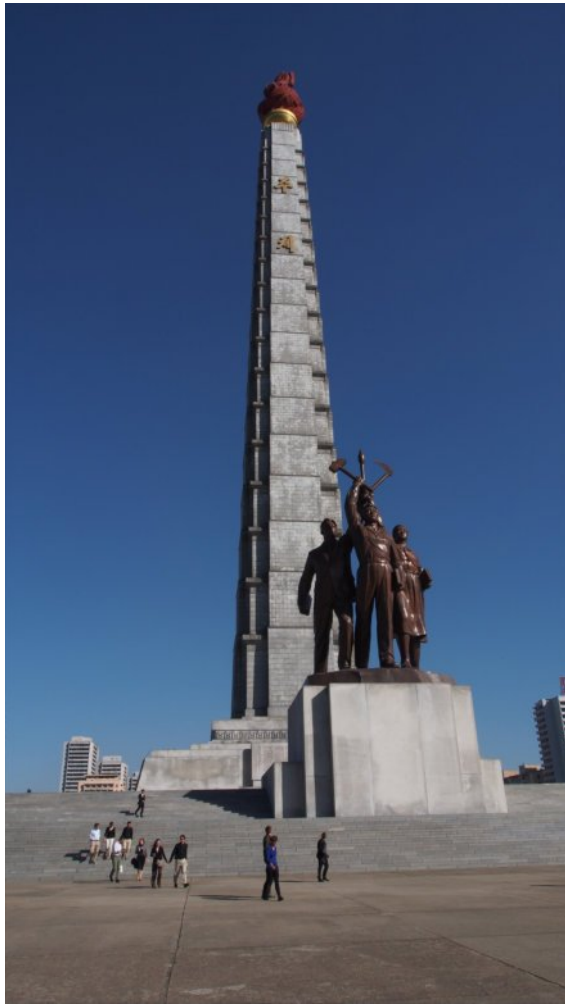
Cheondogyo Jungang Daegyodang, Cheondogyo Central Temple, Seoul. (Wikimedia Commons)

in the country until her passing in 2016.

However, while Chondoism is tolerated, its religious aspects are largely subordinated to the ideology of Juche (North Korea's state philosophy), which also emphasizes self-reliance and human-centred philosophy. Even though the Chondoist Chongu Party is a political party, it is not an independent party, and is under the control of the Workers Party of Korea led by Supreme Leader Kim Jong-Un. The WKP currently holds 607 seats, while the CCP holds 22 seats out of a total of 687 seats in the Supreme People's Assembly (legislature of North Korea).

South Korea

In South Korea, Chondoism has largely declined due to the dominance of Christianity and Buddhism. It does not have a strong political presence, and its followers number only in the thousands.



Tower of the Juche Idea in Pyongyang, North Korea during day and at night. (Images Wikimedia Commons)

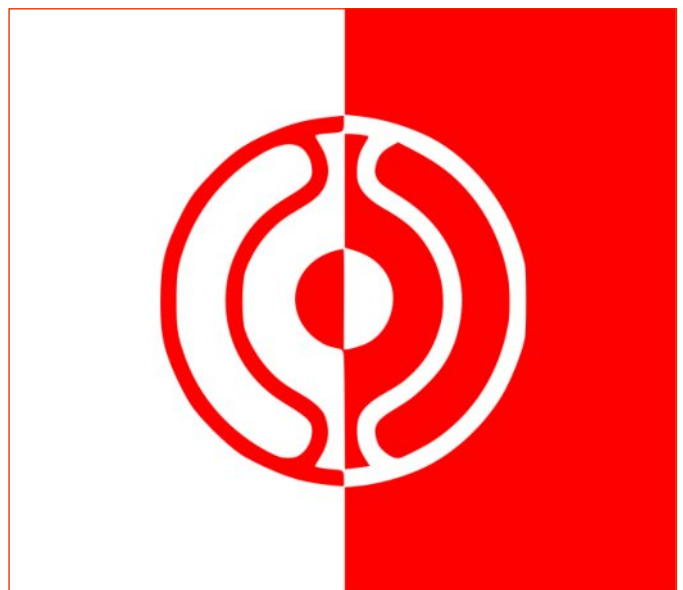
Summary

Chondoism is a unique Korean religion with deep historical and nationalist roots. Emerging from the revolutionary Donghak movement, it evolved into a structured faith emphasizing human divinity, ethical living, and national identity. Though its influence has waned in South Korea, Chondoism continues to play a role in North Korean society, albeit under state control. Its legacy remains an important part of Korea's religious and social history, embodying a fusion of indigenous beliefs and modern reformist ideals.

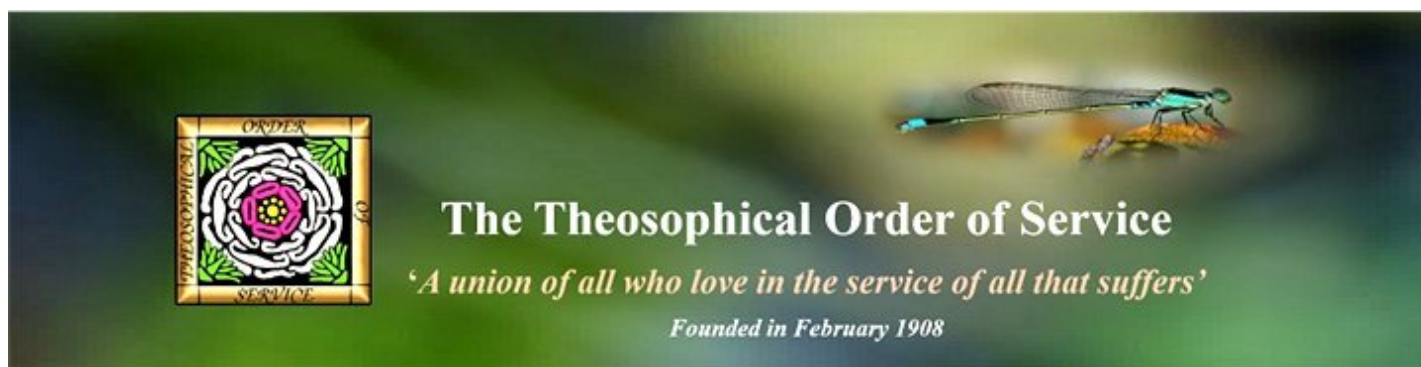
The symbol of Chondoism

The dot in the middle symbolizes the person's heart, the two bow-like figures surrounding symbolizes the human body and the circular border symbolizes character.

This is best translated as the human character in English. The Geunguljang symbolizes as a whole, human character communicating with the body using the person's heart.



The flag of the Korean Chondoist faith.



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



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

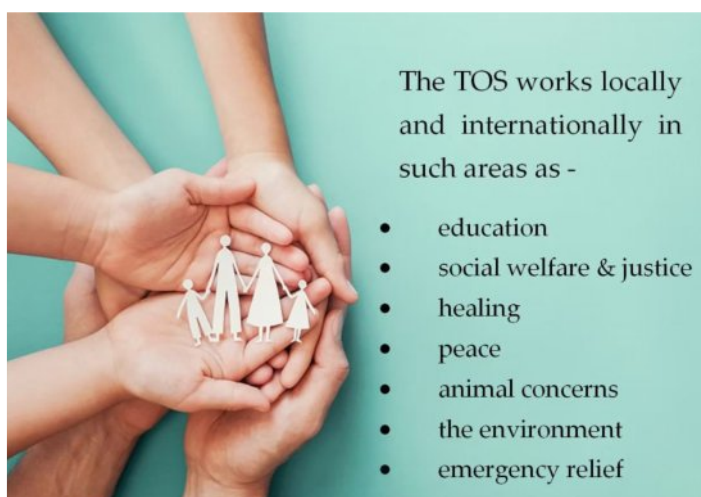
The Theosophical Society officially maintains neutrality in relation to various social and political issues, with its position of complete freedom of thought for all of its members. On the other hand, the Theosophical

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



Serving with Spirit:

Volunteering for the Theosophical Society in Perth

by Kerry Holly

In a world increasingly driven by material pursuits and individual gain, volunteering for a cause rooted in service to humanity offers a deeply rewarding counterbalance. At the Theosophical Society in Perth, stepping into the role as an executive officer or sub-committee member, means much more than fulfilling administrative duties – it is a living expression of altruism, spiritual enquiry, and unity.

Founded on principles that honour the interconnectedness of all life and the pursuit of universal truth, the Theosophical Society attracts those committed to spiritual growth and social goodwill. Executive officers help shape the Society's direction while embodying its core ideals. Whether coordinating and participating in Tuesday talks, attending or developing workshops, seminars, study groups, attending busy bees, events at our retreat centre at Mt Helena, helping manage correspondence, publicity, and strategies, every task is carried out with the aim of fostering a more compassionate and enlightened community.

What distinguishes this form of volunteering is its deep-rooted ethos of service to mankind. The executive role is not defined by prestige or status, but by the sincere wish to contribute to the unfolding of human potential. Serving in this capacity is a spiritual practice in itself – one that draws upon humility, empathy, and the quiet strength required to support others on their path.

The Society offers a unique environment where volunteers are not only its administrators,

but also lifelong learners and seekers. Engaging with rich philosophical teachings from a variety of traditions – Eastern and Western alike – volunteers often find that their service is enriched by their own inner journey. This dynamic exchange between personal growth and communal service lies at the heart of the Society's mission.

In practical terms, executive officers play a pivotal role in sustaining the Society's presence in Perth. They ensure the smooth running of public programs, maintain harmony within the membership, and uphold the principles of open-minded inquiry and mutual respect.

An Executive role is open for members of at least two years' good standing, and demands dedication, patience, and thoughtful leadership – but the rewards are profound.

Volunteering with the Theosophical Society is not merely an act of giving back; it's a way of aligning with a deeper purpose. In tending to the day-to-day rhythms of the organization, executive officers as well as subcommittee members and all who offer freely in volunteering, thus become stewards of an ancient ever-relevant wisdom tradition. And in doing so, reaffirm the belief that true service – born of love, not obligation – is among the highest calling of the human spirit.



Kerry Holly

The Path in Ancient Egypt

by Duncan Greenlees

(*The Theosophist*, February 1953: The 77th International Convention, Adyar;
Summary of a Talk given on 30th December 1952.)



We all know that there is but **one** Path to God, whereon we all tread; it leads from the Unreal to the Real, from Darkness to Light, from Death to Immortality. We are all on that Path today; though sages have called its stages by many names, those who see within can know the oneness behind the varied forms.

Let us now look at one attempt by Initiates before the earliest human history to describe that Path, to define the conditions we pilgrims thereon must fulfil if we would tread more swiftly to our

goal. We shall hear of familiar truths in words not so familiar; let us try to enter with a loving sympathy into the thoughts and metaphors used in teaching our forefathers, of whom so many of us are in these later bodies of ours the visible reappearances.

Let us travel in space over the seas to Egypt, guarded by sea and desert, to be an isolated unity of spiritual life; let us travel in time over fifty centuries to see the peasants labouring in off-seasons at the mighty Pyramids, which have been the world's wonder ever since.

In certain of those Pyramids we shall find the oldest actual religious manuscripts surviving anywhere on earth today. They unveil the inner teachings of Egypt's Initiate Kings, teachings familiar to us, in other forms, in our present bodies, and taught to many of us long ago in their timeless Egyptian form. For though the manuscript be but 5,000 years old, the Texts themselves are immensely older; the Veda is eternal, in forms that vary with every age, and these Pyramid Texts form a part of that eternal Veda; none but the unwise and rash will essay a human date for what comes to us out of boundless unknown antiquity — the foundation of Theosophy in every historical age.

Essential Doctrines

1. The whole Universe is **one** — not identical but consubstantial, a common substance underlying, running warp and woof through all nature's kingdoms. Man and God and mineral and tree and cloud, hill and beast are **one**; distinct, yet in perfect unity; so it is very easy for man to become God, for God to assume a human form.

2. Though all are divine, united with the Supreme, yet men are also separate individuals; as hand and head, tongue and eyes have separate functions, needs, pains, satisfactions — yet all subserve the interest of the common life. We are one body, members of one another. Our true happiness lies in realizing that, through a mystical vision of the truth that there is but One in all. Some of us are older spiritually, some younger; it is for the elder to help, guide, rule the younger brothers, the royal Souls to guard and lead others to the gateway of the Path.

3. We are all divine here and now; we have not to become divine in some distant unreal future; we have only to declare our Divinity, and It manifests at once to all. As God manifested His Divinity by the creative Word which brought all things into being and ceaseless movement, so we too manifest our Divinity by uttering the cosmic Word of Power given us in Initiation — even as our every thought is revealed in speech and action.

4. The Soul is immortal, and there is no limit to the glory, the omnipotent wisdom, power, life it can attain; man is the absolute master of his own destiny, the captain of his life, and no God can hold him back from the infinite joy and light which is his own.

The Pyramid Texts

So the Texts tell how man can manifest himself as the God he really is, here and now, and then return from the state of highest bliss to uplift and enlighten his brothers still fast in the drunken sleep of ignorance. They were kept secret from the crowd, for Initiates have always known that babes need milk, and men can use strong meat. We are all one, yes, yet our powers, our wisdom are unequal; the heart cannot eat, nor can the eye pump blood through the arteries to the ear and brain. Some are wiser, more experienced than others, and it was the joyful privilege of those wise Elders to guide their youngers — and so arose the Divine Kings in Egypt, surrounded by great Nobles, like them Initiates in the real Mysteries and aware of their own divine power and glory.

These Texts were long unwritten; and then for thousands of years lay hidden and unknown in the dark Pyramid halls until some 70 years ago some Frenchmen found them, and they are now gradually appearing in European languages, to throw bright light on the Ancient Wisdom of oldest Egypt.

The Ancient Path

The image chosen was that of the Sun, rising from the mists above the Nile valley, through the rosy clouds of dawn into the clear upper air to the glorious zenith of power and light. Then, as the Sun royally turns downward towards the West, bathes again amid the clouds and mists of the horizon, and then plunges below into the realms of darkness to enlighten those "in heathen lands afar", so the glorified Initiate descends with his divine Light to save those in earth's darkness and to guide them home.



Seven Qualifications For The Path

(**Note:** Numbers in brackets refer to the verses in the Egyptian edition of the *Pyramid Texts* issued by Dr. Kurt Sethe. *The Gospel of the Pyramids*, vol. 9 of the World Gospel Series, is now in the Press and will be out shortly.)

1. ***Innate royalty of spirit, able to see the Divinity within the self and to dare to claim the royal prerogatives:***

The King's noble qualities are in Heaven, while his strength is in the Horizon like his Father Atum who formed him (394). The King's throne is with Thee, O Re, he has not given it to any other (460).

O Path, Warden of the Great Portal, testify of the King to those two great and mighty Gods (Wisdom and Utterance), because he is indeed the Sunflower, the Son of Re, who supported Heaven, guided Earth, and controlled the Gods (952).

While God lives, the King lives; while He dies not, the King dies not; ... if (God) fades, then the King will fade away (168).

O Highest among the Immortal Stars, thou too shalt never set everlastingly (878), enduring for ever and ever (1301).

2. ***Knowledge of God's Name or Nature, for this gives absolute power over the Divine Ruler of creation.***

O Deep, let this (gate) be opened for me; see I come, a Divine Soul (603). I know Thy Name, I am not ignorant of Thy Name (1434).

3. ***Life of Devotion to Righteousness. There was an extremely lofty ideal of justice, gentleness, and kindness; unexcelled in any age or land even up to today.***

(The King) has set his record before men and his love before the Gods (1160); all the Gods are pleased with everything he says; thereby has he happiness for ever (1645).

(He says,) "I spoke and told only what was good, nor was anyone afraid of one stronger than himself (in my day), so that he complained of it to God,... Never did I say anything bad of anyone to a person of influence, for I wished it to be well with me in the presence of the Great God... I was one beloved of (his relatives); ... I was a father to the orphan, a husband to the widow, and a shelter to the one shivering in the wind; ... I gave bread to the

hungry and clothes to the naked; I gave a passage in my own boat to those who could not cross (the river)."

4. ***Love of God as the Father, obedient to Him at all times.***

Behold the King, O Re; the King is Thy son! (887). Behold Re, O King; realize Re, O King; know Him, because He is one who knows thee! (495).

5. ***Real Union with God's Will.***

He is coming to thee, O Earth, he is uniting with your will, O Gods (1367), so that he may draw to himself the breath of life and inhale joy; he overflows with God's peace when he inhales the wind and breathes out the north wind, overflowing among the Gods (1158).

6. ***Capacity for Littleness, perhaps like the "Little Way" of Saint Thérèse, for egoism corrupts self-assertion and is the greatest enemy of spiritual realization. A little one slips through the keyhole!***

Let those doors be opened for me; I am a Little One therein; I am over the worshippers of Re, I am not over the gods of confusion! (392) Thou art, but there is no "thou"; thou shalt be, but there will (still) be no "thou" (738).

7. ***Eagerness to Tread the Path, the Sanskrit mumukshatva, without which naturally nothing is possible.***

His runners hasten, his messengers speed on to announce him (739). See the King is coming, but he is not at all coming alone; it is your messengers who have brought him, the Divine Book which lifts him up! (333).

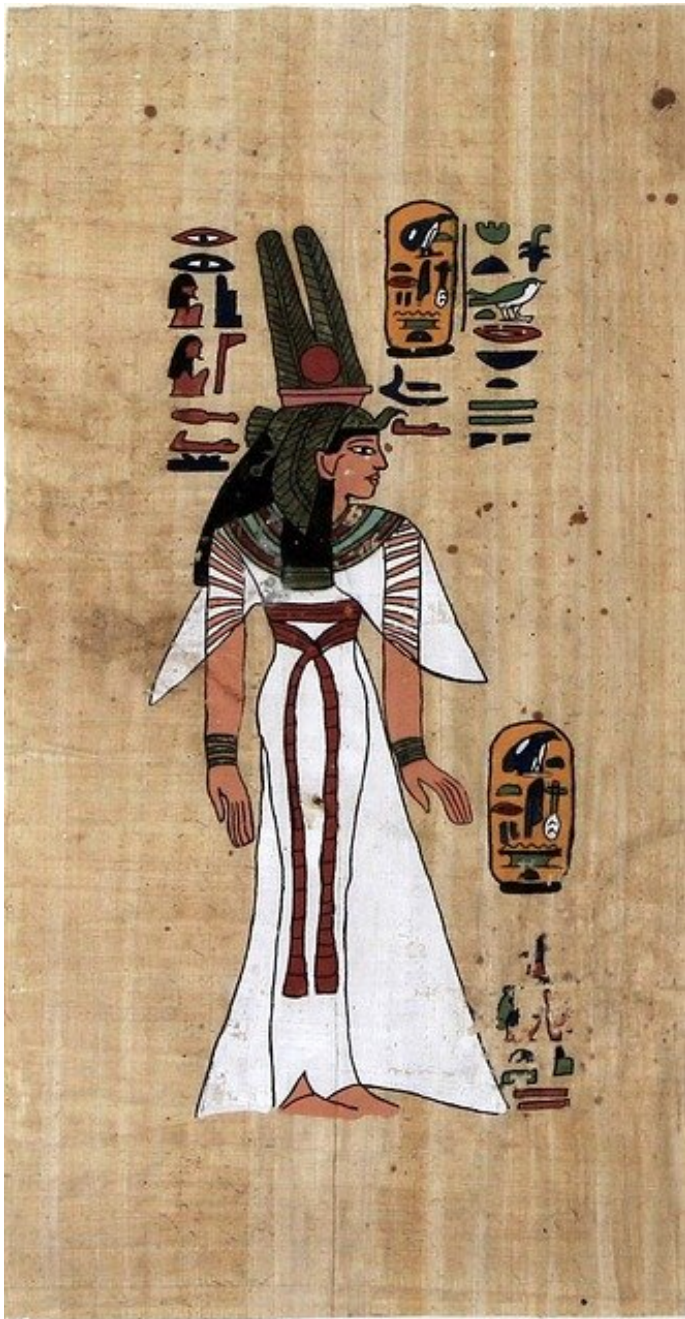
Seven Ways Of Ascent

1. ***Drifting along the slow tide of evolution.***

Let the reservoir be opened, and then the Field of Reeds will be flooded and the Winding Canal be filled with water. Let the two Floats of Heaven be placed (1103) for the King (913) that he may travel to Re in the Horizon and take possession of his throne which is in the Field of Reeds (1086).

2. ***Ferried over the Stream by the Master.***

O thou Ferryman of the Field of Peace, bring that (boat) for me, I am the King, it is the King who



comes running! (1193). I am a pilgrim of the Portals and go (445) to seek refuge with Re, in the condition of the Gods who have hastened to their Ko's, who have lived in the realms of (Light), who have lived in the realms of (Darkness) (948). Carry me swifter than running to the land ... where the Gods grow young again (1187). O Face-behind-Him, carry me to the Field of Reeds! Whence hast thou come? I have come from the Capital; my companion is the Snake which came out of God, the Cobra come forth from Re; ... I will be the Steersman! (1091-1093).

3. *Wafted on the Incense-Cloud of Prayer and Gratitude by the multitudes helped and taught by the Candidate on the spiritual path.*

The fire is laid, the fire burns bright, incense

is put on the flame, and the incense glows (376) wherewith the Gods are censed (1718). The King departs as the "Eye of Horus" (975); they receive him to Heaven, to Heaven upon the smoke of incense (2053).

4. *Helped up the Ladder of Light by both "Good" and "Evil".*

The earth is made a stairway to the sky (1749) (for those) who go up the path of the sunrise (1679). The King is climbing on the Ladder (1763) which his Father Re has made for him. Horus and Setech hold his hand, that they may take him to the Dawnland (390). They put their hands beneath him, they make a ladder for him whereon he may ascend to Heaven (1474) and seek refuge with Re in Heaven (517).

5. *Direct Vision through intuitive Wisdom in a flash.*

If the (Ferryman-Master) will not ferry the King, he will leap up and set himself on the wind of Thout (Wisdom), and *he* will certainly carry the King over to yonder side of the Horizon (387).

6. *Personal Intimacy with God.*

The King bathes himself and occupies his pure seat which is ... in the bow of Re's Ship (710), and his paddle has remembered him when he has found his seat empty in the bow of the Ship of the Golden Sun (602). He is rowed along the banks of the Canal (2175); he goes up to Heaven for life and joy. ... It is the King himself who controls those Gods who row it (922) to the place where the Gods shall give him birth (344), so that he may receive the gifts of the Evening Ship, become a Spirit dwelling in the Dawnland, and live in that Sweet life which the Lord of the Horizon lives (1172).

7. *Soaring by Divine Right, resistless into Heaven.*

The King is floating cloudwise to the sky like a heron, and has kissed Heaven as a falcon (891). The King has appeared gloriously as a great falcon in the innermost horizon (1961), he crosses the Canal of Double Vision, he travels over the Winding Canal (1138); his Soul is bringing him, his occult powers perfecting him! (250).



Seven Stages Of The Path

1. *Awakened from the "death" of Ignorance by the Gods.*

When Osiris was thrown on his side by his brother Setech, he stirred and his head was lifted up by Re, who abhors sleep and hates weariness (1500). Awake, O King, and raise thyself! Scatter away the earth which is on thy body! (735, 654). O King, the Inundation comes, the flood hastens, and Earth thunders, the divine essence stirs within thee, thy heart lives, thy divine flesh quivers, the bonds fall away (2113); thou awakest in peace (56).

2. *Purified from Earth's Stains.*

Now the King is washing upon that sunrise-glory of the earth wherein Re washes when He places the heart-ladder and erects the ladder of those who are in Greatness (542). Emitet has taken the King's hand to her, and led him as far as her Sanctuary and up to her Mystery which God has made for her, for the King is pure indeed (1139).

3. *Clothed in the Robes of Light.*

O King, receive thy Robe of Light, assume thy cloudlike Veil upon thee, ... and take the White Crown therein before the Gods (737). This is the Robe of Well-being, which Horus has made for his father Osiris (740); in it the King is a Spirit adorned, a prayer fulfilled (1771). The King comes, perfected in God (2097). The Majesty of Re shines not in the Horizon, so that every God may see him (1739) anointed with the best of oil (1079) and robed in divine purple (1511).

4. *He Ascends to Heaven by one of the ways described above.*

Oh how happy are they who will see the King crowned with the diadem of Re ... when he ascends to Heaven to be among his brethren the Gods! (546). Thy porters go, thy runners run... to announce thee to Re... Thou knowest them not, but thou art well-served by them, for thou hast set them before thee like the Herdsman of thy calves! (1532-1533).

5. *He Shares God's Life there.*

The King lives on the morning bread which comes in its time (553); O Gods, take him with you, that he may eat of your food and drink of your drink (128). That land to which the King goes, he thirsts not there, and there he knows no hunger for ever (382).

6. *He is Deified and assumes all Divine Powers.*

When the King opens the Double-Bull Doors, he is led to the limit of the Horizon; when he has there laid down his outer cloak on the ground, he becomes the Great One (416). The King is a divine Being, the Son of God, God's Messenger (920), for the King is indeed God and the Son of God! (543). He is the Writer of God's Book, who says what is, and brings into being what is not (1146).

See, thou art round and vast as the vast circle of the Island Universe (629); Geb has united to thee the entire world in every place (783). There is no God at all can overlook thee (1479). When thou hast assumed thy royalty, thy foot cannot be checked in Heaven, nor canst thou be resisted on the Earth (621). Thou shalt govern the Spirits and direct the Immortal Stars (2104).

Hear now, Re, this word which I keep speaking to Thee: Thy body is in me, Re, Thy body is given life in me, Re (1461).

7. *He Descends like the Sun to Earth to awaken others from the black Night of Ignorance.*

The King has gone up on the raincloud; now he is coming down in the rain (1774); he is coming down upon the Ocean; bow down thy head and lower thy arms, O Sea (1213), open the King's way for him, make way for the King! (2149). The King returns, the King returns! Rejoice, Rejoice! Day in Day and Night in Night ... shall he be eternally! (1491).

The Religion Of The Light

It was a religion of glorious optimism, of soaring joy and confidence, which flowered in an age of wonderful achievement, leaping in a few generations from neolithic barbarism into one of the highest civilizations our world has ever known.

We too have interest in these teachings of theirs, for we can translate each one of them into the vernacular of the creed in which we were ourselves reared in this birth. Egypt's Temples are once again humming with a new life of bounding joy; surely we shall see her great Religion restored, even if with other names and forms more understandable to our own age, to the light of day. Let us stretch out hands of brotherhood across the ages to salute the Great Initiates who clothed the eternal Truth in such inspiring forms so long ago. Nothing dies. The past lives in each one of us, and through us blends with the Future in an eternal NOW.



Let us close this study with the blessing included in those ancient Texts:

***It is Peace that is brought to thee,
Peace that thou seest and Peace that thou hearest;
Peace is before thee and Peace behind thee,
And Peace in all thy presence. (34)***

Annual Membership Dues Reminder

A friendly reminder that your annual membership is **due no later than 31 December** this year. Our rules require that members who do not renew by this date will be lapsed from membership at the **end of December 2025**. The annual rates are as follows (please note the rate increase):



Member	\$85 p.a.
Pensioner	\$60 p.a.



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

An EFT payment can be made directly to our NAB account: BSB 086 488 — A/C 697 487 911. Please ensure you include your surname and what it is for, i.e. [Smith J. - Dues](#), when entering the payment details.

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.



MOUNT HELENA Art Retreat

8th & 9th November 2025

Greetings! It's that time again and spring has finally sprung. You may be saying to yourself that I can't go on an Art retreat because I can't draw. Well, I'm here to tell you that on our art retreat it really doesn't matter. What matter is connection to country and spending time with each other in a creative mindset. It could be crocheting or clay: the material you choose to play with is your choice. You are warmly invited to join our Theosophical Kambarang Art retreat at Mount Helena, within the Perth Hills for a weekend of creativity, reflection, collaboration, and meditation. Surrounded by nature, it is a perfect space to develop your creative skills as well as connect your inner and outer selves and share with other artists.



Information

Location: Mount Helena Theosophical Retreat
1540 Bunning Road, Mt Helena
Starts 10am Saturday and ends Sunday 4pm.

Retreat numbers are limited so it's a first-come basis.

Cost: TS Members \$30, Non-TS members \$50. To secure a spot full payment should be made at the earliest convenience or no later than the week before the retreat, in which case a spot may not be available.

Bookings can be made to mthelena@tsp Perth.com.au
Subject: Kambarang MH Art Retreat 2025

All ETF payments to be made to:
BSB 086-488
Acc. 697 487 911

Reference: Art + your name

Payment can also be made with Kerry at the Branch Library - cash or EFTPOS.

What's included:

- Central studio space and meeting room.
- Accommodation and basic amenities (shared bathrooms and kitchen)
- Tea, coffee, hot chocolate.
- Some professional guidance as required.

What's not included:

- Food. Please bring your own breakfast and lunch makings. There is an IGA and cafes in proximity.
- Saturday night will be a group gathering at the Mt Helena Tavern. Bookings are essential for this. Please reply to the email provided or see Kerry in the library if you wish to be a part of the booked meal group.
- Bedding. Please bring your own bedding including a pillow case.
- Basic art material of your own choosing.
- Bring a towel and torch.

Retreat schedule and material list will be finalised and released closer to the event.

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	November 2025
Tuesday 4 November	Basic Principles of Ayurveda and how to apply them into daily life by Karina Thullesen This ancient natural medicine originating from India, offers an alternative view on our body and its functions. Understanding Ayurveda is like being given an early detection tool to your health. The key of maintaining good health is to act early, so disease and un-wellness does not settle into the system, and become detectable and diagnosable by our allopathic doctors. We will have a look at some of the basic principles of Ayurveda and how this insight can be useful to understand your own body type. <i>Dosha</i> directly translated means, that which spoils. In Ayurveda, <i>Doshas</i> are used to detect if the body is resting in a balanced state or not. The understanding of <i>Dosha</i> can be used to bring back balance. Ayurveda offers a relatively simple way to first of all, detect imbalance and secondly, how to bring the system back to a more balanced state of being. We will touch on some daily routines that can be implemented to maintain balance and therefore well-being and energy.
Tuesday 11 November	Tawantinsuyu (Inca) and Roman - two empires, one mind, by Lindsay Hasluck A comparative study of the urban ideals and planning practices of the Inca (Tawantinsuyu) and Roman empires. It exposes similarities between the respective urban networks, colonization, and planning, and the use by both empires of urbanism as a vital tool for the advancement and consolidation of imperial power. Similar to Roman colonization practices, the road system of the Tawantinsuyu Empire created a complex network of interconnected cities. The urbanism and architectural 'toolkit' of the two empires is carefully compared in identifying a comparative formal semiotics, the findings of which are applicable to both modes of imperial urbanism.
Tuesday 18 November	Strengthening Spiritual Presence, by Angela Burchardt Are you focussed on strengthening your spiritual presence in the world? Many of us, without consciously choosing the path are in fact in training to become an Ascended Master. Our soul's journey has brought us to the point of making conscious decisions which are not just for our personal growth but have wider implications for the development of the planet and the human race as a whole. This development is to move us all forward with elevated perception. Each one of us as incarnating souls has a role to play which affects many other people and our environment. This discussion will highlight some of the attributes which we are developing to help raise consciousness on the planet, so very much needed at this time in evolution.

Date	November 2025
Tuesday 25 November	The alchemy of meditation and quietening the monkey mind, by Merran Semple So much has been taught and written about meditation practices what more can there be to say? The Alchemists of old sought to transform base metals into gold, but the true treasure lies in the metamorphosis of the mind and spirit through the mystical art of alchemical meditation.

Date	December 2025
Tuesday 2 December	The Bodhisattva Ideal – Bridging Heaven and Earth - by Malik Tillman Explore the Bodhisattva as an exemplar of an ideal — the human being as a bridge between heaven and earth, with one foot in the divine and the other in the material world. Examine the deep tension between the impulse to withdraw into the heights of enlightenment, nirvana, and the call to return, bringing that light back down and embodying it in the world. Finally, we will glimpse how this same theme — the union of transcendence and action — has appeared across cultures throughout history. Malik will be sharing his experience from the Manor Retreat.
Tuesday 9 December	Christmas Party. Christmas celebrations, conversation and music entertainment at the Perth Branch. Family and friends are welcome! Please consider bringing a small plate of vegetarian finger food to share.   

Note: Next Meeting

Tuesday, 3rd February 2026

LIVING THE THREE OBJECTS: Celebrating Brotherhood, Inspiring Wisdom, Awakening Human Potential

Join us for our **National Convention** - held during 17-24 January 2026 - as we explore the vibrant theme, "Living the Three Objects." This special gathering is a heartfelt opportunity to deepen our connection to the core principles of Theosophy. Together, we will celebrate the bonds of universal brotherhood that unite us all. We will inspire a deeper search for wisdom through insightful presentations and shared inquiry. We will also explore the profound journey of awakening the limitless spiritual potential latent within every human being. Come, connect, share, and be inspired as we collectively bring these timeless objects to life.

National Convention in Brisbane 17 - 24 January 2026



ACCOMMODATION
Modern and ensuite hotel room.



FOOD & BEVERAGE
Vegetarian diet (vegan & gluten free options available)



ENTERTAINMENT
Various entertaining evenings.

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.

INITIATION

You who would knock at a door you cannot see; who would tread the unknown path; who, amidst the chaos of crooked things would discover peace and order; do you know who you are? Do you know whence you come? Do you know the way ahead and the goal?

We know only that we do not know. We are blinded by the hood-wink of ignorance. We touch but the outward form of things, their being and their meaning are hidden from us. We would learn the mystery of "thou" and "I", of the One and the Many, of Time and Being. Lead us to that gate we cannot see. Guide our hands that we may knock. Set our stumbling feet upon the way that leads to Illumination.

If you would knock at the unseen door, prepare yourselves for that which lies beyond. Are you willing to strip from your selves the beggars' rags of selfishness and pride which hide you from the world of men? Can you abandon all you crave for yourself? Are you willing to become as nothing that you may realise All?

We are in darkness: we seek Light. All else is to us of no account. We renounce the useless trappings of time that we may know the Eternal which they hide. We, blinded children of mortality, seek the immortal radiance, that we may help to illumine the path for our fellow men.

You have knocked; you seek; and you would share. These are the passwords at the Gateway, beyond which stretches the Land of Promise and of Discovery.

Enter and tread bravely the path of the Eternal Quest.

E. M. J. Leslie Smith

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!