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The Special Outflow.

All great festivals have another aspect, and this Yule-tide has it among the rest — perhaps even has it pre-eminently. They are all special channels of force — occasions upon which an outpouring of Divine power takes place more fully than at ordinary times. There are times when certain energies are more readily available than at others, when the stars are favourable, when the bridges are clear, the channels are open; and Christmas is such a time.

There is definitely a greater, a more universally assimilable outpouring on such days as Christmas, Easter, the Ascension, Whitsunday; each of these has its own special character. Heaven and earth are as it were nearer together; and so such a day as this Feast of Christmas is a real opportunity for each one of us, for there is a stronger and more definite outflow of Divine power then, just because the whole world is more prepared to receive it.

C. W. Leadbeater

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:

6:00 p.m. to 7:25 p.m.

Wednesday – Friday:

1:00 p.m. to 4:00 p.m.

Saturday:

10:00 am to 2:00 p.m.

Sunday & Public Holidays:

Closed


Website:

www.tsperth.com.au

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 Society in Perth”**

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 January, 2022.

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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For payments such as Membership subscriptions or Event Bookings, please use the following details: BSB 086 488 - Acct. No. 697 487 911
You MUST include your name and the payment purpose with each transaction, so that we can identify it and process accordingly.

President's Report

October 2021

It has been a very busy three months; our management team has changed somewhat and it is a hearty welcome to the neophytes or newcomers to the executive committee. There is no doubt that much needs to be done, through administration, programming and a constant maintenance here and in Mt. Helena. For some of the newcomers it surely will be all of the fun and challenges of a new job or a different task. Be sure to check out the new team as elected – see below.

You may have heard that the Annual National Convention - which was to be held in Perth this January, 2022 was cancelled. This decision was not unexpected, as much of the Eastern States are battling Covid and W.A. travel restrictions are still very much in place. We have been fortunate enough to be able to operate as normal, with our library open, our discussion groups and a full program on Tuesday Night. How good is that - and more is in the planning for the coming year! So do stay tuned, and remember we are always in need of more volunteers to help out, to present a theosophical workshop or to convene a vital discussion. Do remember — we as members, are the living Theosophy. We are not outdated or irrelevant; because we are, as evolution drives us, resolutely moving with time, science and philosophy.

It will soon be Christmas, another year gone and hopefully once again, shining opportunities were taken up as we continue our journey through time and space. From all of the members of the Executive, a Wonderful Christmas, and may the New Year of 2022 be the Best Ever!

Tina

presidenttperth@iinet.net.au

RESULTS OF PERTH BRANCH ANNUAL GENERAL MEETING 2021

Our Annual General Meeting was held on 14 September 2021. Our Executive Committee, as elected, will operate until the next AGM, scheduled for 13 September 2022.

President:	Tina Hentisz
Vice-President:	Wyn Sperrin
Secretary:	Sue Lee
Treasurer:	Rhonda Phillips
Publicity Officer:	Kerry Holly
Additional Committee Members (4):	Deb Dickman, Jean Dawson, Judith Bull, Brendan Curtis
<u>Non-Executive Officers:</u>	
Membership Secretary:	
Librarian:	Wyn Sperrin

Serpent in the Sky: The High Wisdom of Ancient Egypt, by John Anthony West

John Anthony West's revolutionary reinterpretation of the civilization of Egypt challenges all that has been accepted as dogma concerning Ancient Egypt. In this pioneering study West documents that:

- Hieroglyphs carry hermetic messages that convey the subtler realities of the Sacred Science of the Pharaohs.
- Egyptian science, medicine, mathematics, and astronomy were more sophisticated than most modern Egyptologists acknowledge.
- Egyptian knowledge of the universe was a legacy from a highly sophisticated civilization that flourished thousands of years ago.
- The great Sphinx represents geological proof that such a civilization existed.

This revised edition includes a new introduction linking Egyptian spiritual science with the perennial wisdom tradition and an appendix updating West's work in relating the Sphinx. Illustrated with over 140 photographs and line drawings.

The Three Stages of Initiatic Spirituality, by Angel Millar

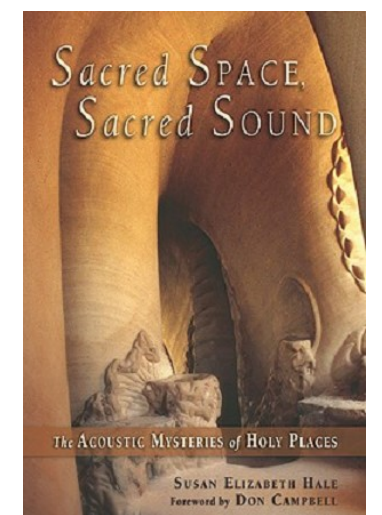
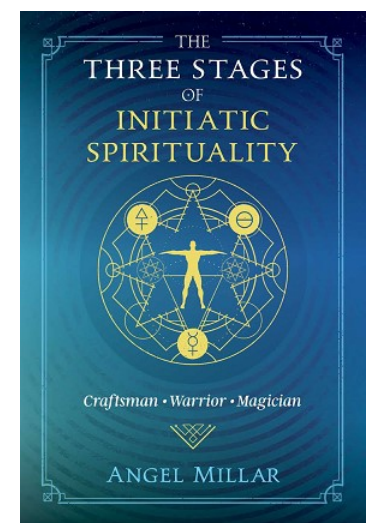
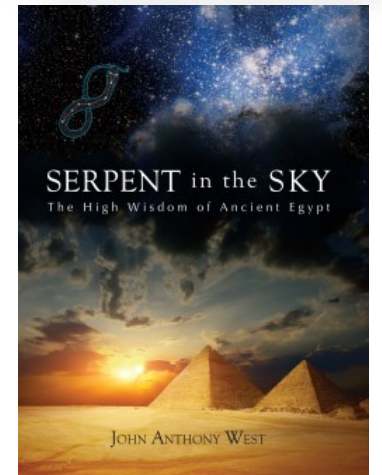
Exploring the craftsman, warrior, and magician archetypes—three vocations that echo the traditional tripartite division of society—Angel Millar reveals how these archetypes represent the three successive stages of spiritual growth in an individual's life. He shows how they provide structure for the initiatory process to develop one's mental, physical, and spiritual potential.

As craftsman, the individual experiences "mnemonic" initiation: the cultivation of memory as well as language. As warrior, "somatic" initiation: development of the physical body and cultivation of the spirit body. And as magician, "gnostic" initiation: cultivation of the self and manifestation of the Higher Self. . . Structured to parallel the three archetypal stages of the initiatic process, this comprehensive guide offers a literary initiation through three degrees of esoteric knowledge.

Sacred Space, Sacred Sound: The Acoustic Mysteries of Holy Places, by Susan Elizabeth Hale

Starting with a vision to follow the Virgin Mary—also called the Lady of Roses—and her music, Susan takes us on a spiritual journey through France, the United Kingdom, and parts of the American Southwest—from the Chartres Cathedral and the prehistoric cave of Lascaux, to the Templar-built Rosslyn Chapel in Scotland, the Chalice Well of Arthurian lore at Glastonbury, and back on domestic soil to the native kivas in New Mexico. Susan compares different styles of worship through the perspective of music and architecture, focusing on a range of religious traditions including Gregorian chant, overtone chanting, Hindu mantra, and English evensong. She also illustrates the importance of sound in achieving altered states of consciousness for transformation, healing, and prayer. Featuring interviews with leading authorities on the acoustic resonance of sacred space, a discography and suggested listening at the end of several chapters, this book gives us the tools to find our own sacred voice.

"Together we stood in awe in the Gallery of Bulls in the prehistoric cave of Lascaux. No more words. No more questions. Only five trembling humans, strangers from different countries, forever linked to this place... Sounds rose from within. The cave was telling me how to sing... I heard an echo, my voice reflected back by the bison, no longer just my voice, but the bison's voice, the voice of the cave itself."



How to evaluate Psychic Guidance and Channelling, - Corinne McLaughlin

(Sirius Publishing, 1987, pp. 5-7 ISBN: 9780961778309)

Corinne McLaughlin (1947 - 2018) was an American author and educator. She was executive director of **The Center for Visionary Leadership** and a Fellow of **The World Business Academy** and the **Findhorn Foundation** in Scotland. McLaughlin and her partner Gordon Davidson founded *Sirius*, an ecological village in Massachusetts. The following are some guidelines which might be helpful in distinguishing Higher Psychism from Lower Psychism (comprising a short extract from the book).



LOWER PSYCHISM	HIGHER PSYCHISM
<i>Guidance from the Subconscious and Astral Planes of Desire and Illusion</i>	<i>Guidance from the Soul and Higher Spiritual Planes</i>
1. Usually is for the good only of the one receiving it (and sometimes at the expense of others).	1. Always is for the good of the whole.
2. Flatters the Ego of the receiver and creates glamor, specialness and separation; often appeals to greed and desire for power, purpose is often just to satisfy curiosity.	2. Focuses on helping others and is inclusive, not separative; purpose is service to society.
3. May create fear, negativity or feelings of unworthiness.	3. Creates Love and Inspiration and empowers the receiver.
4. Often demands obedience and surrender of one's will.	4. Suggests or advises only; never demands surrender of one's free will; encourages use of one's intuition in evaluating it; insists person make own decisions.
5. May conflict with one's personal ethics.	5. Never conflicts with one's personal ethics.
6. Often claims ultimate authority for itself	6. Recognizes a higher power (if Christian, Christ; if Buddhist, Buddha, etc).
7. Usually presents a rehash of old platitudes that can be found anywhere and are usually generalities rather than specifics; sometimes contradicts teachings of major religions.	7. Presents creative new information relevant to the receiver's next step; often presents a new approach or new synthesis of spiritual teachings, but does not contradict teachings of the major world religions.
8. Often is long and flowery and/or confusing and contradictory.	8. Usually is short, to the point and intelligent.
9. Often comes as many confusing voices competing for attention.	9. Often a still, small voice.
10. Channel is usually unconscious in a trance state (mediumistic) and can't control what's said; may happen at any time, even if inconvenient or embarrassing for channel; often frightening others.	10. Channel remains conscious of what is said and is able to control it; often just receives impressions and must then translate into own words.
11. Received through the Solar Plexus center.	11. Received through Head, Heart and Throat 'Chakras' or centers, functioning in unison.
12. Often claims spiritual growth happens with no personal effort.	12. Emphasizes the personal effort necessary for spiritual growth.

A good analogy is that of a radio receiver. A good radio picks up clear signals from nearby as well as distant places. A cheap or broken radio picks up a lot of distortion and static and only gets nearby signals. Similarly with a channel - a good channel picks up clearer messages coming from a greater distance, such as from the higher spiritual planes.

A HAPPY CHRISTMAS AND A JOYOUS NEW YEAR

By C. W. Leadbeater (Selections from *The Theosophist*, December 1928)



*May the Blessing of the Holy Ones rest upon them, and may each receive
the dearest wish of his heart, so far as it is good for him.*



THE REBIRTH OF THE SUN-GOD

Christmas has many aspects, and writing in a Christian country we must naturally give precedence to its religious significance, though in reality that dates back to a period long before the birth of Jesus. On it men originally celebrated the rebirth of the Sun-God after the obscuration of winter, just as at Easter they celebrate his victory over the powers of darkness. Christianity, like all other religions, was founded north of the equator, and consequently its festivals all fall at inappropriate times of the year here in Australia, because we happen to live in the Southern Hemisphere.

The rebirth of the Sun-God after the eclipse of winter was celebrated on the first day which was definitely longer both in the morning and the evening, immediately after the winter solstice, the point at which the earth turns in its circuit round the sun, and begins to pass away from him instead of drawing towards him. In the same way the victory of the Sun-God over the powers of darkness was celebrated as soon as the equinox had passed — as soon as the day was definitely longer than the night.

These festivals of the Sun-God had been kept for thousands of years before the birth of Jesus, so that it was quite natural for the early Church to adopt their dates for its celebrations. The actual date of the birth of Jesus is not known, but from various indications it seems probable that it was some time in the spring. The 25th of December was, however, selected early in ecclesiastical history because it coincided with that great Sun-festival, and it was convenient to take advantage of what was already a public holiday.

THE DESCENT INTO MATTER

We who are Theosophists are little likely to forget all the beautiful symbolism that clusters round the thought of Christmas. Three lines at once suggest themselves. The birth of a body into which the World-Teacher will later descend inevitably reminds us of that other and far greater descent of the Second Person or Aspect of the Logos into matter. Just as in the smaller cycle we owe deep thankfulness to our World-Teacher for His descent into a human body in order to help and to guide us, so should we also feel profound gratitude to the great Solar Deity Himself for that willing limitation of His power and His glory which has brought us into existence. Let us then show that gratitude now at this Christmas season by endeavouring to comprehend His manifestation so far as we may, and to cooperate intelligently with it.

THE CHRIST DRAMA

Another most interesting and suggestive line of thought is that which regards the gospel story not as an attempt at a biography of the Christ, but as an allegory of the spiritual history of the progress of every Christian man. Obviously it is not a history in the ordinary sense of the word, but far rather a drama — a collection of episodes, arranged as though for presentation on a stage. Origen, the greatest of the early Christian writers, explains it most lucidly from that point of view. He says that there were in his time (and there certainly are now) two kinds of Christians. There were those whom he called the believers in “somatic” Christianity, which means bodily or physical Christianity.

He makes it perfectly clear that by that expression he means those who believe in the story as a story, and he says of their doctrine: "What better could you have for the instruction of the masses?" But he also makes it abundantly evident that the spiritual Christian holds an altogether higher form of Christianity, in which he understands the inner meaning of these allegories.



Origen holds that, just as the words of the Christ in His parables bear an inner interpretation, so does the whole narrative of the Christ bear an inner interpretation, that can be seen only if we study its similarity to the other presentations of the same great allegory. He insists that all this takes place not in this fleeting world of shadows, but in the eternal counsels of the Most High. He says that so long as we understand the universal truths which are revealed by the story, the story itself is of no importance. Its meaning is clear; it describes the progress which lies before every Christian man.

In this particular line of symbolism the birth of the Christ represents the First of the Four Great Initiations, and therefore this season should remind us of what that step will one day mean for us, for it is indeed a second birth — a birth into the Great White Brotherhood. Not only should we look forward to the time when this wonderful Initiation shall be ours, but we should make this an occasion of grateful rejoicing that for some it has already come. We



should thank God for His saints — for the elevation which they have given humanity, not only by the encouragement of the example which they set before us, but by the actual uplift to the whole which each one of them has given in his own attainment. This uplift is a reality, by no means to be despised or forgotten; humanity is a brotherhood, little as most men recognize that fact, and the unity is so real that whenever one man attains, all the rest are definitely helped and raised by that attainment. So that should be another aspect of our Christmas joy.

CHRIST IN THE HEART

We have by no means yet exhausted the wonderful wealth of association which surrounds the idea of Christmas. We must not forget another and the most important aspect of the Coming of Christ — the coming within the heart of each individual, the development of the Christ-principle within us. To that principle we often give the name of *Buddhi*, which we translate as intuition. Yet indeed it means much more than intuition; it means the wisdom that *knows*, not by process of reasoning but by utter certainty. Its development must come to every man. That Christ-principle is in every one of us; it can be awakened — it is being awakened among us even now, and as it unfolds we realize the true brotherhood of man, because we understand the Fatherhood of God. And the knowledge of that is the supreme bliss. What can we do to bring it nearer to us?

If Christ is to be born within our hearts, we must be living the life of the Christ; we must show forth His spirit to those around us. And the Christ-spirit is first of all love and brotherhood. The man in whom it is developing will assuredly exhibit love, kindness, tolerance, comprehension — a general growth all round, an increase of the quality which for want of a better word we call *bigness*. We speak of a man as great when he is just and noble, of wide tolerance, great in his character; and just those qualities are the result of the unfolding of the Christ-principle. Such a man is utterly unselfish, for unselfishness is the key to all, the central virtue which gives birth to all the others. The whole idea of separateness is a vast illusion; we are one in Christ, but we know and realize that fully only when the Christ is awakened within us. Remember how it is written in your scripture: “Christ in you, the hope of glory.” It is precisely the presence of that Christ-principle within us that brings the hope of glory within the reach of every human soul.

Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul shall be forlorn.

CHRISTMAS AMONG THE ANGELS

There is indeed a very good reason for this, which was beautifully given by Miss Dora van Gelder (now Mrs. Kunz) in *The Liberal Catholic*, vol. i., no. 4, p. 16; she writes:

To students of the hidden side of life Christmas is a most wonderful reality — a far greater reality than most of us think, since it involves the whole course of Nature, and not humanity only. With us Christmas is the birthday of our Lord, the anniversary of His physical incarnation upon earth; and because of that we try to make it a time of peace and goodwill towards men, of very close unity and brotherly love. But have we ever wondered how such a unity is possible at Christmas, or why it is at this time of

the year alone that men do really feel goodwill towards each other, and think only of giving and not of taking? For the “Christmas spirit” is proverbial; and it is so widespread, so genuine and so real that we must look deeper for an explanation of it than the mere commemoration of the Nativity of the Christ, whom so few today seem really to worship in their hearts.

Those who have awakened the inner vision know that there is a hidden side to Christmas which the ordinary man hardly suspects, although he reacts to its influence. We must remember that the whole earth is thronged with hosts of superphysical beings, Angels and Archangels and all the Company of Heaven, who stand for the most part at a higher level of evolution than ourselves, and are responsible for the guidance and control of the manifold processes of Nature. It is their thoughts and feelings and activities which play so important a part in the creation of that peculiar atmosphere of goodwill so noticeable at Christmas; and at this time of year the whole earth thrills with the wonderful forces outpoured by the Angels and with the mighty Blessing of the Christ which descends in response to their adoration. All through the Advent season, and indeed for many weeks before, preparation is made in the inner worlds in various ways for the celebration of the great Festival; the influences grow stronger and more intense as the days go by, till at length on Christmas Day the culmination is reached, the world opens its heart to the Lord as a flower opens its petals to the sun, and a mighty flood of love and power is outpoured by the Christ Himself as the incarnation upon earth of the Second Person of the Ever-Blessed Trinity.



So let Christmas enter into our hearts and into our souls, and let us try, every one of us, to feel then what the Angels sang so long ago — first “Glory to God in the highest,” and then no less “peace on earth and goodwill to all men.”

C. W. L.



Is Society Moving Away From Religion ... Towards Spirituality?

By Andy Khong



A recent Gallup poll in USA shows that for the first time, fewer than 50% of Americans are members of a Church. The 2016 Census in Australia shows that the fastest growing religion (48% increase compared to the 2011 Census) is “No Religion”... 30.1% of the population, almost a third of the people indicated that they don’t have a religion.

Are more people coming to their senses? Is this the beginning of the extinction of organized religion? Will dismantling traditional religious bodies and the extremism that grows from it ensures a just and fair society? Are some people still being kept in the Dark Ages, and held back from a New Age of Enlightenment by religion?

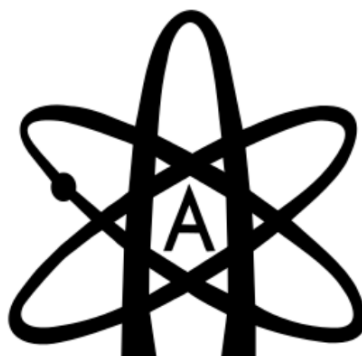
Religions of Abrahamic lineage (Judaism, Christianity, and Islam) have teachings that simply do not comply with biology, scientific research, and natural laws. For example, insistence that we all came from Adam and Eve would mean that NONE of us would be alive today! Liberty, justice, and compassion as taught only applies to a select few – no wonder young people are leaving religion in droves. As we move towards LGBTQI acceptance and marriage equality, ask any LGBTQI person about the compassion they receive from the Church – they are still being suppressed and shamed!

Albert Einstein wrote in 1954 to the philosopher Eric Gutkind: *“The word God is for me nothing more than the expression and product of human weaknesses, the Bible a collection of honourable, but still primitive, legends which are nevertheless pretty childish.”*

When asked if he believed in God, Albert Einstein replied: *“I believe in Spinoza’s God, who reveals himself in the orderly harmony of what exists – not in a God who concerns himself with the fates and actions of human beings.”* [Spinoza’s belief: God is not the creator of the world, but that the world is part of God. This is often identified as *pantheism*, the doctrine that

God and the world are the same thing – which conflicts with religions of Abrahamic lineage].

Einstein is also reported to have said, *“The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogma and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things natural and spiritual as a meaningful unity. Buddhism answers this description. If there is any religion that could cope with modern scientific needs it would be Buddhism.”* [Note: Buddhists do not believe in a personal God; they respect and look up to the Buddha but they do not believe he is a God. Buddhists worship Buddha as a form of respect, reverence, and devotion].



The atomic whirl is one of the common atheist symbols. This atheism symbol is used on U.S. Department of Veterans Affairs grave headstones and markers.



Spiritual Symbols

As more people in Australia identify themselves to be ‘Non-Religious’, does it mean that they are Atheists or Agnostic (one who is not committed to believing in either the existence or the nonexistence of God or a god). Or are more people becoming Spiritual – hence the interest in spiritual organizations such as the Theosophical Society?

Religion's core is about faith, believing in something based upon unconditional acceptance of the religion's teachings. Spirituality breaks free from the restrictions and rigid structure with traditional religion. The spiritual aspirant is on a path of self-discovery, and do not follow a set of external rules, but their own inner call to the higher-self. Spiritual practices such as meditation, Yoga, Qi Gong, silence, and contemplation allow you to make conscious contact with your inner-self (Master within) and expanded states of consciousness, thus helping to validate the teachings rather than accepting them on faith alone.



Meditation - Spirituality Symbol

Astrologers believe that an astrological age affects humanity, possibly by influencing the rise and fall of civilizations. The exact starting date of the new Age of Aquarius is disputed. Some astrologers suggest it started on 20th March, 2021 in the northern hemisphere, while others focus on the great conjunction of Jupiter and Saturn that occurred in 21st December 2020. The Age of Aquarius foretells a shift beyond technological and medical innovations and calls for a better way of working with each other and a greater sense of community spirit. Essentially, the commencement of the Age of Aquarius makes room for a fundamental shift in the consciousness of humankind. Spiritually, this means a shift away from self-centred thinking towards a more humanitarian perspective that considers the oneness of all beings.

“There is something within you which is longing to be spiritual. “Spiritual” does not mean looking up or looking down, or praying or going to the temple. “Spiritual” essentially means you are in an experience which is beyond the limitations of the physical. That means you are in a boundless space. This longing is always there in every human being. Either you are approaching it in instalments, or you are consciously going for the Ultimate.”

— Sadhguru

Spirituality essentially means moving towards ultimate freedom, and breaking everything that limits us. It involves the recognizing that there is something greater than ourselves, something more to being human than our senses, and that we are part of the cosmic, and are divine in nature.

Atheists accept that while they rely on Science, they are in reality searching for answers, and sometimes, further questions. Many thinkers (who have been accused

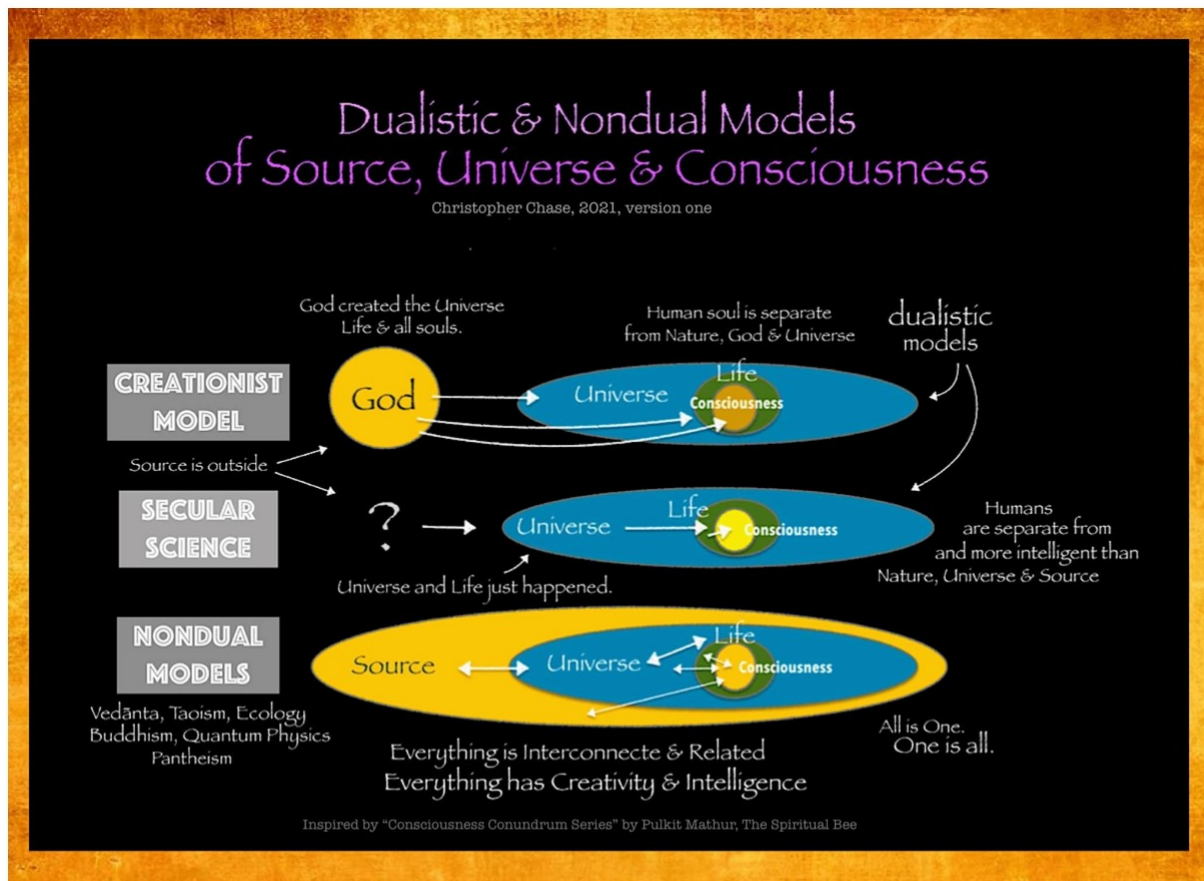
of being Atheists) have aligned themselves with a ‘pantheistic perspective’; the idea that God and the cosmos are indivisible – one and the same. Encyclopaedia Britannica defines Pantheism as:

“The doctrine that the universe conceived of as a whole is God and, conversely, that there is no God but the combined substance, forces, and laws that are manifested in the existing universe. The cognate doctrine of panentheism asserts that God includes the universe as a part though not the whole of His being.” In short, followers of Pantheism do not believe in a supernatural creator god who watches or judges us, but that the natural universe is pervaded with divinity.

With freedom of choice and association, time will tell if the human race will continue to follow the dogma and theology of established religion, or adopt the terms and practices they prefer, and draw on Spiritual practices and other traditions for inspiration or celebration.

Whether you are religious, non-religious, Agnostic, or Spiritual: as we shift from the Age of Pisces into the Age of Aquarius, the age of awareness and enlightenment, let us finish this reading with a Daoist meditation:

“Use your mental intention to be ONE, as you melt into the Universal Qi (Energy), and deeply associating with the oneness of EVERYTHING!”



Theism vs Pantheism view of the Universe & Consciousness

ANNUAL MEMBERSHIP DUES REMINDER

A reminder to all members who have over 1 year’s membership that your annual membership dues are payable by no later than 30th November. Our Rules require that members who do not renew by this date will be lapsed from membership. Members of less than 1 year will be sent a separate reminder notice, when due, of the pro-rata amount payable.

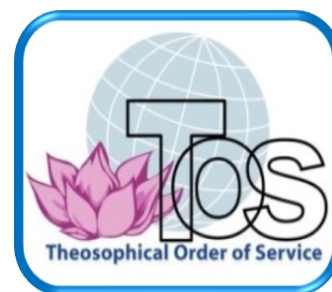
Member	(M)	\$75
Pensioner/Student (full time only)/Unemployed	(P)	\$50

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

An EFT payment can be made directly to our NAB bank account: BSB 086 488 — A/C 697487911. Please ensure you include your surname and what it is for e.g. [Smith J. - Dues](#) when entering the payment details.



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 — 0488 019 349]



TOS Healing Circle Angel meditation:

Third Sundays of the month @ 2:00 pm

TS Hall - 21 Glendower St., Perth



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

The Theosophical Order of Service
'A union of all who love in the service of all that suffers'
 Founded in February 1908

THE TIDAL WAVE

By H. P. Blavatsky

Originally published in *Lucifer*, November, 1889.

*The tidal wave of deeper souls,
Into our inmost being rolls,
And lifts us unawares,
Out of all meaner cares.*

—Longfellow

The great psychic and spiritual change now taking place in the realm of the human Soul, is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our century, and will end—so says a mystic prophecy—either for the weal or the woe of civilized humanity with the present cycle which will close in 1897. But the great change is not effected in solemn silence, nor is it perceived only by the few. On the contrary, it asserts itself amid a loud din of busy, boisterous tongues, a clash of public opinion, in comparison to which the incessant, ever increasing roar even of the noisiest political agitation seems like the rustling of the young forest foliage, on a warm spring day.

Verily the Spirit in man, so long hidden out of public sight, so carefully concealed and so far exiled from the arena of modern learning, has at last awakened. It now asserts itself and is loudly re-demanding its unrecognized yet ever legitimate rights. It refuses to be any longer trampled under the brutal foot of Materialism, speculated upon by the Churches, and made a fathomless source of income by those who have self-constituted themselves its universal custodians. The former would deny the Divine Presence any right to existence; the latter would accentuate and prove it through their Sidesmen and Church Wardens armed with money-bags and collection-boxes. But the Spirit in man—the di-



rect, though now but broken ray and emanation of the Universal Spirit—has at last awakened. Hitherto, while so often reviled, persecuted and abased through ignorance, ambition and greed; while so frequently, turned by insane *Pride* “into a blind wanderer, like unto a buffoon mocked by a host of buffoons,” in the realm of Delusion, it remained unheard and unheeded. Today, the Spirit in man has returned like King Lear, from seeming insanity to its senses; and, raising its voice, it now speaks, in those authoritative tones to which the men of old have listened in reverential silence through incalculable ages, until deafened by the din and roar of civilization and culture, they could hear it no longer....

Look around you and behold! Think of what you see and hear, and draw therefrom your conclusions. The age of crass materialism, of Soul insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future; *i.e.*, it will become the autocrat and sole disposer of the *mil-*

lions of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors. This is warranted us by the many brave and prolific authors and writers who have arisen of late to defend the rights of Spirit to reign over matter. Many are the honest, aspiring Souls now raising themselves like a dead wall against the torrent of the muddy waters of Materialism. And facing the hitherto domineering flood which is still steadily carrying off into unknown abysses the fragments from the wreck of the dethroned, cast down Human Spirit, they now command: "So far hast thou come; but thou shalt go no further!"

Amid all this external discord and disorganisation of social harmony; amid confusion and the weak and cowardly hesitations of the masses, tied down to the narrow frames of routine, propriety and cant; amid that late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working during the whole of the middle period of our century—we hear a sound arising. Like a clear, definite, far-reaching note of promise, the voice of the great human Soul proclaims, in no longer timid tones, the rise and almost the resurrection of the human Spirit in the masses. It is now awakening in the foremost representatives of thought and learning; it speaks in the lowest as in the highest, and stimulates them all to action. The renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter. Behold it, saith the poet, as, ascending on its broad, white wings, it soars into the regions of real life and light; whence, calm and godlike, it contemplates with unfeigned piety those golden idols of the modern material cult with their feet of clay, which have hitherto screened from the purblind masses their true and living gods...

Literature — once wrote a critic — is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-

philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man.

The "poet-philosopher" is right.

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. And this new species will gradually and imperceptibly shut out the old one, those fogies of yore who, though they still reign nominally, are allowed to do so rather by force of habit than predilection. It is not he who repeats obstinately and parrot-like the old literary formulæ and holds desperately to publishers' traditions, who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost TRUTHS; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the Future Man. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and man's divine nature, who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

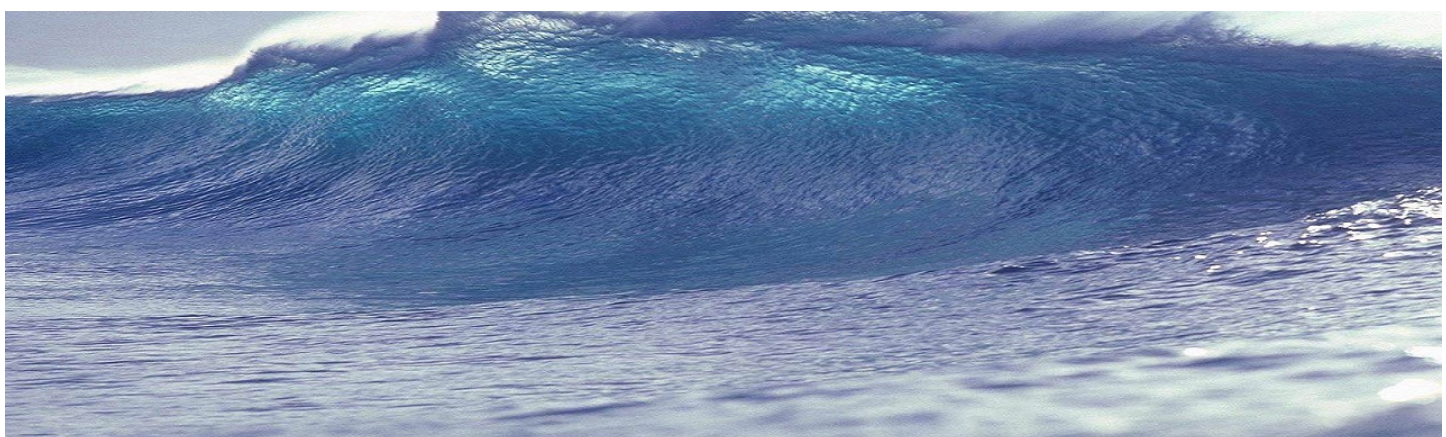
But woe to the XXth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age. It is not the fanatics of the dead letter in general, nor the iconoclasts and Vandals who fight the new Spirit of thought, nor yet the modern Roundheads, supporters of the old Puritan religious and social traditions, who will ever become the protectors and Saviours of the now resurrecting human thought and Spirit. It is not these too willing supporters of the old cult, and the mediæval heresies of those who guard like a relic every error of their sect or party, who jealously watch over their own thought lest it should, growing out of its teens, assimilate some fresher and more beneficent idea — not these who are the wise men of the future. It is not for them that the hour of the new historical era will have struck, but for those who will have learnt



to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses. In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old, philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

How many of such profound readers of life maybe found in our boasted age of sciences and culture? Of course we do not mean authors alone, but rather the practical and still unrecognized, though well known, philanthropists and altruists of our age; the people's friends, the unselfish lovers of man, and the defenders of human right to the free-

dom of Spirit. Few indeed are such; for they are the rare blossoms of the age, and generally the martyrs to prejudiced mobs and time-servers. Like those wonderful "Snow flowers" of Northern Siberia, which, in order to shoot forth from the cold frozen soil, have to pierce through a thick layer of hard, icy snow, so these rare characters have to fight their battles all their life with cold indifference and human harshness, and with the selfish ever-mocking world of wealth. Yet, it is only they who can carry out the task of perseverance. To them alone is given the mission of turning the "Upper Ten" of social circles from the broad and easy highway of wealth, vanity and empty pleasures into the arduous and thorny path of higher moral problems, and the perception of loftier moral duties than they are now pursuing. It is also those who, already themselves awakened to a higher Soul activity, are being endowed at the same time with literary talent, whose duty it is to undertake the part of awakening the sleeping Beauty and the Beast, in their enchanted Castle of Frivolity, to real life and light. Let all those who can, proceed fearlessly with this idea uppermost in their mind, and they will succeed. It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at



first sight paradoxical, yet it is true, as may be shown.

In the face of the present degradation of every ideal, as also of the noblest aspirations of the human heart, becoming each day more prominent in the higher classes, what can be expected from the “great unwashed”? It is the head that has to guide the feet, and the latter are to be hardly held responsible for their actions. Work, therefore, to bring about the moral regeneration of the cultured but far more immoral classes before you attempt to do the same for our ignorant younger Brethren. The latter was undertaken years ago, and is carried on to this day, yet with no perceptible good results. Is it not evident that the reason for this lies in the fact that for a few earnest, sincere and all-sacrificing workers in that field, the great majority of the volunteers consists of those same frivolous, *ultra*-selfish classes, who “play at charity” and whose ideas of the amelioration of the physical and moral status of the poor are confined to the hobby that money and the Bible alone can do it. We say that neither of these can accomplish any good; for dead-letter preaching and forced Bible-reading develop irritation and later atheism, and money as a temporary help finds its way into the tills of the public-houses rather than serves to buy bread with. The root of evil lies, therefore, in a moral, not in a physical cause.

If asked, what is it then that will help, we answer boldly: — Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.

Take advantage of, and profit by, the “tidal wave” which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All. Dickens and Thackeray both born a century too late—or a century too early—came between two tidal waves of human spiritual thought, and though they have done yeoman service individually and induced certain partial reforms, yet they failed to touch Society and the masses at large. What the European world now needs is a dozen writers such as Dostoevsky, the Russian author, whose works, though *terra incognita* for most, are still well known on the Continent, as

also in England and America among the cultured classes. And what the Russian novelist has done is this: —he spoke boldly and fearlessly the most unwelcome truths to the higher and *even to the official classes the*—latter a far more dangerous proceeding than the former. And yet, behold, most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen. As one of his critics remarks, the great truths uttered by him were felt by all classes so vividly and so strongly that people whose views were most diametrically opposed to his own could not but feel the warmest sympathy for this bold writer and even expressed it to him.

“In the eyes of all, friends or foes, he became the mouthpiece of the irrepressible no longer to be delayed need felt by Society, to look with absolute sincerity into the innermost depths of its own soul, to become the impartial judge of its own actions and its own aspirations.”

Every new current of thought, every new tendency of the age had and ever will have, its rivals, as its enemies, some counteracting it boldly but unsuccessfully, others with great ability. But such, are always made of the same paste, so to say, common to all. They are goaded to resistance and objections by the same external, selfish and worldly objects, the same material ends and calculations as those that guided their opponents. While pointing out other problems and advocating other methods, in truth, they cease not for one moment to live with their foes in a world of the same and common interests, as also to continue in the same fundamental identical views on life.

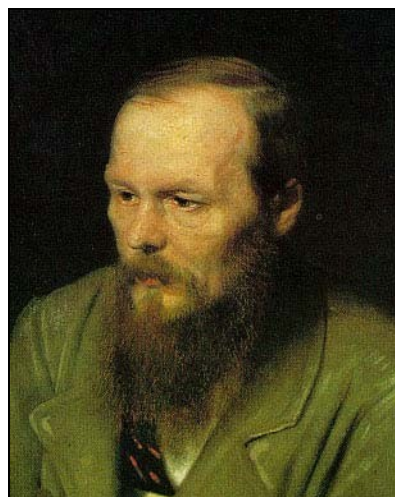
That which then became necessary was a man, who, standing outside of any partizanship or struggle for supremacy, would bring his past life as a guarantee of the sincerity and honesty of his views and purposes; one whose personal suffering would be an *imprimatur* to the firmness of his convictions, a writer finally, of undeniable literary genius: —for such a man alone, could pronounce words capable of awakening the true spirit in a Society which had drifted away in a wrong direction.

Just such a man was Dostoevsky—the patriot-convict, the galley-slave, returned from Siberia; that writer, far-famed in Europe and Russia, the pauper buried by voluntary subscription, the soul-stirring bard, of everything poor, insulted, injured, humiliated; he who unveiled with such merciless cruelty the plagues and sores of his age...

It is writers of this kind that are needed in our day of reawakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century. France has her Zola who points out, brutally enough, yet still true to life—the degradation and moral leprosy of his people. But Zola, while castigating the vices of the lower classes, has never dared to lash higher with his pen than the *petite bourgeoisie*, the immorality of the higher classes being ignored by him. Result: the peasants who do not read novels have not been in the least affected by his writings, and the *bourgeoisie* caring little for the *pebs*, took such notice of *Pot bouille* as to make the French realist lose all desire of burning his fingers again at their family pots. From the first then, Zola has pursued a path which though bringing him to fame and fortune has led him nowhere in so far as salutary effects are concerned.

Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky — Zola standing outside of

any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?



Dostoevsky



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)

NEUTRALITY

In The Theosophical Society

A PROGRESSIVE UNDERSTANDING

Part 2

(Supplement to the President's Special Letter on The Society's Neutrality — Universality, 1/3/1940)

3. Dr. Besant: Second President

IMPARTIAL ATTITUDE OF THE T.S.

I am asked to send you the following, which I have said over and over again, but which I am asked to repeat once more:

“The T.S. has no tenets as a Society. It does not favour the views of any one creed or league which it shelters, above the views of any other creed or league which it shelters. The T.S. is absolutely neutral and impartial to all such subsidiary matters, and is and will remain without distinction of creed.”

I add: is neutral and impartial to all views, except Brotherhood, whether primary or subsidiary. I am a little tired of repeating this, and hope that I shall not be asked to say it again. This is both my official and personal view.

— *The Theosophist*, July 1912.

THE GROWTH OF THE T.S.

“Its Objects have been changed several times during the last thirty-seven years, but were fixed by the incorporation of 1905, and one of the subsidiary clauses in the Memorandum of Association gives the T.S. the right of doing ‘all such things as are incidental or conducive to the attainment of’ our Objects.”

— *The Theosophist*, July 1912.

TWO VIEWS

There are two views of Theosophical work, one narrow and one wide, which are current in The Theosophical Society, and on which members should make up their minds, and having done so, should act accordingly. The first is the view that the Divine Wisdom consists in the teaching of a certain body of doctrines, whether by writing or by speech; to write articles, to give lectures, on Reincarnation and Karma, on the Life after Death, on Yoga and Interpretation of Symbols, on the Planes, Rounds and Races — this is Theosophical, and this is the only proper work of The Theosophical Society. A certain application of these teachings to the conditions of the day is perhaps allowable, but such application tends to stray into forbidden paths, and is of doubtful desirability. The other view is that the Divine Wisdom, “sweetly and mightily ordering all things,” exists in the world for the world's helping, and that nothing is alien from it which is of service to Hu-

manity. The chief work of those who profess themselves its votaries will therefore be the work which is most needed at the time, and the pioneer work along the lines which will shape the coming pathway of the world. At one time, when the great truths of religion have been forgotten and when materialism is strong, it will be its chief work to spread the forgotten truths and to assert the predominant value of spirituality. At another, when a people is to be prepared for the Lord, educational methods and improvements will claim its earnest attention.

**The T.S. has no
tenets as a Society...**

**The T.S. is
absolutely neutral
and impartial**

At another, it will be called to work for social reformation along lines laid down by Occultism. At yet another, to throw its energies into political effort. For those who take this wider view, the country they are living in, the circumstances which surround them, must largely condition the form of their activities. And since the T.S. is international, it can only suggest great principles, and leave its members to apply them for themselves. It can lay down Brotherhood, but whether that shall be cultivated and made practical by Individualism or Socialism, by Toryism, Liberalism or Radicalism, by Monarchy or Republicanism, by Autocracy, Aristocracy or Democracy — on all this the T.S. pronounces no opinions. It can only say: "Son, go and work for Brotherhood; think out the best way for yourself, and act."

It is obvious that since I entered the T.S., I have encouraged the wider view, and while I have done my fair share in spreading Theosophical teachings all the world over, I have also worked vigorously in outside matters, for education, and for many social reforms, as, in India, the abolition of child-marriage and the reform of the caste-system, and in England for the abolition of vivisection, for reforms in penology, for justice to coloured races, for the introduction of Federation into the Empire, and for a system of electorates which should weigh heads as well as count them. Since elected to the Presidency, I have endeavoured to organize the many activities of those who agreed with me in Theosophizing public life, so that no activity should compromise the neutrality of The Theosophical Society, while members should remain perfectly free to work in any of them; and the result has been a great influx into the T.S. of energetic workers, and especially of young workers, who find their inspiration in Theosophical teachings, and their happiness in translating them into practice.

Both these lines of thought, the exclusive and the inclusive, have their place in the T.S., and it is eminently desirable that both should be present in The Society. The first ensures the steady propagation of Theosophical teachings, and the permeation of all religions with them — the Theosophizing of all

religions; the second ensures the application of those teachings to public work, the permeation of all public activities with them — the Theosophizing of life. While the T. S. was small in numbers and its environment was hostile, the first demanded all the energies of the little band of Theosophists. Now that the T.S. is large, and the environment fairly friendly, the second is necessary for the growth of its influence. The first prepares for the new form of religion — the second for the new form of civilization. They are complementary, not hostile. But let neither depreciate the other, nor minimize its value. Let each do its work, and recognize that the other has also its place and its work.

— *The Theosophist*, September 1917

SHOULD LODGES BE NEUTRAL?

(From an Address by Dr. Besant)

... Now, how far does this neutrality go? Clearly it does not mean that individual members of The Society are to be neutral. Every individual must be left free to press any point that he believes to be of value, and to express any truth that he thinks to be erroneous. You cannot limit the freedom of individual Theosophists intellectually, or in the field of action. You must leave them to find out their own way and to work out their own thought.

But what about a Lodge of The Theosophical Society? Should that be neutral or not? That is, I think, a matter for a Lodge to decide for itself. Personally, I think it is a healthier Lodge, where you get people of different thoughts to argue things out and discuss them. But I know of nothing in our Constitution which would prevent a number of Theosophists, who think along similar lines, joining together to pursue certain lines of study or action for which there is a certain basis of common acceptance. This has been done, and with very good results. Take, for instance, Ceylon. Colonel Olcott formed a number of Buddhist Lodges there, and now most of the Lodges there are Buddhist Lodges. You have to judge how you are more likely to spread thought,

and whether it will be useful to form a Lodge for any particular type of person and so affect a larger number of people. There is nothing in the Constitution of The Society which prevents the formation of Lodges holding any particular truths or doctrine as a basis of admission to that Lodge. You can have, for instance, a Christian Lodge, if you like...

We have had in India Islamic Lodges, Lodges to which only Muhammadans or Mussalmans could be admitted, and I cannot see anything in that which is undesirable, if people wish to do it. A Lodge is autonomous and can make its own rules, and provided there are plenty of Lodges that are free, without regard to special doctrines; there is no reason why people should not join together along lines of research, taking for a basis truths on which they are already agreed. I do not think personally that that touches the neutrality of The Society, but The Society as a whole must not commit itself to any particular line of doctrine or of action, and thus commit its members. That is why I always insist that The Society is not committed to any views I personally hold, for I take very definite lines of action, but they commit no member, nor keep out anyone.

All subjects of education, of religion, and of social or political reform are clearly subjects on which we must remain neutral as a Society. We cannot commit ourselves to certain religions, educational reforms, or lines of social reform, or political thought — all these are clearly subjects on which we must remain neutral as a Society. A man may be against many lines of social reform, and yet be a good student and a helpful member of The Society. Nor could we commit ourselves to any political views, or schools of thought, because we are international, and the views of each Nation will be different. But there is nothing in any one of these schools of thought which should disqualify a person for membership in The Theosophical Society. These seem to me to be the broad lines that all should accept, and that is what I mean by the Neutrality of The Theosophical Society. We must not commit ourselves to any particular line of thought or action *as a Society*.

— *The Theosophist*, May 1921



A RULING BY DR. BESANT

From the Minutes of the General Council 1925
(*General Report*, p. 333):

“The President ruled that it was not proper for the General Council, as a part of the work of the T.S., to authorize leagues outside of national boundaries as it might lead to political difficulties... She also added that she did not think that the Council should do anything to identify the Society with any racial disputes. In the end she remarked that it was laid down by Col. Olcott that individual members could take any line they chose, but that they must not involve the Society as a whole.”

SPECIAL CASES OF LODGES

From the Minutes of the General Council 1912
(*General Report*, p. 255):

“The President wished to know the opinion of the Council as to how far the expression of any special belief was legitimate in any Lodge corporate action, *e.g.*, an address. She doubted if any such expression were legitimate if even one member objected, unless a Lodge affirmed that belief as a condition of membership. The general opinion was that in an open Lodge the majority should not impose on a

minority their decision on such a question. If all the members of the Lodge were unanimous, then only was it legitimate, not otherwise."

From the Minutes of the General Council 1923
(*General Report*, p. 274):

The President wished to know the views of the Councillors... whether it were possible for her to sanction the formation of a Lodge, to be called 'The Socialist Lodge', in the Theosophical Society in England with the object of studying Socialism and discussing social problems in the light of Theosophy.

"The Council after careful consideration came to the conclusion that though the objects were in themselves good, the name of the Lodge was likely to be misunderstood as formed for the propaganda of Socialism, and might lead to the introduction of party politics and so involve the neutrality of the T.S., hence the Council did not advise sanctioning such a Lodge in the T.S."

Dr. Arundale: Third President

FROM NEUTRALITY INTO UNIVERSALITY

For the moment we are slowly emerging from the stage of Neutrality. We are beginning to realize that Universality, with, of course, its obligations, is the positive attitude which must replace the negative attitude. But we are still far from the time when in the very name of Universality we shall be able to lead the world in certain directions. The nearer Adyar draws to every Section, and the nearer every Section draws to Adyar, the sooner will The Theosophical Society be in a position to use the magic of its wisdom to pierce the darkness with its light. Today, The Society as such cannot make any pro-

nouncements save those in the words of its three Objects. It cannot denounce, nor can it extol, save in the most general terms. But the time will some day come when through The Society will come pronouncements which shall be both the delight of its membership and the salvation of the world. The Society is not only a body of students. It is also, in embryo, a body of leaders. The Society is not only a body of Truth-seekers. It is also, in embryo, a body of knowers of wisdom beyond the knowledge of the

world. As soon as the power of Adyar flows backwards and forwards from centre to circumference, regularly, steadily, purely, strongly, so soon will our Society become the dominant note in the world's affairs, and its present task will then cease. The world will have become Theosophized, and our Society will move onwards to fresh fields and pastures new.

— *The Theosophist*, June 1935



Bishop George S. Arundale of India and his wife, in her native costume of the high cast Brahmin

ALL-INCLUSIVE BROTHERHOOD

Our brotherhood is not true nor is it really Theosophical unless it is all-inclusive. So it seems to me that it is certainly impossible for The Society to take any sides with regard to any particular opinion, with regard to any particular view which may happen to be prevalent. We have been asked, for example, to denounce Italy and to declare that Abyssinia should have the whole weight of The Theosophical Society behind her. That to me would be a very improper activity on the part of The Theosophical Society. We have been asked to stand behind the Douglas Credit Scheme as the truest manifestation of Theosophy in the economic field. There again it seems to me we have no mandate so to do.

Our business is to stand for universal and all-inclusive Brotherhood and to encourage every mem-

ber to study the great truths which are the precious heritage of The Theosophical Society and to apply them in the ways that seem to each to be best in every department of human life and especially to that end has the Theosophical Order of Service been constituted, so that individual members and groups of members may incarnate their understanding of Theosophy along the particular lines of interest to them.

I feel so keenly about this Universality of The Theosophical Society, that here is a home; a refuge, a happy home for all no matter what their opinions or who they are, no matter what they have done, no matter how the world sees them, no matter what their circumstances. The Theosophical Society is the home of all, and it must be maintained as such and therefore kept at its own splendid high, may I even say Divine level, so that people living in the heights of The Theosophical Society may be able to descend into the valleys and plains of the outer world and there through differences try to reflect that Divinity they know in The Theosophical Society itself.

Adyar Convention, 28 December 1935.

THE INDEPENDENCE OF THE THEOSOPHICAL SOCIETY

It is a grave mistake, and dangerously injurious to the well-being of The Society; for The Society to adopt towards any individual, policy or philosophy any attitude other than that of independence.

The Theosophical Society as such can have no more to do with one person, or movement, or policy, or philosophy, than with another.

For example, Dr. Besant's Indian Home Rule activities did in fact, however much she constantly made clear that she was working in this field individually and not as President of The Theosophical Society, disturb The Society's independence — less because of herself, doubtless she was performing

her duty, more because of the timidity of certain members whose fear alone caused her work in some measure to become a danger.

Similarly, her views with regard to Mr. Krishnamurti and his work, which were entirely personal to herself, and to those who happened to think with her, also involved the neutrality of The Society, and have led to an entirely natural declaration by Mr. Krishnamurti that he has no association whatever with The Theosophical Society, just as The Society would declare, if need arose; that it has no association with him or with anyone else...

For a time, too, the advent of The Liberal Catholic Church, and the association of a number of a number of members with Co-Freemasonry, caused not a little rightful alarm even among those who may personally have been attracted towards these movements.

No less must The Society refuse identification with a movement called "Back to Blavatsky". Blavatsky is no more a creed than Besant or Leadbeater, *fons et origo* of our life though she was.

To go back into the more remote past, the Founders' pronouncement — among others — with regard to Christianity, and as to the conditions under which membership might be withdrawn, and no less their establishment of a formal relationship between The Society and The Esoteric School, have been events which in the first two cases at the time, and as regards The Esoteric School even now, have tended to affect the independence of The Society, in the first case towards religions, in the second towards the freedom of membership, and in the third towards the whole matter of esotericism.



TO - BE - CONTINUED

PLEASE NOTE

The **Christmas Party** will be the last event this year held on Tuesday Night
— 14/12/2021.

The **Library** will be closed from the 19/12/2021 until the 19/1/2022.

Our regular **Tuesday Night Talks** will start again on Tuesday 1/2/2022.

This will also be the date that the Branch and Office will re-open.

Merry Christmas Everyone!

Expressions of Interest — Residence For Rent

Harris House at Mt Helena

Interested Members are invited to submit an expression of interest to rent the above house at the **Mt Helena Retreat Centre**.

Members interested in applying please email:

presidenttsperth@iinet.net.au





Oh my mind, practice Yoga in this way:

ॐ Let Truth be your horn, sincerity your necklace, and meditation the ashes you apply on your body. ॐ Catch your burning self and stop the flames.

ॐ Let the self be the alms bowl in which you collect the sweet Naam and this will be the only support you will ever need.

ॐ The Universe plays its divine sacred music. ॐ The sound of reality is shrill, but this is where God is. ॐ When you listen to the reality from this place of awareness, the sweet essence of Raag arises. ॐ Waves of melodies, emotions, and passions arise and flow through you.

ॐ Bind yourself with the song of God. ॐ The Universe spins like a potter's wheel and from it fly demons and angels. ॐ The sage listens to this and instead of getting caught in either one, the sage drinks in the nectar of the heavens and is carried to the heavens in a divine chariot.

ॐ Instruct and clothe yourself with self-control. ॐ Meditate unto infinity until you are meditating without meditating. ॐ In this way, your body shall remain forever golden, and death shall never approach you. ॐ

Ray Man Shabad, by Gobind Singh

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 tsperth@inet.net.au — these will be gratefully accepted. The closing date for all items for inclusion in the next edition of the Theosophical Link is: **1st January, 2022.**

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