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And one said: "Speak to us of that which is moving in your own heart even now."

And he looked upon that one, and there was in his voice a sound like a star singing, and he said: "In your waking dream, when you are hushed and listening to your deeper self, your thoughts, like snowflakes, fall and flutter and garment all the sounds of your spaces with white silence."

"And what are waking dreams but clouds that bud and blossom on the sky-tree of your heart? And what are your thoughts but the petals which the winds of your heart scatter upon the hills and its fields?"

"And even as you wait for peace until the formless within you takes form, so shall the cloud gather and drift until the Blessed Fingers shape its grey desire to little crystal suns and moon and stars."

*The Garden Of The Prophet, by Khalil Gibran*

## The Three Objects of The Theosophical Society:

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



### BOOKSHOP AND LIBRARY

|              |              |
|--------------|--------------|
| Monday       | Closed       |
| Tuesday      | 6 – 7:15 pm  |
| Wednesday    | Closed       |
| Thursday     | 1 – 4 pm     |
| Friday       | 1 – 4 pm     |
| Saturday     | 10 am – 1 pm |
| Sunday & P/H | Closed       |



#### Websites:

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#### Disclaimer

The opinions expressed in this publication are those of the authors and not necessarily those of the Theosophical Society, unless specifically marked as official.

#### Submissions

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

**1st April, 2023.**

## Freedom of Thought – Official statement

As the Theosophical Society has spread far and wide over the world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its Three Objects is the sole condition of membership.

No teacher, no writer, from H.P. Blavatsky downwards, has any authority to impose his or her teachings or opinions on members. Every member has an equal right to be attached to any school of thought which they may choose, but have no right to force that choice on any other.

Neither a candidate for any office nor any voter can be rendered ineligible to stand or to vote, because of any opinion held or because of membership in any school of thought to which they may belong. Opinions or beliefs neither bestow privileges nor inflict penalties.

The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly exercise their own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration of others.

### Mission Statement

To serve humanity by cultivating an ever-deepening understanding and realisation of the Ageless Wisdom, spiritual Self-transformation, and the Unity of all Life.

#### Open policy

The Minutes of all Executive Committee (EC) meetings are always available to members on request at the office. Rule Books are also available at the office for members.

#### Privacy policy

The Perth Branch of the Theosophical Society respects the privacy of its members. Accordingly, no photos, videos or audio recordings are to be recorded in hard copy or on the internet at any Branch event without the prior permission of each easily identifiable person.

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**You MUST include** your name and the payment purpose with each transaction, so that we can identify it and process accordingly.

## President's Report

A New Year's welcome to all members and their families. I sincerely hope 2023 will be a year of great opportunities seized by all of you. Sorry, I'm not into wishing lotto wins or other such stuff. Handy to have more money I suppose but not just that. I have to say that theosophy has taught me to look much further and I'm most grateful for that. It is easy to despair at what one still has to learn but I believe a useful exercise is to seek not to fall for that kind of folly. I well recall standing in the Murdoch university library in 1982 and initially feeling overwhelmed, by being surrounded by all that knowledge. With some assistance, I learnt to not be intimidated in that way again but to simply accept there would just be a very small part of that I would learn to master. That's all, nothing else.

Can I make a personal appeal to you all to maintain your membership and also seek opportunities to encourage the involvement of new members. A very recent quite synchronous event reminded me that with the right attitude, the universe is highly likely to deliver. In this case, it delivered a potential new member in a rather extraordinary manner and for once I didn't permit my mind to argue the toss about it.

I happen to be president for now, but I truly believe that is no more important than the role of any other member. Those who know me well will be quite aware that I really mean this wholeheartedly and I hope you will believe it too. For me it relates intimately to the idea that all occupations are equal, a notion I accepted quite some time ago. In my estimation, the CEOs are ultimately no more valuable than the cleaners, each have their role, and both are needed to make a society work. Think about it.

With all that in mind, can I go a step even further and ask you to actually consider how you can contribute positively to the branch directly this year. Any offering is worthwhile, don't be fooled into thinking it has to be on a grand scale, it doesn't have to necessarily be in that manner.

*John Davey*



### The Three Truths

**There are three truths which are absolute and 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 splendor 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 law-giver, 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.**

(From *The Idyll of the White Lotus*, by Mabel Collins)

## CHRISTMAS TEA



I have to say I was delighted with the evening we shared for the Christmas Tea. There was at least 30 members and guests in attendance and probably more, because I stopped counting at 30.

My special thanks to George Wester for providing Christmas styled music which really did add to the atmosphere. Speaking of music, we were also treated to two performances by Jasmine Farghaly, firstly 'Carmen' and then some Christmas carols which most joined in with. We enjoyed a variety of food and there was no shortage of it I noticed.

Thank you to all who attended and made it such a great way to finish the Branch Year. I have since been offered some unsolicited plaudits for the evening so, take a bow everyone.



## Digital Dharma: A User's Guide to Expanding Consciousness in the Infosphere, by Steven Vedro

There is an Infosphere, an electronic web produced by our multiple telecommunications technologies, pulsating all around us. These technologies, as many human inventions, can be viewed as a product of the creative collective mind and therefore encoded with core lessons of human evolution and transformation. Laptops, cell phones, PDAs, GPS locators, HDTV, and wireless Internet offer new ways of communicating with our inner selves and with others.

Techno-aficionado Steven Vedro says putting this newfound wisdom into spiritual practice as a collective society is our Digital Dharma, our path toward greater self-awareness and enlightenment. Practicing this path helps us recognize the impact of technology on our inner life and teaches us to overcome the challenges presented by modern media. Vedro uses the seven chakras—the basic energy centers in the body that spiral upward along the spinal column used by many ancient yogic traditions to link our physical selves to higher levels of consciousness and developmental stages of life—as a model for achieving Digital Dharma. Vedro further explains that practicing this new spiritual awareness, what he also terms "Yoga of Teleconsciousness," allows us to see both the universal light and shadow side of technology and then apply that knowledge to our communication with one another and to our own personal work of spiritual evolution and understanding.

Digital Dharma has something for everyone. It is for technology experts and yoga fanatics alike. Whether you're simply seeking the spiritual, already practicing a spiritual tradition, or a Body-Mind-Spirit reader with ambivalent feelings about your computer and cell phone, this book will guide you on the path toward a new consciousness. Similarly, novices of the digital world, media junkies, and technology "utopians" who understand at some level there is much yet to be learned from the Infosphere, will all find intriguing, useful material here.

## Poems of Bliss, by Geoffrey Hodson

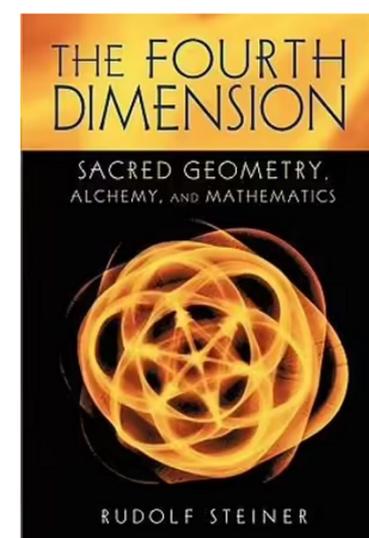
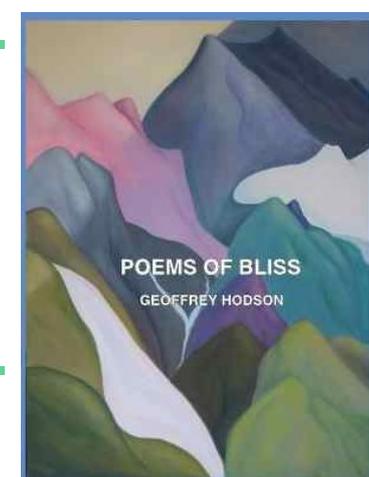
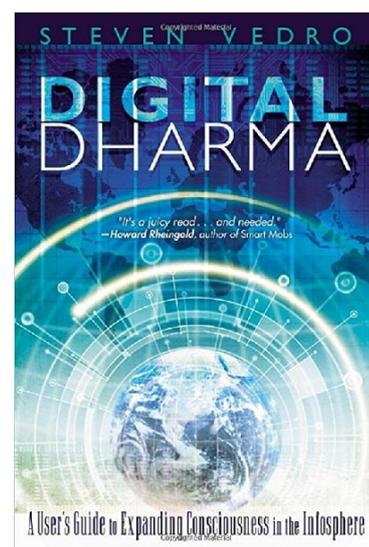
The poems contained herein give expression to the spiritual longing and experiences of the author, who, because of his clairvoyant powers, was able to bring a sense of conviction into his writings as to the reality of the spiritual world around us.

Geoffrey Hodson was an international lecturer for the Theosophical Society and travelled extensively through Europe, America, South Africa, India, Australia and the Far East. He resided in Auckland, New Zealand.

## The Fourth Dimension: Sacred Geometry, Alchemy and Mathematics, by Rudolf Steiner

The point, line, plane and solid objects represent the first three dimensions, but a kind of reversal of space is involved in the ascent to a fourth dimension. Steiner leads us to the brink of this new perspective — as nearly as it can be done with words, diagrams, analogies, and examples of many kinds. In doing so, he continues his lifelong project of demonstrating that our objective, everyday thinking is the lowest rung of a ladder that reaches up to literally infinite heights. The talks in this series and the selections from the question-and-answer sessions on many mathematical topics over the years are translated into English for the first time in *The Fourth Dimension*. They bring us to tantalising new horizons of awareness where Steiner hoped to lead his listeners.

**Topics include:** ➤ The relationship between geometric studies and developing direct perception of spiritual realities; ➤ How to construct a fourth-dimensional hypercube; ➤ The six dimensions of the self-aware human being; ➤ Problems with the theory of relativity; ➤ The Trinity and angelic hierarchies and their relationship to physical space; ➤ The dimensional aspect of the spiritual being encountered by Moses on Mt. Sinai.



# A Guardian Wall Of Will

## A FORM OF TAPAS-YOGA

By George S. Arundale, 1939 — Part II

### Each must know he is ready

But let not the impurity without encounter impurity within, or it will strengthen the inner impurity, wreck the individual himself, and intensify the very evil which is sought to be dissolved.

Thus is it essential that no one shall be content with hoping he is ready, with thinking that at least he may try to do his best, with the pseudo-heroism that he will make the attempt — let him be broken if he must. He must know he is ready. He must perceive that he is fortified against his weaknesses, that he is positively conquering them. They must be growing less, and some must have become transfigured.

### Tapas is for the Hardy

The servants of the Will must be no weaklings. They must be soldiers, spiritual athletes. Tapas is for the hardy, the strong, the determined, the utterly dedicated.

### Crucibles of Fire

But if the preparation be in truth achieved, then the wrongs in the world may be sought out, and into their midst the pure devotee of Will, the pure servant of Tapas, may come and stand and face them. Knowing he is their master — he is not ready if a single doubt confronts him — he opens to them his Being, his Godlike crucible, in which the Fires of his dedicated Soul flame upwards and consume all dross. Into his Fires pours the wrong, and in utter selflessness, in complete understanding, his pure Blessing intensifies the Fires to their mighty purposes and the wrong in the wrong becomes purified to its rectitude.

### Messenger of His Elders

He stands in no opposition, in no spirit of denunciation, in no attitude of judgment. He looks up-



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

on those who seem to be the instruments of the wrong as he might gaze upon a glorious image which had become subjected to a terrible desecration. He reverences the image, but seeks to remove the pollution. He looks upon the person of the wrongdoing with all his impersonality, with all his calm, with all his reverence, goodwill and compassion, with all his understanding, with all that spirit of universality in which, through Yoga, he has been dipping his own individuality to its adjustment. But he looks upon him also with the eyes of Power, of Law, of Light, with eyes which have become the servants of inexorableness. He brooks naught which is athwart the Will of God. He stands as a messenger of the Elders, and leaves that very messengership to have its way, its say, its sway.

## He, the Light, meets the Waves of Dark

Indeed, he has less concern with persons and infinitely more concern with the dark waves of wrong, of injustice, of persecution, of tyranny, of treachery, of might, which move over the surface of the lands and engulf the weak and the helpless, the poor and the suffering, and all that might grow happily into the Light of our Lord the Sun.

Such waves he meets. Towards them he advances. To them he opens out his Being in the strong Silence of his communion with the great Hierarchy of Those who draw Their Will, Their Wisdom and Their Glory from out the mighty Silences of Universal Being. These waves enter into him in their darkness. But in him is no darkness at all, neither shadow of turning. In him is but Light, the Light that flickers not, nor grows dim, but ever shines more and more brightly to the glory of our Lord of Light the Sun, until at last in the infinite distances of Becoming, Man himself becomes a Sun Light. He speaks no words. In him are neither feelings nor emotions, neither hopes nor fears. In him the mind is deeply calm and utterly unruffled by thought. He is but HE, a God hastening on the road of His Becoming, but hastening in the spirit of His likeness unto His Father, softening all the paraphernalia of growing, all the individuality and personality of growing, all the little notes of movement with their cadencies, with their little harmonies and fleeting discords, to the eternal Melody of Life as it sweeps through his life, and all other lives, in rich and stately cadencies, glittering in the Sun Light as it pours in music-falls from those Heavenly reservoirs of Divinity to which he has gained access through a searching Vigil of Preparation.

## He seeks his Elders

But let me say also that one who would become in very truth a servant of the Will for this Tapas-Yoga must ever seek the company of those wiser than himself that he may guard against that inevitable weakness of the flesh, however willing may be the spirit. Let him not be alone, but perform his Tapas-Yoga invoking an Elder whom he trusts, humbly

invoking a comradeship in the uplift of which he feels exalted, raising his eyes unto that Hierarchy in whose Blessing he has determined to live and move and have his being for ever.

## He is harmless

If he would help to render all evil harmless, as indeed he can, he must himself be harmless, he must raise harmlessness in himself to the highest power he is able to reach. He must be greatly harmless in everything that pertains to each of his bodies.

## Sensitive to wrong

If he would know what and where is wrong, as indeed he can, he must gain deep sensitiveness to wrong as it manifests itself first in himself, and also in all immediately around him. He must guard most carefully against living in that false paradise which gives the illusion that all is abundantly well with him. All is not perfectly well with any of us, and if we aspire to be servants of the Will through the performance of the Tapas-Yoga of Transmutation, we must first exercise ceaseless vigilance with regard to ourselves, sure that there is much about which to be constantly vigilant in our own lives.

And he must learn to be willing, even eager, that others should to his face criticise his faults without his falling into the dangerous mistake of immediately retorting with his idea of theirs. To be able to listen quietly without self-defence is a sign of growing fitness for this Tapas-Yoga.

## He utilizes Power-Centres

He should, when entering upon this Tapas, take every advantage of any favouring conditions which may surround him. If he be living at or near a great centre of power, he utilizes its purifying strength to fortify him. There are many centres of power in almost every part of the world-centres of power associated with temples, churches, mosques, meeting places which are used for activities of spiritual uplift, places where great personages have lived or are living, headquarters for noble philanthropic activities, places where the sea is especially



noble in nature, where great mountains soar to the heavens in their glorification of God, where an almost tangible peace pervades the landscape, where towering trees or scintillating glades tell in their different ways of the majesty of nature, where the good have lived humbly to man but greatly to God.

### The Peaks without invoke the Peaks within

A sunrise, a sunset, a cascade of music, the awesomeness of a storm, the peace of a forest, the delicacy of a glade, the example of a hero, the inspiration of a saint, the exhilaration of a genius — all these and many other peaks in the great range of the universal consciousness are favourable settings for the purifying of his Tapas, even though the spirit of each and all of them can be evoked from within without external aid, since all that is highest without dwells verily within.

### The All becomes known in the One

Serenity, Harmlessness, Graciousness, Reverence, Understanding, Protection, Calm, Deliberateness, Silence, are among the qualifications for this mode of Tapas, and in particular the power to draw together the individual and the universal, so that the All may become known in the one, and the One in the All.

### He stands as a Crucifix

A servant of the Will must be willing to perform his Tapas-Yoga anywhere to any purpose that may appear especially expedient. He must, therefore, have no prejudices, be in no way attached to any particular country, even though he may have special love for an individual land. He must have that adaptability which comes from the growing universalization of his consciousness and life, so that he may with ease enter into the spirit of every country, and while reverencing its heights have deep understanding of its shortcomings and weaknesses. He must be able to go to any country or contact any faith and rejoice in its towering heights, while at the same time being aware of its man-evolved deficiencies. He must be able to take his stand in any country or in any faith and cause its splendours to gain deeper richness as the darkneses enter into him For Adjustment. He has no need to single out either the strength or the weakness. Both will come to him as he stands in their midst. The strength will issue from the Fires fortified, ennobled. The weakness will find

transmutation in the Fires flaming from his crucible.

He will stand in a Silence which spreads far and wide, penetrating the whole land with a lifting of all the concrete sounds of growth into the regions of their abstract and archetypal counterparts, of their essence and real purposes. He will stand in a Power which knows no fear nor prejudice, but spreads far and wide in ennobling impersonality, lifting each earthly less into its heavenly more. He will stand as a Crucifix, with feet strongly together, arms outstretched, head erect, and eyes bringing the majestic distances of the Eternal into the very present itself. Upon this Crucifix will very darkness itself be outstretched to the glorification of the Light it too must serve, will very wrong be crucified to harmlessness to its eventual turning towards the Light.

### A Messenger to Nature

It is interesting to note that the wrongdoing within the human kingdom has its very definite repercussions upon the sub-human kingdoms, for I notice in certain countries that the whole of the vegetable kingdom — the trees, the flowers, the shrubs — are enveloped in a cloud of depression which induces a very unfortunate lifelessness. It is the same, of course, with the mineral kingdom. The very earth itself, the plains, the rivers, the hills, the mountains, wilt under the evil of the wrong being done to man by men. It is the same, too, with the animal kingdom. Its denizens are hindered in their growth, as man is hindered in his. It becomes clear at once that wrong committed in one part of the Universal Consciousness spreads over the whole of the Consciousness and slows it down, weakens its forward movement, its spiritual vitality. It becomes abundantly clear that life is one, and indivisible, even though it may have a number of constituent and relatively independent elements. We shall have to learn that we cannot mind our own business without learning how to mind all business, for there is not any business in any part of the world which is not ultimately our business too.

This mode of Tapas-Yoga is indeed a recognition of the fact that our business is universal, only we must know well how to take care of it — ever in understanding.

So is it that each servant of the Will must seek not only to render harmless the wrong at work in the human kingdom, he must no less seek to free the subhuman kingdoms from the dark clouds in which this wrong has wrapped them.

He must be a messenger to men, but he must also be a messenger to the earth, to the hills, to the mountains, to the trees, the flowers, the shrubs, the animals, indeed to all living creatures, for wrong anywhere means wrong everywhere. Civilization, growth, halts as wrongdoing stalks abroad.

### Instruments of Love and Justice

Let each servant of the Will constantly remember that he is an instrument of the Love of God and of His Justice. Not to determine the nature of His Love, moulding it, confining it, in his image of it, nor to determine the nature of God's Justice, moulding it and directing in it terms of his measurement of it. But to cause God's Love and Justice to pour through him as he stands strong in Tapas, not knowing, perhaps, what it is that surges through him, nor whither it is directing its power, but resting in the Lord and trusting simply in Him.

### The Discovery of the Self

Someday, perhaps, when each of us knows himself more truly than he does at present, we shall be able to dwell in the very hearts of ourselves and therefrom perform the Tapas-Yoga appropriate to the uniquenesses of each of us. Then shall we know our respective form-Rays, our respective colour-Rays, our respective sound-Rays, and the octaves of each. And we shall know, too, where is the centre of each of our vehicles of consciousness.

### Unravel the threads of past wrongs

And if we are conscious, as indeed we must be

conscious, of wrongdoing, of causing, of having caused suffering and distress, of having used our faculties to triumph over others and to abase them, then we shall be busy, at whatever cost, about the undoing of it all, about the unravelling of the threads which we have woven into ugly patterns. We shall be severe with ourselves, we shall challenge ourselves, we shall be drastic with ourselves. Right and Justice are ever ready to triumph over wrong and injustice, and to change them from their darkness into their Light.

### The Woe of Redemption is yours

There is no wrong in our lives which we cannot set right. There is no suffering which we have caused, no distress, no injury, no callous victory, which we cannot retrieve, for if once there be the constant will to retrieve, retrieve we must, for we shall be setting in motion a wheel of righteousness which will roll on and on until we triumph in the redress we make. And the time will come when we shall even cherish our wrongs, for we shall see that they help us to draw near indeed to all who themselves either commit wrong or who suffer under wrongs committed upon them. There is naught in life which has not its glorious goal, not even the evil, the wrong, the tyranny, the oppression, the pain and suffering. And while woe must come to those who inflict all these, it is the Woe of Redemption which has its climax in the splendid and noble ruggedness of a battle-worn soul. We need have no fear of our faults. Let us face them and mould them into a great pathway of Understanding and Service.

*[To be continued]*



# THE IMMACULATE MISCONCEPTION

by Andy Khong

*Immaculate Conception: Roman Catholic dogma asserting that Mary, the mother of Jesus, was preserved free from the effects of the sin of Adam (usually referred to as "original sin") from the first instant of her conception ([www.britannica.com](http://www.britannica.com)).*

According to Christianity, Jesus was born to a young virgin Jewish girl (Mary) and God impregnated her with his own child. Doctrinal reason for this 'immaculate conception' was to provide a perfect redeemer to die faithfully serving his Father in order to balance out the loss of the perfect man, Adam, who failed in this task and so infected all mankind with 'sin'.

God required a virgin was so that the 'Saviour' could grow in the womb of a woman whose fertility had not been compromised by receiving an imperfect 'seed'.

There was little biology or genetic understanding 2,000 years ago, and women were regarded as incubators of a man's seed, and that the human was already formed in the man. Nowadays scientists realized that the sperm and egg combined to form a human in a woman with 23 chromosomes coming from each parent.

Assertions about divine matters such as Immaculate Conception no longer has any validity as Jesus could not have been a perfect man for the reason that he would still have received half his genetic code from his imperfect mother, Mary.

Unless God fails to foresee the microscope and didn't understand science, it goes to show the Bible writers made it all up, and invented the story that Mary is a virgin as that they thought that sex was

sinful, even for a married woman. The Catholic religion didn't want priests and nuns to have sex, contraception was also sinful, having a child out of wedlock was sinful, homosexuality was sinful, and living together without being married was also sinful. In fact, when the religions talked about sin, they usually were thinking of sex (and not killing or stealing).



When the Old Testament was translated from Hebrew to Greek, a passage in Isaiah which says that the Messiah will be born of a young woman [Isiah 7:14] was translated, the word for young woman ('almah') was mistranslated as virgin ('parthenas') changing the meaning of the prophecy considerably. When the authors of the Gospels read this they thought that to qualify as the Messiah's mother had to be a virgin, and so they fabricated the story of the virgin birth. In fact, it only became necessary to invent this story because of a misunderstanding. So it

is not the prophecies foretold events in the life of Jesus but rather that events were fabricated to fit into prophecies.

To this day, the churches refuse to believe that there was a mistake in the translation. They are hooked on the idea of the "virgin birth" and love the idea of Mary being so "pure" even though she was married to Joseph. It is well-known among religious scholars that Isiah 7:14 was not translated correctly.

In the 14th Century, the Catholic Church made Mary free of all sin so that she could give birth to a perfect man. The doctrine of the Immaculate Conception is more like the conception of Mary without sin, not the virgin conception of Jesus. In addition, no one in the Church ever question the morality of God as he impregnated a Virgin betrothed to another man.

*The Lord God will make him a King, as his ancestor David was, and he will be the King of the descendants of Jacob forever (Luke 1:32-33).*

Whose DNA does Jesus have? If he is the descendant of David, then he may be the Messiah (according to prophesy). If he is the Son of God, he is not the prophesized one as he is not a descendant of David.

Jesus is referred to as Son of God. In the Gospels of Matthew and Luke (Matthew 1:16; Luke 3:23) we are given the name of Jesus' father, his father's father [\*], and so on back through many generations. If God was really the father of Jesus, why does the bible list all of the ancestors on his father's (Joseph's) side? It is ridiculous to talk about his ancestors and how Jesus being related to King David (Matthew 1:1), when not Joseph but God is supposed to be Jesus' real father.

[\*] Anomaly in the Bible: Grandfather of Jesus was called *Jacob* (Matthew 1:16), but also named *Heli* (Luke 3:23)].

In the Bible, Jesus is called the 'Son of Man' more than 80 times. Yet the Bible tells us that in the eyes of God, the 'Son of Man' is nothing more than a worm (Job 25:6). How can Christians claim that

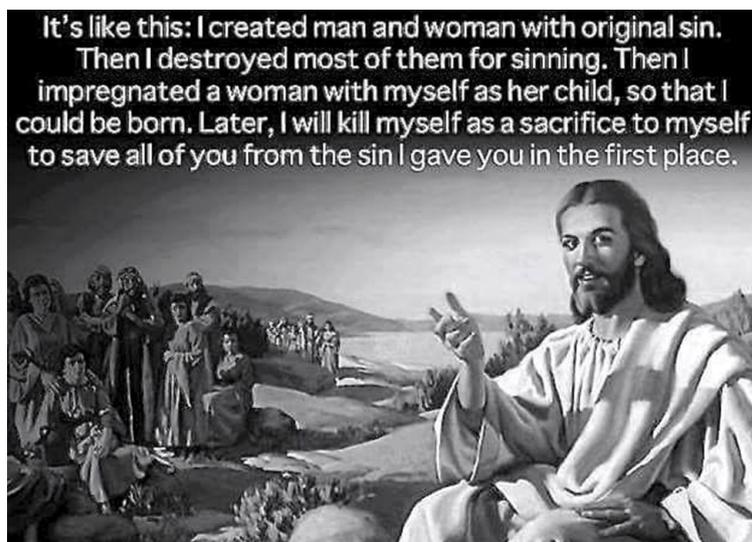
the 'Son of Man' is God when the Bible itself says that the 'Son of Man' is nothing more than a worm?

We are also told in the Bible, that no one born of a woman can be pure (Job 25:4). Jesus was born of a woman, his mother Mary, so he likewise must have been impure. If Jesus was impure, how could he be God? Christians are forever claiming that Jesus is 'God' and at the same time he is 'Son of God'. How is that possible? How can a father be his own son and himself all at the same time? And to make matters more confused, the Holy Spirit is brought in and we are asked to believe that Jesus, God, and the Holy Spirit are different and yet the same!

In her book, "*Jesus the Man*", author Barbara Thiering wrote:

**"[Joseph's marriage to Mary] was a straightforward fact, but it was put in such a way in Matthew's gospel as to give the impression that there never had been sex. The story also says that Mary "conceived by the Holy Spirit". Joseph was "the Holy Spirit". As priests and levites were "gods" and "angels", so lower priests, kings, and princes were "spirits". The virgin birth story gives a good example of the peshet form. It is written at the level of a miracle for those for whom the idea of a virginal conception had symbolic power, but at the same time it is written in such a way that those who had special knowledge of the Essene marriage rules and did not expect the supernatural would understand the real facts".**

The claim that Jesus is God contradicts what the Bible says, it goes against common sense, not scientific, and raises numerous logical problems.



# MUNCHAUSEN SYNDROME

by Andy Khong

What is the Munchausen Syndrome? We have all suffered from Munchausen Syndrome by Proxy [MSbP], a fabricated induced illness without realizing it!

Munchausen Syndrome is named after Hieronymus Karl Friedrich von Münchhausen who was born on 11 May 1720 in Bodenwerder, Electorate of Hanover (now part of Germany). He fought for the Russian Empire during the Russo-Turkish War from 1735–1739. Upon retiring in 1760, he became a minor celebrity within German aristocratic circles for telling outrageous tales based on his military career. Author Rudolf Erich Raspe wrote a book in 1785 titled *“Baron Munchausen’s Narrative of his Marvellous Travels and Campaigns in Russia”*, with the main character loosely based on the real Baron von Münchhausen. The term, ‘Munchausen Syndrome by Proxy’ [MSbP] was first coined in 1977 by Roy Meadow, a paediatrician in Leeds, England, to describe this disorder and recognize it as a fatal form of child abuse.



Munchausen Syndrome is, *“claiming to have continual dramatic events in their life, such as loved ones dying or being the victim of a violent crime, particularly when other group members have become a focus of attention. Pretending to be unconcerned when they talk about serious problems, probably to attract attention and sympathy”*. ([www.nhs.uk](http://www.nhs.uk))

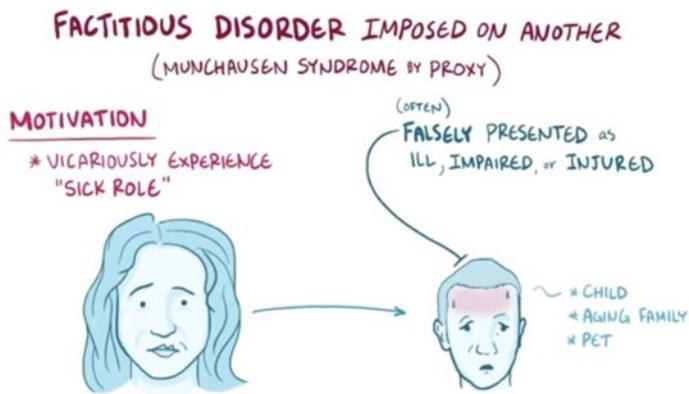
Munchausen Syndrome by Proxy [MSbP] (now known as Factitious Disorder imposed on another {FDIA}) is when someone falsely claims that another person has physical or psychological signs or symptoms of illness, or causes injury or disease in another person with the intention of deceiving others. Factitious Disorder imposed on another

{FDIA} is also referred as, “Fabricated or Induced illness (FII)”. It is a rare form of child abuse, and happens when a parent or carer exaggerates or deliberately causes symptoms of illness in the child.

In Missouri, USA, there was a case of a child convinced by her Mother, that she had multiple disorders and sicknesses including not being able to walk and needing a wheelchair to get around, being allergic to sugar, needing to be fed through a feeding tube, needing to have her head constantly shaved because if her hair grew, she would get sick and die. She wore glasses and hearing aids which she didn't need, and slept using breathing apparatus because her Mother told her she couldn't breathe on her own at night. The girl was told that when she was 3y.o. she was diagnosed with Leukemia, and her Mother lied about the daughter's birth date to ensure that she thought she was only 14y.o, not 18y.o. which was her true age (when she reached adulthood). The movie, *Mommy Dead and Dearest* tells the tragic story of this child who eventually arranged the murder of her Mother.

Like this child, didn't we all get afflicted by MSbP/FDIA/FII at certain stages in our lives?

Isn't this precisely what religion teaches us about the Creator! That HE is in control of everything, and without him we are nothing. We have false symptoms heaped upon us so that we believe we are completely helpless alone, and that the only answer is to depend on HIM. The Creator clearly has Munchausen Syndrome by Proxy [MSbP]!



In religious terms, the description goes like this:

Creator's Munchausen Syndrome by Proxy [MSbP] is a **mental illness and a form of human abuse**. The caretaker ('Proxy'), most often religious authorities, e.g. Church, makes up fake symptoms or causes real symptoms to make it look like the person is sick (sinful).

Some of the religious narratives sound like:

- you were born into sin and will always be a sinner dependent on God;
- you are worthless who can never measure up to God's glory;
- you are lost and going to Hell unless you believe all the bad things God says about you and believe that ONLY God can save you;
- you are constantly sick because you didn't pray hard enough and are being punished for your sin;
- the world is in a chaotic state because it has rejected God;
- you have no control over your future because it is all in God's hands;
- you mustn't question any of these things about yourself or God, because if you do, you will probably get sick and probably die!

If MSbP happens in a real family, such behaviour is harmful, and a mental illness! But when we uncover the truth about Creator's Munchausen Syndrome by Proxy [MSbP], for some strange reason instead of being repulsed and disgusted by it, many call it "love"... for a fabricated induced illness!??? Could MSbP be one of the reasons we are transforming towards a society of "no religion"!!!!

**Addendum:** I wrote an article titled, "Is Society Moving Away from Religion Towards Spirituality" for the November 2021-January 2022 issue of the *Theosophical Link* magazine. The latest 2021 census results are out and it shows that the number of Australians who have selected "no religion" has risen to 38.9%, up from 30.1% in 2016. This makes the "no religion" group the second-largest after Christians, who now make up 43.9% of the population, compared to 52.1% in 2016. This on-going shift or trend from religion to "no religion" is one way that manifests Australia as a **secular country**. The shift in the demographics is already playing out in our reform and laws towards marriage equality, euthanasia, and abortion. LGBTQ+ groups have been successful in arguing that discrimination is harmful and no longer acceptable in modern Australia.

New Age organizations are springing up such as *Humanists Australia*, a movement based on the philosophy of, "Being good without God" is a growing organization which believe non-religious people are neither lacking, nor lesser, than religious folk in any sense. According to their website, "Guided by humanist values of reason and evidence, Humanists Australia lobbies government and other organisations in support of rational, evidence-based policies that reduce societal inequalities, advance secularism and human rights, and improve quality of life".

Put simply, Australian society has changed. With almost 10 million people now (38.9% population) reporting that they are not religious – and plenty of these people are living good, highly contributory lives. It is time, that we all acknowledge it is perfectly possible to be ethical, compassionate, and live a life of meaning without relying on fate to accept any supernatural beliefs. Fire and brimstone, incense, chalices, and chasubles are of a bygone age. It is time to acknowledge that society is moving on...



The Media is predicting that if the trend continues, people identifying that they have “no religion” will top the next census with Christianity being relegated to second-largest.

Spiritual organizations such as the Theosophical Society (and others) now have a role more than ever to guide everyone onto the path of being ONE with the Universe — the unity amongst all, and using this unity to make lasting and positive changes to the world in order to preserve it for future generations. This change can be found within the goodness of people, and our ability to reason.



Symbol of No Religion



**"You don't need religion to have morals. If you can't determine right from wrong, then you lack empathy, not religion."**  
Anonymous



No Religion Allowed



Banyan Tree in Adyar, Chennai, in the gardens of The Theosophical Society



# THEOSOPHY: MODERN VOICE OF SCIENCE & EVOLUTION

by Tina Hentisz

*This article was taken from "The New Platform of Reality" presented on the 25th October 2022 in Perth.*



This article is for your consideration only. It is not an authorised version, but merely a thoughtful concern. Theosophy, as much as any other spiritual truth is at its core a highly personal matter. Personal matters cannot be proven in a physical realm, as in the power of thought, or the love for a child, a love of learning or an instant attraction. A personal matter can be a vision, a dream, or a message from beyond. Any dream, may be inspirational, intriguing, or puzzling, but who can say that a vision or a dream is not a genuine experience or a true reflection? Who can dispute that, which cannot be known except as a layer of consciousness in a personal sphere?

Our consideration is Theosophy. Theosophy is relevant; Theosophy surely can be considered the modern voice of science and evolution. At a recent Theosophical conference in Melbourne, we talked about the future of Theosophy. We posed the question; "How can Theosophy be best represented? How can we show and keep Theosophy applicable today?" There was a suggestion that we define the Theosophical Society as a new state of higher consciousness or higher awareness, which is an important objective currently. This is a great and fine intention but what does this mean for us theosophists? Because — how can we present the invisible picture that cannot be transmitted? How can we present the intuitive, the love, the pulse, and the cosmic consciousness of a living Universe?

How can we define the undefinable? How do we talk of the Silent voice, when it is silent?

In that we have a problem. So, where do we start? Perhaps we should start with a definition of consciousness. Consciousness can be defined as the state of being aware, it is the awareness of thoughts, feelings, and sensations. Consciousness is normally associated with a waking consciousness, an alertness, an ability to tune into, meaning or pattern, or a higher law or consideration of a causal effect as in;

how did this come about or, why did this happen? Various modes of consciousness are recognised today. This can be a dream state, dreamless sleep, hypnosis, a drug induced state, mystical states, enlightenment, intuition, meditation, and a state of high intensity amongst others.

The Theosophical Dictionary states: *Our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, while parted by the filmiest of screens, there may be another consciousness, and we may go through life never suspecting that there is more to what we percept and know about.*

Consciousness is a hot topic today on the Internet and YouTube. Theosophical context and thoughts are based on a higher awareness or enhanced platform of reality. Much has been said and discussed; many books have been written that point in the right direction. Substantially the main work of this higher awareness and greater consciousness can only be achieved through a methodical application of self-enquiry and a noble aspiration for truth.

This is not an easy task, yet it can and will be immensely rewarding as a refreshment and cleansing exercise. No doubt the question is; how are we then, to talk about this modern, new theosophical awareness? Should we even talk about Theosophy? I know that some members prefer to be silent in this respect just because a conscious faith, belief or philosophy is so much of a personal thing. This, no doubt, is sound and valid reasoning — but perhaps this question needs to be asked; "should we be quiet when we need to speak?" Is the Theosophical Society to die a quiet death; should we watch the world go by, offering critique and comment (mostly within our own circles) but fail proper action, knowing full well that a little more effort or a quiet statement could have saved the day? What would Blavatsky and Olcott have done? What did they do, even though world opinion was against them?

Consider our history, and where we come from. Theosophy was started in New York in 1875 by Madame Helena Blavatsky and Henry Steele Olcott. There was a great need for spiritual development, because at that time, superstition, fear, and ignorance ruled the day. Helena and Henry were inspired by the Mahatmas; Master Koot Hoomi and Master Morya. The Masters choose wisely, aware of the aptitude, potential and unwavering determination that hallmarked our founders.

Helena and Henry were not perfect, they had their quirks, obstinacy, arguments, and irritation, just like you and me, or any other theosophist.

Consider that such a disposition, as it is, may be human nature at its most quizzical and evolutionary! To be sure — it was much of a personal experience in those years throughout the 1880s and beyond.

To travel to India was an important expan-



sion, and messages, sacred letters, and texts were produced in mysterious and interactive ways. The missives were new and exciting, the text and information were related to cosmic and human evolution, religion, and the sciences. These messages superseded God! Consider this profound statement from the Mahatmas:

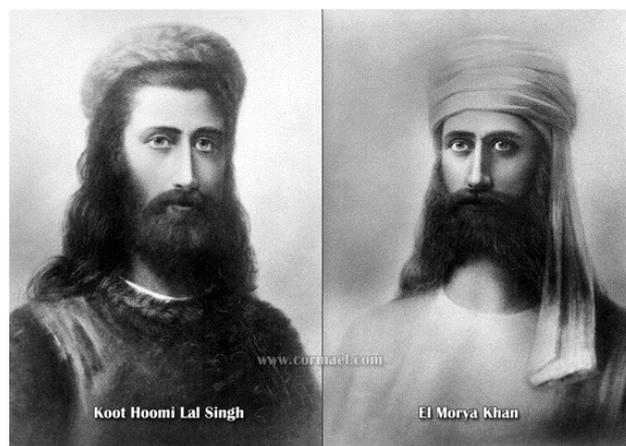
*“Our doctrine knows no compromise. It either affirms or denies, for it never teaches but that which it knows to be truth. Therefore — we deny God both as philosophers and Buddhists.*

*We know that there are planetary and other spiritual lives and we know that there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable Law.”*

When we consider this statement, it puts a whole new, much more modern slant on reality. The

Mahatmas said; we “know” (and this is over a hundred and forty years ago—) that there are planetary and other spiritual lives; that we are not alone in this vast Universe, and there is but one absolute Law! This statement was absolutely jaw dropping for its time, it is daring, it is audacious and it points towards a far greater cosmic consciousness and a modern, contemporary truth. It is no wonder that the missionaries got a little hot under the collar, because it made their preaching and strategies look like a self —righteous doctrine for inducing guilt and fear about sin.

Through much hard work and true dedication



monumental books were produced including *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy* and *The Voice of the Silence*. *The Secret Doctrine* surely has inspired many a scientist, theosophist, and mystical student. Madame Blavatsky and Henry Steele Olcott, had a personal and conscious connection with the Masters, who encouraged and inspired much of the work that they did. Who could dispute that? Who could prove that? Can we prove this inspiration and the actuality of these events to others? We now live in the 21<sup>st</sup> Century, therefore we must ask the pertinent, intelligent, logical question that will be asked today.

Towards the turn of last century, a greater consciousness and awareness was developing. Serious questions about life and death were explored and discussed, surely the time had come for the old—time superstition to be tested for once and for all! Consider that we had well publicised ghost appearances and rapping’s. There was ectoplasm and messages through the Ouija board; some believed this to be the definite proof of survival after death.

Séances were set up; this was the new wave of

enlightenment. Ghosts appeared, tables and chairs floated, voices from the dead were heard. But, was the voice inside the head or out there? What was the truth about these mysterious happenings? Many people were frightened. Did the holy book not warn us of works of the devil? Theosophy offered explanations that were much sought after, and undoubtedly this theory was greatly disputed, because it was all too new, too strange at first.

Slowly, over the years our common consciousness heightened, most educated people now have heard about karma, reincarnation, and near-death experiences. No doubt though, many dare not believe in this miraculous life, in this survival; just in case it is a silly and foolish hope.

It must be said the wholesomeness and inspiration of a basic religion still holds many enthralled. Basic religion is explained in the dictionary as belief, worship, and obedience. But, quietly, and loudly, the world is changing; — obedience, once a much promoted and revered quality of many religions and power structures, is no longer respected or admired when it stops a natural self— development and a logical scientific enquiry. A broader, wider, more comprehensive picture has emerged. We have freedom. There is air travel, there is migration and there are also millions of refugees looking for a better life who wish to keep their own cultural belief and practices. In fact— currently there is a tremendous mixing of ethnicities and backgrounds, where the difference between tradition and a strongly held personal belief will be seen by many as divisive, because others cannot be made to see what they see!

This is important; when a strong belief system operates, it creates a kind of blinding force field for those involved. Others cannot be made, or forced to see! Remember, it is our very own consciousness that creates a reality! A spoken word, text or symbols mean nothing unless there is a consciousness to receive it.

It is a consciousness that brings the word to life; we need consciousness for interpretation, consciousness for the individual understanding and consequent activation of our personal sensors.

Consider this; most religious systems of the past will have been considered miraculous and therefore sacred. Dreams were had, voices were heard and visions were observed. What was the



attraction, what was the thing that has its many followers so enraptured, so totally taken in, so trusting? Was it the message of love, of hope and brotherhood?

Was it a wholesomeness, healing, or a new revelation when it all seemed lost and hopeless to the crowd? Is it possible that the devotees, followers, disciples, and attendants willingly opened their mind, or personal consciousness, to another potential influence and something happened to them? Something that seemed divine, full of hope, love and goodness? Can you see how this "new consciousness" could have started with just a few charismatic and prominent individuals? The miracles, wanting to believe and a wholesome connection has been the backbone and mainstay of many a community or village. In some cases, this religious fervour spread like wild fire and became fanatical and obsessive.

And so, here we are, moving into a very modern theological time where human science is questioning the nature of consciousness, reality, religion, and our very own experience.

Increasingly, sophisticated information about brain activity has led to much debate about energy and vibration and how this can influence personal matter or perception.

To realize the truth of this much disputed "brain frequency" or contemporary basis of a "new consciousness" and reality puts us in a different playing field altogether. Dare we, as theosophists make this statement: **"that the holding platform of belief and faith is a purely an evolutionary matter and a stepping stone for creating a greater reality for all of us!"**

This kind of crunching and for some sacrilegious statement may be difficult to comprehend at first.

Theosophy is the key; ours is an enquiry—based organisation. Much discussion can be had without fear or ridicule, but of course, previous illusions and understanding could be shattered. We do know that belief and faith are highly personal matters. There is that personal will and the way! Remember the blinding force field; others cannot be made to see. We do create our own reality, in all its complexity, hour by hour, day by day.

We now come to the heart of the matter. Are we the true representatives of a new living language and awareness that is Theosophy? Much can be discussed and explained in this New Age of miracles and wonder. Do our objectives not say to encourage study and investigate the powers latent in the human being? We have the key in much of our Theosophical literature, Isis unveiled, The Secret Doctrine, The Mahatma letters.

We have information on; Evolution, Rebirth and Karma, Esoteric Wisdom and Physical Science, The Power of thought, Brotherhood, and Theosophy in Ethical Practice. That and so much more.

Are we taking advantage of all the literature that is available to us to spread a message and to create a new reality? With that in mind there is no doubt that we are well and truly challenged in this age of intelligence and logical reasoning. Who has not spoken about a fine and sensitive issue and been ridiculed and laughed at? Haven't we all?

Importantly, times are a changing which is to our advantage. The world now has gotten a lot more intimate, kind of like a global village, with barely a newsworthy incident left unexplored. We can tune into what is happening all around the globe at the touch of a button. Yes; we have discovered that space seemingly empty — is full of possibilities! There may be a satellite way above us that is bouncing trillions of electrical signals all around the world. There are beeping towers on high buildings; trillions of bits of information zipping at lightning speed towards a predestined target, for anyone who has the instrument or ability to use it. We may well ask; "how do we receive pictures of another reality through the air, how can thousands of conversations be carried on the invisible particles all

around us; when we do not hear or see a thing?" Incredible, is it not?

It may not be our personal instrument that alerts us, but the magical currents that carry the protons and bytes of sound and pictures are swirling about us every day! This is the nature and platform of reality today; modern times are only just starting to reveal the possibilities. We may cling to the old, the trusted, the routine, but we all know that yesterday's methods of delivering the latest news on a fine galloping horse has long gone. The world moves on. We cannot help but move with it.

So, it is time and consciousness that drives us and it is essential to know that Theosophy does not live in books; it lives on through the vitality, expression, and energy of the members. Theosophy is the new science of a mindful consciousness; being a modern mind vitality and subtle vibration that truly inspires! Remember that books can get eaten by goats! Books are an excellent medium, but without mindfulness, or being consciously aware of reference and meaning, or without assessment, realisation, personal validation and experience, books are just papers with inked squiggles. Take into consideration also; Computers, iPads, Mobile Phones, Kindles, etc. What are these helpmeets without a conscious and informed manipulator?

Theosophy does not have a high profile in Australia. Most people have no idea what Theosophy is. They may believe it to be a sect, an intellectual discussion group on stilts, or a bible study group. So, what do we say when others ask about Theosophy? You could say this; "Theosophy encourages open minded enquiry into our own potential; we are into the sciences, philosophy, and brotherhood. We believe in free thought and expression." This is Theosophy in a thimble, shortened and encapsulated in a most concentrated form.

Of course, this simplified notion is not all that Theosophy represents, there is much, much more. In fact, there are as many reasons for Theosophy as there have been members!

Some people believe that we are out of touch with today's reality, — that we are so yesterday, still prevailing with the old theory of a hundred years ago. Little do they know that this old theory or ancient wisdom is in fact a most modern theory

wrapped and draped in an old language! If only they could read between the lines, if only they knew of its transformative power!

There may be that illuminating dream; there may be that amazing experience of synchronicity and connectedness. There may be the meeting of minds. All is not so strange as to be totally unbelievable and far— fetched, because do these magic phenomena not happen to us daily? What about television, the movies, the function, and ability of apps on the mobile phone? Think about icons and squiggles in magazines, point your gadget and we have another colourful reality! And are we not all talking the same electrical language that may be translated at the touch of a button? It is all connected, energetically and synchronistically, by the immeasurable variations of an invisible expanding common consciousness. Importantly the miracles and synchronicity are all part of a Natural Law; Parabrahm, the Ultimate Reality, on which all speculation is impossible.

Evolution is shifting its energies and opening an awareness that will arouse mankind from its sleep. We need to know that we, as creative conscious striving human beings are the strongest elements in this world reality. It could be said that we, as theosophists are the walking, talking forerunners of the new wave of higher consciousness. But, in saying this we must also have a living language and the true and vital expression of awareness or observance.

Theosophists, therefore must be prepared to talk the scientific and modern language of today! It is logical and speaks for itself; that there is a mysterious network of intelligence, knowledge, and power circulating all around us, and yes, this invisible energy translates into pictures and words, and yes, we have come a little closer to full revelation! Another step and another and what then? Okay, and sure, most of us will still need our electrical instruments as receivers, but they are becoming smaller and smaller. What could be next?

Consider the concentrated energy of the eye. It could be that soon televisions will have volume control and adjustment buttons that will adjust by you gazing at it. True. Already, you can talk to your car, your television and kitchen appliances, they will switch off and on, change a program, or do a somersault— Well almost! Much more is yet to come.

Consciousness is the true enigma; it is the mystery that propels human evolution.

Scientists and visionaries are testing and working on direct connections, as a wire on the brain. Would a tiny chip work? Fools rush in where angels fear to tread, but was there not talk of microchips being inserted into the brains of abductees by aliens a few decades ago?

That does not sound so silly now, or does it? Testing of wire on the brain is not science fiction; this is real and happening now. Brain surgeons have already mapped most of the brain and responses, and are helping those that malfunction, such as curing Tourette's syndrome, Depression, or Parkinson's disease. What will be the next step? This expanding science is full of possibilities and ramifications.

Conscious, as we know it, can be a dream, imagination, or a hallucination. But it is ours to keep, ours to direct, ours to build on! If only we could realise that we are the instrument, we send out, we receive; we create a reality that will affect others! No matter which way you look at it! Many will not trust their own ability. We may be using the technological advances, but our own sensitivities far outweigh any technological advance! We have this kind of intuition, or guidance system, that will alert us to find what we currently need.

The layers of reality are there for us to tune into, depending on a personal consciousness and perception. With proper training, we can access other levels. In fact; Blavatsky said it is not impossible to receive on seven levels and pass them into memory! This kind of consciousness naturally will be much of a future evolvement.

Admittedly, to receive on other levels needs discipline, study, and dedication, and of course, a healthy discrimination. It needs common sense, sensitivity, stability, but this higher more construed consciousness is not impossible. With this hypothesis you may well ask — is it important to tune into the finer layers? Would that not confuse?

Not if you are prepared. Do we not already split a consciousness daily through our imagination and reality spectrum? You may be held up in traffic, and as you slowly move through time and space you are projecting pictures in mind for that perfect holiday, or envisaging what to have for dinner. All the while adjusting mind and manner, because you

are also aware that you are on the road and driving. Well, much more is possible through the energetic process of consciousness. Conscious energy is but a proton of all there is, all that can be imagined and all that could be implemented. Science will show the way.

Do consider that Theosophy is the way into the future. Look at the topics that are open for enquiry and discussion; the sevenfold nature of man; reincarnation and karma; dangers of psychic practices, cosmic and terrestrial cycles; after—death states, and the existence of highly advanced human beings. Is that not most illuminating and practical for today? However, for the future of Theosophy; we need to substantiate or confirm a truth to our own experience. When doubt creeps in about the existence of the natural phenomena or the reality and existence of the Masters today it will reflect badly on the very inspirational Source that supported and organised the Theosophical Society in the first place. In fact; we may be destroying the very foundations that Theosophy has been built on, because this truth needs to be further explored.

Remember that Theosophy is not Christianity,

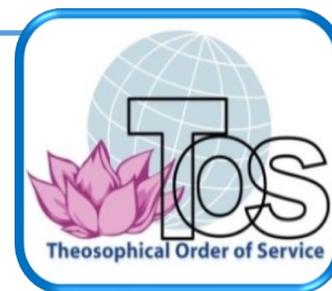
Hinduism, or Muslim. There is no fanaticism here, no dogma, and no creed. No slavish following, no idolatry, just a quiet communion that could be perceived as a meditation, inspiration, or intuition. This is the Voice of Silence. Once a certain awareness creeps in, once a consciousness lights up, how can one live the same way? Without this personal connection and the intimate understanding of the silent voice within, all our inspired theology and ancient wisdom could erode and disintegrate into empty words and intellectual mediocrity.

As Robert Elwood said: *“I believe that the theosophical perspective can help modern people to recover a sense of wonder and meaning that permeates even the most mundane areas of life, by showing that this ordinary life is set against a vast and potentially splendid cosmic backdrop, by which it interacts, so that nothing is truly insignificant and without meaning on many dimensions and throughout many ages.”*

Theosophy is the modern voice of science and evolution. Be sure to know that the realms of nature will hold their own; theosophy indeed being the illuminating reference. ॐ



TOS News



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

We are a very small dedicated group and would welcome anyone who feels they would like to do some service for humanity with love.

Love and Blessings to all,

**Gailene Wester**

TOS Chairperson — [gailenefran@gmail.com](mailto:gailenefran@gmail.com) — 0488 019 349



**TOS / LCC combined:**

**Taize World Peace music meditation:**

**First Fridays of the month @ 6:00 pm** — at the Liberal Catholic Church, Cnr. Brewer and Lacey Sts., Perth

## PROGRAM OF LECTURES

### *Definition of meeting types and relevant guidelines*

- ◆ **Public Meetings** – All members and the public are welcome to attend.
- ◆ **General Meetings** – For Perth members, with interested members of the public welcome to attend up to 4 meetings, with the objective to explore and confirm an interest in becoming a member of the TS. If after attending 4 meetings the person is not interested in becoming a member they are requested to restrict their visits to other options open to the public.
- ◆ **Members Only Meetings** – Are strictly for current Perth and visiting TS members only. Non-members will not be admitted to the meeting.

**All sessions, unless otherwise stated, run from 7:30 PM - 8:30 PM**

*All of the contents and images presented, and opinions expressed in the lectures are fully the responsibility of the speaker, and not necessarily those of the Theosophical Society in Perth.*

### FEBRUARY

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| <p><b>Tue 7 February</b><br/>General Meeting</p>  | <p style="text-align: center;"><b>While you were away</b> – by John Davey &amp; George Wester</p> <p>Every year the TS supports and invites members for an annual get together to share in a week of friendship and a full program of talks, workshops, and recreational activities. This will be a report on the Annual Theosophical Convention in Adelaide, as well as a look-in to the International Convention in Adyar, India.</p>  |
| <p><b>Tue 14 February</b><br/>General Meeting</p> | <p style="text-align: center;"><b>Do you believe in magic?</b> – by Merrian Styles</p> <p>Are you a magician or a problem solver? Tonight's discussion looks at both alternatives and asks –</p> <ul style="list-style-type: none"> <li>◆ Are you living a life you love?</li> <li>◆ How do you create magic in your life?</li> <li>◆ What is intuition?</li> <li>◆ Can you trust your intuition?</li> <li>◆ How does intuition work?</li> </ul>   |
| <p><b>Tue 21 February</b><br/>General Meeting</p> | <p style="text-align: center;"><b>Achieving Spiritual Liberation</b> – by Thomas Marcinkowski</p> <p>This presentation outlines the final goal of the spiritual path: How we can use conscious awareness to overcome the tendencies in us, based on illusion and ignorance and, ultimately, discover and identify with our true divine nature. We can arrive at the answers to these questions by drawing on the wisdom of various esoteric traditions such as those of Yoga, Buddhism and Gnosticism.</p> |
| <p><b>Tue 28 February</b><br/>General Meeting</p> | <p style="text-align: center;"><b>Sacred Places</b> – By Andreia Borges Rodrigues</p> <p>What are Sacred Places or Places of Power? What makes certain places powerful and how can those energies impact on healing? Join me on this presentation where we view some of the sites that I have visited in Western Australia and Europe. Building up on the knowledge of a few independent history researchers, as well as Indigenous wisdom, to carry us back to the memory of who we truly are.</p>        |

## MARCH

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| <p><b>Tue 7 March</b><br/>General Meeting</p>  | <p style="text-align: center;"><b>Reincarnation – A Theosophical Perspective.</b> By Perry Coles</p> <p>The belief in reincarnation or rebirth is perennial, and is a core teaching in many cultures and religions including Hinduism, Buddhism and Sikhism. Reincarnation is also a central teaching in the Theosophical literature, which members are of course free to accept or not, as they choose. What do the theosophical teachings as given in the writings of the Mahatmas and H.P. Blavatsky, have to say on this subject? Is it possible to reincarnate into animal forms? How long are the periods between rebirths? What happens in the period between incarnations? Explore these questions and see what the Mahatmas had to say.</p>                          |
| <p><b>Tue 14 March</b><br/>General Meeting</p> | <p style="text-align: center;"><b>Ancient Stargates, E.T Map of the Earth, Magnetic Highways, and Advanced Civilizations.</b> A <i>YouTube</i> video introduced by Adrian De Graaf</p> <p>In ancient Egypt, there were inscriptions upon the reliefs of temple walls that described ancient stargates that could teleport you across the galaxy. These doors were found on megalithic structures all over the world. Were these sacred sites built using a lost ancient technology that could harness the power of geomagnetic energy manipulating resonance and frequency? If so, who could build such a highly advanced transportation system and where did they come from? A shocking truth may be revealed, and we'll look at where we may be headed in the future...</p> |
| <p><b>Tue 21 March</b><br/>General Meeting</p> | <p style="text-align: center;"><b>The Torus – The Source of The Source,</b> by Richard Glenk</p> <p>A talk which explores the sacred geometry of the Torus and how this energy field is found throughout the entire Universe.</p>   |
| <p><b>Tue 28 March</b><br/>General Meeting</p> | <p style="text-align: center;"><b>Consciousness, Eternity &amp; Universal Mind,</b> by Tina Hentisz</p> <p>Is there such a thing as a Source Field or a Cosmic Consciousness? Are we all attuned to a most gigantic invisible stream/ system that registers thought and returns intelligence and abstractions? Is that return there for us to decipher, for us to activate and work at; <b>is that the way a cosmic intelligence gathers and expands?</b> How clever do we need to be then. There is many a story to tell, we look at what is known, what is written and discuss the implication.</p>   |

## APRIL

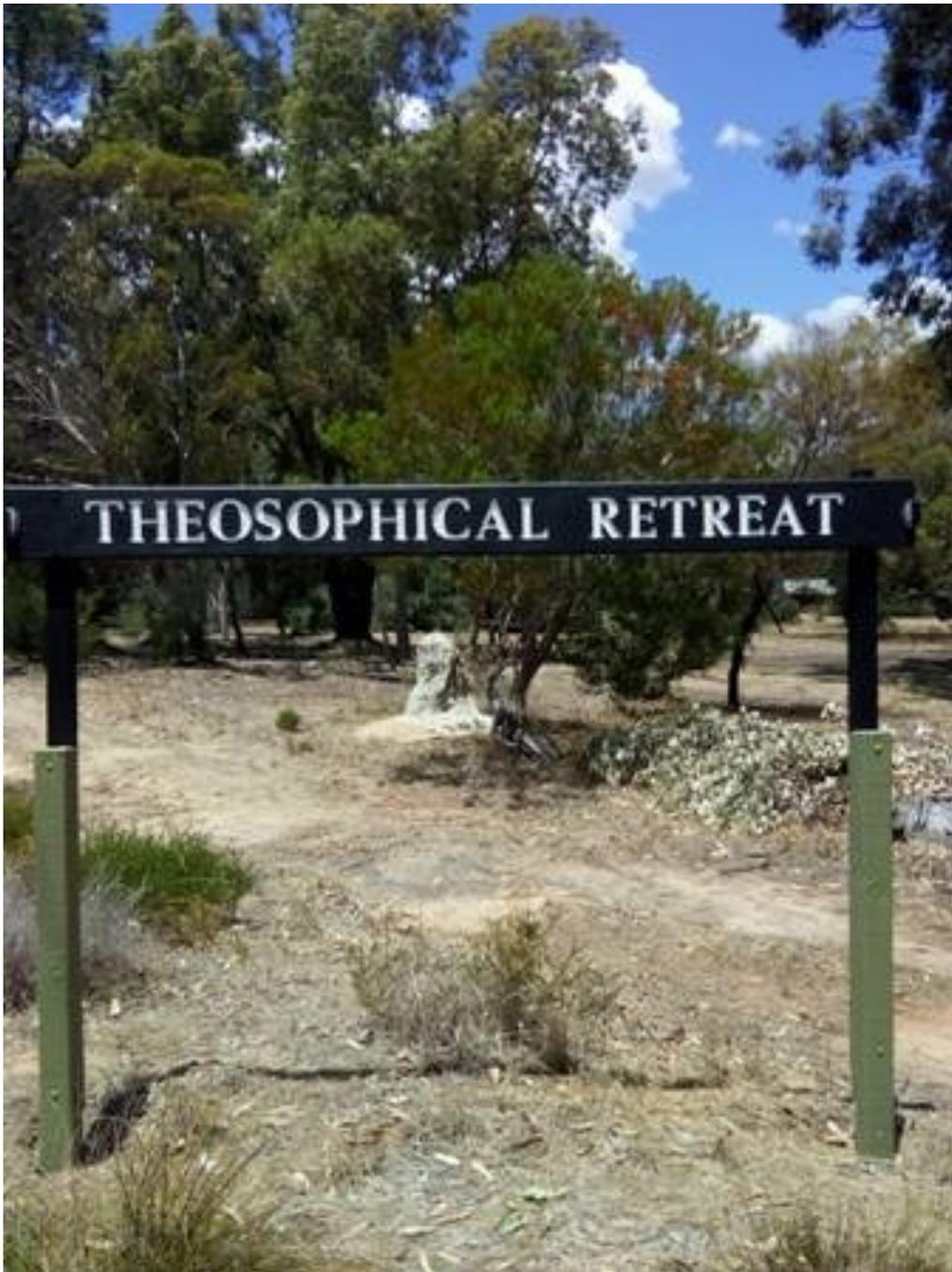
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| <p><b>Tue 4 April</b><br/>General Meeting</p>  | <p style="text-align: center;"><b>A Spiritual Journey with Kahlil Gibran,</b> by Merran Semple</p> <p>Kahlil Gibran was a renowned writer, artist and poet who was respected equally in the Middle East and the West. Gibran's life and works touch on many of the critical spiritual issues of today: a bridging of creeds and cultures, care for the environment, gender equality, interest in spirituality as opposed to religion, an inclusive embrace of different faiths, and the importance of learning from the best in each tradition.</p> |
| <p><b>Tue 11 April</b><br/>General Meeting</p> | <p style="text-align: center;"><b>"Service" – As Understood By Theosophy,</b> by John Davey</p> <p>Service can take many forms and this presentation will seek to identify at least some of them. From a theosophical viewpoint, service takes on a special meaning which is not just localised. We will be seeking to gain a fuller understanding of</p>   |

## APRIL

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| <p><b>Tue 18 April</b><br/>General Meeting</p> | <p><b>Man, Cosmos and the Law of Seven [1]</b>, by Li Farghaly</p> <p>From the dawn of human existence as self-aware beings, there has been an innate yearning to know the unknown. The Law of Seven, governs both the micro-cosmical and macro-cosmical life as well as the inseparable relationship and correspondence between man and the cosmos.</p>   |
| <p><b>Tue 25 April</b><br/>General Meeting</p> | <p><b>Geoffrey Hodson: Australasia's most recent Great Initiate</b>, by Bill Keidan</p> <p>Not since the time of C.W. Leadbeater has Australasia seen a person who combined the abilities of seership with the capacity to lecture in such a clear and concise manner on Theosophy. Geoffrey Hodson was that person, and Bill, who was a privileged pupil of the great man, will supply something of the back story which leads him to believe that we have hosted the latest Great Initiate in our midst.</p> |

## MAY

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| <p><b>Tue 2 May</b><br/>General Meeting</p>  | <p><b>The Transformative Teachings of <i>The Cloud of Unknowing</i></b>, by Juliana Cesano</p> <p>An anonymous work of Christian mysticism written in Middle English in the latter half of the 14th century, <i>The Cloud of Unknowing</i> draws on the mystical tradition of Pseudo-Dionysius the Areopagite. Focusing on the via negative road to discovering God as a pure entity beyond any mental conception, the text is a spiritual guide on contemplative prayer. It offers us the opportunity to take part in the dialogue between a monk and a novice and the mystical dynamic process.</p> |
| <p><b>Wed 3 May</b><br/>Public Meeting</p>   | <p><b>Name of Love: The Teachings and Poetry of Jalal al-Din Rumi</b>, by Juliana Cesano</p> <p>Islamic scholar, poet and mystic Jalal al-Din Rumi has been a major source of inspiration for <i>Spiritualizing Life: Annie Besant's Wisdom for Today's Challenges</i>. How can a person lead a spiritual life amid the pressure of a job, family responsibilities and communications happening at the speed of light? In her talks and writings, T.S. second International President, Dr. Annie Besant, tackles with inspiring clarity fundamental aspects of the spiritual path.</p>                |
| <p><b>Tue 9 May</b><br/>General Meeting</p>  | <p><b>How Geoffrey Hodson Trained His Pupils</b>, by Bill Keidan</p> <p>As a sequel to his previous talk on the 25th April, Bill Keidan draws upon his experience of being accepted into the broader family of Geoffrey and Sandra Hodson in Perth in 1973 and subsequently corresponding with them for ten years before Geoffrey's death in 1983.</p>  |
| <p><b>Tue 16 May</b><br/>General Meeting</p> | <p><b>Sound, Music and the Creation of the Universe</b>, by Jasmine Farghaly</p> <p>Explore the foundation of creation through sound, music, and vibration. The opening words of the Bible's <i>Old Testament</i>: "In the beginning was the Word, and the Word was with God, and the Word was God." In <i>The Quran</i>: "Creator of the heavens and the earth from nothingness, He has only to say when He wills a thing, "Be," and it is.</p>  |
| <p><b>Tue 23 May</b><br/>General Meeting</p> | <p><b>Man, Cosmos and the Law of Seven [2]</b>, by Li Farghaly</p> <p>The Law of Seven governs both the micro-cosmical and macro-cosmical life as well as the inseparable relationship and correspondence between man and the cosmos.</p>   |



The Theosophical Centre at Mt. Helena, W.A. is 43 km from the Perth CBD (47 minutes drive) and 34 km from the Perth Airport (34 minutes drive).

It is a nine hectare (21.75 acres) property set in a quiet rural environment on the edge of Leschenaultia Conservation Park.

### **The Theosophical Link Contributions**

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

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