Nov 2026 - Jan 2027

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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"Verum, sine mendacio, certum et verissimum..."

"It is true without falsehood, certain, and most true"...
That which is below is like that which is above
and that which is above is like that which is below
to do the miracle of one only thing... *- The Emerald Tablet*



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

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

secretary@tsperth.com.au

Submissions

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

1st January, 2027



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

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Monday	**Closed**
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Wednesday	**Closed**
Thursday	**Closed**
Friday	**Closed**
Saturday	**10 am – 1 pm**
Sunday & P/H	**Closed**

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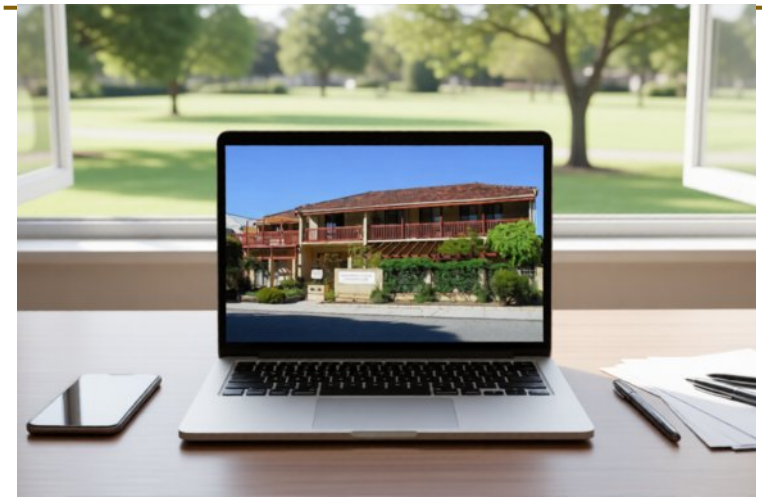


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President's Report

November, 2026

Dear TS members,

I have only had the privilege of being the new president for one month. However, that said, it has been an extremely busy month. Apart from finishing off my secretarial duties of typing up the Minutes of the Annual General Meeting, recording confirmation of the one rule we proposed at the June Extraordinary General Meeting this year from Department of Local Government, Industry Regulation and Safety (yes, they take that long). I also had to fill in a six-page form for the Australian Business Register, which happens each year after our AGM, and I also have to post it to them.... I know.... they don't allow email.

Then it was all systems go for the Indo-Pacific Conference, which concluded on Tuesday, 6 October. It was one of the best conferences I have attended, with so many wonderful speakers and such high-quality content. I feel very fortunate to have been part of it. Now we are moving straight on to our Mt Helena weekend with our new National Speaker, Dr Ian Ellis-Jones. Life is certainly interesting, and there is much to anticipate.

I look forward to serving you to the best of my ability. If you have a little time to spare and would enjoy becoming more involved, please consider volunteering with us. We would particularly welcome some extra help in the library so that we can extend its opening hours. It is a lovely place to spend time, meet people, and enjoy conversations with prospective, new and long-standing members.
Thank you for your support as I settle into this new role. I look forward to sharing the year ahead with you all.

Mary Hote







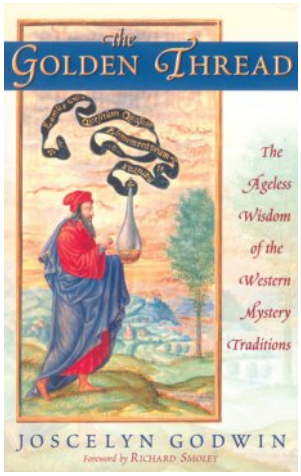
Book Reviews

The Golden Thread: The Ageless Wisdom of the Western Mystery Traditions

by Joscelyn Godwin

The Golden Thread traces the interconnectedness of esoteric wisdom in the Western world, from classical antiquity to contemporary Europe and America. Joscelyn Godwin lends personal perspective to an arrangement of text that is historical and wisdom that is timeless, creating a source of inspiration that calls us to action in our everyday spiritual practice. Elegantly written and not without irony and humour, readers will appreciate the non-threatening tone of Godwin's writing, which is not meant to preach or convert but rather inform the public on an often baffling field. Educated readers who are curious about the esoteric and mystery traditions and interested in finding surprising, new approaches to subjects that veer away from the trends of current thought will be particularly drawn to this book.

Joscelyn Godwin is a composer, musicologist and translator, known for his work on ancient music, paganism and music in the occult. He is the author of the first complete English language translation (1999) of one of the first illustrated printed texts, the incunabulum *Hypnerotomachia Poliphili* (1499). He teaches at Colgate University.



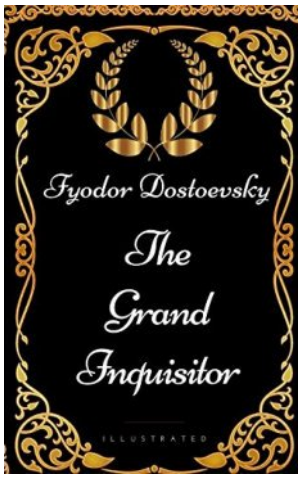
The Grand Inquisitor: By Fyodor Dostoevsky (Illustrated)

Translated by H. P. Blavatsky

About *The Grand Inquisitor,* by Fyodor Dostoevsky

The Grand Inquisitor is a parable told in Fyodor Dostoevsky's novel, *The Brothers Karamazov* (1879-1880). *The Grand Inquisitor* is an important part of the novel and one of the best-known passages in modern literature because of its ideas about human nature and freedom, and because of its fundamental ambiguity. In the tale, Jesus comes back to earth in Seville at the time of the Inquisition. The people recognize him and adore him, but he is arrested by Inquisition leaders and sentenced to be burnt to death the next day. The Grand Inquisitor visits him in his cell to tell him that the Church no longer needs him; he explains to Jesus why his return would interfere with the mission of the church.

This book is available in various translations; choose this edition as one of the less-known literary contributions by H.P.B.



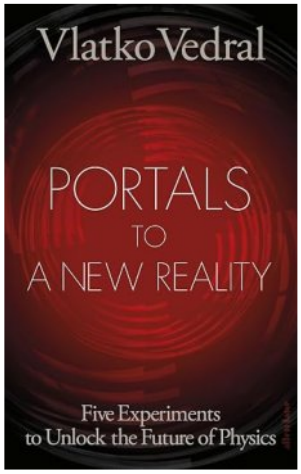
Portals to a New Reality: Five Experiments to Unlock the Future of Physics

by Vlatko Vedral

Vlatko Vedral is a professor of physics at the University of Oxford, known for both his theoretical and experimental work on quantum information, including developing a novel way of quantifying entanglement and applying it to macroscopic physical systems.

For the last century, physics has been following the paths set out by the same two theories-quantum mechanics and general relativity-and, let's face it, it's getting pretty boring. Despite these great theories being fundamentally in conflict, most scientists are simply chasing decimal points in laboratories. To give the deeper explanation of reality we seek, we need new ways to explore and critique our best ideas of the universe on the smallest and largest scales.

Vedral first explains the state of the art of our current understanding when it comes to quantum mechanics and general relativity. Then he shows how quantum information theory has opened up radical new avenues, giving us a series of extraordinary experiments that could upend physics. He delivers wild ideas with enthusiasm, technical know-how, and a new perspective on quantum reality.



The Small Old Path

By Claude Bragdon

Published 1911



Claude Bragdon

As long ago as 1845 De Quincy wrote regarding certain sinister tendencies of the times, "*Unless this colossal pace of advance can be retarded (a thing not to be expected), or, which is happily more probable, can be met by counter forces of corresponding magnitude, forces in the direction of religion and profound philosophy that shall radiate centrifugally against this storm of life so perilously centripetal toward the vortex of the merely human; left to itself, the natural tendency of so chaotic a tumult will be to evil; for some minds to lunacy, for others a re-agency of fleshly torpor.*"

The "storm of life" shows small signs of abatement, rather of augmentation; yet to a few aloof and clear-eyed watchers there are presages of change. Such discern in the "profound philosophy" of Eastern Esoteric Science, one of those "counter forces" for which De Quincy scanned the horizon of his time in vain.

"The Awakening of the East" is a phrase in many mouths, already outworn by too frequent use. To most men it means the acceptance and assimilation of the civilization of Europe by the nations of Asia, but there are some who believe that it means far more than this; namely, that the ancient ideals of the East, disseminated throughout the West and germinating in the secret hearts of men, may ameliorate, and perhaps put an end to that insane competition for wealth, that struggle for mere mastery, which threatens to devastate the modern world.

Such reactions between peoples differently educated and endowed, by means of which each gains something of the quality of the other, are the truly significant events in the history of civilization, the effect of war and commerce as a cause. The interchange of opposite polarities between West and East is already established, by reason of the contact and commingling of races brought about by England's tenure of India, and by the succession of events — unexpected, unprecedented — following the war between China and Japan. In exchange for our efficiency in things mundane and temporal, Asia offers us that secret science of the soul, her Ancient Wisdom.

Through what channels is this new knowledge entering the consciousness of the West? They are many and various, and they so ramify and intersect that any enumeration is difficult.

First in point of time, and also of importance, are the translations of the Sacred Books of the East and the literature which has grown up about them, not leaving out of account the importation and interpretation of works of Oriental art—an art which is in its very nature religious and symbolical.

Second, may be named the lucid and sympathetic presentation of Eastern ideas and ideals by such men as the late Sir Edwin Arnold, the late Lafcadio Hearn, and Fielding Hall, together with the work of many writers of less note, who have experienced the potency at first hand.

Third, there is what may be called the missionary movement to the West, so dramatically inaugurated by the late Swami Vivekananda in his now historic address before the World's Congress of Religions held in Chicago during the Columbian Exposition, and continued by the Vedanta and other societies. **And, fourth, there is modern Theosophy, the most comprehensive, precise and authoritative re-statement of the Ancient Wisdom which, in the opinion of the author, has yet appeared in the West.**

The average intelligent and well-educated person, informed on most subjects likely to engage his attention, thinks of Theosophy — if he thinks of it at all — as some grotesque form of superstition imported from the Orient, the fad or affectation of a small body of fools and fanatics seeking to appear superior to the rest of humankind.

This shallow, prejudiced, newspaper view is held most tenaciously, it would appear, by the very persons to whom the scientific spirituality of the Ancient Wisdom, if thoroughly understood, would make the strongest appeal: those who can find no solace in the religion of to-day, nor satisfaction in a purely materialistic science. Such, secure in their belief that out of the East and out of the past no extension of knowledge, no enrichment of life, can come,

shut themselves away by their attitude from two things of which they stand in urgent need: an illuminating and inspiring view of life and of the world, verifiable by experience; a system of self-development leading to peace, power, and transcendent knowledge.

Theosophy, with its exalted viewpoint and great sweep, its precise and elaborate classifications, its unfamiliar terms, must needs appear, to the uninitiated, complicated and vast; but a great simplicity lies behind its seeming complexity, a great familiarity behind its seeming strangeness. The several concepts conform to, and confirm one another, and shape themselves at last into a single symmetrical solid of simple shape, but having many faces.

Theosophy claims much — which accounts, perhaps, for the prevailing prejudice against it — but **every one of its tenets stands the test of reason and is verifiable by experience.** Moreover, its teachings are being confirmed by scientific investigation, and though the grandest still remain unverified, they are not contradicted by any knowledge. Science advances facing backward: all it can say



"The small, old path stretching far away has been found by me."

— Brihadāranyaka Upanishad.

to man for solace and instruction is, "You are what you have become." Theosophy, fronting the far horizon, says, **"Become what you are!"** And to the inevitable question, "What, then, are we?" it gives the following four-fold reply:

You Are Brothers.

The substance of all things, coarse and subtle, is perpetually interchanging; health and disease, thought and emotion, are communicable, contagious. You cannot live apart from one another any more than from nature. ***Become what you are:*** the children of one mother; act, think and feel in and with everything that lives. *"This is the truth. As from a blazing fire, sparks, being like unto fire, fly forth a thousand fold. Thus are various beings brought forth from the Imperishable, my friend, and return thither also."*

You Are Immortal.

The force within you knows no cessation, hastes not, nor rests as it aspires. ***Become what you are:*** heir to all the ages; think, feel, act as an immortal being.
"I know this undecaying ancient one, the self of all things, being infinite and omnipresent."

Law Governs You.

By knowledge of the law in little things you have transformed the earth and harnessed its forces. Take the next step, ***Become what you are***: administrators of the Good Law in your own lives and the lives of others. *"The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the delight in the law exceeds all delights."*

That Law Is Love.

All things are harmoniously held together by an attraction which is only the lowest and outermost expression of an all-embracing, all-sustaining love. ***Become what you are:*** the interpreters and transmitters of that ineffable love. *"As even at the risk of her life a mother watches over her child, her only child, exert good will without measure toward all beings."*

Theosophy being, as the word implies, Divine Wisdom, it concerns itself not alone with religion, but with philosophy, science, art, industry, and every human activity; **it is the unifying principle of them all.** In this brief compass only one or two aspects can be dealt with, and those only cursorily; the religious, being the most fundamental, receiving consideration first.

The theosophic teaching is that there has never been but one religion in the world, the Ancient Wisdom, and that all differences between faiths are differences of form and not of content, colourations caused by the refracting medium, the mind of man, in receiving and transmitting the white light of a truth received, "in the dark backward

and the abyss of time" from spiritual teachers — supermen. Moreover, the same emancipating truth lies dormant in each individual, being slowly stirred into life within the unfolding consciousness through a long succession of correlated lives of ever-augmenting intensity. It thus appears that man's spiritual evolution, like all evolutionary processes, is effected both by impulses from without: worldly experience lighted by religious teaching; and from within: the shining of the Inward Light.

The Ancient Wisdom has come down to us, as we ourselves have come down, from the fecund mother of all our Western races, the Aryan, which, emerging from pre-historic darkness upon the lighted stage of universal history in that fair garden of the world south of the Himalayas, is there discovered in the full enjoyment of a civilization already overripe. The primal wisdom of the parent race flowed, a variously coloured stream, from India westward to Assyria and Egypt; to Judea, to Greece, to Rome; eastward and northward to China and Thibet, Japan and Korea, ramifying in every direction like the branches of a great tree.

Now any religion, in order to prevail popularly, must suffer a certain sort of degeneration. For this reason, the Ancient Wisdom, misunderstood and materialized by the ignorant, perverted by priest-craft and put to base uses to serve selfish ends, has needed renewal, has periodically required re-statement in a manner adapted to the necessities of the times and to the racial peculiarities of the people of those times. Thus are religions born of the one religion, which remains the inner inspirer of them all.

This recurrent restoration to man of those essential verities whereby, unknowing, he is led along "the small, old path, leading far away," has ever been effected (such is the teaching) by the willing self-sacrifice of those who have trod that path in ages past. Every new religious impulse in the world can be traced to the appearance upon the scene of some great Founder. All such are *avataras*, descents into incarnate existence of men for whom the necessity of reincarnation has ceased, save for the helping of mankind. They come when they are needed, to rebuild, on the one broad and ancient foundation, that temple of truth which the ignorance and folly of man is ever throwing down. Such are the Masters, the *men behind*, concerning whom so much nonsense has been talked and written, since their presence as a factor in human evolution has been made known.

The only logical explanation of the mystery of the Masters may appear to those accustomed only to Western modes of thought even more incredible than the mystery itself, since it involves, as has been hinted, the idea of reincarnation — of the development of the individuality by means of successive returns to earthly existence in different bodies. This idea, familiar to two-thirds of the human family to-day, of all but universal acceptance in ancient times, is again finding place — greatly to its enrichment — in the excellently arranged, but rather austerely furnished, chamber of modern consciousness.

By reason of this evolution through repeated existences, of which no beginning can be traced, nor any end, it is inevitable that some should outstrip their fellows in the long journey; for we observe the thing happening all about us within the smaller compass of our daily lives. These early ripening intelligences when they have attained to a certain proficiency in life (far above any proficiency known to us) become, by occult means, aware of one another, and then, helped mutually, and by others still higher — the garnered harvest of antecedent evolutions — their progress becomes increasingly rapid, until they transcend humanity as we know it altogether. Moved by compassion for the upward struggling millions, some of them (and these are the Masters) postpone the bliss of their Nirvana and band together to be the teachers, the saviours, the conservers of the accumulated wisdom of mankind, and particularly of that Theo-Sophia — Divine Wisdom — which may be defined as the knowledge of the law according to which the spirit manifests itself.

Such, briefly, is the theosophic teaching with regard to revealed religion: it is a body of truths concerning man's nature, origin and destiny, accumulated and conserved throughout some antecedent cycle of evolution, and imparted to developing humanity — as knowledge is imparted to a child, at different times and in different ways, in conformity with its growing receptivity — by wise and loving teachers. These are for the most part unseen, though always accessible, and at critical periods of history, "*when the old order changeth, yielding place to new,*" they incarnate physically in order to repeat the oft-reiterated lesson of man's solidarity in divinity, to lay down the lines along which the coming generations shall advance, and to show forth in their own persons that perfection to which all shall one day attain. The Ancient Wisdom never changes: its glowing truths, like the brilliants of a kaleidoscope, fall from time to time — in obedience to the cyclic law — into a different order, and so make a different pattern. The fact that the present happens to be one of these transitional periods — the moment of the turning of the cosmic kaleidoscope — brings us to the consideration of the theosophic teaching with regard to cycles — *yugas* — those more obscure, because longer, divisions of time than days, months, years, and like them astronomical.

Each return of the earth to the same place in the ecliptic marks the intervals of a year, during which nature has hymned through her accustomed rhythms and returned: man also, at the bountiful breast of the great mother, has shared in her successive moods and repeats them as she does, *da capo*. The same thing being true in the large as in the little, we conceive of that march of events which we call history, not as a straight line of infinite extension, but as a circle, or rather a spiral (for the earth's path, by reason of the sun's motion, is a spiral), which in its return brings the to-morrow of the world nearer to some long-vanished yesterday than to the passing hour. Punctually by that sidereal clock whose dial is the blue vault of heaven, whose numerals are the constellations, whose moving shadow is the Self within

all beings, the same influences begin to operate which have been before in operation, bringing to birth in the world those soul-groups that produced some ancient civilization which they strive, in obedience to karma (the higher law of causation), to realize again and recreate. But the conditions are all different: they themselves are different, too, and this makes the resultant civilization analogous to, yet different from, its predecessor in the past.

Theosophy thus recognizes the recurrence, at rhythmic intervals upon the plane of objective existence, of differently "coloured" groups of individuals, each group concertedly — though for the most part blindly, automatically — striving for the dominance of those ideas and emotions familiar, and therefore dear to it, in an environment determined for it by some previous group, cherishing a different order of ideas and ideals; affecting, and being in turn affected by, the existing conditions.

Does not this bare statement of the law of Reincarnation and of Cycles render history more intelligible? Does it not cast an illuminating light upon the present, since the present is perceived to be one of those moments of transition in which the existing order yields to one different in kind? It would be vain to trace in detail the forces of disintegration and of reconstruction, the signs of which so abound on every hand; but it is not difficult to determine the new direction in which the current of modern life now sets. It is towards the formation of larger units, an effort toward solidarity in many different fields. It would seem as though the repulsive force which has determined and controlled human action for thousands of years was at last exhausted, and that this was giving place to its complementary force, the attractive. In business the tendency shows itself in world-wide combinations both of labour and of capital; in world politics by an alert and anxious diplomacy directed toward the maintenance of peace between nations and fair dealing by the strong towards the weak; in social life by the spread — not always under the name of socialism — of socialistic ideas, and the tendency away from competition and toward co-operation; in religion by the coming together of the denominations for the purpose of embarking in common undertakings, world-wide in their scope; and in the individual by the growing consciousness that private virtue and personal happiness must not and cannot be purchased at the cost of another's misery and sin.

From the viewpoint of Theosophy, these various social phenomena are not accidental or sporadic, but are controlled by the Masters of Wisdom, who direct human evolution in such a way as to bring men at last to a realization of the literal truth of the ancient saying, "Time ripens and dissolves all beings in the Great Self."

As a concept, though not yet as a law of conduct, this view is gaining ground in the West. Modern experimental science, with its increasing power to disintegrate and recompose, points inevitably to the conclusion that the so-called chemical elements are but various modes of manifestation — various rates and kinds of vibration — of one universal medium; man is no longer considered apart from nature, and instead of regarding man and nature as the manifestation of blind and unintelligent force, it is no longer considered unscientific to think of the primal force as intelligence, as consciousness — as God. Such a view may be named animism, or pantheism, by Christians, but it is in perfect accord with the thought contained in that newly discovered saying of Jesus, "*Lift the stone, there thou shalt find me; cleave the wood, and there am I.*"

The intimate interdependence of all things and all men is forced home as never before in history, by reason of our delicately adjusted, freely communicating, perilously poised civilization, wherein millionaires in snug offices turn out men to labour in far countries, wherein a corner in the Chicago wheat pit causes a bread riot in the cities of Lombardy, and the price of cotton in New York is a matter of moment to the loom workers of Manchester. As never before, men are learning to control nature by co-operation, and this is the first step toward the recognition and acceptance, with all its corollaries and consequences, of the great fact of human brotherhood which is to be the keynote of the coming civilization. The beauty and blessedness of mutual help and mutual love are still so far from being realized, however, that the necessity for brotherly action is being enforced sometimes at terrible cost. The diseases bred by poverty in the slums are transmitted to homes favoured and fortunate; one sex suffers secretly for the incontinence of the other; the murderer's hand is unstained by the blood of the victim, and the prisoned expiate offences committed by the free.

There are other ways even more urgent in which this law of brotherhood is being pressed home: latent potencies are awakening in human beings — potencies so strange, so disturbing, so subversive of accepted theories that it is small wonder that they have been denied and derided and assigned to the realm of the merely pathological.

In the light of all these evidences of human solidarity and of the astounding and even terrible uniformity of the laws of nature, the world should be ready for the theosophic teaching that the sense of separateness with which each one of us goes through life is only the last and the greatest of the many illusions of our fleshly state.

This idea of human solidarity is not unfamiliar, having found frequent and beautiful expression in poetry, philosophy and every religion worthy of the name. The value of the theosophic presentation of it lies in the convincing completeness and lucidity with which it is demonstrated to the intelligence, and the practical and scientific method of training whereby this unity may not only be realized as a truth, but experienced as a fact. **Each man is himself the Eternal Thinker, according to the ancient teaching, thinking non-eternal thoughts.**

"Now if a man worships another deity, thinking the

deity one and he another, he does not know, because the two are one." With a sublimely simple and unswerving logic, self-knowledge is made the key to the All-self. "This thou art," the disciple is taught that he must be able to say to himself with regard to every being, however humble or however high. So saying and believing, he becomes that which he is: he transcends his illusory personality and unites himself with the Self beyond all suffering. A moment's reflection will make it plain that one who has attained to a realization, never absent from his thought, of the unity of all beings, must have accepted a law of conduct above selfishness: his consciousness is no longer filled by his will; he has given up all that throng of desires, with their constant hopes and fears; he has entered into lasting happiness and peace.

Nothing has been so prejudicial to Theosophy as its esotericism; for, while many things are revealed which were once secret, the veil is only lifted, it is not cast utterly aside. Theosophy gives forth only a certain portion of that Secret Doctrine of which the dogmas, allegories and symbols of all religions are so many veils, concealing — save to the clairvoyance of pure hearts — the living form within.

The idea of secrecy is in itself highly repugnant to the Occidental mind, which prides itself upon the ability to subject everything to the test of reason; to determine all values by that criterion alone. But the Masters of Wisdom know human nature better than it knows itself. As it is said in the Upanishads, "The highest mystery in the Vedanta, delivered in a former age, should not be given to one whose passions have not been subdued." The Virgin of the World, ***Theo-Sophia,*** has ever been screened from the vision of the vulgar because there are few who can look on naked Truth with noble eyes. Unveiled, she is in danger of violation; men would prostitute her to ignoble uses, and so defeat their own regeneration. The best thing in the world may become, in this way, the most baleful. This is no idle figure of speech, as will be shown.

What is the most potent force in life? That which effects its renewal, and insures its perpetuity: the love of the sexes. Although this love is the greatest power for good, and leads to the highest felicity, its perversion — the transforming of a sacrament into a sensual indulgence — is the prolific cause of disease, prostitution, degeneracy, and secret misery untold. Now Theosophy — true religion — is man's seeking for union, not with any earthly mistress, but with the divine part of his own nature. It is therefore the self-same force of love, acting on planes higher than the physical — higher, even, than the human. As such, it is even more susceptible of abuse and degradation than is the love of the sexes, and the attendant consequences are even more inimical to happiness and health. In the individual these appear as egomania, insanity, obsession; in society they take the form of religious wars, tyrannies, persecutions, inquisitions, and all cruel, monstrous and obscene rites and idolatries practised in the name of religion.

The Wisdom Religion teaches that the unmanifest God is without attributes, but the manifest God is love, is bliss. And because the manifest God is the divinity in man himself, as water runs downward, so runs the divine in man to happiness, to bliss. So also is man pursued by the divine love, the Hound of Heaven. "Him who eats food, him I eat as food," say the Upanishads. The Christian mystic who said, "I am as necessary to God as God is necessary to me," perceived the same truth and uttered it in slightly different fashion.

Nature, that "allegory of the spirit," patiently publishes the fact that God is love, moment by moment and in a myriad ways. **Love is attraction**, that attraction which holds the planet true to its orbit, and all its particles together, making it a garden of firm earth and flowing water. If that attraction — that love — intermitted for one moment, all would be dissipated, like a burst bubble, into fathomless space. **Love is heat**, that heat which melts the winter snows, sets free the ice-locked springs and rivers, warms the seed, starts the sap, and makes sweet tumult in the blood. **Love is light**, the scorching blaze of solar conflagrations transmuted into beauty and beneficence, painting the world with glory. **Love is fire**, tamed to man's uses, a roaring giant in harness. **Love is the gold** of man's desire, planting cities, spreading civilizations. **Love is a seeking and a finding** of the sun by the flower, of the flower by the bee. Love is the mother's solicitude, the father's labor, the lover's ardor and devotion. **Love leads the mind to knowledge, the heart to understanding** — "Self unto self, where all the rest are slain."

This, then, is the very core and kernel of the Wisdom Religion, that God is love: that where love is there is God also. How familiar it is to the West, through the teachings of Christ — how familiar, yet how little regarded! Those to whom Christ is the Way, the Truth, and the Life should have no quarrel with any who have been enabled to set their feet upon "the small, old path, leading far away" by means of the new light now streaming from the East; for it may well be that Christ Himself has caused that light to shine forth upon the world in preparation for His coming, that He may draw all men unto Him.



KEEP FLYING

by Hana O'Rourke

There is a moment, near the end of a final examination at a fictional Space Academy, that has stayed with me since childhood. It comes from a short story in a collection I treasured as a girl, *Tunnel to Day-After-Tomorrow*. The scenario given to each cadet was simple and devastating: you are a researcher aboard a deep-space vessel, far out on a mission of discovery. The moment arrives when you must decide whether to turn back, because if you wait any longer, there will not be enough fuel left to carry you home. Turn back now, and you return safely, bearing your discoveries to a waiting humanity. Press on, and you may see wonders no one has seen before, but you will never come back to tell of them.

Cadet after cadet gave the sensible answer. Turn back. Preserve the knowledge already gained. Serve humanity with what you have.

Only one student answered differently. She was, by the story's account, usually shy, rarely the one to speak first. But when her turn came, her voice rang out with total conviction:

"Keep flying!"

I have never forgotten her.

The Tense We Actually Live In

Most of us, most of the time, are not living in the present at all. We are living in one of two other tenses.

We live **in the past,** replaying our successes, but far more often turning over our losses, our missed turns, our *what-ifs*. The past has a gravitational pull precisely because it is finished, safe to examine, and endlessly re-editable in imagination even though it can never actually be changed.



Or we live in a kind of wishful **tomorrow,** a vague, comforting daydream of how things will simply turn out, as though the future were a gift that arrives on its own schedule rather than something assembled, hour by hour, out of what we do today. We forget that tomorrow is not given to us; it is *built* by us, largely out of the raw material of our present choices.

Between these two false tenses, the reminisced past and the wished-for tomorrow, something crucial goes missing: ***the far horizon***. The distant future. The vista visible only to those willing to lift their eyes



past the next fiscal year, the next election cycle, the next comfortable milestone, toward what humanity might become in a century, or ten.

Long-term vision is no luxury reserved for dreamers. It is **one of humanity's greatest needs...** and one of its most neglected. Theosophy offers a way of understanding why this vision matters, that reaches far beyond ordinary future-planning. By Theosophy I mean both the ideas found in its literature and the intuitive wisdom that arises from the attempt to live those ideas.

Earth As One Schoolroom Among Many

Theosophical teaching holds that evolution is not a single, linear climb from ignorance to enlightenment that begins and ends here on Earth. It is cyclic. Vast cycles within cycles, rounds within rounds, through which the evolving life-wave, and every Monad within it, repeatedly passes, unfolding toward ever-greater consciousness. In this scheme, Earth is not the whole journey. It is one classroom of experience in an education that spans ages so immense our ordinary sense of "the future" scarcely begins to touch them.

This changes everything about how we regard vision and planning. If this present life, this present civilisation, even this present planetary stage were the *entirety* of the story, then perhaps a narrow, short-term outlook might almost be excused: grab what good you can before the curtain falls. But if, as Theosophy suggests, we are partway through a far longer pilgrimage, one carried forward life after life by the law of karma and rebirth, and carried forward age after age by the great cycles of cosmic evolution, then short-term thinking is not merely unwise. It is a form of forgetting. It mistakes the classroom for the whole of the school.

In this light, the cadet in the story who chose to keep flying is not merely being brave or reckless. She has, perhaps unconsciously, grasped something true about the nature of a long pilgrimage: that a single expedition's "safe return" is not the measure of what matters, when the real journey continues long after this one voyage ends.

The Heroes Who Became Stars

I have always loved the phrase ***ad astra per aspera*** — through hardship, to the stars. Great achievements demand hard work and struggle. The saying draws on ancient Roman writers such as Seneca, who observed that there is no easy path from earth to the stars. The old philosophers who coined it meant something quite precise. They held that through heroic deeds, a soul could earn an actual place among the stars: a name given to a constellation, forever visible, forever reminding those who came after that such heroism was possible for a human being.

Theosophy clarifies this ancient myth. It teaches that there exist among us, or rather, ahead of us on the same long path, those advanced beings, sometimes called the **Elder Brothers** or **Masters of Wisdom**, who have already travelled far along the road of conscious evolution that still lies before the rest of humanity. They are not myth or metaphor, but the natural, if rare, fruit of what every



Monad is capable of becoming, given enough cycles of effort and aspiration. In a very real sense, they are cadets who, at their own crucial examination, chose to keep flying; who pressed on past the point where lesser aims would have called them home, and in doing so became guides and reminders for the rest of us still following behind.

Where the old philosophers placed their heroes in the literal night sky, Theosophy places them further along an unbroken evolutionary road that we too are walking, however slowly. The stars, perhaps, are simply the old world's way of picturing a truth that Theosophy states more directly: that heroic, sustained effort toward the light does not vanish. It becomes a permanent gain, carried forward life after life, cycle after cycle, and leaves behind a light by which others can navigate.

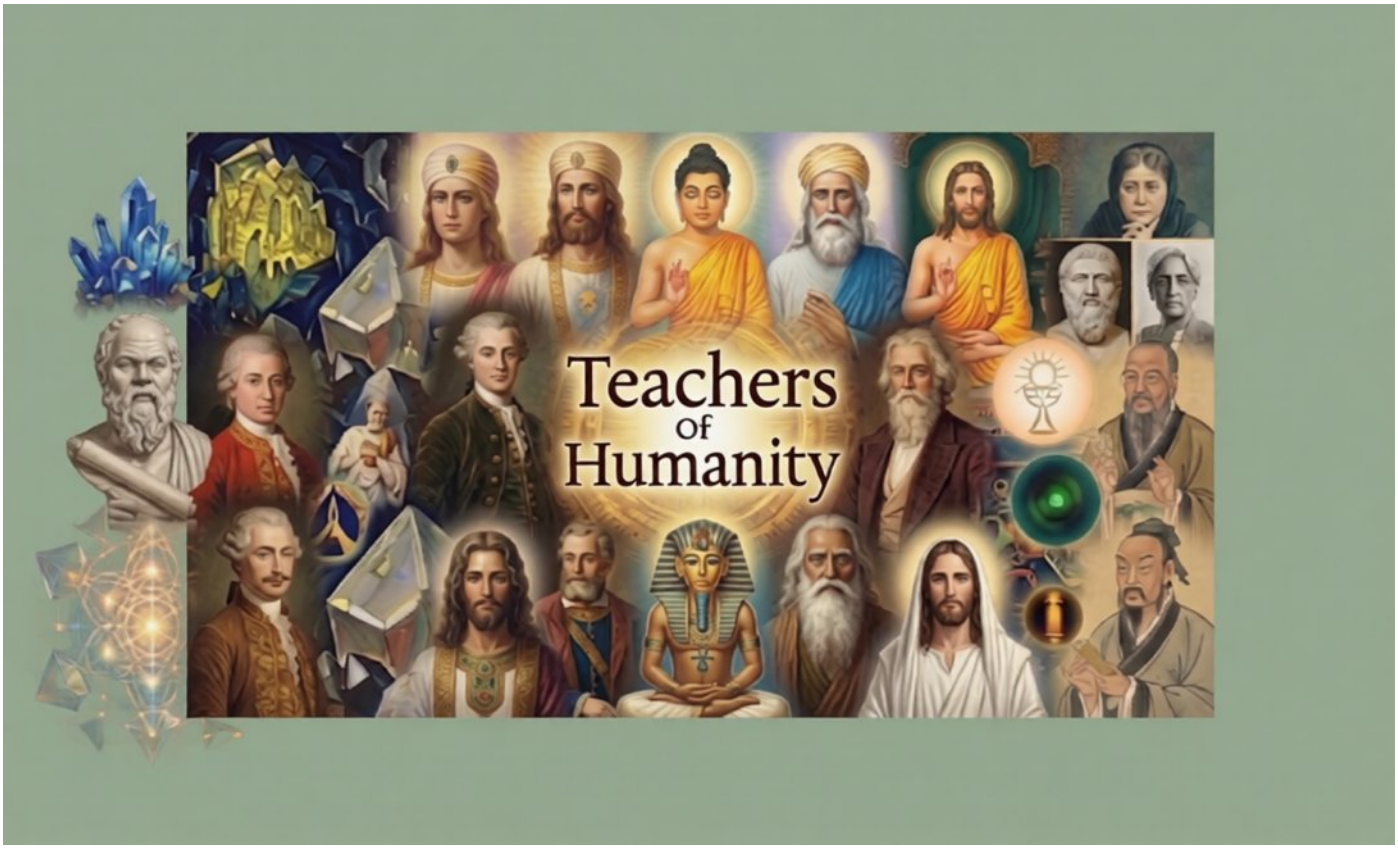
Building A Tomorrow, Not Wishing For It

None of this is an argument against caution, or against the necessary work of consolidating what has already been learned and bringing it home to be shared. That too is a form of service, and most of us will spend most of our lives as the cadets who turn back, and rightly so. Yet even those who return need first to have glimpsed the far vista; otherwise their homecoming carries nothing worth sharing.

That is the deeper trouble with a humanity stuck in reminiscence and wishful thinking: it has stopped looking far enough ahead to know what is even worth flying toward. We plan in quarters when we ought to plan in generations, and, as Theosophy would remind us, in far longer cycles still. We measure success by what returns to us before the fuel runs low, rarely asking what might be discovered, or built, or seeded for future incarnations and future ages, if we were willing to risk not returning at all within this single lifetime.

Long-term vision is a real vision, the kind that looks past the faint and comfortable tomorrow to the vast days-after-tomorrow, and beyond even that to the larger evolutionary arc Theosophy describes. It asks of us what neither nostalgia nor daydreaming ever will: the discipline to act now, deliberately, in service of a horizon we may not live to see within a single life, but toward which our present effort is never lost.

Perhaps that is the true meaning behind the old promise of the stars, and behind the Theosophical picture of Elder Brothers, the Masters of the Wisdom, who once stood where we stand

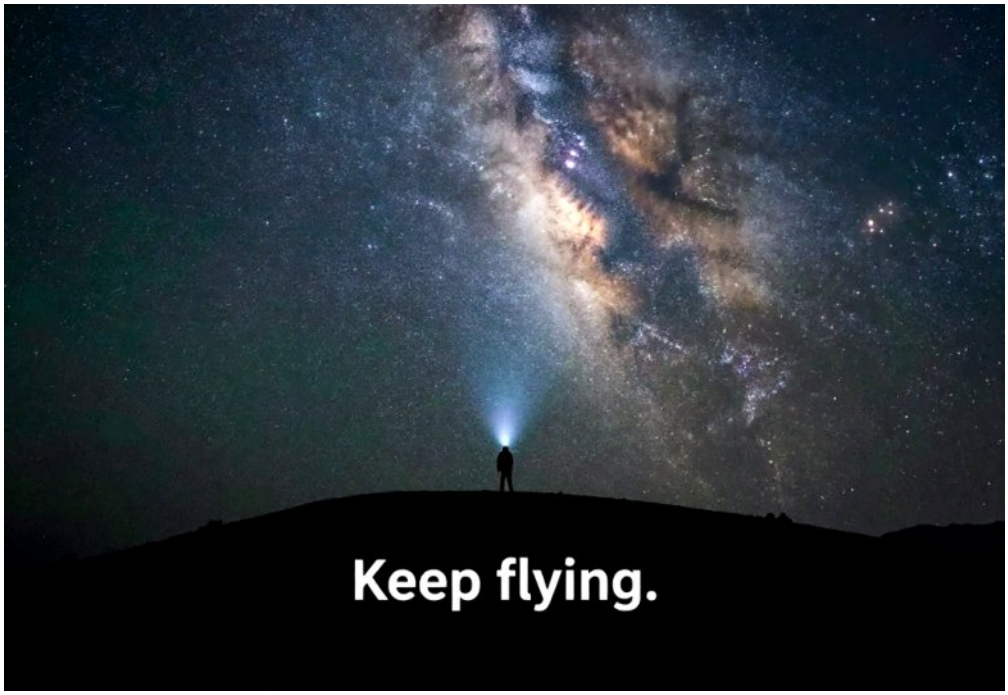


now. Not that heroism guarantees a name among the constellations, but that a life spent reaching past its own safe return leaves something behind worth remembering: a light by which others, in this cycle or the next, might still find their way.

So the question the Space Academy exam really asked was never about fuel at all. It was about vision, and about vocation, and about which cycle of the journey we imagine ourselves to be living in. Of all humanity's needs, this may be the greatest: the **courage to look past the faint tomorrows**, past even this one Earth-life and this one planetary round, and keep our sights fixed on the vistas beyond. On the one Divine plan, the **Eternal NOW** that stands beyond past, present and future, beyond cause and effect.

That comes nearest to the quiet, unforgettable words of that cadet:

Keep flying!



The Role of Theosophy in the Modern World

by Malik Tillman

Nietzsche, in *The Gay Science*, argued that, with the decline of Christianity, the West has lost the shared story that orients us to what a human being is, and when removed, despite the individual merits of that religion, untold damage would be unleashed on society.

In this article, I argue that this fading of religious belief, and therefore of the philosophical basis of society, is creating a void in the psyche of common society which could result in exploitation by corporations, technologists and elites with deliberately constructed philosophies of their own who could take advantage of this "**crisis of meaning**". Theosophy, which draws out the common wisdom of all religions rather than abolishing them, offers a way to restore that higher sense of meaning before it is decided for us.

In Death, in Life and in Birth

The world is moving, philosophically, in a more mechanistic, reductionistic, technocratic direction. The definition of what it means to be a "human being" has moved from a reverent and divine definition to a scientific and secular one. Man is reduced to his body; we are seen as more of an animal, and the more immaterial aspects of man, namely consciousness and the soul, have taken a back seat in their significance and implications.

Death is seen as the cessation of a bodily system, not a spiritually significant event, indicated by cases of people freezing their bodies with the prospect of "jump-starting" themselves back to life in the future when technology allows it. We have Yuval Noah Harari, historian and speaker at the World Economic Forum, speaking on how soon humans might be "hacked" and engineered to have certain character traits.

Not just in death but in life, the human experience has become more and more dependent on financial security and social status. We increasingly measure our worth by how we appear to others, rather than by who we are.

Psychologists have noted that social media is creating instances of narcissism: researchers from Swansea University and Milan University tracked personality changes in 74 people aged 18 to 34 over four months, alongside their use of Twitter, Facebook, Instagram and Snapchat. People who used social media excessively for posting images showed an average 25% increase in narcissistic traits over the study period, while those who mainly posted text, such as on Twitter, didn't show that effect.

And not just in life, but in birth. Child-bearing is seen as a less dignified act than in previous generations. Anti-natalist (anti-human-birth) sentiments have sprung up in recent years, likely due to the onset of climate change discourse in society and a general notion of humanity as a force of mayhem on the earth, alongside the idea that conditions are getting so much worse that it's not worth bringing a child into existence.

Writing in *Aeon*, philosopher David Benatar argues that humanity's extinction would be better "sooner rather than later" (Benatar, 2017).

It's a striking example of how far the regard for human life has fallen. This slight anti-natalist drift, I believe, has impacted the general public to the point where, even among the youth, childbirth is discussed as a lifestyle decision, and its connotations of the sacred are moderately stripped from it. A 2021 survey of 10,000 people aged 16 to 25 across ten countries, including Australia, found that 39% were hesitant to have children because of climate change (Hickman et al., 2021). If you have an ambivalent attitude towards humanity generally, of course that sentiment would slip into the prospect of creating more "humans".

The individual has become more concerned with their own sense of hedonistic well-being. Life is about experiencing pleasures; life is short and bleak, and therefore life becomes about yourself, rather than contributing to society as a whole.

In death, in life and in birth, the regard for what it means to be human has become greatly diminished and encroached upon by the secular world-view. Why is this important, and where is its relevance to theosophy?

The Territory of Theosophy

Matters such as the meaning of a society are precisely the intellectual territory of theosophy. Religion, philosophy, science, meaning, the soul, the body, the world, the powers latent in man, and the war of ideas over how man is defined… is this not the very nexus of theosophical thought? Is this not what we have been contemplating and sharpening our senses on?

Any one of these fields is inadequate, and always opposed by another field. Religion is at odds with the various other religions, philosophy with the various philosophies, and science



scientism more accurately) is at odds with anything outside of the physical. It follows, then, that a harmonisation of these seemingly competing forces is necessary. Is this not what theosophy set out to do 150 years ago? Are times like the ones we are in not the very reason why theosophy came to exist?

The positions discussed above, involving anti-natalism and the reductionist view of the human being, are all philosophical, even though they are packaged as secular necessary truths. They are highly disputable positions, no different from the competing religious and philosophical views that circulate within society. Philosophy is in *everything*, and the general population, who are largely unconcerned with the ivory tower and posh notions of "philosophy" – *a sentiment very potent in Australia with its rampant Tall Poppy Syndrome* – fall victim to their own philosophical positions they didn't even know they agreed to.

Lower and Higher Truths

If society is not constantly analysing and controlling its philosophical stance on life and death, it will naturally drift in line with our base desires, and what I call the "lower truths". That is to say, the rich and powerful seek to benefit from a predictable, easy-to-please population who are guided by desires of hedonistic pleasure-seeking – because you become easier to sell to. Just as a river will form running across the lowest parts of the land, philosophically a people's culture and philosophy will drift to the lowest and most simple definitions of truth. Lower truths are truths which are quite simple and easily articulated, and are local to the individual.



However, higher truths are more complex. They normally encapsulate truths which exist over time and across large groups of people. Lower truths are often incomplete higher truths, pleasure is good, resting is good, self-regard is good, but these turn to vices when those plain ideas are used to justify all sorts of actions.

A higher truth can be defined as how that lower truth is properly implemented into behaviour. For example, in Dostoevsky's *Crime and Punishment*: the lower truth is that the old pawnbroker is a person in the narrative who is a detestable, unkind and cruel person who is more harm left alive than dead, that her money from her death could be used for good on top of this, and so she should be eliminated. The higher truth however is who gets to decide who is worthy of life and death? One instance may seem reasonable to one and not to another. If this logic is abused it will lead to untold catastrophe and we see this historically. Dostoevsky shows this himself: Raskolnikov plans one murder but commits two, killing her innocent half-sister when she walks in.

Someone who abides by the higher truths often appears archaic to those who operate on lower truths. But the higher ideas are archaic because they have been effective over long stretches of time. Lower truths, however, work in the short term, but over many iterations result in more harm than good.

The mechanism in society which keeps the individual aligned with higher truths is none other than religion, for without religion, society becomes literal, practical, short term oriented, and locally oriented. Truths which exist as broader themes throughout society get lost without religion, for there is no proper realm in which they take place in culture.

For better or worse, religion occupied a place in society which produced a flow of "higher truths" into society. Where in your workplace, a kindergarten or social group are you exposed to deeper ideas relating to who you are? Nowhere, except perhaps in books and movies, which is a problem unto itself.

The church in theory is the ideal place in which society can re-align with its values and its ethos: you sit down on a day of relaxation with your family and friends and you listen to some meaning structure beyond the mundane to which you are exposed at work and home, no matter the religion. Even being exposed to these high truths primes the individual. If you remove that meta-discussion on the higher truths, then the lower truths reign supreme and you end up with a very literal and short-sighted culture which is easier to take advantage of.

The Death of God

Nietzsche announced the death of God in *The Gay Science* (1882). What "the death of God" means is that religion in culture – regardless of the merit of the religion – is fading in the West. He was not an outright defender of Christianity *per se*, but he recognised that the function of a solid structure of values in society is wholly necessary for its flourishing.

This builds upon the work of Plato, 2,000 years earlier, who in his system of politics believed that all cultures and people need an origin story from which a social ethos is extracted and used to guide society, so to speak. And that if a people had an absence of a belief system and an origin story, that one would need to be *appointed*. This is called the "noble lie": a necessary "lie" – a story that may not be entirely true, but functions to serve as a basis for law, politics, and the courts.

Nietzsche predicted that Western society would collapse into nihilism as a result. Hence why Nietzsche says, "God is dead, and we have killed him." I'm not going to get into the theological or theosophical judgements of Christianity. I take the same position as Nietzsche here: the function of Christianity in the West is pivotal. As one expression of the great wisdom religion that Blavatsky pronounced, it does communicate very important wisdom and truths to society in some part, even if imperfect.

So the point here is that we have moved away from our historic "frame" for what we are. Christianity, Islam, whatever the religion, essentially proposes the same broader themes of wisdom – love yourself, revere something higher than yourself, contribute to society and treat others as you would yourself. Without this, the vices run rampant: greed, wrath, envy and pride are all abundant today.

Who Fills the Void?

So if this is being displaced, we must ask what is taking its place. We must investigate these mega-corporations which are increasing in power and influence. When we do look at these "elites" we find something surprising and alarming: many of them aren't operating purely for money-making, but are operating from a particular philosophy which they are imposing on society from the top down. I will not here speak of whether or not this top-down philosophy is good or bad, just that it is happening, and philosophically, it is happening rather unchallenged by any worthy adversary capable of contending with it. Why? Because these corporations sit in between religion, philosophy, power, politics and science – they exist in the realm of theosophy – and I can show a clear example of this.

Peter Thiel is one of the most powerful men in the world: co-founder of Palantir and PayPal, early investor in Facebook, and ex-employer and mentor to the current sitting US Vice-President, J.D. Vance. Thiel later became a critical catalyst for Vance's political rise. Palantir is a US data-analytics company, co-founded in 2003 by Thiel and early on backed by the CIA's venture arm. Its software pulls datasets together, from intelligence files to hospital records, and lets governments, militaries and corporations act on them. It started as a private company with deep ties to spy agencies that helped with the ICE deportations of 2026, has powered predictive policing, and builds AI that helps militaries choose targets. Why is this relevant?

What many might not know is that Thiel is not a mere tech billionaire. He started out as a philosophy major. You see, Peter Thiel is heavily motivated by a particular philosophy, and is essentially imposing a philosophical movement through his endeavours. Thiel is a major proponent of René Girard, a French thinker who taught at Stanford. Thiel's philosophy is heavily preoccupied with the idea of the *Antichrist*, an evil tyrant and anti-messiah who appears in end times. He believes it's not a single person at all, but a global government system. He suggests it would arrive looking like a reassuring figure, promising to manage the risks of new technology. In his telling, it presents itself as the solution to danger while quietly taking power and control over society. He has spent the last couple of years lecturing on the Antichrist. He ran a four-part series in San Francisco in September and October 2025 with $200 tickets, then took it to Cambridge.

If you think this doesn't affect you, consider that the supermarket chain Coles and Palantir announced a three-year partnership in February 2024, using Palantir's Foundry analytics tool and AI platform across around 840 supermarkets to improve workforce efficiency and supply chains. The software was used to analyse about 10 billion rows of data covering every store, staff member, shift and allocation, every day. This was heavily protested and has since been discontinued.

Now, more power to him, as far as I'm concerned, on his journey to his own philosophical understanding of the world. My true concern is twofold: firstly, the power he holds while wielding this ideology, and secondly, the lack of adequate challenge to his ideas. It's not just Thiel; many world leaders have quasi-religious, political and anthropological views which are awkward for the main talking heads in society to deal with.

Predictably, talking about the Antichrist hasn't curried favour with Christians. Political scientists aren't capable of dealing with philosophical thought very well, and social analysts tend towards a more rationalist view that struggle to engage in more esoteric ideas.

Thiel's ideas sit in the nexus of theosophy: they are philosophical ideas communicated through a mythological symbol. And this symbol is being bolstered by a particular reading of scripture, then used to extract "wisdom" with regards to how the world operates. To engage with this, one must be well read in theology and scripture, philosophically capable, and well versed in modern politics. Analysts today are one, maybe two, of these things, but not all of them.

Therefore, the online discourse on Thiel is messy, confusing, vague and imprecise. The religious are making obtuse religious arguments and pearl-clutching over the notion of the "Antichrist" instead of engaging with Thiel's actual ideas, and the political analysts don't possess the depth to engage with quasi-religious arguments.

Why Theosophy

Here is my conclusion: in the world right now, we are in a difficult spot. We are torn between meaninglessness on the one hand in the form of the death of God, and on the other hand, we are having unchecked philosophical ideas imposed upon us by mega corporations. We have an increasingly philosophically and spiritually docile population, and we have seemingly philosophically active elites. These times call for a new way of handling things and we can no longer compartmentalise religion, science, politics and philosophy; the world today, with the onset of the internet and artificial intelligence, demands a holistic approach.

For whatever reason, theosophy has fallen out of the conversation on esoteric and philosophical ideas. Theosophy, or something approximating it, is in my estimation the next natural step, and the answer to the death of God. Theosophy does not abolish religion; theosophy transcends and builds upon religion. Every faith has a kernel of truth, and we must extract the good ideas and develop our faculties in handling ideas, so that we can criticise ill-formed ones, particularly those of our elites.

Theosophy therefore stands as a natural successor to standard mainstream religion: not a replacement that discards the old faiths, but a keeper of the higher truths they all carried. **If we do not take up that task ourselves, others will take it up for us, and the meaning of a human life will be decided by those with the most power rather than the most wisdom.**



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!

In Australia, we work in six inter-related areas - service: peace, social welfare, education, healing, animal welfare and the environment. Members may work on individually selected activities or on group projects, sometimes in partnership with other groups. 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. Please join us in our work; contact the TOS, or the Library volunteers at the Perth Branch of the Theosophical Society in Perth via email to: **tos@tsperth.com.au**

About TOS

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

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

The TOS offers a framework in which:

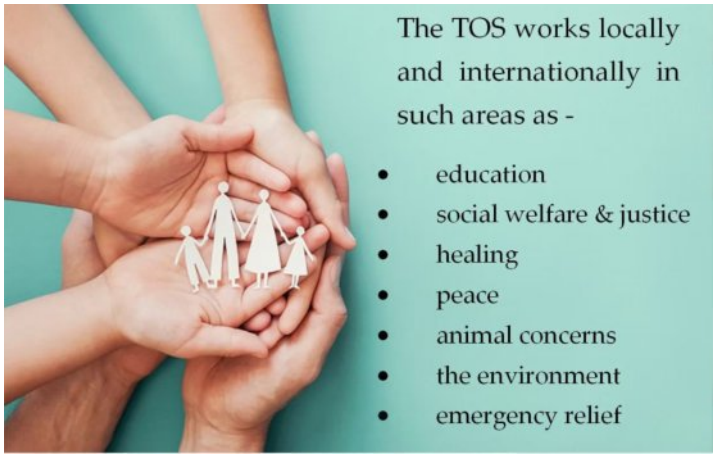
- individuals may work along self-selected lines of service for the uplifting of humanity and the protection of the planet
- the practical application of theosophical principles to issues of contemporary concern may be explored
- social action as spiritual practice is honoured and nurtured

The Theosophical Society officially maintains neutrality in relation to various social and political issues, with its position of complete freedom of thought for all of its members. On the other hand, the Theosophical Order of Service acts as a forum where members may air their views and take stands on affairs of public interest.

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

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

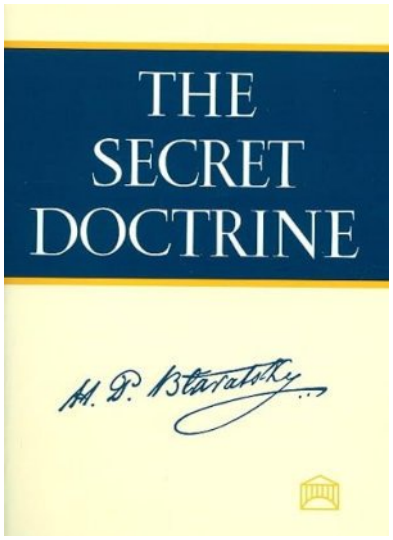
www.ts-adyar.org/theosophical-order-service-tos



Part 2/2

The Ageless Wisdom -
The Teachings of the Sages
by Charles Marresh

Charles Marresh (from Blavatsky Lodge) and **Bishop Ian Hooker** (Perth Branch) delivered a series of lectures based on *The Secret Doctrine,* in 2007 around Sydney and Canberra. They were friends, dedicated members, and are remembered by us with love and gratitude.





2. The Purpose of Life

What is the purpose of life?, we may ask. The answer is very short - Evolution.

Everything has life; the inert stone, the plant, etc.: they are all alive, but the degree by which life manifests will depend on the measure of response to its environment.

Another question will arise: "For whom, or what, is evolution designed?" — For the Monads, the Divine Sparks, who are undergoing evolutionary process of unfoldment of capacities, powers and consciousness, from latency to potency.

The Monad is the Prodigal Son, who goes into the world and suffers greatly, undergoing the most terrible experiences. He learns how to overcome difficulties, and returns, after vast aeons, victorious, to His Father.

The Monads, who are miniature replicas of Their Father in Heaven, a Trinity, with the same aspects of Will, Wisdom and Activity, commence Their involutionary arc or descent into Matter in the realm of the second finest grade of Matter, or second Plane, called ***Anupadaka***.

The meaning of the word 'descent' or 'involution' refers to a very special process, which

enables the Monad to establish two-way transmission centres in each of the five, progressively heavier, grades of Matter, whilst the Monad remains fully conscious on the second Plane. It has to be noted, that the density of a Plane, or grade of Matter, is further sub-divided into seven sub-planes, or sub-grades, of which the first sub-plane is called the atomic sub-plane, or sub-grade. The atoms, **NOT the atoms of the physicists**, are the building blocks of Matter of that particular Plane. Now, the transmission centres through which the Monad will gain access to all the Planes are the atoms of those Planes. These atoms are called the **Permanent Atoms**, for they remain permanently attached to the Monad during the whole evolutionary period. The actual attachment of the atoms is done by the members of the Devic, or Angelic Kingdom, who make a magnetic link, or thread, from the Monad to the atom. There is, however, an intermediary attachment to a particle, which is not an atom, but a molecule of the fourth sub-plane of the Mental Plane, called the Mental Unit. It will later disappear during the evolution of the Human Kingdom, when the Causal consciousness will be permanently established.

The attachment of the first three Permanent Atoms, namely, on the Atmic, Buddhic and Mental Planes constitutes, what we call, the Higher Triad, which is the basis for the Human Soul. The other three connections, the Mental Unit, Astral and Physical Permanent Atoms are called the Lower Triad, which is the basis for the re-incarnating Personality.

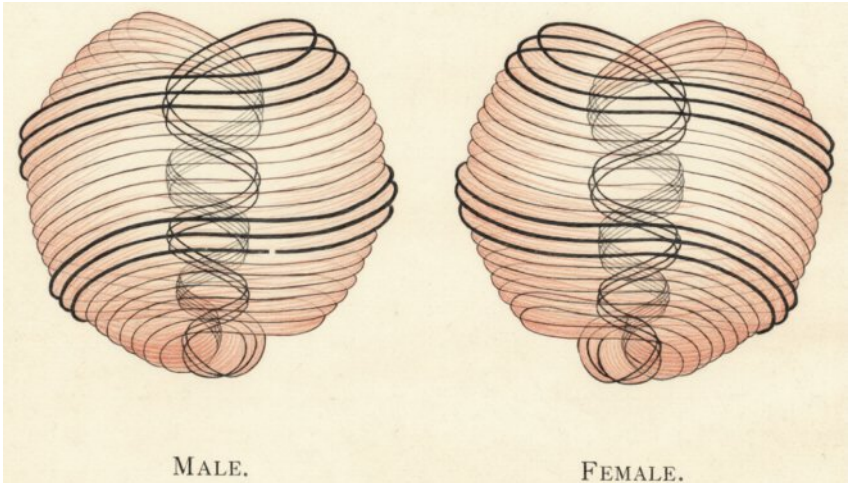
The Lower Triads are divided, according to the Ray of the Monads, into one of the 7 groups,



and we call these **Group Souls.**

When the attachment of the physical plane atom is completed, then the involutionary arc has been concluded, and from thereon the Evolution proper begins. It commences with the evolution in the **Mineral Kingdom**. All the impressions imposed by the impacts of the Mineral Kingdom upon the Lower Triad are stored in one of the many Group Souls, to which the Higher Triads with their Monads belong.

After a great aeon, called **a Chain** in our literature, the next Kingdom is entered - the **Plant Kingdom**. There, the response to the environment is widened; and again the experiences therefrom are stored in the Group Soul. After the time of the completion of that Chain, the Monads are engaged in the evolution through the Animal Kingdom, where consciousness further expands and freedom of movement takes place. The nervous system is now established and the brain is slowly developed, which, as



"Anu", the ultimate physical atom. *Occult Chemistry,* Besant & Leadbeater



time goes on, shows greater and greater complexity.

When the species of the **Animal Kingdom** reach their evolutionary goal, as prescribed by their Archetypes, then a great event takes place, which is a milestone in the evolution of the Monad - it is called, in our literature - Individualization - that is, when an individual Soul is formed. It marks the entry into the **Human Kingdom**, a development which awaits the Monads in a new cycle, another Chain.

Henceforth, the Monads will not function through a common Group Soul any more; as now every Monad possesses Its own Soul, that will incarnate into personalities of the Human Kingdom.

In this Kingdom, the task of the Monads is to complete Their evolution — the ascent —, by complete mastery over the resistance of Matter on all levels.

This goal, eventually so attained, may be then celebrated, in full consciousness, the fact, which the following maxim so beautifully declares: "I and my Father are One". Then the Prodigal Son returns home, and the evolutionary process of the Monad is completed, as far as this evolutionary scheme is concerned.

3. Humanity and Its Goal

After the Individualization, the Monads do not have to depend on a common soul - the Group Soul - as mentioned before. Each Monad now has Its own Soul, or Ego, which will be the main focus in further evolutionary progress.

A Unit has been formed comprising the Monad, the Soul and the Personality. Though all three components are One, their functions are initially contained on different levels. Thus the consciousness of the Monads is focussed on the Anupadaka Plane, reaching to the Solar Logos on the Adi; the Soul, being also a Trinity, as Spiritual Will, Wisdom and Higher Mind, functions on Planes: Atmic, Buddhic and Causal (Higher Mental); and the Personality, which is mortal, comprising the Lower Mind, Emotions and Physical Body occupies the levels of the Lower Mental, Astral and Physical planes respectively.

The Soul, or Ego, is the true evolving part of the Whole, and its growth depends on the successful, or unsuccessful lives of its personalities. The success of an incarnation can be gauged by the positive or negative responses to Its environment. Such experiences then are transmitted to the Soul.

After long aeons, there comes a time, when the Soul has reached a certain stage in evolution and takes charge of Its Personalities. They may be influenced, by the Ego, to take up an inquiry into religious or philosophical studies followed by an interest towards Spiritual Heights. Those Egos who thus influence Their Personalities, become alight on the Causal Plane. This change is recognised by the Elders of Humanity, the Adepts, who are the true shepherds of Souls, to assess the kind of assistance the Souls may be given, which might hasten their evolution.

The Adepts may then assist the Souls in the application of pressure on the Personalities, and even present them with opportunities in finding



James Perkins, "Monad", *Visual Meditations on the Universe*

suitable literature and meeting helpful people with like interests.

From there on, if intuitively grasped and mentally understood, the Goal is in sight. Then the esoteric doctrine becomes easily comprehended and self-discipline applied. The events, which may follow are the finding of the **Lesser Mysteries**.

When one-pointed effort is maintained, there comes a time, when the personality makes a definite resolve, to follow the Path of hastened unfoldment. It includes a certain way of life to be adhered to, including concentration, meditation and contemplation. When the Aspirant fulfils the initial and necessary requirements, the maxim: "When the pupil is ready, the Master appears", may be accomplished. The pupil may then receive suggestions as to the correction of his or her character and a way of life.

If there are no serious upheavals, in the life of the Aspirant, the bond between the pupil and the Adept will continue from life to life and the entry into the Greater Mysteries is secured. The entry is by means of Initiation and it is referred to, in our literature, the First Great Initiation, or "the entering the stream", which bestows upon the candidate an expansion of consciousness reaching, briefly, to the Buddhic Plane. There are five Initiations, each producing additional expansion of consciousness. The Fifth marks the attainment of Adeptship, which is the Goal of Humanity, the Goal of every Monad.

4. Karma: the Universal Law of Cause and Effect

This subject would be incomplete without the study, simultaneously, of the doctrine of Re-incarnation, or re-birth; as the one influences the other and vice versa.

Everything in this Universe, is subjected to this Law, and it extends over the whole of the manifestation, from the tiniest entity to the greatest members of Hierarchies of Intelligences of the Kosmos. It is an Immutable and completely impersonal Law.

It deals with motives as well as with the modes of actions and inactions. It operates on all levels, from the Physical to Adi; and there is nothing that can escape it. Under this Law, every human action mental, emotional or physical, produces an exactly appropriate reaction, in which motive plays a decisive part. The reactions, or effects are, however, not always received in the same life, in which the acts were originated.

There are very pertinent statements in the Bible, referring to the Karmic Law - the Law of sowing and reaping.

St. Paul states in Galatians VI: 8.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

St. Matthew says: V: 18.

For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

St. Luke XVI: 17.

And it is easier for heaven and earth to pass, than one tittle of the law to fail.

St. Matthew VII: 1, 2.

Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you again.

St. Paul Galatians VI: 7.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

So, there is no suggestion, that we can escape from the effects of the causes we made, either by absolution, or intervention by an external agency.

However, there exists a principle, whereby Karma may be modified by intervening actions performed by the operator, before causes have had time to produce their full effects. Thus, both individuals and nations may by their subsequent actions modify the operation of the Law upon themselves.

Every Soul, or Ego, during the many incarnations, has accumulated scores of Karmic causes, origins of which are on the three levels of lower mental, astral and physical planes. They may have been produced simultaneously or individually. Of course many combinations may exist; for instance: emotional impulse can set off physical action, or produce a strong thought-form, or both; or a motive, which produces strong thought-forms can result in physical action and emotional upheaval. All such intricate combinations are recorded on the Karmic Slate.

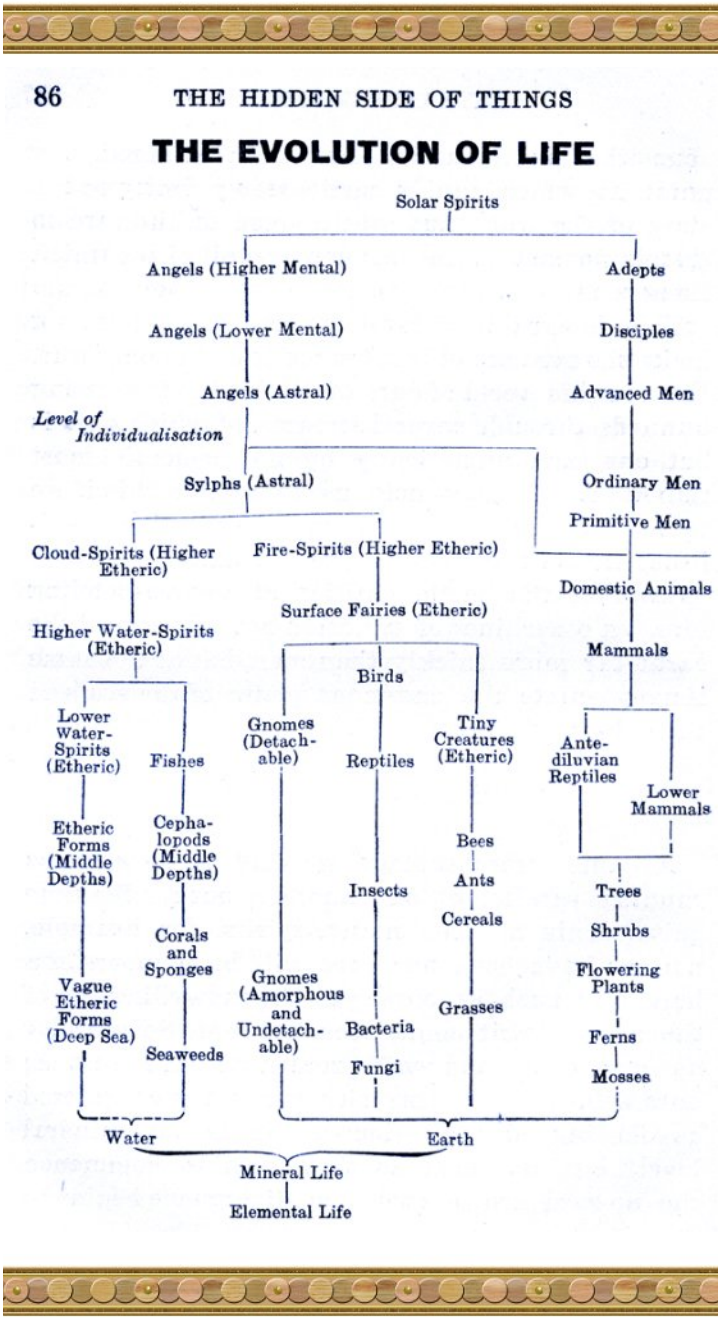
Accumulated Karmic causes are called Sanchita Karma, or piled-up Karma. This bundle, produced from the three levels is an elemental, which is attached to the Soul in a dormant state, but becomes again active at the commencement of the next incarnation. It influences the new personality through the Skandhas.

The purpose of every incarnation is two-fold: 1) to progress on the evolutionary path, and 2) to equalize, at least, some of the accumulated Karma; in other words, to pay the debts.

Thus, a Soul that comes into incarnation is endowed with a planned progress, or destiny, called Dharma, and a part of the accumulated Karma, which is called “ripe” Karma, or Prarabda Karma, to be discharged during that incarnation. In other words, Dharma modified by Karma.

In order to exhaust the “ripe” Karma, an incarnation is planned in such a way, so that the Soul incarnates into the race, nation, family and people with whom the causes of the “ripe” Karma were initiated.

It does not mean, that all Karma is bad. Harmonious associations with friends in past lives, bring pleasant Karma, with the same friends in the present life. Of course, the same applies to races and nations.



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 2026. The annual rates are as follows:

Member	$85 p.a.
Concession	$60 p.a.



Note: The concession rate includes only these three cards: Health Care, full-time student and Pension only. When claiming this discount, your card must be sighted. Self-funded retirees must pay Member rate.

Please advise the secretary if you are in receipt of a concession card (see above) since last year. Once again, this card must be sighted and recorded at the library.

An EFT payment can be made directly to our NAB account:

BSB 086 488 — A/C 697 487 911.

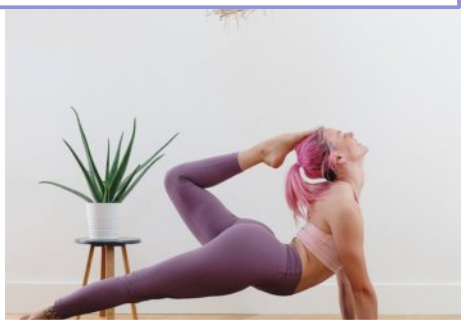
Please ensure you include your surname and what it is for e.g. Smith J. - Dues when entering the payment details.





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 able to get up off the mat unaided.

Members: No Charge

Non-Members: $5.00 per session

Program of Lectures

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

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

Date	November & December 2026
Tuesday **3 November**	**The Beatitudes in Matthew** – Part 2, by James Kelly This is another simple look at the profound Aramaic translations of Yeshua's teachings according to the work of Dr. Neil Douglas-Klotz. This time we will explore Beatitudes 6-10 in Matthew, focussed on ripening inner presence.
Tuesday **10 November**	**The Power of Mystical Poetry,** by Kate Barrett-Lennard Explore the poetic & mystical writings of three authors: H. P. Blavatsky, Swami Sivananda, and Kate, drawing on selections from her recently launched book, *Mystical Writings*. Kate highlights the enduring spiritual themes of compassion, inner stillness, and the transformative power of metaphor. Poetry can illuminate profound philosophical truths, inspire self-reflection, and deepen spiritual understanding. Rich in symbolism and insight, this engaging presentation offers an opportunity to appreciate the timeless wisdom expressed through the poetic voices of these writers.
Tuesday **17 November**	**Understanding the Concept of Egregore,** by Merran Semple The term *egregore* originates from the ancient Greek, meaning "wakeful" or "watchful". In esoteric traditions, egregore has been used to describe the "collective consciousness" or "group mind" of a philosophical, social or religious group. This concept will be examined and considered in the light of Theosophy.
Tuesday **24 November**	**The Spiritual Beauty of the Bhagavad Gita: A Westerner's Perspective,** by Douglas Hodgson The *Bhagavad Gita* - The Song of God - is a small part of the epic *Mahabharata*. The Gita is considered to be the highest expression of Hindu philosophy and is regarded as more illustrative than any other text of the main themes and concerns of Hinduism. What can the Gita teach us in the West? Examine what the Gita has to say about karma and reincarnation, what our relationship should be with God, what Divine virtues each of us should aspire to in the living of our daily life, and how we may attain final liberation. Where appropriate, Professor Hodgson will draw parallels between the Gita and the messaging of those who have had a near death experience.
Tuesday **1 December**	**The History of Angel Magic,** by Tom Marcinkowski Most people who think of conversations with angels think of events in the Bible or other religious stories. However, beyond exoteric structures gatekeeping direct spiritual experience, there is an esoteric tradition spanning back hundreds of years. Such a tradition makes use of western ceremonial magic to receive messages from these entities. Tom will demonstrate that the Divine has never stopped speaking to us, and the methods for contacting its messengers are available to all.

Date	December 2026
Tuesday **8 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. Celebrations start earlier: please come at 6:30 pm.**

Note: Next Meeting

Tuesday, 2nd February 2027



Special Guest Speaker:

Trân-Thi-Kim-Diêu

General Secretary of the TS in France,
Former Chairperson of the European
Federation of the TS





National Convention in Sydney
19 - 25 January 2027



Peace for a Shared Humanity:
Exploring Unity, Truth & Meditation

Join us in **Sydney** this January for the **2027 National Convention of the Theosophical Society in Australia** — a rare week of study, fellowship and shared reflection at a time when the world quietly asks us to look within. Shared humanity, as described, is the common human experience uniting people; fostering caring and compassionate relations through a sense of co-belonging. It's enhanced by awareness, listening, and sensitivity to verbal and non-verbal cues. We all recognise the importance of connecting with others. It touches the essence of wisdom, in which we learn to understand our own nature through our relationships, discovering the Self within the Not-Self. HPB stated that Theosophy is Altruism, and we may add, a mutual opportunity to live a life of hope, freedom and fairness.
Set in the peaceful grounds of St Andrew's College, this is a chance to step away from the everyday and gather with fellow students and friends.

Contact: **office@theosophicalsociety.org.au**
Booking: **https://theosophicalsociety.org.au/**

Registrations close 13 Dec 2026

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.

The Aramaic Lord's Prayer

Oh universal Source
Divine breath of creation
You who exist in the realm of pure vibration
May your sacred frequency be awakened within us
May we embody your divine essence
Let your kingdom arise within our hearts
Let our individual will merge with the cosmic pattern
Synchronising the physical realm with the spiritual
As the microcosm reflects the macrocosm,
Nourish us daily with spiritual vitality
Feed our souls with divine wisdom and life force
Restore our alignment when we miss the mark
Dissolve the blockages we have created
As we release and restore the flow of energy in others
For what we release, releases us
Keep us awake and conscious
Do not let us fall into forgetfulness of our divine origin
Protect us from inner distortion and chaotic energy
Rescue us from the illusion of separation
For yours is the divine order within and beyond
Now and forever,
Amen.

Merry Christmas Everyone!



Please Note

The Christmas Party will be the last event this year, and is held on Tuesday Night, **8/12/2026.**

The Library, Branch & the Office will all be **closed** from Saturday **12/12/2026.**

We will re-open on Tuesday 2/2/2027 with our regular program, and the Library.

In the meantime, please keep in touch by email if urgent or necessary.

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!